

our firm FOUNDATION

VOLUME 32, NUMBER 10 ■ OCTOBER 2017

THE IMMUTABLE LAW OF GOD ■ CHRIST OUR RIGHTEOUSNESS ■ THE SEVENTH-DAY SABBATH
THE THREE ANGELS' MESSAGES ■ THE NON-IMMORTALITY OF THE SOUL ■ THE SANCTUARY



This year is the 500th anniversary of the Protestant Reformation in which Martin Luther separated along with many others from the Catholic Church because of an understanding in opposition to many of the Catholic beliefs, and especially because of the teaching of the Catholic Church that the pope was equal to God on earth.

Jesus says, "If you love me, keep my commandments." Of course, the keeping of the Sabbath is the command found in the fourth commandment, but a majority of Christians have been brought up, or have been taught, in their churches to believe that Sunday is God's holy day. I believe that God is waiting for His Sabbath-keeping people to work at sharing the truth of the 7th day Sabbath with others around the world.

There is a book I have mentioned in the past called *The Attempt to Change God's Holy Day from Sabbath to Sunday*, by Carlyle B. Haynes that has a great way of sharing how the change from Sabbath to Sunday came about. Another great sharing book I recommend is *The Papacy in Bible Prophecy*, by Jesse C. Stevens. The very first chapter in this book which is entitled "The Papacy Defined" begins as follows:

"The Papacy, that great ecclesiastical system at the head of which sits the Bishop of Rome, is not only an interesting subject of secular history, but of Bible prophecy as well; for it is plainly brought to view almost a score of times, particularly in the symbolic prophecies of Daniel and the Revelation. And there are ample reasons for this. Nations have been noticed in Bible prophecy, first because of their relation to the people of God; second, with respect to their character; third, out of recognition of their prominence; and fourth, touching the time of the exercise of their power, the beginning of which are like milestones in the journey of the church to the city of God."

"This being so, here are plain reasons why the Papacy should have a place in Bible prophecy; for that power was a great persecutor of the church in the Middle Ages; millions of sincere men

and women going down to martyrs' graves for maintaining their profession of the gospel, and opposing what they believed to be an apostate and fallen church. They were burned at the stake, imprisoned, assassinated, drowned, and suffered the horrible tortures of the inquisition."

"The end of the years of its ecclesiastical supremacy in 1798 is a milestone in the journey of the church, for it marks the beginning of what is called in Daniel's prophecy 'the time of the end'." Daniel 11:35.

This is not about people – there are many good Catholics. My first wife, whom I loved dearly, and who died of cancer, was a Catholic, as was her family. We were married in the Catholic Church, and later we both became Seventh-day Adventists. Most Catholics have no understanding of the background of their church, especially not the relation of their church to Bible prophecy. They are not aware of the millions who were killed in the inquisition.

There is some talk of a reuniting of Catholics and Protestants, but can we really do that and still be Protestants? In order to have Protestants and Catholics come back together into one religion, many of the Catholic claims for the pope would have to be removed from their doctrine. Some of their doctrines and rites would have to be changed. I believe they would be unwilling to make these removals or changes. Will Protestants stick to their understandings and beliefs? If so, there cannot be a coming back together in faithfulness to God. Brothers and sisters, we are too near the time of the end to consider compromising our faith.

"We are not to cringe and beg pardon of the world for telling them the truth: we should scorn concealment. Unfurl your colors to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of waverings: the world has a right to know what to expect of us." – Ev 179.2.

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Martin Luther – His Character and Early Life

BY MRS. E. G. WHITE

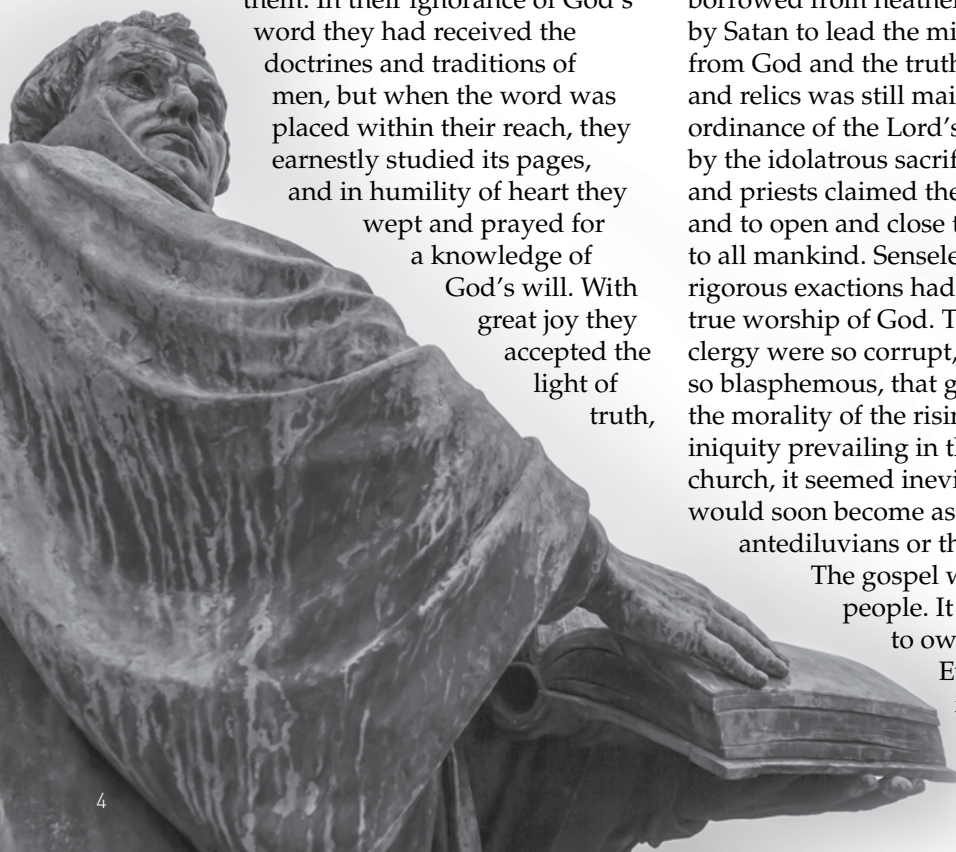
Through all the ages of papal darkness and oppression, God's care was over his cause and his people. Amid opposition, conflict, and persecution, an all-wise providence was still at work in the upbuilding of Christ's kingdom. Satan exercised his power to hinder the work of God, by destroying the workmen; but as soon as one laborer was imprisoned, or slain, another was raised up to fill the vacancy. Despite all the opposing powers of evil, angels of God were doing their work, heavenly messengers were searching out men to stand as light-bearers amid the darkness. Notwithstanding the wide-spread apostasy, there were honest souls who had given heed

to all the light which shone upon them. In their ignorance of God's word they had received the doctrines and traditions of men, but when the word was placed within their reach, they earnestly studied its pages, and in humility of heart they wept and prayed for a knowledge of God's will. With great joy they accepted the light of truth,

and eagerly sought to impart light to their fellow-men.

Through the labors of Wickliffe, Huss, and kindred workers, thousands of noble witnesses had borne testimony to the truth; yet at the beginning of the sixteenth century the darkness of ignorance and superstition still rested like a pall upon the church and the world. Religion was made to consist in a round of ceremonies, many of them borrowed from heathenism, and all devised by Satan to lead the minds of the people away from God and the truth. The worship of images and relics was still maintained. The Scriptural ordinance of the Lord's Supper was supplanted by the idolatrous sacrifice of the mass. Popes and priests claimed the power to forgive sins, and to open and close the gates of Heaven to all mankind. Senseless superstitions and rigorous exactions had taken the place of the true worship of God. The lives of popes and clergy were so corrupt, their proud pretensions so blasphemous, that good men trembled for the morality of the rising generation. With iniquity prevailing in the high places of the church, it seemed inevitable that the world would soon become as wicked as were the antediluvians or the inhabitants of Sodom.

The gospel was withheld from the people. It was regarded as a crime to own or read the Scriptures. Even the higher classes found it difficult to obtain a glimpse of



the word of God. Satan well knew that if the people were permitted to read and interpret the Bible for themselves, his deceptions would speedily lose their power. Hence it was his studied effort to shut the Scriptures away from the people, and to prevent their minds from becoming enlightened by the truths of the gospel. But a day of religious light and freedom was about to dawn upon the world, and all the efforts of Satan and his hosts were powerless to prevent its coming.

Foremost among those who were called for God to break the chains of popery, and lead the church into the light of a purer faith, stood Martin Luther. Though, like others in his time, he did not see every point of faith as clearly as we see it today, yet he earnestly desired to know the will of God, and joyfully received the truth as it was made plain to his understanding. Zealous, ardent, devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Scriptures of truth, Luther was the man for his time; and through him God accomplished a great work for the emancipation of the church, and the enlightenment of the world.

Like the first heralds of the gospel, Luther sprung from the ranks of poverty. His father earned by daily toil as a miner the means to educate his son. He intended him for a lawyer; but God designed to make him a builder upon the great temple rising so slowly through the centuries.

Luther's father was a man of strong and active mind, and great force of character, honest, resolute and straightforward. His life was characterized by stern integrity; he was true to his convictions of duty, let the



consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same.

Luther's parents were strictly conscientious, earnest, and zealous in the performance of their parental duties, seeking to bring up their children in the nurture and admonition of the Lord. Yet with their firmness and strength of character they sometimes erred by exercising too great severity. Their government was one of law and authority. The mother especially manifested too little love in the discipline of her sensitive son. While she gave him faithful instruction in Christian duty, as she understood it, the austerity and even harshness of her training led him to cherish erroneous views of a religious life. It was the influence of these early impressions that led him in later years to choose the life of a monk supposing it to be a life of self-denial, humiliation, and purity, and therefore pleasing to God.

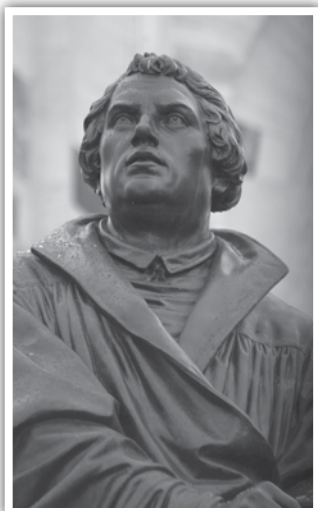
The life of Luther from his earliest years was one of privation, hardship, and severe discipline. The effect of this training was seen in his religious character throughout his life. Luther himself, though conscious that in some respects his parents had erred, found in their discipline much more to approve than to condemn.



The prevailing sin of parents at the present day lies in the indulgence of their children. The youth are weak and inefficient, with little physical stamina or moral power, because of the neglect of parents to train them in childhood to habits of obedience and industry. The foundation of character is laid at home: no after influence from any earthly source can wholly counteract the effect of parental discipline. If firmness and decision were mingled with love and tenderness in the training of the young, we would see youth coming up, like Luther, qualified for lives of usefulness and honor.

At an early age Luther was sent to school, where he was treated with a harshness and even violence that he had not been subject to at home. So great was the poverty of his parents that he was obliged to obtain his food by singing from door to door, and he often suffered from hunger. The gloomy, superstitious ideas of religion then prevailing filled him with fear. He would lie down at night with a sorrowful heart, looking forward with trembling to the dark future, and in constant terror at the thought of God as a stern, unrelenting judge, a cruel tyrant, rather than a kind heavenly Father. There are few youth

at the present day who would not have become disheartened under so many and so great discouragements; but Luther perseveringly pressed forward toward the high standard of moral and intellectual excellence which he had determined to attain.



He thirsted for knowledge, and the earnest and practical character of his mind led him to desire the solid and useful rather than the showy and superficial. At the age of eighteen he entered the University of Erfurth. His situation was now more favorable and his prospects brighter than in his earlier years. His parents having by thrift and industry acquired a competence, were able to render him all needed assistance. And the influence of judicious friends had somewhat lessened the gloomy effects of his former training. He now diligently applied himself to the study of the best authors, enriching his understanding with their most weighty thoughts, and making the wisdom of the wise his own. A retentive memory, a vivid imagination, strong reasoning powers, and energetic application to study, soon won for him the foremost rank among his associates.

"The fear of the Lord is the beginning of wisdom." That fear dwelt in the heart of Luther, enabling him to maintain his steadfastness of purpose, and leading him to deep humility before God. He had an abiding sense of his dependence upon divine aid, and he did not fail to begin each day with prayer, while his heart was continually breathing a petition for guidance and support. "To pray well," he often said, "is the better half of study."

While one day examining the books in the library of the university, Luther discovered a Latin Bible. He had before heard fragments



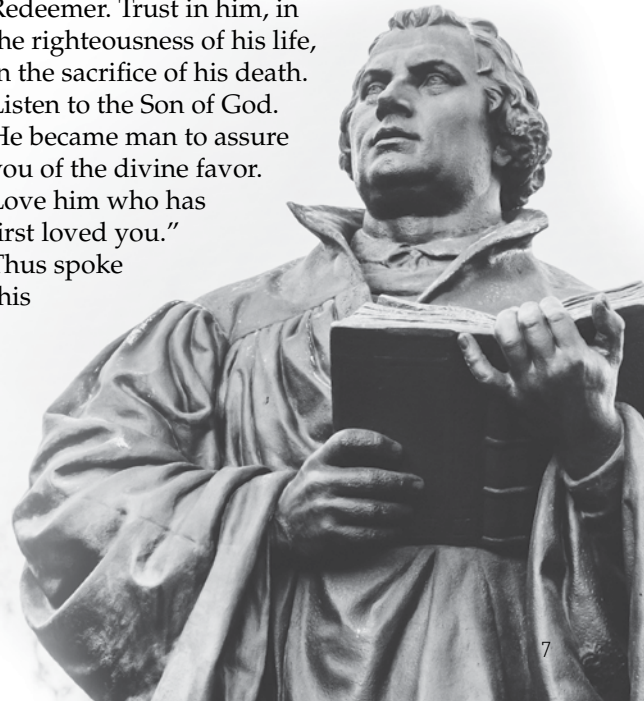
of the Gospels and epistles at public worship, and he thought that they were the whole of God's word. Now for the first time he is looking upon the whole Bible. With mingled awe and wonder he turns the sacred pages; with quickening pulse and throbbing heart he reads for himself the words of life, pausing now and then to exclaim, "Oh, if God would give me such a book for my own!" Angels of Heaven were by his side, and rays of light from the throne of God flashed upon the sacred pages, revealing the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner takes hold upon him, as never before.

An earnest desire to be free from sin and to find peace with God, led him at last, after many severe conflicts, to enter a cloister, and devote himself to a monastic life. Here he was subjected to the meanest service, being required to act as door-keeper and sweeper, and to beg from house to house. He was at an age when respect and appreciation are most eagerly craved, and these menial offices were deeply mortifying to his natural feelings; but he patiently endured it all, believing that it was a necessary humiliation because of his sins. This discipline was fitting him to become a mighty workman upon God's building.

Every moment that could be spared from his daily duties, he diligently employed in study, robbing himself of sleep, and grudging even

the moments spent in eating his coarse, humble food. Above everything else he delighted in the study of God's word. And he often repaired to the Bible which he had found chained to the convent wall. As his convictions of sin deepened with the study of the Scriptures, he sought by his own works to obtain pardon and peace. He led a most rigorous life, endeavoring to crucify the flesh by fastings, watchings, and scourgings. He shrank from no sacrifice to become holy and gain Heaven. As the result of the painful discipline which he imposed upon himself, he lost all strength, and suffered from fainting spasms, from the effects of which he never fully recovered. But with all his efforts, his burdened soul found no relief. He was at last driven to the verge of despair.

When it appeared to Luther that all was lost, God raised up a friend and helper for him. The pious Staupitz opened the word of God to Luther's mind, and bade him look away from himself, cease the contemplation of infinite punishment for the violation of God's law, and look to Jesus, his sin-pardoning Saviour. "Instead of torturing yourself for your faults, cast yourself into the arms of your Redeemer. Trust in him, in the righteousness of his life, in the sacrifice of his death. Listen to the Son of God. He became man to assure you of the divine favor. Love him who has first loved you." Thus spoke this





messenger of mercy. His words made a deep impression upon Luther's mind. After many a struggle with long-cherished errors, he was enabled to grasp the truth, and peace came to his troubled soul.

Oh that there were seen in this day, so deep abhorrence of self, so great humiliation of soul before God, and so earnest a faith when light is given, as were manifested by Martin Luther! True conviction of sin is now rarely experienced; superficial conversions abound, and Christian experience is dwarfed and spiritless. And why is this? Because of the false and fatal education given by parents to their children, and by ministers to their people. The young are indulged in their love of pleasure, and left unrestrained to pursue a course of sin; thus they lose sight of filial obligation, and having learned to trample upon the authority of their parents, they are prepared to trample upon the authority of God. And the people, in like manner, are allowed, unwarned to unite in the sinful pursuits and pleasures of the world, until they lose sight of their obligations to God, and of his claims upon them. They are assured of divine mercy, but permitted to forget divine justice. They expect salvation through the sacrifice of Christ, without rendering obedience to the law of God. Hence they have no true conviction of sin, and without this there can be no true conversion.

Luther searched the Scriptures with untiring

interest and zeal, and at last found therein the way of life clearly revealed. He learned that it is not to the pope, but to Christ, that men are to look for pardon and justification. "There is none other name under heaven, given among men, whereby we must be saved." Christ is the only propitiation for sin; he is the complete and all-sufficient sacrifice, for the sins of the whole world, securing the pardon of all who will believe on him as God hath appointed. Jesus himself declares, "I am the door. By me if any man enter in, he shall be saved." Luther sees that Christ Jesus came into the world, not to save people in their sins, but to save them from their sins; that the one only way whereby the sinner can be saved is by repentance toward God, because of the transgression of his law, and faith toward our Lord Jesus Christ, both for the pardon of sin and for grace to lead a life of obedience.

Thus he was led to perceive the fallacy of the papal doctrine, that salvation is obtained by punishments and penances, and that men must through hell reach Heaven. He learned from the precious Bible that he who is not cleansed from sin by Christ's atoning blood, can never be cleansed by the fires of hell; that the doctrine of purgatory is but a cunning device of the father of lies, and that the present life is the only period for probation granted to man in which to prepare for the society of the pure and holy.



ST, May 31, 1883

If God Had Not Been On Our Side

BY MARTIN LUTHER

If God had not been on our side
And had not come to aid us,
The foes with all their power and pride
Would surely have dismayed us;
For we, His flock, would have to fear
The threat of men both far and near
Who rise in might against us.

Their furious wrath, did God permit,
Would surely have consumed us
And as a deep and yawning pit
With life and limb entombed us.
Like men o'er whom dark waters roll
Their wrath would have engulfed our soul
And, like a flood, o'erwhelmed us.

Blest be the Lord, who foiled their threat
That they could not devour us;
Our souls, like birds, escaped their net,
They could not overpower us.
The snare is broken – we are free!
Our help is ever, Lord, in Thee,
Who madest earth and Heaven.





“Editorial” American Sentinel

BY A.T. JONES

THERE is abroad a general disposition to apologize and make excuses for, and to flatter the papacy.

THIS is not to be wondered at on the part of what is called the secular press of the country, as that is practically controlled, directly or indirectly, by the papacy.

BUT it is a mystery how religious papers, professedly Protestant, can shut their eyes to the encroachments of the papacy, and labor to convince themselves and the public that the papacy is not what it used to be, but is enlightened, modernized, and even Americanized.

MYSTERY, though it be, however, it is an undeniable fact that the religious papers, professedly Protestant, which stand as the leading Protestant papers of the country, do labor diligently and constantly to convince themselves and the public that the papacy is not what it really is.

TRUE, they find it a difficult task which they have thus set themselves, in the face of the numerous bold movements which the papacy is making in her old-time and native spirit before all the people, but yet heroically do they stick to the task and seem determined to accomplish it not only in spite of the difficulties, but in spite of the papacy itself.

THERE is a considerable number of these papers, but the chiefest one, and engaged most earnestly in this difficult and mischievous business, is the Independent of this city. It has been thus engaged a good while, but as the papacy grows more bold and its native spirit becomes more openly apparent, the Independent seems the more determined to

convince itself and others that all these things only mark the further progress of the papacy in enlightenment, and in its modernizing and Americanizing tendency.

FOR instance, last October, there was sent by the Catholic hierarchy an official and authoritative communication to the “editors of Catholic newspapers,” commanding them to “learn to be obedient and submissive to superiors;” that “neither they themselves nor those who assist them should attack ecclesiastics, and above all, bishops;” and that “above all, let the name of bishops be sacred among Catholic writers, for to them reverence is due because of their high office and dignity. Nor let them think themselves privileged to examine, critically, what divinely appointed pastors, in exercise of their power, have established,” etc. This the Independent printed, and then commented upon it, as follows:—

We should like to know upon what meat these our bishops feed that they have grown so great as to be above criticism by the press. Obedience and submission to superiors is right within the limits of administration, but opinion



cannot be thus controlled nor the expression of it limited. A bishop has a right to govern his diocese, but he has no right to pretend that he never makes a mistake or cannot be criticised. We should like to know why a Catholic editor should not have the “privilege to examine critically what divinely appointed pastors have established”? Divinely appointed pastors can establish very unwise things. We are interested to know what those ecclesiastical penalties are by which editors are to be prevented from criticising a bishop’s method of administration. We suppose the most effective method will be for the bishop to pronounce his censure upon the journal and forbid his people to subscribe to it. That has been tried in Cincinnati with great success. But it is not the American way of doing things, and we do not believe it is the Christian way of doing things.

And yet, in the very same issue, October 26, 1893, and in the editorial columns, too, the Independent says this:—

Archbishop Ireland and Bishop McGolrick appeared last week in Chicago on the platform of the Woman’s Christian Temperance Union. The nearer we come together the better we will like each other.

Archbishop Ireland and Bishop McGolrick were, with the others, the authors of that communication of arrogance and superiority, addressed to editors of Catholic newspapers, which the Independent mildly criticises, and then, almost in the same breath, declares of

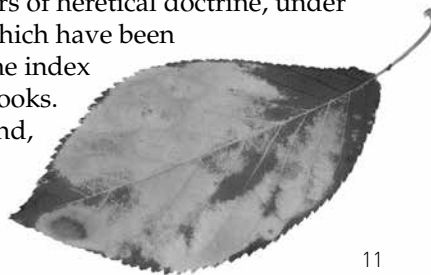


these same men: “The nearer we come together the better we will like each other.” Yes, after swallowing such a dose of papal superiority as that, we should think you would. No doubt the more of it you can have the better you will like it all.

ABOUT the same time that the foregoing instance occurred, there occurred also another which is well worth mentioning. The committee of the Inquisition in Rome put upon the Index Expurgatorius certain books and writings—that is, it condemned and outlawed them so far as its power now goes. Among these condemned writings was a series of articles by a certain Catholic, which had been printed in three numbers of a leading magazine. When the notice of the condemnation of these writings was published, the Independent said of it:—

We now translate the directions given to the faithful in reference to these books: Therefore, let no one of whatsoever rank or condition dare in future either to publish or to read or to keep these above-mentioned condemned and proscribed works; but let him deliver them over to the local bishops or to the inquisitors of heretical doctrine, under the penalties which have been prescribed in the index of Forbidden Books.

We understand, then, that any Catholic who





has a copy of these numbers of *The Nineteenth Century* is under immediate obligation to mail them to the bishop of his diocese. He is not allowed to keep a perfect file of the volume for 1892 and 1893 under the penalties prescribed. Mr. St. George Mivart has, since the publication of this act, obediently signified his retraction of the opinions advanced in the articles but now condemned as unsound teaching. He has proved himself quite childlike. These articles have been printed in part in a good many Catholic papers, and we do not doubt that they are in the possession of many priests and laymen. We have some curiosity to know how far this injunction to send the interdicted writings to the bishop and no longer to read them has become a dead letter.

We are in earnest when we say that we want to know whether this edict is a dead letter in the United States. We have had

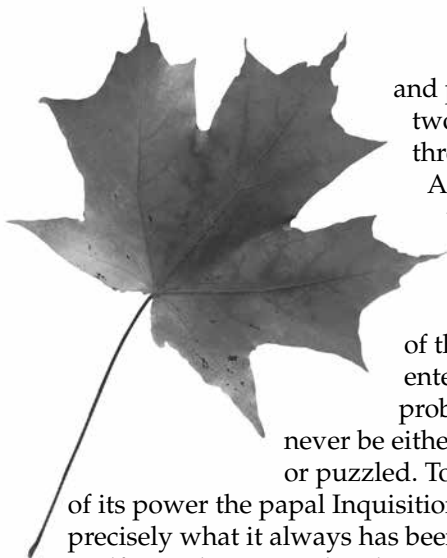


beautiful addresses in Chicago from Cardinal Gibbons and Bishop Keane and Archbishop Ireland and dozens of other distinguished and representative Catholics, telling us about the liberality of the pope and his sympathy with free institutions, his love for republics and the freedom of the American Catholic Church. WE BELIEVE IT ALL. And yet what are we to do with such an edict as that which we have just translated out of the original Latin? Citizens of the United States, American Catholics who love liberty, are forbidden by an excellent gentleman in Rome [the pope] either to read or to have in their houses three different numbers of *The Nineteenth Century*? This is not fiction, it is fact. A dozens or so of his advisers have passed upon those articles and they say that American Catholic citizens shall not read them. Now what liberty is there about that? Why is it not downright spiritual tyranny? How does it agree with the beautiful sentiments which we have heard?

Is it really expected that this edict will be obeyed? Will Bourke Cockran and will Dr. Bartsell immediately send to Archbishop Corrigan their copies of these three numbers of *The Nineteenth Century*, or of any of the Catholic papers in their possession which have reprinted the articles? We are confused. We are puzzled. We do not know how to work out a problem in which one of the factors is. Two equals three.—*Independent*, October 5, 1893.

But, dear *Independent*, how can you — keep from being confused and puzzled with “a problem in which one of the factors is, Two equals three,” when you yourself create that factor in the problem by insisting, in the face of all mathematical evidence





and principle, that two does equal three?

ANY one who will give to papal "figuring"

the true value of the factors that enter into all her problems, will

never be either confused or puzzled. To the extent

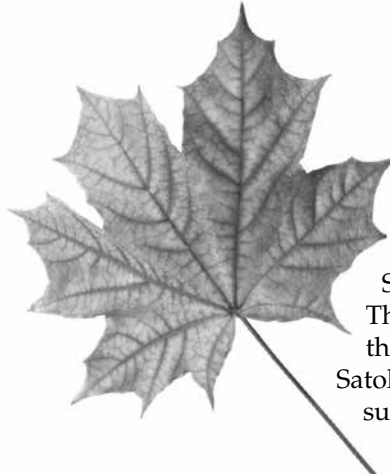
of its power the papal Inquisition is now precisely what it always has been. The papacy itself is to-day precisely what it always has been. "This is not fiction, it is fact." This announcement of the Inquisition demonstrates that. And if to-day the papacy had sufficient power in the United States over others than her own membership she would enforce this inquisitional decree upon all, "of whatsoever rank or condition," whether they be Catholic or not. Of course, "we have had beautiful [?] addresses in Chicago" and many other places, "from Cardinal Gibbons and Bishop Keane and Archbishop Ireland and dozens of other distinguished and representative Catholics," and from the Independent, and the Christian at Work, and the Evangelist, and other distinguished and representative "Protestant" papers, "telling us about the liberality of the pope and his sympathy with free institutions, his love for republics," etc., etc., etc. But we do not believe a single word of it all. Every word of it all is only a papal lie.

"THE liberality of the pope"!!!! Yes, yes, and the "green cheese" of "the moon." "His sympathy with free institutions"!!!! is taffy for "broad-minded" "liberal-ideaed" "advanced" "Protestants." "His love for republics"!! Oh, yes, now we have struck it. The pope loves republics. Especially does he love the American Republic. He has actually told us so himself. He has sent Satolli over here

as his personal representative, not only to tell us so again and again, but to show to us how much the pope loves the American Republic. Yes, indeed, the pope loves this Republic. There is no doubt of that. The lion loves lambs, too. And even the spider loves flies. And Pope Leo XIII. says of America and its people: "I love them, and I love their country. I have great tenderness for those who live in that land, Protestants and all."—Chicago Herald, Sept.5, 1893, p. 9.

AGAIN: A few weeks ago a Catholic circular, originating from Baltimore, was distributed, raising and agitating the question of the apportionment of the public school fund to the denominational schools in proportion to membership, and stating that this question would be brought before the Maryland legislature this present winter. About the same time a bill to the same purpose was framed by a Catholic, to be presented in the New York legislature, which is not in session. It was given out, as from Archbishop Corrigan, of this city, that the "Catholic authorities" were in no wise responsible for this New York bill. But, Dr. Michael Walsh, editor of the Catholic Herald, and sponsor of the bill, says that "the bill has been examined by the cardinals and clergy at Rome and is approved by them," and that it has also been submitted to and practically approved by the leading clergy and the most prominent men in the Catholic Church in this country."





The Independent wrote to Cardinal Gibbons, asking him about the Baltimore circular, and whether he or Satolli had signed it. The cardinal answered that neither he nor Satolli had signed any such circular, and further that he was "certain that no

such circular has any existence except in the imagination of people ever open to suspicion." As the circular had been described in the daily papers and been published in Catholic papers, the Independent, thinking there might be some "misapprehension" on the part of the cardinal as to what its first letter meant, sent a second letter, enclosing a copy of the circular, to which the cardinal replied that it "did not emanate" from him and was not published with his "authorization," but had appeared without his "knowledge and consent."

Next, the Independent sent out a letter to the archbishops and bishops of the Catholic Church in the United States, asking (1) whether it is the policy of the Catholic Church to favor the division of the public school fund; and (2) whether they, personally, would countenance such division. In its issue of January 11, 1894, the Independent publishes the replies of thirty



bishops and archbishops to these questions. Of these thirty replies only one says plainly that he is opposed to it; two are indefinite; six are clearly evasive; while all the other twenty-one are in favor of it—some with conditions and others rabidly and unconditionally. And one of these gives the words of Cardinal Gibbons that: "This [Catholic] education our children cannot have in the public schools, therefore we wish to have our own schools; and as we cannot, without the help of the State, we desire a share of the public school fund to enable us to have such schools."

Now, from this whole record, it is as clear as day that this Baltimore circular and this New York bill, and the agitation raised by them, are all gotten up only as "feelers" by which to test the public pulse upon this question, which is fraught with the most vital consequences to the Government and people of the United States. As it seems they have found that the time is not yet ripe for its success, they will doubtless let the matter drop for a while to be sprung again as soon as possible, and so, little by little, work the thing along till they can make it win. And yet, as plain as all this is to anybody who will see, the Independent puts forth these words on the subject:—

We should divest ourselves as far as possible of the prejudice which believes that they are in the habit of masking their real intentions and moving in mysterious ways.

BUT why do we need to present any more, or even these, evidences that the papacy is to-



day the same politic, deceitful, craft, “mistress of witchcrafts” and “mother of abominations” that she ever was? Why should we seek by these evidences to point out the willing blindness of such papers? When we have the plain and positive statement of Cardinal Gibbons, lately published broadcast in the daily papers, that the papacy is to-day precisely what it always was. Here are his words:—

You must remember that the Catholic Church is the oldest institution in this country. Here, as in the old world, with the passage of time, everything else has changed. Her organization, her principles, her doctrines, her rites, are precisely the same to-day as they were when Columbus first landed. The forms of government have altered, new nationalities with new customs and new ideas have come. . . . But the teachings, the procedure, the forms, the structure of the Catholic Church, are identically what they were when the first Catholic priest raised the cross on American soil.—Catholic Times, Oct. 21, 1893.

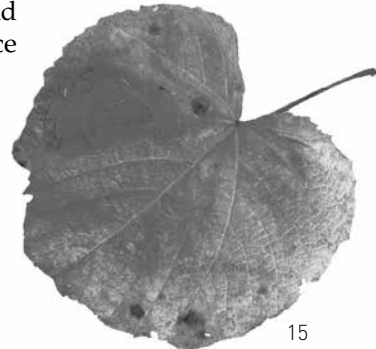
Since Columbus first landed on American soil the Inquisition was carried on to its fullest extent in every one of its horrible methods. Since that date Martin Luther and all Protestants and Protestantism were absolutely condemned and outlawed in the world. Since that date multitudes of Protestants have been persecuted to death, thousands of them being burnt to death, thousands of them being burnt to death, by the “procedure” of the Catholic

Church. All this terrible record of the papacy has been made since Columbus first landed on American soil. Cardinal Gibbons declares that she is in all things “precisely” and “identically” the same to-day that she was then. There is not the least doubt that this is the absolute truth. And by the same token all these “beautiful expressions” as to the liberality of the Catholic Church, and the love of the pope for Protestants, are sheer papal lies.

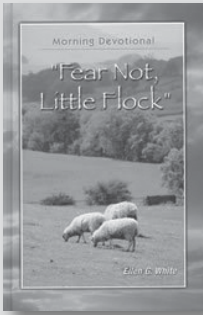
In view of this and the other evidences which we have now presented, which are open and apparent and known to all, what can possibly be the cause of this apparently willful willingness on the part of professed Protestants to make the papacy appear to be what it certainly is not, and what it says itself that it is not? The only conceivable explanation of it that we can find is, that these professed Protestants have so degenerated that they have become so entirely like the papacy in structure, in aim, and in spirit, that they themselves see that they and the papacy are precisely alike; and being therefore incapable of seeing or admitting that they are wrong, they decide at once that the papacy has changed, and become enlightened and modernized and Americanized. And the evidence upon which they convince themselves that this is certainly so is only that she is so exactly like themselves that there is no perceptible difference, and therefore it must be so and is so.

The Scripture showed long ago that in this country there would arise a living image of the papacy, and when things have come to pass, that the leading Protestant representatives cannot themselves find any material difference between themselves and the papacy, it is evident that the Scripture is fulfilled. Rev. 13:11-17.

Feb. 1, 1894, ATJ,
AMS 34



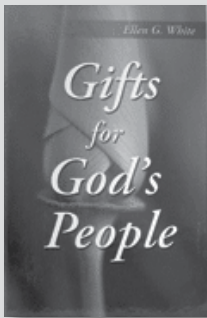
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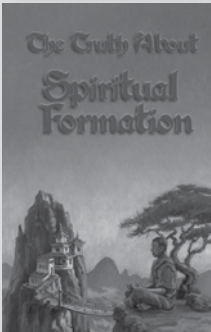
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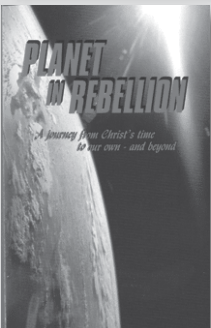


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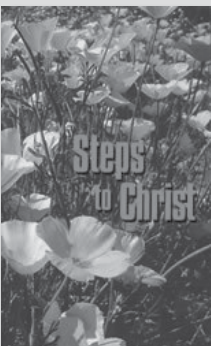


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EXCERPTS FROM

SKETCHES OF JEWISH SOCIAL LIFE

SYNAGOGUES: THEIR ORIGIN, STRUCTURE

AND OUTWARD ARRANGEMENTS

ALFRED EDERSHEIM

Alfred Edersheim, 7 March 1825 – 16 March 1889,
was a Jewish convert to Christianity and a Biblical scholar.

Readers of the New Testament know, that at the time of our Lord synagogues were dotted all over the land; that in them “from of old” Moses had been read ([Acts 15:21](#)); that they were under the rule of certain authorities, who also exercised discipline; that the services were definitely regulated, although considerable liberty obtained, and that part of them consisted in reading the prophets, which was generally followed by an “exhortation” ([Acts 13:15](#)) or an address ([Luke 4:17](#)). The word “synagogue” is, of course, of Greek derivation, and means “gathering together” – for religious purposes. The corresponding Rabbinical terms, “chenisah,” “cheneseth,” etc., “zibbur,” “vaad,” and “kahal,” may be generally characterised as equivalents. But it is interesting to notice, that both the Old Testament and the Rabbis have shades of distinction, well known in modern theological discussions. To begin with the former:

Two terms are used for Israel as a congregation: “edah” and “kahal”; of which the former seems to refer to Israel chiefly in

their outward organisation as a congregation – what moderns would call the visible Church – while “kahal” rather indicates their inner or spiritual connection. Even the LXX seem to have seen this distinction. The word “edah” occurs one hundred and thirty times, and is always rendered in the LXX by “synagogue”, never by “ecclesia” (church); while “kahal” is translated in seventy places by “ecclesia,” and only in thirty-seven by “synagogue”. Similarly, the Mishnah employs the term “kahal” only to denote Israel as a whole; while the term “zibbur”, for example, is used alike for churches and for the Church – that is, for individual congregations, and for Israel as a whole.

The origin of the synagogue is lost in the obscurity of tradition. Of course, like so many other institutions, it is traced by the Rabbis to the patriarchs. Thus, both the Targum Jonathan and the Jerusalem Targum represent Jacob as an attendant in the synagogue, and Rebekah as resorting thither for advice when feeling within her the unnatural contest of her two sons. There can be no occasion for seriously discussing such statements. For when in [2 Kings 22:8](#) we read that “the book of the law” was discovered by Shaphan the scribe in “the house of the Lord”, this implies that during the reign of King Josiah there could have been no synagogues in the land, since it was their main object to secure the weekly reading, and of course the preservation, of the books of Moses ([Acts 15:21](#)).



Our Authorised Version, indeed, renders Psalm 74:8, “They have burned up all the synagogues of God in the land.” But there is good authority for questioning this translation; and, even if admitted, it would not settle the question of the exact time when synagogues originated.

On the other hand, there is not a hint of synagogue-worship either in the law or the prophets; and this of itself would be decisive, considering the importance of the subject. Besides, it may be said that there was no room for such meetings under the Old Testament dispensation. There the whole worship was typical – the sacrificial services alike constituting the manner in which Israel approached unto God, and being the way by which He communicated blessings to His people. Gatherings for prayer and for fellowship with the Father belong, so far as the Church as a whole is concerned, to the dispensation of the Holy Spirit. It is quite in accordance with this general principle, that when men filled with the Spirit of God were raised up from time to time, those who longed for deeper knowledge and closer converse with the Lord should have gathered around them on Sabbaths and new moons, as the pious Shunammite resorted to Elisha (2 Kings 4:23), and as others were no doubt wont to do, if within reach of “prophets” or their disciples. But quite a different state of matter ensued during the Babylonish captivity.

Deprived of the Temple services, some kind of religious meetings would become an absolute necessity, if the people were not to lapse into practical heathenism – a danger, indeed, which, despite the admonitions of the prophets, and the prospect of deliverance held out, was not quite avoided. For the preservation, also, of the national bond which connected Israel, as well as for their continued religious existence, the institution of synagogues seemed alike needful and desirable. In point of fact, the attentive reader of the books of Ezra and Nehemiah will discover in the period after the return from



Babylon the beginnings of the synagogue. Only quite rudimentary as yet, and chiefly for the purposes of instructing those who had come back ignorant and semi-heathenish – still, they formed a starting-point.

Then came the time of terrible Syrian oppression and persecutions, and of the Maccabean rising. We can understand, how under such circumstances the institution of the synagogue would develop, and gradually assume the proportions and the meaning which it afterwards attained. For it must be borne in mind, that, in proportion as the spiritual import of the Temple services was lost to view, and Judaism became a matter of outward ordinances, nice distinctions, and logical discussion, the synagogue would grow in importance. And so it came to pass, that at the time of Christ there was not a foreign settlement of Jews without one or more synagogues – that of Alexandria, of which both the Talmuds speak in such exaggerated language, being specially gorgeous – while throughout Palestine they were thickly planted. It is to these latter only that we can for the present direct attention.

Not a town, nor a village, if it numbered only ten men, who could or would wholly give themselves to divine things, but had one or more synagogues. If it be asked, why the number ten was thus fixed upon as the smallest that could form a congregation, the reply is that, according to Numbers 14:27, the “evil congregation” consisted of the spies who had brought a bad report, and whose number was ten – after deducting, of course, Joshua and Caleb.

While doing research for a health article, I ran across this wonderful illustration of a dirty lamp chimney which shows the effects of our own intake of food and drink on those we are witnessing to, when we are not even aware of it. Neighbors, fellow workers, and others we come in contact with on a day to day basis are even affected by our diet. We need to take this very seriously. —Editor

Studies in the Book of Daniel

TEMPERANCE is one of the prominent characteristics of the youth and the life of Daniel. That this was taught to him in the school which he attended, and was a material part of his education before his captivity, is evident from the fact that it was already a fixed principle in his life at that time.

When the royal captives reached Babylon, "the king appointed them a daily provision of the king's meat, and of the wine which he drank." The word here translated "meat" signifies "dainties;" and refers to the royal dainties, such as would be expected at the table of such a great king. It included flesh meats, of course; for these were largely used; but the word signifies all the royal dainties.

But Daniel refused it all, and also refused the wine, and chose "pulse to eat, and water to drink."

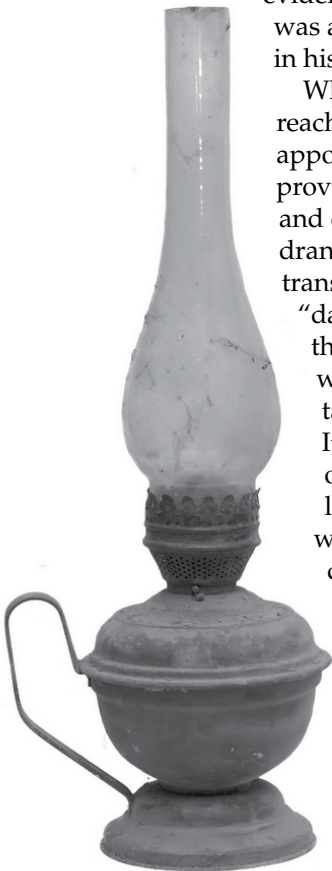
The word translated "pulse" is a word of wide meaning, just as is the word translated

"meat," referring to the king's dainties. The word translated "pulse" comprehends the whole realm of vegetarian diet, just as the other word comprehends the whole field of the king's dainties. What Daniel asked was that he, with his three companions, might have a vegetarian diet for food, and water to drink, instead of the richly prepared and highly seasoned dainties of the king's table for food, and his wine for drink.

This action of those four boys was but the expression of a fixed principle, derived from knowledge of the effects which the king's provision would have. For Daniel not only "purposed in his heart" that he would not partake of the king's victuals and drink, but he did this because "he would not defile himself" with those things. He refused that food and drink because he knew their defiling effect upon those who used them.

For the effect of all such food and drink is certainly to defile. The full discussion of this subject will appear in our "Evangelistic Temperance" department. Here we shall state the principle by an illustration so plain and simple that all can understand it.

If your lamp chimney is all befogged, the light will not shine clearly through it; not half the light will shine through it then that will shine through it when it is well cleaned. Yet the light itself within the chimney may be the same all the time. The oil may be of the purest, the wick perfectly trimmed, there may be no lack



whatever in the light itself; yet if the chimney be dusty, smoky, or in any way befogged, the light will not shine clearly. It simply cannot shine clearly, because of the condition of the medium through which it must shine.

You know that when this is so, the thing to do is not to tinker the light nor to find fault with it, but to clean the chimney. And you know that when you do clean the chimney, the light is not only allowed to shine through, but it is actually enabled to shine as it cannot possibly without any chimney. Thus it is literally true that, other things being equal, the strength and clearness of the light depend upon the medium through which it must shine.

Now, believers in Christ are the mediums through which the light of God, by his Holy Spirit, must shine to the world. That light is perfect. It is impossible that there should be any lack whatever in the perfect shining of that light itself. So far as there is any lack in perfect shining, it is altogether because of defect in the medium through which the light would shine. And anything whatever that benumbs the nerves or clogs the blood, befogs the system and bedims the light of God, as certainly as that befogged lamp chimney bedims the light of the lamp.

Every kind of stimulant and narcotic—wine, tobacco, beer, coffee, tea—does benumb the nerves; and all richly cooked, highly seasoned, and flesh-meat food does clog the blood; so that the effect of all or any of these is to befog the system, and bedim the light of God that would shine, by his Holy Spirit, through our lives in the darkness of the world.

Daniel lived in the darkest age of ancient Israel,—the age when it fell by the weight of its own iniquity. He also lived in the darkest age of ancient Babylon,—the age when Babylon also fell by the weight of its own iniquity. Daniel stood in the world as one of the

professed people of God, through whom the light of God must shine in the darkness of the world of his day.

We live to-day in an age that corresponds to that of both Jerusalem and Babylon. To-day God calls his people out of Babylon, that they “be not partakers of her sins,” and “receive not of her plagues.” We stand as the professed people of God, through whom the light must shine in the darkness of the world. Yet hundreds, we fear there are thousands, of professed Seventh-day Adventists, do drink tea, coffee, or other such evil stuff, and do eat flesh meats, dainties, and highly seasoned food; and then wonder why their neighbors do not “see the light”! They ask the Lord for his Holy Spirit, and then wonder why they have “so little influence”!

The truth is, their neighbors cannot see the light: it is so bedimmed by their befogged minds and lives that people simply cannot see it clearly. The Lord give his Holy Spirit, he has now poured out his Holy Spirit; the perfect light is given, and as for the light itself, it cannot shine any clearer; but this holy light is so bedimmed by the benumbed nerves and befogged senses of these users of tea, coffee, flesh meats, and dainties, that those, even, who long to see it, and are looking earnestly for it, cannot see it. It cannot shine to them.

March 1, 1898 ATJ,
ARSH 140.12



THE FOUR ANGELS' MESSAGES

If Any Man Worship the Beast

JERRY O'DONNELL

Why Are the Laborers Few?

In an age in which we ought to be clearly revealing the antichrist beast to the public, we have Jesus' words that should bother us, "The harvest truly [is] plenteous, but the labourers [are] few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:37-38).

Why are the laborers so few though? Well, even our leadership are cozying up to the beast. Ganoune Diop, Public Affairs and Religious Liberty Director for the Seventh-day Adventist Church, was part of the ecumenical meeting with the pope. Even with the excuse of trying to observe the meeting, we ought not be so cozy. Further, even the president, as well as Dwight Nelson and many other popular SDA preachers, when asked who the antichrist happens to be, rhetoric along the lines of not fully knowing the identity of the antichrist is provided. That even includes calling anybody who does not follow the Bible as being anti-Christ. That only downplays the question. Even one of our quarterlies in 2016 tried to undermine our solid understanding of who the antichrist is. So there is one reason why the laborers are so few – If they cannot give a certain sound, they are unqualified.

A second reason why the laborers are so few is because so many are involved in making our message more easily acceptable through entertainment, quality of music, and non-controversial material. Sabbath sermon after Sabbath sermon does not have to remind us

that Jesus loves us. No one has to remind me that my wife loves me, and I love my wife. If a person is struggling with knowing the love, then go to a marriage counseling on a personal basis. No, I am not referring to an actual counselor but rather seek out a Bible worker, pastor, someone trusted online and have them show you from the Bible. But to tell a whole congregation Sabbath after Sabbath that Jesus is accepting, and loving, and caring, etc., such a congregation can go attend a Sunday church and get the same message. Our message is distinct. It is supposed to be meat in due season.

"Upon the Sabbath they should conscientiously restrict themselves to conversation upon religious themes,—to present truth, present duty, the Christian's hopes and fears, trials, conflicts, and afflictions; to overcoming at last, and the rewards to be received" GW92, 208.2. "Then there is an anxiety to attend the Sabbath meeting. There, in the house of God, is the place to speak our

denominational sentiments. There the minister can dwell with clearness upon the essential points of present truth and with the spirit of Christ, in love and tenderness, urge home upon all the necessity of obedience to all the requirements of God, and let the truth convict hearts" 3T 167.2.

A third reason is one that we have covered and covered and covered some more, so I will just be blunt about it. It is simply the fact that too many Seventh-day Adventists are still worshipping the structure and are waiting until the church wakes up, waiting for the church to be cleansed, waiting and waiting.



A fourth reason the workers are few is “that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite [his] fellowservants, and to eat and drink with the drunken” (Matthew 24:49). So many Seventh-day Adventists have put off the second coming for the next generation or beyond. They do not sense the nearness of time. So if the message of urgency does not burn in the heart, then how can they be a laborer? They cannot.

There are probably plenty of more reasons why church attending, truth knowing Seventh-day Adventists are not counted as part of the laborers despite even laboring. Granted, there are many active Seventh-day Adventists with the love of Jesus in their heart trying to go out and “win souls” to only have failure or if successful, turning out to be a nominal member. And I mean no disrespect but just as Jesus said, “this gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Matthew 24:14), He did not say, “a gospel”. So despite the effort to “win souls”, just what quality are they being won to?

Several surveys that have been conducted reveal that most SDA’s do not know our own message. Definitely forget about that 2300 day or year prophecy and investigative judgment.

So Satan really has the larger part of the Seventh-day Adventist church quite stalled, but hopefully that is not so for yourself.

Do You Know Who the Beast Is and Avoid Worshipping It?

Now for hundreds of years, even with Martin Luther, the answer is obvious to true Seventh-day Adventists. In fact, for me to ask this question may have come across as insulting to your intelligence, however, that was not my intent even though it is a serious question.

When such a question is asked of our leadership, we do not get an obvious expected answer. Dwight Nelson, for instance, joins deceased Samuele Bacchiocchi and others in placing the possibility of antichrist being Islam



instead of what has been taught. Even the actions of the conference over the years tells us that the truth of who the antichrist really is happens to be in question.

- In Canada, *The Great Controversy* was distributed. Negative press began to surface. Then the leadership came out apologizing and distancing themselves from those who participated in such a distribution.
- The seriously watered down version of *The Great Controversy* into the form of *The Great Hope* in which hardly a mention, if at all, is made towards the beast.
- And then word comes to us that we have a delegation team ready to join the signing of the document come October 31, 2017 that undoes the Protestant movement.

So let us review the finer points from the Bible on the antichrist identification. For some, this may appear as, “I already know this”, but to others that may know the answer, we are hoping that you may move beyond just the identification of 666, blasphemy, and the other popular items and move on to other important points that ought to be shared with the world. In fact, below, we are not going to provide you with the typical dozen or even 2 dozen points of identification. Did you know that there are something like 84 verses providing over 50 points of identification?

The following list is provided from the book, *What Does It Mean For the World To Have*

One Mind? You can review the details of each of these points by downloading the free PDF version at <http://www.haveonemind.com>.

- #1: Antichrist Is NOT Future (1 John 2:18, 2 Thessalonians 2:7)
- #2: Antichrist Is NOT a Single Person (1 John 2:18)
- #3: Antichrist Is Against CHRIST, NOT Against Jews (Daniel 7:25)
- #4: Wars Against the Doctrines of Jesus Christ (2 John 1:9)
- #5: Places Tradition Above the Bible (Daniel 7:8)
- #6: Religious Power (2 Thessalonians 2:4)
- #7: Kingdom or Nation (Revelation 13:1)
- #8: Located In a Populated Area Speaking Many Languages (Revelation 13:1, Revelation 17:15)
- #9: Denies That Jesus Is the Christ (1 John 2:22)
- #10: Denies That Jesus Came In the Flesh (1 John 4:3)
- #11: Kills God's Saints (Revelation 13:7)
- #12: Comes To Full Power After 476 A.D. [After the fall of Rome] (Revelation 13:1-2, Daniel 7:1-8)
- #13: Is Located In Europe (Daniel 7:8)
- #14: Is a Small Nation (Daniel 7:8)
- #15: Located on Seven Mountains or Hills (Revelation 17:9)
- #16: Not Just a Political Kingdom (Daniel 7:24)



- #17: Appears To Be Christian (2 Thessalonians 2:3)
- #18: Removes Three of the Original Ten Kingdoms (Daniel 7:8)
- #19: Appears Pompous (Daniel 7:20)
- #20: Would Take On God's Titles (Revelation 13:6)
- #21: Speaks Blasphemously (Revelation 13:5-6)
- #22: Claims To Be God (2 Thessalonians 2:4)
- #23: Claims to Be Able to Forgive Sins (Mark 2:7)
- #24: Shall Reign a Prophetic 1,260 Days, 3 1/2 years, or 42 Months (Revelation 13:5, Daniel 7:25)
- #25: Receives A Deadly Wound (Revelation 13:3)
- #26: The Deadly Wound is Healed (Revelation 13:3)
- #27: Will Survive Until the Second Coming (Daniel 7:21-22)
- #28: Think to Change the Ten Commandments (Daniel 7:25)
- #29: Accepts a Different Cycle of Time (Daniel 7:25, Genesis 1:14)
- #30: Change God's Worship Time (Daniel 7:25, Exodus 20:8-11)
- #31: Jesus' Sacrifice Would Be Replaced (Daniel 8:11)
- #32: God's Sanctuary Service Would Be Replaced (In Daniel 8:11)
- #33: Cast Down the Truth (Daniel 8:12)
- #34: Causes Christians to Fall Away, Especially From Keeping the Commandments (2 Thessalonians 2:3)
- #35: Rules From What is Considered God's Temple (2 Thessalonians 2:4)
- #36: Exalts Above That Which is Called God (2 Thessalonians 2:4)
- #37: Uses Signs and Wonders (2 Thessalonians 2:9)

#38: Forbids Marriages (1 Timothy 4:1-3)

#39: Commands Christians to Abstain from Eating Meat (1 Timothy 4:1-3)

#40: Based Upon Satan-Inspired Religion [Paganism] (Revelation 13:1-2)

#41: Blasphemes the Beings of Heaven (Revelation 13:6)

#42: The Number of the Name Being 666 (Revelation 13:18)

#43: The Antichrist Uses a Symbolic Woman (Revelation 17:3-6)

#44: Official Colors Are Purple and Scarlet (Revelation 17:4)

#45: Rich (Revelation 17:4)

#46: Assisted by Another Kingdom (Revelation 13:11-12)

#47: Has a Mark [of Allegiance] (Revelation 13:17, Revelation 14:9-10, Revelation 14:11)

#48: Mother of Harlots [Apostates] (Revelation 17:5)

#49: Is Involved With Spiritualism (Revelation 18:2)

#50: Accepts All Kinds of Beliefs Except God's (Revelation 18:2)

#51: Ministers Would Be Very Religious (2 Corinthians 11:13)

#52: Followers Will Appear Religious (Revelation 13:4)

#53: Establishes Their Presence in Israel (Daniel 11:45)

#54: Would Be a World Influencer (Revelation 13:3)

#55: The Main Message Presented To the World Would Be PEACE (1 Thessalonians 5:3)

So who is the beast?

Martin Luther, founder of the Lutheran



denomination, declared, "We here are of the conviction that the papacy is the seat of the true and real Antichrist", *Faith of Our Fathers*, Vol. 2., pg. 121.

John Calvin, founder of the Presbyterian denomination, declared, "Some persons think us too severe and censorious, when we call the Roman pontiff Antichrist. But those who are of this opinion do not consider that they bring the same charge of presumption

against Paul himself, after whom we speak, and whose language we adopt. And lest anyone should object, that we improperly pervert to the Roman pontiff those words of Paul, which belong to a different subject, I shall briefly show that they are not capable of any other interpretation than that which implies them to the papacy", *Institutes of the Christian Religion*.

John Knox, a Scottish Presbyterian, said, "That tyranny which the pope himself has for so many ages exercised over the church. The very Antichrist, and son of perdition, of whom Paul speaks." *The Zurich Letters*, page 199.

Thomas Cranmer, an Anglican, "Whereof it followeth Rome to be the seat of Antichrist, and the pope to be very Antichrist himself. I could prove the same by many other scriptures, old writers, and strong reasons." *Works by Cranmer*, Vol. 1, pp. 6-7.

Roger Williams, the first Baptist Pastor in America, said, "The pretended Vicar of Christ on earth, who sits as God over the Temple of God, exalting himself not only above all that is called God, but over the souls and consciences of all his vassals, yea over the Spirit of Christ, over the Holy Spirit, yea, and God himself... speaking against the God of heaven, thinking to change times and laws; but he is the son of perdition (II Thess. 2)." *The Prophetic Faith of Our Fathers*, Vol. 3, pg. 52.



The Westminster Confession of Faith contains, "There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin and son of perdition that exalteth himself in the church against Christ and all that is called God." *The Creeds of Christendom, With a History and Critical Notes*, III, p. 658, 659, ch. 25, sec. 6.

Cotton Mather, a Congregational Theologian, wrote "The oracles of God foretold the rising of an Antichrist in the Christian Church: and in the Pope of Rome, all the characteristics of that Antichrist are so marvelously answered that if any who read the Scriptures do not see it, there is a marvelous blindness upon them." *The Prophetic Faith of Our Fathers*, Vol. 3, pg. 113.

John Wesley, founder of the Methodist denomination, wrote, "He is in an emphatical sense, the Man of Sin, as he increases all manner of sin above measure. And he is, too, properly styled the Son of Perdition, as he has caused the death of numberless multitudes, both of his opposers and followers... He it is... that exalteth himself above all that is called God, or that is worshipped...claiming the highest power, and highest honour...claiming the prerogatives which belong to God alone." *Antichrist and His Ten Kingdoms*, pg. 110.

"In chapter 13 [VERSES 1-10.] is described another beast, "like unto a leopard," to which the

dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman Empire. Of the leopard-like beast it is declared: "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy." *The Great Controversy*, 1888, 439.1

Now the second part of the question was to avoid worshipping it. One form of worship is going along with it in some form or fashion. A woman who spends time with her previous boyfriend is not really showing the current boyfriend much respect. Likewise, to say that one sees nothing wrong with certain activities of antichrist because it is not explicitly forbidden in the Bible does not make it any less painful for God to observe someone going along with the beast.

Even the simple usage of the word trinity ought to be suspect, along with any form of ecumenicalism. To those of us that raise a concern, we are told that it is just for observation sake. Then why are we going to sign the papal document in October? And why would we go against council?

"A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth." *The Great Controversy* 1888, 572.2

So, are you convinced 100% of who the antichrist is? And do you abhor and shun her, or do you think friendship evangelism is the better relationship?

WORDS OF THE PIONEERS



It Will Not Mix

THAT system of belief which we denominate “the present truth,” possesses this peculiar feature, that it will not mix with anything else. It is a sharp, clean-cut, decisive doctrine. It admits of no halving, copartnership, or compromise. No system of heretical belief or non-belief can be found which has grown up out of its tenets, having them for a foundation. If a person holding these doctrines wishes to be anything else, he has first to turn square about and renounce these views.

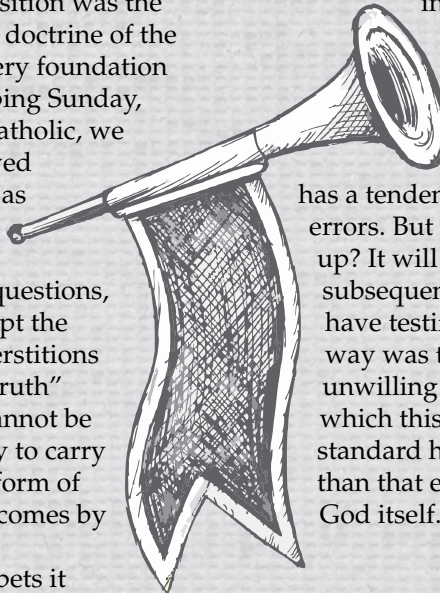
To illustrate: If we believed in the immortality of the soul, and should then be taken in the snare of Spiritualism, we might plead that our second position was the logical result of the first; for the doctrine of the immortality of the soul is the very foundation of Spiritualism; if we were keeping Sunday, and then should turn Roman Catholic, we might plead that, having followed tradition in the Sunday festival as of equal authority with the word of God, we are logically bound to follow it on all other questions, which would compel us to accept the whole quagmire of popish superstitions and festivals. But the “present truth” presents no such sequence. It cannot be charged with having a tendency to carry its adherents forward into any form of error; for any change from this comes by renunciation, not by evolution.

With quite a flourish of trumpets it

is being represented at the present time that Adventism is ruining a great many people. But how are they being ruined by it?—Oh! by their giving it up!—just as it is said that pins save a great many people’s lives by their not swallowing them. The trouble is, they don’t stick to it; if they did, they would not be ruined. The names of thirty-six ministers, we are told, can be produced, who have once preached the Seventh-day Adventist faith, and either been ruined by it, or else gave it up for Spiritualism, Universalism, atheism, infidelity, etc. That is it exactly. “They gave it up.” They did not build themselves up on this foundation into infidelity, Spiritualism.

atheism, etc., and they were not ruined by it while they adhered to it. It cannot then be consistently charged that Adventism

has a tendency to lead men into these errors. But why have so many given it up? It will be sufficient to say that the subsequent lives of a majority of these have testified that it was because the way was too strait, and they were unwilling to live up to the standard which this work presents. But the standard here is certainly no higher than that erected for us in the word of God itself.



— G.I Butler

CHARISMA NEWS

Apocalyptic September? 27 Major Disasters Have Already Happened So Far This Month

Two major hurricanes, unprecedented earthquake swarms and wildfires roaring out of control all over the northwest United States—what else will go wrong next? When I originally pointed to the month of September as a critical time, I had no idea we would see so many catastrophic natural disasters during this time frame as well. Hurricane Harvey just broke the all-time record for rainfall in the continental United States, Hurricane Irma is so immensely powerful that it has been called “a lawnmower from the sky,” vast stretches of our country out west are literally being consumed by fire and the magnitude-8.2 earthquake that just



hit Mexico was completely unexpected. As I have stated so many times before, our planet is becoming increasingly unstable, but most people simply do not understand what is happening.

END-TIME PERSPECTIVE: “In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. “The earth mourneth and fadeth away,” “the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” Isaiah 24:4, 5.

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God’s commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. GC 589-590.



WASHINGTON TIMES

Calls to punish skeptics rise with links to climate change, hurricanes. Calls to punish global warming skepticism as a criminal offense have surged in the aftermath of Hurricanes Harvey and Irma, but it hasn't discouraged climate scientists like Judith Curry.

A retired Georgia Tech professor, she argued on her Climate Etc. website that Irma, which hit Florida as a Category 4 hurricane on Saturday, was fueled in large part by “very weak” wind shear and that the hurricane intensified despite Atlantic Ocean temperatures that weren’t unusually warm.

That is the kind of talk that could get policymakers who heed her research hauled before the justice system, if some of those in the climate change movement have their way.

“Climate change denial should be a crime,” declared the Sept. 1 headline in the Outline. Mark Hertsgaard argued in a Sept. 7 article

in the Nation, titled “Climate Denialism Is Literally Killing Us,” that “murder is murder” and “we should punish it as such.”

The suggestion that those who run afoul of the climate change consensus, in particular government officials, should face charges comes with temperatures flaring over the link between hurricanes and greenhouse gas emissions.

“In the wake of Harvey, it’s time to treat science denial as gross negligence — and hold those who do the denying accountable,” said the subhead in the Outline article, written by Brian Merchant.

BRAD JOHNSON

Executive Director, Climate Hawks says, Climate disaster response rules:

1) save lives; 2) global warming is here; 3) put officials who reject science in jail

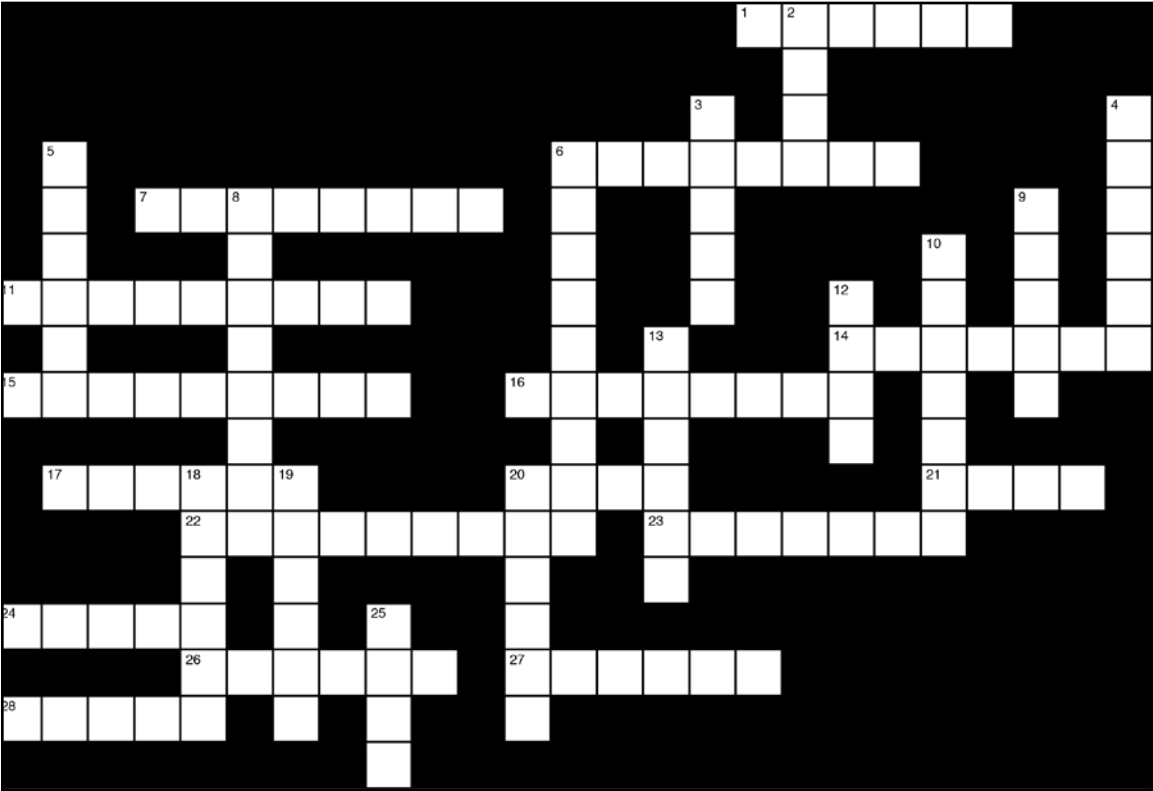
Climate change denial should be a crime.

In the wake of Harvey, it’s time to treat science denial as gross negligence – and hold those who do the denying accountable.

END-TIME PERSPECTIVE: The stage is being set. These threats should have a familiar ring to every Seventh-day Adventist – “As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith.”

GC 607.1.

CHRISTIAN CROSSWORD



ACROSS

- 1. This man was fed by a raven.
- 6. A market-town of southern Galilee, which was also a religious centre.
- 7. He was one of the four cast into the fiery furnace.
- 11. Wife of David and mother of Solomon.
- 14. A Hebrew prophet of the exile, the son of Buzi.
- 15. The Roman prosecuting attorney employed by the Sanhedrin to prosecute Paul before Felix.
- 16. Thirteenth king of Judah after the monarchy split – son of King Ahaz.
- 17. The son of Ben hired by Balak the king of Moab to curse the Israelites.
- 20. The Moabite ancestress of King David.
- 21. Seventh king of Israel after the monarchy split. His father was Omri.
- 22. The most powerful religious group among the Jews during the time of Jesus.
- 23. The city treasurer of Corinth who joined with Paul in sending greetings to the church in Rome
- 24. 18th century B.C. wife of Abraham. She was his half-sister.

- 26. A Hebrew prophet in the kingdom of Judah, the son of Amoz.
- 27. One of the first disciples of Jesus and the brother of Simon Peter.
- 28. The rich lady from Thyatira who met Paul by the riverside.

DOWN

- 2. This disciple’s writings form at least a quarter of the New Testament.
- 3. He and Abiathar carried the Ark of the Covenant out of Jerusalem.
- 4. He had a dream of a great statue which had feet of iron and clay.
- 5. The fifth Roman procurator of Judea, Samaria, and Idumea.
- 6. A member of the Sanhedrin who came to Jesus by night.
- 8. Son of Jeroham and a leader of the tribe of Benjamin.
- 9. A king of Syria who, together with King Pekah of Israel, attacked King Ahaz.
- 10. One of two disciples walking over the hills from Jerusalem to Emmaus.
- 12. The son of Obed and a leader of the tribe of Judah.

- 13. A son of Izhar of the tribe of Levi who led the revolt against Moses.
- 18. The mistress and hostess of the household in which the Christian congregation gathered at Colossae.
- 19. The father of Samson.
- 20. He was involved in the killing of Ish-bosheth, hoping for a reward from David.
- 25. The first-born of Adam and Eve.



Something to think about

BY REEN SWINDLE, ASSISTANT EDITOR



I was recently asked why all churches don't just get together and worship in unity. The word *unity* is quite popular these days, and it is actually a Biblical concept. Ps. 133:1 says, "A Song of degrees of David. Behold, how good and how pleasant [it is] for brethren to dwell together in unity!" Eph. 4:3 states, "Endeavouring to keep the unity of the Spirit in the bond of peace." and verse 13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" So it appears that unity is something we should be striving for.

My question to this person was, "How would you decide which belief system to unify with?" and after quite a pause was answered with, "Well, there are so many churches, how do you know which church is the right one?"

We humans make the answer to that last question very difficult when we begin laterally comparing the pros and cons of our respective churches when searching for THE church – which church looks the best, which one has the best choir, where have our parents or other family members or friends always attended, which one has the best youth program, etc. Some choose a church just because it is close to home, it doesn't seem to matter what is being preached and taught there. Does it even matter to God where we worship?

It does matter to God, and it must

matter to us. What is the common denominator among all who profess to be Christians? – We claim to be following Christ. And if we are following Christ, we are to be doing what He says to do, and not doing what He says not to do. There is one thing in particular that we are told to do over 20 times in scripture. If someone tells you 20 times to do something, do you think they mean it? You might doubt them once or twice, but not if they tell you 20 times. What is this thing that is so important that we have to be told so many times? Three little words – "Keep my commandments."

When you find the church that is keeping *all* of God's Ten Commandments from His Word, you will be in the right church, otherwise you are outside the will of God. It really is that simple, for those commandments are our covenant with God. "And he declared unto you his covenant, which he commanded you to perform, [even] ten commandments; and he wrote them upon two tables of stone." Deut. 4:13.

These commandments are found in the 20th chapter of Exodus; study them, make sure your church is preaching, teaching and living every one of these. And it won't matter if no one else you know goes there – that is the right church. Unless we are in complete agreement by following these Ten Commandments of God, we cannot ever be in unity with anyone else.





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*Martin Luther
exclaimed, "The Bible,
and the Bible alone, is
the foundation of our
faith." It is the work
of the people of God to
hold up the Bible as the
standard of religion and
the foundation of hope.*

RH, Nov. 5, 1889