

Future NEWS

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HITHERTO HATH THE LORD HELPED US

“O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Psalms 105:1, 2.

“The dealings of God with His people should be often repeated. How frequently were the waymarks set up by the Lord in His dealings with ancient Israel! Lest they should forget the history of the past, He commanded Moses to frame these events into song, that parents might teach them to their children. They were to gather up memorials and to lay them up in sight. Special pains were taken to preserve them, that when the children should inquire concerning these things, the whole story might be repeated. Thus the providential dealings and the marked goodness and mercy of God in His care and deliverance of His people were kept in mind. We are exhorted to ‘call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions’ (Hebrews 10:32). For His people in this generation the Lord has wrought as a wonder-working God. We need often to recount God’s goodness and to praise Him for His wonderful works.

“Let us not cast away our confidence, but have firm assurance, firmer than ever before. ‘Hitherto hath the Lord helped us,’ and He will help us to the end (1 Samuel 7:12). Let us look to the monumental pillars, reminders of what the Lord has done to comfort us and to save us from the hand of the destroyer. Let us keep fresh in our memory all the tender mercies that God has shown us—the tears He has wiped away, the pains He has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed—thus strengthening ourselves for all that is before us through the remainder of our pilgrimage.

“We cannot but look forward to new perplexities in the coming conflict, but we may look on what is past as well as on what is to come, and say, ‘Hitherto hath the Lord helped us.’ ‘As thy days, so shall thy strength be’ (Deuteronomy 33:25). The trial will not exceed the strength that shall be given us to bear it. Then let us take up our work just where we find it, believing that whatever may come, strength proportionate to the trial will be given.” *Conflict and Courage*, 364.

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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

Greetings. Here at *Future for America*, we are preparing for a long series of meetings. A month ago we held meetings in London. We went there to share some of the new insight on the 2,520 time prophecy of Leviticus 26. We had invited friends from the Continent and we had several countries represented in the weekend meetings. From a human perspective there appeared to be a great blessing. Since then we have been holding Friday and Saturday afternoon meetings in a local Spanish church, while speaking occasionally in our local church. Last weekend we traveled to speak in Philadelphia. This was our first trip to Pennsylvania. The church family there appeared to be very impacted by the information we shared, and we are praying the Lord will convict these brothers and sisters to further pursue the prophetic light that the Lion of the tribe of Judah is now unfolding to His people.

The beginning of July we have a weeklong meeting in an area north of London. This will be our first trip to that part of Great Britain. From there we speak at a camp meeting in Holland, then a camp meeting in Germany, then a camp meeting in Switzerland, then some meetings in Austria followed by a week-long prophecy school in France. The Lord appears to be opening doors to the message at this point in time. The Spanish church where we have been holding the weekend meeting had forbid us to speak about a year ago, but we are now there with no current resistance. Although there is always some type of resistance it seems.

When we return from Europe we have two weekend meetings with two Latin congregations in California, then we travel to Canada for weekend meetings, then a weekend meeting in southern California, followed by a week-long meeting in another southern California church, followed by a week-long

prophecy school in northern California in December. All these meetings are currently confirmed, and there are others that are still in the process of choosing dates. The traveling is difficult for many reasons, and one component of the difficulty is trying to keep up with things that must be accomplished at home, when you are not at home. We earnestly solicit your prayers, and thank you for the ongoing financial support that you have provided that allows us to share the message which we believe is present truth.

Before we held the last meeting in London we had a trip to four locations. First we went near Boise, Idaho, then Tacoma, Washington, and finally Blythe and Colton, California. We had purposely employed an old friend of ours to attend the Idaho and Blythe meetings in order to record the presentations on the 1843 chart, and the 2,520 time prophecy.

Idaho and Blythe are two parts of the same presentation. In Idaho we attempted to emphasize the repetition of the Millerite history in this day and age, and then dealt with some of the truths established by the Millerites. In Blythe we continued to look at some of those truths, and then went into a presentation of the 1843 chart which Sister White says, "was directed by the hand of the Lord", and that "it should not be altered", even though there "were some mistakes in the figures". You can read this passage in *Early Writings* page 74. Our premise was that if the Millerite history is repeated, and if the 1843 chart was one component of the Millerite history, then could we expect to recognize some light in the 1843 chart here again at the end of time? So far, whether in Tacoma, Blythe, Colton, London or here in Hot Springs the brethren who have considered these presentations have been just as overwhelmed with the significance of the 1843 chart and the 2,520 year time prophecy as we have been. We are hoping that you will order both the

Idaho and Blythe series so you also can consider this information. Both series are now ready for distribution.

The Boise meetings are a study of the repeats associated with the Millerite time movement. The Blythe meetings are a study connecting the 1843 chart to present day truth. Each of these studies are valuable in and of themselves but are best when put together. They have been copied to a DVD format and we will be copying them to audio and video formats in the near future. Each DVD has the notes included on the DVD for ease of copying and studying. If you are interested in receiving notes separately from the DVD please let us know. We will keep you informed when audio and video formats are available, until then we are offering:

**Boise, Idaho DVD's
\$50.00**

**Blythe, California DVD's
\$50.00**

Readers' Response

This is an email received after some meetings in Tacoma.

Hi Jeff. Hey just a couple of questions. Some in the group did some research on the 2,520 and could not find out how you came up with the meaning from "mene mene tickel upharsin" (not sure of the spelling) but I think you get the question. They checked out the Hebrew and it didn't add up.

One of the individuals asked where the quote is about when you said something to the effect of "we are straying from the old paths due to not following the pioneer understanding of prophecy." Our pastor found out about the meetings, and

is questioning you and the material. I was called into his office and had a talk for a couple of hours. He is going to do some investigation of you. He has this huge stumbling block about the tithe. He asked if you accept it and I told him you did.

Do you have RG's email that I can send him or any other references in the conference. Since I'm an Elder he holds me somewhat responsible. Which I don't mind. I knew he would probably find out. I just have to give him some evidence. God Bless in your meetings. BH-WA

Dear Brother BH:

Run "mene tekel upharsin" on an internet search and you will find more evidence of the numerical value of 2,520 than you will have time to search out. None of the web information appears to have an Adventist approach, but this does not deny, but supports our contentions. For it is the opposers of Adventism, who acknowledge and confirm the numerical value. We simply apply it correctly.

There are a multitude of places to confirm the importance and relevance of the foundations established by the pioneers. I would recommend Jeremiah 6:16. Type this verse on the EGW CD Rom and start there. Here is one example:

"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. "Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

“Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. ‘Other foundation can no man lay than that is laid.’ [1 COR. 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Gospel Workers*, 306–307.

You may have not been in either of two different conversations during the weekend where I stated to someone that, “this message always causes a shaking”, but it always does.

When you ask about RG’s email, I am not sure what email you are referring to. I have had letters of references in the past, but in the recent past I have not spent much time keeping those updated, as I have found that those who have written the letters are putting themselves in jeopardy with unsanctified men who appear to be more concerned about control, than the truth. There was a conference president that suffered greatly for understanding what Jeff Pippenger understood.

There are men in so-called reputable positions that support the basic message that we share, but why would I want to put them into positions of attack, in order to respond to men who have taken no time to develop a logical argument against the message we share. I must be wise as a serpent and harmless as a dove, and I choose to protect those who are jealous for the truth, rather than bow to those who are jealous for control and power.

DM should have already understood our relationship to the leadership that seeks to control for this struggle has been a subject in

our newsletters for several years. I understood that you haven’t kept up with all the themes we have dealt with in our tapes and newsletters, and that is fine, but DM should have forewarned you that there is always a possibility that the conference men will feel threatened and retaliate against meetings where we share.

The argument concerning the 2,520 does not go away even if the “mene mene tekellipharsin” were incorrect. The Millerites based their understanding on Leviticus 26 and Daniel 4, without mentioning Daniel 5. If someone wishes to argue against it, they must also argue against the Millerite position as illustrated on the 1843 chart, that Sister White says was “directed by the hand of the Lord”. So in that case they are not arguing against me, or the Millerites, but God. Someone that is so void of discernment that they argue against God will be very difficult to reason with, so I would suggest that you keep your head low and keep moving forward. Have you investigated the material yourself? Does the Millerite history repeat? If it does, then there will be a purification process that takes place within Adventism, and the process of purification will be directly related to the message of the hour. That is what happened in the Millerite history.

If the Millerite history is repeated, did the 1843 chart have any part to play in that history? If it did, then can we expect some connection to that chart to be associated with the history that repeats the Millerite time period?

The 2,520 against the northern kingdom emphasizes the scattering. The 2,520 against the southern kingdom emphasizes the gathering.

The 2,520 against the northern kingdom identifies the trampling down brought about by the two desolating powers of paganism and

papalism. The 2,520 against the southern kingdom emphasizes the broken and re-established covenant.

The 2,520 against the northern kingdom ends in 1798 and emphasizes the scattering and the two-fold desolations that ended in 1798. The 2,520 against the southern kingdom emphasizes the gathering and the breaking and re-establishment of the covenant in 1844.

From 1798 until 1844, you have a period of time where Christ is stretching His hand to gather His people a second time. Look at *Early Writings*, 74, where Sister White endorses the 1843 chart and you will see more than anything else she is emphasizing the scattering and gathering. This is not an accident, and it is not an accident that the 2,520 is on the 1843 chart. Now consider this:

From the end of the first 2,520 in 1798 until the second 2,520 concluded in 1844—there is 46 years. The issue that the Jews used to crucify Christ was that He claimed to be able to raise up the temple of His body in three days. The Jews twisted His words to state that He taught that He would destroy the temple. This is the subject that the Jews used to crucify Christ.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take

these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. John 2:13-22.

Notice in John 2 that this discussion takes place immediately after the first time Christ cleansed the temple, which Sister White clearly associates with the second angel's message and the midnight cry from 1842 until 1844. She also teaches that the fourth angel's message parallels the second temple cleansing of Christ. She draws this two-fold cleansing parallel at least five different times. Here is one:

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are

made to the churches. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 118.

In John 2 the argument immediately after Christ cleansed the temple the first time was about Christ raising up the temple, (His body). In 1844 Christ raised up the temple again figuratively. This is illustrated many places. Malachi teaches that on October 22, 1844 Christ came suddenly to His temple. In Revelation 10 and 11 John is told immediately after the disappointment that he is to measure the temple. So what is my point?

The two fulfillments of the 2,520 emphasize first the scattering and the gathering; and second the broken covenant and the re-established covenant—the raising up of the spiritual temple. In John 2, the argument that the Jews use against Christ claiming to raise up the temple in three days, is that it took 46, not 45 or 47, but 46 years to build the temple after they came out of Babylon to rebuild Jerusalem. It took 46 years between the first 2,520 and the second to reach 1844 when the spiritual temple was once again raised up, and there is no way that this is simply a coincidence.

There are several points connected to this truth, but one you should ponder. The 46 years or three days argument in John 2 is prefiguring our day. More specifically it is highly probable that the 2,520 is this prophetic issue that the modern Pharisees will use to rally around, in order to oppose the prophetic

message. It is worth establishing in your own heart whether these prophetic truths are valid or not before you become a defender, or an opponent of these things. We will continue to pray for you and the group you are with. God bless. Jeff

Jeff,

In the April 2006 *Future News*, you referred to the "first disappointment in March of 1844" (page 23) yet we know the Millerites were predicting—and expecting—Christ's return in 1843, also (not sure which month). When Christ did not come in 1843, would that not have been the "first disappointment," followed by a second one in March 1844, and then ultimately by the Great Disappointment? And if that is the case, were there not 2 tarrying times? Were there not 2 times when Christ revealed additional truth so the message could proceed? (Missing year in 1843 calculation; Artaxerxes decree in fall, not spring) I cannot figure this out; please explain.

And where might one find the 3 final tests of Adventism identified as final tests (so it's not just "my" words to others).

- 1: acceptance or rejection of SOP
- 2: acceptance or rejection of church-state alliance (ecumenical movement, tolerance, silence and inaction in face of danger, etc.)
- 3: Sunday law

Thanks for taking time for one more question. I pray often that those of you who discern and share understanding of present truth be prospered, protected, and strengthened. God bless you.

Greetings, I have been overseas, and now will attempt to answer a few emails. 1843 was the year that the Millerites predicted that Daniel 8:14 was to be fulfilled. On the 1843 chart we see their reasoning in figure. The reality of their understanding though was that there is two Jewish reckonings of time. Miller chose the Karaite reckoning of time. (I am not sure on the spelling of Karaite). But in any case the Millerites predicted 1843, but they believed that 1843 began on March 21 and continued until March 21, 1844. In reality

the Millerites held out hope that the Lord would return until March 22, 1844, though we correctly identify that they had predicted 1843. 1843 for the Millerites ended March 21, 1844, and on the next day the first disappointment arrived.

Concerning the three tests, we must remember that there is only one group of people that will understand end-time Bible prophecy. The wise will understand, but the foolish or wicked will not. I say this because there is no specific inspired statement that pinpoints the three tests as you asked. The three tests are very easy to see, if we are willing, but they will only be recognized by those who are willing to allow prophetic guidance to identify the tests. A good starting point for this understanding is a study we do called *The Prophetic Pattern*. To identify this truth is beyond the scope of an email, so I hope this helps. Jeff

The present time of peace and prosperity isn't going to last much longer.

“The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the superficial class, whose influence has steadily retarded the progress of the work, will renounce the faith.” *Testimonies*, volume 5, 463.

We all know Dick Lamm as the former Governor of Colorado. In that context his thoughts are particularly poignant. Last week there was an immigration-overpopulation conference in Washington, DC, filled to capacity by many of American's finest minds and leaders. A brilliant college professor named Victor Hansen Davis talked about his

latest book, “Mexifornia,” explaining how immigration - both legal and illegal—was destroying the entire state of California. He said it would march across the country until it destroyed all vestiges of The American Dream.

Moments later, former Colorado Governor Richard D. Lamm stood up and gave a stunning speech on how to destroy America. The audience sat spellbound as he described eight methods for the destruction of the United States. He said, “If you believe that America is too smug, too self-satisfied, too rich, then let's destroy America. It is not that hard to do. No nation in history has survived the ravages of time. Arnold Toynbee observed that all great civilizations rise and fall and that ‘An autopsy of history would show that all great nations commit suicide.’”

“Here is how they do it,” Lamm said: “First to destroy America, Turn America into a bilingual or multi-lingual and bicultural country. History shows that no nation can survive the tension, conflict, and antagonism of two or more competing languages and cultures. It is a blessing for an individual to be bilingual; however, it is a curse for a society to be bilingual. The historical scholar Seymour Lipset put it this way: ‘The histories of bilingual and bi-cultural societies that do not assimilate are histories of turmoil, tension, and tragedy. Canada, Belgium, Malaysia, Lebanon all face crises of national existence in which minorities press for autonomy, if not independence. Pakistan and Cyprus have divided. Nigeria suppressed an ethnic rebellion. France faces difficulties with Basques, Bretons, and Corsicans.’”

Lamm went on: Second, to destroy America, “Invent ‘multiculturalism’ and encourage immigrants to maintain their culture. I would make it an article of belief that all cultures are equal. That there are no cultural differences. I would make it an article

of faith that the Black and Hispanic dropout rates are due to prejudice and discrimination by the majority. Every other explanation is out of bounds.

Third, “We could make the United States a ‘Hispanic Quebec’ without much effort. The key is to celebrate diversity rather than unity. As Benjamin Schwarz said in the *Atlantic Monthly* recently: ‘The apparent success of our own multiethnic and multicultural experiment might have been achieved! Not by tolerance but by hegemony. Without the dominance that once dictated ethnocentrically and what it meant to be an American, we are left with only tolerance and pluralism to hold us together.’”

Lamm said, “I would encourage all immigrants to keep their own language and culture. I would replace the melting pot metaphor with the salad bowl metaphor. It is important to ensure that we have various cultural subgroups living in America reinforcing their differences rather than as Americans, emphasizing their similarities.”

“Fourth, I would make our fastest growing demographic group the least educated. I would add a second underclass, unassimilated, undereducated, and antagonistic to our population. I would have this second underclass have a 50% dropout rate from high school.”

“My fifth point for destroying America would be to get big foundations and business to give these efforts lots of money. I would invest in ethnic identity, and I would establish the cult of ‘Victimology.’ I would get all minorities to think their lack of success was the fault of the majority. I would start a grievance industry blaming all minority failure on the majority population.”

“My sixth plan for America’s downfall would include dual citizenship and promote divided loyalties. I would celebrate diversity

over unity. I would stress differences rather than similarities. Diverse people worldwide are mostly engaged in hating each other - that is, when they are not killing each other. A diverse, peaceful, or stable society is against most historical precedent. People undervalue the unity! Unity is what it takes to keep a nation together. Look at the ancient Greeks. The Greeks believed that they belonged to the same race; they possessed a common language and literature; and they worshiped the same gods. All Greece took part in the Olympic Games. A common enemy Persia threatened their liberty. Yet all these bonds were not strong enough to overcome two factors: local patriotism and geographical conditions that nurtured political divisions. Greece fell. ‘E. Pluribus Unum’ From many, one. In that historical reality, if we put the emphasis on the ‘pluribus’ instead of the ‘Unum,’ we can balkanize America as surely as Kosovo.

“Next to last, I would place all subjects off limits—make it taboo to talk about anything against the cult of ‘diversity.’ I would find a word similar to ‘heretic’ in the 16th century—that stopped discussion and paralyzed thinking. Words like ‘racist’ or ‘xenophobes’ halt discussion and debate.

“Having made America a bilingual/bicultural country, having established multiculturalism, having the large foundations fund the doctrine of ‘Victimology,’ I would next make it impossible to enforce our immigration laws. I would develop a mantra: That because immigration has been good for America, it must always be good. I would make every individual immigrant symmetric and ignore the cumulative impact of millions of them.”

In the last minute of his speech, Governor Lamm wiped his brow. Profound silence followed. Finally he said, “Lastly, I would censor Victor Hanson Davis’s book ‘Mexifornia’. His book is dangerous. It

exposes the plan to destroy America. If you feel America deserves to be destroyed, don't read that book."

There was no applause. A chilling fear quietly rose like an ominous cloud above every attendee at the conference. Every American in that room knew that everything Lamm enumerated was proceeding methodically, quietly, darkly, yet pervasively across the United States today. Every discussion is being suppressed. Over 100 languages are ripping the foundation of our educational system and national cohesiveness. Barbaric cultures that practice female genital mutilation are growing as we celebrate 'diversity.' American jobs are vanishing into the Third World as corporations create a Third World in America—take note of California and other states—to date, ten million illegal aliens and growing fast. It is reminiscent of George Orwell's book "1984." In that story, three slogans are engraved in the Ministry of Truth building: "War is peace," "Freedom is slavery," and "Ignorance is strength."

Governor Lamm walked back to his seat. It dawned on everyone at the conference that our nation and the future of this great democracy are deeply in trouble and worsening fast. If we don't get this immigration monster stopped within three years, it will rage like a California wildfire and destroy everything in its path, especially The American Dream.

Editor's note: With all the current concern over immigration, Americans are missing the real threat behind the situation. Since the beginning of this country's history Protestant Americans have been resistant to immigration laws that allowed an influx of Catholic immigrants—for Protestant Americans used to know that Catholicism is a deadly threat. Americans are now asleep to that truth. In colonial America, ship masters were fined 10 dollars for every Catholic

immigrant that arrived on their ship. Avro Manhattan is one of the most prolific authors to cite the dangers of the papacy. In 1982 he published a book titled, *The Vatican, Moscow, Washington Alliance*. He correctly deals with immigration in the book. On page 347 and onward he sets forth a prediction that is now a fact:

"By the time Christ was born, the world population had reached 300 million; by 1850, one billion; by 1925, two billion; by 1965, three billion; by 1975 four billion. Now the current increase is 200,000 a day. By the year 2000, in less than two decades, it will be between 6 and 7 billion. The population of the Americas will increase in proportion with that of the world. Latin America, however, will outgrow that of the US, not only in numbers, but also in that of religious affiliation. Half of the total Catholic population of the entire world will be next door to the US in Central and South America.

"The number of Catholics, however, will increase also inside the US, but disproportionably to the numerical strength of non-Catholic North Americans. Such disproportionate Catholic growth will be due, not so much to the efficient masterminding of the native Catholics via denominational education, birth control and the like; but to another no less alarming factor, immigration; by legal and illegal infiltration.

"Immigration helped to build the US. Immigration out of control, however, might help to destroy it. This is happening now, via the lawful and surreptitious intake of more and more bands of immigrants, which the US appears unable to contain. Most of these are Catholic orientated. It cannot be otherwise, since most come from Latin America. The borders of California, Arizona and Texas are violated daily by large numbers of would-be immigrants, while others enter from Cuba,

Puerto Rico, Haiti, and similar areas via disembarkation from the sea.

“Latin America has unlimited potentialities as a human reservoir. Its current immigration pressure has already reached alarming proportions. In the future, unless checked, it might become unstoppable.

“Mexico for instance, with a population of about 60 million, is expected to double itself within the next 20 years. At the current level of one million per year, the general emigration to the US, account already for fifty percent of the annual US population growth.

“The significance is portentous, about 70 million more people to the US population in less than fifty years.

“The Catholic orientated intake within the general immigration, when added to the natural growth of US born Catholics, will when added to the natural growth of US born Catholics, will disrupt the whole denominational pattern of traditional North American Protestantism. It will do even more, and once it has been coordinated with the pressure exerted from outside, that is by the Latin Catholic giant south of the border, the Catholic influence of US affairs will be irresistible.

“The potentialities of such massive internal and external Catholicity are staggering, from radical alteration of the policies of the Americas, to general denominational de-establishment of the whole Western Hemisphere. The ultimate result of such shifting of the balance of denominational power will be that the ultimate arbitrator of the American continent will no longer be Washington, but the Vatican.

“That would apply to the US, itself, because a massive Catholic population within the US borders would accelerate a further Catholicization of North American society. This would spell, beside the end of a Protestant orientated culture, also the end of

traditional North American liberalism. The supremacy of a Marxist orientated Catholic Church would bring with it the implantation of neo-Marxist tents within the economic-social structures of America. Chief among these would be the abolition of private property in accordance with the Marxist interpretation of the Gospels and the Catholic interpretation of Marx.

“The operational introduction of such neo-Marxist Catholicism would spell total collapse of the US as it is today.

“If the past be an indication of the future, then the prospect is ominous for the US as well as for the whole of the American hemisphere, namely the ultimate subservience of US Catholicism to the Vatican.

“The Vaticanisation of the US would dictate also the ideological allegiance of every US Catholic, and with it, that of every non-Catholic individual, by persecution if possible, by legislative coercion if resisted. Should that every occur, then the entire US would become a Vatican domain. The warning of Abraham Lincoln: ‘I can see a very dark cloud on our horizon, and the cloud is coming from Rome,’ when assessed against the potentiality of a US Catholic domination, could prove to have been a prophecy rather than a warning.”

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own

ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” *The Great Controversy*, 581.

“The Roman Catholic Church, with all its ramifications throughout the world, forms one vast organization under the control, and designed to serve the interests, of the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality or their government, they are to regard the authority of the church as above all other. Though they may take the oath pledging their loyalty to the state, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests. *The Great Controversy*, 580.

Good morning, Jeff—

Am still enjoying a study on Daniel; need to clarify something. You mentioned Daniel 8:9 is masculine pagan Rome (he), Daniel 8:10 is feminine papal Rome (it), Daniel 8:11 is masculine pagan Rome “he”, and Daniel 8:12 is then to be feminine papal Rome “it.”. BUT! The first part of verse 12 says “a host was given him against the daily by reason of transgression.” That is clearly referring to the papacy, yet it says “him.” Please make sense of that for me.

Also, in Daniel 11:43: Could that be referring to the time when the “no buy-no sell” decree goes forth globally? Who are the “Lybians and Ethiopians” who “shall be at his steps”?

Daniel 11:44: Tidings “out of the east” refers to the Loud Cry final message of God’s mercy, but what message comes out of the north? The papacy is in the north! And I’m assuming the “great fury to destroy” refers to decree to kill God’s faithful.

Daniel 11:45: Forgive me, please. I know you have addressed this in earlier tapes and newsletters, but I am just now getting into this

and don’t know where to look for this answer. I am thinking this could mean the papacy’s setting up residence or some other position of power in literal Jerusalem although I don’t know what “between the seas” refers to. We know there are negotiations going on between Israel and pope regarding Jerusalem, and I’m thinking this is also somehow tied into the radical Islam problem, too—with the pope seen as some kind of wonderful arbiter of peace regarding the ongoing hatred in that part of the world—a temporary peace, though. Your thoughts on this, please, and an explanation of “between the seas” and whatever else is apparent I don’t comprehend.

Jeff, through you, the Lord is blessing us. Thank you for your part in God’s plan. I will share what I fully comprehend on this end. Blessings to you and yours. JH

The him is italicized which means it is an added word and does not belong to the text. You should order the book titled, *The Final Rise and Fall of the King of the North*, or the *Time of the End* magazine. Both publications address these verses in detail. Jeff

I have recently finished a book on the subject of the “daily” in the book of Daniel. It is now in the process of proof-reading and copy-editing. The following email had previously raised a question about the “daily” and I emailed her a rough copy of the book. We are hoping to print the book this year, but the Lord will need to make that happen, seeing as we are going to be gone most of the time.

Thanks so much, Jeff, for forwarding a draft of your book. It was most helpful in clarifying why Conradi’s position on the daily is untenable—and it was an elucidating read, as well. I gave thanks to God that He has raised up men such as yourself to write and lecture as you do.

I do have one comment from a proofreader and reader’s viewpoint. It would be much easier to read “Daniel 8:11”, for example, than “Daniel chapter eight, verse eleven.” One is so used to seeing the numerical form of chapter and verse that having to read the words requires an

additional brain processing that is distracting—and doesn't fit with memorization patterns, either. So I hope you use the numerical form in your final copy.

Please verify for me, though: Early in your book (around page 59-60) you stated that "taken away" (*ruwm*) is correctly interpreted "exalted, lifted up." So the daily would be exalted in Daniel 8:11, but later, in Daniel 11:31 (page 112), when the daily is "taken away" (*sur*= remove), that means that although initially Pagan Rome "lifted up" paganism, it was also the agent which "removed" it by "standing with" papal Rome and transferring to it its seat, power, and authority. Am I correct in this understanding of the change in meaning of Hebrew word choice regarding the action done to the daily? JH

JH-

Yes you are correct. Pagan Rome removed its legal profession of paganism. This action is identified in Daniel 11:31; and 12:11. In these verses Daniel uses *sur* which means remove, but in 8:11 the word is *ruwm* and it is identifying that pagan Rome lifted up and exalted paganism. I am not a writer, but those who are copy editors and editors say that the correct way to identify a verse when you are writing about it in a book is to spell it out. I also find it burdensome to do it, but I am following the rules. God bless. Jeff

Thanks again. May God continue to bless. JH

Jeff, an Adventist man named HH has written a significant manuscript about 508/538/1798. He has unearthed historical documents—rare books, in some cases—which lead to quite a different conclusion than that to which you have arrived regarding the significant events of the dates in his title. I think it's something you would find worthwhile reading, as he makes some sound points I've not heard in Adventism. It's only about 28 pages long and I have been given permission to forward it to you, if you'd like.

So far as I am concerned, as a much lesser scholar than either of you, I would like see all those who've delved deeply into Daniel 8, 11, and 12 to humbly come together and in love and wisdom hammer out a consensus, for the differing views are discomfiting when we are to

come together in unity of the faith. But God is in control of the timing, too, so maybe now is the time. Therefore, I asked permission to forward his ms to you. Since your conclusions are not compatible, I would like to know your view of his conclusion. It either can be refuted or must be confirmed. It is a worthwhile read, even if you don't agree and all you get out of it is knowledge of what another view is.

Let me know if you're interested. Blessings to you and yours, as always. JH

Dear JH: I have glanced through HH's material. I recognized nothing that hasn't been printed before. He is holding onto error on this subject and employing a very common approach to oppose the truth. This is not the only truth that he has publicly opposed. He is convinced the glorious land of Daniel 11:41 is the Seventh-day Adventist Church. I do not understand how he and many other men in Adventism can read where Sister White states: "Then I saw in relation to the "daily" (Dan. 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry," in *Early Writings*, 74, and ignore her counsel.

Those who gave the judgment hour cry believed the "daily" represented paganism, but HH says it represents Christ's sanctuary work. If he were correct, then Sister White is incorrect on her endorsement, and the pioneers were incorrect on their understanding of the "daily".

The pioneers say the "daily" is a satanic power, HH say a godly power. Not a minor disagreement.

If you search the web for a book titled *The Mystery of the Daily* by John Peters, you can download it or you could purchase it from us. It is the theological argument in favor of the pioneer understanding of the "daily". It is very excellent, but Peters is a theologian, so he writes in a style similar to what HH is trying to write like. If this is the type of reading

material you like, then you will appreciate Peters, though he does not support HH's thoughts. Jeff

Jeff-

Thanks for your cogent assessment. I guess the piece of the puzzle I need to read for myself at this time is the evidence that the pioneers thought the daily was paganism. Does Peters' book cover that? If not, is that readily found on the pioneer CD-Rom? (I didn't know that existed! Never saw it advertised.)

HH's point—for I've picked his brain, too—is that the Bible doesn't give evidence that it is paganism; he feels the sanctuary ministry is Biblically supported, and he obviously feels his documentation supports that opinion. He had submitted his work to the General Conference; RR of the GC said they couldn't contest his findings. They are interested in printing his work. I am not a deep scholar as you two are, and I don't remember details like you two do, so I unfortunately cannot be specific in my recounting of his position because I'm not solid on the facts yet. But I appreciate your reading his ms and giving feedback. Shall continue to struggle with this until I feel confident I understand.

I know the next step of my study, at least, thanks to your note. God bless you abundantly, Jeff. JH

Sister JH:

Concerning verification of the pioneer position, (although no one actually tries to deny that the pioneer position of the "daily" was paganism), in 1858 the editors of the *Review and Herald* ran an article that set forth their understanding of the "daily" and used pioneer references in their compilation. We ran this entire article in our December 2005 *Future News*. You can download that newsletter from future-news.org

The General Conference brethren, or at least the *Biblical Research Institute* would have no problem with HH's reasoning for the also uphold the view that the "daily" is Christ's sanctuary work. Jeff

"Those who preach unpopular truth in our day meet with determined resistance,

as did the apostles. They need expect no more favorable reception from a large majority of professed Christians than did Paul from his Jewish brethren. There will be a union of opposing elements against them; for however diverse from each other different organizations may be in their sentiments and religious faith, their forces are united in trampling under foot the fourth commandment in the law of God.

"Those who will not themselves accept the truth are most zealous that others shall not receive it; and those are not wanting who perseveringly manufacture falsehoods, and stir up the base passions of the people to make the truth of God of none effect. But the messengers of Christ must arm themselves with watchfulness and prayer, and move forward with faith, firmness, and courage, and, in the name of Jesus, keep at their work, as did the apostles. They must sound the note of warning to the world, teaching the transgressors of the law what sin is, and pointing them to Jesus Christ as its great and only remedy." *Sketches from the Life of Paul*, 86.

Dear Jeff:

I can't figure out from what you wrote in the March issue why you prefer to put the end of the 6th trumpet and the beginning of the 7th in 1844 instead of 1840 like the pioneers did. Where did I miss it? Or is it in the April issue and I missed it there?

I will pray constantly that hearts will be open to receive the love of the truth during your current round of meetings in Europe. Carry on, "conquering and to conquer" brother! PR-CA

The argument there is a large argument, and it will take some time to lay out. I am simply trying to awaken a curiosity to the subject before I address it. Most people don't know or care why or when the sixth trumpet ended. Jeff

Ok, I, for one, am curious. . . . We want to have a love for the truth and want to know what the truth is. A correct understanding of

what happened back then when the sixth trumpet ended should help those of us who are interested to nail down other points of prophecy, and possibly help us understand how it will replay as history repeats at the end. Knowing what God is doing will help us know what we should be doing in order to cooperate with Him and be ready for Jesus' appearing. PR-CA

Dear Brother PR:

As you know we have been attempting to deal with the seven trumpets of Revelation eight and nine in this year's issues of the *Future News*. I briefly identified that I did not agree with the pioneer position that the sixth trumpet concluded on August 11, 1840. I will now try and set forth my thinking on this subject, but it requires a little introduction. About three years ago, a friend of mine was drawn into a study of Islam. Initially we both spent time investigating the subject, but ultimately he continued into a deeper study of the subject and our mutual participation with one another on the subject concluded. Before that time period I was virtually uninformed on the subject of Islam in Bible prophecy, and I still have much to learn. My first point is that what I have come to understand of Islam in Bible prophecy is rather recent for myself. I am stating this because the fifth, sixth and seventh trumpet are dealing with Islam, as well as a few other important truths.

In order to understand Islam in Bible prophecy a conscientious Seventh-day Adventist must consider the pioneer understanding of the trumpets. To not do so is to not be conscientious. The pioneers had a very specific understanding of the trumpets, and their understanding included the position that the fifth and sixth trumpet symbolized Islam. Many in Adventism today reject the pioneer understanding of the trumpets, but to do so without first considering their thinking on the subject is less than conscientious, it's

heretical. To suggest an understanding about the trumpets to modern Seventh-day Adventists that is in disagreement with the pioneer position requires that the teacher of the new understanding also explains why the pioneers were wrong. The pioneers of course were correct, but far too many reject the pioneer positions without even acknowledging that the pioneers had formed an understanding on the subject at hand.

For me, I fully accept the pioneer understanding of the trumpets, with a few different conclusions that I do not believe changes the primary understanding of the pioneers. Those different conclusions I will explain, and attempt to do so in a fashion that while disagreeing with the pioneers, still upholds the fact that they were men that were being directed by the Lord during the foundational time period of God's remnant church.

To understand the seven trumpets, we must understand the seven churches and the seven seals. Prophetically the churches, seals and trumpets are interlocked with each other. The sixth church brings us to the Millerite time-period. The sixth seal brings us to the Millerite time-period, and the sixth trumpet brings us to the Millerite time-period. Today we are in the Laodicean time-period, when the seventh seal is being removed and the seventh trumpet is sounding.

Within the prophetic passage setting forth the churches, seals and trumpets we have three important truths that are interjected into the narrative. In chapters four and five we see the Lion of the tribe of Judah opening the booked that is sealed. The sixth seal raises a question that introduces the 144,000, and when we reach the point of the sounding of the seventh trumpet we have the Millerite movement inserted into the passage.

Christ, the Lion of the tribe of Judah is identified as the One who unseals the book. Christ is in control of not only the unfolding of history, but in the unfolding of prophetic light which shines forth from the sacred pages. The unfolding of the prophetic light is the instrument that Christ uses to direct His people.

He unsealed the book of Daniel in the Philadelphia time period to the Millerites and brought forth a great revival which established God's remnant people. These were the people who were chosen to develop into the 144,000 of chapter seven. Chapter ten is an illustration of Christ unfolding the little book of Daniel unto the Millerites. In the time period of the sixth church, Christ, the Lion of the tribe of Judah unsealed the book of Daniel in order to begin the process of developing a people who would perfectly reflect His character to a dying world. He accomplished this action during the history portrayed by the sixth seal, when the prophetic manifestations identified in His word that warned of His soon return appeared. The specific truths that He employed to accomplish the empowerment of the Millerite movement were the prophetic truths contained in the message of the trumpets. Revelation chapters two through ten must be considered as a complete passage.

The churches, the seals and trumpets all reach their conclusion in the time when the 144,000 are prepared to stand. The churches, seals and trumpets are more concerned with the development of the 144,000 than any of the other histories which they represented in the previous churches, seals and trumpets. Revelation two through ten is emphasizing the development of the 144,000.

A friend of mine determined to produce a chart which contained several truths of Bible prophecy. He asked for my input on the information before he had it published.

Although I do not remember the specifics of my comments on the chart I know that his memory is excellent, and that he is an honest man. After the chart had been produced I told him that I thought he should have illustrated that the sixth trumpet concluded on October 22, 1844, not August 11, 1840 as the pioneers teach. This was a frustration for him, for in the past when he had asked for my input I had upheld the pioneer position of August 11, 1840 as the conclusion of the sixth trumpet. I am certain that I had given him the council which he followed in agreement with the pioneers, but time had passed and I had concluded that the pioneers missed an important factor of the fifth, sixth and seventh trumpets. My friend's frustration was valid for he had already produced the chart.

Soon after our realization I sent him a long email setting forth the prophetic reasons for my new understanding. I asked him if he would be willing to have an interaction through email on this subject that we could include in a newsletter, with the purpose of opening up this prophetic discussion. He sent back an email and informed me that he did not want to participate in that type of dialogue, and that it could have negative consequences to have a public disagreement in the newsletter. I did not agree, but our friendship was more important in my mind than to cause him undue anxiety. I figured an open discussion would simply be a means of fine tuning a minor aspect of prophecy, but I dropped the subject and deleted my long email. Last summer we attended meetings in Europe.

While in Germany and then Switzerland a handful of people began to confront me with a position that was supposedly evidence that what I was teaching about the woes and Islam was incorrect. I had never been confronted with the argument, though I knew it had to be wrong. As I worked through the argument I

came across evidence that the sixth trumpet did not concluded on August 11, 1840. The evidence was beyond the reasons that I had come to understand from the simple rules of prophecy. The evidence is unique, and no doubt will be a stumbling block to some, but I viewed it as the Lord's voice telling me that I did need to publicly set forth the reasons why the sixth trumpet concluded, not on August 11, 1840, but on October 22, 1844.

Most Seventh-day Adventists understand that the Lord called three people to the prophetic office in the Millerite time period. The first two men, Hazen Foss and William Foy turned away from the calling, but Ellen Gould Harmon accepted. Here at the end of time modern Seventh-day Adventists generally are not very acquainted with the dynamics that took place in connection with the calling of Foss, Foy, and Harmon, but the pioneers were. When the pioneers set forth their early explanations and defense of the prophetic role of Ellen White they would often take time to identify the history of the calling of Foss and Foy to show that the Lord was active in establishing a prophet among His remnant people. The pioneer position is that Foss and Foy were genuinely called to be prophets. The pioneers do not identify the calling of Foss and Foy as some type of satanic deception that was brought upon these two men, but as a true and genuine calling from the God of heaven.

In the *Review and Herald*, July 18, 1899, J. N. Loughborough wrote the following article.

"Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. 1 Corinthians 1:6, 7.

"This 'testimony of Jesus,' as we have learned from Revelation 19, is 'the spirit of prophecy;' and from the scripture just quoted, we see that the prophetic gift was to be with

the people who were proclaiming and waiting for the second coming of our Lord Jesus Christ.

"About 1833, but more especially since 1840, a message has been sounding through the earth proclaiming the coming of Christ near at hand, 'even at the door.' In connection with this proclamation the Lord has been pleased to manifest the power of the Spirit in various ways, and in a marked manner. In many instances, not only in America, but in other lands, the Lord has been gracious to his people who have been engaged in heralding the glad tidings of our returning Lord, by speaking to them through the gift of prophecy. Attention is here called to some instances of this character in America.

"The first to be noticed is that of a godly man,—a well-educated and talented minister by the name of William Foy, who resided in Boston, Mass. At two different times during the year 1842, the Lord came so near to him that he was wrapped in holy vision. One of these occasions was on January 18, and the other was on February 4. By invitation he went from city to city to tell of the wonderful things he had seen; and in order to accommodate the vast crowds who assembled to hear him, large halls were secured, where he related to thousands what had been shown him of the heavenly world, the loveliness of the New Jerusalem and of the angelic hosts. When dwelling upon the tender, compassionate love of Christ for poor sinners, he exhorted the unconverted to seek God, and scores responded to his tender entreaties.

"Brother Foy's work continued until the year 1844, near the close of the twenty-three hundred days. Then he was favored with another manifestation of the Holy Spirit,—a third vision was given,—one which he did not understand. In this he was shown the pathway of the people of God through to the heavenly city. He saw a great platform, on which multitudes of people gathered. Occasionally one would drop through his platform out of sight, and of such a one it was said to him, 'Apostatized.' Then he saw the people rise to a second platform, and some of these also dropped through the platform out of sight; and finally a third platform appeared, which extended to the gates of the holy city. A great

company gathered with those who had advanced to this platform. As he expected the Lord Jesus to come in a very short time, he failed to recognize the fact that a third message was to follow the first and second messages of Revelation 14. Consequently the vision, to him, was inexplicable, and he ceased public speaking. After the close of the prophetic period, in the year 1845, he heard another relate the same vision, with the explanation that 'the first and second messages had been given, and that a third was to follow.' Soon after this, however, Brother Foy sickened and died.

"Another instance of the manifestation of the gift of prophecy is found in the case of a young man who resided in Poland, by the name of Hazen Foss. He was a man of fine appearance, pleasing address, with a good academic education. In the month of September, 1844, about six weeks before the close of the twenty-three hundred days, the Lord gave him a vision, in which he, like Brother Foy, was shown the 'three platforms' in the heavenly pathway. Some messages of warning to individuals were also given him, which he was instructed to deliver. In connection with this he was shown the trials and persecutions that would follow if he was faithful in relating what had been shown to him. As he also was expecting the Lord to come 'in a few more days' (as they then sang), he did not understand the third step ('platform') in the journey; and shrinking from the cross, he refused to relate the vision. The view was repeated to him; and in addition to the first, he was told that if he still refused to tell what had been shown him, the burden would be taken from him, and given to one of the weakest of the Lord's children, one who would faithfully narrate what God would reveal. Again he refused. A third vision was given him, a very short one, in which he was told that he was released, and was shown the person upon whom the Lord had laid the burden, 'one of the weakest of the weak, who would do the Lord's bidding.'

"This startled the young man, who at once appointed a meeting on McGuire Hill, Poland, Me., for the purpose of relating what had been revealed to him. The people crowded together

to see and hear him. He carefully related his experience,—how he had refused to relate what the Lord had shown him, and what would result from his refusal. 'Now,' said he, 'I will tell you the vision.' But, alas! it was too late. It had gone from him. Not a word could he recall. He wrung his hands in anguish, saying, 'God has fulfilled his word. He has taken the vision from me. I am a lost man.' From that time the man lived without hope, and died in 1893." *The Prophetic Gift, 27–28, Review and Herald, July 18, 1899.*

So you may ask what this has to do with the sixth trumpet? While in the German meetings a brother or two began to confront me with an argument that in their mind proved that what I was saying about the three woes was erroneous. I spent little time even reacting to them, for their argument seemed improbable, and some of their other thoughts throughout the week of meetings had led me to have very little confidence in their overall understanding of prophecy. When the meetings concluded we moved on to the next camp meeting in Switzerland. When there, a brother also confronted me with the very same argument about the trumpets. His approach was more reasoned, so I realized I needed to investigate his argument, though I believed from an abundance of sound prophetic arguments that the point that was being raised could not be valid. The argument was that William Foy was given a vision in 1842, and that in the vision he was told that the sixth trumpet had not yet sounded. Their argument then was that the pioneer position concerning the trumpets was incorrect, for the pioneers believed the sixth trumpet ended on August 11, 1840 with the fulfillment of the time prophecy of Revelation 9:15.

Did Foy receive a vision in 1842 where he was told about the sixth trumpet? Yes! Was he told that it had not yet sounded in 1842? No. But when that vision was translated into German, the German translation twisted the

statement to say that in 1842 the sixth trumpet had “not yet sounded.” This vision by Foy was the key for Adventists in Europe to reject the pioneer position on the trumpets and begin to set forth their erroneous ideas about the trumpets being a fulfillment of events at the end of the world. So what did Foy actually receive in vision concerning the trumpets?

Joseph Bates wrote a pamphlet where he dealt with William Foy’s visions. It was titled, *The Christian Experience of William Foy, Together with the Two Visions he Received in the Months of January and February 1842* In it as Foy describes the second vision he states:

“Against his breast, and across his left hand, was as it were, a trumpet of pure silver; and a great and terrible voice came from the midst of the boundless place, saying, ‘The sixth angel hath not yet done sounding.’”

In 1842 William Foy was told that the sixth trumpet had “not yet done sounding”. When this passage was translated into German the translator stated in German that the voice had stated “the sixth angel has not yet sounded.” If the sixth trumpet had not sounded in 1842, then the Millerite message of the trumpets was erroneous and the foundations of Adventism are destroyed. But that is not what the “terrible voice” from “boundless space” stated. The “voice” stated that in 1842 the sixth trumpet was still sounding.

Although the pioneers taught that the spiritual manifestation of William Foy was inspired by the spirit of the Lord, and although they taught that the sixth trumpet ceased to sound on August 11, 1840, they evidently never recognized the dilemma that they were in. They uphold two thoughts, that are in opposition to each other.

Am I saying that William Foy’s vision is the reason I believe the sixth trumpet ceased to sound on October 22, 1844? Not at all, for I had reached my understanding strictly from

prophecy, long before the Lord providentially brought this insight to light. The prophetic arguments demonstrating that the sixth trumpet concluded on October 22, 1844 are very sound, and we will begin to set them forth in our following newsletter.

THE CHRISTIAN EXPERIENCE OF WILLIAM FOY, TOGETHER WITH THE TWO VISIONS HE RECEIVED IN THE MONTHS OF JANUARY AND FEBRUARY 1842, BY JOSEPH BATES

Entered according to act of Congress, in the year 1843, by Wm. E. Foy., in the Clerk’s Office of the District Court of the state of Maine.

REMARKS

It is often remarked, when a work of this character, is before the public, “I am no believer in dreams and visions.” Very well, such are welcome to their own discerning incredulity. The object in publishing these visions is not to benefit such as reject indiscriminately every thing of this kind; no such expectations are cherished. But an earnest desire to comfort, and encourage the dear saints of God in their weary pilgrimage, by a glimpse of the blessedness, awaiting the finally faithful has prompted us to this step. And no doubt is entertained but that it will prove to them, a rich and invigorating repast.

That God does manifest himself in visions to his children, the records of every age, do abundantly testify. And on this point, the Bible is clear and positive. The patriarchs and Prophets were shown the great and mighty events, that were yet in distant future by the agency of visions. But it is often asked if the method of revealing the events, and scenes the awakening of sinners, reclaiming of backsliders, and the building up of the saints in the most holy faith. They are published as nearly as possible in his own language. There is a most beautiful resemblance in the views here given, with the visions of Ezekiel, Daniel and John. As for instance; the description of the “tall and mighty angel,” and “the sea of glass.”

The view of the mighty angel having the trumpet of pure silver, and the announcement

of the great and terrible voice, is exceedingly interesting and instructive.

That the despised and humble few, who are patiently waiting for the appearing of their glorious King, may be refreshed and comforted, in this hour of trial, while perusing these two visions, is the fervent prayer of the Publishers.

In the year 1835, under the preaching of Elder Silas Curtis, I was led to inquire, what I should do to be saved. Christians, directed me to the Lamb of God, that taketh away the sins of the world. I then began to pray earnestly to God to pardon my sins; but the more I prayed the more I beheld the sinfulness of my heart; and for many days I feared there was no mercy for me; but was led to see, that it would have been justice in God, to have cut me off, and sent me where hope or mercy could not have reached me. I then became willing to give up all; and in that moment Christ appeared the one altogether lovely, and the chiefest among ten thousands, and spake the life-giving word to my soul. I then rejoiced in the God of my salvation; while all things around me appeared new, shining forth with the glory of God. Then could my heart unite in the song of the angels, "Glory to God in the highest, peace on earth, and good will towards men." I then saw such a fullness in Christ, that I wanted to proclaim it to all the world. O the glory of God that filled my soul! Three months rolled away in which I enjoyed sweet communion with my God. I was then thrown into a trial by those who should have been ——sing fathers in Israel, and thus remained many days, struggling in prayer; but the Lord knows how to deliver the godly out of temptation." A father in Israel whom I visited at this time, gave me instruction that proved a blessing to my soul. I then joined the Sabbath School, and was there instructed for the first time, to read the word of God, and soon became able to read my little bible. Immediately the duty of baptism was impressed upon me; and after three months disobedience, I went before the church and related the dealings of God to my soul, and the day following was led down into the liquid stream by Bro. S. Curtis, and was buried with my Saviour in baptism. Then did I experience the fulfillment of the promise; "They that wait upon the Lord shall renew their strength; they

shall mount up as on wings of eagles, run and not be weary, walk and not faint;" and while coming up out of the water, it appeared to me the opening heavens around me shone; and I cried with a loud voice, saying: "Glory to God, and the Lamb that sitteth upon the throne!"

On the 18th of January, 1842, I met with the people of God in Southark St., Boston, where the Christians were engaged in solemn prayer and my soul was made happy in the love of God. I was immediately seized as in the agonies of death, and my breath left me; and it appeared to me that I was a spirit separate from this body. I then beheld one arrayed in white raiment, whose countenance shone beyond the brightness of the stars, and a crown was upon his head which shone above the brightness of the sun.

This shining one, took me by my right hand, and led me upon the bank of a river; in the midst was a mount of pure water. Upon the bank, I beheld a multitude, both great and small; they were the living inhabitants of the earth. Soon all moved towards the west, walking on the water, until we reached the mount. This became the separating line between the righteous and the wicked. The righteous crossed it, passed through three changes; 1st. their bodies were made glorious. 2d, they received pure and shining garments. 3rd, bright crowns were given them.

But when the wicked reached the spot where the righteous were changed, they cried for mercy, and sank beneath the mount. The saints then passed on to a boundless plain, having the appearance like pure silver. Our guide then spake and said, "This is the plain of Paradise."

This heavenly host was then divided into flocks, some exceeding large in number, others, but small. In the middle of each was an angel. These angel's garments, were pure and white and unto each of them, was given a crown, shining with great brightness. Their countenances were most lovely to behold; their wings like unto flaming fire beneath which were the saints, both small and great. The guide then said. "These angels are they that have preached the gospel on the earth". I then beheld, as it were a great gate before me. The gate was so tall, the height thereof I was

unable to see. Before the gate stood a tall and mighty angel clothed in raiment pure and white; his eyes were like flaming fire and he wore a crown upon his head, which lighted up this boundless plain. The angel raised his right hand, and laid hold upon the gate, and opened it; and as it rolled upon its glittering hinges, he cried with a loud voice, to the heavenly host, "Your all welcome!" Then, the guardian angels, in the midst of the saints, struck a song of triumph, and the saints, both small and great sang with loud voices, and passed within the gate; and the guardian angels arose upon their glittering wings, and vanished from my sight. The inside of the gate appeared like glittering diamonds. Beneath our feet was as the appearance of pure glass. I then beheld countless millions of shining ones, coming with cards in their hands. These shining ones become our guides. The cards they bore shone above the brightness of the sun; and they placed them in our hands; but the names of them, I could not read. These guides took us by the right hand, and led us to a boundless place. Then I lifted mine eyes and looked above, no clouds, or skies appeared; but there countless millions of bright angels, whose wings were like unto pure gold; and they sung with loud voices, while their wings cried "Holy! Holy!" I then beheld an innumerable multitude arrayed in white raiment, with cards upon their breasts; and unto each was given a crown of brightness. The guide spake, saying, "These are they which have passed through death."

There was arrayed before me in the spirit an innumerable multitude, which had not passed through death; their crowns were like the brightness of the stars; and in their right hand they held cards. I then saw an individual, which had passed through death. Her brightness was beyond the expression of mortals and at her right side stood a guardian angel: the angel's raiment was like pure gold, and his wings like flaming fire and as she passed me, she cried with a lovely voice. "I am going to the gate to meet my friends." An angel then appeared flying through the midst of this boundless place, and came to the spirit of one of those that had not passed through death, and cried with a loud voice, saying: "This is my Mother." He then became her guide. I then beheld in the

midst of this boundless place a high mountain like unto pure silver. It appeared perfectly round, and although I was unable to see through it, yet my vision extended around it. Around this mountain was a space in which stood no being. But after this vacant circle, stood as it appeared to be, a choir of angels, and as far as my sight could extend, throughout this boundless place, stood the countless millions of the righteous. And O, the singing no mortal can describe! It appeared to me, the angels next to the circle around about the mountain, with loud voices struck a lovely song and then ceased. The saints next to them caught the strain, and with voice yet more loud, repeated it: and thus it echoed and re-echoed, until it had been sung by all the saints, and then it ceased: and then again the angels sang.

At the right side of the mountain appeared a mighty angel, with raiment like unto burnished gold, his legs were like pillars of flaming fire, his countenance was like the lightning, and his crown gave light to this boundless place, and those that had not passed through death, could not look upon his countenance. I then beheld upon the side of this mount, letters like pure gold which said, T H E F A T H E R, A N D T H E S O N." Directly under these letters stood the mighty angel, whose crown lighted up the place, and all the heavenly host worshiped at his feet, round about the mountain. This mighty angel then raised his right hand, which appeared like a flaming sword, and all the multitude of those that had not passed through death, were caught up to the top of the mountain; and there was a large book opened, and their names came up out of the book in the form of cards, which were stamped upon their fore-heads.

We then stood again upon this pure sea of glass, before the mountain; and our bodies had become like transparent glass; but the being that was within the mountain, I was unable to behold. While I was gazing upon the glories before me, a great voice spake in the mountain, and the place was mightily shaken, and the countless multitude of saints and angels bowed at the feet of the mighty angel, and worshiped him crying with a loud voice "Haleluja!" and then every voice was hushed, and the heavenly

host remained bowed before the angel in solemn silence; and nought was heard save the trembling of the place caused by the voice of him who spake in the mount.

I then beheld this lower world, wrapt as it were in rolling mountains of flame, and in this fire, I saw a countless multitude crying for mercy. They appeared to be the aged and those who had come to the years of understanding. Their cries came up before the mountain, while all the heavenly host were bowed in solemn stillness. The voice from the mountain, spake again, and all the saints and angels arose, and with loud voices cried "A M E N." I then began to converse with my guide, and inquired, why there was no mercy for those whom I had seen in distress. He answered "The gospel has been preached unto them, and the servants have warned them but they would not believe; and when the great day of God's wrath comes, there will be no mercy for them."

I then beheld in the middle of this boundless place a tree, the body of which was like unto transparent glass, and the limbs were like transparent gold, extending all over this boundless place. On every branch of the tree were small angels standing. There was an innumerable multitude of them, and they sung with loud voices, and such singing has not been heard this side of heaven. This tree was also clothed in light proceeding from the mighty angel. Beneath this tree standing on the sea of glass, were the countless millions of the righteous, arrayed in white raiment, with crowns on their heads, and cards upon their breasts; and in the multitude I saw some that I knew while they were living upon the earth and they were all singing with loud voices and lifting up their glittering hands plucking fruit from the tree; the fruit appeared like clusters of grapes in pictures of pure gold. With a lovely voice, the guide then spoke to me and said "Those that eat of the fruit of this tree, return to earth no more." I raised my hand to partake of the heavenly fruit, that I might no more return to earth; but alas! I immediately found myself again, in this lonely vale of tears.

The duty to declare the things which had thus been shown me, to my fellow creatures, and warn them to flee from the wrath to come,

rested with great weight upon my mind; but I was disobedient, settling upon this point for an excuse, that my guide did not command me so to do; and I thereby, brought darkness and death upon my soul. But I could find no peace or comfort. I began to doubt whether indeed my soul had ever been converted, and although I often met with the people of God, I obtained no relief but felt distressed and lonely. I could get no access in prayer. At last in order to escape the cross of going and personally declaring it to the world, I decided to have it printed. Yet, in this I could find no relief. Besides after having an account of it printed, it was a very imperfect sketch; and indeed I was unable to relate it for that purpose. But the Lord in his mercy spared me to behold the evening of the 4th of Feb. 1842, when I met with the people of God in May St. A large congregation was gathered together, and Christians were engaged in exhortation and prayer. But I enjoyed none of the sensible presence of God.

In the last part of the evening, the house being much crowded, I gave my seat to a friend who had been standing through the evening. While I was thus standing, I began to reflect on my disobedience; and while thus engaged, suddenly I heard a voice, as it were, in the spirit, speaking unto me. I immediately fell to the floor, and knew nothing about this body, until twelve hours and a half had passed away, as I was afterwards informed.

It appeared to me that I was a spirit separate from this body, standing upon the earth alone. No other being appeared to be with me. The earth had the appearance of a place perfectly level. The sun shone forth in its splendour, as it naturally does at noon day. I then beheld a cloud gently rising out of the west, which came up and covered the sun, so that it was darkened, and the whole heavens become like sackcloth; then something beyond the expression of mortal man, burst forth from the heavens, from the south even unto the north. It was like a flaming bar of fire; and immediately after, something appeared, which it is impossible for me to describe. I then beheld innumerable multitudes coming from the four quarters of the earth and were assembled before this bar, and there stood in solemn

silence, while paleness gathered on all countenances. Immediately they were caught up to this bar, and the bodies of the saints were changed, becoming like transparent gold; and they were clothed in light and shining garments, and crowns of brightness were placed upon their heads, and shining cards upon their breasts; and singing sweetly they passed through the bar of fire. But the wicked were unable to pass. The world beneath appeared to be wrapt in darkness and fire; into this, the wicked sunk from my sight, crying for mercy. I beheld mothers with their infants in their arms come to the flaming bar; the bodies of the infants become like transparent gold, and on wings of flaming fire, they passed the bar, singing with lovely voices, and the unholy mothers, crying for mercy, would sink below.

I then beheld an innumerable multitude, coming up from the waters, and an innumerable multitude, coming up out of the earth, arrayed in white raiment, with cards upon their breasts, and singing with loud voices, they passed this bar, and received crowns of glory upon their heads.

I then beheld, a multitude coming up out of the earth, and some of them I knew whose names were enrolled in the church books on earth, some of whom I had seen communing with the saints of different orders, and some which had professed to be preachers of the gospel. Although they had high professions, yet they were not found worthy, but cried for mercy, and sunk with those who had blasphemed. As we passed the bar, we entered upon a boundless place which was lighted up with great brightness. Near the place through which we passed I beheld a mighty angel clothed in pure white raiment, having a crown of brightness on his head. He appeared to be gazing through the bar, and his eyes like lamps of fire, were fixed with steadfastness upon the earth. He stood with his right foot placed before him, as though walking; and his object appeared to be, to reach the earth. But three steps remained for him to take. Against his breast, and across his left hand, was as it were, a trumpet of pure silver; and a great and terrible voice came from the midst of the boundless place, saying, "The sixth angel hath not yet done sounding." Behind the angel, I beheld

countless millions of bright chariots, they had the appearance of pure gold, and were perfectly square. Each chariot had four wings like flaming fire. And while I was beholding, one of the chariots arose upon its wings of fire, and an angel followed after the chariot; and the wings of the chariot, and the wings of the angel, cried as with one loud voice, saying, "Holy! Holy!" I watched the chariot, listening to the lovely sound of the wings. It passed towards the earth; and there appeared a spirit arrayed in white raiment as it were, standing upon a mountain, and there was given him a crown of brightness; and he stepped into the chariot with the angel, and in a moment he was in this boundless place. Although he shone with great brightness yet this individual I knew, it was the one referred to by the witness* who said "I see the chariot coming!" He departed this life, in just two weeks after I saw him in vision.

I then saw in the midst of the place, an innumerable multitude, arrayed in white raiment, standing in a perfect square, having crowns of unfading glory upon their heads. They were of the size of children ten years of age; and they sung a song, which the saints and angels could not sing. In the midst of this boundless place, there was a river of pure water, and on either side of the river, countless millions of angels stood, with crowns of brightness upon their heads; they had in their hands cups like pure gold, and were bowing down and partaking of the water of the river, singing with loud and lovely voices, and worshiping him, whose crown gave light, to this boundless place.

Then came one unto me clothed in white, whom I call my guide;—he led me to a place * Mary Black, the wife of the deceased Eld. George Black (the individual seen in the vision) testified: These are his dying words. 'I see the chariots coming towards my spirit home.' He then left the world with a shout.** like unto a narrow door. The first which I beheld, was a mighty angel, upon the right hand, having a large book open before him, also at the left, another with a book open before him. My guide, then spake to me, saying, "They that repent of their sins on the earth, are blotted out of the book on the left, and recorded on the

right." I then beheld angels ascending and descending too and from the earth; they bore tidings to the recording angels.

My guide, now, informed me what I must do; saying, "Thy spirit must return to yonder world, and thou must reveal those things which thou hast seen, and also warn thy fellow creatures, to flee from the wrath to come." I then answered him saying, "How can I return to yonder world"? He answered me; "I will go with thee, and support and help thee, to declare these things unto the world." Then, I answered the angel.—I will go.

I then beheld this lower world. It seemed as though the veil which had separated it from the boundless place in which I stood, was removed, and they had both become as one: and the saints and angels were continually passing from, and to, the earth. The earth appeared like a calm sea of transparent gold; above no cloud or sky appeared, but the air was perfectly pure, and of a silvery brightness. I then heard all the saints, and angels, in heaven, and on the earth, singing with loud voices. My guide then spread his wings, and brought my spirit gently to the earth, then soared away; and immediately I found myself in the body.

Notwithstanding the command of my guide and my solemn promise to declare these things to the world; I was at first exceedingly unwilling to do so, and it was three days before I revealed them in a public manner.

The message was so different—and the manner in which the command was given, so different from any I had ever heard of, and knowing the prejudice among the people against those of my color, it became very crossing.

These questions were continually arising. Why should these things be given to me, to bear to the world, and not to the learned, to one of a different condition from myself? But no peace could I obtain in disobedience. "Woe is me if I declare not these things" rested heavily upon my soul.

On the 6th of Feb, the Pastor of the Broomfield St. Church, called upon me and requested me to relate my visions in his house of worship. Several members of that church were present and were anxious for me to comply. I consented: and the appointment was made for me after noon. After they had left me I regretted that such a step had been taken, and thought had the world been mine it would cheerfully be given, to have the appointment recalled.

The morning of the 7th, however, found my mind calm, and peaceful; but as the hour for meeting drew nigh, temptations began sorely to afflict me. I feared lest my guide would not be with me, and I should be unable to tell the people, the things which had been shown me. A band of brethren, sympathizing with me, accompanied me to the meeting. Upon entering the house, I found a large congregation assembled, and each individual, seemed like a mountain. So much of the fear of man, rested upon me, that I asked the Pastor, to open the meeting with prayer: telling him, I thought they would be obliged to have a prayer meeting. But while he was addressing the throne of grace, it seemed as though I heard a voice, speaking unto me, and saying, "I am with thee; and I promised to be with thee" my heart then began to burn within me, the fear of man suddenly fled, and unspeakable glory filled my soul. I then related with great freedom, the things shown me, while the congregation sat in perfect stillness. From this time I traveled three months delivering my message to crowded houses, enjoying continual peace of mind. But after this I began to fear my family would come to want, and so went to work laboring with my hands, and thus continued for three months. But I could find no rest day and night, until again I consorted to do my duty. Since then, I have traveled from place to place, and suffered some persecution, but the promise of my guide has never failed. His supporting presence has been with me.

My object in publishing these visions is to comfort the saints. They have been a great consideration to me, in seasons of temptation and trial.

Often in the silent hours of the night I have seemed to hear again, the sweet song for the angels; and whenever my heart has felt sad and lonely the things shown me by that angel have lifted me up above the trying scenes of earth.

My desire is, that the children of God may be blessed in the same manner. I am now waiting for my coming Lord. Although before the Lord was pleased to show me things, heavenly things, I was opposed to the doctrine of Jesus' near approach. I am now looking for that event. I expect soon to see the tall and mighty angel. Then shall I be satisfied, when I awake in his likeness. "Ye saints of God, lift up your heads, for he glories of an earth made new, will soon be yours.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But God hath revealed them unto me by his spirit; for the spirit searcheth all things, yea, the deep things of God."