

our firm FOUNDATION

VOLUME 32, NUMBER 12 ■ DECEMBER 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



Recently I had the opportunity, presented by my three children to go to Myrtle Beach, south Carolina. My two girls flew into Asheville, rented a car and drove to my house in the mountains above Asheville and picked me up for the day-long drive to Myrtle Beach. Not only is it something to see the overwhelming number of cars that are driven around the city, but the highway between Asheville and Myrtle Beach was continually flowing both ways with countless cars. My mind wonders how many of those cars carry people that will eventually be saved when the Lord returns. How often and how well is each one of us witnessing, not only to the fact that Jesus will soon return in the clouds of heaven to take His people “home”, but also to which day the Bible sets aside for our worship.

The Bible does say, “if you love me, keep my commandments” but how many people really realize that the 4th commandment teaches that Saturday, the seventh day, is the true day God has set aside for worship. Most Sunday keepers that I talk to about the Sabbath have what they think is a Biblical reason for going to church on Sunday – “Jesus rose on Sunday”, etc.

For our visit at the coast, my children had rented a three bedroom unit for us to stay in. It had been a long time since I had been to the ocean, so it was a great experience to see the ocean flowing onto the shores, and again to see the number of people enjoying the sunshine on the sandy beach. Recreation is alive and well, but what about a true understanding of the Lord’s second coming?

I have to admit, I didn’t witness as I wish I would have. I did leave some witnessing books in one of the chest of drawers in the unit in which we stayed. I still have a problem going up to people I don’t know to share the gospel. Please pray for me as I pray for the readers of

this magazine. I truly believe that many of the signs indicate time is sort and too many are not truly prepared for what is coming. Let us all do what we can to warn others.

“The Lord calls upon those who believe in Him to be workers together with Him. While life shall last, they are not to feel that their work is done. Shall we allow the signs of the end to be fulfilled without telling people of what is coming upon the earth? Shall we allow them to go down in darkness without having urged upon them the need of a preparation to meet their Lord? Unless we ourselves do our duty to those around us, the day of God will come upon us as a thief. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.

“As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be proclaimed in its purity. The stream of living water is to deepen and widen in its course. In fields nigh and afar off, men will be called from the plow, and from the more common commercial business vocations, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed.

“The message that means so much to the dwellers upon earth will be heard and understood. Men will know what is truth. Onward, and still onward, the work will advance, until the whole earth shall have been warned. And then shall the end come.” – Review and Herald, Nov. 22, 1906.

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our firm **FOUNDATION**

Our Mission: It is the mission of Hope International and the editors of *Our Firm Foundation* to clearly present Christ and His truth. The days remaining for this world are few, and we must work quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world. —Editor

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DECEMBER 25, 1906

THE COMING CRISIS

MRS. E. G. WHITE

With unerring accuracy the Infinite One keeps an account with all nations. While his mercy is offered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath begins. The account is then closed; divine patience ceases; there is no more pleading for mercy in their behalf.

The prophet, looking down the ages, had our time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God.

The days are fast approaching when there will be great perplexity and confusion in the religious world. There will be gods many and lords many; every wind of doctrine will be blowing; and Satan, clothed in angel robes, would deceive, if it were possible, the very elect.

The universal scorn thrown upon true piety and holiness, leads those who have not a living connection with God to lose their reverence for his law. And as the disrespect for the divine law becomes more manifest, the line of demarcation between its observers and the world and a world-loving church will become more distinct. Love of God's precepts increases with one class, according as contempt for them increases with the other.

The great I AM is

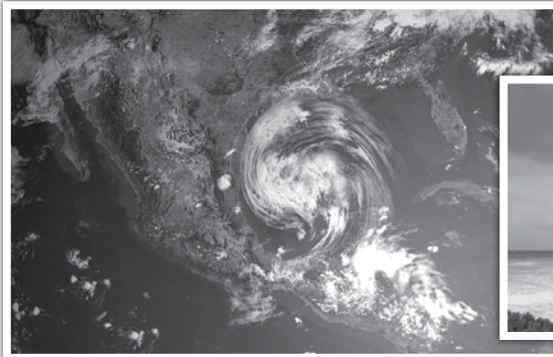
vindicating his law. He is speaking to those who make it void in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. Now is the time for his people to show themselves true to principle.

We are standing on the threshold of great and solemn events. The Lord is at the door. Upon the Mount of Olives the Saviour rehearsed the scenes that were to precede this great event: "Ye shall hear of wars and rumors of wars," he said. "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfilment at the destruction of Jerusalem, they have a more direct application in the last days.

John and the other prophets also were witnesses of the terrible scenes that will take place as signs of Christ's coming. They saw armies mustering for battle, and men's hearts failing them for fear. They saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. They saw the vials of God's wrath opened, and pestilence, famine, and

death come upon the inhabitants of the earth.

Already the



restraining Spirit of God is being withdrawn from the world. And hurricanes, tempests, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed



to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture.

A crisis is just upon us; but God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, Ezekiel, and John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own keeping.

God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempests of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance.

While men are sleeping, Satan is actively arranging matters so that the Lord's people

may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild, and apparently Christian;

but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should bring before the people the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Every opposing influence, whether open or secret, may be successfully resisted, "not by might nor by power, but by my Spirit, saith the Lord of hosts." God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus.

Now, while mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

SW, December 25, 1906

DECEMBER 24, 1896

"Editorial" American Sentinel

A.T. JONES



As this number of our paper is dated the day before Christmas, it might be expected that we should have something to say about the institution.

If such be the expectation of any, they shall not be disappointed. We are willing to contribute what we may for the benefit of those who would celebrate this universal festival. We say this universal festival, not because we would be understood to say that Christianity is universal; but because the period now referred to as the "Christmas season" has been celebrated from time immemorial by all nations.

That which is now particularly celebrated as the Christmas, is the remains of the ancient festival whose celebration covered a longer period of time. This festival season was celebrated in honor of the Sun; and December 25 especially in gladness and rejoicing at his annual birth and the beginning of his return victorious over the powers of darkness or night.

In the reigns of Domitian and Trajan, Rome formally adopted from Persia the feast of the

Persian sun-god Mithras, with December 25 as the birth festival of the unconquered sun—*Natales invicti Solis*. In the Louvre at Paris is the original of a mythological representation of this, which was found at Rome in a vault under the Capitol. It is entitled "Mithra Sacrificing the Bull." The central object of the piece is Mithra in a cavern sacrificing a bull. As already stated, Mithra represented the Sun; the bull was the symbol of the powers of night. The blood of the bull was to impart the power of regeneration. At the right hand in the cavern stands the Genius of Night with his torch turned down, extinguished. At the left stands the Genius of Day, with his torch held up, aflame. An inscription on the body of the bull reads: "To Mithra, the invincible Sun-God." The piece is intended to represent the victory of the Sun over the powers of darkness. This sacrifice was made annually at the winter solstice—the period that is now Christmas-time. Thus this annual festival was an established thing in the State and City of Rome.

About the middle of the fourth century, the church of Rome adopted this festival,



making the birthday of the Sun, December 25, the birthday of Christ. And in a few years the celebration of this festival of the sun had spread among the churches throughout the whole empire—east as well as west. In one of the homilies of Chrysostom, supposed to have been delivered on this festival day in A.D. 386, he expresses his own pleasure and “congratulates the people upon the progress made, through their zeal in establishing this new festival, which they had borrowed from the Western Church”; and “seems to speak of it as a custom imported from the West within ten years.” The perverse-minded clergy readily sanctioned the practice and relieved all doubts, with the assurance that the festival which had been formerly celebrated as the birth of the real sun was a type of the festival of the birth of Christ, the Sun of Righteousness. And thus was established the Church festival of Christmas.

There are other items connected with the celebration of the day, whose origin and meaning are also worth mentioning. One of these is the Christmas tree. Just as the day itself and its celebration were adopted from pagan Rome, the use of the tree was adopted from the pagan Germans. And just as the day is a relic of sun-worship, so also is the tree. In *The Ladies Home Journal*, for December, Mrs. Lyman Abbott says of “The Christmas Tree”: “A German friend tells me that the true Christmas

tree is ‘not a mere show, decorated for the momentary amusement of children. It is a sublime symbol of the soul life of the Germanic people for a thousand years.’ . . . The tree itself ‘is the celestial sun-tree.’”

Another item is the decoration of the houses and churches with vines, branches of trees, etc. This is derived from the sun-worshipping Druids of Britain. An early English writer says that the “trimmyng of the temples with hangyngs, flowers, boughs, and garlands, was taken of the heathen people, whiche decked their idols and houses with suche array.” The ivy particularly was used in honor of Bacchus. Thus it is that Christmas day, the celebration of the day, and the appurtenances thereto, are all heathen and only relics of sun-worship.

Our readers will remember an article by Dr. H. L. Wayland, which not long ago was reprinted in the *SENTINEL*, from the *Independent*, in which he criticised the Canadian Sunday law by which some Seventh-day Adventist preachers were fined and imprisoned. Dr. Wayland rightly enough spoke of it as religious persecution.

Dr. W. H. Withrow, of Toronto, in a letter to the *Independent*, undertakes to defend the Canadian Sunday law, and to justify the persecutions that were inflicted by it. He says of the preachers who were fined and imprisoned, that “their religion had nothing



to do with it. It would have been the same if they had been agnostics or Jews. The law simply forbids Sunday labor, and the law must be obeyed whether men are barbers, saloon-keepers, or Seventh-day Adventists."

This is the argument that is usually made in such cases; but instead of being in any sense a legitimate argument, it is a sheer subterfuge. This is not to say that all who use it have thought enough upon it, intentionally to use it as a subterfuge. Though it is quite clear that many of them have not cared to think enough on the subject to know whether it is a subterfuge or not. They know that such is the law, and that it enforces exactly what they believe religiously; and that is as far as they care to inquire. Yet all that any person needs to do in order to see that it is not only a subterfuge but one of the meanest subterfuges that was ever employed, is only to think about two steps from where he professes proudly to stand.

All those people profess to believe in religious freedom. They profess to hold that every man has the right to believe or dissent from any doctrine, dogma, ordinance, rite, or institution of any church, as he may choose for himself. They profess to be proud that they believe in such freedom as this. Yes, they even boast that they are the divinely-appointed conservators of such religious



liberty as this. Yet, while loudly professing to recognize this right as inalienable, under cover of this subterfuge they deny the right and actually attempt to sweep it entirely away. This subterfuge is that they get church dogmas or institutions embodied in the law, and then demand obedience to the law, throwing upon the dissenter the odium of "lawlessness and disrespect for the constituted authorities," while they pose as the champions of "law and order," the "conservators of the State, and the stay of society"!

Of all the pretenses that were ever employed, this is perhaps the subtlest [sic.]. By it throughout the Middle Ages, anything and everything that the church could invent was forced upon the people. Its slimy trail can be traced throughout the history of the "Protestant" sects, in thus forcing upon the people such peculiar institutions as were characteristic of the sect that could obtain controls of the law. And now it is made to flourish again, by all the sects together, in thus forcing upon the people the one thing in which they are all agreed, and in which they have obtained control of the law, the observance of Sunday, "the Christian Sabbath."

Sunday, not only according to their own showing, but by every other fair showing that can be made, is a religious institution, a church institution, only. This they all know



as well as they know anything. And yet they work constantly to get this church institution fixed, and more firmly fixed, in the law, with penalties attached that are more worthy of barbarism than of civilization; and then, when anybody objects to it, they all cry out that "it is not a question of religion, it is simply a question of law. We are not asking any religious observance; all that we ask is respect for law"!!

The Christian and Protestant answer to all this is that neither the Sunday institution nor any other religious or ecclesiastical institution has any right to a place in the law. And even when it is put into the law, this does not take away the right of dissent. The divine right of dissent from religious or ecclesiastical institutions abides ever the same, whether the institution is out of the law or in the law. So long as the religious rite or institution is not in the law, they themselves acknowledge the inalienable right of every man to disregard it utterly. Whereas, as soon as they get the dogma fixed in the law, they deny the right of anybody to disregard it at all: though it is precisely the religious thing that it was before. But instead of the right to disregard it being taken away by this change of position of the church dogma, the truth is that when the institution is fixed in the law, the right of dissent then extends to that law. The subterfuge cannot destroy the right.



From the church organizations the courts have caught up this cry. And, though acknowledging that the Sunday institution is religious; that it is enacted and enforced at the will of the church; and that the logic of it is the union of Church and State; yet they insist that, as it is in the law, and the law is for the public good, no right of dissent can be recognized; but the dissenter "may be made to suffer for his defiance by persecutions, if you call them so, on the part of the great majority."

This argument is as old as is the contest for the right of the free exercise of religious belief. It was the very position occupied by Rome when the disciples of Christ were sent into the world to preach religious freedom to all mankind. Religious observances were enforced by the law. The Christians asserted and maintained the right to dissent from all such observances, and, in fact, from every one of the religious observances of Rome, and to believe religiously for themselves, though in so doing they totally disregarded the laws, which, on the part of the Roman State, were held to be beneficial to the population. Then, as now, it was held that, though religious belief was the foundation of the custom, yet this was no objection to it, because it had become a part of the legal system of the government, and was enforced by the State for its own good.

But Christianity then refused to recognize any validity in any such argument, and so it does now.

When paganism was supplanted by the papacy in the Roman Empire, the same argument was again brought forth to sustain the papal observances which were enforced by imperial law; and through the whole period of papal supremacy Christianity still refused to recognize any validity whatever in the argument.

In short, this argument—this “miserable excuse”—whether made by churches or by courts, is the same old serpent (Rev. 12:9, 12, 14) that tortured the Christians to death under pagan Rome; that burnt John Huss



at Constance, and Michael Servetus at Geneva; that whipped, and banished the Baptists, and banished and hanged the Quakers, in New England. Whether used by the Roman State and the Catholic Church, or by other States and other churches; whether in the early centuries, or

in these last years of the nineteenth century, of the Christian era; that argument is ever the same old serpent, and Christianity has always refused to recognize any validity whatever in it, and it always will.

December 24, 1896 ATJ, AMS 402.

‘Desecration’ of Christmas

A.T. JONES



A writer in the Catholic Mirror, of January 2, 1897, says: “The saddest thing connected with the Christmas season is the terrible and widespread profanation of the holy day.”

If Protestant ministers have a right to protest against the profanation of Thanksgiving Day, Roman Catholics certainly have a right to protest against the profanation of Christmas, which is a “holy day” in the calendar of their church. It is certain, too, that Christmas Day and Thanksgiving Day stand upon exactly equal footing in respect to their alleged sanctity.

That the “profanation” of Christmas Day and other legal holidays is very bad, is true enough; not, however, because any such day is in any sense holy, but because they are given over by the masses to reveling and drunkenness. As the

writer above quoted says: "In every section of our country the papers record melancholy and appalling evidence of drunkenness, debauchery, murder, and crimes of all kinds. A great many people think that Christmas is the period for reviving the Roman Saturnalia, or else they so conduct themselves."

And what is there strange about this? The Roman Saturnalia just suited the carnal mind back in the days of the Caesars, and why should it not just suit the same mind now? There is as much of that mind in the world to-day as there ever was, and as much of it can be found in professedly Christian communities, as anywhere else.

The trouble is that these legal "holy days" furnish the carnal mind with just the opportunity that it seeks. Let an individual have plenty of good, honest labor to perform, and the carnal propensities will remain comparatively dormant. But shut off this salutary employment of mind and hand, by legal provisions designed to "protect" some "holy" day or holiday, and the carnal mind will at once assert itself wherever it has not been dispossessed by the Spirit of God, and the old saying which connects the devil with "idle hands" will be qualified. The man is exposed to all evil in order to "protect" the day! Better would it be to protect the man than all the days in the calendar.

The more "holy" days and holidays



increase, and the more their observance is made compulsory upon the people, the more drunkenness, debauchery, murder, and general lawlessness there will be. And the more honest employment can be provided for the multitudes whose hands are idle, and the more the people are made free to engage in honest work when they want to work, the fewer occasions there will be calling to mind the Roman Saturnalia. The truth of this is so evident that it can be seen by any one who does not feel bound to uphold Sunday laws at whatever cost.

January 28, 1897, ATJ, AMS 62

* * * *

"It is never safe to view current events and determine the character of a movement they represent, without the light that can be thrown upon them from history. "History repeats itself," and "the things written aforetime, were written for our instruction and admonition." To ignore the lessons of history is to invite the companionship of error and disaster."

January 18, 1900 ATJ, AMS 39



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.

Thus far as to the external appearance of synagogues. Their internal arrangement appears to have been originally upon the plan of the Temple, or, perhaps, even of the Tabernacle. At least, the oldest still standing synagogue, that of the Cyrenian Jews, in the island of Gerbe, is, according to the description of a missionary, Dr. Ewald, tripartite, after the model of the Court, the Holy, and the Most Holy Place. And in all synagogues the body of the building, with the space around, set apart for women, represents the Court of the Women, while the innermost and highest place, with the Ark behind, containing the rolls of the law, represents the sanctuary itself.

In turn the synagogue seems to have been adopted as the model for the earliest Christian churches. Hence not only the structure of the “basilica”, but the very term “bema”, is incorporated in Rabbinical language. This is only what might have been expected, considering that the earliest Christians were Jews by nationality, and that heathenism could offer no type for Christian worship. As concerned the worshippers, it was deemed wrong to pray behind a synagogue without turning the face to it; and a story is told of Elijah appearing in the form of an Arab merchant, and punishing one guilty of this sin. “Thou standest before thy

Master as if there were two Powers [or Gods],” said the seeming Arab; and with these words “he drew his sword and killed him.”

A still more curious idea prevailed, that it was requisite to advance the length of at least “two doors” within a synagogue before settling to prayer, which was justified by a reference to Proverbs 8:34. The inference is peculiar, but not more so, perhaps, than those of some modern critics, and certainly not more strange than that of the Talmud itself, which, on a preceding page, when discussing the precise duration of the wrath of the Almighty, concludes that Balaam had been the only person who knew it exactly, since it is written of him (Num 24:16), that he “knew the thoughts of the Most High!” Another direction of the Talmud was to leave the synagogue with slow steps, but to hasten to it as rapidly as possible, since it was written (Hosea 6:3, as the Rabbis arranged the verse), “Let us pursue to know the Lord.” Rabbi Seira

tells us how, at one time, he had been scandalised by seeing the Rabbis running on the Sabbath—bodily rest was enjoined—attend a sermon; but that, when he understood how Hosea 11:10 applied to the teaching of the Halachah, he himself joined in their race. And so Rabbi Seira, as it seems to us, somewhat caustically concludes: “The reward of a discourse is the haste” with which



people run to it— matter, it would appear, whether they get in to hear it, or whether there is anything in the discourse worth the hearing.

As a rule, synagogues were built at the expense of the congregation, though perhaps assisted by richer neighbours. Sometimes, as we know, they were erected at the cost of private individuals, which was supposed to involve special merit. In other cases, more particularly when the number of Jews was small, a large room in a private house was set apart for the purpose. This also passed into the early Church, as we gather from Acts 2:46, 5:42. Accordingly, we understand the apostolic expression, “Church in the house” (Rom 16:3,5; 1 Cor 16:19; Col 4:15; Phile 2), as implying that in all these and other instances a room in a private house had been set apart, in which the Christians regularly assembled for their worship.

Synagogues were consecrated by prayer, although, even thus, the ceremony was not deemed completed till after the ordinary prayers had been offered by some one, though it were a passing stranger. Rules of decorum, analogous to those enforced in the Temple, were enjoined on those who attended the synagogue. Decency and cleanliness in dress, quietness and reverence in demeanour, are prescribed with almost wearisome details and distinctions. Money collections were only to be made for the poor or for the redemption of captives. If the building were in a dangerous condition, the synagogue might be broken down, provided another were built as rapidly



as possible in its place. But even so, the sanctity of their place remained, and synagogue-ruins might not be converted into mourning places, nor used as thoroughfares, nor might ropes be hung up in them, nor nets spread, nor fruits laid out for drying. The principle of sanctity applied, of course, to all analogous uses to which such ruins might have been put.

Money collected for building a synagogue might, if absolute necessity arose, be employed by the congregation for other purposes; but if stones, beams, etc., had been purchased for the building, these could not be resold, but were regarded as dedicated. A town synagogue was considered absolutely inalienable; those in villages might be disposed of under the direction of the local Sanhedrim, provided the locale were not afterwards to be used as a public bath, a wash-house, a tannery, or a pool. The money realised was to be devoted to something more sacred than the mere stone and mortar of a synagogue—, the ark in which the copies of the law were kept.

Different from synagogues, though devoted to kindred purposes, were the so-called “oratories” or “places where prayer was wont to be made” (Acts 16:13). These were generally placed outside towns and in the vicinity of running water or of the sea (Josephus, Ant. xiv, 256-258), for the purpose of the customary lustrations connected with prayer (Philo ii 535).

The separation of the sexes, which was observed even in the Temple at the time



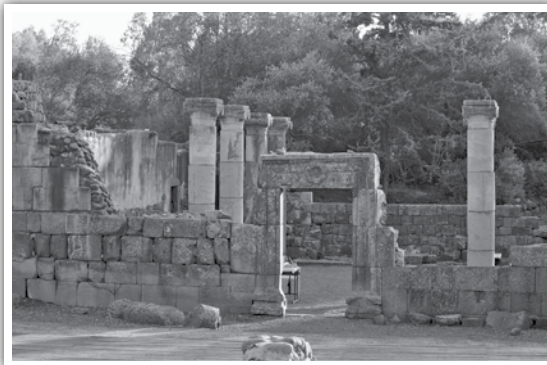


of Christ, was strictly carried out in the synagogues, such division being made effectual by a partition, boarded off and provided with gratings, to which there was separate access. The practice seems simply in accordance with Eastern manners and modes of thinking. But the Rabbis, who seek Scripture authority for every arrangement, however trivial, find in this case their warrant in Zechariah 12:11-14, where “the wives” are no less than five times spoken of as “apart”, while engaged in their prayerful mourning.

The synagogue was so placed that, on entering it, the worshippers would face towards Jerusalem—“orientation”, as it is now called, having no meaning in Jewish worship. Beyond the middle of the synagogue rose the platform or “bima”, as it was anciently, or “almmeor”, as it is presently named. Those who were called up to it for reading ascended by the side nearest, and descended by that most remote from their seats in the synagogue. On this “bima” stood the pulpit, or rather lectern, the “migdal ez”, “wooden tower” of Nehemiah 8:4, whence the prescribed portions of the law and of the prophets were read, and addresses delivered. The reader stood; the preacher sat. Thus we find (Luke

4:20) that, after reading a portion from the prophet Isaiah, our Lord “closed the book, and He gave it again to the minister, and sat down”, before delivering His discourse in the synagogue of Nazareth. Prayer also was offered standing, although in the Temple the worshippers prostrated themselves, a practice still continued in certain of the most solemn litanies. The pulpit or lectern—“migdal” (tower), “chisse” and “churseja” (chair or throne), or “pergulah” (the Latin “pergula”, probably elevation)—in the middle of the “bima,” and in front of “the ark”. The latter, which occupied the innermost place in the synagogue, as already noticed, corresponded to the Most Holy Place in the Temple, and formed the most important part. It was called the “aron” (ark), the “tevah”, or “tevutha” (chest, like that in which Noah and Moses were saved), or the “hechal” (little temple). In reality, it consisted of a press or chest, in which the rolls of the law were deposited. This “ark” was made movable, so as to lift out on occasions of public fasting and prayer, in order to have it placed in the street or market-place where the people gathered. Sometimes there was also a second press for the rolls of the prophets, in which the disused or damaged rolls of the law





were likewise deposited.

In front of the ark hung the “vilon” (“velum”, veil), in imitation of that before the Holy Place. Above it was suspended the “ner olam”, or ever-burning lamp, and near to it stood the eight-branched candlestick, lit during the eight days of the feast of the dedication of the Temple (John 10:22), or Candlemas. The practice of lighting candles and lamps, not merely for use, but in honour of the day or feast, is not unknown in the synagogues. Of course, in regard to this, as to other practices, it is impossible to determine what was the exact custom at the time of our Lord, although the reader may be able to infer how much and what special practices may have been gradually introduced.

It would lead beyond our present scope to describe the various directions to be observed in copying out the synagogue-rolls, which embodied the five books of Moses, or to detail what would render them unfit for use. No less than twenty such causes are mentioned by the Rabbis. At present the vellum, on which the Pentateuch is written, is affixed to two rollers, and as each portion of the law is read it is unrolled from the right, and rolled on to the left roller. The roll itself was fastened together

by linen wrappers or cloths (“mitpachoth”), and then placed in a “case” (“tik”, the Greek “theke”).

Lastly, it should be noted, that at first the people probably stood in the synagogues or sat on the ground. But as the services became more protracted, sitting accommodation had to be provided. The congregation sat facing the ark. On the other hand, “the rulers of the synagogue”, Rabbis, distinguished Pharisees, and others, who sought honour of men, claimed “the chief seats”, which were placed with their backs to the ark, and facing the worshippers. These seats, which bear the same name as in the New Testament, were made objects of special ambition (Matt 23:6), and rank, dignity, or seniority entitled a Rabbi or other influential man to priority. Our Lord expressly refers to this (Matt 23:6) as one of the characteristic manifestations of Pharisaical pride. That both the same spirit and practice had crept into some of the early churches, appears from the warning of St. James (James 2:2,3) against an un-Christ-like “respect of persons”, which would assign a place high up in “synagogues” of Christians to the mere possession of “goodly apparel” or the wearing of the “gold ring”.



If Any Man Worship . . . His Image

JERRY O'DONNELL

Why tempt ye me, [ye] hypocrites?

In usual fashion, before getting to the title message, we have an introductory message that will hopefully ignite a fire from within you, if not already ignited fulfilling the prophecy *"The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."* – TM 300.

Unlike prior messages where there seems to be two messages in one article, this particular introduction connects the use of the main subject of the image with an incident regarding an image.

"Then went the Pharisees, and took counsel how they might entangle him in [his] talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any [man]: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, [ye] hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose [is] this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are

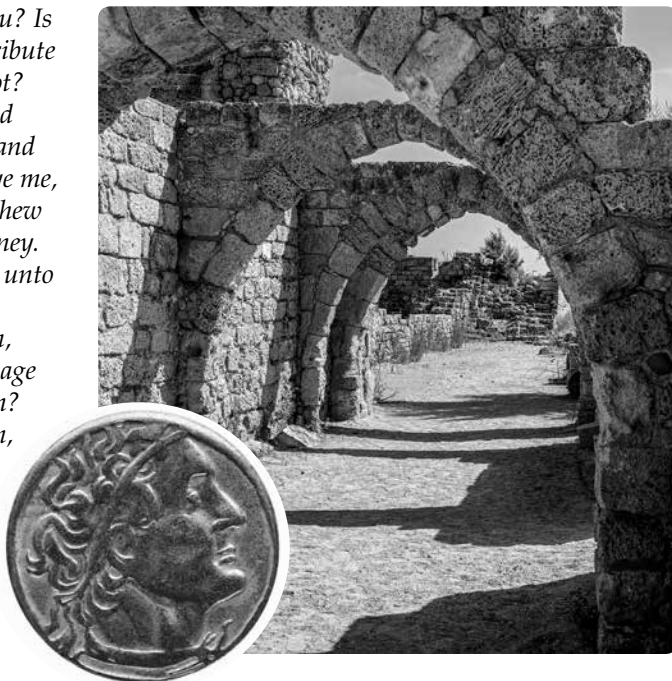
Caesar's; and unto God the things that are God's. When they had heard [these words], they marvelled, and left him, and went their way" (Matthew 22:15-22).

Not every exchange between Jesus and the lawyers, Jesus and the Pharisees, Jesus and the Sadducees, is recorded in the Bible, but this one is, and there is a profound message in this exchange beyond the perfect answer that no one suspected. Jesus did not take up the political question to one side or the other. He neither supported paying the Romans nor suggested to refuse paying them. That is why they marveled.

Now here is the deeper meaning. Taking the definition of a coin from another parable addressed by Ellen White, she writes:

"The coin, though lying among dust and rubbish, is a piece of silver still. Its owner seeks it because it is of value. So every soul, however degraded by sin, is in God's sight accounted precious. As the coin bears the image and superscription of the reigning power, so man at his creation bore the image and superscription of God; and though now marred and dim through the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul and to retrace upon it His own image in righteousness and holiness." COL 194.

Did you catch it?



Applied to the question, “Whose [is] this image and superscription?”, we either have God’s image upon us being represented by a coin, or as in this case, that of “Caesar” (Matthew 22:21). “Caesar” of course represents the government. In other words, will we submit to governmental rules, even looking at the benefits of the Mark of the Beast above a “Thus saith the Lord”, or we will stand for God and face potential persecution, definite deprivation, and possible death?

Taken a step further, “Caesar” can also represent society and the world at large. Seeing that most of the Jews were paying up, not many ventured out to protest. They knew the results, and it became an acceptable way of life. So, do you accept the ways of the majority, accept the political correctness, are you even careful to not to talk about anything that would cause agitation? As they say, the majority that are for freedom of speech are only for freedom of speech that agrees with their agenda. So, do you go along with the agenda despite being told *“Agitate, agitate, agitate! The subjects which we present to the world must be to us a living reality”* GW 299.3?

Let us take it one step closer. Seeing that there was a union between church and state in Jesus’ day (for that is how the Pharisees were able to carry out the crucifixion) how is it with church and state today? Oh, I am not referring to the Evangelicals

being empowered by President Trump to start influencing the government to repeal many of the unbiblical laws and enforce the ones that are on the books, and then some; I am referring to our own church, you know, the Seventh-day Adventist Church.

Let me explain why I have jumped over to the union between the leading churches and the United States. Yes, Ellen White states, *“When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result”* GC (1888), 445, I do not downplay that fact. It is just that I cannot ask the question, “Is that image upon you now?” The reason is because it is still in the process of forming.

But what I *can* ask is of our own church. How can I make such a connection? Very easily. Above we made the connection to the world regarding Caesar being the stamped image

replacing the image of God. And here is what Ellen White has to say about the Seventh-day Adventist church, though only in description and not by name, as the vision occurred before becoming a church:

“Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean church describe their present





condition perfectly. (See Revelation 3:14-20.) They are 'neither cold nor hot,' but 'lukewarm'. And unless they heed the counsel of the 'faithful and true Witness,' and zealously repent and obtain 'gold tried in the fire,' 'white raiment,' and 'eye-salve,' He will spew them out of His mouth." EW 107.

So now, is the church's worldliness, i.e., apostasy, the image upon you (being the coin) or is God's image still there? Do we hold up the structured church as if it is the mouthpiece of God, almost like a prophet itself? Do we not want to "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isaiah 58:1) because that is not the 'loving' thing to do in pointing out sins, not only practiced, but officially sanctioned? Do we not want to be like the person Ellen White tells us that we need to not only be like, but exceed?

"In this fearful time, just before Christ is to come the second time, God's faithful preachers will have to bear a still more pointed testimony than was borne by John the Baptist. A responsible, important work is before them; and those who speak smooth things, God will not acknowledge as His shepherds. A fearful woe is upon them." 1T 321.

And remember how John the Baptist handled the leadership. "But when he saw many of the Pharisees and Sadducees come to his baptism,

he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to [our] father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 3:7-10).

And before I make my point about the influence of the church upon us, I want you to know that God loves everyone but that does not mean He is pleased with everyone. These things are not pointed out to call everyone to come up to a higher standard. In fact, if any are offended with quotes from the prophets, who are you really offended by? – myself or God? These are the words of God.

Now the image of the church may be upon us instead of God's image if we sit in the pew listening to sermons after sermons that are not present truth, that contain any form of apostasy, that contain any trace of winds of doctrine that are not God's doctrine, that contain any rebuke towards righteousness. For example, it pained me to have heard Doug Batchelor attack those that refuse to participate in voting because of what Ellen White wrote.

"The people of God are not to vote to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office." GW 391.

It was one thing for him to come out and be off on God's intention for us regarding the elections, but it was another thing to have crossed the line and attacked the very quote from *Gospel Workers*.

Continuing on, the image of the church over the image of God is placed upon all, dare I say it, who continue to study the inclusion of

“infidel authors” in our quarterlies.

“Another source of danger against which we should be constantly on guard is the reading of infidel authors. Such works are inspired by the enemy of truth, and no one can read them without imperiling the soul. It is true that some who are affected by them may finally recover; but all who tamper with their evil influence place themselves on Satan’s ground, and he makes the most of his advantage. As they invite his temptations they have not wisdom to discern or strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves upon the mind” Counsels to Parents, Teachers, and Students, page 135.

I said, “Dare I say it” because many hold our quarterlies as something holy, to be revered. We are fooling ourselves if we think we can spot the errors in the present day quarterlies, which quote atheists, worldly psychologists (which we are to have nothing to do with), Jesuits, and much more. Further, an open-minded study also reveals the agenda in the quarterlies of replacing the King James Version of the Bible with the undermining of our truths in other Bible versions of which all have their roots in the Vatican translation.

The church’s image may also be upon us, the coin, instead of God’s if our form of evangelism is getting involved in whatever gimmicky thing is pushed. Stop wasting your prayers participating in the 7-7-7 request of the Holy Spirit.

“Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God

will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out his Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,--‘Am I my brother’s keeper?’” The Review and Herald, July 21, 1896 par. 2.

There are many more examples of the human influence, even the church specifically, replacing the image of God upon us, the coins, but the volume of evidence left unreferenced will not change a single soul’s opinion if we are asleep and do not see that now is the time we need to guard ourselves even from our own church’s influence and are simply seeing this as attacking. This is not attacking. This is loving souls so much that it is my desire, and especially God’s, that none be lost through the infiltration of the apostasy.

All of this has been shared to take a personal evaluation of the situation, to hopefully wake up everyone to the truth contained both in the Bible and in the Spirit of Prophecy and make the necessary move. If home church is necessary, then make it truly church. If you have found a true and faithful congregation that is studying something different during the Sabbath School hour and you are hearing present truth, then





praise the Lord! And if the majority of the congregation are going forth by the unction of the Holy Spirit to win souls instead of signing up for some program that all the SDA churches

of North America or even around the world are involved in, again, praise the Lord.

The bottom line is, choose you this day to go forth personally winning souls and guarding against every means that Satan is using.

Are You Heeding the Warning "If Any Man Worship ... His Image"

According to the rightful restrictions on the length of each month's article, I have not left much room for the topic at hand. This is not a complaint, but simply an acknowledgment of myself taking up so much space addressing the simple encounter with Jesus over the image on the coin.

But then again, maybe this was planned and I may not have cut myself short. Think about it. What is more important?

Knowing the fact that

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy", or being alerted to the fact that what is important here is that such an image does not replace the image on the coin, which is you and me? I would propose that it is the latter part, for too many



times it has been revealed that people know all about charts and objects of Bible prophecy but miss the spiritual matter, which is the more important matter. That does not mean to ignore the charts and objects, for Jesus would say, "These ought ye to have done, and not to leave the other undone" (Matthew 23:23). If we have the spiritual understanding, the charts and objects will follow, but if we have the charts and objects understood, that is no guarantee that the spiritual will follow.

Therefore, this was planned. I do not need much more room to declare that we do not need to fear the movement of the Protestants uniting with the government and reaching over to Rome for direction. We need to concern ourselves with what we will allow as the influence upon us as the coins. Will you allow the church and state united effort to enforce the law of the land that infringes upon religious liberty? Are you going to allow societal pressures to conform you into following the world's agenda, which has also infiltrated the church? Or will you stand up and give the Three Angels' Messages, even the fourth angel's message, despite not being politically correct, even to the point of working against the authorities of the world, even the authorities in the church?





Worldly Sorrow

MRS. R. SMITH

Worldly sorrow worketh death
Sink not beneath its power;
'Twill darken much that else were bright,
In mercy's lingering hour.

Forgotten be the trials past,
The present meekly borne;
Our burdens cast upon the Lord,
Who comforts those that mourn.

With heavenly wisdom we shall know,
What God would have us do;
While moving in his order on,
Our hope and strength renew.

Revived and strengthened we're prepared
To spread the truth abroad,
Beseeching men in Jesus' stead,
Be reconciled to God.

Then jewels will be gathered in,
The church built up again,
And all prepared to meet the Lord,
Who's coming soon to reign.

LUNG AFFECTIONS

JAMES WHITE



Lung affections are very much under the control of discipline. A contracted chest, whether hereditary, or produced after birth, is a general precursor and accompaniment of consumption. This difficulty can be greatly, if not entirely, removed. A contracted chest can be expanded. Indeed, we may almost make

our own lungs. When the chest is deficient in space, the lungs are compressed and irritated; and they are unable to inspire as much air as is necessary to properly oxydize the blood and prepare it for arterial circulation. When the blood which comes into the heart from the veins, is thrown from the heart into the lungs, it contains a surplus of carbon – the basis of charcoal. Here it comes in contact with the air inhaled by the lungs, takes a portion of oxygen from the atmosphere, and gives off its excess of carbon.

Here, then, the blood, by becoming oxygenized and decarbonized, changes its color; and returning to the heart, it is carried to every part of the system to supply its nutrition. It is then returned again through the veins, to the heart and lungs. Before entering the heart, however, it meets with the nourishment of our food, carried through the thoracic

duct into the circulation. This being added, the blood again enters the heart.

In this way the whole system is furnished with nutrition. The oxygen taken in through the lungs, together with a portion of electricity, is carried and distributed to all parts of the body, to maintain its substance and vitality. Hence the importance of having not only wholesome and well oxygenized air to breathe, but a good full set of lungs to perform the process of breathing. If the chest is contracted, the lungs have not room to expand and receive a sufficient amount of air; and the vital powers become impaired. The blood is returned to the arteries imperfectly oxygenized, and electrified, and the whole system suffers. General health becomes impaired, the lungs themselves then often become irritated and inflamed, and death by consumption ensues.

A full chest therefore becomes an important matter. If the chest is too narrow and flat, a discipline must be gone into, in order to expand it. With proper effort, the chest and the compass of the lungs may be greatly enlarged. In this way consumption may be prevented. The manner of doing this consists first in standing erect. Persons with weak lungs are inclined to bend over their chest, letting the spine curve between the shoulders, till the lungs become flattened and depressed. Let every such person bring his mind immediately to bear upon the consequences of this state of things, and determine to stand erect. Let him also lie



straight in bed; with shoulders elevated by an inclined plane, and head lying on the same line of elevation, with a single pillow. This unvarying erectness of posture will of itself accomplish much in relieving oppressed lungs.

A second step to be taken consists in often inhaling large draughts of air; distending the lungs as much as practicable. By continued practice the lungs will be made to contain more and more air: the air cells become expanded. This should be done many times a day until relief can be obtained.

A third step consists in repeatedly – many times a day – throwing the arms and shoulders back. This may be aided by weights in the hands – the dumbbells or something equivalent. The shoulders should be kept back, and not permitted to curve round the lungs. If such be the degree of debility that the shoulders cannot be kept back, or in cases of children who cannot remember to do so, put on a shoulder brace. But where Nature is able to sustain herself in this process, she will ultimately do better without a brace, than with it. Those who use them are apt to depend on them, without trying to discipline themselves.

Where a cough exists, this will demand attention. One of the very best cures for cough, is to stop coughing. Instead of allowing it to have full sway, increasing the irritation of the lungs and bronchial tubes, let it be suppressed as far as practicable. This will diminish the irritation of the lining membrane of the bronchial tubes and the substances of the lungs. The less the coughing allowed, the less the inclination to cough. Where this effort cannot succeed, then some resort must be had to palliatives in

the form of remedial agents. When this shall be done, let the mildest palliatives be used which are able to give relief, and as few opiates as possible. If a homeopathic medicine will operate, so much the better. In all cases where a cough is the result of consumptive lungs induced by dyspepsia – and such cases are not few – the best cough-drops in all the world are made by dropping the habits in which the cause originated.

Another important matter, is living and sleeping in apartments well ventilated. This is important as a means of health, or the relief from any form or kind of disease. Every apartment of a house, and every school-room and public hall, should have a ventilator at the top of the wall. This allows the air in the room to keep itself pure. A portion of the oxygen being taken up by the lungs, and carbon being given off by them, the air becomes devitalized and unfit for being received again into the lungs. This impure air being lighter than healthy air, rises to the top of the room, and will pass off if it can find vent, leaving room for pure air to come in. In this way the lungs are receiving new and healthy air by every inspiration.

For the same reason, no one should sleep without free access to a change of air. The offensive smell of sleeping rooms in the morning is owing to the repeated breathing of the same air, till its vitality has become





destroyed, and the impure exhalations from the body pent up in a close room, where the air cannot renovate itself. It is all folly for people to talk of being so feeble that they cannot bear a window open,

especially in summer, in the night. Every one can bear air enough to sustain healthy breathing; and all notions to the contrary are foolish and wicked. In small rooms, a window, or door, or both, should be opened in winter, as well as in summer. If we breathe the same air twice, it cannot the second time furnish sufficient oxygen for the blood. If people would give heed to these facts, they would prevent a large proportion of consumptive cases which appear among us. The strength and endurance of the whole system depend, in a very great degree, on the amount of healthy air that is breathed.

Tight lacing is now nearly abandoned; but still dresses are made too tight in the waist. The chest should have free room to expand itself, and allow the lungs to fill with air. The breathing should meet no resistance from dress.

There is great damage done at the present day to the health of females by hanging underdresses upon the bowels. The unnatural weight dislocates the bowels and all the other viscera of the abdomen. It drags them downward from their proper location and connection with the stomach, diaphragm and lungs. This leaves a space between these organs which gives a sensation of faintness and sinking at the pit of the stomach, which is often called a "goneness". This leads often to a bending over of the chest and flattening of the lungs. Other organs also suffer. The liver is pushed downward and rendered torpid. The bile, which is the appropriate stimulus for the

bowels, becomes deficient; the bowels become sluggish and costive; and the blood is left impure because the bile is not properly taken up, as is shown in the countenance.

If ladies would have health and a pure, clear skin, they must allow their lungs to receive the air freely, their liver a chance to cleanse the blood, and their bowels an opportunity to clear themselves. Unless they will do this, they cannot long maintain a clear skin and a healthful feeling. Costive bowels alone are ruinous to a healthy body and a cheerful mind. This state of bowels is produced, not only by a sluggish liver, but by the whole viscera being pressed downward upon the lower intestine, and preventing its proper action by mechanical pressure. All other kinds of costiveness can be greatly overcome by discipline in mind and diet; but that which is caused by mechanical pressure cannot be relieved till the pressure shall be removed.

The use of physic in such a case would be as unphilosophical as taking an emetic to get rid of tight boots. The bowels and other organs which are fallen down upon the lower bowel, must be pressed upward. Every weight must be removed from them, the dresses suspended from the shoulders, and the bowels repeatedly pressed upward. If their drooping cannot be overcome in this way, a supporter should be worn till their native strength has accumulated. But where costiveness depends alone on the sluggish action of the bowels themselves, it can be overcome by mental discipline. The mind



should be brought to bear every morning on their action. They should be brought under the magnetism of thought. Let the mind electrify the bowels till they will move. A regular, systematic discipline in this way has overcome many a case of obstinate costive habit. A mental determination, persevered in, will sometimes effect that which never can be done with medicine. Indeed, medicines should never be taken for costiveness, if it be possible to do without them. Alternatives only increase the difficulty in the long run, as a general rule.

Another complaint prevalent at the present day among ladies, is depression of the uterus. This may be caused by a weakness in the ligaments which suspend it, or by falling and pressure, as already described, of the bowels. Where it is produced by the latter cause, the remedy is obvious. Raise the bowels up to their place, and keep them there. When this cannot be done without mechanical support, an abdominal supporter should be used, till Nature shall again be able to support herself; for, without this kind of relief in the case, there can be no correction of this uterine derangement. Here let every young female see how liable she is to incur immense suffering by the weight of heavy skirts hung upon the bowels and resolve never to run the risk of ruining herself for life in this reckless way.

Where the depression of the uterus is owing to debility of the ligaments sustaining it, some means must be resorted to for the restoration of tone. This may generally be done by

giving tone to the muscular system in general; for these difficulties are generally found in those of feeble physical forces.

Hence, restoring the general tone of the muscular system will give tone generally to this part. That part of the system which can be exercised with the greatest advantage in these cases, is the arms and chest. Instances have often occurred where females laboring under this form of complaint were so feeble that they were almost, and sometimes quite, unable to walk. Many such have been corrected by a process of exercise which only called into exertion the muscles of the arm and chest. By sitting and lifting weights, tossing balls, and such other measures of discipline as were proportioned to their strength, many have been restored to perfect health and soundness.

Millions of females are suffering for want of some vigorous employment of their physical energies. They do not go out enough and exercise in the open air, expand their lungs, and exercise their limbs. The English ladies generally, could almost take one of our puny, pale-faced American ladies in their hand, and carry them through town in their fingers. But walking is not sufficient exercise; it only uses the muscles of the lower limbs. The most important part of the system to be exercised, in any one of sedentary habit, is the arms and chest. An editor once said, "The best board for dyspeptic ladies, is a washboard." This remark contains sound philosophy. They need, not only for dyspepsia, but for the complaints just described, as well as others, some vigorous exercise for the muscles of the arms, chest, and abdomen. Raising the tone here, will by sympathy raise the tone in other parts.



Kenneth Copeland Calls Down Fire From Heaven

FROM LAST DAYS TRUE WITNESS MINISTRY – PROCLAIMING THE EVERLASTING GOSPEL



Calling the Protestant protest at the Reformation strife, Kenneth Copeland said, during his Kairos meeting in late October that the Protestant protest is over. “Most of the church don’t know its over,” he said of the Protestant Reformation. Speaking of his trip to the Vatican at the invitation of Tony Palmer, Copeland said, “One of the favorite days in my life, was with Pope Francis. What a man. He’s one of my heroes.”

Then he made this astounding statement. “I just heard the Lord say this just two days ago,” Copeland said, “2018 is the year of the Holy Ghost and fire.”

Later, Copeland also made this pronouncement. “I release, by the authority invested in me as a prophet of God, in the name of the Lord Jesus Christ of Nazareth, I release the fire of God! ***Burn*** the chaff! ***Burn...***”

“And many false prophets shall rise, and shall deceive many.” Matthew 24:11.

END-TIME PERSPECTIVE: “Thousands of Voices Sound Warning. – Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand.” Ev 700.2

“And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by [the means of] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast,” Rev. 13:12-14



Pope Bans Cigarette Sales at the Vatican

PUBLISHED: 09 NOVEMBER 2017

VATICAN CITY — Concerned by the damage caused by smoking, Pope Francis has banned the sale of cigarettes in Vatican City State. Starting in 2018, the Vatican “will cease to sell cigarettes to employees,” Greg Burke, Vatican spokesman, said in a Nov. 9 statement.

“The reason is very simple: The Holy See cannot contribute to an activity that clearly damages the health of people,” he said. “According to the World Health Organization, every year smoking is the cause of more than seven million deaths throughout the world.”

EDITOR'S COMMENT: Brothers and sisters, Ellen White clearly shows us how Satan is using health reform, among many other things, to deceive multitudes to accept Sunday enforcement by making it appear that the papacy is truly interested in our well-being. Please read the following carefully:

END-TIME PERSPECTIVE: “As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God’s holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.

Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called “Christian sabbath,” and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and the advocates of the latter represent themselves as laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan’s devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible; yet while there is with these a requirement which is contrary to God’s law, His servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men.” GC 587,588

WORDS OF THE PIONEERS



The Cause is Onward

Almost every week the brethren are cheered with the intelligence that more churches are being raised up, besides the individuals in all parts of the field continually joining the people of God who keep his Sabbath. This week's paper contains a good share of cheering intelligence.

And this work is not confined to the west of the lakes, as will be seen by reports from Mich., Penn, and New York. Our brethren in other fields, who consecrate all, time, talent, strength, health and life to the cause, and go into the work as western preachers do, bearing a plain, pointed testimony, have success also. With such a consecration, it is the privilege of God's servants to have a corresponding faith, and enjoy corresponding victory in their own souls, and sustaining power.

The work is of God. He lives and reigns. His ministers may believe in him fully. Let all his people praise him for his wonderful work, and pray that his blessing and sustaining power may attend the labors of those who give the message.

We have a plain and pointed testimony. God help us to give it as we find it in the Bible. It is a cutting rebuke to sinners in Zion, a reproving warning to the world. Temper down and smoothe the message, ye who dare. You might as well plaster an oven with butter. Our soul is sick of hearing from half consecrated lips, "O that is too severe - too harsh - a wrong spirit," etc.

We would not here say a word to influence the incautious of little experience to be rash. No, let the Bible correct such also, and guard them against the extreme to which they are exposed. But we feel particularly at this time for those who are going to sleep under the influence that the testimony of the third message must be smoothe, and great efforts must be made lest somebody will be offended.

The truth, when preached as it should be, will offend the majority. God's word for it. The honest will then decide for the truth, and come out strong. God help our preachers to bear a plain, pure testimony, and all the church to say amen, that the cause may move on gloriously.

James White, August 14, 1860, ARSH 104.9



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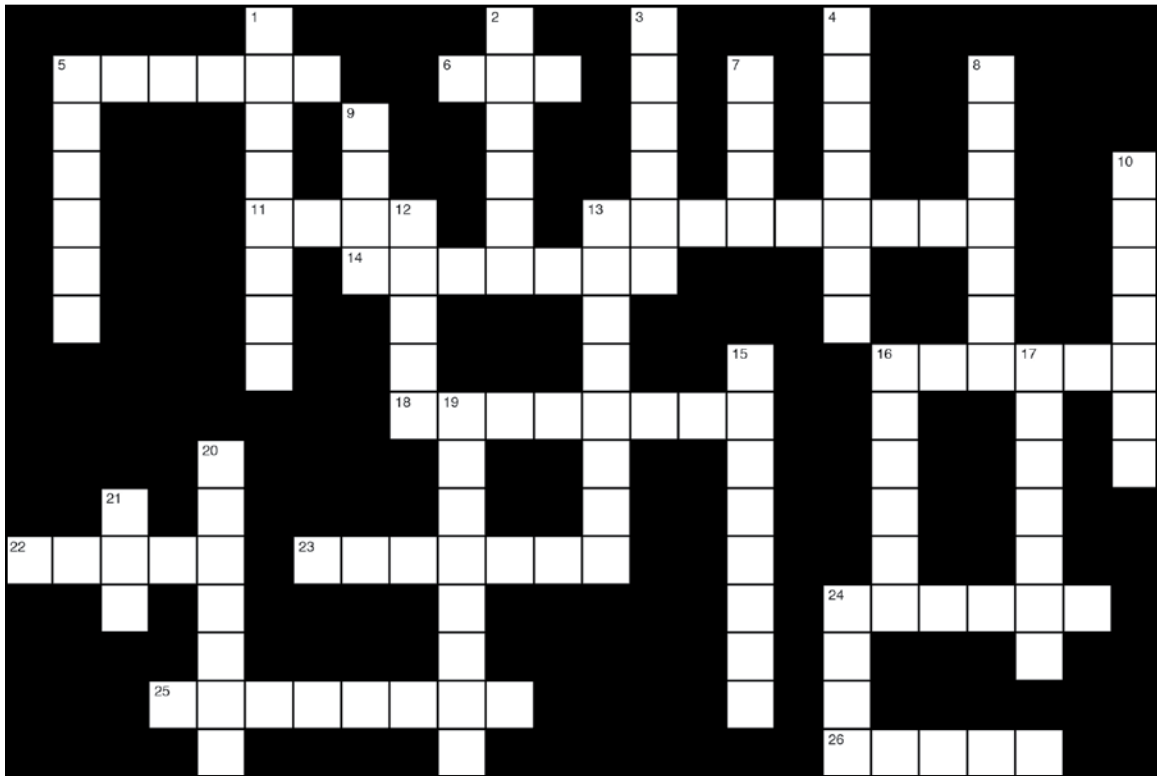
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CHRISTIAN CROSSWORD



ACROSS

- 5. 7th century B. C. father of Joah who was court recorder for Josiah, King of Judah.
- 6. A Hebrew word which usually implies a non-Israelite people.
- 11. An apostle who is mentioned only twice by name in the New Testament.
- 13. The highest court of law to which provincial courts turned for difficult decisions.
- 14. Son of Korah who led a revolt in the wilderness under the authority of Moses and Aaron.
- 16. 12th century B.C. Canaanite commander of the army of Jabin, King of Hazor.
- 18. He filled in the gap left by the death of the traitor Judas.
- 22. The domestic administrator or steward at the court of Herod Antipas.
- 23. One of the four who sent their personal greetings at the close of Paul's letters to Timothy in Ephesus.
- 24. One of the first disciples of Jesus and the brother of Simon Peter.
- 25. A member of the Christian congregation at Troas who fell from a third-story window after falling asleep, but was revived.

- 26. The Pentateuch was called the five books of ____.
- ## DOWN
- 1. The highly respected Pharisee at whose feet the apostle Paul claimed to have been educated in Jerusalem.
 - 2. He was a hero at the battle of Jericho.
 - 3. The 11th century B.C. concubine of King Saul and daughter of Aiah.
 - 4. The father of James and John.
 - 5. The earthly father of Jesus.
 - 7. The 11th century B.C. Moabite ancestress of King David.
 - 8. A high priest in Jerusalem and chairman of the council at Paul's trial.
 - 9. The author of the book of Acts.
 - 10. Second son of Joseph; brother of Manasseh.
 - 12. The father of King David's wife Bathsheba.
 - 13. The wife of Ananias who helped her husband in taking money that should have gone to the church.
 - 15. The last name of Judas, the traitor.
 - 16. 12th century B.C. Judge of the tribe of Dan.

- 17. A Jewish sect which grew up in the two centuries before the Christian era.
- 19. The Caesar under whose reign Jesus was born.
- 20. A helper of Paul during his long ministry in Ephesus.
- 21. 13th century B.C. Father of Joshua.
- 24. A son of Shem, a grandson of Noah, and an ancestor of the Arameans who settled in Syria.

ANSWERS FROM CHRISTIAN
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Something to think about

BY REEN SWINDLE, ASSISTANT EDITOR



Years ago I had occasion to visit a different church several Sabbaths in a row. During fellowship mealtime I was able to get a feel for the outreach activities that were taking place within the membership and it seemed like a pretty active group. On the third Sabbath during testimony time, a visiting lady from a different country, where I had been told this church had been sending missionaries, stood up down front to give her testimony in rapid, broken English. Obviously thrilled to be there, she spoke excitedly about how she listened to the leading of the Holy Spirit to come, not just to America, but to this specific church. There were many smiles and amens at this announcement. She went on to describe how she had left her homeland with practically nothing but strong faith to get to this church, and how the Lord had provided for her along the way, and she was so thrilled to have finally made it there. More smiles and amens. Then she joyfully shared why the Holy Spirit sent her to this church – it was to be a missionary to these people. To tell them about Jesus.

Suddenly, things were very quiet. Smiles faded, amens ceased. You could immediately feel the atmosphere change in that building. I could sense what was happening, and I closed my eyes and hung my head. It made my heart hurt. You could almost audibly hear the thoughts in that room – *Why would God send a missionary here? We send missionaries, we don't need one! We already know Jesus! Who is this woman anyway, and who does she think she is, telling us about Jesus?*

I was a fairly new Adventist at that time, but I recognized Laodicea when I saw it. I was sitting right in the middle of it, was part of it, and it was not pretty; it was an

opportunity to look inside and examine my own condition. Being just a visitor in that area myself, I couldn't be of any assistance to that sister in providing living quarters for her stay there, but two quite elderly ladies spoke up and kindly took her in. I was only there one more Sabbath so I never saw the results of her missionary efforts. It's hard to imagine anyone being offended by her enthusiasm, but when we cling to our pride and self-righteousness we can't accept truth, especially when it hits home as stated here: "Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender. They decided to resist the truth, and they maintained their opposition." Ev 291. Our pride could even make us miss Jesus. And eternity. Is self really worth it?

"Dear reader, examine your own heart and life in the light of God's word, and ask yourself, "What has my record been for the year that is just closing? What advancement have I made in the Christian life? what victories have I gained? and what have I done to help others, and lead them to Christ? God has not placed you in this world to lead an aimless life. He designs that you should be useful, and reach a high standard of moral excellence. To each one some work is given."

ST, Jan. 1, 1885

*"Come now, and let us reason
together, saith the LORD: though
your sins be as scarlet, they shall
be as white as snow;"* ISAIAH 1:18

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