

Future NEWS

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SCIENCE OF CHRISTIANITY

“Let no one suppose that conversion is the beginning and end of the Christian life. There is a science of Christianity that must be mastered. There is to be growth in grace, that is constant progress and improvement. The mind is to be disciplined, trained, educated; for the child of God is to do service for God in ways that are not natural, or in harmony with inborn inclination. Those who become the followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. But they can make advancement only through conflict; for there is an enemy that ever contends against them, presenting temptations to cause the soul to doubt and sin. Besides this ever vigilant foe, there are hereditary and cultivated tendencies to evil that must be overcome. The training and education of a lifetime must often be discarded that the Christian may become a learner in the school of Christ, and in him who would be a partaker of the divine nature, appetite and passion must be brought under the control of the Holy Spirit. There is to be no end to this warfare this side of eternity, but while there are constant battles to fight, there are also precious victories to gain, and the triumph over self and sin is of more value than the mind can estimate. The effort put forth to overcome, though requiring self-denial, is of little account beside the victory over evil.

“The life-work given to us is that of preparation for the life eternal, and if we accomplish this work as God has designed that we should, every temptation may work for our advance; for as we resist its allurements, we make progress in the divine life. In the heat of the conflict, while engaged in earnest spiritual warfare, unseen agencies are by our side, commissioned of heaven to aid us in our wrestlings, and in the crisis, strength and firmness and energy are imparted to us, and we have more than mortal power. But unless the human agent shall bring his will into harmony with the will of God, unless he shall forsake every idol, and overcome every wrong practice, he will never succeed in the warfare; but will be finally overcome. Those who would be conquerors must engage in conflict with unseen agencies; inward corruption must be overcome, and every thought must be brought into harmony with, and subjection to, Christ. The Holy Spirit is ever at work seeking to purify, refine, and discipline the souls of men in order that they may become fitted for the society of saints and angels, and as overcomers be able to sing the song of redemption, ascribing glory and honor to God and to the Lamb in the courts above.” *Christian Education*, 122.

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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.

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Current Events

THE BEAST

Ecumenism: Benedict XVI's priority vis-à-vis "the great ethical questions"

In a meeting at the Bishop's Palace with representatives from 30 different Christian denominations, Pope Benedict XVI said that Christian unity remains a priority of his pontificate.

In his speech, he mentioned every stage in the process of ecumenism of the last few decades, and called on all to come up together with common responses to "the great ethical questions of our time".

"[I]n this area, modern research rightly expects a common response on the part of Christians, which, thanks be to God, has often been forthcoming. But not always, alas."

The Pope did not mention any specific issue, but it is common knowledge that many countries have different points of view on life, abortion, cell stem use, the value of embryos, the family, common law couples, etc.

"Because of contradictory positions in these areas," he said, "our witness to the Gospel and the ethical guidance which we owe to the faithful and to society lose their impact and often appear too vague, with the result that we fail in our duty to provide the witness that is needed in our time. Our divisions are contrary to the will of Jesus and they disappoint the expectations of our contemporaries."

Here is the Pope's speech which was pronounced in German:

Dear Brothers and Sisters in Christ, our common Lord!

It is a pleasure for me to meet you, the representatives of other Churches and ecclesial Communities, during my visit to Germany. I greet you all most cordially! As a native of this country, I am quite aware of the painful situation which the rupture of unity in the profession of the faith has entailed for so many individuals and families. This was one of the reasons why, immediately following my election as Bishop of Rome, I declared, as the Successor of the Apostle Peter, my firm commitment to making the recovery of full and visible Christian unity a priority of my Pontificate. In doing so, I wished consciously to follow in the footsteps of two of my great

Predecessors: Pope Paul VI, who forty years ago signed the conciliar Decree on Ecumenism *Unitatis Redintegratio*, and Pope John Paul II, who made that document the inspiration for his activity. In ecumenical dialogue Germany has a place of particular importance. **Not only is it the place where the Reformation began; it is also one of those countries where the ecumenical movement of the twentieth century originated.** With the successive waves of immigration in the last century, Christians from the Orthodox Churches and the ancient Churches of the East also found a new homeland in this country. This certainly favoured greater contact and exchanges. **Together we can rejoice in the fact that ecumenical dialogue, with the passage of time, has brought about a renewed sense of fraternity and has created a more open and trusting climate between Christians belonging to the various Churches and ecclesial Communities.** My venerable Predecessor, in his Encyclical *Ut Unum Sint* saw this as an especially significant fruit of dialogue.

(Editor's note: Pope Benedict mentions the Protestant Reformation and ecumenism as if they are of a positive nature for Rome. His twisted words bring to mind the following passages from the Great Controversy—

"Luther's teachings attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which awakened and illuminated thousands. A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism. The barriers of prejudice were giving way. The Word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not been known for ages. The eyes of the people, so long directed

to human rites and earthly mediators, were now turning, in penitence and faith, to Christ and him crucified.

“This widespread interest aroused still further the fears of the papal authorities. Luther received a summons to appear at Rome to answer to the charge of heresy. The command filled his friends with terror. They knew full well the danger that threatened him in that corrupt city, already drunk with the blood of the martyrs of Jesus. They protested against his going to Rome, and requested that he receive his examination in Germany.

“This arrangement was finally effected, and the pope’s legate was appointed to hear the case. In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged to ‘prosecute and reduce him to submission without delay.’ If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered to ‘proscribe him in all places in Germany, to put away, curse, and excommunicate all who were attached to him.’ And further, the pope directed his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in Church or State, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to the vengeance of Rome.

“Here is displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, is to be seen in the whole document. Luther was at a great distance from Rome; he had had no opportunity to explain or defend his position; yet before his case had been investigated, he was summarily pronounced a heretic, and, in the same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the

only supreme, infallible authority in Church or State!” *The Great Controversy*, 134.

“Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that she ‘never erred, and never can err,’ how can she renounce the principles which governed her course in past ages?

“The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be re-instated in her former power, and there would speedily be a revival of her tyranny and persecution.” *The Great Controversy*, 564.)

Among Christians, fraternity is not just a vague sentiment, nor is it a sign of indifference to truth. It is grounded in the supernatural reality of the one Baptism which makes us members of the one Body of Christ. Together we confess that Jesus Christ is God and Lord; together we acknowledge him as the one mediator between God and man and we emphasize that together we are members of his Body. On this shared foundation dialogue has borne its fruits. I would like to mention the re-examination of the mutual condemnations, called for by John Paul II during his first visit to Germany in 1980, and above all the “Joint Declaration on the Doctrine of Justification”, which grew out of that re-examination and led to an agreement on basic issues that had been a subject of controversy since the sixteenth century. We should also acknowledge with gratitude the results of our common stand on important matters such as the fundamental questions involving the defense of life and the promotion of justice and peace. **I am well aware that many Christians in this country, and not only in this country,**

expect further concrete steps to bring us closer together. I myself have the same expectation. It is the Lord's command, but also the imperative of the present hour, to carry on dialogue, with conviction, at all levels of the Church's life. This must obviously take place with sincerity and realism, with patience and perseverance, in complete fidelity to the dictates of one's conscience. There can be no dialogue at the expense of truth; the dialogue must advance in charity and in truth.

(Editor's note: Inspiration tells us that—

“The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived.

“Charles Beecher, in a sermon in the year 1846, declared that the ministry of ‘the evangelical Protestant denominations’ is ‘not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead?—Another general council! A world's convention! evangelical alliance, and universal creed!’ When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.

“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*, 445.)

I do not intend here to outline a programme for the immediate themes of dialogue—this task belongs to theologians working alongside the Bishops. I simply wish to make an observation: ecclesiological issues, and especially the question of the sacred ministry or priesthood, are inseparably linked with that of the relationship between Scripture and Church, that is to say the correct interpretation of the Word of God and its development within the life of the Church.

Another urgent priority in ecumenical dialogue arises from the great ethical questions of our time; in this area, modern research rightly expects a common response on the part of Christians, which, thanks be to God, has often been forthcoming. But not always, alas. Because of contradictory positions in these areas, our witness to the Gospel and the ethical guidance which we owe to the faithful and to society lose their impact and often appear too vague, with the result that we fail in our duty to provide the witness that is needed in our time. Our divisions are contrary to the will of Jesus and they disappoint the expectations of our contemporaries.

What does it mean to restore the unity of all Christians? The Catholic Church has as her goal the full visible unity of the disciples of Christ, as defined by the Second Vatican Ecumenical Council in its various documents. This unity subsists, we are convinced, in the Catholic Church, without the possibility of ever being lost. This does not, however, mean uniformity in all expressions of theology and spirituality, in liturgical forms and in discipline. Unity in multiplicity, and multiplicity in unity: in my Homily for the Solemnity of Saints Peter and Paul on 29 June last, **I insisted that full unity and full catholicity go together**. As a necessary condition for the achievement of this coexistence, the commitment to unity must be constantly purified and renewed; it must constantly grow

and mature. To this end, dialogue has its own contribution to make. More than an exchange of thoughts, it is an exchange of gifts, in which the Churches and the ecclesial Communities can make available their own riches. As a result of this commitment, the journey can move forward step by step along the path to full unity, when at last we will all “attain to the unity of faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.” It is obvious that, in the end, this dialogue can develop only in a context of sincere and committed spirituality. **We cannot “bring about” unity by our powers alone.** We can only obtain unity as a gift of the Holy Spirit. Consequently, spiritual ecumenism—prayer, conversion and the sanctification of life—constitute the heart of the ecumenical movement. It could be said that the best form of ecumenism consists in living in accordance with the Gospel.

(Editor’s note: The real source of Rome’s power will have nothing to do with the Holy Spirit. We are told—

“The United States is the power represented by the beast with lamblike horns, and . . . this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to Papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a restoration of her power. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’” Revelation 13:3. *The Faith I Live By*, 329.)

I see good reason for optimism in the fact that today a kind of “network” of spiritual links is developing between Catholics and Christians from the different Churches and ecclesial Communities: each individual commits himself to prayer, to the examination of his own life,

to **the purification of memory**, to the openness of charity. The father of spiritual ecumenism, Paul Couturier, spoke in this regard of an “invisible cloister” which unites within its walls those souls inflamed with love for Christ and his Church. I am convinced that if more and more people unite themselves to the Lord’s Prayer **“that all may be one”**, then this prayer, made in the name of Jesus, will not go unheard. With the help that comes from on high, we will also find practical solutions to the different questions which remain open, **and in the end our desire for unity will come to fulfillment**, whenever and however the Lord wills. I invite all of you to join me in following this path. *asianews.it*, August 19, 2005.

(Editor’s note: Pope Benedict speaks of “the purification of memory” but isn’t clear on what that is. Are we to purify our memory of Rome’s past?

“If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders.” *The Great Controversy*, 573.)

Pope Laments Increase in Anti-Semitism

German-born Pope Benedict XVI on Friday became the second pope to visit a synagogue, entering to the haunting tones of a ram’s horn, praying before a Holocaust memorial and lamenting a rise in anti-Semitism.

“We need to show respect for one another and to love one another,” Benedict said, pressing a theme of interfaith understanding that has marked his first foreign trip as pope. The hour-long stop, for which Cologne’s Jews stood and applauded, was filled with significance for the 78-year-old Benedict, who grew up in Nazi Germany. He called those times “the darkest period of German and European history.”

He made no mention of his own trials, when he was enrolled in the Hitler Youth as a teenager and later deserted from the German army near the end of the war.

But his spokesman, Joaquin Navarro-Valls, called the stop at the blue-domed Roonstrasse Synagogue "an event of historic significance a German pope, who was on his first official trip, himself took the initiative for the visit."

Rabbi Netanel Teitlebaum held up his right hand, extending it as the "hand of Jewish friendship," and the pope warmly grasped it.

Speaking in a synagogue rebuilt after being destroyed by the Nazis, Benedict said that "today, sadly, we are witnessing the rise of new signs of anti-Semitism and various forms of a general hostility toward foreigners."

He did not elaborate, but Europe especially has witnessed increasing hate crimes in recent years.

Benedict began the visit by standing quietly with his hands clasped during a Hebrew prayer before a memorial to the 6 million Jews killed by Nazi Germany during World War II 11,000 of them from Cologne.

Then he strode into the main hall as the choir sang, "shalom alechem," or "peace be with you." A shofar, or ram's horn, sounded as the pope sat down at the front. He listened intently as the cantor sang.

The pope underlined his commitment to the interfaith goals of his predecessor, John Paul II, who made the first papal visit to a synagogue in Rome in 1986, worked to improve relations between Catholics and Jews and established diplomatic ties with Israel.

"Today I, too, wish to reaffirm that I intend to continue on the path toward improved relations and friendship with the Jewish people, following the decisive lead given by John Paul II," said Benedict, who did much of the theological groundwork for John Paul's outreach while serving as a Vatican official in charge of doctrine.

Outreach to Jews and Muslims is one of the themes of Benedict's first foreign trip as pope in conjunction with World Youth Day, a Roman Catholic festival that has drawn more than 400,000 young people from 197 countries

to Cologne. He planned to meet with Muslim leaders Saturday.

He met with Protestant leaders Friday evening, repeating his commitment in the land where the Reformation began to make Christian unity a priority of his pontificate.

But Benedict added that there are differences in ethical positions that undermine expectations for a common response from Christians. He did not go into any details.

Repeating a point from his synagogue visit, the pope said that "there can be no dialogue at the expense of truth." He said efforts for closer relations must be pursued "in fidelity to the dictates of one's conscience."

Progress has been made between peoples, but "much more remains to be done," Benedict said at the synagogue. "We must come to know one another much more and much better."

The visit did bring out some of the troubled history between Catholics and Jews.

In welcoming the pope, synagogue president Abraham Lehrer urged Benedict to fully open the Vatican's World War II archives a period during which some Jews claim Pope Pius XII did not do enough to stave off the Holocaust. The Vatican denies that and has begun releasing some documents.

But Benedict's visit also appeared to have helped smooth over a dispute between the Vatican and Israel that arose after the Israeli government faulted Benedict for not mentioning attacks on Israelis in a recent condemnation of terrorism. The Vatican responded with a terse statement asking the Israelis not to tell the pope what to say.

Abraham Lehrer, a member of the synagogue board, said the controversy "did not cast any shadow over the synagogue visit."

He noted the presence in the front row of Israel's ambassador to Germany, Shimon Stein, calling that "a sign that the controversy has been overcome." Stein was introduced to the pope.

Benedict's remarks focused on the horror of the Holocaust, the common heritage of Christians and Jews, and the need for better relations to prevent such atrocities from ever happening again.

"In the 20th Century, in the darkest period of German and European history, an insane racist ideology, born of neo-paganism, gave rise to the attempt, planned and systematically carried out by the regime, to exterminate European Jewry," he said. "The result has passed into history as the Shoah," he said, using the Hebrew term for the Holocaust. *washingtonpost.com*, August 19, 2005.

"By the decree of enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near." *Testimonies*, volume 5, 451.

Religion a tool to aid in faith development

On July 24, the Westminster Presbyterian Church hosted a program called "The Truth about Islam: Understanding the Quran." Three prominent Central New York Muslims examined the Quran, its meaning and impact on Muslim life at home and abroad.

In light of the world situation today, this was a wonderful forum provided by Westminster to promote understanding of one another. Along the same lines, I would like to share with you a few excerpts from the following article that appeared in the June 2005 Catholic Courier.

About 350 people gathered in Sacred Heart Cathedral in Rochester the evening of May 6 to mark the second anniversary of the Muslim-Catholic Agreement of Understanding and Cooperation, which is believed to be the only one of its kind in the world. "Rochester is the 'Vatican' of Catholic-Muslim dialogue," according to Dr. Syeed, secretary general of the Islamic

Society of North America, based in Indiana, who spoke at the event.

The Islamic Society would like to promote similar agreements elsewhere. Dr. Syeed said that Catholics and Muslims have a positive shared history that is often overlooked. For example, he said the prophet Muhammad was sheltered by his wife's Christian cousin. He also called Pope John Paul II "the fulfillment of prayers for centuries," because he renewed positive relations between the faiths. The Rev. Francis Tiso of the US Catholic Bishops also spoke and said, "For some people, diversity is no obstacle," noting that America is at its best when it respects peoples' religious differences.

Muslim and Catholic leaders including Bishop Matthew H. Clark signed the agreement which pledged to affirm the rights of free speech, thought, conscience and religion; reject religious and ethnic intolerance; promote and encourage a deeper knowledge and respect for the history, tradition and sensitivities of the two faiths; promote collaboration in providing services to those in need in the Rochester community; and implement the agreement jointly.

"How many places in the world can we do what we're doing now here?" said J. Patrick O'Connor, a diocesan representative to the Christian Muslim Commission who also spoke at the event. Nine Catholic and nine Muslim representatives of the Muslim Catholic Alliance meet monthly at the Islamic Center to discuss issues of mutual concern.

"What we do here is only a drop in the ocean, but the ocean is made up of many drops," said Imam Shafiq of the Islamic Center. *auburnpub.com*, August 5, 2005.

"This compromise between paganism and Christianity resulted in the development of the 'man of sin' foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

"Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and, showing him all the kingdoms of the world

representative UN, a number of major government-commissioned reform studies that reflect the future of the UN's role will be reviewed at the UN Millennium +5 Summit in New York this September.

Among the proposals being considered is the Canadian-commissioned report on the Responsibility to Protect (R2P). In diplomatic terms, the report aims to help establish clear rules on when to intervene against the use of force, and, by extension, help reinstate the authority of the UN against arbitrary use of force by some nations.

Calling for the "responsibility of the international community to protect" civilians caught up in warfare, and, as a last resort, to use military force to do so, the heralded report essentially puts the protection of citizens first, and, by extension, ultimately limits the international use of force. It also advances the idea that the obligation is owed by sovereign states to its citizens—a concept widely seen as the very foundation of the UN. A key aspect of R2P is the element of "shared responsibility": the idea that when sovereign states are unwilling or unable to protect the lives of their citizens, that the broader community of states must bear the responsibility.

"If [R2P] is adopted at the [UN] Summit, it could mean warp speed in diplomatic terms," says former ambassador and permanent representative of Canada to the United Nations, Paul Heinbecker, who was at the 74th Annual Couchiching Conference in Orillia, Ontario earlier this month. The event is where leading Canadian and international experts from various fields discuss central policy challenges. Currently director of the political think-tank, the Laurier Centre for Global Relations, Governance and Policy, Mr. Heinbecker handed the Canadian-commissioned R2P report to the UN Secretary General five years ago. "Of course, immediate action would be preferable from a Canadian point of view, but these crucial ideas have come a long way in a short time and will now be part of the UN's discourse," he says.

Still, for all its efforts, the report overlooks the very heart of the challenge. What makes R2P not only inconsequential at the 2005 UN Summit, but also makes the UN essentially

undemocratic and ineffective as a body, is the very privileged status of the Security Council's permanent members, a long-overdue element of discourse raised by Couchiching's opening speaker, General Lewis Mackenzie, last weekend. The very power to veto any Security Council decision both challenges any "responsibility to protect" and fundamentally undermines the United Nations' *raison d'être*.

Historically, the UN's attempts to intervene against the use of force have been blocked by the Security Council. The UN was prevented, for example, from making an effective response in Rwanda, where it might have saved hundreds of thousands of lives, due to the permanent Security Council members' veto. The UN role in Bosnia was kept passive, culminating in the 1995 Serbian massacre of thousands of Muslim men and boys in the supposed UN "safe haven" of Srebrenica. In the end it became too much for the conscience of the world to bear, giving rise to a role for NATO that finally rescued the Albanian Kosovars from Serbian ethnic cleansing.

Mr. Heinbecker admits that veto power and its sometimes arbitrary use is "a fundamental problem we all face. Washington is deciding itself to use force, and that undermines the whole international legal system," he says. "The United States exercises veto regularly on behalf of Israel [...] Had there been no veto, the UN would have authorized intervention on Kosovo without a question," he says. "On Iraq, had there been no veto, the UN would not have authorized, in all probability, a war."

In his speech at the conference, Mr. Heinbecker insists "Force should never be used abroad to advance an extraneous bilateral interest...[decisions to use force] cannot be subcontracted to others, not to the UN Security Council, not to the NATO Council, not to a coalition of the willing, and not even to our closest ally, the United States," maintaining that such decisions should be based, rather, on "Canadian values and Canadian decisions."

He admits that blockages at the Security Council are almost inevitable and raised the possibility that the power of veto-wielding states could be expressed in other forms even if the veto was abolished. "At the end of the day, what do you do if the Security Council is

paralyzed?" says Mr. Heinbecker, "In my opinion, what you do is you say, 'were there no veto, what would the outcome be?'"

In an interview following his speech, Mr. Heinbecker calls for a more strongly independent stance on Canada's position on the use of force: "At the end of the day, what do you do if the Security Council is paralyzed?" says Mr. Heinbecker. "In my opinion, what you do is you say, 'were there no veto, what would the outcome be?'"

"If you walk up to [boxer] Evander Holyfield, you're not going to push him around," says Mr. Heinbecker, laughing. "But on the other hand, what you try to do is work toward a system in which power is used in conformity of international laws and norms, and that's where diplomacy comes in. That's what we're trying to do." *embassymag.ca*, August 17, 2005.

The Concept Of "Sovereignty As Responsibility" Moves Up A Notch At The UN Despite Opposition

Intense negotiations continue on a wide range of United Nations reform issues leading to next month's Millennium+5 Leaders Summit in New York.

Obtaining strong endorsement of the "Responsibility to Protect" (R2P) principles has been a priority for Canadian officials since the current UN reform effort was initiated by Kofi Annan in 2003.

Initial discussions seemed promising. The Responsibility to Protect was strongly supported in the report of the High Level Panel on Threats, Challenges and Change and also a follow-up report by Annan, entitled "In Larger Freedom." The latter was the focus for debate by governments at the UN General Assembly this spring and summer. Those debates have led to successive "draft outcome documents" for the September Summit which have been more restrained in their commitment to R2P principles, a reflection of the divisions among member states.

Incorporating R2P in the September reform package would oblige governments to sign on at the highest level to the idea that sovereign states have a responsibility to protect their own populations from crimes against humanity. But when they are unwilling or unable to do so, the

broader international community must bear that responsibility.

A majority of governments support this concept of "sovereignty as responsibility." Many early concerns about the inviolability of sovereignty and how R2P should be interpreted have been addressed to the satisfaction of skeptics. The African Group has begun to articulate its own unique perspective on the protection of civilians, emphasizing early warning, the moral imperative to stop genocide wherever it happens, and a continuum of responses from prevention to reaction and also post-conflict rebuilding.

However, a vocal minority of states persist in opposing R2P, seeing it as an encroachment on traditional notions of state sovereignty and international law. While the most vocal opponents of R2P are members of the Non-Aligned Movement (NAM), including Pakistan, Venezuela, Cuba and Egypt, the NAM has been unable to issue a categorical rejection of R2P in the latest negotiations.

Some NAM countries attempt to undermine support for R2P by urging the postponing of any agreement, calling for the General Assembly to take up the issue during its upcoming 60th session. The most recent draft outcome document includes a paragraph on the R2P principles, but also calls for further discussions.

The text of the R2P paragraph uses the phrase 'responsibility to protect' with respect to states, but, when discussing actions to be taken by the international community when civilians are at risk, replaces 'responsibility to protect' with 'obligation to protect.' This weakens slightly the Responsibility to Protect as an emerging normative framework.

R2P opponents at the UN (and elsewhere) have also raised difficult and salient questions about political will and the ability of states to exercise their responsibility to protect. By what criteria will the UN determine that a state is unable or unwilling to protect its citizens? Who will intervene in instances when the Security Council is deadlocked? The atrocities in the Darfur region of Sudan illustrate the difficulty of marshaling the political will to act even when civilians are clearly at risk.

From the outset, Canada and other R2P advocates have pursued a "two-track"

approach. The first seeks to solidify R2P as an emerging norm of international behaviors; the second and more difficult objective would provide guidance to the Security Council on when it should authorize the use of force.

The most recent draft outcome document does little more than invite the Security Council to refrain from using the veto in cases of genocide, war crimes, ethnic cleansing and crimes against humanity. It also expresses support for implementation of the United Nations Action Plan to Prevent Genocide.

Thus, while the current UN reform effort will in all likelihood lead to modest gains for the Responsibility to Protect as an emerging norm, decisive action in times of crisis will depend for the foreseeable future on the notoriously unreliable UN Security Council. *embassymag.ca*, August 17, 2005.

“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 supersede 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*, 37.

The Prospect Before Us

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

“Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation.

There is the prospect before us of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men.

“Religious powers, allied to heaven by profession and claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. The time is coming when God’s people will feel the hand of persecution because they keep holy the seventh day. Satan has caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God’s plans. He seeks to make the commands of God of less force in the world than human laws.

“The man of sin, who thought to change times and laws, and who has always oppressed the people of God, will cause laws to be made enforcing the observance of the first day of the week. But God’s people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods.

“The Word of God plainly declares that His law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony.

“Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the timeserving concessions of the so-called Protestant world.” *SDA Bible Commentary*, volume 7, 975.

Israel calls for end to hostility at United Nations

The Gaza pullout should mark an end to UN hostility against Israel, Israeli UN Ambassador Dan Gillerman said yesterday, urging the world body to support the withdrawal as a historic move toward peace.

Gillerman's comments echoed previous calls by Israel and the United States to halt the litany of anti-Israel resolutions passed by the UN General Assembly each year, and dismantle the extensive bureaucracy built up around the Palestinian cause.

'It is time for the United Nations to acknowledge Israel's actions,' Gillerman said. 'We hope that in the United Nations there will be no more business as usual as far as the Middle East is concerned... No more Israel-bashing, no more ongoing resolutions which keep repeating themselves time after time.'

The 191-nation General Assembly, dominated by developing nations, usually passes about two dozen resolutions criticizing Israel each year, often virtually identical to previous resolutions.

The resolutions put forward by Arab states typically win the support of the vast majority of UN members, opposed only by Israel, the United States and a few Pacific island states.

'We hope we will see a more positive and a less combative General Assembly, recognizing that something dramatic, historic has happened,' Gillerman said. *Reuters*, August 16, 2005.

THE FALSE PROPHET

Two Largest Mainline Protestant Churches to Share Holy Communion Table

Lutherans and Methodists, comprising the nation's two largest mainline Protestant churches, will share in the sacrament of Holy Communion under an interim agreement approved Thursday by Lutheran delegates meeting here.

The interim agreement approved by the Evangelical Lutheran Church in America (ELCA) is a small but significant step toward unity with the United Methodist Church. The churches have a combined membership of 13 million.

The ultimate goal, leaders said, is a "full communion" pact that will not only allow for the sharing of the Eucharist, or Communion, but enable clergy to move freely between both churches, especially in rural and urban areas where small congregations struggle to afford full-time pastors.

The interim pact was approved by a 94 percent margin by the 1,018 delegates attending the Lutherans' Churchwide Assembly here. The meeting ends Sunday.

"We are committed to working for the goal of full communion, but there is no timetable for that at this time," said the Rev. Randy Lee, the Lutherans' ecumenical director.

The Lutherans currently have "full communion" agreements with the Episcopal Church, the Moravian Church, the United Church of Christ, the Reformed Church in America and the Presbyterian Church (USA). The Methodists share "full communion" with three historically black churches, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church.

Both churches are already members of the National Council of Churches and the World Council of Churches. The Lutherans are full members and the Methodists provisional members of a new broad-based ecumenical group, Christian Churches Together in the USA.

The interim agreement allows both denominations to "get to know each other" in joint celebrations of the Eucharist, Lee said. Both churches said further talks are needed on how clergy are prepared for ministry before more progress can be made.

The two churches have been in dialogue since the 1970s but started talks on Communion in 2001; the interim agreement was proposed earlier this year. The Methodists' Council of Bishops has already approved the agreement. "This agreement, though short of full communion, makes more visible the unity we already share in Christ, and makes credible our common witness in the world," an ELCA document said.

Leaders from both churches said they share "almost identical" theological understandings of the Eucharist, specifically about the "real presence" of Jesus in the bread and wine used in the sacrament.

While Roman Catholics believe the bread and wine are transformed into the body and blood of Jesus Christ, Lutherans believe that Jesus is "really present, shared and received" in the bread and wine. "This is something that would be key, pivotal, for Lutherans, this

affirmation of the Real Presence," said Bishop Allan Bjornberg of the Lutherans' Denver-based Rocky Mountain Synod, who co-chaired the talks.

Methodist Bishop William Oden, who oversees ecumenical affairs for United Methodist bishops, said Methodists accept "on faith" the presence of Jesus in the elements of Communion but shy away from trying to define it. *Religion News Service*, August 11, 2005.

Orthodox denomination quits National Council of Churches over politics

The Antiochian Orthodox Christian Archdiocese of North America is quitting the National Council of Churches, saying membership "no longer contributes" to the mission of the denomination.

The Rev. George Kevorkian, said Antiochian delegates took the action because of the council's "very noticeable shift toward a political agenda"—for instance, involvement with secular organizations that take liberal stands on abortion.

The Rev. Thomas Zain, dean of the Brooklyn, N.Y., cathedral, said the Orthodox were also upset that the Rev. Robert Edgar, the National Council's general secretary, withdrew endorsement of a joint statement with the National Association of Evangelicals defining marriage as "the holy union of one man and one woman."

The Antiochians have ranked third in size among Orthodox denominations in the council, with 390,000 members in the United States as well as 150,000 in Canada.

The National Council, which retains 35 Protestant and Orthodox member denominations, declined comment pending official notice of the withdrawal.

Antiochian observers have attended meetings of Christian Churches Together, which is developing a new alliance to include some National Council members along with nonmembers like the Roman Catholic Church and evangelical Protestant churches.

Antiochian delegates made the decision by a unanimous standing vote July 29 during a convention in Dearborn, Mich. *kansas.com*, August 13, 2005.

“Every decision we make individually and collectively should be guided by the sound moral principals of Christ and the firm admonitions of the God of the Old Testament. We Americans are challenged to observe the utter dependence of our mighty nation on the sanctity of Almighty God. We must not forget his power over our persons and over the freedoms of our republic, which owns itself solely and resolutely in His inexorable will.

“And, we must be observant of our constitution and the free right of all of our citizens to worship as they desire while also acknowledging that sacred constitutional responsibility to revere the spilled blood of our fathers, who’s prayer, ‘in God we trust’ is emblazoned on our nation’s portals and forged within our national soul. In the end, Americans must be able to worship as they please or even, regrettably, not to worship, if they please.” James Snyder Jr.

Possess the Land

A recent survey showed that only 4% of adults have a biblical world view. An overwhelming 72% of American professors in universities were liberals according to the survey. What worldview will be passed on to the youth of tomorrow?

Liberal instructors were said to have scored 65% as embracing socialist and communist ideals.

The survey said that “few students say they learned enough Bible content while growing up to enable them to make important life decisions on the basis of biblical principles.”

Abraham Lincoln said “All the good from the Savior of the world is communicated through this Book; but for the Book we could not know right from wrong. All things desirable to man are contained in it.”

Have we crossed so far over the line of biblical principles that right from wrong will be fuzzy to future generations?

It appears churches who believe God's Word is true and believe the Constitution was written by Christians, are finding themselves facing increasing persecution.

The "J" word is forbidden in our schools. Nativity scenes on public spaces are taboo. And now the Ten Commandments are not allowed in court rooms where they are needed the most.

"Prophets for the Temple of Green," a commentary by columnist Alston Chase, claims the real threat to the American Constitutional guarantee of separation of church and state is not school prayer, but that "environmentalism is a religious movement."

"This growing, unholy alliance of theologians, environmentalists, politicians and scientists is gradually demolishing the walls that separate church from state and science from theology," writes Chase.

Our liberal denominations appear to no longer preach the gospel of Jesus Christ but now have a new mission to "save the lands."

Case in point:

National Council of Churches (NCC) Would Save Public Lands—July 13, 2005 (ENS)

The Eco-Justice Program of the National Council of Churches USA has launched a new 10 state Public Lands Initiative to address what the Council views as "growing threats to our nation's public lands and associated resources, particularly in the West."

The new initiative will focus on oil and gas development, which has "emerged as a major threat to the health and productivity of millions of the acres of western lands managed by the federal government," the Council warned.

"If not conducted responsibly," the Council said, "energy development can disturb or kill wildlife, degrade soil quality, pollute water sources, scar landscapes, destroy cultural artifacts, and disrupt other uses of the land, such as ranching and recreation."

"We try always to respond to God's call to be stewards of creation," said Methodist Rev. Dr. Bob Edgar, General Secretary of the NCC, and a former US Congressman from Pennsylvania.

Well known author and speaker Cliff Kincaid reported that "Both (Al) Gore and Timothy Wirth were directly involved with a group called the Joint Appeal by Religion and Science for the Environment.

They met with various religious leaders and scientists in Washington in May of 1992 to formulate a religious plan of action to save the environment.

One of them, The Very Reverend James Park Morton, serves as Dean of the Cathedral of St. John the Divine, an Episcopal Center which houses an organization called the Gaia Institute. He essentially declared that the purpose of the Christian Church is to worship the creation, not the Creator.

"The challenge before the religious community in America is to make every congregation - every church, synagogue and mosque - truly "green" - a center of environmental study and action. That is their religious duty," according to Kincaid.

Kincaid continued, "But the religious overtones of this movement are too obvious to ignore. Rep. Helen Chenoweth (R-Idaho) has described this phenomenon as "environmental religion" and says that it has "profound constitutional implications" because of the First Amendment prohibition on government establishment of religion.

Chase, a reformed environmentalist, agrees, warning that "It may be only a matter of time before America becomes a complete theocracy—a place where, in the name of environmentalism, science and religion fuse with civil authority to rule the populace."

Shouldn't the church be teaching the gospel of Jesus Christ so that we, as God's children, will know right from wrong and choose to be good stewards of our Father's creation? In Romans 1:25 we are warned that we would begin to "worship" the creation and not the Creator.

Is it no wonder Christian youth have no sound Biblical worldview? Has the Church has been sidetracked on a well planned detour?

"The Bible is the cornerstone of liberty - Students' perusal of the sacred volume will make us better citizens," said Thomas Jefferson.

The Church is now deciding to take on the mission to save public lands which evolves as a form of "earth worship." The NCC article did not indicate concern for the creature made in "God's image," and the resources He provided for His children.

God has provided resources for us to use for our benefit. If our resources run out, I'm certain God has plan B in mind and will provide mankind the ingenuity to create energy without the dependence on the resources we now use. But at the rate that prophecy is being fulfilled, concern about future needs may be needless worry.

The NCC article said "Through worship, education, and advocacy, the NCC initiative aims to begin "answering the Biblical call to protect and redeem God's lands."

Everyone knows that God expects us to be good stewards but is there a new scripture telling us that God said to "redeem the lands?"

My Bible says God told Moses to "Go in and possess the land." *illinoisleader.com*, July 27, 2005.

The Pioneers

**America's Crisis
By Uriah Smith**

**International Tract Society
Pacific Press Publishing Company
1895**

The Government of the United States of America is a subject of Bible prophecy. Why not? The chief theme of prophecy, next to the coming, work and second advent, of our Lord Jesus Christ, to set up His everlasting kingdom, is the story of the rise and fall of cities, nations and kingdoms on this earth. Why should not our own nation come into consideration as well as others?

The cities of Sodom and Gomorrah, Tyre and Sidon, Nineveh and Jerusalem, the kingdoms of Babylon, Medo-Persia, Greece, and Rome, and the ten kingdoms which arose out of old Rome, all have had their place on the prophetic page. Their rise, history, decline,

and fall, were all plainly foretold, and every prophetic utterance concerning them has thus far been fulfilled to the very letter. May we not, therefore, look for like particulars respecting a government so prominent and influential as our own? And if so, ought it not to be a theme of paramount interest to those who have the opportunity to become acquainted therewith?

Scanning the field of prophecy, and noting the character of the nations which all agree are mentioned in the Bible, two reasons at once appear why they are thus made prominent in the prophetic page: First, if they have been nations which have had a leading influence in the affairs of men; and, secondly, if they have been so closely connected with the people of God, and the great events in the development of the plan of man's redemption through Jesus Christ, that the history of the true church, and the Lord's work in the earth, could not be written without making mention of them.

From these facts, as a basis of inquiry, again we ask, Why should not the United States have a place in prophecy? Every reason which has ever existed to cause the history of any nation to be foretold, exists in a tenfold stronger degree to show that this nation should also receive its share of testimony from the pen of inspiration. Under the aegis of a nation guaranteeing perfect civil and religious liberty, religion has had free course and a large following in our own land, and intelligence is so widespread that out of its sixty-five millions of inhabitants over forty-five millions can read and write. In rapidity of development, both in territory and population, this nation has never been equaled by any nation in the world. In the variety and extent of its resources, the amount and skill of its agricultural and mechanical productions, it leads the world; and from the point of view which takes in its power for self-defense and

its resources for the future, it is the richest and the strongest nation on the face of the earth to-day. Surely, in the prophetic survey of the great civil and religious developments in the world's history, down to the setting up of the everlasting kingdom of the Son of God, which is the objective point of all prophecy, such a government cannot be overlooked.

Under the impulse of a probability, which partakes so largely of the nature of certainty, one can hardly restrain one's self from an examination of the volume of revelation to see what nations are noted therein, and to determine their location and chronology.

In the prophecy of Daniel, chapter 2, under the form of a great image, the four leading kingdoms of the world, from B.C.606, are symbolized, namely, Babylon, Medo-Persia, Greece, and Rome, and the divisions of Rome, as represented by the nationalities of modern Europe. Next follows the kingdom of God. Daniel 2:44.

In the seventh chapter of the same prophecy the ground is again essentially covered, with further particulars, which could not be well represented by the image. Thus, the lion there represents Babylon; the bear, Medo-Persia; the leopard, Grecia; and the great and terrible nondescript beast, Rome. The ten horns of this beast signify the ten kingdoms that arose out of Rome, and the little horn that came up among them represents the Papacy, which, in the sixth century, reached the position described in Daniel 7:24,25; 2 Thessalonians 2:4. The next link in that chain is again the kingdom of God. Daniel 7:18, 27.

In Daniel 8 we have Medo-Persia and Grecia expressly named, and a little horn, waxing exceeding great, and passing through two phases, to represent again the Roman power, this prophecy also reaching down to the overthrow of all earthly governments.

Coming to the book of Revelation, the vision of chapter 12 opens with a view of ancient Pagan Rome, under the symbol of a great red dragon.* This dragon gives his seat and power to the leopard beast of chapter 13, which represents Papal Rome; and verse 3 brings to view the time when the latter was wounded to death, which was the temporary overthrow of the Papacy by the French, in 1798. Then follows another symbol of a beast with two horns like a lamb, of which we shall have occasion to speak more fully hereafter.

The symbols of Revelation 8 and 9 expositors generally agree in applying to the Barbarians who overthrew Rome, and the Saracens and Turks under the rise and progress of Mohammedanism.

Now, we inquire, what portion of the world's territory is appropriated by these symbols, or, in other words, was included in the area of the kingdoms which they represented? Babylon and Medo-Persia covered all the civilized portion of Asia in ancient times; Greece took in all Eastern Europe, including Russia; and Rome, with the ten kingdoms into which it was finally broken up, between the middle of the fourth and the close of the fifth century A.D., embraced all Western Europe and Northern Africa; the Saracens and Turks appropriated to themselves especially Western Asia and Northern Africa. In other words, all the portions of the eastern hemisphere, which have borne any prominent part in the world's progress and civilization, from the earliest times to the present, are taken up and appropriated by the symbols already mentioned, respecting the application of which there is scarcely any room for doubt, and no very great difference of opinion among intelligent expositors.

(* The reader will, of course, understand that in a work of the studied brevity of this tract, many propositions will be simply stated,

not proved. Abundant evidence for all the positions taken is furnished in larger works, issued by the Religious Liberty Association, Battle Creek, Michigan, which those who desire to study the subject further, are earnestly invited to read.)

But the reader should bear in mind that there is one symbol, the second symbol of Revelation 13, which is not yet applied, and that there is one mighty nation in this western hemisphere, worthy, as we have seen, of being noted in prophecy, which is not yet brought in. That is, all the symbols but one are applied, and all the available portions of the earth, with the exception of our own government, are covered by the nations which these symbols represent. To state it in other words, of all the symbols presented, one alone, the two-horned beast of Revelation 13, is so far unapplied, and of all the countries of the earth respecting which any reason exists why they should be mentioned in prophecy at all, one alone, our own government, remains unidentified.

Do the two-horned beast and the United States belong together? Does the former symbolize the latter? If they do thus belong together, all the Biblical symbols find an application, and the whole ground is covered. If they do not thus belong to each other, it follows (1) that the United States is not represented in prophecy at all, by any of the symbols which represent the nations of the earth, which is not probable; and, secondly, that the symbol of Revelation 13:11-17 finds no government to which it can be applied, which is not possible.

Let us then look a little further at this symbol of Revelation 13:11-17, and see if our government has developed any features in its past history, or present character, which answer to the specifications brought to view in the symbol.

1. John calls this “another beast,” showing that the nation was a different one from any which had thus far been represented by any of the preceding symbols. But those symbols, as we have seen, cover all the available portions of the eastern hemisphere; hence we must look for the power intended by this symbol to the western hemisphere. And when we turn to this locality, the eye is at once attracted by our own country, the great American colossus here arising.

2. When the nation intended by this prophecy first came to the prophet’s attention, it was “coming up.” And the point of time is clearly indicated. It was when the preceding, or papal power, represented by the leopard beast, went into captivity (Revelation 13:10), or when, as already mentioned, the Papacy was temporarily over-thrown, in 1798. Was our own nation then coming up?—Most emphatically. The Declaration of Independence was issued only twenty-two years before, and the war for national freedom reached its successful termination only fourteen years before. Hence, in the two important points of chronology and location, are we held to this country, and no other, for the application of the symbol of the two-horned beast.

3. It comes up out of the earth. The preceding, or leopard beast, and the four great beasts of Daniel 7, came up out of the sea, that is, arose in territory thickly populated; for waters denote peoples and nations and tongues. Revelation 17:15; Isaiah 8:7. Coming up out of the earth would signify, by contrast with coming up out of the sea, the development of the power in question in a territory new, and previously unoccupied by civilized nations. This, again, points directly to the New World, and to our own country.

4. It had two horns like a lamb. Such horns well symbolize the innocent, peaceful, and

lamblike professions of this government. The two great principles of civil and religious liberty, - “a State without a king, and a church without a pope,” - have been the great attraction which has drawn the world to America. And this pertains equally to both branches of the really dual government, State and national, which here exists.

5. When first brought to view, it was “coming up”. That is, it was in a state of visible, tangible growth and expansion. And it was also coming up in a quiet and peaceful manner, for the words “coming up” (in the Greek, anabatnon) mean “to grow up like a plant out of the earth.” In just this way the United States has arisen. Expanding as it has, from less than three millions of people, when its independence was declared, in 1776, to over three millions and a half square miles of territory, and over sixty-five millions of people, in a little over a century, it presents an instance of national growth that has no parallel in the annals of the world. It has come up, not by conquering and subjugating other peoples, but in a quiet and peaceful manner, so much so that George Alfred Townsend, without any reference to the prophecy, in trying to describe it could think of no better figure than that which the prophet himself used nearly eighteen hundred years before. In his work entitled “The New World Compared with the Old,” page 635, contrasting the rise of this country with that of the other nationalities in the western hemisphere, Mr. Townsend says, “Like a silent seed, we grew into empire.”

6. “He exerciseth all the power of the first beast before him.” That is, it will be no second-rate power, but as strong a nation as has ever been seen, since empire began. Our own country, as already mentioned, answers admirably to this condition.

7. “He causeth the earth, and them which dwell therein, to worship the first beast.” The

first beast, as already noticed, is the Papacy; and to worship any power is to obey it in some particulars which are peculiar to itself, and in opposition to the demands of other powers. In the present case it is further explained by the words of verse 16, that (the two-horned beast) causes all to receive a mark, which is the mark of the beast (Revelation 16:2). The mark of any power is that by which it asserts its claim to supreme authority, and by which its followers are distinguished from those of every other power.

In the case of the Roman Catholic Church, in reference to which these expressions are used, the worship and the mark are found in the observance of the first day of the week as the sabbath, which that church claims as its special badge of authority. See Roman Catholic catechisms.

This comes into direct conflict with the authority of God, who, for reasons set forth in his word, demands the observance of the seventh day. It is impossible for anyone to obey them both; for they are intentionally placed in antagonism and opposition. Therefore, by his course with reference to these two days, as to which he will observe as the Sabbath, every one, with full intelligence in regard to the issue before him, decides whether he prefers to obey God in opposition to the church, or the church in opposition to God. And it is therefore a striking and corroborative fact that the Sabbath commandment is the only one in which the earth - the land, in contrast with them (the people) who dwell therein - as set forth in Revelation 13:12, can be caused to obey (Leviticus 26:34,35; 2 Chronicles 36:21), and thus worship the beast. And the contest is now on in this country between these two institutions.

8. The nation represented by the two-horned beast is a Protestant nation; for it

causes its people to worship the first beast, the Papacy, by religiously regarding some institution of the Papacy, as noted above. Now, if it were a papal nation, its citizens would voluntarily render that worship, or if enforced by the government, it would enforce the worship of itself. But here it is one power enforcing the worship of another power, and that other power is the Papacy; for it is the first beast. Therefore, this power that enforces the worship is a Protestant power, which is another feature by which it is shown that the two-horned beast applies to our own country.

9. "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." It is another striking fact that in this country modern Spiritualism originated, through which many wonders have already appeared, and others, to the full extent of the prophecy, may just as easily follow; for Spiritualism is a masterpiece of evil to deceive; and it, according to the prophecy, is one of the great factors which is to lead the nation on in the oppressive work which it is finally to do. Verse 14.

10. It is, lastly, to cause the people to make an image to the beast; and to do this, it says to them that dwell on the earth that they should make an image, etc. By this it plainly appears that the form of the government in question is republican, for appeal is made to the people to carry out whatever measure it is desired to secure, and by their votes the question is decided.

Let us now group together these features, and note their significance:

1. The power in question must be located in the western hemisphere.

2. It comes into view at the time the first beast goes into captivity, namely, about the year 1798.

3. It rises in a quiet and peaceable manner, like a plant out of the earth, and in territory previously unoccupied by civilized nations.

4. It makes a profession which is perfectly just, innocent, and lamb-like.

5. Its progress is so rapid as to strike the beholder with wonder.

6. It is the equal of any other nation in power.

7. It enforces an institution of the Papacy - the first-day sabbath - which, when so enforced, constitutes the worship and mark of the beast.

8. It is a Protestant power.

9. It is a nation in which appear great and super-human wonders to deceive the people.

10. It is republican in its form of government.

And of these ten specifications two things can be said: First, that they will apply perfectly to our own country, the Government of the United States; and, secondly, that if we try to apply them to any other government, they will be found to be utter failures. The two-horned beast, therefore, symbolizes the Government of the United States, and cannot be applied to any other nation. Behind these ten lines of defense the argument for this position lies impregnably intrenched.

But a painful sequel follows; for, according to the conditions of the prophecy, some of them already alluded to, this same power is to commit itself to ways that are dark and inscrutable, and, contrary to all its profession of justice and innocence, enter upon a systematic and legal course of religious persecution against those who would obey the truth of God, according to His word. While the beast has the horns of "a lamb," it speaks "as a dragon."

Into these somber features the whole current of this prophecy at last resolves itself. If the first beast represents the Papacy, as is

the conviction of all genuine Protestants, and if that system is utterly subversive of the word of God, being the anthropological horn of Daniel 7, the man of sin and son of perdition spoken of by Paul in 2 Thessalonians 2, and the antichrist of John, then to worship that beast is to apostatize from God; and the two-horned beast, by enforcing that worship, shows itself to be an enemy of God and the opposer of true religion. If Sunday, as a rest day, which Rome claims as a mark of her power to rule the church, is the antagonist and rival of the Sabbath of the Lord, as is proved by the Scriptures, then the two-horned beast, by compelling people to receive such mark, arrays itself on the side of evil, and forces men into a position of antagonism with Jehovah.

The image which he causes the people to make is an image of the beast. We can determine what an image of the Papacy will be by considering what constituted the Papacy itself in its days of power. As brought to view in the prophecy, it may be defined as an ecclesiastical hierarchy, exercising the self-assumed prerogative of defining heresy, and having the control of the civil arm to punish the same. An image of this would be an ecclesiastical organization, having control of the civil power to carry out its own decisions and purposes. This would of course be a virtual union of Church and State. This the founders of our government intended to guard against, but for just this thing, by a lamentable oversight, they have left the way all open. Such an organization in this country would be a reproduction of the first beast in character, and surely reenact its tyrannical works. The image is not only an image of the beast, but it is an image made to the beast, indicating on the part of those who make the image, an abject deference to, and collusion with, that beast; which, to say the least, is most astonishing in a professedly Protestant country.

When people began, years ago, to study these specifications of the prophecy, they were able to draw only one conclusion, and that is that the country represented by the two-horned beast would, in the end, virtually renounce its Protestantism, its republicanism, ignore its professions of lamb-like innocence, and, fired with the spirit of the Papacy, which is the spirit of the dragon (Revelation 12:13), which is the spirit of the devil (verse 9), would enforce the worship of the Papacy, would cause its people to receive the papal mark, would virtually unite Church and State, under an image of the Papacy, and give that image power to enforce the worship of itself under pain of death (Revelation 13:14,15).

This view of the two-horned beast was adopted by Seventh-day Adventists as far back as the year 1851, and the conclusion was consequently adopted and taught that Sunday-keeping would here be enforced by law, contrary to the requirements of God, that in this land there would be a virtual return to a union of Church and State, and that scenes of religious persecution, like those which disgraced the nations of Christendom in the Dark Ages, would be here reenacted.

This view of the application of the two-horned beast was taken, and persecution, as here indicated, was predicted, in the publications issued by the people above named, as early as the year 1854. The original articles are found in the *Advent Review*, Vol. 5, Nos. 9 and 10, dated March 21 and 28, 1854. These were immediately issued in pamphlet form, and another edition was called for as early as 1857. The same views were afterward incorporated into larger works, and have been constantly before the world in Seventh-day Adventist publications, and set forth in their public lectures, from that day to this. But when first advocated, and for many years thereafter, not the least indications

appeared pointing to any fulfillment; yet there was the prophecy; its application to the United States could not be questioned; and it followed as surely as the prophecy was true, that this country would commit itself to religious persecution before the end of its career. The position was consequently boldly assumed, in the face of a storm of incredulity and apparent commiseration for believers in so improbable a delusion, that such an unnatural and seemingly impossible work was yet to be done in this country.

The whole aspect of the scene has now changed! Spiritualism has shown itself to be the wonder-working power brought to view in the prophecy. After a few years an unwonted interest sprang up on the question of securing a better observance of the first day of the week by law. So-called "sabbath committees" were organized in this country and Canada; and professed Christians began to think that they were numerous enough to demand some political victories in behalf of religious dogmas. Like a clap of thunder from a clear sky, in February, 1863, an association was formed having for its purpose the securing of an amendment to the Constitution of the United States, acknowledging Christ as the Ruler of the nation, and the law of God as the law of the land. This is now known as "The National Reform Association." The avowed aim of this association is to enforce by law the observance of Sunday as the Sabbath, and to elect no man to office who is not one of their kind of Christians. A general clamor for Sunday reform and Sunday laws is arising from all parts of this country, and in foreign lands as well. The Woman's Christian Temperance Union has fallen into line, with the same idea of securing a reformation by law. A new party, called the American party, has come into existence to champion the same idea in the field of politics.

Another organization, called the Sabbath Union, is also in the field for a like object, and lastly, the great Christian Endeavor movement has arisen, and formed what is called "The Christian Citizenship League," through which the combined strength of all the churches is to be turned to this one end. At the convention of this organization held in Boston in July, 1895, W. H. McMillan said:

"Here is a power that is going to wrest the control of affairs from the hands of political demagogues, and place it in the hands of Him who is King over all, and rules the world in righteousness. Our political leaders have been counting the saloon vote, the illiterate vote, and the stay-at-home vote, and all other elements that have hitherto entered into their canvassings of probabilities; but they have not yet learned to count the Christian Endeavor vote. I want to serve notice on them now that the time is drawing near when they will discover that a political revolution has occurred, and they will be found coming home from Washington and our State capitals without a job."

These sentiments were cheered to the echo in the mighty convention above referred to. Thus these religio-politicians know what weapon to use to secure their ends. The average office holder, threatened with a loss of votes, is the most abject sycophant on the face of the earth. For a vote he will sell himself to any unrighteous decree that religious bigots may demand, and the political demagogue will do deference, on all fours, to a religious boycott.

The object which these Christian (?) politicians have ever kept, and still keep, in view, was well defined in a speech by a Mr. Havens in New York, some years ago, when he said: "For my part I wait to see the day when a Luther shall spring up in this country who

shall found a great American Catholic Church, instead of a great Roman Catholic Church.”

And what would this great American Catholic Church be but the perfect image of the great Roman Catholic Church, which the prophecy says will be erected here?

As long ago as July 30, 1864, the Banner of Light, a Spiritualist paper, of Boston, Mass., said:-

“A system will be unfolded sooner or later that will embrace in its folds Church and State, for the object of the two should be one and the same.”

And now these sinister predictions begin to assume shape before our eyes. Like blood poisoning in the human system, this idea is permeating the whole religious world, and the multitudes who have set their hearts upon it are working for it, not though the gospel, which, when rightly used, is the power of God unto salvation, but through the human instrumentalities of the ballot box and a threatened boycott of all those who oppose their schemes. “Christ,” they say, “shall be King of this nation,” not simply in a spiritual sense, but politically and actually; and they dream of a great theocracy, the control of which shall be in the hands of the professed ministers of Jesus Christ.

Their great rallying cry, drawn from an expression used by Justice Brewer, of the Supreme Court, in arguing that Trinity Church, of New York, had a right to send abroad to secure a minister for its services, is that “this is a Christian nation.” And their purpose evidently is to keep this fiction before the eyes of the people till they can force the issue of making this a “Christian government,” by subjecting the State to the dictation of the Church.

To this end the Legislatures of the different States have been besieged by petitions for more stringent Sunday laws, or

for more severe penalties where they already exist. But most of all have these religious reactionists clamored at the doors of Congress for national legislation in their favor; and Congress has so far yielded to their importunities as to legislate, in direct violation of the Constitution of the United States, in reference to the Sabbath question. This was done in connection with the appropriation to the World’s Fair. Our national legislators went so far as to publicly interpret the fourth commandment to mean Sunday; and so subservient did Congress show itself to be that these religious demagogues now openly boast that they have Congress in their hands, and can force it to do their bidding. They seem incapable of drawing any lessons from the history of the past; and every day their dream of Christianity triumphant, on political lines, expands, and their intoxication from the prospect of coming power increases. They will soon be in the position to fulfill Revelation 18:7. See Isaiah 29:8-10.

What do these things mean? - They mean that the complete fulfillment of the prophecy we are examining is at our very doors. And what are to be the practical results of this movement, as it progresses? They are already beginning to be seen in the persecution brought upon observers of the seventh day. In reference to our application of the prophecy, showing that persecution would be the result of this religio-political movement, people have pretended to scout, in a facetious manner, any such idea. Thus the Christian Statesman, the organ of the National Reform Association, as long ago as March, 1874, speaking of Seventh-day Adventists, said:

“From the beginning of the National Reform movement they have regarded it as the first step toward the persecution which they, as keepers of the seventh day, will endure, when our sabbath laws are revived and

enforced. One can but smile at their apprehensions of the success of a movement which would not harm a hair of their heads; but their fears are sincere enough for all that.”

But religious bigotry stops only with the limit of its power, and these people, now finding on many State statute books, Sunday laws, the offspring of the old adulterous union of Church and State, which existed in the darkness of the Middle Ages, have seized upon these laws, and through them are beginning to set the machinery of oppression in operation against Sabbath-keepers. The method of procedure is usually for some professedly pious church member or minister to act himself as spy, or procure someone else to act for him in that capacity, to detect a seventh-day-keeper at some quiet and useful work on Sunday. Then follows complaint, indictment, conviction, the prison, and the chain-gang.

Would the reader believe it? Just such scenes as here described have been acted over and over again within a few years just past, in this country, which professes to guarantee to every man the liberty to worship God according to the dictates of his own conscience. Sabbath-keepers hold that that law which came from the lips and hand of Jehovah, saying, “Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God,” - a law as much higher than any law of man as the heavens are higher than the earth, - plainly grants them the right, on all days but the seventh, to engage in any legitimate occupation requisite for their own sustenance, which involves no necessary disturbance, or any infringements upon the rights of others. The seventh day being the only day which they can really keep as the Sabbath, there is no other day than the seventh which they can even seem to keep without the appearance of evil. But the law-makers, influenced by the fact they themselves regard the first day of the week as the Sabbath, or Lord’s day, or by the fact that the majority of people so regard it, frame the statutes so that all men must act toward the first day of the week just as if it was the Sabbath, and that they keep it as such, by refraining from labor on that day. For the Sabbath-keeper to pay all the outward regard to the first day that he would to the Sabbath, would be to indulge in a degree of hypocrisy which his conscience will not allow; and the State, by enforcing it, restricts his liberty of conscience, and oppresses him by depriving him of one-sixth of the time available for his support. And this is done because another class of people regard the day as the Sabbath, which he does not. It is class legislation on religious lines, placing one class at a disadvantage, to the advantage of another class. This is contrary to the Constitution of the United States, and the constitutions, or bills of right, of the different States of which the nation is composed. The inconsistency of legislating on religious questions, in a government which declares that nothing of that kind can be done, is at once seen, and the treachery of oppressing people for opinion’s sake, in a government guaranteeing liberty of conscience, is keenly felt. Hence, every conceivable invention is resorted to, to make it appear that this is not a question of religion at all, but only a police regulation, or a civil requirement necessary for the public good, and so to be enforced upon all alike. Such sophistry is too transparent to be entitled to a patient hearing; for Sunday, in its origin and history, in its very intrinsic nature, in root, fiber, branch, and blossom, in foundation stone and finial, is a religious institution, and nothing but a religious institution; hence any law enacted in reference to it can be nothing else than a religious law, call it by whatever other name one may...

(To be continued.)