

**THE INVADERS--  
THE JESUITS**

**PART OF A LARGER WORK ENTITLED—THE GREAT CONSPIRACY. SEE THE END OF THIS ARTICLE FOR LINK TO COMPLETE DOCUMENT**

The order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. GC, p. 233.

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## INTRODUCTION

Dear Sirs,” the mysterious letter began, “I have just read the *Crusader* series distributed by your organization.” The letter was addressed to *Evangelistic Literature Enterprises*, an anti-Roman Catholic organization made up mostly of ex-priests, nuns, and Catholic workers. The *Evangelistic Literature Enterprises* organization is located in Queensland, Australia. The letter was dated December 1, 1984.

*“As a teacher and priest at a Jesuit run Church of England school, and a member of the Society of Jesus for many years, I would like to agree on all points with Dr. Alberto,” the letter continued. Then the letter became very mysterious.*

*“I can say little as I am writing in secret,” the writer continued. “I have little time so I must finish.” It appeared that the writer was afraid for his life. Then the mysterious writer made a most astonishing statement.*

*“The main aims of our organization have been directed against a Christian church, which we have very thoroughly infiltrated,” the letter continued. Then the writer clearly identified the church that had been thoroughly infiltrated by the Jesuit organization “ they are the remnant church of Revelation 12 verse 17, and Revelation 14 verse 12.”*

This last statement in the letter, beyond question, identifies the Seventh-day Adventist Church! Revelation 12:17 states, “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 14:12 states, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” These two Bible texts have always been used by Adventists to identify the Seventh-day Adventist Church. No other church fits this description. After 150 years of witness throughout the world, almost everyone knows that Seventh-day Adventists are identified by, “the commandments of God, and the faith of Jesus.”

Indeed, this text was the byword, the marching orders, of pioneer Seventh-day Adventists to sustain their purpose and mission to a perishing world.

*“I sincerely hope God will guide you in reading this letter,” the mysterious letter concluded. “I will endeavor to send more information to guide you. I will sign this with another name, so you will recognize any further letters. Goodbye and God bless.” (Letter, addressed to “Evangelistic Literature Enterprises”, P. O. Box 10, Strathpine, Queensland, Australia 4500, December 1, 1984. Note:- A photocopy of this letter may be obtained from the above address or from the Adventist Laymen’s Foundation, P. O. Box 69, Ozone, AR 72854.*

The mysterious letter was signed simply with one word, *Shannon*. Many years have passed and the editors of the *Crusader* magazine have not heard from Shannon, the mysterious Jesuit priest.

Why would the Roman Catholic Church wish to infiltrate the Seventh-day Adventist Church through its secret agents the Jesuits? Is not *The Great Controversy*, by Ellen White, the greatest, and most effective book ever written exposing the Roman Catholic system of worship as the Antichrist? Indeed, has not the message and work of the Seventh-day Adventist Church (1844-1960) been the greatest enemy of the Roman Catholic Church and its false doctrines?

**Perhaps the Seventh-day Adventist Church has not been infiltrated by the Jesuits, but has been “influenced “ or “succored “ by the teachings of the Jesuits! Would this not be just as serious as actual Jesuit infiltration?**

## **Dr. Benjamin G. Wilkinson and the Jesuits**

Dr. Benjamin G. Wilkinson, noted Adventist scholar and Bible teacher, believed that the Jesuits were an

organization that should be monitored very carefully. Wilkinson “started the work in Rome, Paris and Spain,” and personally experienced the cunning opposition of the Jesuits against the work of the three angel’s messages. (See, *Seventh-day Adventist Encyclopedia*, Revised Edition, 1976, Article “Wilkinson, Benjamin, George. p.1609).

*Wilkinson, Benjamin George (1872-1968). Dean, administrator, evangelist, author. Wilkinson was born in Canada and began to study for the ministry at Battle Creek College in 1891. The following year he worked in evangelism in Wisconsin. He received his B.A. degree from the University of Michigan in 1897 and that same year became dean of theology at Battle Creek College. The following year he became president of the Canadian Conference and in 1899 he was asked to serve as dean of theology at Union College. He served for four years as president of the Latin Conference, which later became the Southern European Division. During this time he started the work in Rome, Paris, and in Spain.*

*Returning to the United States, he held evangelistic meetings in large cities of the Columbia Union, including Pittsburgh, Philadelphia, Washington, D.C., and Charleston, West Virginia. He also served as dean of theology at Washington Missionary College for five years. In 1908 he received his doctoral degree from George Washington University and the following year became president of Columbia Union Conference, where he served for ten years. In 1920 he accepted the presidency of the Kansas Conference. He then served for a short time as temporary mission superintendent in Haiti. After a time as president of the East Pennsylvania Conference he gave 24 consecutive years of service to Washington Missionary College, serving as president from 1936 to 1946. He is the author of *Truth Triumphant and Our Authorized Bible Vindicated*. He retired from active work after 56 years of service.*

*Seventh-day Adventist Encyclopedia*, Revised Edition, 1976, Article “Wilkinson, Benjamin George. p.1609).

*“The Jesuits proposed to dominate all schools and colleges,” Wilkinson stated. “This they sought to accomplish in non-Catholic schools by occupying the pulpits and the professorial chairs, not as Jesuits, but as professed adherents of the Protestant churches to which these schools belonged.” (Dr. Benjamin G. Wilkinson, *Truth Triumphant*, Pacific Press Publishing Association, 1944, p. 316, emphasis supplied).*

*“It was their studied aim to gain entrance, under the guise of friendship,” Wilkinson continued, “into services of the State and to climb up as advisers to the highest officers, where they could so influence affairs as to bring them into the orbit of Rome.” (ibid., p. 316, emphasis supplied).*

## **Did Ellen White agree with Dr. Wilkinson’s statements about the Jesuits?**

Indeed she did! Writing under the inspiration of the Holy Spirit she stated almost Wilkinson’s very words:

*“The Jesuits alone flourished in the decaying nation [France],” Ellen White stated, “and ruled with dreadful tyranny over churches and schools, the prisons and the galleys.” (The Great Controversy, p. 279, op. cit., Wylie, b. 13, ch. 20, emphasis supplied).*



*Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. . . .*

*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.*

*Ellen G. White, The Great Controversy, pages 233, 234. (emphasis supplied).*

Almost all Seventh-day Adventists are aware of Ellen White's warnings of the aims of the papacy. (See, *The Great Controversy*, pp. 563-581). However, little is known of God's warnings about the Jesuits, because that aspect of the conspiracy of the Roman Catholic Church has not been emphasized by the leadership of the corporate Seventh-day Adventist Church. Indeed, Clifford Goldstein (editor of *Liberty* magazine) offers \$1,000 to anyone who can prove that the North American Division of the Seventh-day Adventist Church has been infiltrated by Jesuits. "Last year we offered \$1,000 to anyone who could prove Jesuit infiltration in the North American Division," Goldstein stated. (*Liberty Alert*, Vol. 3, No. 3, Dec. 1994-Jan. 1995).

We wish, not to prove Jesuit infiltration into the North American Division, but to prove Jesuit "influence" in the teaching process of the Seventh-day Adventist Church at large. Perhaps later in our study we could claim Goldstein's most generous offer. But, really, we are not interested in the reward, but pray that they might believe who are asleep in Zion.

We are warned by our Lord that in the last days many deceptions will abound – that if it were possible these deceptions would deceive even "the very elect." Matthew 24:24. Jesus also warned, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matthew 7:15.

*"And no marvel; for Satan himself is transformed into an angel of light." the apostle Paul warned. "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Corinthians 11:14,15.*

*"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," Paul prophesied. "Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." I Timothy 4:1-3.*

Like the clear description of Seventh-day Adventists, given in Revelation 12 and 14, and quoted by the Jesuit, Shannon, these Scriptural passages in I Timothy 4:1-3 are a vivid description of the Roman Catholic Church. The Roman Church forbids the priests and nuns to marry, and for centuries the people were forbidden to eat meat on Fridays or during Lent. Some Evangelical ministers have tried to interpret these texts as referring to Seventh-day Adventists because many Adventists are vegetarians, and the Advent message does encourage abstaining from flesh foods in these last days. However, Adventist doctrine does not forbid or "command to abstain" from meats. Neither does Adventist doctrine forbid anyone to marry.

To enlarge on the apostle Paul's statement, "it is no great thing if his [Satan's] ministers also be transformed as the ministers of righteousness," note carefully the following description of the Jesuit order by Ellen White:

*When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. . . .*

*The Jesuits rapidly spread themselves over Europe, and wherever they went there followed a revival of popery.*

*Ellen G. White, The Great Controversy, page 235. (emphasis supplied).*

The following experience was related by Dr. Benjamin Wilkinson while he was the president of Columbia Union College and the Bible instructor at the Seventh-day Adventist Church Seminary in Washington D.C.

*"I had been carrying a heavy load of work for the past few years, pastor of Old Capitol Memorial Church, President of the College, teaching Bible Classes to young ministerial students at the College," Wilkinson began. "When it was proposed to relieve me of some of the class work as Bible teacher, and hire a bright young man with an advanced degree in theology to take over my Bible doctrines class, I consented." (Dr. Benjamin G. Wilkinson as told to Ralph Moss on April 21, 1956, in Takoma Park, Maryland).*

*"This young instructor had a very pleasing personality and a magnetic attraction about him," Wilkinson recalled. "I had nothing to do with his being hired." (ibid.)*

[NOTE:—Wilkinson did not reveal who the higher Church administrator was who "proposed to relieve him of some of his class work as Bible teacher, and hire a bright young man with an advanced degree in theology." The name of this person, or persons, would be invaluable for research in tracing the historical infiltration of Jesuit influence into the contemporary Seventh-day Adventist Church.]

*"He began teaching and for about a year all seemed to go well," Wilkinson continued. "Then some of my former students came to me and seemed confused with questions about our doctrines, and they seemed uncertain concerning exactly what we taught and believed." (ibid.).*

*"They confided in me that this new Bible instructor did not teach the same way I had taught them," Wilkinson disclosed. "He would leave matters up-in-the-air, express doubts about portions of the Bible, and not answer all questions that were put to him in class." (ibid.).*

*“All this aroused my suspicions for I knew all was not well and our students were not getting a firm foundation in Truth,” Wilkinson admitted. “I felt badly about the matter, since I had consented to give up my classes, and now this was happening. I determined to look into the matter.” (ibid.).*

*“I watched the young instructor’s mail,” Wilkinson continued. “Every two weeks or so a long letter came for him in his mail ‘slot’. (All the teachers and faculty had their mail placed in open ‘pigeon’ holes and all one had to do was look in and see the letter).” (ibid.).*

*“I noticed the return address on this one letter was a Jesuit Institution in Washington D.C.,” Wilkinson recalled. “I knew all these places and their locations.” (ibid., emphasis supplied).*

*“I took this letter and steamed it open,” Wilkinson admitted. “I felt that if the Bible instructor was a Jesuit in disguise what I was doing was justified.” (ibid.).*

*“In the letter were his orders for the coming month on what he was to present to his class and a report sheet on his activities to date,” Wilkinson related. (ibid.).*

*“The next day I called him in to my office, gave him his letter,” Wilkinson stated. “I said to him, ‘I know who you really are, and why you are here.’ He picked up his mail, left the campus of Washington Missionary College the same hour, never bothering to pick up his back pay. I never saw him again.” (ibid.).*

This story by Dr. Wilkinson is quite astounding. Many will not believe it, and yet the evidence suggests that the story is true. Is there hard evidence of Jesuit infiltration, or Jesuit influence, in the Seventh-day Adventist Church? Yes, indeed! There is more evidence than can be presented in one section of this document, however, the following 23 selections of documented evidences will more than suffice to prove to anyone, even Clifford Goldstein, that there has been Jesuit infiltration, or Jesuit influence, in the corporate Seventh-day Adventist Church. Substantial new evidence appears almost daily. By the time a manuscript is published the evidence is considered “old news.” The evidence presented here will be listed in chronological order from the earliest date to the present.

## **Documented Evidence for Jesuit/Papal Influence in the SDA Church**

### **Documented Evidence (1) General Conference endeavored to establish that the Seventh-day Adventist Church has an “hierarchical” form of government similar to that of the Roman Catholic Church.**

In 1974, in the Superior Court of California, the General Conference endeavored to establish that the Seventh-day Adventist Church has an “hierarchical” form of government similar to that of the Roman Catholic Church. This was done in an attempt to prevent the United States government from interfering in the Church’s authority over its members. Two women who worked for the Church, one at Pacific Press, the other for the *Signs of the Times*, were seeking the same pay scale as men who held the same position. The Equal Employment Opportunity Commission became involved when the two women were told they would not be given the same salary as men performing the same work. The EEOC then filed a suit against the Pacific Press Publishing Association of the Seventh-day Adventist Church.

In an attempt to secure the recognition of the Supreme Court that the Corporate Seventh-day Adventist Church has an hierarchical form of government, the leadership of the Church entered several astounding declarations into the court records. These entries prove, beyond question, Jesuit influence into the “hierarchical” leadership of the Church.



*In a footnote to the legal brief filed by the General Conference, it was stated that, “The plain and undeniable fact is that the Seventh-day Adventist Church is most assuredly not a ‘congregational’ one. . .but is clearly of the ‘representative’ or ‘hierarchical’ variety.” (Equal Employment Opportunity Commission vs Pacific Press Publishing Association, Civ. No. 74-2025 CBR. Reply Brief, p. 41, emphasis supplied).*

An “hierarchical” form of church government is the type of government employed by the Roman Catholic Church.

**Documented Evidence (2) General Conference stated that the prophetic teaching of the Seventh-day Adventist Church (in regard to the Papacy) “has now been consigned to the historical trash heap.”**

In a second footnote, in the same legal brief, the General Conference, speaking through their attorney, stated that the prophetic teaching of the Seventh-day Adventist Church (in regard to the Papacy) “has now been consigned to the historical trash heap.” Note carefully the exact wording of the footnote:

*Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term “hierarchy” was used in a pejorative sense to refer to the papal form of church governance, that attitude on the Church’s part was nothing more than a manifestation of widespread anti-papery among conservative Protestant denominations in the early part of this century and the latter part of the last, and which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned.*

*ibid., Equal Employment Opportunity Commission vs Pacific Press Publishing Association, Civ. No. 74-2025 CBR., Footnote #2, page 41. (emphasis supplied).*

**Documented Evidence (3) Nov. 27, 1974 Neal Wilson states he was, “the spiritual leader of 500,000 people.”**

On November 27, 1974, Neal C. Wilson, then president of the North American Division of Seventh-day Adventists, stated in an affidavit to the same court brief that he was, “the spiritual leader of 500,000 people.” Wilson stated further that; “It is necessary for the Church to establish its authority in the community of believers.” Evidently Wilson failed to understand that the community of believers is the church! Note the exact wording of Neal Wilson’s affidavit in the court brief:

*In the Name of God, amen. I am Neal C. Wilson, an ordained minister of the gospel of our Lord and Savior Jesus Christ, in the Seventh-day Adventist Church.*

*I am Vice President for North America of the General Conference of Seventh-day Adventists. As such, I am the spiritual leader of approximately one-half million Seventh-day Adventists in North America. . .*

*In the Seventh-day Adventist denomination the term “church” has a very comprehensive and broad meaning. It is used to apply to the general*

*organization and headquarters for Seventh-day Adventists under the name of General Conference of Seventh-day Adventists. . .*

*It is also necessary for the Church to establish its authority in the community of believers. . .*

*Finally, being conscious of the full weight and burden of my responsibilities, as the spiritual leader of approximately one-half million people.*

. . .

*Affidavit of Neal C. Wilson, Excerpts Legal Documents, Adventist Laymen's Foundation (pages 21-27). op. sit., United States District Court, Northern District of California, Equal Employment Opportunity Commission vs. Pacific Press Publishing Association, Civ. No. 74-2025 CBR. (emphasis supplied).*

**Documented Evidence (4) November 30, 1974. Robert H. Pierson, General conference is the church, He was the first minister of the church, ordinances of the church are sacraments.**

On November 30, 1974. Robert H. Pierson, then President of the General Conference of Seventh-day Adventists, in an *affidavit* to the same court brief stated,

(1) that the General Conference, "*is the church*". Again, Pierson also failed to understand that the community of believers is the church.

(2) Elder Pierson stated under oath that he was, "*the first minister of the church.*" The expression, "first minister" suggests a one-man head, or a pope.

(3) In his *affidavit* Pierson also stated that *the ordinances of the church are, "sacraments."*

**All three of the above statements are truly Roman Catholic terms! Again, note carefully the exact wording of Robert Pierson's affidavit:**

*I am Robert H. Pierson, an ordained minister of the gospel, and president of the General Conference of Seventh-day Adventists, which is the Seventh-day Adventist Church. . .*

*It is and has been, however, the desire and purpose of the leadership of the Church, including myself as its first minister for the time being. . .*

*An ordained minister is authorized and expected to preach the gospel of Our Lord Jesus Christ, and to administer the sacraments. . .*

*Affidavit of Robert H. Pierson, Excerpts Legal Documents, Adventist Laymen's Foundation, (pages 28-34). op. sit., United States District Court, Northern District of California, Equal Employment Opportunity Commission vs. Pacific Press Publishing Association, Civ. No. 74-2025 CBR. (emphasis supplied).*

Just one year earlier, January 9, 1976, Robert Pierson, President of the General Conference of Seventh-day Adventists, made the following astounding statement at a General Conference worship service at which he inferred that even the buildings of the General Conference headquarters were sacred. This view is not unlike the Roman Catholic view of their headquarters at Vatican City in Rome, Italy, and their view of Saint Peter's Basilica.

Note Robert Pierson's exact words:

*When you and I joined the General Conference family something special happened to us. When we began work in the General Conference office*

*we became part of what inspiration describes as God's highest authority on earth. . . All of us are something special in God's sight. Our relationship to our church, to the world field, to one another, and to the work intrusted to us is unique. These three buildings are not ordinary buildings. . . These buildings constitute a consecrated place where God, through His appointed servants—you, me—directs His worldwide work. As those of us here on the General Conference staff continue our unique service for Him, let us remember that we are daily, hourly, momentarily a part of a group of leaders that constitute the highest authority of God upon earth. . .*

*Geoffrey J. Paxton, The Shaking of Adventism, footnote, page 152. op. cit., Robert H. Pierson, The Ministry, June 1976. (emphasis supplied).*

*Geoffrey Paxton, who quoted this statement in his book, The Shaking of Adventism, commented; “Pope Paul, please take note!” (See, Geoffrey Paxton, The Shaking of Adventism, footnote, p. 152).*

Is it not strange how a non-Adventist writer can see plainly the inroads of Romanism, the “Jesuit influence,” in the Seventh-day Adventist Church, *but the leaders and members of the Church cannot!*

**Documented Evidence (5) “Those who work for the Seventh-day Adventist Church respond to a religious vocation in exactly the same sense as does a cloistered nun.”**

Attorneys, speaking for the General Conference of Seventh-day Adventists in the same legal brief, stated that,

*“Those who work for the Seventh-day Adventist Church respond to a religious vocation in exactly the same sense as does a cloistered nun.” (ibid., EEOC vs. PPPA, Civ. No. 74-2025 CBR, p. 18, emphasis supplied).*

The title “cloistered nun” is surely a Roman Catholic expression! Adventist women who work for the Church are not “cloistered nuns.” Is it not surprising that in a later statement in the Adventist Review, **Neal Wilson, then President of the General Conference, called Division Presidents, “Cardinals?”** (See **Evidence #12 below**).

*Documented Evidence (6) , “it is not good Seventh-day Adventism to express, as Mrs. Tobler has done, an aversion to Roman Catholicism as such.”*

Note carefully the Seventh-day Adventist leadership’s Pontifical response to Mrs. Tobler’s adversity to Roman Catholic maxim used to describe Adventist ministers:

*In several ways this illustrates the dangers incurred by an individual church member, who presumes to deny the authority of the duly constituted officials and governing bodies of the Church. In the first place, it is true that for a period in its history, the Seventh-day Adventist Church had an aversion to Roman Catholicism and especially to the papal form of church government. . . While, however, Adventist doctrine continues to teach that church government by one man is contrary to the Word of God, it is not good Seventh-day Adventism to express, as Mrs. Tobler has done, an aversion to Roman Catholicism as such.*

*The term “hierarchy” or “hierarchical” has no such adverse connotation in Seventh-day Adventist theology as Mrs. Tobler suggests.*

*ibid., Excerpts Legal Documents, Adventist Laymen’s Foundation, pages 44-46. op. sit., United States District Court, Northern District of California. Equal Employment Opportunity Commission vs. Pacific Press Publishing Association, Civ. No. 74-2025 CBR. Reply Brief for Defendants in Support of Their Motion for Summary Judgment. (emphasis supplied).*

*“A spirit of authority is not to be exercised, even by the president of a conference,” Ellen White warned, “for position does not change a man into a creature that cannot err.” (TM, p. 496, emphasis supplied). She stated further that, “The high-handed power that has been developed, as though position has made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever it is exercised.” (TM, p. 361, emphasis supplied). Again in her counsel to ministers Ellen White stated that, “The spirit of domination is extending to the presidents of our conferences. . . they are following in the track of Romanism.” (TM, p. 362, emphasis supplied).*

The Seventh-day Adventist Church lost in the attempt to establish, in the Supreme Court of Northern California, that the Seventh-day Adventist Church government is an “hierarchical” form of government like the Roman Catholic Church. **However, the Supreme Court of Illinois later reversed the decision of the California Supreme Court and declared that the Seventh-day Adventist Church is indeed an “hierarchical” form of government, and is indeed like the Roman Catholic Church. (See Evidence #14 below).**

**Most of the evidence presented thus far is from the 1974, Equal Employment Opportunity Commission vs Pacific Press Publishing Association, Supreme Court case alone!** Truly sound evidence that the Seventh-day Adventist Church is following “in the track of Romanism.” Is there more evidence that the leadership of the Seventh-day Adventist Church has been following in the track of Romanism, or that Jesuit influence is present in the Church today? Yes, indeed. Let us continue.

### **Documented Evidence (7) 1977 B.B. Beach presented the Seventh-day Adventist Church in symbol to Pope Paul VI**

In 1977, Bert Beverly Beach was President of the Northern Europe-West Africa Division of the Seventh-day Adventist Church. At that time Beach was also serving as Secretary of the World Confessional Families, the theological branch of the World Council of Churches. On May 18, 1977, as Secretary of the World Confessional Families meeting in Rome, Italy, Beach presented the Seventh-day Adventist Church in symbol to Pope Paul VI! The *Adventist Review* reported the meeting with the Pope as follows:

In connection with a recent consultative meeting of secretaries of World Confessional Families held in Rome, B. B. Beach, secretary of the Northern Europe-West Africa Division, one of the 15 participants and the only Adventist in the group, presented a book and a medallion to Pope Paul VI on May 18.

The book presented was the Adventist missionary book *Faith in Action*, and the medallion was a gold-covered symbol of the Seventh-day Adventist Church. The medallion is an engraved witness to the Adventist faith in Christ as Creator, Redeemer, and soon-coming Lord, in the cross and Bible, and in the lasting validity of the Ten Commandments. While the other commandments are represented simply as Roman numerals, the words of the fourth—“Remember the sabbath day, to keep it holy”—are written out.

W. D. Eva, *Adventist Review*, “Book, Medallion Presented to Pope”, August 11, 1977, (847), page 23. (emphasis supplied).

The medallion pictured on one side angels kneeling in adoration towards Christ as in Roman Catholic tradition, rather than angels flying outward from a returning Christ, as in Seventh-day Adventist department. On the reverse side of the medallion the fourth commandment was written out identically as it appears in all Roman Catholic catechisms, i.e., “*Remember the Sabbath day, to keep it holy,*” rather than, “*the seventh day is the Sabbath,*” as it is written by the finger of God in the ten commandments.



The following day, May 19, 1977, the Foreign Service, of the *Religious News Service* (RNS), reported the meeting with the pope in two bold headlines, “ADDRESSES WORLD CONFSSIONAL FAMILIES GROUP,” and, UNCEASING PURSUIT OF UNITY PLEDGED BY POPE PAUL.”

Note carefully the *Religious News Service* report:

***VATICAN CITY (RNS)—Pope Paul, receiving participants of the Conference of Secretaries of World Confessional Families [including Bert B. Beach, the Seventh-day Adventist Secretary of the Conference], urged unceasing pursuit of the goal of “full unity in Christ, and in the Church,” despite all obstacles.***

***“It is a joy for us to receive such an important group and welcome you to the See of Peter,” said the Pope. “In you we greet representatives of a considerable portion of Christian people and through you we send greetings of grace and peace in the Lord to your confessional families.”***

***The Conference, a grouping of Anglican, Protestant, Orthodox, Old Catholic, and other Christian church bodies [Seventh-day Adventists], which was formed in 1957, met in Rome (May 16-18) for the first time. The Vatican Secretariat for Christian Unity and the Seventh-day Adventists became regular participants in the Conference in 1967.***

***“We are pleased,” Pope Paul told the Conference participants, “to give expression in your presence to our common faith in Jesus Christ, the Son of God, the one mediator with the Father, the Savior of the world.” “As brothers with the Apostle Peter we proclaim that there is salvation in none else, for there is no other name under heaven given among men by which we must be saved.”***

***The Pontiff went on to remark that “on her part,” the Catholic Church is solemnly committed by the Second Vatican Counsel to “an ecumenism based on increased fidelity to Christ the Lord and on conversions of hearts.”***  
***Religious News Service (RNS), FOREIGN SERVICE, May 19, 1977. (emphasis supplied).***

The *Religious News Service* reported further that, “In a Vatican Radio interview, two officers of the Conference of Secretaries of the World Confessional Families, expressed satisfaction with the Rome meeting.” Then the RNS report continued to disclose that one of these “officers” interviewed on Vatican Radio was none other than Bert B. Beach of the Seventh-day Adventist Church. Note the wording of the report:



*Dr. Bert Beach, the Conference secretary, who is secretary of the Northern Europe-West Africa Division of the Seventh-day Adventist Church, noted that the audience with Pope Paul marked the first time in history that the Seventh-day Adventist Church, through an official representative, had met with a Roman Pontiff. ...*

*ibid., Religious News Service (RNS), FOREIGN SERVICE, May 19, 1977. (emphasis supplied).*

A Yugoslavian Catholic paper erroneously reported about the Vatican Radio interview that Dr. Bert Beach was, “the Secretary of the Seventh-day Adventist Church,” but did quote correctly a curious statement Beach made about the Pope. The report on Beach reads as follows:

*ADVENTISTI PRIVI PUT KOD PAPE (Adventist (First Time To Pope) The present Secretary of the Conference, and Chief Secretary of the Seventh-day Adventist church, Mr. Beach, submitted to Radio - Vatican an announcement in which he distinctly emphasized the importance of the first meeting of an Adventist with the Pope. He is quoted as saying, “It is a distinct honor to be present as Secretary of the Conference in an audience here in Rome with the Holy Father upon which I presented to the Pope a book describing the work of the Adventist Church throughout the world.”*

*Glas Koncila, God. XVI, 5, lipnja 1977. (emphasis supplied).*

*“No living man should come in to take the place of God in your mind,” Ellen White warned. “Call no man your father upon the earth. . . .’ [Matt. 23:9]. These words of Christ are not only to be read, but are to be obeyed to the letter.” (R&H, July 22, 1890, emphasis supplied).*

**Documented Evidence (8) Dr. Samuele Bacchiocchi, , graduated from the Pontifical Gregorian University in Rome, Italy. *The Pontifical Gregorian University is the University of the Jesuits!***

Dr. Samuele Bacchiocchi, professor of church history and theology at Andrews University, graduated from the Pontifical Gregorian University in Rome, Italy. *The Pontifical Gregorian University is the University of the Jesuits!* A news clipping, distributed by Dr. Bacchiocchi with his lecture video tapes, stated that, “He received a gold medal from Pope Paul VI for earning academic distinction of summa cum laude.” The news clipping featured a photograph of Bacchiocchi in full Jesuit cap and gown. In his lecture on the video tape, Bacchiocchi stated that the current opinion of the Vatican is that Protestants are now considered to be “separated brethren.” But this is in direct opposition to the counsel of the Spirit of Prophecy.



*“Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?”  
Ellen White asks. (GC, p. 571).*

At the end of his lecture, after donning “scarlet” cap and gown of the Jesuit order, Bacchiocchi jokingly asks, “have you ever seen a Seventh-day Adventist Jesuit?” Some ten years later, he now states in his lectures, “You know, I’ve been accused of being a Jesuit.” Hello! If at the end of his lectures, Bacchiocchi would appear on stage wearing a western hat, boots and chaps, would it be unreasonable that his audience would assume he was a cowboy?

**Documented Evidence (9) 1977 , Dr. Samuele Bacchiocchi’s book, *From Sabbath to Sunday*, was published by the Pontifical Gregorian University Press, in Rome, Italy, with the IMPRIMATUR of, R. P. Herve Carrier, S.I., the head Jesuit theologian of the Jesuit University!**

In 1977, Dr. Samuele Bacchiocchi’s book, *From Sabbath to Sunday*, was published by the Pontifical Gregorian University Press, in Rome, Italy, with the IMPRIMATUR of, R. P. Herve Carrier, S.I., the head Jesuit theologian of the Jesuit University! The S.J. title after Carrier’s name is for the ecclesiastical position of the Society of Jesus, which is the Society of the Jesuit order of Roman Catholic Priests. Indeed, the Pontifical Gregorian University is the chief school of the Jesuits. It is lauded by the leadership of the Seventh-day Adventist Church that Bacchiocchi was the first, and is still the only, Protestant (so called) to graduate from this “Jesuit” university.

Although confirmed in the back of the book by some of the highest ranking Roman Catholic and Evangelical theologians , *not a single one became a Sabbath keeper!* This evidence alone speaks for itself. Jesus said in Matthew 7:20, “Wherefore by their fruits ye shall know them.”

#### **UPDATE, 1997**

A later development in this case is that the Pontifical Gregorian University Press now refuses to reprint Bacchiocchi’s book, *From Sabbath to Sunday*. Why is this? Only a little reasoning will give us the answer.

- (1) The Papacy is aware that Protestants claim the Bible, and the Bible alone as their rule of faith. Rome is also aware that Protestants believe that the change of the Lord’s day from Saturday to Sunday can be supported by Scripture.
- (2) The Papacy has already endorsed Bacchiocchi’s book which proved, what they had always claimed, that the Papacy changed the Sabbath to Sunday in the fourth century.
- (3) Now, with the growth of ecumenical fellowship between the Roman Catholic Church, and the “separated brethren” of the contemporary Protestant denominations, Rome is retreating from its earlier claims that the Papacy changed the Sabbath from Saturday to Sunday, and that the whole Protestant world follows their “mark” of authority in the change of God’s law. Rome is now willing to stay in the background and let the Protestant denominations, through the “Christian Coalition” promote the observance of Sunday.

*In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the*

*Old World. And that which gives greater significance to this movement is the fact that the principle object contemplated is the enforcement of Sunday observance--a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy--the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God--that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them.*

*Ellen G. White, The Great Controversy, page 573. (emphasis supplied).*

*“As the Sunday institution gains favor,” Ellen White warns, “he [the Papacy] rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.” (SP. Vol. 4, p. 281).*

**Documented Evidence (10) At the 1980 General Conference Session, Bert Beverly Beach, Secretary of the World Confessional Families, theological branch of the World Council of Churches, and Secretary of the Northern Europe–West Africa Division, was elevated to head the General Conference Public Affairs and Religious Liberty Department**

At the 1980 General Conference Session, Bert Beverly Beach, Secretary of the World Confessional Families, theological branch of the World Council of Churches, and Secretary of the Northern Europe–West Africa Division, was elevated to head the General Conference PARL

– Public Affairs and Religious Liberty Department, and also to head the new General Conference “State Department.” This was the same man who on May 18, 1977, presented the Seventh-day Adventist Church in symbol to Pope Paul VI. (See, documented Evidence #7 above).

**Documented Evidence (11) On September 3-6, 1984, the Religious Liberty Department of the Seventh-day Adventist Church held, “The Second World Congress on Religious Liberty” in Rome, Italy.**

On September 3-6, 1984, the Religious Liberty Department of the Seventh-day Adventist Church held, “The Second World Congress on Religious Liberty” in Rome, Italy. On the brochure (published by the Religious Liberty Department to promote this event), directly under a photograph of Saint Peter’s Basilica, the seat of the beast, it stated that the convention would be; “The Meeting Of a Decade – The Trip Of a Lifetime.” The brochure also gave a partial list of speakers for the congress. Among the speakers was listed, “Reverend Jan P. Schotte, (Netherlands and Vatican): Secretary, Pontifical Commission, Justice and Peace.”

Justice and Peace? Since when has the Papacy stood for justice and peace? Hello! One only has to review the history of the dark ages to know this is a false statement! *Fox’s Book Of Martyrs* can be purchased in any Christian book store. Is the contemporary Seventh-day Adventist leadership completely blind to history? Note carefully the following statement by Ellen White on the Papacy of today:

*The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of the papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The papacy that Protestants [including Adventists]*

*are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High.*

Ellen G. White, *The Great Controversy*, page 571. (emphasis supplied).

Of the nine speakers listed in the Religious Liberty Department's brochure, Jan P. Schotte, Secretary of the Vatican, "Pontifical Commission," was the only one listed as "Reverend." Just eleven years prior, in 1977, in a Vatican Radio interview, Bert B. Beach, had gone far beyond using the title "reverend" when he addressed the Pope as "the Holy Father."

*According to the teaching of the Scriptures, it dishonors God to address ministers as "Reverend." No mortal has any right to attach this to his own name or to the name of any other human being. It belongs only to God, to distinguish Him from every other being. Those who lay claim to this title take to themselves God's holy honor. They have no right to the stolen word, whatever their position may be. "Holy and reverend is His name." We dishonor God when we use this word where it does not belong.*

Ellen G. White, *The Youth's Instructor*, July 7, 1898, Ellen G. White, *Evangelism*, page 133. (emphasis supplied).

Ellen White wrote this testimony in regard to Sunday ministers calling themselves "reverend." What testimony would Ellen White give today to a Seventh-day Adventist minister using the title "reverend – or even worse, addressing the Pope as "the holy Father?"

In a letter, answering the author's inquiry if there would be an audience with the Pope at The Second World Congress on Religious Liberty, Mitchell A. Tyner, Esq., Congress Coordinator, Religious Liberty Department of Seventh-day Adventists wrote the following astonishing reply:

*There has been considerable discussion of an audience with the Pope for those Congress participants who desire such, but as yet nothing is final. We have noted your interest in this, and if an audience is possible will see that you are invited.*

*Mitchell A. Tyner, Letter, addressed to the author, dated at Tacoma Park, Maryland, April 13, 1984. (emphasis supplied).*

**Documented Evidence (12) General Conference Session in 1985 Neal C. Wilson, then General Conference President called Division Presidents "Cardinals."**

At the General Conference Session in 1985, held in New Orleans, Louisiana, Neal C. Wilson, then General Conference President called Division Presidents "Cardinals." Beyond question, the title "Cardinal" refers to the highest Roman Catholic ecclesiastical position other than that of the Pope! Note carefully Elder Wilson's exact words:

*There are more vice presidents of the General Conference who represent other parts of the world than North America. If you compare vice presidents to*

*“cardinals,” we already have a “cardinal” from Africa, and before this session ends, I predict we will have two African “cardinals” among our 15 vice presidents (ten division presidents and five headquarters vice presidents.)”*

*Neal C. Wilson, General Conference President, “General Conference Bulletin,” Adventist Review, July 3, 1985, page 11. (emphasis supplied).*

**Documented Evidence (13) *Liberty-Sentinel*, January, 1986 states that the director of ‘It is Written’ TV program is a Roman Catholic**

In the *Liberty-Sentinel*, January, 1986 an article was penned by Roland Hegstad, then Editor of *Liberty* magazine, in which he quoted these lines:

*“I like It Is Written [television program] for its emphasis on the Word of God,” a visitor to the set once asked. “Who is the star of this show?”*

*The Roman Catholic director answered with conviction, “The Bible is the star of this show.”*

*Roland Hegstad, Editor, Liberty-Sentinel, January, 1986, page 1, inside section. (emphasis supplied).*

**Documented Evidence (14) The United States District Court, for the Northern District of Illinois, Eastern Division ruled that the Seventh-day Adventist Church is indeed an hierarchy, like the Roman Catholic Church.**

The United States District Court, for the Northern District of Illinois, Eastern Division, reversed the decision of the Supreme Court of Northern California (Equal Employment Opportunity Commission vs. Pacific Press Publishing Association) ruling, that the Seventh-day Adventist Church is indeed an hierarchy, like the Roman Catholic Church. The Supreme Court of Illinois now recognized that the corporate Seventh-day Adventist Church is an “Image” to the Roman Catholic Church! Note carefully the exact wording of the court:

*77. One of the twenty-seven fundamental beliefs of Adventists – based on Bible passages – is that “the Church is one body with many members, called from every nation, kindred, tongue and people.” Theologically, the Seventh-day Adventist Church is a single unified church. Church documents that prescribe the Church’s structure and governance confirm that all parts of the Church are parts of a single entity. Next to the Roman Catholic Church, the Adventist Church is the most centralized of all major Christian denominations in this country.*

*The United States District Court, for the Northern District of Illinois, Eastern Division, Case No. 81 C 4938, Derrick Proctor, Plaintiff; General Conference of Seventh-day Adventists, Defendants; Art. 77. (emphasis supplied).*

**Documented Evidence (15) July, 1990, “Shirley Burton, a spokesperson for the denomination, told the Indianapolis Star daily newspaper the tract was ‘trash.’ The tract was the Great Controversy.**



In July, 1990, at the General Conference Session held at Indianapolis, Indiana, certain “reform” Seventh-day Adventist groups were distributing portions of *The Great Controversy*, bound in a small booklet entitled, *America In Prophecy*. The local Roman Catholic diocese became incensed after examining the booklet, and a reporter from the *Indianapolis Star* daily newspaper was dispatched to the General Conference leaders for an explanation. In the ensuing interview the newspaper reported that,

*“Shirley Burton, a spokesperson for the denomination, told the Indianapolis Star daily newspaper the tract was ‘trash.’ The pamphlet, United States in Prophecy calls Catholicism a pagan religion and refers to the pope as a beast.” The Star reported further that, “Some Adventists attending the conference demanded a retraction of Burton’s remark and claimed that anti-Catholicism is a crucial part of traditional Adventist doctrine.” (Arkansas Catholic, July 29, 1990, p. 8, emphasis supplied).*

The General Conference of Seventh- day Adventists demonstrated the “new position” of the Church by an official action taken to rectify the embarrassing situation. What was that astounding action taken by the Church leaders? Note carefully the full report:

*However, the main body of the Church has moved away from an anti-Catholic position. The new position of co-operation with the Catholic Church was exemplified by the invitation of the Seventh-day Adventists to the Vatican to send an official observer to the conference.*

*Rev. Thomas J. Murphy, director of the Indianapolis archdiocesan office of ecumenism, acted as the Vatican observer. He addressed the conference on July 10.*

*ibid., Arkansas Catholic, July 29, 1990, page 8. (emphasis supplied).*

*At the General Conference Session held in 1990 at Indianapolis, Indiana, T. J. Murphy, pastor of the capital Saint Joan of Arc Roman Catholic Church, attended as an observer and official guest representing the Pontifical Council for Promoting Christian Unity. He brought greetings from the Roman Church, and closed his remarks with a prayer from the Catholic liturgy. (1990 GC Bulletin, No. 7, p. 8).*

*op. cit., Watchman, what of the night, No. XXIX, January, 1996., page 3.*

**One more astounding piece of evidence that the Seventh-day Adventist Church has indeed been infiltrated by the shrewd Jesuits of Rome. It is difficult to believe how the Seventh-day Adventist Church has taken a “new position” on the Roman Catholic Church, the beast of Revelation 13, the man of sin, the Antichrist! Nevertheless, it is true.**

*“There has been a change; but the change is not in the Papacy,” Ellen White stated. “Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers”. (GC, p. 571).*

**One might say that, “Adventism has so greatly degenerated since the days of the Advent pioneers.”**

The *Indianapolis Star* reported further in an interview with Herbert Ford, another “official” spokesman for the General Conference of Seventh-day Adventists. On July 29, 1990, the *Arkansas Catholic* reported this interview stating that,

*“Herbert Ford, news director for the denomination, told the Indianapolis Star that Adventists who want to cling to the church’s historic anti-Catholic beliefs represent only about 1,000 of the church’s 750,000 North American members.” (ibid., Arkansas Catholic, July 29, 1990, p. 8).*

This statement is just not true, and Herbert Ford knows this is not true. Even the *Arkansas Catholic* reported that,

*“Other Adventists contend that those numbers are larger than the Church is willing to admit, claiming that hundreds came to Indianapolis to meet in hotel rooms across the city.” (ibid., Arkansas Catholic, July 29, 1990, p. 8).*

**Has the Seventh-day Adventist Church leadership fallen so low that they are now liars? Jesus gave a message to the church at Ephesus that applies today:**

*“I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil,” Jesus said, “and thou hast tried them which say they are apostles [a delegate, ministers:-Strong’s #652], and are not, and hast found them liars.” (Rev. 2:2, emphasis supplied).*

Grave retribution awaits those who the Bible calls “liars.” Notice the following three texts in which Jesus strongly rebukes the breaking of the ninth commandment, “Thou shalt not bear false witness against thy neighbour.” (Ex. 20:16).

*“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city,” Jesus says. “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” (Rev. 22:14,15, emphasis supplied).*

#### **NOTICE THAT JESUS LISTS FIVE APPALLING SINS,**

1. dogs,
2. sorcerers,
3. whoremongers,
4. murderers,
5. idolaters,

then concludes with “*whosoever loveth and maketh a lie.*” The first sin Jesus mentioned was, “For without are dogs.” That is a curious statement! Have you ever wondered what a dog has to do with the other five sins listed? Isaiah gives us the answer:

*“ His watchmen [ministers] are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.” (Isaiah 56:10, emphasis supplied).*

*Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus "Peace and safety" is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.*

Ellen G. White, Testimonies for the Church, Vol. 5, page 21. (emphasis supplied).

So, the dogs of Revelation are the, "dumb dogs that would not bark," the watchmen or ministers who preach "Peace and safety," the ministers "who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins."

*"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," John says, "shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8, emphasis supplied).*

#### **NOTICE THAT JOHN LISTS SEVEN SINS ALONG WITH LIARS,**

1. the fearful,
2. Unbelieving,
3. The abominable,
4. Murderers,
5. Whoremongers,
6. Sorcerers,
7. Idolaters,

and the concluding sin, *and all liars*. Evidently the Seventh-day Adventist leadership believes they are justified to tell a lie if that lie somehow protects the Church. This, of course, is one more Roman Catholic policy embraced by the contemporary Seventh-day Adventist Church. But the apostle James warned,

*"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10, emphasis supplied).*

Speaking of the New Jerusalem, John said,

*"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:27, emphasis supplied).*

**Documented Evidence (16) August 30, 1990, Roy Adams, assistant editor of the *Adventist Review*, "Wouldn't it be prudent to make common cause with Catholics on this one issue [government aid to parochial schools] and press the case together with our political representatives?"**

On August 30, 1990, Roy Adams, assistant editor of the *Adventist Review*, stated in an editorial,

*“Wouldn’t it be prudent to make common cause with Catholics on this one issue [government aid to parochial schools] and press the case together with our political representatives?” (Adventist Review, August 30, 1990).*

*Christianity Today*, leading Evangelical magazine of the day, noted the contradiction in this “new position” of the Seventh-day Adventist Church on the issue of the separation of church and state. On November 5, 1990, *Christianity Today* reported to their subscribers as follows:

*Late this summer, the Adventist Review sent shock waves through the Seventh-day Adventist community by publishing an editorial that advocated a “tax deduction or rebate” for parents who send their children to religious schools. In the editorial, entitled “Getting a Piece of Our Own Pie,” writer Roy Adams described receiving in the mail on the same day his annual county school assessment and the bill for his children’s tuition at the Adventist academy. “Does it make sense at all to pay large dollars to send my neighbors’ kids to school and then turn around and pay yet again to send my own children to church school, with no corresponding assistance from society at large?” he asked.*

*Adam’s proposal was not new to the religious world. But it was startling coming out of the Adventist community, which has traditionally favored a strict separation between church and state and opposed any type of government benefits for religion. An Adventist spokesman said the editorial does not signal wholesale change on the part of the denomination, but conceded it is indicative of growing internal tensions about the role of government and religious education.*

*Kim Lawton, Washington Editor, Christianity Today, November 5, 1990, page 62. (emphasis supplied).*

Notice that even outsiders in the Evangelical community are puzzled by this new position taken by the contemporary Seventh-day Adventist Church. They know that Adventists “traditionally favored a strict separation between church and state and opposed any type of government benefits for religion.” But now the Church is changing its position on the “strict separation between church and state,” and has written this position up in their Church paper. The Evangelicals are confused about where Seventh-day Adventists now stand. But, more astounding than the issue of separation of church and state, is the statement by Roy Adams that we should “make common cause with Catholics. . . together with our political representatives.” More evidence of a desire to join hands, not merely the Papacy, *but also with the State*. Are we so asleep in Laodicean slumber that we cannot hear the sound of distant drums and blaring trumpets! Oh, Adventist friend, please, please wake up! The Lord is coming soon.

*“In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the State, Protestants [and Adventists] are following in the steps of papists,” Ellen White warns. “Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World.” (GC, p. 573, emphasis supplied).*

**Documented Evidence (17) 1992 billboard campaign in central Florida. The billboards displayed a large picture of the Pope and a picture of the “Illustrated” *Great Controversy*. Refuted by Kenneth Cox and conference.**

In 1992 an Adventist layman promoted a billboard campaign in central Florida. The billboards displayed a large picture of the Pope and a picture of the “Illustrated” *Great Controversy*. This version of the *Great Controversy* was exactly like the one from the *Conflict Series*, with the exception that the “Illustrated” version had historical photographs from Europe taken by James Arribitto. The caption on the billboard stated, “Why Does the Pope Want To Change Our Constitution?” The Florida Conference took some hits from the Central Florida Roman Catholic Diocese. The conference president phoned the bishop of the diocese and apologized for what the Conference thought was offensive.

In defense of their position, the Florida Conference dispatched the prominent Seventh-day Adventist evangelist, Kenneth Cox, to appear on *Central Florida Live*, a local Evangelical television talk show, to denounce the billboard advertisements. Cox was holding a crusade in the area at the time and was available to appear on the show. The following are a small portion of statements made by Kenneth Cox in that interview on *Central Florida Live*, February 8, 1993:

- (1) “We [Adventists] as a people do not believe the Pope is some kind of Antichrist.”
- (2) “The book *Great Controversy* depicts the history of the church through the dark ages, and if you read the book looking for anti-Catholic material you will not find it.”
- (3) In reply to a caller to the television program who had asked, “What role will the Catholic Church play in the end of time?” Cox replied, “I’m not a prophet, or the son of a prophet, so to predict what role the Catholic Church will play in the end of time would be beyond my ability.”
- (4) In reply to a caller who had asked, “Did not the Seventh-day Adventist Church teach years ago that the Antichrist would come from the Pope?” Cox replied, “In first and second John the Antichrist is spoken of in regard to anyone who was against Christ, and in Daniel it says that the Antichrist would arise out of Europe, and so those are areas we need to look at.”
- (5) In reply to a caller that stated, “I have some friends who are Seventh-day Adventists and they said that when the Sunday law comes, they are to go into hiding.” Cox replied, “No, I would consider that an extreme view.”

Amazing! That Kenneth Cox, probably the leading evangelist for the Seventh-day Adventist Church, would demean the third angel’s message on the live television program *Central Florida Live* is almost unbelievable!

A Seventh-day Adventist caller pointed to a statement in *Great Controversy* in which Ellen White told of persecution arising in France brought on by zealous French Reformers who had placed placards around the city. The following is the statement quoted on the telecast:

*Accordingly placards attacking the mass were in one night posted all over France. Instead of advancing the reform, this zealous but ill-judged movement brought ruin, not only upon its propagators, but upon the friends of the reformed faith throughout France. (3) It gave the Romanists what they had long desired--a pretext for demanding the utter destruction of the heretics as agitators dangerous to the stability of the throne and the peace of the nation.*

*The French Reformers, eager to see their country keeping pace with Germany and Switzerland, determined to strike a bold blow against the superstitions of Rome, that should arouse the whole nation. Ellen G. White, *The Great Controversy*, page 224, 225. (emphasis supplied)*



**Often contemporary Reform writers and speakers are accused by the corporate Seventh-day Adventist leadership of “quoting the writings of Ellen White out of context.” However, this is a prime example of how Church scholars and leaders have accused others of what they themselves are guilty of. They have again, and again, quoted Ellen White out of context to support their erroneous policies.**

Only one paragraph was quoted in this story of the French Reformation. Notice carefully the three portions of this example of deception in full context.

*The French Reformers, eager to see their country keeping pace with Germany and Switzerland, determined to strike a bold blow against the superstitions of Rome, that should arouse the whole nation.*

The French Reformers were “eager to see their country keeping pace with Germany and Switzerland” in their effort to “strike a bold blow against the superstitions of Rome, that should arouse the whole nation.” How was this done in Germany? In a previous chapter titled, “Luther Before the Diet,” Ellen White reveals the answer:

*Rumors of the designs against Luther were widely circulated, causing great excitement throughout the city [Worms]. The Reformer had made many friends, who, knowing the treacherous cruelty of Rome toward all who dared expose her corruptions, resolved that he should not be sacrificed. Hundreds of nobles pledged themselves to protect him. Not a few openly denounced the royal message of evincing a weak submission to the controlling power of Rome. On the gates of houses and in public places, placards were posted, some condemning and others sustaining Luther. On one of these were written merely the significant words of the wise man: “Woe to thee, O land, when thy king is a child.” Ecclesiastes 10:16. The popular enthusiasm in Luther’s favor throughout all Germany convinced both the emperor and the Diet that any injustice shown him would endanger the peace of the empire and even the stability of the throne.*

Ellen G. White, “Luther Before the Diet,” *The Great Controversy*, pages 164, 165. (emphasis supplied).

**The answer to part 1** of the paragraph quoted on *Central Florida Live* was that the Reformers in France were inspired by the Reformers in Germany where, “Not a few openly denounced the royal message of evincing a weak submission to the controlling power of Rome.” Not only that, but the French Reformers noted that the German Reformers had, on the gates of houses and in public places, posted placards “some condemning and others sustaining Luther.” On some of the placards posted at Worms, Germany, were the words, “Woe to thee, O land, when thy king is a child.” These words were much stronger than the words used on the Central Florida billboards. Suppose those billboards had pictured the Pope with the caption, Woe To Thee, O Papacy, When Thy King Is A Child!

(2) Accordingly placards attacking the mass were in one night posted all over France. Instead of advancing the reform, this zealous but ill-judged movement brought ruin, not only upon its propagators, but upon the friends of the reformed faith throughout France.

The French Reformers saw the success of the placard campaign by the German Reformers and decided to do the same in France. Ellen White stated that “this zealous but ill-judged movement brought ruin.” Why? The last sentence in the paragraph in question gives the answer.

(3) It gave the Romanists what they had long desired--a pretext for demanding the utter destruction of the heretics as agitators dangerous to the stability of the throne and the peace of the nation.

The two statements, (1) the one about Germany, (2) and the one about France compared reveals that the power of the Papacy was not as strong in Germany as it was in France, i.e., “The popular enthusiasm in Luther’s favor throughout all Germany convinced both the emperor and the Diet that *any injustice shown him would endanger the peace of the empire and even the stability of the throne.*” On the other hand, in France, placing placards about the city “gave the Romanists what they had long desired--a pretext for demanding the utter destruction of the heretics as agitators *dangerous to the stability of the throne and the peace of the nation.*”

(1) In Germany “*any injustice shown him [Luther] would endanger the peace of the empire and even the stability of the throne.*”

(2) In France, Reformers were considered “agitators *dangerous to the stability of the throne and the peace of the nation.*”

**The point is that in the Central Florida billboards, which the leadership of the Church endeavors to compare with the incident in France, there is no relationship whatsoever. In France of the dark ages, there was no freedom to speak the truth. However, in the United States of America, at least in this hour of freedom, the truth can be proclaimed with boldness and power.**

*Subtitle, “Utilizing the Press.” We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as nonessential. On every street corner you may see placards and notices calling attention to various things that are going on, some of them of the most objectionable character; and shall those who have the light of life be satisfied with feeble efforts to call the attention of the masses to the truth?*  
Ellen G. White, “The Public Effort,” *Evangelism*, page 130. (emphasis supplied).

In this statement Ellen White called attention to the worldly “placards” placed around the cities “some of them of the most objectionable character.” Should Seventh-day Adventists use placards also? In this context Ellen White replies “shall those who have the light of life be satisfied with feeble efforts to call the attention of the masses to the truth?”

**Documented Evidence (18) 1985 General Conference Session in New Orleans, the new Seventh-day Adventist Hymnal was introduced containing Roman Catholic teachings not found in any earlier Adventist hymnal.**

But this new hymnal introduces into the Seventh-day Adventist worship service hymns and Scripture readings containing Roman Catholic teachings not found in any earlier Adventist hymnal.

The old Church Hymnal quoted exclusively from the Protestant King James Version of the Bible. But the new hymnal uses a plethora of versions, the majority of which are greatly faulted versions, the translators of which have ignored the Divine anathemas:

The use of the various Scripture versions is as follows:

New International Version (NIV) 69 (31%)  
**Jerusalem Bible (a Roman Catholic Translation) 38 (17%)**  
New King James Version (NKJV) 33 (14%)  
Revised Standard Version (RSV) 28 (12%)  
New English Bible (NEB) 22 (10%)  
The Good News Bible (TEV, Today's English Version) 15 (7%)

## King James Version (KJV) 15 (7%)

New American Standard Bible (NASB) 4 (2%)

It is shocking that in our official Church hymnal, the Roman Catholic Jerusalem Bible is used more than 2.5 times more than from the Protestant King James Version! The relegation of the King James Version to less than 7% of the passages utilized demonstrates a decided move away from the Bible of the Reformation and the Bible which established the Seventh-day Adventist Church.

**In a footnote to 1 John 5:7, in the Roman Catholic, “St. Joseph” edition, are found these words: “The Holy See reserves to itself the right to pass finally on the origin of the present reading.”** All the contemporary Protestant versions follow “the Holy See” in the translation of this text. It is difficult to understand why Protestant Evangelical translators would submit their thinking to the “Holy See” of Rome. Have they also been infiltrated by Jesuit influence? Of this there is no doubt. The official Bible of the contemporary Seventh-day Adventist Church seems to be the *New International Version*. It is in all SDA Church publications and read extensively from the pulpits of English speaking countries. This translation also follows “the Holy See” of Rome in the translation of 1 John 5:7.

*“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast,” John prophesied. “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” (Rev. 13:3,9, emphasis supplied).*

Has it really come to this? “All the world shall worship him.” *Is it possible that many Seventh-day Adventists will also worship the beast!*

The Seventh-day Adventist Hymnal Committee has included apostate doctrines of the fallen Churches of Babylon. It is difficult to believe that there was not a determined element on the Committee deviously implanting Roman Catholic concepts into this hymnal and fully aware of that what they were achieving.

The Roman Catholic unity is based upon conformity to their liturgy. Thus it is alarming that the Roman Catholic liturgical terms have been introduced into the Seventh-day Adventist Hymnal. This serves to desensitize Adventists to the inroads of Roman Catholic thinking. Even the use of the term “Canticles” in the subheading “Canticles and Prayers,” prior to No. 831 achieves this purpose. And the term is used by Roman Catholics for all the Scripture passages in the back of their hymnbooks. Yet much more serious is the use of Roman Catholic liturgical terms for some of these canticles.

Canticles and Prayers No. 833 shows this fact by its Latin designation the Sanctus.

No. 835 is termed the *Magnificat*,

No. 836 the *Benedictus*,

No. 837 the *Nunc Dimittis*, and

No. 832 the *De Profundis*.

Seventh-day Adventists have never heard of these Latin terms before! Listen to this quotation from the Catholic Encyclopedia. p. 93: “*Canticles have been incorporated into the Divine Office of the Church [the best known are] the Magnificat (Lk. 1:46-55), the Benedictus (Lk. 1:68-79), and the Nunc Dimittis (Lk. 2:29-32).*” Why were these Catholic names for Scripture printed in the Adventist Hymnal?

## Hymns Carefully Selected & Changed

**The hymns below have all had been added or had their wording changed to teach Catholic doctrine. Was this accidental? No. How do we know? The new Adventist Church Hymnal tells us:**

*“The committee has sought hymns well suited for congregational singing and examined each one for scriptural and doctrinal soundness. They sought hymns that affirm the distinctive beliefs of Seventh-day Adventists as well as those that express points of faith we hold in common with other Christian bodies. Hymnals old and new provided texts and tunes of enduring value from other churches. Sometimes it was necessary to alter the text of these hymns to eliminate theological aberrations or awkward, jarring expressions.*

*“With great caution, the text committee replaced archaic and exclusive language whenever this could be done without disturbing familiar phrases, straining fond attachments, or doing violence to historical appropriateness.” SDA Hymnal, 6-7.*

**New Catholic Hymns Added**

**Hymn No. 3 (God Himself Is With Us): Verse two of this hymn also elevates the Roman Catholic concept of Mary,**

*Come, abide within me; Let my soul, like Mary, Be Thine earthly sanctuary.* This again assumes Mary is still alive. Gerhardt Tersteegen wrote the words of this hymn in German. A literal translation of the German words which he originally penned possesses no reference to Mary whatsoever. The original words were, *Lord, come dwell in me, Let my heart and my spirit, Be another temple for Thee.*

**Why did the Adventist Church hymnal committee accept a Catholic change to an originally Protestant hymn?**

**Hymn No. 91 (Ye Watchers and Ye Holy Ones)** is a traditional Anglican Hymn. It had only two verses as No. 77 in the 1941 Hymnal while there are three verses in the current. The third verse contains the words, *To God the Father, God the Son, and God the Spirit, Three in One.* And of course the phrases *God the Son, and God the Spirit* are Catholic phrases that occur nowhere in Scripture and have a totally different meaning to match the Catholic trinity doctrine. And hence the words *Three in One.* Not only that but verse two sings praises to Mary, the mother of Jesus. *O higher than the cherubim, More glorious than the seraphim, Lead their praises, Alleluia! Thou bearer of the eternal Word, Most gracious, magnify the Lord. The bearer of the eternal Word in this verse refers to Mary.*

**Hymn No. 142 (Angels We Have Heard on High): In this hymn, verse four uplifts the Catholic notion that the dead are heavenly saints who can assist us:** *Mary, Joseph, lend your aid, while we raise our hearts in love.* This verse has no place in a true Seventh-day Adventist Hymnal. In fact, this song was never found in earlier Adventist hymnals. We should not be invoking the aid of Mary.

**Hymn No. 403 (Let Us Break Bread Together):** In this hymn abject sun worship is promoted. It is probably the best known of the aberrant hymns. *When I fall on my knees, With my face to the rising sun, O Lord, have mercy on me.*

This comes straight out of Babylonian paganism. Such sun worship was condemned by God in the days of the prophet Ezekiel. *“And he brought me into the inner court of the LORD’S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury:*

mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.” Ezekiel 8:16-18.

With the above hymn, you could use **Call To Worship No. 864**. This Call to Worship is based on Psalm 118:24-26. But instead of reading, *This is the day which the Lord hath made. We will rejoice and be glad in it,* as it does in the KJV, the SDA hymnal committee chose to use The Good News Bible which says, *This is the day of the Lord's victory; let us be happy, let us celebrate!* These words point the minds of many worshippers to Sunday, the day that Christ rose from the grave.

**Hymn No. 471 (Grant Us Your Peace)** All the verses of this hymn are virtually identical to the hymn sheet handed out in the Vatican Square when the Pope lectures the assembled crowd. The four verses are identical in four languages, Latin, English, French, and Spanish. The English states: *Father, grant us, grant us Your peace; Oh, loving Father, grant us Your peace. Grant us, grant us peace; Grant us, grant us, grant us Your peace. Grant us, grant us peace; Loving Father, grant us Your peace.* In four different languages, thousands of faithful Catholics, with their eyes fixed on their holy father standing in the distant window, intone their worshipful prayer to him. Consider the Latin version of what they tell him, as it is written in our new Adventist Hymnal. *Dona nobis pacem, pacem; Dona nobis pacem. Dona nobis pacem. Dona nobis pacem. Dona nobis pacem. Dona nobis pacem.* This same Latin phrase is in a Catholic mass. (Did not Jesus say not to use vain repetitions?)

Seventh-day Adventists are to sing all four stanzas. Latin is the official language in only one country of the world—the Roman Catholic Church (a.k.a. the Vatican). Why are Adventists given a stanza in Latin to sing?

### The Twelve Trinity Hymns

Never before in any Adventist Hymnal was there an entire section of hymns dedicated to “the Trinity.” This hymnal has at least twelve such hymns, which designates it as acceptable to Babylon (the Roman Catholic Church and the World Council of Churches). All twelve will be mentioned, but we will mention nine of them here:

**Hymn No. 73 (Holy, Holy, Holy)** This hymn was originally written in 1826 by Reginald Heber. In its original form it was a Trinitarian song, which read at the end of the first and fourth stanzas as follows, “*God in three persons, blessed Trinity!*”

This song was put into the 1909 and 1941 Seventh-day Adventist Hymnals, but the trinity part was changed to: “God over all who rules eternity!” and “Perfect in power, in love and purity.” This song was purposely changed into a non-Trinitarian song by Seventh-day Adventists, reflecting their views on the Trinity at the time of the change.

In the new 1985 Adventist Hymnal this song was changed back to its original, reflecting the new views of the Adventist Church at this time. Unless there is a public repentance, we can only conclude that once it was Non-Trinitarian but now has changed into a Trinitarian Church.

**Hymn No. 47 (God, Who Made the Earth and Heaven)** In this hymn, Adventists sing, “*Blest Three in One.*”

**Hymn No. 71 (Come, Thou Almighty King)** Again, the wording of this hymn was changed in the new hymnal! In this hymn, Adventist worshippers are led to worship the Catholic Trinity concept of God, “*To Thee, great One in Three, eternal praises be.*” Old Adventist hymnals did not have this wording.



**Hymn No. 72 (Creator of the Stars of Night)** This hymn written in the 1800's in Latin probably by a Catholic during the Dark Ages. Adventists are again led to sing to a false God with these words, *“To God the Father, God the Son, and God the Spirit, Three in one.”*

**Hymn No. 27 (Rejoice, Ye Pure in Heart!)** Verse 5 was taken out of the old hymnal and replaced with, “Praise Him who reigns on high, The Lord whom we adore, The Father, Son, and Holy Ghost, One God forevermore.”

**Hymn No. 30 (Holy God, We Praise Your Name)** *“Three we name You; While in essence only one.”* In the “trinity” concept all three “manifestations” of God are of one substance.

**Hymn No. 116 (Of The Father's Love Begotten)** This new hymn teaches Adventists that Christ was begotten *“Ere the worlds began to be.”* That Jesus is begotten from all eternity and through all eternity is a Trinity concept.

**Hymn No. 234 (Christ Is the World's Light)** This hymn teaches Adventists to pray to the Catholic Trinity. Three Persons are the same god, *“Give God the glory, God and none other. Give God the glory, Spirit, Son, and Father; Give God the glory.”*

**Hymn No. 235 (Christ is Made the Sure Foundation)** This was a “Latin hymn” of the 7th century. It was in the old Adventist hymnal, but the hymnal committee decided to replace the old fourth stanza with a new one that now leads Seventh-day Adventists to worship the Catholic Trinity concept of God, “Praise and honor to the Father, Praise and honor to the Son, Praise and honor to the Spirit, Ever three and ever one.” The oneness meant is a physical oneness, for in the Trinity, all are composed of the same identical substance.

**Scripture Reading No. 709 (“Trinity”, from Ephesians 1,2 and 4, RSV)** This Scripture teaches about the Godhead, but the title teaches Adventists to call God by the Catholic term “Trinity.”

**The inclusion of these Trinitarian songs makes every hymn to God in the book directed to the trinity. Seventh-day Adventist always taught before these changes,**

I. that there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; &c.

### **Hymns By John M. Neale (1818-1866)**

When the Second Advent movement was preaching the coming of Christ in 1843-44, John M. Neale was part of the Oxford Movement, a movement originating from Oxford University in England to encourage the Romanization of the Anglican Church and England. **John M. Neale helped in this movement by translating old Catholic hymns into English. Those who made the new Adventist hymnal saw their value selecting 13 of them.** They are

**Hymn No. 42, 72, 115, 116, 136, 169, 170, 230, 235, 424, 429, 629, 646. Three of these (italicized) are in the list of the twelve new Trinity hymns.**

### **Clement Of Alexandria (c. 200)**

Clement, the founder of the Alexandrian school of theology, which mixed pagan philosophy with truth and corrupted the Bible manuscripts, gives us  
**Hymn No. 555.**

### **The Venerable Bede (673-735)**

**This Benedictine monk in Northumbria, England,** wrote  
**Hymn No. 228** in the Adventist hymnal, where Adventists can sing about Jesus, who is “with Father and with Spirit, one” — another hymn devoted to the Trinity that Bede believed in.

### **John Of Damascus (676-749)**

**John was a monk in Syria,** who composed hymns which are still in everyday use in Eastern Christian monasteries throughout the world. Two are in the Adventist hymnal!

**Hymn Nos. 169 and 170** (two versions of the same hymn) call the Catholic faithful to celebrate Easter — “the royal feast of feasts.”

### **Bernard Of Clairvaux (1090-1153)**

In the early 1100's AD, a great hero of the persecuted Church of the Wilderness, Henry of Lausanne, rose up in southern France preaching the true Word of God, that baptism avails nothing without faith, that Christ is only spiritually present in the sacrament, that prayers and alms profit not dead men, that purgatory is a mere invention, and the Church is not made up of cemented stones but of believing men. Thousands flocked to hear his sermons. Rome's Churches were emptying, the priests were without flocks, and pilgrimages, fasts, invocation of saints and oblations for the dead were all neglected.

**Bernard of Clairvaux, the most commanding figure in the Papal world, was sent to oppose Henry.** Bernard was the only man in Europe, who could and did (at the Papacy's behest), persuade the leaders of Europe to engage in the Second Crusade. It was he, who had determined who would be the next Pope, and in fact, his power was greater than the Pope. He elevated the worship of Mary in the Catholic Church. He helped to start the order of the Knights Templar. He helped to direct the Romanizing of the Celtic Church in the British isles.

Against Henry, Bernard had the civil arm to cooperate with his eloquence. Henry was seized, carried before Pope Eugenius III, who presided at a Council that condemned and imprisoned him. From that time we hear no more of him, and his fate can only be guessed at.

**Bernard of Clairvaux has three hymns respectfully placed in the middle of our “Protestant” Adventist hymnal by his admirers.**

**Hymns No. 156, 241 and 242.** Today, in the last hymn, he teaches Adventists to sing these words that Catholics can sing concerning the Eucharist, “*We taste Thee, O thou living Bread, and long to feast upon thee still; We drink of Thee, the Fountainhead, and thirst our souls from thee to fill.*”

### **Bernard Of Cluny (Early 1100's)**

**A Benedictine monk of the first half of the twelfth century,** Bernard has two hymns in the Adventist Church hymnal.

**Hymns No. 424 and 429** which together teach Adventists that the righteous dead are not resting in the grave awaiting their resurrection, but are now in heaven praising the Trinity God that he believed in.

### **Francis Of Assisi (1181-1226)**

**Hymn No. 2 (All Creatures of Our God and King)** is written by one of the most famous and popular of Catholic “saints,” the founder of the “Franciscan” order. In this Catholic hymn, not found in any previous Adventist hymnal, Adventists worship the Catholic concept of God with these words: “Oh, Praise the Father, praise the Son, and Praise the Spirit, Three in One.” (Interestingly, Francis is a favorite among ecumenicals. His “Song of Brother Sun” was chosen at one major interfaith gathering as the single song that everyone present, Christian and non-Christian could sing together.)

### **Thomas A Kempis (1380-1471)**

**This Roman Catholic monk** has given the Adventist hymnal yet another **Hymn No. 148** devoted to “the Trinity whom we adore forever and forevermore.”

### **Christina Rossetti (1830-1894)**

Christina was an English poet. She, her mother and her sister became seriously interested in the Anglo-Catholic movement that was part of the Church of England. Her **Hymn No. 126** teaches Adventists that there are many archangels.

### **Altered Hymns**

Altered

**Hymns Nos. 27, 71, 73 and 235** are already mentioned.

**Hymn No. 402 (By Christ Redeemed):** **There is a major Catholic error in this hymn as verse two upholds the blasphemous doctrine of transubstantiation in the Eucharist:**

*“His broken body in our stead Is here, in this memorial bread.”* This is the false Catholic doctrine that the substance of the bread and wine are changed into the actual flesh and blood of Jesus Christ in the Eucharist, even though the external appearance remains the same. We, as Protestants believe that the communion bread and unfermented grape juice are symbols of Christ flesh and blood.

**George Rawson, the author of this hymn, did NOT write “Is here”, but “is shown.” Who changed the words? Unless there is a public repentance, we can only conclude that the changes reflect current Adventist theology.**

**Hymn No. 300 (Rock of Ages):** **Investigative Judgment Down-graded.** In verse three the message of God's judgment is taken from the hymn. Augustus Toplady had written, *“When I soar to worlds unknown, see Thee on Thy judgment throne.”*

But in the new hymnal the words were changed to, *“When I soar to worlds unknown, And behold Thee on Thy throne.”*

**Why was the word “judgment” left out, especially at a time when the judgment hour message is so essential to be shared with the inhabitants of the world? The previous Church Hymnal, Hymn No. 474 made no such deletion in the fourth verse. Surely this was a deliberate decision to eliminate the judgment message from this hymn.** There is a judgment before the Second Advent! New theology teaches that the judgment occurred at the cross when Jesus died.

Again every hymn was carefully examined and we must conclude this was not an accident. Unless we hear a public apology made, and of course, a reprinting of the hymnal.

**Hymn No. 125 (Joy to The World):** Second Advent Downgraded. The words of verse one in this well-known hymn in the new Adventist Hymnal state: “*Joy to the world, the Lord is come!*”

**Isaac Watts' original words were: “Joy to the world, the Lord will come!” Surely the original words of this hymn would have been far more appropriate for Seventh-day Adventists looking for the second advent of our Lord.**

**Hymn No. 518 (Standing on the Promises):** **The fourth verse that teaches how to gain victory over sin, “Standing on the promises I cannot fall, listening every moment to the Spirit's call, Resting in my Savior as my all in all,” was deleted.**

## Two Strange Hymns

**Hymn No. 194 (Sing We of the Modern City)** This hymn has this strange wording, “*Christ is present, and among us; In the crowd we see Him stand. In the bustle of the city Jesus Christ is every man.*”

**Hymn No. 648 (I Vow to Thee, My Country)** This is a strange hymn exhorting the worshipper to vow a nationalistic vow to give one's life to his earthly country: “*I vow to thee, my country, all earthly things above, Entire and whole and perfect, the service of my love: The love that asks the reason, the love that stands the test, That lays upon the altar the dearest and the best; The love that never falters, the love that pays the price.*”  
**What is this doing in a Church hymnal?**

## Documented Evidence (19) 1995 Adventist hospitals unite with Roman Catholic hospitals.

“Hospital Alliance Explored,” the heading of an article in the January 13, 1995, *Denver Post* reported. (Judith Graham, staff Business Writer, *The Denver Post*, January 13, 1995, business section, p. 1C). “Provenant-Adventist, May Become Partners,” was the sub-title to this article.

*Provenant is Colorado's second largest hospital system and is owned by the Sister of Charity Health Systems, Inc., of Cincinnati, Ohio. This Care System is so closely allied to the Vatican, that any major decision involving full merger would have to be given prior approval by the Pope. Watchman, What of the Night, “Special Report” 1995 (1), page 1.*

The WWN Special Report, stated further that, “The Adventist partner in the proposed ‘Strategic Alliance’ is Rocky Mountain Adventist Health Care (RMAH), a Colorado nonprofit organization operated by the Seventh-day Adventist Church.” (*ibid.*, WWN, 1995 (1), page 1). Six days after the *Denver Post* article, Charles Sandefur, President of the Colorado Conference, and Chairman of the RAMH Board, issued a memo to the workers of the Conference in which he tried to explain the reasons for the proposed merger:

*Some of you have already read in the paper that last Thursday, the day after our Pastors (sic) retreat, Rocky Mountain Adventist Health Care (Porter, Littleton and Avista Hospitals) announced that it is exploring the possibility of some sort of strategic relationship with the Provenant Health System (St. Anthony's Central, St. Anthony's North, and Mercy Hospitals). That means for the next 90 days we have committed to seeing if we can work together with Provenant in ways that can cut costs, improve service to the community and, most important, preserve and enhance the distinctive mission and identity of our Adventist mission and identity by retaining sole ownership of our current hospitals.*

Charles Sandefur, President, Colorado Conference of Seventh-day Adventists, *Conference Memo*, January 19,

1995. (emphasis supplied).

“Preserve and enhance the distinctive mission and identity of our Adventist mission and identity,” by working “together” with the Papacy? Are you kidding me? Has the Seventh-day Adventist leadership forgotten the counsel given through Ellen White? Note the clear counsel of Jesus:

*The Lord has repeatedly instructed me to say to His people that they are not to bind up with the world in business partnerships of any kind, and especially in so important a matter as the establishment of a sanitarium [or hospital]. Believers and unbelievers, serving two masters, cannot properly be linked together in the Lord’s work. “Can two walk together, except they be agreed?” God forbids His people to unite with unbelievers in the building up of His institutions.*

Ellen G. White, Vol. 6, *The Later Elmshaven Years, 1905-1915*, “Meeting Crises in Colorado,” Sub-Title, “Linking Up With Unbelievers,” page 42. (emphasis supplied).

Is it not in the providence of the Lord that the instruction given Ellen White on this important subject was given directly for *Health Institutions in Colorado!* Amazing! The testimony then given forbids “binding up with the world in business.” Imagine what counsel Ellen White would give on binding up our health institutions with – not just the world – *but with the Papacy!* Not only that, but “especially in so important a matter as the establishment of a sanitarium [hospital].” The bottom line is this: “God forbids His people to unite with unbelievers in the building up of His institutions.” Would not this proposal to a “Strategic Alliance” be a building up of the Rocky Mountain Adventist Health Care System (RMAH) with unbelievers? Is the Papacy now a fellow believer in the third angel’s message? Preposterous! Does the leadership of the Seventh-day Adventist Church care anymore what Jesus has counseled through the Spirit of Prophecy?

UPDATE

***TWO OF COLORADO’S LARGEST HEALTH CARE PROVIDERS FORM SINGLE ORGANIZATION:—Denver, Colorado, December 14, 1995.***  
*Two of Colorado’s largest health care providers have finalized an agreement to form a single management company, which will create Colorado’s largest provider of integrated health services. With the partnership, the new organization will become one of Colorado’s largest health care systems and employers with \$1.3 billion in combined gross revenues and approximately 12,000 employees statewide.*

*The announcement made at a news conference today held by PorterCare Adventist Health System and Sister of Charity Health Services Colorado. . . . The new organization will manage the assets of both systems. The new organization is expected to take effect early 1996, following standard regulatory reviews. Factors that brought these systems together include. . . shared values of health care as mission derived from a common Christian heritage. . . . Both systems are sound Colorado health care providers and each has deep historic roots in the community dating back more than 100 years.*

*“PorterCare Adventist Health System facilities will continue to be Adventist and Sisters of Charity Health Services Colorado facilities will continue to be Catholic,” said Sisnara.*

*The organization will be governed by a board of directors who represent both PorterCare Adventist Health System and Sister of Charity Health Services Colorado. Sisnara will serve as chief executive officer. The balance of the*



*management team will be announced over the next few months along with the final business and organization plans.*

*Louisville, [CO] Times, December 16, 1995, page 10. (emphasis supplied).*

Notice the four important statements within this Louisville *Times* article:

- (1) Derived from a common Christian heritage.
- (2) Sisters of Charity Health Services Colorado facilities will continue to be Catholic.
- (3) The new organization will manage the assets of both systems.
- (4) Sisnara will serve as chief executive officer.

To comment on these four points of flagrant apostasy is almost beyond the imagination of any thinking Seventh-day Adventist, but here goes.

- (1) What “common Christian heritage” do Seventh-day Adventists hold with the Antichrist?
- (2) The beast of Rev. 13 will always “continue to be Catholic.”
- (3) The new Roman Catholic “organization will manage the assets of both systems,” No comment, the statement speaks for itself!
- (4) “Sisnara (a Roman Catholic), will serve as chief executive officer.” Again, Again, no further comment is needed.

### **Documented Evidence (20) 1995 Loma Linda University Church uses Roman Catholic/Pagan insignia “I.H.S.” on the sash of their choir robes.**

By the year 1995 the Loma Linda University Church has regressed so far towards Romanism that they are using the Roman Catholic/Pagan insignia “I.H.S.” on the sash of their choir robes. The insignia “I.H.S.”, is displayed only on the robes of the priests and higher officials of the Roman Catholic Church in the Mass. It is also on the wafer used in the Mass. *It was originally the insignia of the Egyptian trinity!* Notice what Alexander Hislop, the great Baptist historian, says about the “I.H.S.” insignia used by the Roman Catholic Church:

*In regard to the Pagan character of the “unbloody Sacrifice” of the mass, we have seen not little already. But there is something yet to be considered, in which the working of the mystery of iniquity will still further appear. There are letters on the wafer that are worth reading. These letters are I.H.S. What mean these mystical letters? To a Christian these letters are represented as signifying “Jesus Hominum Salvator,” “Jesus the Saviour of men.” But let a Roman worshiper of Isis (for in the age of the emperors there were innumerable worshipers of Isis in Rome) cast his eyes upon them, and how will he read them? He will read them, of course, according to his own well-known system of idolatry; “Isis, Horus, Seb,” that is, “The Mother, the Child, and the Father of the gods,”—in other words, “The Egyptian Trinity.” Can the reader imagine that this double sense is accidental? Surely not. The very same spirit that converted the festival of the Pagan Oannes into the feast of the Christian Joannes, retaining at the same time all its ancient Paganism, has skillfully planned the initials I.H.S. to pay the semblance of a tribute to Christianity, while Paganism in reality has all the substance of the homage bestowed upon it.*

Alexander Hislop, *The Two Babylons*, “The Papal Worship,” page 164. (emphasis supplied).

Is it not amazing that a Baptist historian can see the gravity of using the Pagan and Roman Catholic insignia “I.H.S.” in the Protestant worship, and yet contemporary Seventh-day Adventist leadership cannot? Perhaps, perish the thought, the leadership really does know what they are doing by permitting the use of the

letters “I.H.S.” Another evidence of Jesuit influence in the North American Division. Notice also that Hislop termed this one more Pagan custom “in which the working of the mystery of iniquity will still further appear.” Did Ellen White agree with Dr. Hislop? Indeed she did! What did she say about “the mystery of iniquity?”

*Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the Mystery of Iniquity. Let them never cease to sound the note of alarm. Let the education and training of the members of our churches be such that the children and youth among us shall understand there are to be no concessions to this power, the man of sin. Teach them that although the time will come when we can wage the war only at the risk of property and liberty, yet the conflict must be met, in the spirit and meekness of Christ; the truth is to be maintained and advocated as it is in Jesus. Wealth, honor, comfort, home--everything else--is to be a secondary consideration. The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed.*

Ellen G. White, *Selected Messages*, Book 2, pages 369, 370. (emphasis supplied).

Notice that Ellen White states that we should not give sanction “to the work of the Mystery of Iniquity.” And what is the work of the Mystery of Iniquity?

“Concessions to this power, the man of sin,” Ellen White replies. “The ‘man of sin’ is the Popes of Rome and the Roman Catholic Church. No concessions are to be made to the Roman Catholic Church! And yet the Loma Linda University Seventh-day Adventist Church uses the Roman Catholic and Pagan insignia “I.H.S.” in their worship service, and the Adventist Health Systems, Rocky Mountain, has merged with the Roman Catholic Provenant of Colorado. (See, Evidence #19 above). Absolutely incredible! Also notice that Ellen White said that “the truth is to be maintained,” also that the truth “must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed.” Was the truth “maintained, fully avowed, and boldly proclaimed” at the General Conference Session in Indianapolis, Indiana in 1990? (See, Evidence #15 above). No, it was not. The truth was “hidden,” it was “denied,” and “disguised.”

### **Documented Evidence (21) 1995 Session, the General Conference presented a skit with a woman dressed in the full habit of a Roman Catholic nun.**

At the 1995 Session, the General Conference presented a skit of the popular television program “Jeopardy” to entertain the people, and to convey a Biblical point in a humorous manner. The program featured the usual moderator and two contestants, a General Conference vice-president (who in an earlier television interview had stated that the Church needed a *Church Manual* in order to establish unity and to enforce discipline throughout the Church body). The other contestant was a woman dressed in the full habit of a Roman Catholic nun. The moderator stated that the nun was from the “happy, happy, convent.” The General Conference evidently thought this would be an amusing way to present doctrinal points and be entertaining at the same time. But what had the pen of inspiration warned about using humor in presenting the truth?

*Neither is it the object of preaching to amuse. Some ministers have adopted a style of preaching that has not the best influence. It has become a habit with them to weave anecdotes into their discourses. The impression thus made upon the hearers is not a savor of life unto life. Ministers should not bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. “Preach the word,” was the charge that*

*Paul gave to Timothy, and this is our commission also. The minister who mixes story-telling with his discourses is using strange fire. God is offended, and the cause of truth is dishonored, when His representatives descend to the use of cheap, trifling words.*

Ellen G. White, *Review and Herald*, December 22, 1904, *Testimonies to Ministers*, page 318. (emphasis supplied).

Notice that Ellen White stated: “Neither is it the object of preaching to amuse,” and that, “It has become a habit with them to weave anecdotes into their discourses.” She states further that, “Ministers should not bring amusing stories into their preaching,” that when they do this, “God is offended, and the cause of truth is dishonored.” Notice also that this method of teaching the truth with humor is, “strange fire.”

*“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan.” Ellen White warned. (TM, p, 410, emphasis supplied).*

But what was most offensive in the skit was that a Seventh-day Adventist woman appeared, dressed as a Roman Catholic nun.

All modern General Conference Sessions come to a close with “the parade of nations.” Persons representing the nations in which the Church is working carry the flag of that nation in the parade of nations. **At this same 1995 General Conference Session, a Seventh-day Adventist carried the Papal flag for the first time in the parade of nations. On this flag was displayed the triple crown of the Pope, and the Keys, representing, what the Roman Catholic Church teaches, are the Keys of the Kingdom given to Peter and the Popes of Rome.**

**Documented Evidence (22) 1995 Thursday through Sunday at Union College, sponsored by Interchurch Ministries of Nebraska, the main speaker, William Cardinal Keeler, archbishop of Baltimore, president of the National Conference of Catholic Bishops.**

“Baptism will be the theme of the Roots and Branches Convocation, Thursday through Sunday at Union College, sponsored by Interchurch Ministries of Nebraska,” the *Lincoln Journal Star*, Saturday, October 21, 1995, reported. Who was to be the main speaker? “William Cardinal Keeler, archbishop of Baltimore, president of the National Conference of Catholic Bishops.” (*ibid.*). The crowning act of Jesuit infiltration and influence in the Seventh-day Adventist Church is not to have a Roman Catholic priest, or a nun speak in the churches, or working in Adventist hospitals, but a “Cardinal” no less! Not only that, but the *Lincoln Journal Star* reported further that, “Edward Cardinal Cassidy, president of the Vatican’s Pontifical Council for Christian Unity, was scheduled to attend but at the last minute was sent by the pope to Romania.” If that was not serious enough for any thinking Seventh-day Adventists, “Monsignor John Radano, a staff member of the Pontifical Council, will attend as his representative.” (*ibid.*). **Must the Pope himself speak in the Seventh-day Adventist churches before the people wake up?** This information almost defies comment! Nevertheless, we must find out why such an occasion did take place in a Seventh-day Adventist Church.

*Add to this the fact that the new president of the Mid-America Union Conference has a track record of seeking union and fellowship with Rome in Health Services, first as president in Hawaii, and then in Colorado. As chairman of the Union College Board, he would not oppose what the college administration did in working with the Interchurch Ministries of Nebraska.*

**Who is this man who dares to lead the people of God towards Rome? “Charles Sandefur, President, Colorado Conference of Seventh-day Adventists, and chairman of the RAMH Board.”** (See documented Evidence #19 above. See also, Colorado *Conference Memo*, January 19, 1995).

**Documented Evidence (23) “Saint Ellen” used to illustrate the gift of prophecy to the Church in the life of Ellen G. White**

*“The Seventh-day Adventist Church in Tacoma Park celebrated 90 years of ministry to the community with a weekend of fellowship and spiritual renewal September 30 - October 2 [1995],” Bernadine Delafield, wife of assistant pastor reported. “Friday evening [September 30, 1995] Francisco de Araujo’s production of St. Ellen reaffirmed the role of the Spirit of Prophecy in our denomination.” (Columbia Union Visitor, 12/15/95, p. 20).*

How is it possible to comment on the term, “Saint Ellen” used to illustrate the gift of prophecy to the Church in the life of Ellen G. White? Sister White, and other pioneer Seventh-day Adventists, would be abhorred at such a title applied to them.

**CONCLUSION**

This is truly an astounding display of evidence, wouldn’t you say?

- (1) Would you consider this enough evidence as proof of Jesuit infiltration or influence in the North American Division?
- (2) If not, how much evidence do you need?

We do hope and pray that the leaders of the Seventh-day Adventist Church might believe that there truly has been Jesuit “influence” in, not only the North American Division, but the Seventh-day Adventist Church worldwide.

- (1) Why are high officials of the Seventh-day Adventist Church stating to the media that we no longer believe that the Papacy is the Antichrist?
- (2) Why has the Lord allowed the Jesuits of Rome to infiltrate and influence the Seventh-day Adventist Church in these final hours?
- (3) Has the corporate Church been unfaithful to the gospel commission given to her by the Lord of the Sabbath?
- (4) Is there a small “remnant” in the history of the Church yet to follow after the apostate corporate Church?

Amazingly, there are clear answers to these four solemn last-hour questions. There is a clear Biblical and Spirit of Prophecy explanation to why the corporate Seventh-day Adventist Church is following “in the track of Romanism.”

For the complete document, ‘The Great Conspiracy’, see

<http://prodiscoveries.com/images/stories/SDA-ONLY/THE-GREAT-CONSPIRACY-COMplete-REV-L.pdf>