

Future NEWS

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THE TIME OF THY VISITATION

“He represented his people as a wild vine that he had taken from Egypt, and planted in Canaan, where he nourished and cared for it; but when he looked for it to bring forth grapes, it brought forth wild grapes. His people forgot God, and went into rebellion, but he did not withdraw his love. He sent his prophets to warn them, he instituted the sacrificial system so that they might have before their minds the one great Sacrifice, the one efficient Offering that was prefigured in their typical system. But for all his love and care, Israel abused their privileges from age to age, and their religion became a hollow formalism. Christ saw Pharisaical pride, self-exaltation, cruel, Satanic attributes, developed and cherished by the people who bore his name. They would not accept his invitation of mercy, and from national apostasy came a spirit of cruel persecution that ended in killing the very messengers that he sent to warn them of the result of their evil course. Christ saw his vineyard spoiled through cruel husbandmen until it became fruitless through ingratitude, through grace resisted, through their refusal to accept the opportunities and privileges which the God of compassion and love provided for them. For a thousand years they multiplied transgression upon transgression, and even rejected the Son of God, and were ready to put him to death. The cloud of God’s retributive judgment was about to burst upon them in unrestrained fury.

“Jesus had dealt with Israel as would a loving father with a son. His love to Israel was represented in the parable of the prodigal son; but they had beaten back the waves of mercy, and, knowing what would fall upon Jerusalem, as he stands upon the mount of Olivet, his form is shaken with sobs of anguish. His heart is breaking with yearning. Tears flow forth from his eyes as he says, ‘How can I give thee up?’”

Signs of the Times, February 27, 1896.

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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.

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Ministry Update

European meetings

I have just finished two months of meetings starting with a weekend meeting in Derby, England; followed by a camp meeting in Holland, where Russell Williams joined up with me and traveled until he returned home yesterday. I return in one more day. The trip was very dynamic for me, and I was corrected on many things, learned many new things and have been convicted on several things as well.

After the Holland camp meeting Russell and I traveled with a brother who specializes in agriculture and country living from the United States. Along with that brother we had Wolfgang Blaesing, Wolfgang's son Jonathon, Sister Gabi Petruska the German translator, two Bolivian evangelists, and Manuel a Peruvian young man that traveled with the two Bolivian evangelists as a translator, either into German or English. The young man handled himself as a Christian gentleman all the way through, finally leaving our group at the end of the Austrian meetings. And of course we had Brother Claus, who was the driver of the nine-seat-Mercedes van that we drove through the entire trip.

After Holland we traveled to Berlin where we had three one-hour presentations in the evenings, Monday through Friday at a Seventh-day Adventists Reform church, and then on Sabbath I spoke in an Adventist church, while Brother Russell did likewise at a different Adventist church. During the week the brother from the USA who teaches agriculture spoke once in the evening and I spoke twice. The brother began his trip home on Wednesday and from that evening through Friday Russell Williams spoke once and I shared twice. Sunday morning we were on our way to the German camp meeting. I spoke four times there over three days. By Wednesday we were on the road to the Swiss camp meeting. From

that Thursday until Sunday morning I spoke eleven times if you count a couple of worships. When finished on Sunday morning, off we went to Austria. In Austria we spoke about eighteen times as I recollect, although I could be off a little on that number.

After the Austrian camp meeting it was on to Stuttgart, Germany for three evening meetings from 6 to 10 each evening. Once finished there we went to Wolfgang Blaesing's home for a few days that included a board meeting of the German ministry. When done there, it was on to France where we stayed in a campground on a river and had an eight day prophecy school that began on Sunday. We arrived in France on Friday, and on Sabbath we held morning and afternoon meetings in the first Seventh-day Adventist church built in France—in the early twentieth century.

Each of these meetings had their own special set of dynamics. Satan was on the ground at all the meetings, but his presence was always manifested differently—whether it was the “time setters”, the “trinity people”, the “shepherds rod”, the “Jesus did not need to die group”, the “Spirit of Prophecy books have been tampered with group”, the “we sin until Jesus returns group”, the “church is Babylon group”, a few “private interpretations”—mixed in with some questionable manifestations of modern prophets.

We ran into several modern applications of the prophecies of Daniel and Revelation that destroy the foundations of Adventism. We must build upon the established foundational understandings of Adventism. New light, never contradicts old light!

We were sometimes spoken against in official church letters that were circulated among the churches, warning the flock where we were holding our meetings to the dangers of what we present. We believe that one of

Readers' Response

those official church warning letters is what sparked such a large crowd in Stuttgart. The official resistance was sometimes replaced with a resistance that is produced when "truth" is used to oppose present truth. There are many wonderful truths in the word of God, but what the flock of God needs now is present truth.

It also appears that one European ministry that represents a world-known self-supporting ministry took a stand against the message we share, because they believe we continue to sin until Jesus returns.

On the trip we made some new friends within the different self-supporting brethren which we interacted with, while we also rejoiced with some of our old friends within the different self-supporting brethren which we interacted with, though with some among that group, we were confronted with fear of what we share, as well as with a resistance that was overtly manifested, including at times even open hostility to the message we share. All this transpired while sleeping in at least twenty-three different beds.

As I have already stated, I learned many things, was corrected in many things and convicted about several things as well. I intend to share these things in the upcoming newsletters.

Jeff

We are not human beings going through a temporary spiritual experience. We are spiritual beings going through a temporary human experience. Anonymous

Dear Mr. Reinach,

I am a third generation Seventh-day Adventist. As a kid growing up in various parts of the country, I often remember hearing Religious Liberty presentations focusing on the problems being created by labor unions, but I must confess I can't remember when the last Religious Liberty message was that I heard about the role of Labor Unions in final day events. In fact, it is rare to hear much at all about final day events from most SDA pulpits.

I'm sorry to say that I had not been studying these issues on my own all along, but in this information vacuum I began my own studies. Because of the lack of information coming through church sources, I was initially surprised to find Ellen White so descriptive of the role of labor unions in the days ahead. I was concerned that we did not hear more from the church during the recent special elections that were aimed at reducing the power of labor unions in California.

I must say that the more I study, the more I am concerned that the role of Labor unions is just one area where we have lost our focus. One of the overriding themes in Ellen White's warnings about final events is the desire of men to gather themselves into confederacies. Businesses gather into monopolies, workers into trade unions, governments into military and economic treaties with the United Nations being the biggest of these confederacies.

Of most concern is the gathering of people into mega/giga-churches or of churches into ecumenical groups. Even in Adventism there seems to be an emphasis on creating political confederacies between the church and community leaders. Meetings with political leaders such as Hilary Clinton and John McCain are given much publicity through the official church dispatches, but even this cuts directly across the warnings we are given in both the Spirit of Prophecy and the Bible (See Isaiah 7 and 8).

The following example quotes about the role of labor unions in the days ahead were compiled in the book "Country Living." These specific examples focus on the labor unions, but the overriding warning against "confederacies" in general can be seen on these pages as well.

“The trades unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began.” *Country Living*, 10.

“The work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force. In the world gigantic monopolies will be formed. Men will bind themselves together in unions that will wrap them in the folds of the enemy. A few men will combine to grasp all the means to be obtained in certain lines of business. Trades unions will be formed, and those who refuse to join these unions will be marked men.” *Country Living*, 10.

“These unions are one of the signs of the last days. Men are binding up in bundles ready to be burned. They may be church members, but while they belong to these unions, they cannot possibly keep the commandments of God; for to belong to these unions means to disregard the entire Decalogue.” *Country Living*, 11.

“Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids. Cannot those who study the prophecies see and understand what is before us?” *Country Living*, 12.

During my career as a healthcare financial executive, I recently spent five years as the CFO of a hospital in northern California where the nurses were represented by SEIU. During my tenure there, the nurses and pharmacists were called out on strike six times. I have witnessed first hand the greed, corruption and total lack of concern for others, especially for the patients entrusted to their care that are developed into the characters of those who willingly participate in Labor Unions. I have not the least difficulty believing that “to belong to these unions means to disregard the entire Decalogue.”

So, it was with a particular sensitivity to this issue that I read the following news update this morning from the California Hospital Association:

Bill Challenging NLRA Fails

On August 29, two days before the end of the legislative session, Assembly member Mark Leno (D-San Francisco) presented AB 180, a gut-and-amend bill sponsored by the California Nurses Association. What was startling about this bill, aside from the procedural gymnastics that allowed it to go directly to the Senate floor and pass without debate before ultimately dying on the Assembly floor in the waning moments of the Legislature’s final night, was that its provisions are in direct conflict with federal labor law.

The bill would have 1) required hospitals and other health care employers to include charge nurses in registered nurse (RN) bargaining units, regardless of whether they were “supervisors” under federal law; 2) required these facilities to waive a National Labor Relations Board (NLRB) election if the union showed a majority of RNs desire representation (i.e., through authorization cards); and 3) required hospitals to agree to an agency shop and dues check-off if a majority of the bargaining unit vote in favor of such an arrangement.

AB 180 did not address patient care or safety. Instead, it was a direct effort to override rulings expected to be issued in the near future by NLRB, including the Kentucky River cases (see August 25 CHA News). In short, it was a last-minute attempt to dramatically and unnecessarily alter well-established federal labor law. In the end, each of the substantive provisions of this bill would have been preempted by the National Labor Relations Act and would have been invalidated by a court challenge.

Of particular concern is item number 2 in the second paragraph. Under this law, employers would be required to recognize a union based on a showing of interest cards without an NLRB election.

My recent experience with SEIU also taught me that most of these cards are obtained through fraud, deception and duress, and that the

election results generally are quite different. In an election, the employees are allowed to vote their conscience from the privacy of a voting booth, but interest cards are signed or not signed in the presence of union representatives and all of their peers. An employee who has not signed a card is subject to all kinds of harassment, including late night visits by union representatives and co-laborers to their homes "encouraging" them to sign the cards.

There is yet a major healthcare system in California whose employees are not currently subject to representation by a labor union, Adventist Health. Though there have been several efforts at unionization among their 15 California hospitals, through the providence of God His medical missionaries still have a place where they can work unhindered by the curse of confederacies. Fortunately, as I write this morning, that liberty is still available to them. However, had this legislation passed I can guarantee that liberty would have been quickly stripped away.

It is my sincere hope that this did not pass under the watchful eye of your department, and that our people will soon begin to hear repeated again in your dispatches the warnings we have been given about the role of confederacies in the final days.

Sincerely, JA-CA

Dear Kathy,

I am so thankful for these studies, and so blessed by them. I pray for your ministry, that God will bless you and protect you. I think God is using you like the man with the dirt brush in William Miller's dream. All the errors and false doctrines are being blown out of the room! Praise God! Yours in Christ-K

Current Events

Group Honor, Group Guilt, and Group Revenge

"Today, in the conflict between the West and Islamists, a cultural discrepancy between the rulebooks of the two sides exists that is far greater than any that existed in World War II. Indeed, the West cannot even decide what acts by our adversaries are war, and which

are crimes or 'isolated incidents.' The greatest discord between the two playbooks centers around the concept of group guilt and the fairness of the targeting of civilians. The cultures of our enemies have a sweeping concept of both group guilt and group honor, with some groups believing, for example, that if one Israeli harms one Muslim, then every Muslim should be angry at every Israeli, and their allies the Americans, and the United Nations, and all Christianity and all Jews and even all the West... This same cultural tradition of group honor, group guilt, and group retribution is what leads a group of non-government directed Arab expatriates to believe that killing thousands of secretaries and stock brokers in Manhattan is a logical direct reaction to military defeat of Arab armies by Israel, and that they should personally take it upon themselves to accomplish that endeavor... To be blunt, this means we will need to extract a price not just from those that form the tip of the Islamist spear, but from the entire populations that produce them in such numbers. To win, we may have to make certain cultures regret such support and we may need to temporarily accept our enemy's rules of war, rather than just whine that they are not ours." *PatriotPost.US*, August 28, 2006.

...call his name Ishmael;
...he will be a wild man;
his hand will be against
every man, and every man's
hand against him...

Genesis 16:12

"The fearful scenes of the second woe are past, and we are now under the sounding of the trumpet that brings the third and last woe. And shall we now look for peace and safety, a temporal millennium, a thousand years of righteousness and prosperity? Rather let us earnestly pray the Lord to awaken a slumbering world." *Daniel & Revelation*, 538.

"To reject Daniel is to reject the Christian religion," Sir Isaac Newton.

Money and American Global Despotism

American supremacy in the wake of the collapse of communism allowed the Federal Reserve to fully exploit the international dollar reserve system. The new system opened up a vast new vista for overseas dollar holdings. From Russia and Eastern Europe to China and East Asia, the governments of former communist countries began to soak up dollars to hold as official reserves as they became part of the American, "global" system.

Moving forward to our present situation, a major contest is afoot concerning what currency will continue to dominate the world. Will it be the dollar, the Euro, the Yen, or something else? Much depends on the productive power of the originating country. But in no case is the gold standard considered an option. This is a tragedy.

The alternative to the gold standard has been a disaster for liberty here and abroad. The larger and more powerful government is, the more human freedom is curbed. Economic and civil liberties are constantly threatened and undermined by well-financed power. This one factor is more decisive in the rise of despotism than any other. Frugal states that lack the power to fund themselves cannot gain control over populations. Taxes alone rarely pay for despotism; despotism from time immemorial is financed through monetary expansion.

I cannot hand you my perfect prescription for how we can end this mess without cost. But I do say this: radical monetary reform is the most important step we could take today on behalf of free enterprise, peace, and human liberty generally. We do not lack plans to restore sound money. Indeed, defining the dollar as a fixed weight of gold and eliminating the power of the Fed to print money is all that is necessary. What we lack is the political will to do so. LewRockwell.com, July 26, 2006

And he causeth all, both small
and great, rich and poor, free
and bond, to receive a mark in
their right hand, or in their

foreheads: And that no man
might buy or sell, save he that
had the mark, or the name of
the beast, or the number of his
name. Revelation 13:16, 17.

"The work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force. In the world gigantic monopolies will be formed. Men will bind themselves together in unions that will wrap them in the folds of the enemy. A few men will combine to grasp all the means to be obtained in certain lines of business. Trades unions will be formed, and those who refuse to join these unions will be marked men." Letter 26, 1903. *Country Living*, p. 10.

This month's newsletter largely consists of publications from the pioneers. Of special interest is the four part series of *The Advent Review and Sabbath Herald* began in August of 1851 and ended in December of 1851 dealing with Revelation 14 and the three angel's messages. We have included the first three parts and will close the series next month. What a blessing these articles have proven to be. Not only do they share an intimate history of our church beginnings, but they also parallel the time we are now living in.

"We should treat as a sacred treasure every line of printed matter containing present truth. Even the fragments of a pamphlet or of a periodical should be regarded as of value. Who can estimate the influence that a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth? Let us remember that somebody would be glad to read all the books and papers we can spare. Every page is a ray of light from heaven, to shine into the high-

ways and the hedges, shedding light upon the pathway of truth.

“In the miracle of feeding and multitude with a few loaves and fishes, the food was increased as it passed from Christ to those who accepted it. Thus it will be in the distribution of our publications. God’s truth, as it is passed out, will multiply greatly. And as the disciples by Christ’s direction gathered up the fragments which remained, that nothing should be lost, so we should treasure every fragment of literature containing the truth for this time.” *Review and Herald*, August 27, 1903.

So, as you read through these articles I pray that your blessing will be as rich as mine was. Our need for present truth is great. I leave you with the following excerpt from the *Great Controversy* which may enlighten your understanding of how important it is to “not forget the past dealing of God with His people.”

Bronwyn

Light Through Darkness.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.

“No truth is more clearly taught in the Bible than that God by his Holy Spirit especially directs his servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by him to accomplish his purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to en-

able him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which he gives them to do; they do not comprehend, in all its bearings, the message which they utter in his name.

“Canst thou by searching find out God? canst thou find out the Almighty unto perfection?’ ‘My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’ ‘I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done.’ (Job 11:7; Isaiah 55:8, 9; 46:9, 10.)

“Even the prophets who were favored with the special illumination of the Spirit, did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded, from age to age, as the people of God should need the instruction therein contained.

“Peter, writing of the salvation brought to light through the gospel, says: Of this salvation ‘the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister.’ (1 Peter 1:10-12.)

“Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They ‘inquired and

searched diligently,' 'searching what, or what manner of time the Spirit of Christ which was in them did signify.' What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to his servants! 'Unto whom it was revealed that not unto themselves, but unto us they did minister.' Witness those holy men of God as they 'inquired and searched diligently' concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood." *The Great Controversy*, 344.

All italics and capitals are in the original text and have not been altered.

The Advent Review and Sabbath Herald
Volume 2
August 19, 1851
The Angels of Revelation 14
Part 1

There are a number of conflicting views being presented at the present time relative to the first three angels of the fourteenth chapter of Revelation, which are calculated to confuse the minds of some who are honestly seeking for light, unless the truth is clearly stated, and spread out before them. Perhaps there is no portion of the Holy Scriptures of so much importance to the followers of the Lamb at the present time, as the thirteenth and fourteenth chapters of Revelation, from the fact that most of these two chapters apply to the history, trial and final deliverance of those who are looking for Christ, at his appearing.

The present movement relative to the testimony of the third angel will call out

opposition to the truth on this subject. The great enemy of truth seems never to slumber, but is ever ready to act his part; and those who are blinded and influenced by him will not see the present truth rising and spreading, without making an effort to arrest its progress; therefore the necessity of having our views plainly stated, and faithfully defended. This we intend to do as far as we have ability.

Before entering upon the subject of the angels of the fourteenth chapter, we will take a brief view of the thirteenth. This chapter, down to the tenth verse, is a prophetic description of the beast with seven heads and ten horns. The dragon of the twelfth chapter (Pagan Rome) gave this beast his power, seat, and great authority. Power was given unto him to make war with the saints, and to overcome them for forty and two months, or 1260 years. During this period this beast had power to lead the saints into captivity and to kill them with the sword; but at its end, he was to be led into captivity, and be killed with the sword. This beast represents Papal Rome. In 538 he obtained power to lead the saint into captivity, and to kill them with the sword. This power he was to have for 1260 years, which reached down to 1798, when "General Berthier, at the head of the Republican army of France, entered the city of Rome and took it. On the 15th of the same month, the pope and his cardinals were taken prisoners, and shut up in the Vatican. The papal government was abolished, and Rome and Italy, at the request of the people, was erected into the Roman republic. The pope was carried a captive to France, where, in 1799, he died a prisoner and an exile. See Dr. A. Clarke, on Daniel 7:25. Croley on the Apocalypse. Theirs' history of the French Revolution."

The tenth verse of this chapter, which speaks of this beast being led into captivity, brings us down to 1798, at which period John

sees another beast “coming up,” as stated in verse 11. “And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and spake as a dragon.” This beast was not “up,” or in full strength and power when the Papal beast was led into captivity in 1798, but was “coming up.” The two-horned beast rises to power in a peaceful, lamb-like manner from the earth. The four beasts of the seventh chapter of Daniel rise from the sea by reason of the four winds striving. The Papal beast rose up out of the sea. (Winds denote war, and sea or waters denote “peoples and multitudes, and nations and tongues.” Revelation 17:15) They arose by subduing the powers which preceded them. But not so with the two-horned beast. He was seen coming up from the earth; growing into power without overturning any preceding beast by means of war. We confess that we know not where to look for this beast with its two lamb-like horns, but in our own country. The rise of our own nation, with its two leading principles, Protestantism and Republicanism, answers the prophetic description of the beast “coming up out of the earth” having “two horns like a lamb.”

The remainder of this chapter, from the twelfth verse, we fully believe to be unfulfilled prophecy. The “wonders” and “miracles,” which are to deceive “them that dwell on the earth,” mentioned in the prophecy of the two-horned beast, are mainly in the future, yet they are evidently beginning to appear in the wonders of the present day, such as Psychology, Biology, etc. and what is commonly called “*mysterious rappings*.” Already men talk of accounting for all the miracles of our Diving Lard by the wonders of the present day; and thus they are doing away the power of God, and preparing the way for Satan’s last deception.

The deliverance of Israel from Egyptian bondage was certainly typical of the final and

glorious deliverance of the saints. Then the sorcerers and magicians of Egypt were permitted, by the power of Satan, to deceive Pharaoh and the Egyptians by their enchantments. So in the saint’s last struggle with the beast and his image, just before their final triumph, we may expect to see manifested all the spiritual deceptions, followed by the wrath of the dragon, that have existed for six thousand years.

But God will not leave his people to perish. He has ever imparted His power, and has wrought deliverances for His people, according to their necessities. Aaron’s rod swallowed up those of the magicians. When darkness was spread over the land of Egypt for three days, so that the Egyptians could not see one another, neither rise out of their places, “all the children of Israel had *light in their dwellings*.” And when Israel stood in dismay before the Red Sea, being pursued by the Egyptians, said Moses, “fear ye not, stand still, and see the salvation of the Lord,” and the sea went back by a strong east wind, and the people passed over on dry land.

Before us is a “time of trouble such as never was;” and as God reveals his power according to the necessities of his people, we may expect, in the last conflict with the beast and his image, such manifestations of the mercy and power of God as His people have never witnessed. The “*latter rain*” will come. The refreshing from the presence of the Lord, will enable the saints to triumph gloriously.

The “Advent Herald” of July 5, 1851, contains an article on “the three angels of Revelation 14,” by C. Stowe, who commences by quoting the following text: “Take up the stumbling block out of the way of my people.” But instead of removing the stumbling block over which Adventist have been stumbling in denying their own religious experience in the Advent movement, the writer labors hard to

“remove the bounds,” and “waymarks” to the kingdom of God so clearly marked out in the fourteenth chapter of Revelation. But as it is not our object at this time to remove the stumbling blocks that C. Stowe has thrown in the way of God’s people, we will notice but one remark as follows:

“Neither Protestantism nor Republicanism ever exercised all the power of the first beast; never caused the earth to worship the first beast; never were on friendly terms with him; and above all, never had power to cause that as many as would not worship the image of the beast, should be killed; nor ever mad any image that exercised, or possessed that power.”

Here we would say that to our knowledge the view that C. Stowe is opposing does not exist, therefore, in this case the writer really seems to be “as one that beateth the air,” for no one who holds that the lamb-like horns of the beast that was seen coming up out of the earth represents Republicanism and Protestantism, believes that the deception and oppression of the two-horned beast is in the past. We know that it is in the future, therefore we are looking for “the time of trouble, such as never was.”

The thirteenth chapter of Revelation and the first five verses of the fourteenth chapter present a connected chain of past, present and future events, down to the complete redemption of the 144,000, when they will stand on Mount Zion with the Lamb. Then the sixth verse of the fourteenth chapter introduces another chain of events. Those who live in the time of the fulfillment of much of these chapters can see that the division should be between the fifth and sixth verses of the fourteenth chapter. Let this point be carefully

examined, and the difficulty in many minds relative to the prophecy of the 144,000 being introduced at the beginning of the fourteenth chapter, just before the messages of the Advent angels, will be removed.

Different chains of important events, such as the trumpets, seals, churches and angels, beginning at a given point, and leading down the stream of time to a definite period of time, is the order of much of the book of Revelation. This may be seen in the thirteenth and fourteenth chapters. The thirteenth chapter introduces the beast with seven heads and ten horns, who had power to make war, and kill with the sword 1260 years to 1798, when he was lead into “captivity.” At this point of time, when the first beast was led into captivity, John saw “another beast *coming up* out of the *earth*” with two lamb-like horns. It had not then grown to its full strength, but was seen rising in a peaceful manner. No language can better describe the rise and growth of our own nation. This two-horned beast is yet to form an image to the Papal beast, according to the prophecy, and a decree is yet to be made that those who will not worship the “image of the beast” shall “be killed.” In view of this decree the Prophet has said:

“Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. Seek the Lord all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord’s anger.” Zephaniah 2:2, 3. Those who really seek meekness and righteousness will be hid in the day of wrath, and although a decree may go forth to kill them, yet not a hair of their heads shall perish. But the view does not stop here with the thirteenth chapter, and leave the saints in the “time of trouble such as never was,” under the oppression of the beast and his image. John

looks but a step further, and sees the saints in triumph and victory on Mount Zion with the Lamb, as recorded in the first five verses of the fourteenth chapter. Thus we see that the thirteenth, and the first five verses of the fourteenth chapter of Revelation are a connected chain, point out the tyrannical rule of the beast and image over the saints, also of the saints final triumph on Mount Zion with the Lamb, with palms of victory, singing the new song of victory over the beast and his image. Here the view closes with the fifth verse, and John in vision is taken back, and brought down through the events connected with the proclamation of the coming and kingdom of our Lord Jesus Christ, represented by angels following each other with a message. These angels we will notice in our next.

We hope that no one will be kept from writing on this subject, because we have undertaken it. We need “line upon line, precept upon precept.”

September 2, 1851
The Angels of Revelation 14
Part 2

Having, as we think, clearly shown, by way of introduction, that the thirteenth chapter of Revelation, and the first five verses of the fourteenth chapter are one connected chain of past, present and future events, beginning with the Papacy, and reaching into the future, to the complete redemption of the 144,000, when they shall stand on Mount Zion with the Lamb, we will now notice another chain of events, symbolized by a series of angels proclaiming messages. This chain begins with the sixth verse of the fourteenth chapter, where the former chain ends.

In this chapter six angels are introduced, five of them having sayings or cries. The

messages of the first three angels are directed to those living on the earth. And as literal angels are not sent to preach the gospel to the inhabitants of this world, we must conclude that these angels and their messages are symbols, representing three distinct messages of Bible truth to be proclaimed by God’s called and chosen servants. That John in vision saw literal angels in heaven, and heard their voices, is evident; but the fulfillment of the prophecy must certainly be on earth, where the messages were needed to bring out, and to perfect the church of Christ, preparatory to his second coming. The fact that the position of the Son of man upon the *great white cloud*, with his most kingly crown and sharp sickle, ready to reap the *harvest of the earth*, is the next link in this prophetic chain, is strong evidence that these three proclamations relate to the Second Advent, and that they immediately precede it.

These three angels are the same in character, though their messages differ, and each symbolize a distinct proclamation to be given by God’s servants in this mortal state, prior to the Second Advent.

These angels follow each other. It is expressly stated in reference to the second angel, “And there *followed* another angel, saying, Babylon is fallen, is fallen.” Also, of the third it is said, “And the third angel *followed them*.” The first angel delivers the burden of his message and then gives place to the second who follows. The second gives his important message, and gives place to the third, who finishes his work and retires from the field before the “Son of man” is seen on the great white cloud with his sickle, ready to reap the harvest of the earth.

All classes of Advent believers have been ready to admit that the first of these three angels symbolized the proclamation of the second coming of Christ and the judgment,

that has been given, especially in this country, and has called out a people who profess to be looking for Christ. As this view, which has been so universally adopted, is the only consistent view that can be taken of this subject, we feel in duty bound to adhere to it. But when the view of the first angel is taken, we are naturally led to look for two other distinct messages to be given to the people of God, in fulfillment of the saying of the second and third angels. Those who admit that the message of the first angels has been given, to be consistent, should not teach that it lasts to the coming of the Lord; for in so doing they give no place for the two that *follow*. To say that the second and third messages are to be given after Christ comes, is too gross an absurdity to be advanced by any one. Then, if the first message is to last unto the coming of Christ, two important links of this prophetic chain are taken out and laid aside.

To say that these three messages are to be given at the same time, is as absurd as to teach that the seven angels of Revelation all sound at once. "Order is heaven's first law." But what perfect confusion would be caused in the church of Christ, if the messages of these three angels, so unlike each other, should be proclaimed with loud voices at the same period of time!

We do not say that the "everlasting gospel" has ceased to have effect upon all, for some are now embracing the doctrine of the speedy coming of the Lord, who have not been identified with the Advent people in the past movements. But that the burden of the message of the first angels is in the past, let the facts in the case testify. We have only to compare the present state of the Advent cause with the past, say from 1840-1844, to see that the special flight and proclamation of the first angel is in the past. Neither do we say that the message of the second angel, setting forth the

fallen state of the various sects, with the call to leave them, cannot now be obeyed by those honest children of the Lord who find themselves bound by sectarian creeds. But when we compare the wonderful movement under the second angel in 1844, when the entire Advent body, with very few exceptions, came away from the several churches, with what has been done since that time in this respect, we shall not fail to see that the burden of the second angel is in the past, and that its place was prior to our great disappointment in 1844. The following from the "Voice of Truth Extra," of December 1844, relative to the first two angels of Revelation 14, expresses the faith of the Advent body at that time, with very few exceptions.

"We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Revelation 14:14-16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue and people; saying with a loud voice, fear God and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in 1843 or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world.

“The fall of Babylon, as described in verse 8, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches which constitute Babylon, together with her own often repeated lamentations, and acknowledgments, and the fact that God’s people have actually come out of her, prove beyond all contradiction that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God’s people have come out of her. She is now the ‘synagogue of Satan.’ Revelation 3:9. ‘The habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird.’ Revelation 18:2.”

Those who are giving the warning message of the third angel have followed down the simple chain of prophecy contained in the fourteenth chapter of Revelation. While the first message was being given, our eyes were holden that we did not see the second, and so in relation to the third, while the second was being given. Now we see the third message as clearly as we saw the former ones. In fact, we are able to define our position with much more clearness than ever before, for this reason, we can now see the several links of the prophetic chain contained in this chapter.

To avoid the natural and reasonable conclusion that the third message is to be given, and that we are now entering the time of the angel’s loud voice, efforts are being made to show that the Advent people have been entirely mistaken in their application of the first and second angels of this prophetic chain.

Henry Jones, in an article in the “Advent Harbinger,” labored to show that the three

angels of Revelation 14:6-12, would be heard after Christ was seen coming in the clouds of heaven. We are of the opinion that he will have to enjoy this view alone, or nearly so, for certainly but few, if any, can be found who will adopt a view so absurd. Really, we should think it would be too late to dispatch three angels, with each a different message, “to preach unto them that dwell on the earth,” after Christ is seen coming in the clouds of heaven.

On the other hand, C. Stowe, in an article published in the “Advent Herald,” labors hard to remove the bounds, and carry the messages of the three angels back to the 12th, 14th, and 16th centuries, to the days of Waldo, Wycliffe, and Luther. But as the history produced does not at all fit the prophecy, we think the view nearly as absurd as that which places the three messages after Christ is seen coming.

We will here give extracts from a “Tract on Prophecy” published by J.V. Himes, entitled, “Our Specific Work.”

“The proclamation of an everlasting gospel, ‘The hour of his judgment is come,’ is the leading advent proclamation.

“The facts summed up, are these. John, looking into the distant future—gazing upon the theatre of the final conflict, sees a messenger—a minister of an everlasting gospel, fly through mid-heaven, with a special, elevated, joyous, public proclamation, requiring haste and extraordinary energy in its delivery. The proclamation contains a fact, and a command founded upon that fact. 1. *The Fact* – ‘*The hour of his judgment is come.*’ 2. *The Command* – ‘*Fear God*’ etc. These are the elements of this special commission. The work of this symbol

agent is thus clearly defined—no terms more specific.

“Does this messenger symbolize a class of teachers? Such has been the general understanding of expositors. Mr. Wesley and Dr. Benson so interpret the passage. On this point there is great unanimity. It is plain from the fact that it is said to preach. That class of people is modern. Mr. Wesley and Dr. Benson make this messenger symbolize the Protestant reformers in the days of Luther. With their views agree a mass of expositors. This commission, however, cannot be Luther’s.

“That body must exist somewhere, and, in its character and in the nature of its work, it must agree with the symbol messenger. They must agree as face to face in a mirror. Can such a body be found? The proclamation above stated has been heard. The world can bear testimony to this. The cry, ‘The hour of his judgment come,’ sounded through all Christendom. The multitudes heard, and scoffed, or trembled. By what body of believers as this proclamation made? Not by those who taught that the judgment was a *thousand years* in the *future*! No church which holds to the doctrine of a spiritual reign can be that body, as the elements of their proclamation contradict those elements above stated. Such a body now existing can be found alone among those who constitute the Advent believers in Europe and America.”

December 9, 1851

The Angels of Revelation¹⁴

Part 3

When we commenced this very important subject in numbers 2 and 3 or the present volume of the “Review and Herald,” it was our design to publish an article in each paper. But being from home much of the time, and other subjects of importance calling our attention, we have not been able to write them.

In our first article we showed that the thirteenth chapter of Revelation, and the first five verses of the fourteenth, were one prophetic chain of the past and present, and reaching into the future to the complete redemption of the 144,000. Also, that the sixth verse of the fourteenth chapter commences another prophetic chain, relative to the Second Advent, and the duties of God’s people in view of the great event.

In our second article we pointed out the facts, that the angels of Revelation¹⁴, must be symbols, that the first three were symbols of three distinct messages to be given to God’s people in this mortal state, that they “*followed*” each other, and that these angels especially the first, applied to advent history, had been the opinion of the Advent body.

We now wish to call attention to the messages of the first three angels.

First Angel: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.” Revelation 14:6, 7.

This proclamation not only relates to the judgment, but also to the hour, period, or time of the judgment. It fitly applies to the

proclamation of the judgment at hand, that has been given to the present generation, and it cannot possibly apply to any other period of the Church.

We say that this angel's message cannot be properly applied to the preaching of the apostles, because they did not preach that the period of the judgment *had come*. Paul reasoned before Felix of "righteousness, temperance, and JUDGEMENT TO COME." Acts 24:25. He declared to the Athenians that God "now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world." Acts 27:30, 31.

That the Thessalonians had received the idea that the period of the coming of Christ and the judgment had come, or was at hand, is evident. But Paul corrected this error, as will be seen from the following which we copy from his second epistle to them.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." 2 Thessalonians 2:1-4.

Paul here declares to the Thessalonians that the day of Christ was not at hand, and warns them against being deceived in this matter. He also shows that the period of the judgment was to be after the apostasy, and the 1260 years of triumph and blasphemy of the "man of sin," or the Papacy. It is clear, therefore, that the

apostles did not give the proclamation, "the hour of his judgment is come."

Again, this first message is based on prophecies (the prophecy of Daniel in particular) which were to be "*closed up and sealed*" (Daniel 12:4, 9) till the time of the end, which has been clearly proved by Second Advent writers to be since about 1798. How perfectly absurd then to suppose that the message, relating to the period of the judgment, should be given while the prophecies on which it is based, which show the relative distance of the judgment, are "closed up and sealed," so that they could not be understood. This fixes the message to the present generation.

And again, Christ has given signs of his coming, and of the judgment, in Matthew 24; Luke 21; and Mark 13; also Revelation 6. The object of these signs, in connection with the prophecies of Daniel and John unsealed, was, as stated by Christ, that his people might "know" that his coming was "nigh, even at the doors." This generation alone being able to "know" this, could give the judgment hour message, which no other generation could do. Therefore we are bound by the facts in the case, to apply this angel's proclamation to the advent movement witnessed in our day.

The "Advent Herald" of November 22, 1851, speaking of the advent cause, says:

"It is the cause of God, and is a work that must be done in these last days," (Revelation 14:6, 7) ... We believe it to be the will of God that this class should maintain this position, for on it devolves the duty of giving to the church and world the final message "the hour of his judgment is come."

We cannot agree with the "Herald" that the first of the three, is the "final message." It

cannot be the last, because two distinct messages follow it, prior to the Son of man taking his place on the “white cloud.” But that it applies to the past proclamation of the Advent, we fully believe.

But some who profess to be looking every day for Christ’s coming, and say, “he may come today, or at any time,” object to the view, that the first angel is fulfilled in the past, for they think the “everlasting gospel” of the coming kingdom has not yet been preached sufficiently extensive to fulfill the prophecy of Revelation 14:6, 7. But if the prophecy is not fulfilled, then certainly they should not expect the Advent now. Those looking for the world’s conversion, cannot expect Christ’s coming now; neither should those who are looking for a much wider spread of the first angel’s message profess to be looking for the Second Advent, until that work shall first be accomplished.

But when we look to the past mighty movement relative to the coming and kingdom of Christ, we see the prophecy fulfilled, the great work accomplished. Advent Lecturers and Editors have testified that Revelation 14:6, 7, was fulfilled. The “Voice of Truth” for December 1844, says:

“No case can be more clearly demonstrated with facts that that this message has been borne to every nation and tongue under heaven, within a few past years in the preaching of the coming of Christ in 1843 or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world.”

Our advent brethren well know that from about the year 1840 to 1844, the judgment hour message was given with astonishing

success and power, and that the public mind was moved by it. They also know that the message has ceased to arrest the public mind, that the world and church have fallen asleep to the subject, and that those who profess to be giving this message now, have lost the energy and power they once had. With these facts before us we have no reason to expect that the first angel’s message will again arrest the public mind. And those who are looking for a much more extensive proclamation of this message than the past movement, may as well look for the conversion of the world.

Second Angel: “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she mad all nations drink of the wine of the wrath of her fornication.

This angel did not go on his mission and deliver his message in company with the first, but “followed,” after the first angel had delivered the burden of his message. The first message was to the churches; but soon their papers refused to publish it, and the doors of their houses of worship were closed against it. They rejected the good news of the coming kingdom, and Jesus and the Spirit of truth departed from them, as their present state plainly shows. The few living souls in all these churches, who had received the advent message, and who loved to talk of the Advent and the Restitution, were not allowed to speak freely of their faith and hope. Their testimony being crushed, the way was fully prepared for the second message, “Babylon is fallen,” etc. This message we heard, our voices proclaimed it, and we saw its effect when the oppressed children of God burst the bands that bound them to the various sects.

We are happy to spread before our readers in this number, the lengthy article on this subject, from the “Voice of Truth” of

1844. Oh, how lamentable, that that sweet voice of *truth*, so distinctly and joyfully heard in 1844, should ever die away, and error's discordant notes be heard in its stead.

We would also call attention to the "Review of O.R.L. Crozier on Revelation 14:1-13," by Brother J.N. Andrews, especially his remarks on Babylon and its fall. As this number contains much on this subject, we shall add but a few remarks.

The fall of Babylon is evidently a moral fall, and not its final destruction. This may be seen from Revelation 17:2, where it is stated that Babylon is fallen as is become the hold of every foul spirit, etc. It must exist after its fall in order to be a hold of foul spirits after that fall. In its fall and becoming a hold of foul spirits is clearly seen a moral change.

If the term Babylon is applied to the Catholic church, then we inquire, when did that church meet with such a moral change? When did she morally fall? The fact that she was always corrupt forbids such an application.

God's people, who heard the first angel's message, and came out under the message of the second, were, prior to their coming out, in Babylon. Were they in the Catholic Church? And did they come out of that church? Certainly not. But we know that many thousands did come out of the Protestant sects. As the Catholic church has not morally fallen, being always about as low as it possibly could be, and as God's people were not there, we say that it cannot be the Babylon mentioned by the second angel.

It said that the city of Rome is Babylon, and that her fall is the burning of that literal city. But can the city of Rome be a hold of foul spirits after it is burnt? And will God's people be called out of Rome, after it is consumed by fire? They are called out of Babylon to escape her threatened plagues, Revelation 18:4. But will they flee out of

Rome after it is burnt to escape plagues of which her being burnt is the last? "Her plagues shall come in one day, death, and mourning, and famine: and she shall be utterly burned with fire," Revelation 18:8.

Babylon, signifies "mixture or confusion," which well applies to the many sects, holding a great variety of sentiments. But Christ designed that his church should be *one*. We do not say that the sects became Babylon *by* falling. They, while in their divided and sub-divided state, and united with the world, were always Babylon. God permitted his people to remain there, until the first angel's message was rejected, then he called them out.

That the nominal churches have fallen, let their own admissions, and the facts relative to their present condition bear testimony. When their state is compared with what it was ten years since, their fall is clearly seen.

We think the "foul spirits" that Babylon was to become a "hold" of, after her fall, refer to the spiritual wonders of the present day, such as Mesmerism, Biology, Psychology, and the "Mysterious Rapping's." And we think it is evident that just before the plagues are poured out, the voice from heaven, "Come out of her my people," will be heard as never before. This point we may notice in a separate article. In our next we design to examine the message of the third angel.

*Part four, the conclusion, of
The Angel's of Revelation 14
will be in our upcoming newsletter.*

Our next article is found in:

Signs of the Times
Volume 1, Number 23
March 1, 1841

The Right Use of Prophecy and the Duty of Attending to It

Mr. Editor,

There is a work in my possession which I have been exceedingly anxious to see reprinted. For depth of scriptural research—Christian courtesy, united with Christian fidelity, and a deference to God's word, this author stands, in my opinion, second to none whose writings it has been my privilege to peruse. With your permission, I propose to transcribe portions of his first lecture, to give your readers and idea of the work, should it (as I trust it will) be reprinted in this country. The work bears the following title: "Lectures on the Second Advent," by the Reverend W. Burgh. Yours Truly, A Bible Reader

"We have also 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 day-star arise in your hearts." 2 Peter 1:19.

In proposing to direct attention to the second advent of the Lord Jesus Christ, and attendant events, I would not conceal that I approach the subject with feelings of deep responsibility, and much anxiety; responsibility, such I trust as should ever attach to the treating of any subject believed to be revealed in the "Word of God," and anxiety, much and painful anxiety, from the too certain anticipation of the way in which the attempt will be received. For, on the one hand, it is not to be expected that the uninterested in divine truth—those who are unhappily indifferent to religion—will regard this subject (though of immense concern to such) with more attention than they give to other religious subjects; nay, rather it is but too certain that they will agree in denouncing this as outdoing all others in extravagance and enthusiasm. While, on the other hand, the truly Christian—those on whose approbation and encouragement the advocates of truths, to the world unwelcome, might, we would suppose, at all times calculate—have, in this instance, for the most part, joined in the same opinion and verdict, and preferred a charge, which, from the lips of a Christian, is far more to be considered than the scorn and opposition of all the world combined—have agreed to characterize the present enquiry as speculative, and worse that unprofitable! These feelings, and the consciousness of these circumstances, have suggested the ex-

pediency of making some observations on "the use of prophecy, and duty of attending to it," though, at the same time, I must confess that I feel that they ought not be necessary: for is prophecy, or not, part of the *Word of God*? And is "all scripture profitable?" If so, where can be the question as to the use of prophecy? Where the doubt as to the *duty* of giving earnest heed to it? A use, I am aware, there is indeed admitted to be; but one which, instead of warranting investigation of this portion of inspired scriptures, is made the very ground of opposing it—a use which, I must say renders it useless for the purpose for which it was delivered, namely: "That prophecy was designed of God, only to furnish, by its fulfillment, *evidence* of the truth of the scriptures and of the Christian religion; or, in other words, is useful only when looked back on as fulfilled." Whence it is inferred not only that it is useless to look at it prospectively, but that (as might in that case be expected) it cannot *as prophecy* and in prospect be understood. I, however, venture to maintain that *it is useful*, and *therefore intelligible as prophecy*, not as history; and more—that being given and designed as such, for certain uses, *the neglect of it is dangerous*. And first, I would say that prophecy is designed, and therefore profitable for *warning*—warning of evil coming and existing, and for preservation from its influence. It proceeds on the fact of the co-existence of the systems of Christianity and anti-Christianity in the world; the latter, supported in its hostility to the former by all the wiles, devices and power of satan, the history of which is given in epitome in the first promise of redemption: "I will put enmity between thee and the woman, and between they seed and her seed; it shall bruise they head, and thou shalt bruise his heel" Genesis 3:15. In other words, it is here disclosed to us that satan, who, by the fall of man, has gained, for a while, the dread but fatal pre-eminence of "Prince of the power of the air," "prince and god of this world;" and of whose devices, surely, we cannot be ignorant, instigated by an unrelenting and deadly hate to the Lord and to his Christ, was, from that hour, to be engaged in a systematic plan of opposition to the Redeemer, and to his redeemed; and will any one, in view of such circumstances and situation in which the believer, individually, and the church collectively, is placed, will any one say that warning is unnecessary! But its necessity is admitted: then I say *warning is*

prophecy—yea, all warning, in its very nature, is the very meaning of the word. It is God graciously vouchsafing to make His foreknowledge available to His church, by apprising us of evil coming, whether in the way of trial or of judgment, for both which purposed He mostly serves himself of the enemy and wicked. It is *so available only as prophecy—unfulfilled prophecy*, and to deny the utility of this is to refuse caution, to refuse to be warned, and deliberately to choose that the evil day should come upon us unawares.

But, says not the scripture also, that this is the use of prophecy? Or is it not every instance of a prophecy given an instance of this use, an illustration of the danger of neglecting, or the benefit of giving heed to its warning voice?

Take the first that presents itself; look then to Noah and the Antediluvian World. Was there no prophecy of the judgment which then came upon the earth; or did not God say, before he came to the awful determination of “no longer striving,” and conflicting with man and his rebellion, that “his days should be yet an hundred and twenty years,” and earlier than this, did not Enoch, in proximate reference to this great typical day of judgment, predict the Lord’s coming to execute “vengeance upon the ungodly?” (Jude.) And what was the use of prophecy? “By faith,” says the apostle, Hebrews 11:7, “Noah being *warned of God* of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith.”

Again, when the Lord would destroy Sodom and Gomorrah, was there no prophecy? First, as a mark of special favor and high consideration, the counsel is disclosed to the servant of God. “And the Lord said, shall I hide from Abraham that thing which I do; for I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment,” Genesis 18:17. And—O blessed and sanctified use of prophecy! “The men turned their faces from thence and went toward Sodom, but Abraham *stood yet before the Lord*, and Abraham *drew near and said* wilt thou also destroy the righteous with the wicked?” Nor is this all. While one apart from the devoted city, and unknown to its unhappy people, was thus turning the prophecy to account, and interceding for the, the pur-

pose is next revealed to another of the servants of God, the only one found within its walls, who “dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;” and what use does he make of the prophetic notice? Warned himself, he seeks to warn others. He addresses himself to those whom he had any hope of influencing. “And Lot went out and spake to his sons in law, which married his daughters, and said, up, get ye out of this place, for the *Lord will destroy this city*. But he seemed as one that mocked unto his sons in law.”

Look now to the next scene of judgment. Look to Egypt. By how many signs and predictions was Pharaoh warned of the overthrow that awaited him; and O, what an example is the neglect of prophecy! And Israel! The nation of prophets! Cradled and nurtured in prophecy! What lesson have they left on record! We are told—often do we hear it said, that this people are “witnesses.” Witnesses to the truth of God—witnesses to the truth and inspiration of the scriptures. Yea, witnesses to the truth of *prophecies* which predicted their ruin and destruction, now that they are fulfilled, and that we can look back on them. But how is it that we will shut our eyes to the lesson which it more behooves us to learn, and refuse the evidence of that of which they are indeed witnesses? Hear; then, nations of Christendom! Hear it apostate churches and people of the Gentiles! Hear it while there is time—while yet your judgment is deferred; read with profit the sentence of Israel’s rejection, and understand the history of Jerusalem’s ruin. Israel is the witness. Jerusalem is the monument of the *danger of neglecting unfulfilled prophecy*,—yea, *yet unfulfilled, and yet instructive prophecy*. Say this only, or saith it not also one who could not be mistaken; who knew well and felt for the cause of Israel’s rejection: “And he beheld the city and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong to they peace! But NOW THEY ARE HID FROM THINE EYES. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; BECAUSE THOU KNEWEST NOT THE TIME OF THY VISITATION.” Luke 19:41-44.