

FUTURE NEWS

Volume 8, No. 12

November 2004

“It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love.

“It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, ‘the Spirit of truth, which proceedeth from the Father.’ It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, ‘He shall not speak of Himself.’ John 15:26; 16:13.

“The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.

“The office of the Holy Spirit is distinctly specified in the words of Christ: ‘When He is come, He will reprove the world of sin, and of righteousness, and of judgment.’ John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements.

“To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. ‘He shall receive of Mine, and shall show it unto you,’ Christ said. ‘He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’ John 16:14; 14:26. *The Acts of the Apostles*, 52.

Future for America produces and mails out a monthly newsletter and audio presentation in English and Spanish. For information you may contact the following brethren who are affiliated with this work:

Future News

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathy Pippenger

Author & Speaker—Jeff Pippenger

JeffPippenger@msn.com

Editor--Bronwyn Peck

calica4@hotmail.com

Spanish Department—Al & Lupe Perez

Futuro de America

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

Future News—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

phylv@primus.ca

Future for America—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London

Telephone: 0044-208-279-6903

judicium1844@hotmail.com

Future-Is-Now Germany

Pietruska Family & Blaesing Family

Hoehenweg 11

D-74613 Oehringen, Germany

Telephone: 0049-(0)7941-9148-0

FAX 0049-(0)7941-9148-30

architekt@w-blaesing.de

MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

Future for America intends to print and distribute truth-filled literature, while helping to establish lay-printing operations in parts of the Lord's vineyard where faithful brethren do not have the means to raise up a printing operation with their own resources.

Future for America is a self-supporting 501-C3 non-profit corporation; funded by readers like you. The cost of this newsletter and audio-tape reaching a home is approximately \$3.50.

This publication is sent out free of charge. Your donations are greatly appreciated.

MINISTRY UPDATE

Dear Friends,

I will begin this update with an apology for the late arrival of this month's newsletter. The days of November quickly passed by, with our highlight being the prophecy school in the middle of the month. My father will give a comprehensive update on the prophecy school and how everything went in our December issue. From my perspective, the students that attended the school were richly blessed with a deeper knowledge of the scriptures, a better understanding of where we are in earth's history, and an stronger appreciation of our Redeemer who has chosen each of us to share His soon coming with a dying world. My husband, Jason, attended all the meetings and came home renewed in the Lord.

While preparing this newsletter I came across so many news stories sent in by readers like you and through various sources that show a picture of a fading planet. Everything from cattle to soldiers is groaning under the oppression of sin. When I watch the news I am reminded that nothing but a direct and constant conversation with Jesus can keep us safe in this place. The deceiver is waiting, with an ever growing hatred, to snare us if we might fall. Hold tight to the Lord!

It is for a variety of reasons that we have decided to disconnect our television that brings the daily news. In our home, the line to Jesus is often cut to make room for the television connection. I pray that the Lord grants us strength to remain true to our convictions and that we rely on Jesus to lead us to the important things that are happening in our world each day as we near the close of probation. The era that we live in today has provided ample opportunities to receive and send information, news, and stories. I am counting on those amenities as an editor and Christian. The following passage is clear to me and I will share it with you in closing. May your winter days be bright and cheery filled with love for Jesus. Sincerely, Bronwyn

"It is time that we as Christians reach a much higher standard. God forbid that any institution that He has planted shall become a means of decoying souls, a place where iniquity is taught. Let all learn in the school of Christ meekness, purity, and lowliness of heart. Let them hang their helpless souls on Jesus. Live in the light shining from the oracles of God. Educate mind and heart to pure, elevated, holy thoughts. 'Be ye holy in all manner of conversation.'

"Great decision of character will now be necessary on your part, to change this order of things. No weak efforts will accomplish the work. You cannot do it of yourselves; you must have the grace of Christ, or you can never overcome. All your plans will prove a failure unless you are actuated by higher motives, and upheld by greater strength, than you can have in and of yourselves." *The Publishing Ministry*, 66.

Readers Response

Future for America,

By the grace God gives, keep working for the Lord. Do not give the enemy an inch; any won ground. You are in our prayers. We covet yours. My wife was just diagnosed with lymphoma, a very slow growing type. Even thought we are vegans, we are going to further improve on my wife's diet. Then I will put her on a lymph cleanse.

Jesus be with us always and use the hardships we go through, by His grace, to build up and strengthen our faith and character so we can be made fit for translation. In Jesus, M. and J.

Dear Jeff and Family,

Sorry I missed you in Angwin, CA in October 2004. We were coming over from Ukiah but at 30 miles along the way there, I became dizzy and we had to turn around and come back. I forgot my medicines. Would you please send me your video on "The Daily" and also John Peters book "The Mystery of the Daily," too? In Daniel 8:13, I have wondered how advocates of "The Daily" representing Christ's first apartment ministry can explain, or justify how Christ's ministry could "trodden" i.e. trample the host and the sanctuary under foot. Even a false ministry (papal mass etc.) doesn't fit the context of Daniel 8:9-13 as then "The Daily" would represent the genuine as well as the false. Perhaps you could address these inconsistencies in your newsletter. Again, thank you for your ministry. Sincerely, L.

Dear Brother Pippenger and Family,

Thank you for the tapes and letters. We love them. It is so good to hear the straight testimony. Praise God. We will keep you in our prayers. R. and P.

Jeff Pippenger responds to Brother D.C.,

We have been attempting to prepare for a prophecy school. It takes place from the 7th through the 14th of November. We have about twenty arriving before the meeting at our home from out of the country. They did not want to travel on Sabbath so they begin to arrive here tomorrow. We also have been preparing for the meeting itself. It takes place 150 miles north of here, and we expect about fifty people for the eight days. There has been a lot to do. When I told you I was going to answer your question in the newsletter, I was referring to the next newsletter, as the one you just received was already done and at the printer. There is a two or three week lag in the production and mailing process. In any case—my apologies for not responding sooner.

The reason that I do not see areas like India and China specifically identified in Bible prophecy is because they are out of the scope of what Sister White calls Christendom. I understand that Old Testament prophecy was located in the countries of the Middle East. End-time prophecy is portrayed within Christendom. Your question has been often asked, and I never really get a sense that when I give this answer that those who raise the question accept my reasons on the subject, but I do believe they are valid. The Soviet Union, preceded by France have a role to play in prophecy in connection with atheism, but their primary connection to the prophetic story is that they are the modern extension of the ten, then seven European kings who placed the papacy on the throne of the earth. Pagan Rome's contribution to cultural history was their republican type government. The pioneers addressed this truth regularly. Rome is the iron kingdom, and iron represents statecraft. In Revelation 12, Jesus rules the nations with a rod of iron, and Sister White

tells us the iron of Daniel two represents statecraft.

“We have come to a time when God’s sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.” *S.D.A. Bible Commentary*, volume 4, 1169.

France and then Russia are more connected to the flow of the prophetic history of the European nations, than they are to

atheistic communism. Atheistic communism was and is simply the ongoing evolution of Europe’s connection to civil government. Therefore when we identify atheism in verse forty of Daniel eleven with France and Russia, many then ask, ‘well what about China and Cuba?’ The focus of prophecy is on Christendom. We are told every nation will be involved, this is true, but in terms of identifying the different powers or nations that have a specific role in Bible prophecy, I believe we need to see them in Christendom. I believe Christendom is Europe and the Americas, primarily. This is of course the rough draft of the response in the newsletter, but I hope it helps. God bless, Jeff.

“Like the great Reformation of the sixteenth century, the advent movement appeared in different countries of Christendom at the same time. In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour’s advent was near.” *The Great Controversy*, 357.

“The Bible declares that before the coming of the Lord, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of

Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.” *The Great Controversy*, 389.

“In the issue of the contest all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel ‘all, both small and great, rich and poor, free and bond’ Revelation 13:16, to receive ‘the mark of the beast,’ yet the people of God will not receive it. The prophet of Patmos beholds ‘them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God’ and singing the song of Moses and the Lamb. Revelation 15:2, 3.” *The Great Controversy*, 450.

“As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument eighteen hundred years ago was brought against Christ by the ‘rulers of the people.’ ‘It is expedient for us,’ said the wily

Caiaphas, ‘that one man should die for the people, and that the whole nation perish not.’ John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.” *The Great Controversy*, 615.

“As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for ‘the munitions of rocks.’ Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.” *The Great Controversy*, 626.

“The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: “The merchants of the earth are waxed rich through the abundance of her delicacies. 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. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.’ Revelation 18:3-7.

“These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.’ Revelation 17:13, 14.

“These have one mind.’ There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience,

as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists.” *Selected Messages*, book 3, 392.

Current Events

THE DRAGON

UN Elections Observers in the US Presidential Election?

13 Democrat congressmen demanded in July that UN observers be invited to monitor the upcoming presidential election. Their request was rejected by UN Secretary Kofi Annan and barred by House Republicans. Yet Secretary of State Colin Powell has invited the Organization for Security and Cooperation in Europe’s (OSCE’s) Office for Democratic Institutions and Human Rights (ODIHR) to monitor our election anyway.

The ODIHR (pronounced, we suppose, “oh dear”) is based in Warsaw and conducts “in-depth observation of national and local elections.” Its goal is to “ensure full respect for full human rights...as well as promote tolerance throughout society,” according to its website.

Advocates of American sovereignty are livid, and properly so. A spokesman for Representative Ron Paul described Powell’s action as “exactly the type of entanglement that results from our continued insistence on being a member of the UN...” Meanwhile, just how ODIHR representatives will perform their monitoring is unclear. For example, in Florida, election officials say that foreign observers are not allowed within 50 feet of the polls. But perhaps while they’re at it, the foreign “observers” can trump state sovereignty, too. *The Federalist*, August 20, 2004.

Untrustworthy UN & Nuclear Iran

Earlier this month, after a meeting with the EU-3 in Paris ended without an agreement, Iran’s Foreign Minister announced that Iran would resume work on uranium enrichment. President Bush has already stated that a nuclear Iran is not acceptable. Look for more unilateral adventurism (or as we prefer to call

it, preemptive self-defense) if the Iranians do not come to their senses.

How much longer will the UN ignore Iran's nuclear ambitions? The Board of Governors has the option — one might say the obligation — to refer Iran's case to the UN Security Council at its meeting in Vienna. A two-thirds majority of the 35 member nations on the Board must agree in order to refer Iran to the Security Council. Thankfully, Board members do NOT have veto power — meaning that China, Cuba, Egypt, Germany, France, Russia, Saudi Arabia, Sudan, and Vietnam may vote against referral to the Security Council but cannot veto it outright. (Yes, these nations really are on the Board of Governors — and people still wonder why we don't trust the UN?) Once referred to the Security Council, a new host of problems arises (see *USA v. Iraq*, 2003). But it would bring Iran one large step closer to being forced into nuclear-free status, whether by the UN or by the U.S. alone (see *USA v. Iraq*, 2003). *The Federalist*, August 20, 2004.

The Walls and Modern Babylon

“As we proceed to address Daniel 11:40-45, we will find three areas of conquest which are subdued as the king of the north takes control of the world.

“These three areas are the former Soviet Union, the United States, and finally the entire world. These three areas have symbolic walls associated with themselves, which are removed as the Papacy rises to its final position as the head of the world.

“The first symbolic wall was the former ‘iron curtain,’ and its removal was represented by the destruction of the Berlin Wall—a milestone in the rapid disintegration of the USSR.

“When the Papacy enters the United States through the passage of a national Sunday law, the symbolic ‘wall of separation of church and state’ will have to be removed. It will be accomplished by the politicians and justices of this land, as a result of the pressure brought upon them by the Protestant and Catholic

voters of this country. The pressure is already mounting and can easily be verified through the testimony given within the secular presses. This second wall of attack for the Papacy is already being threatened.

“The third wall which the papacy will bring down in order to take control of the entire world is the symbolic ‘wall of national sovereignty.’ The structure which will be used to control the world is the United Nations. Already within the laws which have been developed by the United Nations, we find the legal principles designed to remove national sovereignty. This organization has already written and passed laws which supercede the national laws of individual countries. In fact, many of these countries—including the United States— have already signed these agreements, placing the laws of the individual nations in subjection to the laws of the world government. In order for the papacy to command the entire world, national sovereignty must be removed.” *The Final Rise and Fall of the King of the North*, p.37.

THE BEAST

Roles of the Pope and Reagan in the Collapse of Communism Explored

The convergence of the historic roles played by Pope John Paul II and Ronald Reagan in the collapse of Communism was assessed by former Reagan administration national security advisor November 14.

Richard V. Allen gave his talk, titled “Pope John Paul II, Ronald Reagan and The Collapse of Communism: An Historic Confluence,” at the Pope John Paul II Cultural Center.

Allen explored the impact Pope John Paul II had on the Poles in their struggle for freedom, and in particular the Solidarity Movement, with his 1979 visit.

Prior to becoming national security advisor, Allen served as Reagan's chief foreign policy adviser. He was also a policy coordinator in the Nixon administration. He is a senior fellow at

the Hoover Institution and a member of the Council on Foreign Relations, the United States Defense Policy Board, the Center for Strategic and International Studies, and the Heritage Foundation. *EWTN News Brief*, November 15, 2004.

‘Most of Us are With Bush’ says National Priests’ Leader

A well-known Catholic priest said he thinks most U.S. priests will vote for President George Bush in today’s election.

Fr. Frank Pavone heads up several national organizations (Priests for Life, the National Pro-life Religious Council, and Gospel of Life Ministries). He said he was speaking in his personal capacity, based on his conversations with priests across the country, and not as the representative of those groups.

Fr. Pavone said he thinks Bush “understands Christian moral values far better than John Kerry does.”

Catholicism is “a religion that does not allow us to privatize human rights to the realm of personal belief,” he said, adding that this is why Kerry is wrong in supporting abortion.

Fr. Pavone said he does not mean that the President should be a Catholic, but “if one claims to be a Catholic, then that person should adhere to what Catholicism teaches. Otherwise, have the integrity to say that you can no longer embrace that religion.

“That lack of integrity, furthermore, will spill over into other areas of life. And in the case of a President, that’s particularly troubling,” he said. *Catholic News Agency*, November, 2, 2004.

Ukrainian Catholic leaders back opposition electoral fraud protests

Leaders of the Catholic Church in Ukraine have supported charges by the country’s opposition that Sunday’s election victory of Prime Minister Viktor Yanukovich is invalid because the process was fraudulent.

They also urged the government to avoid violence as hundreds of thousands of Ukrainians took to the streets of Western Ukraine to protest election results that declared pro-Russian Prime Minister Viktor Yanukovich the winner.

“When people take to the streets to defend their constitutional rights in a peaceful way, they are not a dark mass ‘off the street.’ These are brave people, self-sacrificing and responsible, who should be honoured and whose voice should be heard, for ‘the voice of the people is the voice of God,’” said the synod of Ukrainian Catholic bishops in a statement released at a press conference on Tuesday.

The Eastern-rite church has some 3300 parishes, mostly in Western Ukraine, which largely voted for the pro-western opposition leader Viktor Yushchenko.

“So we turn to those in positions of power, entrusted with power by this same people, asking them not to give in to temptation during the resolution of this very difficult situation, not to use their standing, the means of force and law-enforcement structures for their own narrow interests against their own people,” the bishops said.

They said that before the election, the church had urged citizens to vote for a “worthy candidate ... according to the voice of conscience.”

The bishops said they were asking all Ukrainians to pray for the country at “this difficult and responsible moment.”

Meanwhile Pope John Paul II said yesterday that he is praying for Ukrainians.

At his weekly general audience, the pope assured a group of Ukrainians present “and all the Ukrainian people that in these days I pray particularly for your beloved country.”

A few dozen Ukrainians waving blue and yellow flags cheered enthusiastically at the pope’s comments. On some of the flags hung a strip of orange cloth. Orange is the colour associated with supporters of the opposition leader. Some Ukrainians held a banner reading, “Yes, Yushchenko.” *Catholic News*, November 24, 2004.

THE FALSE PROPHET

The Church Must Overcome Christian Divisions

This afternoon in the Vatican Basilica, the Pope presided at a celebration of Vespers on the occasion of the 40th anniversary of the promulgation of the Vatican Council II decree "Unitatis redintegratio." Among those who participated were cardinals, bishops, and delegates from other Churches and ecclesial communities, as well as faithful from the diocese of Rome.

After emphasizing that putting the decree into practice "has been, from the beginning, one of the priorities" of his pontificate, and that ecumenical unity "corresponds to the will of Our Lord Jesus Christ, Who wanted one Church," John Paul II underscored that "all are called to pray and work for the unity of the disciples of Christ."

"In our day," he said, "we are witnesses to a growth in an erroneous humanism devoid of God and we see with great sorrow the many conflicts that afflict the world. In this situation, the Church is called even more to be a sign and an instrument of unity and reconciliation with God and among men."

The Holy Father stated that "our age longs for peace. The Church, a credible sign and instrument of Christ's peace, must be committed to overcome the divisions among Christians and must be ever-more a witness of the peace that Christ offers the world."

After highlighting the steps that have been made toward Christian unity in the past 40 years, the Pope affirmed that "with God's help, many differences and misunderstandings have been overcome, but there are still many obstacles along the path. Sometimes prejudices and misunderstandings continue to exist, as well as deplorable slowness and closed-heartedness, and above all, differences in faith which mostly have to do with the Church, its nature and its ministers." In addition, he continued, "there are new divisions forming in the field of ethics."

The Pope said that despite the fact that the path "is still long and tedious," we must not lose hope. "Doing what is possible starting right now makes us grow in unity and gives us the enthusiasm to overcome difficulties. ... The unity of one Church, which already exists in the Catholic Church and which can never be lost, guarantees us that one day the unity of all Christians will become a reality."

"There is no true ecumenism," he concluded, "without interior conversion and purification of memory, without holiness of life in accordance with the Gospel, and especially without intense and assiduous prayer that echoes Jesus' prayer that all may be one." *Vatican Information Service*, November 13, 2004.

Conference to Mark 40th Anniversary of Decree on Ecumenism

Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, presided this morning at a press conference in the Holy See Press Office for the presentation of a three-day encounter organized by the council in Rocca di Papa near Rome to celebrate the 40th anniversary, on November 21, of the Vatican Council II Decree on Ecumenism "Unitatis redintegratio."

"What was the message and aim of that document?" asked the cardinal. "What effect has it had over the years. At what point are we today with ecumenism? What is the path we have yet to follow? What does the future hold in store for us?" Trying to answer these questions, he said, is the objective of the forthcoming conference.

Cardinal Kasper pointed to the first line of this Council document: "The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only." "Division," he said, "is opposed to the will of the Lord" and re-establishing unity is not a "secondary matter" but rather a priority for the entire Church, as it has been for the entire pontificate of Pope John Paul.

Since 1964, he said, "reception and ecumenical awareness in the Church has grown." And he listed events that have taken place over the years that would have been "unimaginable before the Council," such as Pope Paul VI's historic meeting with Patriarch Athenagoras, the 1999 joint Catholic-Lutheran Declaration on the doctrine of justification and the recent return to Moscow of the icon of the Mother of God of Kazan.

The cardinal admitted that “there are problems and delusions” and “new challenges as well: on the one hand a relativism and qualitative post modern pluralism” and “on the other, an aggressive fundamentalism exercised by both old and new sects with whom it is impossible to establish .. a marked and respectful dialogue. ... In several ecclesial communities we have noted a sort of doctrinal - and above all ethical - liberalism.”

Questions still remain, said Cardinal Kasper, about the future path of ecumenism. “Uniform answers are impossible because the situation is so varied in the various parts of the world.” He announced that “at the last plenary session of the pontifical council, it was suggested that a guide of spiritual ecumenism be prepared. The first draft will be presented and discussed in the upcoming congress.”

Bishop Brian Farrell, secretary of the pontifical council, indicated that 260 people will attend the conference, including representatives from 28 episcopal conferences in Africa, 21 from America, 28 from Asia, 25 from Europe and 2 from Oceania, as well as representatives from the Eastern Catholic patriarchates. The presence of 27 fraternal delegates from the Orthodox Churches, the Ancient Church in the East, various other Churches and Christian communities in the West and international Christian organizations is also expected.

After an opening talk by Cardinal Kasper on “The Permanent and Urgent Significance of ‘Unitatis redintegratio’,” Metropolitan Johannis Zizioulas of Pergamo, of the ecumenical patriarchate of Constantinople, will speak about the Orthodox perspective of the decree, and Professor Geoffrey Wainwright of the World Methodist Council will give a lecture on the document from the point of view of the Churches of the Reformation.

On the second day of the conference, Bishop Farrell will share the results of a questionnaire sent by the dicastery to the Episcopal conferences with up-to-date data on the ecumenical commitment in different local contexts. Msgr. Eleuterio F. Fortino, under-secretary of the council, will present a document whose title is “The Activity of the Pontifical Council for Promoting Christian Unity from the promulgation of ‘Unitatis redintegratio’ till today.”

On November 13, Cardinals Ivan Dias, archbishop of Bombay, India, and Cormac Murphy-O’Connor, archbishop of Westminster, Great Britain, Chiara Lubich, president of the Focolare Movement, and Fr. Enzo Bianchi, prior of the Monastic Community of Bose, Italy will speak about future perspectives of the decree.

On the same day at 5:30 p.m., the Pope is scheduled to preside at a celebration of Vespers in the Vatican Basilica, to which representatives of Churches and ecclesial communities, parishes and faithful of the diocese of Rome, movements and associations that work and pray for Christian unity have been invited. *Vatican Information Service*, November 10, 2004.

A Broad and Growing Hostility Toward Religious Liberty

In the Senate, a potentially explosive document landed on Wednesday — a 51-page compilation of cases across our land demonstrating a broad and growing hostility toward religious liberty. Texas-based Liberty Legal Institute put the report together, in response to a request from Sen. John Cornyn, and the organization’s chief counsel, Kelly Shackelford, observed, “It is amazing that a document like this has never been assembled before. When you look at what is actually happening around the nation, it’s truly scary.” *The Federalist*, November 22, 2004.

“Satan is moving with his power from beneath to inspire men to form alliances and confederacies of evil against light and against the Word of God. Infidelity, papacy and semi-papacy are coming in close and powerful companionship with professed Christianity. The low views of inspiration, the exalting of human ideas from men called wise, are placing human talent above the Divine wisdom, and forms and science, so-called, above the power of vital godliness.” *Manuscript Releases*, volume 2, 164.

The Pioneers

Joseph Bates

Apostle of the Sabbath Truth

Fairhaven, Massachusetts, is a quiet little city across the Acushnet River from the old whaling town of New Bedford. To this New England community came the parents of Joseph Bates to settle on a little farm when Joseph was an infant. Here the future church pioneer spent his childhood. Here the love of the sea penetrated his blood. At the age of fifteen he “shipped” on a commercial vessel, and for the next twenty-one years lived the life of a sailor. His thrilling adventures at sea and the colorful story of his life are told in Virgil Robinson’s book *Cabin Boy to Advent Crusader* (Southern Publishing Association, 1960).

Bates returned to civilian life in 1828 with a small fortune. He became involved in the abolitionist cause and was known as a man of courage and conviction. Bates was working to develop a property for an industrial school when he accepted William Miller’s views on the speedy advent of Christ. Within a year or so, the retired sea captain became a respected evangelist and spiritual leader among the Adventists. He presided at one of the early advent conferences.

In early 1845, Bates was providentially led to an understanding of the truth concerning the seventh-day Sabbath. He visited Washington, New Hampshire, where a group of Adventists had begun to observe the seventh day. Fortified by this experience, he became the apostle of this new-found doctrine. In 1846 he published a 48-page tract on the subject. Captain Bates was present at the Sabbath Conferences of 1848 where important Bible teachings were unearthed from the gold mine of Scripture by the Sabbathkeeping Adventists. These new-found doctrines became the platform of the Seventh-day Adventist faith.

The respected Captain was the oldest member of our church pioneers, and he became the first Seventh-day Adventist local conference president (Michigan, 1861). He lived to a ripe old age. One reason for his physical endurance, in spite of many sacrifices, was his simple diet and temperate habits. He organized one of the first temperance societies in the United States. Captain Bates was a spiritual man with clear-cut views and courageous as a lion. He did not hesitate to sacrifice when the need arose. Let us thank God for the venerable Captain - apostle of the Sabbath truth.

A Story About Captain Joseph Bates

Whatever Captain Bates did, he did well. He was no half-hearted worker. When he served as a sea captain, he determined to be the most efficient “skipper” that “sailed the seven seas.” When he discarded tobacco and alcoholic beverages, he gave them up forever. He did not take one backward step. When he accepted the views of William Miller and began to preach the advent of Christ, he put all of his money and all of his heart into his preaching. When he saw the light on the Sabbath of the fourth commandment, he observed the next Sabbath.

Joseph’s wife, Prudence, thought that he was impulsive and overly enthusiastic about things. She was always years behind her energetic husband, but eventually she caught up to him. This was true of her acceptance of the advent message and also the Sabbath truth.

It wasn’t long after Joseph Bates was first exposed to the Sabbath truth (in an article by T. M. Preble in the “Hope of Israel,” March, 1845) that he heard about a little company of Sabbath-keepers up in the mountains of New Hampshire, in a little town called Washington. The leader was Frederick Wheeler. Joseph Bates felt a burning desire to see these people and to talk to them about the faith. So he bought a ticket on a train, and after he had gone as far as the train could take him, he bought a ticket on a stage, and after he had gone as far as the stage could take him, he went the rest of the way on foot. He arrived at Wheeler’s farmhouse late at night. The lights were out and the first Adventist minister to keep the true Sabbath was in bed. Bates didn’t hesitate to awaken him, and they talked most of the night. Wheeler’s eleven-year-old son, George, overheard the conversation and later divulged the story. The following day, George and the hired man went to the fields to work while Elder Wheeler took Captain Bates to Cyrus Farnsworth’s home on Millen Pond near the little church where the Sabbath-keeping Adventists met. And there, under the maple trees, Frederick Wheeler, Cyrus Farnsworth, his brother, William, and Joseph Bates sat down and talked about the Sabbath. After this meeting, really the first Seventh-day Adventist conference ever held, Bates

returned to Fairhaven. His mind was convinced. His spirits were elated, and he was full of zeal to preach the truth. "O how I love this Sabbath," he exclaimed. Back in Fairhaven, a friend of his and a fellow Adventist, James Madison Monroe Hall, met the old sea captain on the old bridge across the Acushnet River, and cried out, "Captain Bates, what is the news?" Brother Bates' triumphant reply was, "The news is that the seventh day is the Sabbath of the Lord our God." Hall was not easy to convince, but Captain Bates' arguments were convincing, and Hall became a convert to the Sabbath doctrine (he kept the next Sabbath) and joined Bates in his new-found faith. Shortly after this, Bates wrote a tract on the subject which was instrumental in leading James and Ellen White to accept the light.

And now you see why we call Captain Bates the apostle of the Sabbath truth. *Advent Pioneers Biographical Sketches and Pictures*, 3.

1895 General Conference Bulletin. A. T. Jones Sermons NO. 8.
THE THIRD ANGEL'S MESSAGE. - NO. 8.
1895 GENERAL CONFERENCE

Our study tonight will be merely a continuation of the lesson of Friday night: What Babylon is, how much it embraces, and what it is to come out of her. We may not get through all of this in this lesson, but from the evidences we had Friday night, it is plain enough that there is nothing else to do but to inform the world of the ruin that hangs over it and to sound aloud the call that God has given to save people from the ruin. The thing for us to do is to lift up the cry, to sound aloud the warning and the call, and the Lord will see to it that the people are convinced that that is the thing to do. Whether they will do it or not is for them to decide afterward. But the Lord will see to it that they shall know that that is the thing to do.

Therefore I stated last night, especially when we read for the first time the words, "I heard another voice from heaven, saying, Come out of her, my people," that it is the voice that comes from heaven that calls the people out. And therefore, those human instruments who will make the call by the word of mouth will have to be so connected with God that in that call the people will hear the voice from heaven. We must be so connected with God that when that word is sounded, "Come out of her, my people," the Spirit of God will say to them, that is the thing to do. Those who will give the warning must be so connected with God that when the voice shall present the words of God which show the situation as it is at present, the Spirit of God will impress those who hear with the actual conviction that that is the truth, that we are in the time and that the thing to do is to come out of her.

But I say still that whether they will do it or not is for them to decide. God never takes up a man and drags him out. An illustration of what I am saying is in the instance where Peter and John were in jail in Jerusalem and the angel of the Lord let them out and in the morning they were brought before the Sanhedrin. Acts 4:13. When the Sanhedrin "saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled and they took knowledge of them, that they had been with Jesus."

In the words and by the presence of these two disciples of Christ, those priests and rulers were convinced of Christ's mission and that these men were in the right. "And they took knowledge of them, that they had been with Jesus." Yet, instead of surrendering to the conviction, they hardened themselves against it and commanded the disciples to be sent away. Then "they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had

further threatened them, they let them go, finding nothing how they might punish them.”

They were willing to punish them, but they did not find just how under the circumstances, but the point is that they were doing all this threatening and had this desire to punish them, against their own convictions that the disciples were right. And that is where God intends His people to stand now. We have a message to the world now, just as important as that of the disciples then. And our position is not the right one until we find such a connection with God that when we do speak the truth, wherever we go and tell the people the message that He has now given us to tell, the Spirit of God will be there to witness to the people that that is so, and say to them, That is right and that man is speaking the truth. All that we can do is to tell the message to the people. We cannot bring them out, and God will not bring them out by force. He wins men by telling them what is right and making His goodness pass before them. And this God will do when the human instrument by which He works stands so related to Him that His Spirit can speak in the words, in order that in the human words the people shall hear the “voice from heaven.”

I am satisfied that everyone—and I am not satisfied as a mere persuasion but I know it is a fact—everyone who will yield to the truth of God as the Lord reveals it today and as He will reveal it to every man, will be brought by the truth into just the place where the Spirit of God can work with him in this way all the time.

Now we know that for more than two years we have been in the time in which God said, “Arise, shine, for thy light is come.” That is the truth, and we all know that we are there. But we cannot raise ourselves. We cannot get up; it is the truth of God that must raise us. The power of God must have a place, and that will raise us. We have to “Arise” before we can “shine”; that is settled. We cannot shine down where we are; we are not in the right place; we must be up. We must arise in order to shine, because up there is where the light is. We are down too close to the earth—Seventh-day Adventists, all of us, are too close to the earth; we are too far down, too close to the darkness; we cannot shine as God wants us to shine. And therefore He says, “Arise, shine.”

But I say again, it is no use for us to try to raise ourselves and I also say again that as certainly as any Seventh-day Adventist here in this Conference or anywhere on the earth will surrender his whole will and body, mind and heart—everything—to God, taking His truth for what it is, God will see to it that the truth shall raise him to where he will shine.

Therefore let us honestly, right here, enter upon the study of this thing in the place where we are, and the work there is to do, in such a way as to see what God has to give us of His truth, which will raise us to the place where He can do what He pleases with us and where, when He uses us and speaks by us, the people will know the power of God is there and will hear the voice from heaven? Unless that be so, we cannot give this message; that is all.

It is no use for us to undertake to tell the people, “Come out of her, my people,” when there is no power in our words that will bring them out; no power connected with us that will cause the thing to be done. It would be simply speaking into the air. But we are in a time that is too vastly important for us to be talking into the air. God wants us to talk to men in such a way that in the words that we shall speak, He shall speak to the heart.

We are not sufficient of ourselves to do this. There is the record: “Our sufficiency is of God.” We can rest with all our weight upon that statement, “Our sufficiency is of God.” That simply says to us that God will make us sufficient; He will furnish our sufficiency.

Let us look, then, a little further at how much is embraced in Babylon. In other lessons you remember we read certain texts which from this side, as it were, showed that all the world is going to honor the beast, the papacy, and do her bidding—all except those whose names are written in the book of life. But there are some further texts on this subject that we can read. Turn to Rev. 17:8, particularly the last part of the verse. I shall read all the verse, however:

The beast that thou sawest was and is not and shall ascend out of the bottomless pit and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was and is not and yet is.

They shall wonder when they behold the beast that was and is not and yet is. Now there are going to be some people that will not wonder at that a particle. All the world will be wondering at it, surprised at it, astonished

at it, and considering it in wonder, but there is going to be a set of people who will not be in any way concerned about that and these are going to be the ones whose names are in the book of life. They are the ones who do not worship the beast and his image. I read that verse particularly to connect with the thought of the other evening, that “all that dwell upon the earth shall worship him, whose names are not written in the book of life”; all kingdoms of the earth committed fornication with Babylon; the inhabitants of the earth are made drunk with the wine of the wrath of her fornication, and this showing also that all the world is connected with her and out of this wonder she will, and indeed by means of it, raise herself to the place where the scripture shall be fulfilled.

Let us just here ask a question: Taking this just as these scriptures speak it, “All the kingdoms of the world” are joined to Babylon in fornication, in illicit connection. The inhabitants of the earth are made drunk with the wine of her fornication. What is it then, what alone must it be, to come out of Babylon? Nothing short of coming out of the world itself.

There is another word here, too. Turn to Revelation 18, and we will read and see how much there is connected with it. We read up to the 10th verse Friday night. Now begin with the 11th verse:

And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise anymore.

Now I am going to read this slowly, and when it is ended, I want you to see how much of the traffic of mankind she does not control.

The merchandise of gold and silver and precious stones and of pearls and fine linen and purple and silk and scarlet and all sweet wood [that would be fine, fancy, costly, decorative woods], and all manner of vessels of ivory and all manner of vessels of most precious wood and of brass and iron and marble and cinnamon and odors and ointments and frankincense and wine and oil and fine flour and wheat and beasts and sheep and horses and chariots and slaves and souls of men.

That is controlled by Babylon. How much then of the traffic of the world is left? None. Then when the time comes for the general boycott to be set up, it is going to be easy enough for her to say a man shall not buy or sell, because all the traffic of the world is under her hand. Nobody can buy or sell who does not do as she says. But when she controls all of this and God says, “Come out of her,” it is plain that obedience to that call will carry us right to the place where His will is accomplished in a complete separation from her. The very fact that our names are in the book of life and our refusing to do the bidding of Rome, brings us out absolutely and sets us in such a place that we shall have no sort of connection with her, not so much as for anything to eat.

Let us study this a little further. When our allegiance to the truth of God, our giving ourselves to God, leads to that place where we are absolutely separated from anything on the earth to eat or drink, how in the world are we going to live? Ah, there is the promise: “Bread shall be given him; his water shall be sure.” Well, then, as in our allegiance to God we will be forced to absolute separation of every kind from the world and all that is in it; is it not now high time when we ourselves by our own choice shall be utterly separated in heart and affection from the world and all that is in it?

Further, here are the kingdoms of earth that are connected with her too, and they are going to be used by her to execute her will upon the people of God. Then, when that thing is done, it will force a separation from all connection with them or any dependence upon them for anything. But when that time comes, how in the world will we get along? How will we be protected, what shall we do, when mobs attack us and people commit outrages upon us? What in the world shall we ever do for protection? How can we live in the world then? Would it be safe to be so separated from the governments of earth that we could not prosecute any who offer violence to us? That we could not hold the law with its penalties as a menace over the heads of those who would stone our churches or tear down our tents or do us harm in other ways? Well, that time is going to come anyway, when we shall be outlawed and all these kingdoms under the power of the beast will be simply tools for executing her wrath upon us. Not only is this time going to come, but it is now at hand.

But when the very shaping of things by Babylon shall force us into that position, what shall we do? How shall we ever live? Well, from our side of the issue, what is it that is to bring us there? It is only allegiance to God that

will ever put us there. Very well, then, will allegiance to God help us when we get there? Will allegiance to God furnish us the protection that we shall need when that time comes? You all say, yes. Well, if allegiance to God should in heart bring a man to that place now, do you think it would be too much of a risk for him just to break loose and put his trust altogether in God right now? Do you think anyone would be going too far just now to put his allegiance upon God and his trust in him for protection, just as fully as though there was no government on the earth at all?

Everybody whose name is in the book of life is going to be forced there by the very powers of earth themselves. Then why should not we let the word of God and His power lift us there now? I would rather have the work of God and His power put me in a place than to have the course of evil and the powers of the earth force me into it by the very force of circumstances. I would far rather cheerfully choose wholly the Lord and His way at once, than to linger and linger with my affections and trust and dependence upon the powers of earth, perfectly willing to have it this way longer, but because I cannot have it so and get into heaven, I will finally allow myself to be broken loose and take the consequences—and go to heaven. No, sir. I would far rather “cut loose” from the world and everything in it or about it and put my trust steadfastly upon God, just as though there was nobody in this universe but God.

I believe there is a text that covers this whole ground. Turn to Jeremiah 17:5:

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

If my heart leans for support in any confidence toward something or somebody that is not God, where is my heart? Surely it is departing from the Lord. Now look at the next verse:

For he shall be like the heath in the desert, and shall not see when good cometh.

Brethren, we want to be able to see when good cometh. But what will hinder a man’s seeing when good comes? Trusting in man, making flesh his arm. Looking to any man, to any invention of men, to any combination of men, will do that. “Maketh flesh his arm.” Depending upon any organization of flesh, any combination of flesh, and making that my arm, will keep me from seeing when good comes? Why? Because my heart is leaning on somebody besides God. I may try to satisfy my conscience that I can use that as an instrument of God to hold me up, but the Lord does not put it that way. He makes a clear distinction between God and man, and between trusting in the Lord and trusting in the arm of flesh. I would rather lean altogether upon God and have him use flesh if he wants to, to hold me up, than to lean upon the flesh to be held up and expect

God to do it that way, for when we lean upon the flesh, on the organization of flesh and the power of this world and of man and expect to give God the credit for it—the truth that is we will give the combination or whatever it is we are leaning on the first place. But God must have the first place. And therefore when we lean altogether upon him, He can use whatever instrument he pleases to hold us up or to do whatever He chooses with us. But the one important thing in it is that he that trusts in man and makes flesh his arm shall not see when good comes. And that is an awful risk to run in our time.

He shall be like the heath in the desert and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

And that scene of desolation—a salt land and not inhabited—will be about the place where Babylon finds herself at last.

But ah! Look at the other side: “Blessed is the man that trusteth in the Lord.” In the Lord through man? No. In the Lord through the arm of flesh? No, sir. In the Lord Himself, and whose hope the Lord is.

For he shall be as a tree planted by the waters and that spreadeth out her roots by the river and shall not see when heat cometh but her leaf shall be green and shall not be careful in the year of drouth, neither shall cease from yielding fruit.

There is going to come a dreadful drought. But God has fixed it so that a man need not be afraid of the year of drought, nor careful at that time. He has been careful before the drought comes; his trust is in God, and when the drought comes, his trust is in God still. But note the difference. The one who trusts in man and makes flesh his arm shall not see when good cometh, and this man that trusts in the Lord shall not see when heat cometh. This is the

better way. Let us take it. When calamities come, they will not affect this man; he will not care for them at all.

Now let us turn to the 16th chapter of Revelation and read another thought that seems to me to be expressive of how much Babylon covers. Rev. 16:13, 14. I am not reading this for the point of time when the verse applies; I am reading it simply to get the limit of Babylon's dominion, how much is covered by her, how much is under her dominion:

I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty.

19th verse, after the seventh plague, when the end comes: "The great city." What great city? Babylon, all the way through.

The great city was divided into three parts and the cities of the nations fell and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

So then, the great city, Babylon, is divided into three parts. Now do those three unclean spirits that come out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet have anything to do with these three parts into which the great city is divided? I believe they have. I believe that they definitely point to that. I believe that the dragon, the beast, and the false prophet express these three parts into which she is divided when the time of her ruin comes. And we all know what the dragon, the beast, and the false prophet are, and the three unclean spirits working miracles coming out of their mouths, going forth to the whole world to gather them. Therefore, from this it is also clear that Babylon controls the world, the whole world. Then what does it mean to come out of Babylon?

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy[—and through the whole category there of nineteen sins] having a form of godliness but denying the power thereof.

Now what made Babylon the mother? I mean what produced her first? The church leaning upon the arm of another, separated from her own husband, turning to another, leaning upon the arm of another than her rightful Lord—that is what made Babylon. The church, pretending to be the church of Christ, joining herself to another lord, makes the adulteress, the harlot. And thus came Babylon the great. And as she is the one that has led in all that wicked course and set the wicked example for all the rest to follow, she is described as "the mother of harlots."

Then when God in the Reformation would have healed Babylon and she would not be healed, Christianity started in the world independent of her again. But when the professed Protestant churches have followed her ways and turned away from their rightful Lord and put their trust, their hope, upon earthly governments, earthly kingdoms, and joined themselves to these, they are the daughters; then there is Babylon and the daughters, the beast and the false prophet. So that you see the profession of religion without the power of God, the profession of godliness without the power of it, and those professing it, seeking and depending upon the kingdoms and nations of the earth for the power that they know they lack themselves—all this is fitly described as the combination of the form of godliness without the power. Babylon, the mother and daughters, embraces the world in the last days, and Babylon, the mother and daughters, is the form of godliness without the power.

Therefore it is plain that the third chapter of second Timothy does describe Babylon. The third chapter of second Timothy is in that place a description of Babylon, just as much as Rev. 18 is in that place a description of it. And when the passage from 2 Tim. 3 closes by saying, "Having a form of godliness, but denying the power thereof: from such turn away," that cry, "From such turn away" is in that place the call out of Babylon just as "Come out of her my people" is in its place the call out of Babylon.

The form of godliness without the power is the bane of any profession of religion. And now it is the bane of all of them in the world. And the success of this grand scheme to bring about the union of all denominations and the unity of the faith, which is being diligently worked from the pope of Rome up to many professed Protestants is only to put the seal of completeness upon it.

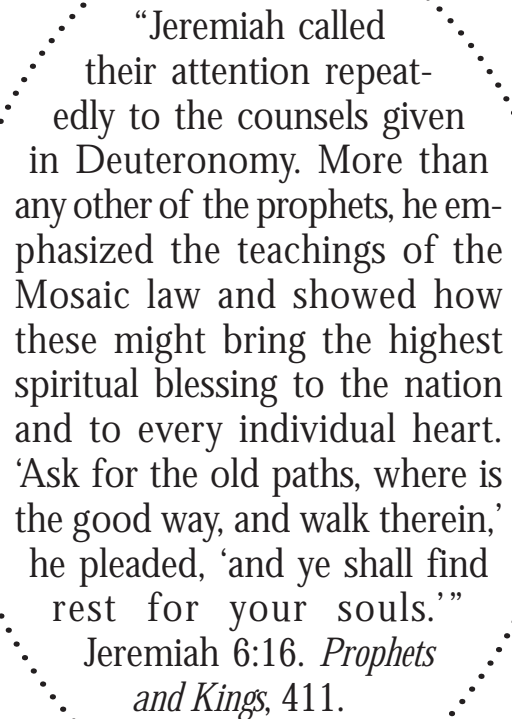
Down in Ohio last August at the camp meeting of another denomination the leading minister of the camp,

preaching the Sunday sermon to thousands of people on the millennium and the hope and the prospect of its coming, giving as one of the great signs of the millennium the patent fact that “Protestants and Catholics are all wheeling into line,” and hundreds of the people responded, Amen.

Now that is an actual fact, not only a fact as to that meeting but that sort of scheme that has been framed in the minds of those who are going more and more into Babylon, is a fact, and the scheme will be worked by them in all its parts to bring the millennium and the kingdom of God at last by preparing the way for the king. And thus when the Savior comes, He will find the whole combination of the kingdoms and churches of the earth gathered together into one body, professing to be Christianity, yet with none of the power of Christianity, and promising themselves and the world the grand, glorious millennium that has been for so long looked for over all the earth and the speedy coming of the kingdom of God. We know well enough also that then their king really will come, presenting himself as Christ and will be received as Christ. There will be some though who will be disconnected from that whole system—those who have obeyed the call, “Come out of her, my people,” those whose names are written in the book of life. These will not receive the king of Babylon to reign over them. And then, as was proposed by the National Reformers away back in 1886 even, that scripture will be used against these: “These, mine enemies, that would not that I should reign over them, bring hither, and slay them before my face.” That brings logically enough the death penalty, as in the 13th chapter of Revelation, upon all who will not worship beast and image. The whole combination under the dominion of the earth and the dominion of evil spirits—the dragon, the beast, and the false prophet—Satan and all the instruments of Satan in all the earth, in combination—will be set up as one grand system of Christianity, when it is all one grand system of devilry.

What then could show a more universal reign of the form of godliness, not only without the power but denying the power? For this form of godliness will deny that Jesus Christ is come in the flesh. Every spirit that confesseth that Jesus Christ is come in the flesh, that is the Spirit of God. Every spirit that confesseth not that Jesus Christ is come—not that he did come, but now is come in my flesh—Christ in you the hope of glory, Christ abiding within, God reigning in the kingdom of God that is within you—that is what this signifies. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of antichrist. And ye have overcome them, little children, because greater is He that is in you, in you, in you, than he that is in the world.

Therefore, all this shows as plainly as A B C that in the last days the whole system of the world and worldliness, will be combined into this one grand system of the form of godliness, without the power and denying the power also, and growing worse and worse. And the cry, “From such turn away,” is simply another form of the cry, “Come out of her my people.” And wherever this cry is heard, it means simply, Come out of the world, separate from the world and from the things that are in the world, in heart and in mind, as completely as though the world had already vanished away. “Come out of her, my people.”



“Jeremiah called their attention repeatedly to the counsels given in Deuteronomy. More than any other of the prophets, he emphasized the teachings of the Mosaic law and showed how these might bring the highest spiritual blessing to the nation and to every individual heart. ‘Ask for the old paths, where is the good way, and walk therein,’ he pleaded, ‘and ye shall find rest for your souls.’”
Jeremiah 6:16. *Prophets and Kings*, 411.

ISLAM

New tremors feared along global 'fault lines' of radical Islam

The same day Dutch mourners gathered outside a crematorium for a final goodbye to slain filmmaker Theo Van Gogh, police on the other side of the world made a horrific discovery in a hut: the decapitated body of a Thai laborer.

The two events - in settings as different as tidy and prosperous Holland and a tropical rubber plantation in southern Thailand - bear similarities that suggest new flash points in the global struggle against radical Islam.

A note impaled on Van Gogh's body by the alleged Muslim killer threatened further attacks against Dutch politicians in the name of Islam.

The body of the 60-year-old Buddhist worker in Thailand also was found last week with a message: "More will be killed" in revenge for the deaths of 85 Muslim protesters last month in a region with a mounting Islamic insurgency.

"The fault lines are growing," said Fawaz Gerges, a professor of Middle Eastern and International Affairs at Sarah Lawrence College in Bronxville, N.Y. "It's not just between the Muslims and non-Muslims. It's also within Islam itself. It's a battle between moderate Muslims and extremist forces that threaten to hijack Islam."

The most recent hot spots zigzag around the atlas - from Liberia in West Africa to the Netherlands to Southeast Asia. They join a growing roster of places already feeling the strains of religious conflict and terrorism along the edges of the Islamic world - regions as diverse as Chechnya, Nigeria, Spain, Central Asia and the Philippines. Even China is worried about separatist sentiment in its vast and mostly Muslim western province of Xinjiang.

"The militant voices on the street are gaining credibility in more and more places," said Gerges. "That's a worrisome trend."

Part of the reason, many Islamic experts say, can be traced to global communications that forge common points of reference such as al-Qaida leader Osama bin Laden's defiance or the guerrilla attacks on U.S. forces in Iraq. But even more powerful rallying cries come from firebrand imams and opinion-shapers: that Islam is under threat and it's the duty of followers to take a stand.

In Amsterdam, a moderate imam, Abdel Eillah, feared the scales were tipping in a troubling direction among Muslim immigrants in Europe who fail to adapt.

"When I hear young men praise violence in the name of Islam, I fear for my faith and I fear for the world. We must fight it before it's too late," he said after the Nov. 2 slaying of Van Gogh, whose work included harsh commentary against traditional Islam. "I didn't like what Van Gogh said, but he should not pay with blood."

Dutch police moved sharply against suspected Islamic radicals following the murder. Last Wednesday, special forces stormed a house in The Hague following a 15-hour armed standoff. The two suspects captured - among more than a dozen detained since the Van Gogh slaying - are under investigation for possible links to terrorist cells accused of plots in Morocco and elsewhere.



New laws were proposed to give Dutch authorities greater powers to hold and investigate suspected terrorists.

"Extremism is reaching the roots of our democracy," the Netherlands' prime minister, Jan Peter Balkenende, said last week in Parliament.

Or as former U.S. ambassador Richard Parker terms it: "The common language of Islamic militancy is growing louder."

"This is not something that happened overnight. It's a feeling of injustice among Muslims that goes back decades," said Parker, who served as a diplomat in Lebanon, Algeria and Morocco. "But now it's become much more legitimate to say that violence and 'holy war' is the proper way."

The Van Gogh killing and backlash has captured headlines. But the bloodshed in southern Thailand could mark a resurgence of a long-simmering Muslim insurgency and, some officials fear, fertile ground for Islamic terrorists.

Thailand's Muslim minority has complained for decades about economic and social discrimination by Buddhist authorities. Violence subsided in the 1990s after government concessions for greater funds and Muslim political representation. But the calm began to erode in recent years.

In April, more than 100 Islamic militiamen were killed in raids on security posts. On Oct. 25, at least 85 Muslims died when security forces dispersed a demonstration outside a police station. Most of the victims suffocated or were crushed after being packed into army trucks.

More than 500 people have been killed this year in three southern Thai provinces, including attacks targeting Buddhists in possible bids to drive out non-Muslims. On Friday, suspected Islamic insurgents gunned down a non-Muslim boxing instructor.

Authorities are investigating possible links between separatist groups and Islamic terrorist organizations such as Jemaah Islamiyah, which seeks a pan-Islamic state in Southeast Asia. It's blamed for attacks including the 2002 bombing in Bali that claimed 202 lives.

Hambali, accused of being Jemaah Islamiyah's operations chief and bin Laden's alleged point man in Asia, was arrested in Thailand last year and it's unclear how much the group has rebounded.

Thitinan Pongsudhirak, an assistant professor of international relations at Bangkok's Chulalongkorn University, believes the strong retaliation from authorities "can only galvanize the Muslim insurgency in the south."

"We have not yet seen escalation," he said. "But I still think we may be headed from bad to worse."

He speculated that the attacks could move out of the south to hit Thailand's vital tourism industry.

"The gruesome fashion of these (beheadings) by presumably Muslim assailants ... is not normal violence," said Pongsudhirak. "It is driven by deep animosity and hatred."

In West Africa, a rare outbreak of Christian-Muslim violence in Liberia last month stunned authorities and drew comparisons to nearby Nigeria, where more than 10,000 have been killed in sectarian clashes since 1999.

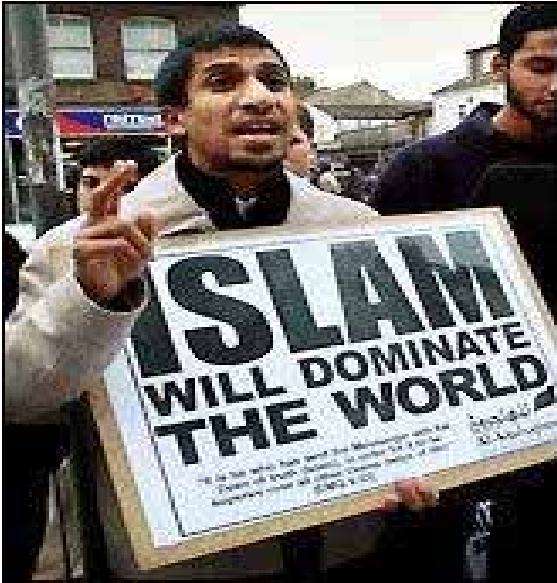
At least 16 people were killed and more than 200 others injured in Liberia's capital, Monrovia, where five churches and two mosques were set ablaze. U.N. troops stepped in to restore order.

"We are seeing more tears in the fabric between Muslims and non-Muslims," said Mohammad Khalil, who researches Islam and modern society at the Middle East Institute in Washington. "In too many minds, violence has replaced dialogue; calls for separation have replaced efforts at coexistence. These are not good signs." *Associated Press*, November 15, 2004.

"Abraham had marked the result of the intermarriage of those who feared God and those who feared Him not, from the days of Cain to his own time. The consequences of his own marriage with Hagar, and of the marriage connections of Ishmael and Lot, were before him. The lack of faith on the part of Abraham and Sarah had resulted in the birth of Ishmael, the mingling of the righteous seed with the ungodly. The father's influence upon his son was counteracted by that of the mother's idolatrous kindred and by Ishmael's

connection with heathen wives. The jealousy of Hagar, and of the wives whom she chose for Ishmael, surrounded his family with a barrier that Abraham endeavored in vain to overcome.

“Abraham’s early teachings had not been without effect upon Ishmael, but the influence of his wives resulted in establishing idolatry in his family. Separated from his father, and embittered by the strife and contention of a home destitute of the love and fear of God, Ishmael was driven to choose the wild, marauding life of the desert chief, ‘his hand’ ‘against every man, and every man’s hand against him.’ Genesis 16:12. In his latter days he



repented of his evil ways and returned to his father’s God, but the stamp of character given to his posterity remained. The powerful nation descended from him were a turbulent, heathen people, who were ever an annoyance and affliction to the descendants of Isaac.” *Patriarchs and Prophets*, 174.

Former Afghan leader Maulvi Younis Khalis on Thursday announced a holy war against US troops in Afghanistan, asking Afghans to resist the “crusaders” like their Iraqi brethren.

In his message faxed to local media in Peshawar, Maulvi Khalis told Afghans that it was the right time to resist the invaders. He called the recent presidential election in Afghanistan “a drama”.

He said, “A puppet government has been installed in Afghanistan. It does not represent the aspirations of

the Afghan nation. We consider struggling and waging a holy war against this government our religious obligation.”

Maulvi Khalis said the invaders had endangered Afghanistan’s identity by introducing “obscenity, vulgarity and an ideology of disbelievers”. He said, “The main objective of the allied forces is to put the next Afghan generation on a obscene and vulgar path.” Maulvi Khalis has been in hiding since October 2003. *Daily Times*, November 26, 2004.

The Rise of Hatred in Europe

This year, the Asian Cup was pockmarked by an ugly racism. The Japanese football team was consistently and extraordinarily abused by Chinese fans. Racist chants during the final went unheeded by 12,000 Chinese police and security forces.

Besides this, events in Madrid’s Bernabeu stadium, where part of the Spanish crowd at last Wednesday night’s fixture monkey-chanted at England’s black players, look rather less extraordinary.

There is a new and ugly sentiment abroad and it’s not just in Europe. In Asia, Russia and even the U.S., despicable prejudices about “the other” held by the majority of the indigenous population are never far from the surface, but after a period of decline and apparent cultural agreement that they are unacceptable, they are re-emerging.

But the larger question is why the feelings are there and why they seem to be mounting in so many EU member states. Spain accepts five times more immigrants than Britain; Madrid’s booming economy has needed its immigrant population to quintuple to 14 per cent over the last four years. But anti-campaigners warn that racist reactions are less and less subterranean. Spain is not alone.

In France, especially in Corsica, racist and anti-semitic attacks are on the rise; there have been more in the first nine months of this year than in the whole of 2003.

But it is Belgian and Dutch societies which are most convulsed by racism. Both have large Muslim populations concentrated in their ports of Antwerp and Rotterdam but now spreading beyond; a simmering racist reaction has been raised to fever pitch by the murder of film-maker Theo van Gogh by an Islamic fundamentalist.

Racist acts against Muslims are growing explosively, reciprocated by Muslim death threats against prominent politicians; Belgian socialist Mimount Bousakla, who criticized senior Muslim figures for not condemning the murder, is in hiding while Dutch conservative Geert Wilders, who wants the closure of radical mosques and a ban on non-Western immigration while better education and employment opportunities for Muslims are found, is under permanent police protection.

Immigrant and indigenous Dutch and Belgians are redrawing the moral circle to exclude the "other." Opinion poll support for parties and politicians claiming to speak honestly about the situation — in other words, those who say that Muslims are the problem — is climbing to new highs. It is a tinderbox.

The question is what to do about it. Part of any response must be to tackle rootlessness, fragmentation and dissociation, which is easier said than done in societies where geographical mobility is rising and mass employment in manufacturing, once a fundamental underpinning of community and neighbourhood, is declining with deindustrialization.

Globalization and the rapid pace of change are removing the anchors of societies; rapid immigration of the type seen in Holland, Belgium and Spain only adds to the brew. The exposed and marginalized communities in host societies feel under threat; they respond by putting up a moral fence against the outsider, the threatening, free-riding "other."

And if the "other" is part of the same race and culture as the targets of the "war against terror," then there is further legitimization of rank prejudice. Here, some strains of radical Islam have raised the temperature by effectively excluding non-Muslims from their moral circle, in some cases even appearing to endorse the beheadings and revenge killings we have witnessed in recent months. White and Islamic racism clash head to head; the result is a potential calamity.

Majorities on both sides of the divide must resist the pressure to join the closing moral circle. Protestant and Catholic extremists in Northern Ireland have touched depths of inhumane depravity in their long war, as have Basque and Corsican separatists; majorities in Britain, France and Spain have understood that the depraved, quasi-racist behaviour of extremists is not representative of all Northern Irish Catholics and Protestants, Basques and Corsicans. But then they were white. Precisely the same rule applies to Muslims.

We cannot allow there to be any cherry-picking about who falls inside and outside our moral circle; monkey chants at black footballers are as dangerous as Nazi insignia on synagogues or accusations that Islam is a religion disposed to murder.

Every individual warrants moral respect; any qualification can only challenge that general truth. Down that route lies perdition. European societies, our own included, are being put to the test, as are others worldwide. Europe must not be found wanting again. *Toronto Star*, November 23, 2004. "Christ said of Himself, 'Think not that I am come to send peace on earth: I came not to send peace, but a sword.' Matthew 10:34. The Prince of Peace, He was yet the cause of division. He who came to proclaim glad tidings and to create hope and joy in the hearts of the children of men, opened a controversy that burns deep and arouses intense passion in the human heart. And He warns His followers, 'In the world ye shall have tribulation.' 'They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake.' 'Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.' John 16:33; Luke 21:12, 16.

“This prophecy has been fulfilled in a marked manner. Every indignity, reproach, and cruelty that Satan could instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be again fulfilled in a marked manner; for the carnal heart is still at enmity with the law of God, and will not be subject to its commands. The world is no more in harmony with the principles of Christ today than it was in the days of the apostles. The same hatred that prompted the cry, ‘Crucify Him! crucify Him!’ the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit which in the Dark Ages consigned men and women to prison, to exile, and to death, which conceived the exquisite torture of the Inquisition, which planned and executed the Massacre of St. Bartholomew, and which kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering.

“What was the strength of those who in the past have suffered persecution for Christ’s sake? It was union with God, union with the Holy Spirit, union with Christ. Reproach and persecution have separated many from earthly friends, but never from the love of Christ. Never is the tempest-tried soul more dearly loved by His Saviour than when he is suffering reproach for the truth’s sake. ‘I will love him,’ Christ said, ‘and will manifest Myself to him.’ John 14:21. When for the truth’s sake the believer stands at the bar of earthly tribunals, Christ stands by his side. When he is confined within prison walls, Christ manifests Himself to him and cheers his heart with His love. When he suffers death for Christ’s sake, the Saviour says to him, ‘They may kill the body, but they cannot hurt the soul. ‘Be of good cheer; I have overcome the world.’ ‘Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.’ John 16:33; Isaiah 41:10.” *The Acts of the Apostles*, 86.

“The early Christians were often called to meet the powers of darkness face to face. By sophistry and by persecution the enemy endeavored to turn them from the true faith. At the present time, when the end of all things earthly is rapidly approaching, Satan is putting forth desperate efforts to ensnare the world. He is devising many plans to occupy minds and to divert attention from the truths essential to salvation. In every city his agencies are busily organizing into parties those who are opposed to the law of God. The archdeceiver is at work to introduce elements of confusion and rebellion, and men are being fired with a zeal that is not according to knowledge.

“Wickedness is reaching a height never before attained, and yet many ministers of the gospel are crying, “Peace and safety.” But God’s faithful messengers are to go steadily forward with their work. Clothed with the panoply of heaven, they are to advance fearlessly and victoriously, never ceasing their warfare until every soul within their reach shall have received the message of truth for this time.” *The Acts of the Apostles*, 220.

Many of the signs and billboards in the area were no match for Hurricane Charley. However, one billboard resisted the 100-mile per hour winds of the eye wall of the storm. While the billboard still stands, the advertisement that was there when Hurricane Charley hit was peeled back to reveal an earlier message. When the sun rose the next morning on Sand Lake Road in Orlando the words on the billboard clearly read,



e-mail contribution