

power? {DAR 594.2}

At the first annual meeting of the executive committee of the federation, held in December, 1909, at Louisville, Ky., the intolerant spirit of the organization again appeared in a speech by the president, Bishop Hendrix of the Methodist Episcopal Church, in which he spoke of the smaller denominations as "fragments," and said that if they ever had any real mission they had served their purpose and should now be merged into the larger bodies. "In a few years," he said, "all religious work done by Protestants in the United States, ought to be carried on by not more than eight or ten of the larger denominations." {DAR 594.3}.

The Mark of the Beast. The two-horned beast enforces upon its subjects the mark of the first beast. We have now in the prophecy three agents introduced, which we must carefully distinguish from one another to avoid confusion. {DAR 595.1}:

1. *The papal beast.* This power is designated as "the beast," "the first beast," "the beast which had the wound by a sword, and did live," and "the beast whose deadly wound was healed." These expressions all refer to the same power; and wherever they occur in this prophecy, they have exclusive reference to the papacy. {DAR 595.2}
2. *The two-horned beast.* This power, after its introduction in verse 11 of chapter 13, is represented through the remainder of the prophecy by the pronoun he; and wherever this pronoun occurs, down to the 17th verse (with possibly the exception of the 16th verse, which perhaps may refer to the image), it refers invariably to the two-horned beast. {DAR 595.3}.
3. *The image of the beast.* This is, every time, with the possible, but not probable, exception just stated, called the image; so that there is no danger of confounding this with any other agent. {DAR 595.4}

The acts ascribed to the image are, speaking and enforcing the worship of itself under the penalty of death; and this is the only enactment which the prophecy mentions as enforced under the death penalty. {DAR 595.5}

The mark of the beast is enforced by the two-horned beast, either directly or through the image. The penalty attached to a refusal to receive this mark is a forfeiture of all social privileges, a deprivation of the right to buy and sell. The mark is the mark of the papal beast. Against this worship of the beast and his image, and the reception of his mark, the third angel's message of Rev. 14:9-12 is a most solemn

and thrilling warning. {DAR 595.6}

This, then, is the issue, which, according to this prophecy, we are soon to be called upon to meet; namely, human organizations, controlled and inspired by the spirit of the dragon, are to command men to do those acts which are in reality the worshiping of an apostate religious power and the receiving of his mark; and if they refuse to do this, they lose the rights of citizenship, and become outlaws in the land; and they must do that which constitutes the worship of the image of the beast, or forfeit their lives.

On the other hand, God sends forth a message a little before the fearful crisis is upon us, as we shall see under chapter 14:9-12, declaring that all who do any of these things "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." He who refuses to comply with these demands of earthly powers exposes himself to the severest penalties which human beings can inflict; and he who does comply, exposes himself to the most terrible threatenings of divine wrath to be found in the word of God. The question whether they will obey God or man is to be decided by the people of the present age under the heaviest pressure, from either side, that has ever been brought to bear upon generation. {DAR 595.7}

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The tract is a 'must read'.

A Coalition *of deceptive forces*

In December, 1908, the first session of the federation, which took the name, "Federal Council of the Churches of Christ in America," was held in Philadelphia. It gave attention to such topics as Week-day Instruction in Religion, Co-operation in Foreign Missions, State Federations, Local Federations. The Church and the Immigrant, The Church and Modern Industry, Temperance, Sunday Observance, Family Life, and International Relations.

When the topic of Sunday Observance was reached, an unpremeditated incident occurred which drew aside the veil of outward Christian fellowship, and disclosed a different spirit dwelling in the inner sanctuary of the movement, and proved that the theory of federal unity was too weak to bear the strain of practice. A committee appointed to bring resolutions on Sunday observance before the council, presented the following:- {DAR 591.3}.

1. "It is the sense of the council that a new and stronger emphasis should be given in the pulpit, the Sunday-school, and the home to the Scriptural observance of the first day of the week and the sacred day, the home day, the rest day for every man, woman, and child. {DAR 591.4}.
2. "That all encroachments upon the claims and sanctities of the Lord's day should be stoutly resisted through the press, the Lord's day associations and alliance, and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity. {DAR 591.5}
3. "That we rejoice in the prospect of unity of action among the various organizations striving in America for the preservation of the Lord's day as a day for rest and worship." {DAR 591.6}.

Evidently the Seventh-day Baptists, who had joined the federation, could not well be expected to subscribe to such a declaration as this. An effort was accordingly made to preserve the fundamental idea of Christian unity and harmony in the council, by the following resolution which was offered for adoption. {DAR 591.7}. "Resolved, That in these resolutions there is no intention to interfere with those brethren represented with ourselves in this council, who conscientiously observe the seventh day of the week instead of the first day as the day of rest and worship." {DAR 592.1}.

No sooner was the reading of this resolution finished than a Methodist bishop (Bishop Neely) was on his feet. "The people referred to by this resolution," he said, "do not believe in the Lord's day, but in some other day. These reso-

lutions emphasize the Lord's day. We must stand for the Lord's day and not weaken what we say." {DAR 592.2}. Rev. Wayland Hoyt made an earnest plea in support of the resolution, reminding the delegates that the Seventh-day Baptists were members of the council in full standing, and that the spirit of brotherhood required that their convictions should be respected. One of the Seventh-day Baptist delegates, Rev. A. E. Main, dean of Alfred Theological Seminary, N. Y., obtained the floor and said:- {DAR 592.3}.

"We know that we represent the smallest body in this council, and on that account we recognize with gratitude your recognition of us, and your invitation to unite with you, as being evangelical and Christian. We have joined heartily with you in the work of this federation; and shall it be that in this city of brotherly love, where a Seventh-day Baptist presided at a session of the Continental Congress, - shall it be that this council composed of professed brethren shall favor legislation adverse to us, and refuse to say that we shall be free when we stand shoulder to shoulder with you in this movement?" {DAR 592.4}

But these pleas for religious freedom in the federation were without result. The sentiment of the council was strongly in opposition to the resolution. And in the speeches made against it, pointed reference was made to observers of the seventh-day Sabbath as being a class of people to whose attitude the council should not give even the semblance of endorsement. The resolution was lost by a decisive vote. {DAR 592.5}.

This incident, coming unexpectedly into the proceedings of the conference, clearly revealed the fact that this great federation of churches stands ready to coerce the religious minority in matter of religious teaching and practice. And this is so not because of any purpose or desire on the part of its members to be intolerant toward others, but because intolerance is inherent in the very nature of the movement they have inaugurated. To obtain power was the primary idea of federation; and the power thus obtained, -- the power of numbers, -- is not exercised to persuade, but to coerce. There is another power quite independent of numbers, -- the power of godliness, -- which convinces people of the truth, and draws people together into unity on the platform of the truth. But it is not such power that the churches are seeking through federation. What they have secured is the power of a great religious combine, a church trust; and it is the nature of a trust to put down everything that stands in its pathway. {DAR 593.1}.

In this federation, the churches do not pretend to be

bound together in "the unity of the Spirit, but only to be federated together, and the spirit of such a union is quite another spirit than that divinely designated, the "Spirit of truth." The Federal Council laid no emphasis upon the value of truth; it could not do so when the very ground upon which it stood was that of the setting aside of the differences of religious belief among its members, for the sake of obtaining the worldly power of their combined numbers. {DAR 593.2}. The avowed purpose of the federation, officially stated, was to express "the fellowship and Catholic unity of the Christian church." Yet the intolerant spirit within it could not be concealed, but ruled the council in opposition to its professed spirit of fellowship and unity. And when such is the attitude of this great religious trust toward those who stand with it and work for its advancement, it can easily be understood how tolerant it will be toward the religious minority outside of it. {DAR 593.3}.

And this great religious trust purposes to exercise a complete religious monopoly throughout the entire country. {DAR 593.4} "The time has come," said a speaker who voiced the sentiment of the conference, "when the churches may and must know every individual in the entire community as accurately as they now know their own membership. ... It thus becomes possible, as in two states already, to announce the watchword, 'Some church responsible for each square mile.' ... The policy of the federation should be to emphasize the 'responsibility districts' which it establishes. When these cover the state, and the churches so appreciate their opportunity and responsibility, that each church will know the position of every voter on moral issues, and tirelessly work to place every one upon the right side, moral reforms will come swiftly and permanently." {DAR 594.1}.

In answer to the question, then, whether anything like an "image" to the papal beast can be set up in this country, we have before us a gigantic ecclesiastical organization of Protestants, with power to bend the government to its will; intolerant of its own members when the question of Sunday sacredness is concerned; by resolution declaring its purpose to exalt the first-day sabbath both by teaching and legislation, and by vote refusing to respect the "convictions, right, and privileges of those ... who religiously and conscientiously observe the seventh day instead of the first day of the week;" expressly claiming to be a federation of all Christian churches, and therefore recognizing no church outside of it as a Christian; and purposing to monopolize religious work in every square mile of American territory. Is not such an organization prepared to deal with any body of people outside its ranks in very much the same way as the papacy dealt with dissenters and heretics in the days of its