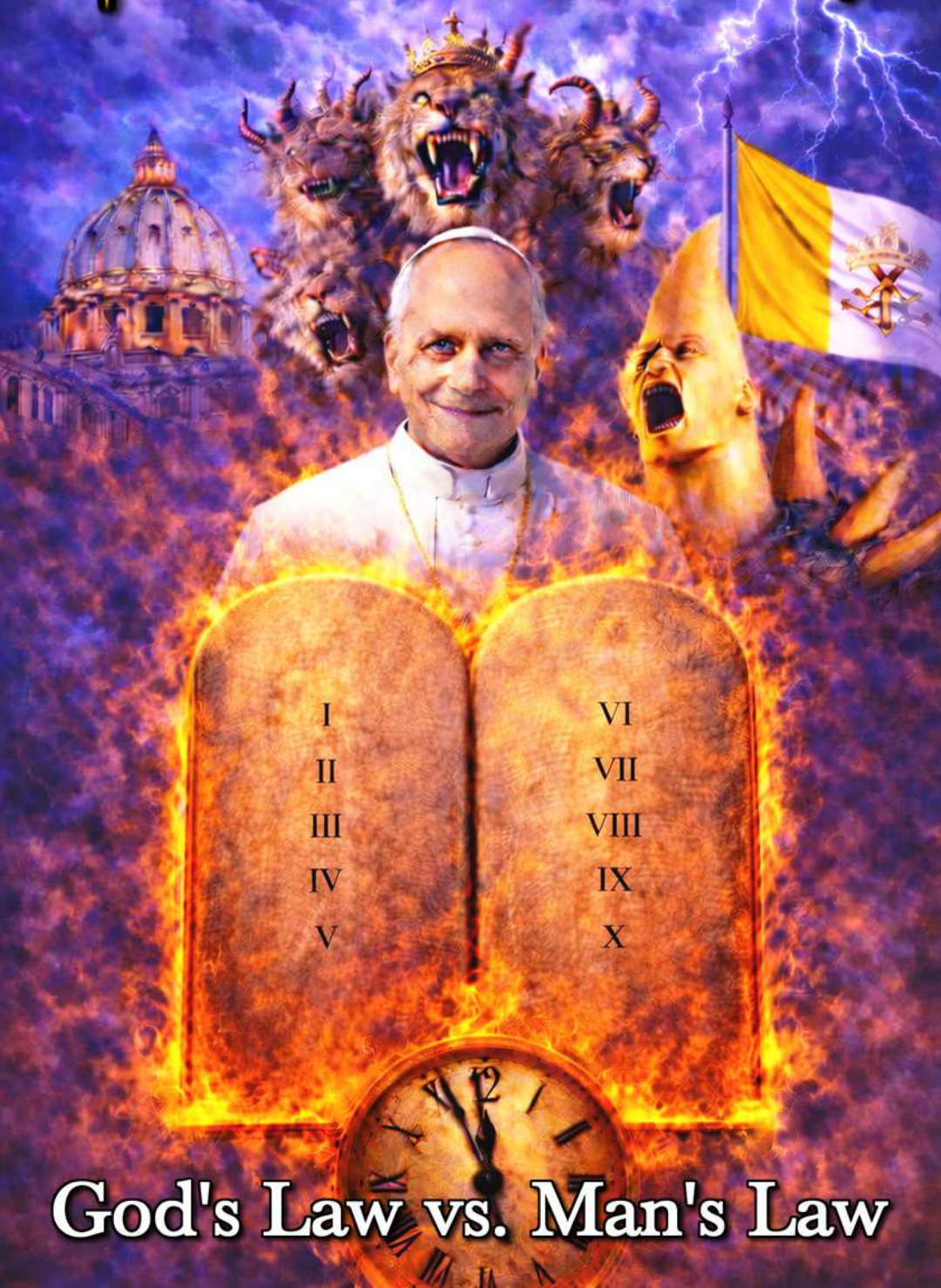


# THE FINAL CONFLICT



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God's Law vs. Man's Law

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*“There shall be false teachers among you, who privily [secretly] shall bring in damnable heresies” 2 Peter 2:1.*

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# Pope Leo XIV's Call to Global Unity and Universal Fraternity

Pope Leo XIV recently met with cardinals and senior Vatican officials, including members of the Roman Curia, who assist in governing the Catholic Church. During the audience, the pope offered Christmas greetings and presented his vision of a Catholic identity inseparably tied to unity, peace, and a universal sense of human fraternity. The pope articulated this vision against a global backdrop of fragmentation, conflict, and division, reemphasizing the church's mission to build a universal fraternity that extends beyond the boundaries of Catholicism to include people of different religions and cultures.

The Holy See Press Office published the following on December 22, 2025:

- “We are the Church of Christ, his members, his body. We are brothers and sisters in him. And in Christ, though many and diverse, we are one.” [1]

- “The Lord's birth brings the gift of peace and invites us to become its prophetic sign in a human and cultural context that is too fragmented. The work of the Curia and of the Church as a whole must be conceived within this broader horizon: we are not mere gardeners tending our own plot, but disciples and witnesses of the Kingdom of God, called in Christ to be leaven of universal fraternity among different peoples, religions, and cultures. This happens if we ourselves live as brothers and sisters and allow the light of communion to shine in the world.” [1]

- “Let us remember this also in our curial service: the work of each is important for the



whole, and the witness of a Christian life, expressed in communion, is the first and greatest service we can offer.” [1]

In his statement, Pope Leo XIV presents the church as a leaven of universal fraternity among peoples, religions, and cultures—that is, as a unifying force intended to draw humanity together in harmony across religious boundaries. While such language resonates strongly in a world weary of division, Bible prophecy warns that not all unity is divinely inspired. Scripture also foretells a counterfeit unity—one that elevates global harmony above faithfulness to God’s Word. Revelation 13 and 17 describes an end-time system in which religious, political, and cultural powers converge as one in opposition to God’s will.

“And all the world wondered after the beast” Revelation 13:3.

“And power was given him over all kindreds, and tongues, and nations” Revelation 13:7.

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb...” Revelation 13:8.

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the world, to gather them to the battle of that great day of God Almighty” Revelation 16:14.

“And the ten horns which thou sawest are ten kings ... These have one mind, and shall give their power and strength unto the beast” Revelation 17:12-13.

“For all nations have drunk of the wine of the wrath of her fornica-

tion, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies” Revelation 18:3.

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army” Revelation 19:19.

These key passages describe the world uniting in purpose, allegiance, worship, and action in ways that Scripture presents as dangerous and deceptive. They portray the rise of a global authority—both political and religious—that exercises power over all people. Together, these texts form some of the Bible’s clearest warnings against a universal, global fraternity driven, not by truth, but by deception.

This is the central theme Pope Leo XIV explicitly seeks to advance. He applies this vision directly to the work of the church’s leadership and administration, presenting universal fraternity as a guiding mission. The problem with this concept of universal fraternity is it emphasizes that which all people already agree upon—such as peace and love—rather than upon the teachings of God’s Word. As a result, clear biblical truths are set aside so different religions can unite around shared values instead of around what the Bible actually says and teaches.

In contrast, Bible prophecy emphasizes a call to “come out.” Revelation



18:4 issues the appeal, “Come out of her, My people,” which stands in direct opposition to the vision of universal religious fraternity. God’s end-time message does not invite the world

into a single spiritual family under human authority; rather, it calls individuals to separate from systems that exalt human traditions and doctrines above the clear teachings of Scripture. This means true unity exists only among those who “keep the commandments of God, and the faith of Jesus” Revelation 14:12.

[1] <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2025/12/22/251222a.html>



## Blending Prophetic End-Time Proclamation with Compassionate Community Outreach

Note: Following is an interview with Pastor James Wright, whose central focus is the public proclamation of the Three Angels' Message through weekly articles in the local secular newspaper, combined with practical community outreach—distributing food, clothing, blankets, and firewood; operating a soup kitchen; organizing Bible studies for incarcerated women; and much more.

**New Life Mission (NLM):** Pastor James Wright, for readers who may not be familiar with who you are, can you tell us a little about your background and your ministry? How has God led you in His service?

**Pastor James Wright (PJW):** I was born in Manchester, Jamaica, about 15 miles from the Adventist university that was once known as West Indies College of Seventh-day Adventists and is now Northern Caribbean University. I was born to a Seventh-day Adventist mother and attended West Indies College High School, where I lived in the dormitory for three years. I graduated in 1985 and had the privilege of serving as head boy of the Class of '85.

In 1984, the students conducted a Spring Week of Prayer from Monday through Friday. Merrick Walker preached on Monday morning; I delivered the Tuesday morning message entitled “Naaman the Leper” from 2 Kings 5; another student, Joseph Smith, preached on Wednesday; Wayne Tulloch and George McCallum preached on Thursday and Friday mornings, respectively. That Friday, 40 students confirmed their decision

through baptism in the pool at the chapel. In the spring of 1985, another student, Leseb Whyte, and I went to the parish of Hanover in the pastoral district of Pastor Vincent Peterkin and conducted a three-week evangelistic outreach, during which time 11 precious souls were baptized.

In 1996, I migrated to the United States and was ordained as an elder at Mount Olivet SDA Church in Camden, New Jersey, by Pastor Coby Matlock. I later attended the Moses Mason Upper Room Camp Meeting in Alabama, where I was inspired to follow in the steps of Jesus, who carried forward an independent ministry as described by God's prophet:

"From its earliest years the Jewish child was surrounded with the requirements of the rabbis. Rigid rules were prescribed for every act, down to the smallest details of life. Under the synagogue teachers the youth were instructed in the countless regulations which as orthodox Israelites they were expected to observe. But Jesus did not interest Himself in these matters. From childhood He acted independently of the rabbinical laws. The Scriptures of the Old Testament were His constant study, and the words, 'Thus saith the Lord,' were ever upon His lips" (*The Desire of Ages*, p. 84).

After moving to Tennessee in 2015, we started an independent ministry called, *Trumpet in the Wilderness*, also known as *The Voice in the Wilderness*, accepting what we understand to be the role of the third Elijah—John the Baptist being the second Elijah (Matthew 11:14; 17:12–13). We held house church gatherings before and after the COVID-19 pandemic. Eventually, we purchased a building, and by the Lord's blessing, it was paid off in four months.

For seven years, we witnessed throughout the Nashville community, providing food, clothing, literature, firewood, blankets, tents, propane stoves, and even opening our home to help recovering prostitutes. Later, we centralized the outreach around the church location by operating a soup kitchen from the church's kitchen.

During the summer of 2025, on a very hot day in Tennessee, the thought impressed me that someone must be in need of a cool drink of water. Acting on what we later recognized as the prompting of the Holy Spirit, I loaded two large coolers into the back of my truck, purchased water and natural fruit juices from Walmart, and began distributing them in parks and on the streets. On my way home from Hohenwald, where I had been giving out these items, I noticed a group of women gathered at a playground near a large house. I made a U-turn and asked if they would like a cool drink. They gladly accepted and called their supervisors over. I soon realized it was a drug rehabilitation center for women completing the final year of their sentence for substance abuse.

The supervisor accepted the remaining water and juices and explained that the women were in need of supplies. I called Sister Beverly Young, who immediately went shopping to provide what was needed.

The staff then asked if we had volunteers who could serve at the Hope Center, where the women resided. When I inquired, "Volunteering for what?" they responded, "Bible studies." I called Sister Young again, and

she accepted the assignment. Remarkably, this all occurred the week before we were scheduled to begin our church soup kitchen. When I mentioned the soup kitchen would be held on Wednesdays, the supervisor responded that Wednesdays were perfect because the women were free that day and could volunteer.

As a result, Bible studies were held on Wednesday mornings at the Hope Center, led by Sister Beverly Young, followed by volunteer service at the soup kitchen. We praise the Lord for His divine providence. These women are completing the final year of their sentences for drug-related offenses, and we ask that they be kept in prayer.

Elder Charles Young and I have also served the community by building wood sheds for firewood storage, repairing decks, and fixing small engines such as lawnmowers, ATVs, and generators. We are currently constructing a warming center for displaced individuals with the help of a skilled carpenter. In 2025, we also held a camp meeting on our property, and seven precious souls gave their lives to the Lord.

**NLM:** In *Evangelism*, p. 129, we read: “It is necessary that wise plans should be laid to secure the privilege of inserting articles into the secular papers; for this will be a means of awakening souls to see the truth.” How has God guided you into this form of outreach, and what role do you see media playing in evangelism today?

**PJW:** After we moved to Hohenwald, the city where our ministry is now located, we began using the *Lewis County Herald* to print our church bulletin. On one occasion, when I went to pick up the completed bulletin for the upcoming Sabbath service, the editor and owner, Miss Amanda Curtis, asked if I would be interested in writing an article for the paper. She explained that the pastors of the 13 churches in the area each write one article per month. My response was a quick and somewhat surprising, “Yes!”

She then gave me the submission date and instructions for posting the article on the paper’s website. Before the conversation ended, she asked if I would be interested in writing an article each week instead of just once a month. Again, I responded without hesitation, “Yes!” That day, I truly felt the Holy Spirit was at work in a powerful way, and I could see it no other way.

Ironically, within various Adventist circles—whether historic, nominal, or present-truth—microphones have at times been muted when I have presented the unadulterated Three Angels’ Messages. Yet here, in a secular newspaper, I have been given the freedom to publish messages such as “The Woman Rides the Beast,” “Just Where Are the Dead?” “Absent from the Body, Present with the Lord,” “The Bible, Catholics, and Protestants’ Views on the Sabbath Day,” “Daniel and the Revelation Prophetic Period,” “The Murder Plot of the Dragon,” “The Woman Finds Liberty in the Wilderness,” and “Revelation 12,” just to name a few.

**NLM:** Many people sense that our nation—and the world—has changed dramatically in recent years. From your perspective, what concerns you the most about the direction we are heading, and do you believe we are living in the last days Jesus warned us about?

**PJW:** My number one concern is the vigorous efforts of the *Heritage Foundation* and its co-conspirators to repeal, reinterpret, and rewrite the United States Constitution. This attack on liberty is being orchestrated by the current administration, which promotes states' rights, instigating a popular movement that will grow ever larger and lead to a civil war like the one in the 1860s.

Yes, we are living in the last days. God's end-time prophet, Ellen G. White warned in *Manuscript 63, 1899*: "We have come to a time when God's sacred work is represented by the feet of the image in which the iron is mixed with the miry clay ... The mingling of Church craft and State craft is represented by the iron and the clay. This investing the Church with the power of the State will bring evil results."

Please note that virtually all Protestant churches, including the General Conference of Seventh-day Adventists, during the recent COVID-19 Pandemic, wielded state power and imposed vaccination mandates on their members worldwide. According to God's last-day prophet, Ellen G. White, in *The Great Controversy*, p. 443, when a church or religious body applies a state law to its members, that church is helping to pave the way for the image of the beast, which is Roman Catholicism.

"In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own end."

She also said in another place, "The Lord has shown me clearly that the image of the Beast will be formed before probation closes, for it is to be the great test for the people of God" (*Selected Messages*, vol. 2, p. 80).

**NLM:** There is a growing call today for religions to deepen cooperation and present a more visible unity. Do you view this trend as having prophetic significance? How should God's people respond in light of Bible prophecy?

**PJW:** It is very dangerous to deepen cooperation merely for the sake of presenting visible unity. Paul writes, "Have no fellowship with the unfruitful works of darkness, but rather reprove them" Ephesians 5:11.

*The Great Controversy*, p. 507, says, "The followers of Christ and the servants of Satan cannot harmonize." Again, on p. 45 it says, "But there is no union between the Prince of Light and the Prince of Darkness, and there can be no union between their followers." ... "If unity could be secured only by the compromise of truth and righteousness, then let there be difference and even war."

The prophetic significance of what is described as the sin of ecumenism is reflected in the following Bible verses:

"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" Genesis 6:2.

"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" Ezekiel 8:16.

In both cases, probation closes. How should God's people respond? The answer is found in Isaiah 58:1: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

**NLM:** Some Christians argue that the Third Angel's Message is no longer relevant for our time; that the focus should be solely on preaching Jesus. How would you respond to that claim?

**PJW:** The claim that the Third Angel's Message is no longer relevant reveals a strange infatuation and a form of spiritual blindness, especially when, according to *Early Writings*, p. 118, the Third Angel's Message is identified as the sealing message. It reads:

"I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" (*Early Writings*, p. 118). This is called, "The Loud Cry."

The latter rain is described in another place. "As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel" (*Testimonies*, vol. 1, p. 353).

The separation and the sealing take place under the proclamation of the Third Angel's Message. Many who hold the view that this solemn message is no longer important are, by that very position, aligning themselves on the side of the tares rather than the wheat.

**About:** If you would like to connect with Pastor James Wright, plan to visit Tennessee and attend one of his camp meetings, or if you feel led to support the ministry he and his team are carrying forward, you may contact him at: [wrightjames1226@gmail.com](mailto:wrightjames1226@gmail.com)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" Matthew 22:37-40.

"The law of God requires that man shall love God supremely, and his neighbor as himself. When through the grace of our Lord Jesus Christ, this is perfectly done, we shall be complete in Him." (Letter 11, 1892, Mission Study Bible, p. 78.)



## **Pope Leo XIV to Ecumenical Leaders: “We Are One, Let’s Make It Visible”**

Ecumenism is indeed fulfilling prophecy, but not the prophecy God calls His people to advance or embrace. The world is being drawn into a single religious-political body, as revealed by Scripture: “And all the world wondered after the beast” Revelation 13:3. This is not a revival of godliness; it is universal apostasy—a global movement that, under the appearance of unity, peace, and love, is leading people away from Bible truth and into disobedience to God’s law.

On Sunday, January 25, 2026, Pope Leo XIV marked the 59th Week of Prayer for Christian Unity with members of an ecumenical delegation. In his address, the pope urged Christians to press forward in the ecumenical mission toward full, visible unity. The Holy See Press Office published the following regarding Pope Leo’s remarks:

- “My dear friends, every year the Week of Prayer for Christian Unity invites us to renew our commitment to this great mission, bearing in mind the divisions among us—while they do not prevent the light of Christ from shining—nonetheless make the face which must reflect it to the world less radiant.” [1]

- “We are one! We already are! Let us recognize it, experience it, and make it visible!” [1]

- “My dear predecessor, Pope Francis, remarked that the synodal journey of the Catholic Church ‘is and must be ecumenical.’” [1]

- “I believe this is a path for growing together in mutual knowledge of our respective synodal structures and traditions.” [1]

- “As we look toward the 2,000th anniversary of the Passion, Death, and Resurrection of the Lord Jesus in 2033, let us commit ourselves to

further developing ecumenical synodal practices and to sharing with one another who we are, what we do, and what we teach.” [1]

- “We pray that the seeds of the Gospel may continue to bear fruit on this continent in unity, justice, and holiness, for the benefit of peace among the people and nations of the whole world.” [1]

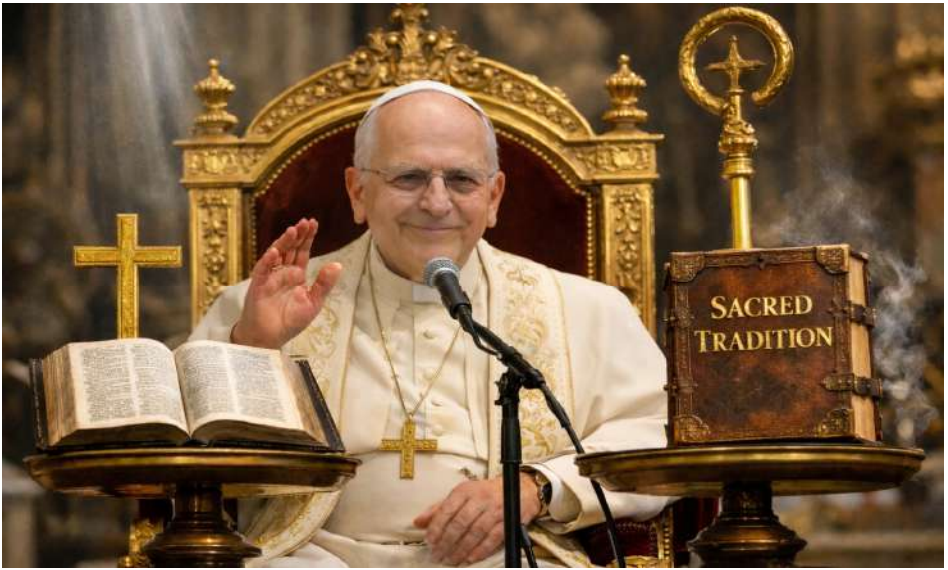
Prophecy identifies the unification of the churches into a single religious system, followed by their alliance with civil power, as the defining characteristic of the final crisis. Revelation 13 portrays the restoration of a united religious authority that recovers global influence after the healing of the deadly wound. Pope Leo’s recent calls for Christian unity fit squarely within this prophetic framework, pointing to the restoration of Rome’s combined spiritual and temporal authority.

Central to this message is the repeated calls to make unity visible. Statements such as “We are already one” implicitly describe how the Protestant Reformation is over and separation from Rome is no longer necessary. The pope is basically inviting all the churches to come back home to Rome. His statements reveal a deliberate movement toward religious consolidation on a global scale under papal leadership.

“Under one head—the papal power—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates” (*Testimonies*, vol. 7, p. 182).

[1] "Homily of Pope Leo XIV," *The Holy See*, Jan. 25, 2026, <https://www.vatican.va/content/leo-xiv/en/homilies/2026/documents/20260125-vespri-unita-cristiani.html>.





## **Pope Leo XIV Elevates Human Tradition to the Same Level as the Divine Word of God**

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws” Daniel 7:25

On January 28, 2026, during a general audience at the Vatican, Pope Leo XIV addressed visitors from around the world on the relationship between Scripture and tradition. In his remarks, the pope reaffirmed the long-standing Roman Catholic principle that church tradition stands on the same level as—if not above—the Holy Scriptures. This position stands in direct contrast to historic Protestant belief, which holds that when tradition becomes a second authority in the church, it gains the power to reinterpret, correct, or even override what God Himself has written, making the final judge of truth no longer God’s Word but fallible men who claim the authority to define tradition.

The Holy See Press Office published the following statement from Pope Leo XIV:

- “Today we will reflect on the relationship between Sacred Scripture and Tradition.” [1]
- “It is what the Second Vatican Council affirms, using an evocative image: ‘There exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merges into a unity and tends toward the same end’.” [1]
- “The Council affirms that ‘this tradition which comes from the Apostles develops in the Church with the help of the Holy Spirit’.” [1]
- “The Church, in her teaching, life and worship, perpetuates and

hangs on to all generations all that she herself is, all that she believes.” [1]

- “Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church,’ interpreted by the ‘living teaching office of the Church, whose authority is exercised in the name of Jesus Christ.’” [1]

- “Scripture and Tradition ... ‘are so linked and joined together they cannot stand independently; and together, each in their own way, under the action of the one Holy Spirit, they contribute effectively to the salvation of souls’.” [1]

When human tradition is treated as authoritative, it can supersede and effectively nullify God’s commandments by substituting His clear instructions with man-made rules. Jesus Himself rebuked religious leaders for elevating human tradition in a way that set aside the Word of God:

“For laying aside the commandment of God, ye hold the tradition of men” Mark 7:8.

“Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye” Mark 7:13.

“But in vain they do worship me, teaching for doctrines the commandments of men” Matthew 15:9.

When tradition is viewed as equal to the Holy Scriptures, it becomes a rival rule of faith—an alternate standard that many end up superseding rather than submitting to what God’s Word actually teaches. Yet Scripture presents itself as the sole measuring rod for doctrine and practice. Once tradition is placed on the same level as the Bible, the latter ceases to be the clear and final authority, and truth is increasingly determined by long-standing traditions rather than by the plain teaching of God’s Word.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” Isaiah 8:20.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” Acts 17:11.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” 2 Timothy 3:16-17.

Tradition allows non-biblical beliefs and practices to take root without clear biblical support. God’s Word warns against teaching human rules as divine requirements. When tradition is granted the same authority as is Scripture, errors can become locked in, because people will treat those traditions as untouchable and refuse to correct them even when the Bible shows they’re wrong.

“Not giving heed to Jewish fables, and commandments of men, that turn from the truth” Titus 1:14.

“Wherefore the Lord said, Forasmuch as this people draw near Me

with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men” Isaiah 29:13.

“And they shall turn away their ears from the truth, and shall be turned unto fables” 2 Timothy 4:4.

“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” 1 Timothy 4:1.

When fables, seducing spirits, and doctrines of devils are placed on equal footing with Scripture, heresies can be accepted simply because they are ancient or widely practiced, rather than because they are clearly taught in God’s Word. Over time, this has allowed doctrines such as Sunday sacredness, the natural immortality of the soul, prayers to dead saints, purgatory, the eternal torment of the wicked, the veneration of Mary, and many other errors to take root in the church—not through explicit biblical command, but through tradition, philosophical influence and human authority.

Once these non-biblical ideas became embedded in the church, Scripture was often reinterpreted to support them, rather than being allowed to test and correct them. As a result, divine revelation has been gradually replaced with human teachings, and serious errors have been preserved, defended, and passed down through generations under the assumption that long-standing traditions are equal with biblical truth, even when those doctrines plainly conflict with the clear teaching of Scripture.

In the last days, Scripture reveals the final conflict will center on worship and authority—whether people will obey the commandments of God or submit to the traditions of men. The true biblical Sabbath, established by God at Creation and written into His law, stands as a visible sign of loyalty to the Creator, while the Papal Sabbath, Sunday, was instituted by man, changed by human authority, and is the counterfeit day of rest. In this crisis, the Sabbath becomes decisive because it directly confronts the question of who has the right to define worship—God alone or man—and this is what separates those who keep the commandments of God from those who follow the commandments of men.



[1] "General Audience," Holy See Press Office, Jan. 28, 2026, <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2026/01/28/260128a.html>.



## **President Trump Welcomes Archbishop Coakley, President of the United States Conference of Catholic Bishops, to the White House**

On January 12, 2026, Archbishop Paul S. Coakley, president of the United States Conference of Catholic Bishops (USCCB), met privately with President Trump at the White House. The meeting was closed to the press, and no official details were released regarding the substance of the discussion. This national governing body of Catholic bishops in the United States that provides guidance to American Catholics and engages policymakers regarding public issues, later acknowledged the meeting in a brief statement, releasing the following:

- “Archbishop Coakley had the opportunity for introductory meetings with President Trump, Vice President Vance, and other Administration officials, in which they discussed areas of mutual concern, as well as areas for further dialogue. Archbishop Coakley is grateful for the engagement and looks forward to ongoing discussions.” [1]

When Archbishop Coakley met with Donald Trump and White House officials, to talk about shared concerns and future cooperation, it may have seemed like a normal government matter. However, history shows that moments like this deserve careful attention. More than 1,600 years ago, Constantine the Great faced a divided, crisis-plagued

Roman Empire. Instead of keeping politics out of religion, he aligned himself with the church and used it to help restore order and national unity to the empire. That decision gave the government moral legitimacy and the church political power, but it also eliminated the line between church and state, paving the way for the establishment of Sunday laws.

The current political situation feels all too familiar. When political leaders seek the support of powerful religious institutions, and church leaders gain access and influence within the government, both sides appear to benefit, but it is the public that ultimately pays the price with freedom and conscience being compromised. History teaches us that what begins as “dialogue” and a search for “common ground” with Rome gradually transforms into political favoritism and religious influence on public policy. That is why this meeting between the USCCB and the White House serves as an important reminder of why the separation of church and state has always been a fundamental safeguard for true and continued religious liberty.

“When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.” (*The Great Controversy*, p. 445).

[1] U.S. Conference of Catholic Bishops (USCCB), “[full post, per AP Style],” X, Jan. 12, 2026, <https://x.com/USCCB/status/2010876132971704438>



# Catholic Family Ministry: “My New Year’s Resolution for 2026 is to Truly Make Sunday a Day of Rest—Would You Like to Join Me?”



Catholic Moms and Holy Cross Family Ministries, Catholic organizations that state their mission is to inspire the spiritual well-being of Catholic families, published an article on January 6 of this year. The article openly promotes the idea of Sunday rest and seeks to reinforce the idea of Sunday sacredness as a moral obligation owed to God. In doing so, it cites biblical passages that apply to the seventh-day Sabbath, yet reinterprets and reapplies them to Sunday observance. Once again, Rome advances the teaching that the solemnity of the Sabbath has somehow been transferred from Saturday to Sunday—a change rooted in church tradition rather than in biblical command. The article states the following:

- “What does your Sunday routine look like? After Mass, do you head home for family time and quiet prayer, or are you often running to sporting events and social gatherings?” [1]
- “The Church has wisely instructed that faithful Catholics attend Mass on Sundays, and we should be obedient to that. But Scripture is very clear about how we are to observe the sabbath: rest. Not rushing around to events, not planning for the week ahead or doing chores we didn’t get to last week; ideally, not doing any work at all.” [1]

• “This is why many Catholics like me obediently get themselves to Mass each Sunday, but don’t necessarily rest. Humans really struggle to not do anything. But, if we never rest, we will eventually and inevitably crash.” [1]

• “Our Creator knows our nature better than we do, so He knew we would need a prescribed, even mandated, day of rest. In Mark 2:27, Jesus tells us that ‘the sabbath was made for man, not man for the sabbath.’ Sunday isn’t just about giving God the gift of ourselves through worship. Sunday is also God’s beautiful and very needed gift of rest to us.” [1]

• “My New Year’s Resolution for 2026 is to truly make Sunday a day of rest. Would you like to join me?” [1]

Catholic Moms concludes its article with a direct appeal: “Would you like to join me?”—presenting Sunday rest as a New Year’s resolution. This invitation is an intentional call to normalize and popularize Sunday sacredness within society. This work aligns with the Catholic-Protestant agenda of reintroducing Sunday as a moral and social institution for faith, family, and community life. Whenever religious movements promote Sunday rest as a divinely mandated solution for restoring society’s moral order, what they are in effect doing is laying down the groundwork for future civil legislation for Sunday by law.

According to the three angels’ messages of Revelation 14, the final conflict over worship will center on obedience to God’s commandments versus the “traditions of men.” While rest is indeed a gift from God, the day of rest matters because the true Sabbath, sanctified at Creation (Genesis 2:2–3) and reaffirmed in the Ten Commandments (Exodus 20:8–11), is the seventh day, Saturday, not Sunday. Jesus did not change the Sabbath but instead restored its true purpose (Luke 4:16; Matthew 24:20).



Constantine changed the day of worship to Sunday March 7, 321 A.D.

The transfer of Sabbath sacredness to Sunday was a post-biblical, church decision, made by Rome in its effort to “change times and laws” (Daniel 7:25). This trend continues today and serves as a solemn reminder that the issues of worship and rest are rapidly moving toward a Sunday law crisis. Yet at this critical moment, by divine grace, there will be a faithful proclamation uplifting the commandments of God and the faith of Jesus, calling all people to “worship Him that made heaven, and earth, and the sea, and the fountains of waters” (Revelation 14:7), and embrace the seventh-day Sabbath as the seal of the living God.

[1] Caltrin Bennett, “Sabbath Rest: My New Year’s Resolution,” Catholic Moms, Jan. 6, 2026, <https://www.catholicmom.com/articles/sabbath-rest-my-new-years-resolution>.



## Catholic Eucharistic Celebrations are Being Planned for America’s 250th Anniversary in Order to Bring the Nation Under Christ’s Sovereignty

A special “One Nation Under God” Eucharistic Pilgrimage is being planned for May 24-July 5, 2026, spanning multiple American cities and featuring Catholic Eucharistic processions through public streets. This event is a public witness of Catholic faith, moving worship beyond church buildings and into our cities. The National Eucharistic Congress describes the pilgrimage as an effort to call the nation back to what they see as Christ’s rightful authority over society. However, because Catholic theology teaches Christ governs through the Papacy, such language actually points toward placing society under the moral and spiritual authority of Rome. The National Catholic Register published the following:

- “In celebration of the United States of America’s 250th anniversary, the 2026 National Eucharistic Pilgrimage’s theme is ‘One Nation Under God’.” [1]

- “‘One Nation Under God is not a borrowed slogan; rather, it is an invitation to realign our lives, our communities, and our country under the sovereignty of Jesus Christ,’ said Jason Shanks, president of the National Eucharistic Congress.” [1]

- “‘Bringing Jesus’ presence [Eucharist] to the streets is an opportunity to ‘pray for unity and healing in our great country,’ Shanks said.” [1]

- “‘In light of the United States Conference of Catholic Bishops’ (USCCB) decision to consecrate America to the Sacred Heart of Jesus, the 2026 pilgrimage brings Jesus himself directly to the American people.” [1]

- “Throughout the pilgrimage, 18 dioceses will host public events ... The procession will pass through the dioceses of St. Augustine, Florida;

Savannah, Georgia; Charleston, South Carolina; Charlotte, North Carolina; Richmond and Arlington, Virginia; Washington D.C.; Baltimore, Maryland; Wilmington, Delaware; Camden and Paterson, New Jersey; Manchester, New Hampshire; Portland, Maine; Boston, Springfield, and Fall River, Massachusetts; Providence, Rhode Island; and Philadelphia, Pennsylvania.” [1]

- “A national prayer campaign and a digital lecture series will be launched highlighting themes of America through a Catholic lens.” [1]

The Catholic Eucharistic celebrations planned for the 250th anniversary of the United States represent an attempt to unite national identity with Catholic theology. By featuring the motto “One Nation Under God” and holding Eucharistic processions in the streets, the organizers are symbolically redefining American history and culture as a space for Catholic worship and authority. Statements from Mr. Shanks present the Masses and Eucharistic pilgrimages as an effort to “realign” the nation under the sovereignty of Christ.

The consecration of the nation to the Sacred Heart of Jesus by the United States Conference of Catholic Bishops, the Eucharistic processions through major cities and dioceses, and the launch of coordinated prayer campaigns and digital conferences seek to familiarize the population with Catholic beliefs and practices. These efforts contribute to the Catholicization of America by normalizing Catholic sacraments in public life. Over time, these public acts begin to shape the culture, transforming it into an image that reflects Catholic expressions and traditions.

Bible prophecy has long warned that near the end of time, religious influence—particularly, Roman Catholic influences—would once again move into the public square, shaping culture and national identity; ultimately leading to enforced worship (see Revelation 13 and 17). What is now presented as prayer, pilgrimage, and spiritual renewal is a precursor to religion seeking civil authority to impose a counterfeit day of rest, a movement that prophecy identifies as culminating in the enforcement of the mark of the beast.

“Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshiping the institution of papacy” (*Testimonies for the Church*, vol. 1, p. 223).

[1] Tessa Gervasini, "One Nation Under God': 2026 National Eucharistic Pilgrimage Inspired by 250th Anniversary of U.S.," *National Catholic Register*, January 9, 2026, <https://www.ncregister.com/cna/one-nation-under-god-2026-national-eucharistic-pilgrimage-inspired-by-250th-anniversary-of-u-s>.



## **Pope Leo XIV Presents the Papacy as the Father Figure That Guides Humanity Towards Global Unity**

On January 9, 2026, Pope Leo XIV addressed the ambassadors of 184 countries that maintain official diplomatic relations with the Vatican. His message clearly illustrated how the modern papacy continues to pursue the ancient Vatican strategy of bringing the world into a visible and structural unity under the moral and spiritual leadership of Rome.

The pope's address to the world's ambassadors was a theological and prophetic statement describing his intent to heal divisions, reclaim spiritual authority and rally the nations around a single body. According to prophecy, such visible unity must arise before Christ's return, for it sets the stage for the final conflict between human authority and divine law—between the counterfeit unity of Babylon and the true people of God who “keep the commandments of God, and the faith of Jesus” Revelation 14:12.

The Vatican Press Office published the Pope's message, and some excerpts are shared below:

- “I am pleased, therefore, to welcome you this morning, and I am grateful for your generous participation.” [1]

- “This is a tangible sign of good and fruitful bilateral relations. Through each of you, dear Ambassadors, I wish to extend my good wishes to your countries, and to share a reflection on our times, which are so troubled by a growing number of tensions and conflicts.” [1]

- “This past year saw many significant events, beginning with those directly affecting the life of the Church, which experienced a profound Jubilee, and saw the return to the Father's house of my venerable predecessor, Pope Francis. The whole world gathered around his coffin on the day of his funeral, and sensed the loss of a father who had

guided the People of God with immense pastoral charity.” [1]

- “I am also grateful for the visits that I received from the senior Government officials at the beginning of my Pontificate and for the exquisite hospitality shown to me.” [1]

- “During the past year, having accepted the invitation given to Pope Francis, I had the joy of visiting Türkiye and Lebanon. I am grateful to the Authorities of both countries for their welcome. In İznik, Türkiye, together with the Ecumenical Patriarch of Constantinople and representatives of other Christian denominations, I commemorated the 1700th anniversary of the first Ecumenical Council. This was an important opportunity for renewing our commitment to the journey towards the full visible unity of all Christians.” [1]

- “In Lebanon, I met a people who, despite their difficulties, are full of faith and enthusiasm. There, I sensed the hope of young people who aspire to build a more just and cohesive society, and to strengthen the bond of cultures and religions that makes the Land of the Cedars unique in the world.” [1]

When the Pope welcomed the world’s ambassadors and thanked them for being present, he was openly acknowledging the Vatican as the central meeting place for global governments. This affirms that the Holy See sees its role, not merely as a religious voice, but as the primary influence among world leaders, helping shape how the international community thinks and acts. From a prophetic standpoint, this shows how Revelation 17 is gradually coming to life. In that chapter, the “woman” represents a church, and the “many waters” mean people from all over the world—different nations, cultures, and languages. What we are seeing today is Rome extending its influence far beyond religion alone, reaching into politics and global diplomacy.

Leo’s statement that the world had “gathered around the coffin” of Pope Francis, mourning “the loss of a Father who had guided the People of God with immense pastoral charity,” positions the papacy as the



paternal figure for humanity. His emphasis on the idea that “the whole world” united around the death of Pope Francis reinforces the idea that the pope is the father of the nations. From a prophetic perspective, this agrees with Revelation 13:3, which states: “And all the world wondered after the beast.” It illustrates how reverence and emotional affection for the papal office are today crossing denominational, cultural, and political lines, laying the groundwork for the kind of universal homage (i.e., worship), that prophecy warns will one day be fully realized.

Pope Leo’s comments about visiting Türkiye and Lebanon and commemorating the “1700th anniversary of the first Ecumenical Council” held in Nicaea are especially significant from a prophetic perspective. The Council of Nicaea in A.D. 325 marked a major turning point in Christian history, when the church aligned itself with Emperor Constantine’s imperial power. This alliance blended Christianity with pagan influences and laid the foundation for the first formal union of church and state. By invoking this Nicaean anniversary and presenting it as the model for a “journey towards the full visible unity of all Christians,” Leo is projecting a renewed vision of a reunited Christendom: one that follows Constantine’s model. This emphasis on “visible unity” is a necessary precursor to the final union of church and state foretold in Revelation 13, where religious and civil authorities act together to enforce the mark of the beast.

Before the second coming of Christ, prophecy reveals there will be a counterfeit unity—a global alliance that brings together religions and governments in the name of peace and fraternity, with political and religious healing. Rome’s diplomatic and ecumenical initiatives are driving this movement, positioning the papacy as the spiritual leader for global cooperation. By uniting nations, courting world leaders, and calling Christians to visible unity, Pope Leo is fulfilling the very predictions Ellen G. White described:

“The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium” *The Great Controversy*, p. 588.



[1]“Audience with Members of the Diplomatic Corps accredited to the Holy See,” Holy See Press Office, Jan. 9, 2026, <https://press.vatican.va/content/salastampa/en/>

# Rome is Roaring

By Patti Heinrich  
September 2, 2006

The lion is roaring;  
He seeks to devour;  
He's flexing his muscles  
At this very hour.

Another inspection  
Is coming our way;  
Our postmistress worries  
This is no mayday!

She tells them we're honest,  
But that does not count;  
They simply don't know 'bout  
Integrity's Fount.

Complaints are from Baltimore—  
A stronghold for Rome—  
The NSL Preacher  
Exposes their throne.

The Postal Inspectors  
Are after Okeene;  
The postmistress is puzzled  
By unfair demean.

She knows not the motive;  
She feels picked on—  
As this drama unfolds  
Who will be the pawn?

The fight's not with humans  
But Satan's fierce wrath;  
So we ask for your prayers  
'Gainst the enemies' craft.

Will our God intervene  
In this whole affair,  
And clear all the charges,  
Our permit not impair?

We leave it with God  
Our fate to decide.  
We'll not fear Rome's men  
Nor in man confide.

Rome thinks they're in charge  
By heaven's consent;  
They think they're the Vicar  
Since Peter's descent.

But our God is well-able  
To close lions' mouths,  
To keep fire's from burning  
In spite of man's drought.

Our God is a big God  
He does mighty things;  
He opens the Red Sea,  
Drowns terrorist kings.

With the simplest arsenal  
Our God, He will fight;  
He can stop any size convoy  
and armies in flight.

He might use some hornets  
Or send a big storm;  
He might use one lion  
Or fight with some thorns.

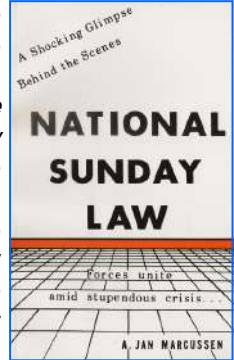
The size of His army  
Might be 300 men;  
Or just one bright angel  
From heaven, He'll send.

You just never know  
What our God might use;  
But Rome better watch out  
For whatever He'll choose!

# The Story Behind the Poem

NLM has been sharing *The National Sunday Law* book for Pastor Jan Marcussen since 1994. When it was time to cover Baltimore, we started getting all kinds of error messages from authorities in the U.S. Postal Service in Maryland. They finally sent an inspector from Oklahoma City to check everything at our local post office. We had been working with the postal system for more than 10 years when this occurred, so we were surprised to have the inspector come to visit. He stopped in at our office first.

When the inspector walked into our mail room, we looked up. He was really tall, very young, and interesting to talk with. The minute he saw what we were doing, he said in a joyful voice, *"I have read that book and I liked it. I have also read The Great Controversy and I liked it too. My grandmother has those books."* He knew exactly what we were sending through the mail.



We were amazed and pleased to have such a person do the inspection. He questioned our whole procedure, and my husband explained in a step by step manner how we were doing our mailings. The postal agent carefully checked our paper work and all procedures. He then told us he was going to the post office in town to check things there.

When he returned on his way back to the City, he said to us, "You folks know more than the post mistress up town. Keep doing what you are doing."

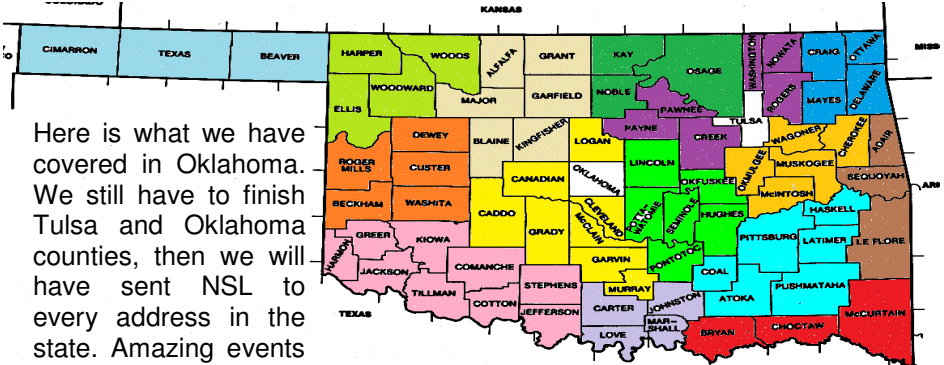
We asked, "What about the post office in Baltimore?"

He assured us, "I'll take care of that."

We never heard another word of trouble from them. Whatever he did, it solved the problem.

We have had two more inspections since then by the postal authorities, and each time we have passed with "flying colors." God has always intervened. We are still doing the work He has called us to do.

Please keep praying for God's work, not only here but around the world. We have a very short time left to finish sharing the 3 Angel's Message of Revelation 14.





## **My Personal Journey of Salvation**

By Pastor Dennis Page

I grew up in Buffalo, New York, in the ghetto. It was not an easy life. There was a lot of gang activity and crazy things happening around me. My real father—I never met the guy. My mother did the best she could raising us kids, but she had her own struggles in life. She came from a messed-up family as well. When I was seven years old, she remarried. I felt lost and all alone. I was searching for purpose in life. I wanted to be loved and belong to someone. I was willing to fit in wherever I could. Fear of being alone made me gravitate towards the wrong crowd, and fear of rejection led me to make some seriously poor choices with those friends. Before I knew it, I was caught up in drugs and alcohol. It was my way of escaping the pain that filled my life, of being in a dysfunctional family, and a broken world.

After spending time in the Marines, I landed some high-paying jobs. On the surface, it seemed like I had it all together, but truth be told, I was leading a double life. While I appeared to be a successful citizen, I was actually using and dealing drugs. As time went on, my life took a dark turn in morality, crime, and spiritualism. It became my way of life. Eventually, I quit my job and went full-time into selling drugs. It felt like I was living the dream life: nice home, luxury cars, lots of money, lots of friends. What more could I ask for? However, deep down inside, I had this nagging feeling that something was missing. I couldn't quite put my finger on it. Looking back, God had His eye on me. He could hear my heart cry. "You keep track of all my sorrows. You have collected all my tears in Your bottle. You have recorded each one in Your book" Psalm 56:8, NLT.

Do you know what happened next? Life took me to some of the darkest places I had ever been. Circumstances led me and the people with whom I associated into the cross-hairs of the local police and the FBI. I was so deep in darkness, I was willing to have people killed. To make matters worse, I found out there was a hit on my life; some officers would rather see me dead than arrest me. Darkness consumed me, and the emptiness I felt, despite having everything society said would make me happy, was overwhelming. I would write down the anguish of my heart, trying to make sense of it all.

Then one night something extraordinary happened. After a party at my house, when everyone had left, I sat there wondering about the direction of my life. *Is this all there is to life?*” I thought: *“work, party, grow up, get old – what then? Die? What comes next?* These thoughts overwhelmed me. Anguish filled my heart. I grabbed a pen and paper and began to write. I don’t even know why, but the words flowed, so I titled it *“As Words Flow Through Me to You.”*

The first thing that came to my mind was “Jesus said.” I didn’t know who Jesus was. Up to that moment in my life, I had never read the Bible, but as the words kept coming to my mind, I kept writing as fast as I could. They went like this:

*Jesus said, “I told you I would never be far away, as I hear and feel your heart cries out to me. The people say, What must we do? Where shall we pray? Where is it safe for our children to play? Our Saviour came to save!” Jesus said, “Yes, the answer has been placed in your heart from the very start. True faith will see you through.” The people cry out, “With all the evil in the world today, it is our faith we have to rely on?” Jesus said, “Yes, but the end-games have now come. I will test the faith of everyone.” And I say (I realize it wasn’t me), “Have no fear, for Jesus is here. Do you not feel? Is it not clear? The Spirit is everywhere. Put all your faith in the Father and the Son and they will guide you and protect you from the wicked one. And I would also like people to live their lives with this in mind. Treat the person next to you as if that person were Jesus Christ. Then, and only then, will this world be a better place for you and me and our families.”*

When I finished writing these words, I put the paper aside. I was about to write something else, when suddenly, I heard mild footsteps running down the hall in my house upstairs—all the way through the hall as if it had run right through the wall. I knew it was one of the spirits I had been talking with. A short time earlier, a friend of mine got me involved in communicating with dead loved ones, and they would tell me different things, but I had never heard them run through my house like this. It really freaked me out. My heart nearly jumped out of my chest. Then all of a sudden, I caught a silhouette of a person standing in the corner of my room. They were there for only a moment, then they disap-

peared. But that didn't bother me so much.

I grabbed another piece of paper and started to write again. Just as I put the pen to paper, my vision was blurred. Someone walked in front of me, but there was no person there. Then I felt somebody sit next to me. I wanted to look to my side, but I couldn't. It was like my head was locked in place. Then I heard a voice say, "Keep writing," so I did. When I was done, I looked to my side, but no one was there. I reached for the aforementioned paper and read it to myself. It felt like God had wrapped His arms around me. For the first time, I felt His comforting love and blessings. It was then that I knew Jesus was real. I was so excited, I had to share with someone, but with whom was I going to share? It was 3:30 in the morning; who was I going to call at this early hour? Then I remembered I had friends who stayed up all night, so I picked up the phone and gave them a call. I went over to their house, and shared what little I knew about God.

Then I went back home, thinking about my wife and of all the things I had done. By the time I got home, it was 6 a.m. I remembered someone had given me a Bible, so I started looking for it. I found it in my son's bedroom. As I opened those pages for the very first time, it was as if God was speaking to my soul. I was overwhelmed and broke down in tears. Over the next several months, I continued to live my life as I had been, but now I was reading the Bible every day. However, I was so deep in darkness with my old lifestyle I didn't know how to get out of it. Time and time again, God intervened and delivered me from disaster.

Then, one night, in the depths of my anguish, I cried out for deliverance and within 12 hours, the answer to my prayer came. The next day, I would find myself in a parking lot being approached by a secret service agent and a federal marshal. They arrested me for threatening to assassinate a federal agent sometime back; they immediately escorted me to a prison cell. As that door shut behind me, it was like a load of bricks fell off my back. I can't explain it, but it was like the first time when God had revealed Himself to me. I felt peace and relief rush over me. I immediately asked for a Bible. When I got one, I began to read from cover to cover. I asked God to teach me—to show me His will for my life. Despite facing many years in prison, I surrendered my life to Him right there in that prison cell.

One of my favorite verses to this day is: "For He looked down from the height of His sanctuary; from heaven the Lord viewed the earth, to hear the groaning of the prisoner, to loosen those that are appointed to death" Psalms 102:19-20, NKJV. Over the next few years, God revealed incredible things to me—things that would unfold in my lifetime. He showed me how Bible prophecies had been fulfilled in the past and how they were coming true in the present. I started sharing what I was learning with others; but do you know what brought me the greatest

joy? Knowing God personally; knowing He did not condemn me for the sins of my past. He sent His Son, Jesus, to die on the cross and pay the price for my sins. When I accepted His sacrifice and surrendered my life to Him, He treated me like I had never sinned. He gave me a fresh start—a new beginning. I was no longer a slave to Satan. I was now a servant of Jesus Christ, and from that point on, as I spent time with Him in His Word, praying and serving Him, He began transforming my life. I became a new creature in Christ Jesus, my Lord!

After a few years, I was released from prison. God opened the way for me to reconnect with my son, start my own business, and then God led me to a godly woman who would become my wife. (The first one had left me.) Now, I am a full-time pastor, ministering to people who are struggling with various issues in their lives. I lead out in mission groups, teach young people to build skills, and I continue to support my prison ministry. My heart's burden is for people to know the truth about God's love and experience His transforming power just as I have experienced. Whether I am speaking to a large group, a family, or just one person who has never heard of God, I see the Holy Spirit stirring their hearts. I see hope springing up as I share the beautiful picture of God's love for sinners like us.

Through the Christians Behind Bars Ministry, together with Lemuel Vegas, we have printed thousands of books sharing my life story, impacting thousands of lives each year. I invite you, my friend, to join me on this incredible journey, of knowing God and experiencing His grace in your life. He is ready to meet you where you are and bring hope and feelings of peace. Looking back, I am in awe of how God has worked in my life. He took me from being a slave of Satan to a prisoner of hope—to being free in Christ, sharing His good news with others so they, too, can experience the redemption He has worked in me.

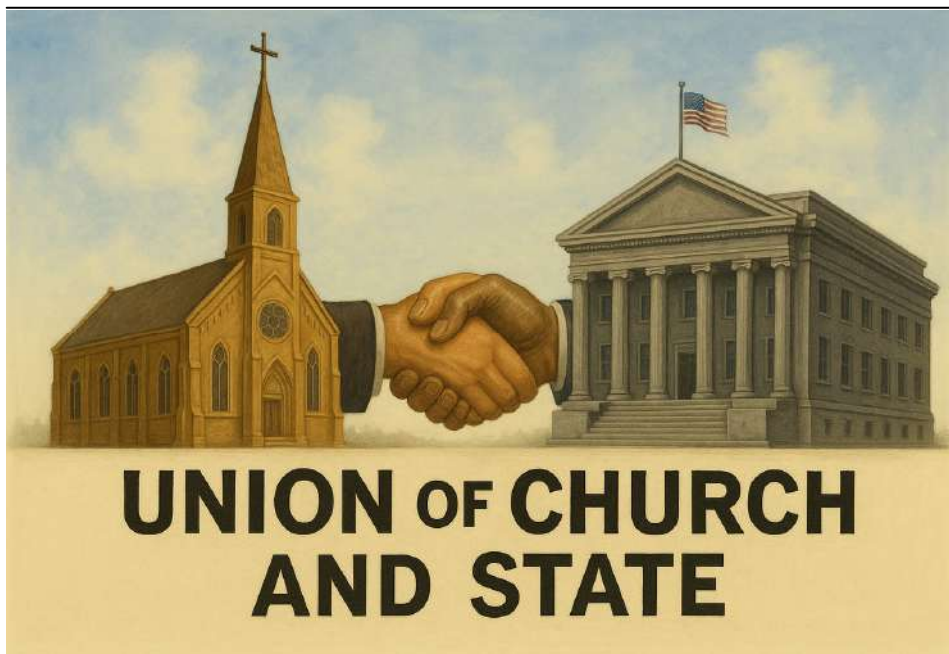
Today I have only scratched the surface of this incredible journey God has taken me on and how He has worked in my life. To share the full story, I have poured out my heart and soul into a book. It captures moments of pain, as well as my struggles and victories in Christ. It is a testament to how God can change and transform lives. It serves as a beacon of hope for those who have lost their way and inspires anyone seeking to draw closer to Christ. But, it doesn't stop there. We have a vision, a vision to touch the lives of the incarcerated, offering them a chance at redemption and reminding them of God's saving grace.



In Matthew 25, Jesus reminds us not only to minister to the hungry, the strangers, and the poor, but He also directs us to the prisoners. He would say, "As you have done it unto the least of these ... you have done it unto Me." Friends, you might not be able to walk into a prison, or sit down and talk to a prisoner, but you can help reach them through the ministry of others.

There are many struggling with different burdens in life. It might be that my testimony of the love and power of God could bring hope, peace, and joy to them. This testimony is not just for prisoners behind bars. There are many in their own personal prison. It may be a friend, a family member, a neighbor, or a coworker you would like to share this testimony with. There are many sitting in darkness. By partnering with God, they may experience a huge drop of His grace.

To receive a hard copy of my book, an ebook, or to contribute to this life-changing mission, my website is: [DropOfGrace.org](http://DropOfGrace.org) or write to: Drop of Grace, PO Box 256, Oxford NY 01234.



*Author Unknown*

Many sincere Christians of all denominations, but who are blinded by over-zealousness, maintain that the church should control the government, and are striving in various ways to bring about the much-desired result. We occasionally meet these zealots, and at such times it may not be amiss to propound a few simple questions like the following, to readjust, if possible, the cogs in their thinking machinery:

- 1) Which denomination should control this government?

2) Why should any particular sect be granted a privilege denied to all the others?

3) a) Do you realize, you, as well as every other American Citizen, would be deprived of individual and constitutional rights if any church were to control this government? b) Are you personally willing to make this sacrifice especially if the union should occur with some sect other than the one you favor?

4) Can any church gain control of the government by other than political methods?

5) In such case, which would be most likely to occur: a purification of politics, naturally corrupt, or would the church be prostituted and brought to the level of politics?

6) Any church having once gained control, how would she maintain it except by laws having a religious phase?

7) Would those who could not conscientiously keep such religious laws be punished for violation of them?

8) a) Would punishment in such a case be a literal persecution for conscience's sake? b) And such persecution once started, is it not the logical conclusion of such a course, torture and death? (See Revelation 13:15-17). c) Would this be any different from the inquisition of the Dark Ages?

9) a) Can you find any Scriptural authority where the divine Founder of the Christian church commanded her to gain control of any government? b) Is the doctrine of the union of Church and State a Christian doctrine?

10) Finally, having thoroughly digested the preceding questions, do you still believe the church should control the government?

*The Junior Order United American Mechanics* sounds its voice in no uncertain tone on this grave question, which is being agitated with increased vigor in our land, and threatens the two pillars of our Constitution and republic—religious and civil liberty—in witness of which note the forcible language used in our Declaration of principles:

**We guarantee to every man the liberty of worshiping God according to the dictates of his own conscience, and give every assistance to protect all in the exercise of this liberty, but we object most strenuously to the interference of any church, no matter by what name it may exist, in the temporal affairs of this country.**

On this ground do we firmly and unalterably stand? We have two classes of opponents: one works craftily and in secret, knowing what they aim at, the other openly but blindly, who “know not what they do.” We bear malice towards none, ever striving to present the truth, knowing that should even the least of the denominations commit fornication by wedding the civil power, **the offspring would surely be an American Papacy—for a union of the religious and civil principles is what constitutes a papacy, and it will always produce that result anywhere in this wide world.**

The business of the church is to mind her own business; preach the Gospel, evangelize the world, and prepare men for citizenship in a better country, even an heavenly. She has no other mission, and if she attends strictly to bettering individuals, the masses and the government will be well able to take care of themselves and get along without her meddlesome interference.

**Reprinted from *The American Banner*, 1898.**

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.



And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen,** and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.



And I heard another voice from heaven, saying, **Come out of her, my people, that ye be not partakers** of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.

— Revelation 18:1-5 —