

# Future NEWS

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## THE WORK OF TRANSFORMATION

“None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ’s character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God’s assurance to us that we, too, may obtain complete victory.

“Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. The holiness that God’s word declares he must have before he can be saved is the result of the working of divine grace as he bows in submission to the discipline and restraining influences of the Spirit of truth. Man’s obedience can be made perfect only by the incense of Christ’s righteousness, which fills with divine fragrance every act of obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his sin-sick soul. He has not the wisdom or the strength to overcome; these belong to the Lord, and He bestows them on those who in humiliation and contrition seek Him for help.

“The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man’s sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them.” *The Acts of the Apostles*, 532.

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## MISSION STATEMENT

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

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

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

*Future for America* intends to print and distribute truth-filled literature, while helping in parts of the Lord's vineyard where faithful brethren do not have the means to share prophecy and the present truth messages for Seventh-day Adventism today.

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

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

## Ministry Update

Kathy and I are starting our return flight home late tonight. We leave the hotel at three in the morning to catch a flight to London, then on to Dallas, then on to Littlerock. As I listen to the television news I learn that during the last two weeks there has been plane crashes in Colombia, Greece, Switzerland, Peru, and three helicopter crashes. There was also a boat that sank in South America. Spain and Portugal are in a severe drought, with wildfires burning out of control, while just north Switzerland, Romania, Austria and Germany are being flooded. There is a bird flu invading northern Europe which has forced the chicken industry in Netherlands to move all the chickens indoors, while the Austrian government says that if the flu reaches its worst level up to ten thousand people could die in Austria alone. England is struggling with attacks from radical Islam and is now implementing more restrictive laws, just as the United States has done with the *Patriot Act*. Pat Robertson has suggested that the President of Venezuela should be eliminated by the Central Intelligence Agency, and the new pope has traveled to Germany to solidify his power-base and continue to assert his papal authority. The relief efforts to the countries devastated by the tsunami is moving at a snails pace, while the money used to attempt the relief efforts has dried up the monies that had been coming to help the growing famine in Africa, while the aids epidemic there continues to spread. Israel is moving out of the occupied territories and the war drags on in Iraq.

“The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go

down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while he may be found, call upon him while he is near! The prophet says: ‘Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.’” *Signs of the Times*, April 21, 1890.

“But there is a day that God hath appointed for the close of this world's history. This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’ Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. The day is at hand when the destiny of every soul will be fixed forever. This day of the Lord hastens on apace. The false watchmen are raising the cry, ‘All is well’; but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the deathlike slumber into which it has fallen. While the watchmen cry, ‘Peace and safety,’ ‘sudden destruction cometh upon them,’ ‘and they shall not escape’; ‘for as a snare shall it come on all them that dwell on the face of the whole earth.’ It overtakes the pleasure-lover and the sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. ‘Be ye also ready: for in an such hour as ye think not the Son of man cometh.’ People

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are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there is a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand." *Fundamentals of Christian Education*, 335.

"The coming of the Lord is nearer than when we first believed. The great controversy is nearing its end. Every report of calamity by sea or by land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us? The Lord is coming. We hear the footsteps of an approaching God, as he comes to punish the world for its iniquity. We are to prepare the way for him by acting our part in getting a people ready for that great day. No entreaties are so tender, no lessons so plain, no commands so powerful and so protecting, no promises so full, as those which point the sinner to the fountain that has been opened to wash away the guilt of the human soul. Let every heart as well as every hand be engaged to do the work that must be done. The word is given from the throne of God, 'Every man to his work, each to do his best.'" *Review and Herald*, November 12, 1914.

Kathy and I left for our European meetings from Littlerock airport. We were forced to stay in Littlerock an extra day because thunderstorms closed Chicago airport. Travel is becoming more and more difficult. We arrived in London the next day, and then found out that if we would have arrived as planned, the day before, we would have been unable to take the underground train to our destination, for on that day the second attack by radical Islam on the London underground train and bus system had taken place, and the underground trains had been closed.

When we left the underground train to walk to Brother and Sister Williams home, Kathy crushed her toes as she pulled her luggage from the train to the sidewalk. (Mind the gap.) In great pain she walked a steep set of stairs, and I went ahead with my luggage. A passer-by, recognizing her situation, took her luggage and carried it up to me at the top of the stairs. When she arrived at the top of the stairs, she was in great pain. I then took the luggage ahead, about thirty feet through a departure gate, in preparation of exiting the train station. I there waited for her to get her composure and follow on.

But the pain and the steep walk up the stairs caused Kathy to pass out, and she then fell backwards, smacking the back of her head full force on the concrete sidewalk, knocking herself out. I heard her head smack the sidewalk from around a corner, thirty feet away. We spent the first day in England, in a London hospital, where she underwent tests to determine how badly she had damaged her head. Though a knot rose on the back of her head about half the size of a softball, the doctors decided it was simply a hard knock, so we went to the first meeting.

We spent Friday evening and all day Sabbath speaking in a tent which had recently been purchased and erected in a brother's back



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yard for the purpose of beginning ongoing evangelistic meetings in London. We were happy to be allowed to be involved with the first meetings in this tent effort, which we are praying will be part of the great work that gets accomplished in London here at the end of time.

“There is a great work to be done in England. The light radiating from London should beam forth in clear, distinct rays to regions beyond. God has wrought in England, but this English-speaking world has been terribly neglected. England has needed many more laborers and much more means. London has been scarcely touched. My heart is deeply moved as the situation in that great city is presented before me. It pains me to think that greater facilities are not provided for the work throughout Europe. I have sore heartache as I think of the work in Switzerland, Germany, Norway, and Sweden. Where there are one or two men struggling to carry forward the different branches of the cause, there should be hundreds at work. In the city of London alone no fewer than one hundred men should be engaged. The Lord marks the neglect of His work, and there will be a heavy account to settle by and by.

“If the workers in America will impart to others of their great mercies, they will see prosperity in England. They will sympathize with the workers who are struggling with difficulties there, and will have the heart to say, not only in word but in action: ‘All ye are brethren.’ Matthew 23:8. They will see a great work done in London, all through the cities of England, and throughout the different European countries.” *Testimonies*, volume 6, 26.

When the weekend meetings were finished we moved on to Hamburg, Germany. This was the fourth time we had visited Germany, the first time we participated in a camp meeting and after that we have held three prophecy schools. The Hamburg prophecy school was the first time we were in Northern Germany, and Hamburg is the home of none-other than the infamous elder Louis R. Conradi, who virtually single-handedly destroyed any confidence in the writings of Ellen White in the Seventh-day Adventist church in Europe, while also introducing the old false Protestant view of the “daily” in the book of Daniel into Adventism in 1901. From my human perspective, it was nice to be allowed to defend the prophetic positions of the pioneers and the role of Ellen White in Conradi’s home town. But it was the role of Ellen White that caused the biggest reaction.

During the prophecy school a local pastor visited the meetings. He pastors the church in Harburg, a suburb of Hamburg. After listening to about six presentations he approached me and told me he believed “everything” I was sharing. When someone makes this type of statement, it always causes me to question if they are really listening to everything that is being shared, but he insisted he was in agreement with it all. He informed me that he was very close friends of Brother Steven Dickie, who I also know well. The pastor then informed me that he had shared a booth at the General Conference meeting with Brother Steve, and that what Brother Steve and I teach about Islam in prophecy, is just as he believes.

He identified himself as a French pastor, currently serving in Germany, and that he was an expert on Islam, and that he had done missionary work in the Islamic world for many years, and that he has published a few books on Islam, and that he has many books that he is currently writing, and that he speaks many

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languages fluently, and that he has attended and supports Willow Creek, and he also shared many other of his accomplishments. He expressed his desire to perhaps collaborate on a future book on Islam, where I could contribute some prophetic insights into his work concerning Islam in general.

He then stated that I should come and speak in his church the next Sabbath. I told him straight out that I thought that would be a bad idea, but I was willing “if” he insisted. He insisted that I should come and speak, and I then warned him again that it would not be a problem for me, but that I believed it would be a problem for him. He then informed me that he was free in the Lord, and his responsibility was to God and not man. He had no fear of any repercussions.

The German brethren had been seeking permission from the German Conference and Union leadership to allow us to speak in the Conference churches for about two years, so when they heard his offer they were quite happy. They decided to have a planning session on Friday evening, to go over the agenda for the Sabbath service. When the Friday planning session began, I once again, for the third time told the pastor I believed that he was making a mistake. He assured me that he was in charge and nothing would happen. We spoke in his church on Sabbath and presented the message titled *Time Prophets*, which identifies the role of Ellen White. After the service Kathy, myself and brother Wolfgang Blaesing and his wife Esther went to the pastor’s home for lunch.

He spent the afternoon counseling me on the importance of using the techniques of speaking set forth in the Willow Creek approach to evangelism. I simply listened, for I have no conviction that the style of speaking I use is the best, and therefore it is open to constructive criticism, but I also have no

desire to incorporate the principles of Babylon into the material we use, so accepting the principles of Willow Creek is of no interest to me. We spent the afternoon listening to his misguided counsel and an overview of his accomplishments as a pastor. We parted that afternoon on good terms, and he and his wife came and listened to the meetings that evening at the prophecy school.

The prophecy school ended the next morning and we were on our way to a camp meeting in Switzerland. Before we left, we had already learned that the pastor had not kept his word on one of the points. He had willingly agreed to allow the offering of the worship hour to be given to those who were holding the prophecy school, for the majority of the brethren at the worship-hour meeting were the participants in the prophecy school. Yet by Saturday evening the pastor was unwilling to keep his word on the offering. We left for the Swiss camp meeting, and afterward the pastor sent a letter to his entire church family. The letter was heavily laden with false-witness, and appears to be brought about by pressure from other quarters, though there is no way to know his motivations. The following is the letter:

Hamburg, August 11, 2005

Dear brethren and sisters,

Because of many responses and in agreement with the conference and the church elders, I regarded it useful to share the following with you concerning the sermon on Sabbath, August 06, 2005:

Brother Pippenger had been invited by me under certain conditions. He has not complied with our agreement, though.

Let me confirm to you, that I do not agree with some of his major and minor statements.

Only after the sermon of Brother Pippenger, I learned that the Biblical Research Institute of the General Conference does not share some of his views.

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I am willing to counsel anyone of you who has been confused in any way through this sermon. I would be happy to spend the time necessary with you. Call me for an appointment.

At the same time, I ask for your consideration: In no way did I intend to bring unrest into the church, but nobody is perfect indeed—except our Lord Jesus Christ. As long as we walk on this earth we are on the way and it's everyone's right to have an individual opinion. But no-one has the right to deny others from being saved!

In this context, the Apostle Paul's statement might be helpful: "Prove all things; hold fast that which is good." With this mind let us focus on our goal, namely to deepen our relationship with Christ and to spread the good news to as many people as possible.

I am looking forward to the coming months we can spend together and wish all of us God's blessing, much strength and wisdom.

Thank you so much for your consideration, and many greetings,

Sylvain Romain

Background information on the sermon on August 06, 2005, in the Adventist church, Harburg

Brother Jeff Pippenger is a good friend of a good friend of mine (who himself in February was in Harburg having the sermon). He is a member of an Adventist church in Arkansas, USA. I had about a ten minute conversation on the phone with the local conference president and clearly understood that Brother Pippenger, although proposing a few peculiar views is loyal to the 27 fundamental beliefs of our church.

The week before the sermon I have been listening to him for about six hours. What I heard was largely the classical interpretation of the pioneers that generally I could agree with.

In fact, Sister White has been quoted a lot but not as the focal point of interpretation.

There was no criticism of the Seventh-day Adventist church except for one single mentioning of Laodicea which was neutral, though.

Nothing was mentioned implying perfection.

The organisers are church members in Germany, so they are not followers of any splinter group. They explicitly disagree with Rudy Schröder, even though they rented his premises.

When Brother Pippenger offered me to come to Harburg on Sabbath, I gave him a few conditions:

The length of the sermon should by no means exceed one hour.

The sermon should be understandable for visitors, i.e. non-Adventists and non-participants of the seminar.

The subject should in no way criticise the church.

We agreed on a subject that was biblically acceptable.

Afterwards, we all find:

The sermon was generally bad even though some things partly were very valuable and worthy of consideration.

Jeff did not stick to rules a, b, and d. He, so-to-say misused my confidence.

I hope this information is sufficient to express my regret. I will be happy to be available for any further questions. Hamburg, August 11, 2005. Sylvain Romain

This pastor is simply bearing false witness. I never asked to speak in his church, and there are several witnesses that confirm that what I said is that I thought it would be a bad idea.

The presentation was an hour long, but that was not the agreement. The agreement was that we would end by a quarter to one—which we did, and the pastor agreed he would shorten his Sabbath school period to allow more time—which he did not.

The subject of whether I could or could not; would or would not; or should or should not criticize the church was not discussed. Can you imagine a pastor inviting someone to speak in the church, and then saying, "Oh, by the way, don't criticize the church?" If he thought that was a possibility, he would not have pushed to have me speak in his church.

In the Sabbath message, I quoted *Testimonies*, volume 5, page 214, which is a passage that is greatly resisted and feared within European Adventism. It is clear in the

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passage that no one who has a spot or stain upon their character will receive the seal of God. To use that statement in Europe—is to teach “perfection”. To teach so-called “perfection” in European Adventism is to teach that sin must be put away by God’s people before probation closes. This truth is generally unacceptable to the theological elite in European Adventism. To quote the passage from *Testimonies*, volume 5, will cause one to be attacked as a perfectionist. At our lunch following the Sabbath sermon, the pastor pointed out that there were a few people in his congregation who left when I used that quote. For him to go out of his way to say, “Nothing was mentioned implying perfection,” is not only false witness, it is also evidence of how volatile it is to teach “victory over sin”, in Europe. This not to imply that Adventism outside of Europe, fully accepts this important truth either, but in Europe, this truth is greatly warred against and feared. This observation is based upon my own limited human discernment. What a tragedy that God’s people have reached the point where they defend the Satanic thought that we can continue in sin and still meet Jesus in peace when He returns.

The sermon is understandable to non-Adventists, for I have shared this sermon many times to non-Adventists and then asked if they followed the logic. They have always admitted they did. It is based upon the Bible with very few Spirit of Prophecy quotes, particularly when I do it in an abbreviated form such as was done in his Church. The sermon was videotaped, so the time and content has been preserved for the record.

The pastor mentioned at his home after lunch that he believed there were some of his church members that probably had a hard time understanding some of the items I shared, because the concepts, though biblically

correct and though established as Adventists norms of understanding—were probably not familiar to his flock. When he stated that—I thought to myself, “This man has pastured this church for five years, and he is telling me his flock doesn’t understand the basics of Adventism, while implying that it is my responsibility to either not employ those concepts, or explain them in detail when I use them. What has he been doing here for the last five years, other than teaching Babylon’s philosophy of Willow Creek evangelism?”

Perhaps the sermon was “generally bad”, but as I shook the hands of those who left that Sabbath morning over 95% willingly and happily received a German *Time of the End* magazine. I do not understand why they would want more material from one who had given such a bad presentation—but bad or good is a subjective matter, so I will let that alone.

For the pastor to state that I “misused” his confidence is a blatant falsehood. He was forewarned, but unwilling to receive counsel, because of his own self-confidence. The pastor, misused his own human confidence—not mine.

And just to keep the record straight: At this point in time, I am aware of no position that has been taken by the *Biblical Research Institute* about the material we share. If they were to take a formal position, I personally would **not** expect them to support our understanding, but for this pastor to claim that they have already taken a position is falsehood.

After the German prophecy school we drove five hours to catch a flight to Switzerland. We missed the flight by about thirty minutes, so we had to drive, instead of fly to Switzerland. The German brother who was driving used the German “autobahn” to its fullest extent, and by sometimes reaching and exceeding 120 miles an hour, we arrived in Switzerland at two in the morning. We then



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began our first meeting at nine that very morning. We spoke fourteen times over the next week. We shared the speaking with Sister Margaret Davis. The awaking message of prophecy is best accompanied by the message of the ABC's of the genuine gospel. I believe both the prophetic and the gospel message were evidenced at these meetings, and the brethren there expressed their agreement.

From Switzerland we traveled to a prophecy school in Romania. The preparations for a productive school had not been accomplished, so we shared from Friday afternoon until Sunday night in a small town in Romania, and then began our trip home. I am now in Bucharest writing this letter and two Sabbaths from now, (the Lord willing) we will participate in a Spanish-speaking camp meeting in Northern Arkansas, then travel to the West Coast for meetings in Colton, Riverside and Ventura, California, followed by meetings in Blythe, Arizona. From the German, Swiss and Romanian meetings we received invitations for future prophecy schools in Romania, Hungary, Poland, Israel, Germany, Sweden and France with a possible return to another Switzerland camp meeting, and possible meetings in Mexico and Brazil.

We solicit your prayers and thank you for your support, both spiritual and financial. As we travel back to Arkansas in the next few days, we are hoping and praying that our travels will be uneventful—although there is no reason to expect that, based upon our recent travel experiences. . . .

October 5—

A month has passed since I put together the overview of the European trip you have just finished reading. Tomorrow I leave for the California meetings. Since that time hurricanes have devastated the Gulf Coast, gas prices have jumped and it appears clearer than

ever that when Sister White stated that at the Sunday law time period leaders would be “struggling in vain to place business operations on a more secure basis” that we have reached that period of time.

“There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. If men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them.” *Testimonies*, volume 9, 13.

I have now received a response from elder Gerhard Pfandl to my response to his critique of the *Time of the End* magazine. The next newsletter will include my observations of his follow-up.

Yesterday President Bush nominated his close friend Harriet Miers, an evangelical Christian. With this nominee we recognize that all but one goal of Pat Robertson and the Christian Coalition has been realized. In 2003, Kathy and I attended the annual meeting of the Christian Coalition, where as the keynote speaker at the main banquet on Saturday night, Pat Robertson gave a speech where he reiterated all the goals that he had established for the Christian Coalition since its formation in 1989. Their first goal was to place representatives in every voting precinct in the United States. This was an almost impossible goal, when you realize that in the entire history of the Republican and Democratic parties—they have never had representatives in “every” voting precinct in the United States. This goal was accomplished before the 1994 elections.

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The second state goal of Robertson and the Christian Coalition was to take control of Congress. This goal was accomplished in the 1994 elections, and has only numerically increased in every election since then. Mathematically, since the 1994 elections, if those in Congress who owe their jobs to the efforts of the Christian Coalition would come together with the Catholics in Congress, they have the votes to pass a Sunday law, and override a Presidential veto. They have had those numbers since 1994.

The next stated goal was to take control of the office of the President. This goal was accomplished in 2000! From that point on those who have discerning eyes recognize that the judgments of God are in the land. The next goal was to secure the Supreme Court with justices who would hold the evangelical line. This goal is now coming to pass. The only stated goal left to accomplish was articulated by Robertson years ago at a 1993 meeting with the American Center for Law and Justice:

“The mission of the Christian Coalition is simple. It is to mobilize Christians—one precinct at a time, one community at a time—until once again we are the head and not the tail, and at the top and not the bottom of our political system. The Christian Coalition will be the most powerful political force in America by the end of this decade. When we have enough votes to run this country—and when the people say, ‘We ‘ve had enough,’ we’re going to take over.

“There is no such thing as separation of church and state in the Constitution, it is a lie of the Left and we are not going to take it anymore.”

Of course, the work of the Christian Coalition will eventually remove the wall of separation from the Constitution at the Sunday law. The work of the Christian Coalition has been specifically foretold by inspiration. Sister White describes the work of the

National Reform movement of her time-period as they worked to bring about a national Sunday law. As she describes the prophetic characteristics of the National Reform movement of her day and age, she is prophetically identifying the characteristics of the Christian Coalition. If you have not considered this prophetic truth in the past, you should consider the study we have called, *Those Things Which Have Been, Will be Repeated*. The movement that will bring about the combination of church and state and the Sunday law has been active since 1989, the very year that verse forty of Daniel eleven was fulfilled. Daniel eleven verse forty announced to Adventism that the final movements of prophecy had begun, and that the next step in the prophetic sequence is the Sunday law in the USA. That very year the movement that would accomplish that goal began.

This movement was prefigured by the National Reform movement of Sister White’s day and age, but that movement was also identified as the “present truth” message for God’s people then, and it is now to be understood that the present truth message today has a direct connection to the efforts and accomplishments of the Christian Coalition.

“A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have upon the authority of the prophetic word declared to be impending **are now taking place before our eyes**. Already the question of **an amendment to the Constitution** restricting liberty of conscience has been urged upon the legislators of the nation. **The question of enforcing Sunday observance has become one of national interest and importance**. We well know what the result of this movement

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will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us of giving the people warning of the danger before them?

**“There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action.** They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests. Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to ‘the mystery of iniquity;’ and its enforcement will be a virtual recognition of the principles which are the very cornerstone of Romanism. **When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery;** it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism.

**“The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. . . .**

“When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned? . . .

“We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. **It is our duty, as we see the signs**

**of approaching peril, to arouse to action.** Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer, and then let us work in harmony with our prayers. It may appear that Satan is triumphant and that truth is overborne with falsehood and error; the people over whom God has spread His shield, and the country which has been an asylum for the conscience-oppressed servants of God and defenders of His truth, may be placed in jeopardy. But God would have us recall His dealings with His people in the past to save them from their enemies. He has always chosen extremities, when there seemed no possible chance for deliverance from Satan’s workings, for the manifestation of His power. Man’s necessity is God’s opportunity. It may be that a respite may yet be granted for God’s people to awake and let their light shine. If the presence of ten righteous persons would have saved the wicked cities of the plain, is it not possible that God will yet, in answer to the prayers of His people, hold in check the workings of those who are making void His law? Shall we not humble our hearts greatly before God, flee to the mercy seat, and plead with Him to reveal His mighty power?

“If our people continue in the listless attitude in which they have been, God cannot pour upon them His Spirit. They are unprepared to cooperate with Him. They are **not awake** to the situation and do not realize the threatened danger. They should feel now, as never before, their need of vigilance and concerted action.

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**“The peculiar work of the third angel has not been seen in its importance.** God meant that His people should be far in advance of the position which they occupy today. But now, when the time has come for them to spring into action, they have the preparation to make. **When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation and should have labored earnestly to counteract these efforts.** It is not in the order of God that light has been kept from our people—the **very present truth which they needed for this time.** Not all our ministers who are giving the third angel’s message really understand what constitutes that message. **The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it and have even felt that in so doing they would be giving time to questions distinct from the third angel’s message.** May the Lord forgive our brethren for thus interpreting **the very message for this time.**

**“The people need to be aroused in regard to the dangers of the present time.** The watchmen are **asleep.** We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given them to see the dangers.

“If the leading men in our conferences do not now accept the message sent them by God, and fall into line for action, the churches will suffer great loss. When the watchman, seeing the sword coming, gives the trumpet a certain sound, the people along the line will echo the warning, and all will have opportunity to make ready for the conflict. But too often the leader has stood hesitating, seeming to say: ‘Let us not be in too great haste. There may be a mistake. We must be careful not to raise a false

alarm.’ The very hesitancy and uncertainty on his part is crying: “Peace and safety.” Do not get excited. Be not alarmed. There is a great deal more made of **this religious amendment** question than is demanded. This agitation will all die down.’ Thus he virtually denies the message sent from God, and the warning which was designed to stir the churches fails to do its work. The trumpet of the watchman gives no certain sound, and the people do not prepare for the battle. Let the watchman beware lest, through his hesitancy and delay, souls shall be left to perish, and their blood shall be required at his hand.

“We have been looking many years for a Sunday law to be enacted in our land; and, **now that the movement is right upon us,** we ask: Will our people do their duty in the matter? Can we not assist in lifting the standard and in calling to the front those who have a regard for their religious rights and privileges? The time is fast approaching when those who choose to obey God rather than man will be made to feel the hand of oppression. Shall we then dishonor God by keeping silent while His holy commandments are trodden underfoot?

“While the Protestant world is by her attitude making concessions to Rome, **let us arouse** to comprehend the situation and view the contest before us in its true bearings. Let the watchmen now lift up their voice and give the message which is present truth for this time. Let us show the people where we are in prophetic history and **seek to arouse the spirit of true Protestantism,** awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed.

**“God calls upon us to awake,** for the end is near. Every passing hour is one of activity in the heavenly courts to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These passing moments, that seem of so little value to us, are weighty



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with eternal interests. They are molding the destiny of souls for everlasting life or eternal death. The words we utter today in the ears of the people, the works we are doing, the spirit of the message we are bearing, will be a savor of life unto life or of death unto death.

“My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us of preparing for the approaching crisis.

*The American Sentinel* and its Mission

“God employs various agencies in preparing His people to stand in the great crisis before us. He speaks by His word and by His ministers. He arouses the watchmen and sends them forth with messages of warning, of reproof, and of instruction, that the people may be enlightened. The *Sentinel* has been in God’s order, one of the voices sounding the alarm, that the people might hear and realize their danger and do the work required at the present time. The Lord intends that His people shall heed whatever He sends them. When light is presented, it is their duty, not only to receive it, but to pass it along, adding their influence in its favor, that its full force may be felt in the church and the world. The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully and then send it to some relative or friend, thus putting to the best use the light that God has given them.

“For three years, warnings have been sounding forth to the world through the

columns of the *Sentinel*; but those who profess to believe present truth have not been influenced by these danger signals as they should have been. Had our brethren used the *Sentinel* as it was their privilege to do; and had all been united in recommending it in every conference and in every church, as God would have them do; had the attention of our people been called to this work, which was so essential to be done for this time; had they appreciated the light which God permitted to shine upon them in warnings, in counsels, and in the delineation of events that are taking place, we should not now, as a people, be so far behind in making preparation for the work. There have been surprising indifference and inactivity in this time of peril. **Truth, present truth, is what the people need; and if the startling significance of the movements now in progress in regard to the religious amendments had been realized by our brethren in every church; if they had discerned in these movements the plain, direct fulfillment of prophecy, calling upon them to arouse to the demands of the crisis, they would not now be in such stupor and deathlike slumber.**

“The word of God is not silent in regard to this momentous time, and it will be understood by all who do not resist His Spirit by determining not to hear, not to receive, not to obey. The Lord’s messages of light have been before us for years; but there have been influences working indirectly to make of no effect the warnings coming through the *Sentinel* and the *Testimonies*, and through other instrumentalities which the Lord sends to His people. Much more might have been done with the *Sentinel* if these counterinfluences had not been at work to hinder it. Even though nothing may be said against it, actions reveal the indifference that is felt. And so long as the watchmen do not give the trumpet a cer-

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tain sound, the people are not alarmed and are not on the lookout for danger.

“The rebuke of God is upon us because of our neglect of solemn responsibilities. His blessings have been withdrawn because the testimonies He has given have not been heeded by those who professed to believe them. **Oh, for a religious awakening!** The angels of God are going from church to church, doing their duty; and Christ is knocking at the door of your hearts for entrance. But **the means that God has devised to awaken the church to a sense of their spiritual destitution have not been regarded.** The voice of the True Witness has been heard in reproof, but has not been obeyed. Men have chosen to follow their own way instead of God’s way because self was not crucified in them. Thus the light has had but little effect upon minds and hearts.

“**Will the people of God now arouse** from their carnal lethargy? Will they make the most of present blessings and warnings, and let nothing come between their souls and the light God would have shine upon them? Let every worker for God comprehend the situation and place the *Sentinel* before our churches, explaining its contents and urging home the facts and warnings it contains. May the Lord help all to redeem the time! Let not unsanctified feelings lead any to resist the appeals of the Spirit of God. Stand not in the way of this light; let it not be disregarded or set aside as unworthy of attention or credence.” *Testimonies*, volume 5, 711–720.

An Address in Regard to the Sunday Movement

“Dear Brethren and Sisters:—

“I have been much burdened in regard to **movements** that are now in progress for the enforcement of Sunday observance. It has been shown to me that Satan has been working earnestly to carry out his designs

to restrict religious liberty. Plans of serious import to the people of God are advancing in an **underhand manner** among the clergymen of various denominations, and the object of this **secret maneuvering** is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, **then** the clergy intend to exert their united influence to obtain **a religious amendment to the Constitution**, and compel the nation to keep Sunday.

“**There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement.** . . . **There are many who are at ease, who are, as it were, asleep.** They say, ‘If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted;’ and having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect his people in the day of trouble. But **God will not save us if we make no effort to do the work he has committed to our charge.** We must be found faithfully guarding the outposts, watching as vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent. We should diligently study the word of God, and pray in faith that God will restrain the powers of darkness; for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. **The present truth—the commandments of God and the faith of Jesus—has not yet been sounded as it must be.** There are many almost within the shadow of our own doors, for whose salvation no personal effort has ever been made. We are not prepared for the time when our work must close. . . .

“My brethren, you must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then

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we shall not sit down, saying unconcernedly, 'What is to be, will be; prophecy must be fulfilled.' **O awake, I pray you, awake!** for you bear the most sacred responsibilities. As faithful watchmen, you should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth, that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease, with folded hands, and quibble over matters of minor importance. The minds of many have been engrossed with contentions, and they have rejected the light given through the *Testimonies*, because it did not agree with their own opinions." *Review and Herald*, December 24, 1889.

"We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions **An amendment to our Constitution** is being urged in Congress, and when it is obtained, oppression must follow I want to ask, **Are you awake to this matter?** and do you realize that the night cometh, when no man can work? Have you had that intensity of zeal, and that piety and devotion, which will enable you to stand when oppression is brought upon you? **It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith.** Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah. . . .

"Has the Protestant world stopped to look back at the suffering caused by popery in attempting to bind men's reason, so that they should not worship God as seemed right to them? Can they not see how the Roman Church has exercised her revengeful and cruel power? Those who would not bow to her mandates had to endure the prison and the stake, torture and death. And when those were swept away who would not bow their conscience to any but the God of heaven, others would spring up to fill the ranks, and lift the standard of religious liberty and right. And now this nation,—the greatest nation of earth,—under whose government we are blessed with every religious and temporal advantage; which has been the recipient of unrivaled mercies; which Providence has watched over and shielded; by which the standard of liberty and religious freedom has been lifted,—will it follow the course of the papacy, and make void God's law? And shall we sit with folded hands, and do nothing in this crisis? **Shall we let this Religious Amendment movement come in,** and shut us away from our privileges and rights, because we keep the commandments of God? **God help us to arouse from the stupor** that has hung over us for years! There are more souls to be saved, and a far greater work to be done in warning our world, than has yet been accomplished. We should seek God, especially that his grace and his power may be revealed in behalf of his people. We believe that God lives. **We do not think the time specified in prophecy, when our liberties should be restricted, has fully come.**

"Revelation 7:1, says: 'And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.' **It seems that the breaking loose of the four winds is about to take**

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**place.** Verses 2, 3: 'And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.'

"Here was a **work to be done before the angels should let go the four winds; and if we shall awake to what is transpiring right around us,** we must admit that we are not ready for the contest and the perplexities which are to be brought upon us, **after the decree shall go forth.** We are to cry to the God of heaven in earnest, united prayer, for the angels to hold the four winds till missionaries shall be sent to all parts of the world, till we have proclaimed the warning against disobedience to the law of Jehovah, and against worshipping the beast and his image. The claims of God's law must be made known to the inhabitants of the earth. This is our work; but every conceivable thing that the enemy can do will be done to hinder the people of God from **awaking.**

"The Lord bids us to watch; for we read that while men slept, the enemy sowed tares in the field. **The work of these National Reformers has been done in a deceptive, underhanded way,** to sweep in the whole Christian world, if possible; and if they shall carry this move to its result, and we are brought into straitened places, what are we to do? **I beg of you, in the name of Jesus Christ of Nazareth, to awake out of sleep. . . .**

"We need not go to foreign lands to become missionaries. All around us are fields white already to the harvest. Do not be inactive now. God calls upon you in Battle Creek who are dying of spiritual sloth, to go out into the highways and hedges, and labor so earnestly and interestedly that you will compel men to come to the light of truth. Let there be a moving out of Battle Creek,

even though it be at a sacrifice. Go where you may be a blessing to others. **Go where you can be a help in some weak church. Shake off your spiritual lethargy.** Work with all your powers to save perishing souls; and the heavenly benediction will fall upon you; and you will finally hear the words, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.' . . .

"**Awake! awake!** I pray you. 'Arise from the dead, and Christ shall give thee light.' Go out and do your little, and he will increase your capabilities, and you may keep growing in grace, and in the love of the truth. The more you use your talents, the more they will increase. **We are drawing near the close of probation.** We should put our talents out to the exchangers, that when the Master comes, he may receive our talents as his own; but he will return to us again both principal and interest. May the God of heaven place your feet upon the eternal Rock. I beg of you to be followers of Jesus Christ, and to bring many sheaves to the Master." *Review and Herald*, December 18, 1888.

It is time to arise. If any question the problem solving technique of Pat Robertson and his associates, they simply need to consider his reasoning on how to deal with Hugo Chavez, the President of Venezuela. As Chavez promotes his foolish communist ideology, Pat Robertson falls back on an old remedy—Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. John 11:50. After all, the timeless Jesuit principle is that the ends justify the means. The Christian Coalition has positioned itself for the final goal on its agenda, the destruction of the Constitution of the United States, which takes place at the Sunday law. As we approach



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this event, and after the event the judgments of God will simply escalate. And who will Robertson and his people identify as those who are bringing these disasters upon the country and world? As the disasters increase, how do we deal with these troublemakers in our midst?

### Advertisements

■ We have a request to go to Dominican Republic, Brazil, Romania, Poland and Hungary. We know in advance that the brethren in these different areas do not have the funds to pay for our traveling to these lands. The travel expenses in some of these cases are doubled as we must bring a translator. If any would like to help contribute to the taking of the prophetic message to some of the poorer brethren in the world please notify us.

■ We are trying to reprint the book, Daniel and the Revelation, by Uriah Smith, and The Certainty of the Three Angels Message, by Louis Were in Spanish. If any would like to contribute to these projects please mark the offering as Spanish Publications.

■ We are starting a regular Country Property section in the newsletter. Those who have property in the country can briefly advertise their property, and those who are seeking property can do likewise. Please include contact information you are comfortable with being placed in a newsletter.

(We are not responsible for any arrangements or agreements that are made in response to these property ads. We are simply offering Country Living ad space. Each person advertising or seeking property within the context of *Future News* does so at his or her own risk.)

■ Why Halt Ye Between Two Opinions  
By Jeff Pippenger and Elder Frank Hardy  
A series of presentations by Jeff Pippenger, Elder Frank Hardy, and various other speakers recorded at the *Lifestyle Center of America* in Oklahoma in March of 2004. The purpose of the meetings were to study the last six verses of Daniel eleven. The full version forum consists of presentations followed with questions and answers. The abbreviated version is primarily Jeff Pippenger, Ron Goss, and a few others giving single presentations without Elder Frank Hardy's presentations.

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## Current Events

### POPE DENOUNCES EXCLUSION OF RELIGION FROM PUBLIC SERVICE

Pope Benedict XVI opened a three-week meeting of over 250 Roman Catholic bishops at the Vatican on Sunday, telling the synod it was “hypocritical” to exclude religion from public life. The 78-year-old pontiff’s first synod since his April 19 election will tackle the problems facing the Roman Catholic Church at the beginning of his pontificate and will focus largely on theological issues linked to the Eucharist, the Christian service of Holy Communion. It will also touch on thorny social problems like abortion and divorce, as well as attendance at Sunday mass and ecumenism.

“A tolerance which allows God as a private opinion but which excludes him from public life, from the reality of the world and our lives, is not tolerance but hypocrisy,” the pope said in the homily he gave at the synod’s opening mass in St Peter’s Basilica. “When man makes himself the only master of the world and master of himself, justice cannot exist. Then, arbitrariness, power and interests rule.”

People who ignore God pose a threat to “the Church in Europe, Europe itself and the West,” the pontiff said.

The synod, which brings together 252 bishops from 118 countries, opened Sunday morning without the participation of four Chinese bishops whom Benedict XVI had asked to take part. The bishops—three from China’s state-controlled church, which is not recognized by the Vatican, and one from the underground Catholic church, which is persecuted by Beijing—were not authorized by Beijing to attend the meeting.

The 11th synod meeting, which will run until October 23, opened with prayers for the former pope, John Paul II, who died six months ago, on April 2. John Paul II organized this synod before his death.

Bishops will debate how to address falling church attendance in Europe, America and Oceania, where the number of faithful attending Sunday mass has dropped well below that of Africa and Asia.

They will also remind Catholics of their duties regarding communion at mass, and that people who support “immoral choices in life, such as abortion,” should not receive communion.

Ways to strengthen the unity of the church—a stated aim of Benedict XVI’s—will also be debated, despite different ideas of communion among the world’s Christian religions. Catholic and Orthodox doctrine holds that wafers of unleavened bread and wine are transformed into the body and blood of Jesus during the communion ceremony, but many Protestants view it as a symbolic act.

On the last day of the synod, Benedict XVI is expected to announce five new saints, continuing the process of regularly conferring sainthoods which was started by his predecessor, John Paul II. *USA Today*, October 1, 2005.

### ISRAELI PRESIDENT TO MAKE UNPRECEDENTED VATICAN TRIP

Israeli President Moshe Katsav has accepted an invitation from Pope Benedict XVI to make the first official visit to the Vatican by an Israeli head of state, officials said Sunday. Katsav will visit Italy for about a week in mid-November. The Foreign Ministry said the visit was “unprecedented.”

Israel and the Vatican established diplomatic relations in the 1990s, and Pope John Paul II hosted Israeli prime ministers and other officials as part of his effort to build ties with the Jewish state.

The presidency in Israel is a largely ceremonial office, but Foreign Ministry spokesman Mark Regev said the visit was “of great symbolic value.”

“We have every reason to believe that the new pope is building on the foundation that the previous pope already built, and we will see a further strengthening of our relationship,” Regev said.

Since becoming pope in April, Benedict has visited a synagogue in Germany, met Israeli chief rabbis and warned of a rise in anti-Semitism around the world. The synagogue visit was the second time a pope had entered a Jewish house of worship.



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“There are those who attempt to ascend the ladder of Christian progress; but as they advance they begin to put their trust in the power of man, and soon lose sight of Jesus, the Author and Finisher of their faith. The result is failure—the loss of all that has been gained. Sad indeed is the condition of those who, becoming weary of the way, allow the enemy of souls to rob them of the Christian graces that have been developing in their hearts and lives. ‘He that lacketh these things,’ declares the apostle, ‘is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.’

“The apostle Peter had had a long experience in the things of God. His faith in God’s power to save had strengthened with the years, until he had proved beyond question that there is no possibility of failure before the one who, advancing by faith, ascends round by round, ever upward and onward, to the topmost round of the ladder that reaches even to the portals of heaven.

“For many years Peter had been urging upon the believers the necessity of a constant growth in grace and in a knowledge of the truth; and now, knowing that soon he would be called to suffer martyrdom for his faith, he once more drew attention to the precious privileges within the reach of every believer. In the full assurance of his faith the aged disciple exhorted his brethren to steadfastness of purpose in the Christian life. ‘Give diligence,’ he pleaded, ‘to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.’ Precious assurance! Glorious is the hope before the believer as he advances by faith toward the heights of Christian perfection!

“‘I will not be negligent,’ the apostle continued, ‘to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.’

“The apostle was well qualified to speak of the purposes of God concerning the human race; for during the earthly ministry of Christ he had seen and heard much that pertained to the kingdom of God. ‘We have not followed cunningly devised fables,’ he reminded the believers, ‘when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount.’

“Yet convincing as was this evidence of the certainty of the believers’ hope, there was another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. ‘We have also,’ Peter declared, ‘a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.’” *The Acts of the Apostles*, 535.