

Counting and Keeping Your Members

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FATH **ON THE LINE**
DARE TO STAND

Fall 2018

Welcome!



The first miracle Jesus performed when He was on earth was at a wedding. We are not told whether the people getting married were relatives of Jesus or just friends, but during the festivities, Jesus was approached by Mary, His mother, because the host had encountered a serious problem. The wine had run out. Jesus

“As men set forth the best wine first, then afterward that which is worse, so does the world with its gifts. That which it offers may please the eye and fascinate the senses, but it proves to be unsatisfying. The wine turns to bitterness, the gaiety to gloom. That which was begun with songs and mirth ends

solves the problem by having the servants fill the waterpots with water, which then miraculously turns to wine when poured out. The governor is so impressed by the flavor and quality of this wine that he comments:

“... Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.” *John 2:10*

The story of the wedding at Cana has some deep and meaningful lessons for us, but one stands out the most to my mind. This is what Ellen White has to say about it:

in weariness and disgust. **But the gifts of Jesus are ever fresh and new. The feast that He provides for the soul never fails to give satisfaction and joy. Each new gift increases the capacity of the receiver to appreciate and enjoy the blessings of the Lord. He gives grace for grace. There can be no failure of supply. If you abide in Him, the fact that you receive a rich gift today insures the reception of a richer gift tomorrow.”** *DA 148*



continued on page 11

Our aim is to urge men and women to stand for truth and resist error. We pray that in times of serious compromise our ministry will equip you with solid information on current end-time issues and trends, and encourage you to live a life apart from worldly influences.

FAITH ON THE LINE

DARE TO STAND

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Faith on the Line is published quarterly by Amazing Discoveries

Managing Editor
Wendy Goubej

Contributing Writers
Walter Veith, Shahbaz, Ellen G. White, Charles Chiniquy, W. Timms, Edwin de Kock, Roy Davies

Design & Layout
Theresia Rathnam

Copy Editors
Tammie Burak

Contact
PO Box 860
150 Mile House BC
V0K 2G0
Canada



PO Box 3140
Blaine WA
98231-3140
USA

Telephone
Toll Free: 1-866-572-9457

Web
www.amazingdiscoveries.org

E-mail
editor@amazingdiscoveries.org

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Counting and Keeping Your Members

By Walter Veith

When I became an Adventist 31 years ago, the landscape was very different to what it is today. Evangelism was a church activity, and wherever one went in the world the message was the same. “Three Angels” oriented message and the relationship between members of every race, and tribe, and nation was akin to a close family bond. Other than health institutes, independent ministries specializing in evangelistic outreach did not really exist as there was no exclusive niche for them to fill.

How different the situation today. Every wind of doctrine and worship style is blowing through the portals of Adventism and many of the old landmarks have been either marginalized or set aside by many a faction within our ranks in an effort to emulate the “success models” of the mainstream churches. Our experimentations with celebration style churches, emerging church models, and even spiritual formation have disrupted the unified front of Adventism and the results have often been devastating. Many of the Adventist celebration churches experienced rapid initial growth but unfortunately this was largely lateral growth which drew in members from other Adventist churches only to then leave the sisterhood of Adventist churches, thus depriving the church of its strength.¹

In the light of the above we must ask ourselves the questions:

Q1:

“What keeps our members and our youth, in particular, in the church?”

Q2:

“What keeps our members engaged and on fire for the Lord?”

Q3:

“What enabled the disciples, the Reformers, and our pioneers to stand undaunted in the face of fierce opposition, ridicule and persecution?”

Was it worship style or spiritual exercises? Obviously not; it was the message and a knowledge of Christ which led to a unique and personal experience that bound them to Him with unshakable bonds. We as a people have a special message for the world and if we wish to receive God’s blessing then we must act in harmony with our mission. Moreover, we have been warned that strange ideas will be fomented within our ranks:

Every phase of fanaticism and erroneous theories, claiming to be the truth, will be brought in among the remnant people of God. These will fill minds with erroneous sentiments which have no part in the truth for this time. Any man who supposes that in the strength of his own devised resolutions, in his intellectual might united with science or supposed knowledge, he can start a work which will conquer the world, will find himself lying among the ruins of his own speculations, and will plainly understand why he is there. . . .²

Never, never was there a time when the truth suffered more from being misrepresented,

*belittled, demerited through the perverse disputings of men than in these last days. Men have brought themselves in with their heterogeneous mass of heresies which they represent as oracles for the people. The people are charmed with some strange new thing, and are not wise in experience to discern the character of ideas that men may frame up as something. But to call it something of great consequence and tie it to the oracles of God, does not make it truth. Oh, how this rebukes the low standard of piety in the churches.*³

*Men who want to present something original will conjure up things new and strange, and without consideration will step forward on these unstable theories, that have been woven together as a precious theory, and present it as a life and death question.*⁴

*Protest against Removing Landmarks: When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.*⁵

Will there be opposition if we preach a straight message? Of course there will. Will hurtful things be said and bandied about? Of course they will, but this should not be our concern, in fact:

Luke 6:26: Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets.

Martin Luther summed it up well when he commented on the church's habit of accommodating preachers

that love smooth messages. Quoting 2 Corinthians 11:19 which reads: "For ye suffer fools gladly, seeing ye yourselves are wise," he states:

*Bad preachers have this luck that one bears and tolerates their folly even if one understands and feels that they are fools; even more so, one credits it to them for good. The true preachers, however, can do nothing right. Rather one scrutinizes all their words and works to see if one can trip them up and if one can find a splinter; it is magnified to a vain log. There is no tolerance, only vain judgment, damnation and scorn. Therefore, it is a miserable office to be a preacher, and it is impossible to persevere in it if one does not perceive it to be to the honor of God and the benefit of one's neighbor. He must work and others must have the benefit and the honor. He, however, must bear loss and mocking as his reward. Here is required love, but not enjoyment, without permitting it to create depression. God's Spirit must accomplish this; flesh and blood are incapable of achieving it.*⁶

"Do what is right and leave the consequences to God" – this should be our motto. We cannot afford to waste precious time dealing with those who would oppose the truth for this time.

"We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that men will employ every policy to make less prominent the differences between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors. A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly, for they claimed it was not the best policy in securing

*Do what is
right and
leave the
consequences
to God*

¹ http://www.adventistonline.com/forum/topics/are-celebration-sda-churches-new-path-to-god-or-away-from-truth?xg_source=activity

² 2SM 14.2

³ 2SM 15.1

⁴ Letter 136a, 1898. {2SM 15.2}

⁵ Ms 62, 1905, p. 6. ("A Warning against False Theories," May 24, 1905.) {1MR 55.1}

⁶ (Martin Luther, Christlicher Wegweiser fuer jeden Tag, s. 181

*success to our institutions....I saw some reaching out their hands to remove the banner, and obscure its significance."*⁷

It has been my experience as pastor and evangelist within the Seventh-day Adventist church that a growing and thriving church is an evangelism-oriented church. Reaching out does not fail to reach in. The aim is vertical growth, Kingdom growth, with people taking a stand on the principles of truth because it is truth and truth alone that sets people free. Wherever the principles of truth are preached, there people will take their stand and will not easily be moved by adverse circumstances or winds of doctrine. Scripture clearly defines what truth is; Jesus is the truth, His Word is the truth from Genesis to Revelation, and the Law is the truth. And when these three are preached together in unshakable unity, they cannot fail of cleaving a people out of the world. In fact, we have such clear directives from the Spirit of Prophecy that none need fail in this regard.

*The Christian's mission in the world is to reveal the character of Christ, to represent the Lord to the fallen children of men.*⁸

Our message is to go to the world and we are admonished not to follow popular sentiments of propping up those who already know the truth. Each member of the church militant needs to grow up into the full stature of men and women in Christ, trusting in Him rather than leaning on the arm of flesh.

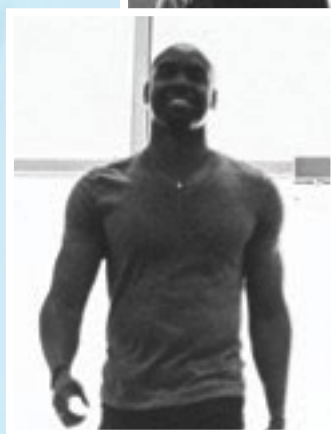
I see so much given to those who already have; these wonderful meetings for those who wish to get more strength are depriving the world of the very work that should be done. Our ministers should now be working for the saving of the lost. The weeks spent in gatherings to fit men for work

*might better, far better, be spent in going to the highways and hedges with the proclamation, "Come; for all things are now ready."*⁹

*To those who obey the light they have, illumination will come from on high; for the heavenly messengers are waiting to cooperate with men in warning a deceived, sinful world...This hovering about churches to keep them propped up makes them more dependent on human effort. They learn to lean on the experience of their fellowmen and do not make God their dependence and their efficiency. The time you devote to imparting constantly to those who understand the message of warning will not give one tithe of the strength which they would receive in taking hold of the work to communicate life to save perishing souls...**We are not to hover over the ninety and nine**, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns. A few are now pointing to the roll of fast-fulfilling prophecy and proclaiming, Get ready, show your obedience to God by keeping His commandments. This is no time for the messengers of God to stop to prop up those who know the truth, and who have every advantage... Let everyone who loves God consider that now while it is day is the time to work, not among the sheep already in the fold, but to go out in search of the lost and perishing ones.*¹⁰

Our message is exclusive, it is a message of separation from the world. Thus it was in ancient times when Ruth separated herself from her people to cling to Naomi. The people of God became her people and she was honored

by being woven into the lineage of Christ. What an amazing typology! What a privilege to be enrolled into the Kingdom, flesh of His flesh and bone of His bone! This was the condition for the blessings of Israel and this will be the condition for those living in the times when type meets antitype.



Numbers 23:5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

Numbers 23:6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

Numbers 23:7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, come, curse me Jacob, and come, defy Israel.

Numbers 23:8 How shall I curse, whom God hath not cursed? Or how shall I defy, whom the LORD hath not defied?

Numbers 23:9 For from the top of the rocks I see him, and from the hills I behold him: **lo, the people shall dwell alone, and shall not be reckoned among the nations.**

Nehemiah 10:28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had **separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;**

Separation unto the law does not equate to legalism as the world would like to call it. Sabbath-keeping is not legalism, it is rest, and rest and work are mutually exclusive. Resting in the completed works of Christ is the heart of righteousness by faith which in turn is the heart of the Third Angels' Message. The Sabbath is thus the ultimate sign of having accepted the rest which Christ has promised. Only those that are clothed in His righteousness can be counted as His peculiar people and heirs to the covenant promises.

Psalms 135:4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Deuteronomy 14:2 For thou art a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. By the great cleaver of truth He has cut them out from the quarry of the world, and brought them into connection with Himself. He has made them His representatives, and has called them to be ambassadors for Him in the last work of salvation. The greatest wealth of truth ever entrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world; and in the accomplishment of this work our publishing houses are among the most effective agencies.¹¹

A Seventh-day Adventist Message. – At this time, when we are so near the end, shall we become so like the world in practice that men may look in vain to find God's denominated people? Shall any man sell our peculiar characteristics as God's chosen people for any advantage the world has to give? Shall the favor of those who transgress the law of God be looked upon as of great value? Shall those whom the Lord has named His people suppose that there is any power higher than the great I AM? Shall we endeavor to blot out the distinguishing points of faith that have made us Seventh-day Adventists?¹²

Our message should not be watered down because it makes people uncomfortable. Indeed, it should become more decided as we approach the close of probation – love demands it.

Our message must be straight and to the point. False claims and theories need to be unmasked. The world is so confused regarding these issues upon which the Reformers were so decided and clear. Obedience is not in disharmony with righteousness by faith. In fact, they are Siamese twins, forever joined together. There is no room for legalism in this duo, but there is also no room for disobedience. A church that understands this issue

7 2SM 385

8 ST, June 8, 1891 par. 10

9 TM 231.1

10 TM 233.2

11 Testimonies, vol. 7, p. 138. {Ch5 147.5}

12 Ev 121.3

and sets these jewels in right settings will want to shout it from the roof top. And if it does so, it will be a healthy church, a growing church that will lift up its voice like a trumpet.

*As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand, not in their own wisdom, but in God, and raise up the foundations of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of His example is to be kept before the people in every discourse.*¹³

Summary and Admonition:

Reach out and you will not fail at reaching in. Preach as though your church is packed with non-SDAs, make every sermon an outreach, and stand astounded as God honors your commitment and strangers sit in your pews. However, prepare your people for the fire of new members as the prodigals' return will rasp the nerves of those that have settled into a comfort zone. Teach the members to be sensitive to the feelings and even the misconceptions of strangers. Truth is progressive and must be allowed to grow at its own pace. Let the Word do the cutting.

Preach truth. Do not be afraid to expose error. We cannot preach "Come out of her my people" without explaining what it is that people have to come out of. This is not unkind, this is love and service. When I was trapped in error, it was error exposed that opened my eyes. There have been moves afoot to lessen the impact of the message that exposes the beast and the false prophet as this is not deemed politically correct in this time of ecumenism. But remember the admonition given us in the Spirit of Prophecy:

*The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the rule of faith and doctrine, and he has designed that the Bible shall be a household book. **The church that holds to the Word of God is irreconcilably separated from Rome.** Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. **It is a backsliding church that lessens the distance between itself and the Papacy.***¹⁴

Reaching out means total membership involvement. Working together with Christ brings its own reward. Make use of the talents and gifts of the congregation, as we are all co-workers together with Christ. There is to be no room for spectators in this work. Engage the whole church in Bible studies, hospitality and the right arm of the Gospel.

Do not neglect the right arm of the gospel – clear minds lead to clearer communication on the vertical as well as the horizontal level. Health reform is not just about physical health. Above all, it is essential for spiritual health, and spiritual health brings discernment, because spiritual things are spiritually discerned.

Do not stress about numbers. The Gospel is like yeast that leavens the lump. We are sowers, God makes the seed grow and ripen. The preaching has been granted unto us, but who can add one cubit to his stature by worrying? Leave the numbers to God. The world will take note and see that God is with His people:

Isaiah 35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

¹³ 2MR 230.2

¹⁴ ST, February 19, 1894 par. 4



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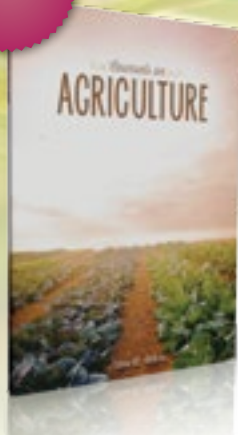
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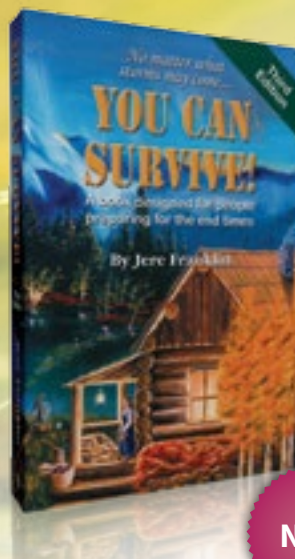
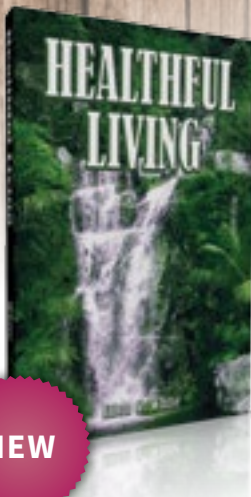
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From the Editor's corner page 02



Dear reader, have you realized that the gifts of Jesus are ever fresh and new--that there can be no failure of supply? Re-read that last sentence again for yourself:

“If you abide in Him, the fact that you receive a rich gift today insures the reception of a richer gift tomorrow.”

What a powerful statement! When we abide in Jesus, we can receive more and more from Him each day. This more and more principle is something we see in the Bible in many other instances.

Take Romans 8:31-39 for example:

“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Christ does not only offer us the possibility of becoming conquerors. He offers us to become **more** than conquerors.

Jesus expresses this same principle when He meets Nathanael. Nathanael wonders if this could indeed be the Messiah, originating from a town like Nazareth.

After Jesus says that He saw him under the fig tree, Nathanael is convicted that this is indeed the Christ they have been waiting for. “Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.” *John 1:49*

The words of Jesus to Nathanael express **the law of God's dealing with the children of faith**. With every fresh revelation of His love, He declares to the receptive heart, “Believest thou? Thou shalt see greater things than these.” *John 1:50 – DA 148*

Did you catch that? The **“law of God's dealing with the children of faith.”** It is a principle of God's kingdom that there is always more good available for you. God offers you much more than just 100%. When we connect ourselves with Him, He promises a never-ending supply, an ever-increasing joy and fulfillment exponentially. Yes, even despite the trials of this life.

Where else does this more and more principle show up?


“We have also a **more** sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” *2 Peter 1:19*

The prophetic Word is not only sure, it is **more** sure.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:



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The Godhead and the One True God Movement

in the Seventh-day Adventist Church - *Part 2*

by **SHAHBAZ B.**

Last month in part one of our publication we discussed the teachings of the One True God Movement in the Seventh-day Adventist church especially as it relates to the Third Person of the Godhead. In this second part of the article we will discuss the old landmarks, and the pioneers' understanding of the Godhead.

Before we begin I want to reaffirm that my intention here is not to define the nature or identity of the Holy Spirit, nor do I see it my duty to delve into such divine mysteries and try to explain the eternal Godhead. I believe most emphatically that there are always two ditches Satan would love to see us in. The truth runs between these two ditches and never comes in contact with them. With that said here is a quote we all need to keep in our hearts regarding the nature and Person of the Third Person of the Godhead.

It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, "the Spirit of truth, which proceedeth from the Father." It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, "He shall not speak of Himself." ¹ The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may

bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden. ²

THE PIONEERS AND THEIR UNDERSTANDING OF THE GODHEAD

Adherents of the One True God Movement maintain that their understanding of the Godhead is in direct harmony with what the church pioneers originally believed and taught. Many of the early Adventist pioneers were originally part of the Christian Connexion movement. The Christian Connexion made a strong emphasis on the Bible as the only authoritative rule of faith, but that which really set them apart from other protestant denominations was their strong anti-trinitarian sentiments.

James White, Joseph Bates, Uriah Smith and many other prominent leaders at the time came out of the Christian Connexion church. All of the newcomers came with their own views and opinions of what constituted

truth, including what they believed and taught about the Godhead. But in His own time God would reform the honest.

God would patiently wait just as He had done in the past when dealing with the Reformers and their partial understanding of what constituted truth. Remember while Luther was a Reformer and instrumental in bringing the message of righteousness by faith back to the church, he, nevertheless, condoned infant baptism to his dying day and which still today is practiced by all Lutherans. As the Scriptures say, “the times of this ignorance God winked at.”³

God would one by one remove misunderstandings regarding truth from His loyal servants, replacing them with the truth as it is in Jesus. Since truth is progressive, as far as human understanding is concerned, it cannot be revealed all at once. Man does not possess the ability to bear all truth simultaneously. Jesus told His disciples: “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth...”⁴

The One True God Movement is aggressively teaching that the pioneers’ views of the Godhead were correct. They make it appear as though the pioneers were somehow infallible in their understanding of Scriptures. But just as Luther and other Reformers made mistakes and even taught error which God winked at in “times of this ignorance,” our own pioneers were no less fallible.

THE TRINITY THE PIONEERS OPPOSED

JOSEPH BATES: *Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being.*⁵

Please note in the above statement, Elder Bates is not opposed to Christ being the second Divine Person of the Godhead. He is simply making a case against the Catholic trinitarian doctrine which implies that God role

plays, that the Godhead is composed of A singular God that reveals itself in three persons. This point is further supported in the following statement from James White.

JAMES WHITE: Jesus prayed that His disciples might be one as He was One with His Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the case of their Master. Neither are the Father and the Son parts of the "three-one God." They are two distinct beings, yet one in the design and accomplishment of redemption.⁶

Clearly the one major objection by the pioneers regarding the trinitarian doctrine was the “three-one God” teaching, that it is one God with three heads. What the pioneers taught is the correct understanding of three separate Persons, the Father, the Son and the Holy Spirit who are three as one. Of course arriving at this conclusion took time as their belief took shape progressively.

It's worth mentioning that Mrs. White never used the word “trinity” in any of her writings as a descriptive word to describe the Godhead. In fact we won’t find the term “trinity” anywhere in the Bible either.

PROGRESSION AND EVOLUTION OF THE PIONEERS' UNDERSTANDING OF THE GODHEAD

The following statement was written by F.M. Wilcox who was a close friend of Mrs. White. This statement first appeared in an article entitled, "The Message for Today," in the October 9, 1913 edition of the *Review and Herald*. This is probably the first time the word “trinity” appeared in somewhat a positive light in any of our publications at the time. There were no admonitions from the prophet to elder Wilcox regarding his usage of the word trinity. In contrast when Dr. Kellogg used pantheistic terms describing the Godhead, specifically the Holy Spirit, it didn’t take long for Mrs. White to write the doctor and strongly admonish him for it. Below is elder Wilcox’s statement from the *Review* article.

¹ John 15:26; 16:13.

² Acts of the Apostles 52

³ Acts 17:30

⁴ John 16:12

⁵ The Autobiography of Elder Joseph Bates, 204

⁶ Life Incidents, 343

For the benefit of those who may desire to know more particularly the cardinal features of the faith held by this denomination, we shall state that Seventh-day Adventists believe – – In the divine Trinity. This Trinity consists of the eternal Father, a personal, spiritual being, omnipotent, omniscient, infinite in power, wisdom, and love; of the Lord Jesus Christ, the Son of the eternal Father, through whom all things were created, and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the one regenerating agency in the work of redemption. ⁷

I don't believe elder Wilcox's usage of the term "trinity" is a matter of green or red light regarding the usage of the word trinity. It obviously did not alarm Mrs. White in any way or else she would have written about it. It seems *what is meant* by the word trinity is of more importance than the usage of the word itself. What is being implied makes all the difference.

In the following statements from some of the pioneers will be seen the progressive nature of their understanding of the Godhead. This change of thinking did not originate with Elder Wilcox but, in fact, was part of a new understanding of old truths that was developing and which was expressed by other prominent figures in the SDA movement years before Elder Wilcox's article in the Review. Again, I can't overemphasize the idea that we must distance ourselves from the Catholic teaching of the trinity.

URIAH SMITH: *In the formula for baptism, the name "Holy Ghost," or "Holy Spirit," is associated with that of the Father and the Son. And if the name can be used thus, why could it not properly stand as a part of the same Trinity in the hymn of praise, "Praise Father, Son and Holy Ghost"?* ⁸

Clearly, we can see elder Uriah Smith had come a long way from what he initially believed regarding the Godhead. His thinking and beliefs were evolving.

S.N. HASKELL: *Gabriel was only an angel, upheld by the same power that sustained John, and he would not for one moment allow John to be deceived by thinking he was a part of the great Trinity of heaven, and worthy of the worship of mankind.* ⁹

Again, it is observable that elder Haskell also had evolved in his thinking regarding the usage of the word trinity, nor do we find an admonition from Mrs. White regarding the usage of the descriptive word.

DR. KELLOGG AND THE ALPHA OF HERESIES

The proponents of the One True God Movement use the following statement to promote the idea that the trinitarian doctrine entered the Seventh-day Adventist Church by personalities such as Dr. Kellogg. Lets read the statement in question taken from a letter written by Dr. Kellogg to G.I. Butler.

As far as I can fathom, the difficulty which is found in "The Living Temple", the whole thing may be simmered down to the question: Is the Holy Ghost a person?Sister White uses the pronoun "He" and has said in so many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be the third person at all is difficult for me to see. ¹⁰

Clearly Dr. Kellogg did not believe in the Holy Spirit as a literal Third Person of the Godhead. The following letter to W.W. Prescott reveals that to be the case.

When we say God is in the tree, the word "God" is understood in that the Godhead is in the tree. God the Father, God the Son, and God the Holy Spirit, whereas the proper understanding in order that wholesome conceptions should be preserved in our minds, is that God the Father sits upon His throne in heaven where God the Son is also; while God's life, or Spirit or presence is the all-pervading power which is carrying out the will of God in all the universe. ¹¹

As shown in this article the evidence strongly suggests that the pioneers grew in their understanding of the Godhead. As Christian Connexion-converts to the Advent movement, they started their journey with a dimmed view of the Godhead. But in later years, as shown, the pioneers were convinced of the existence of the Third Person of the Godhead. The whole concept that denies the literal existence of the Holy Spirit as a Person and enforces the idea that the Holy Spirit is just the life of God or His presence was started by Dr. Kellogg and promoted in his book *The Living Temple*.

ELLEN WHITE AND THE GODHEAD

*We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, that the Lord God is our keeper, and helper. He hears every word we utter and knows every thought of the mind.*¹²

*The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it a habit to turn to and trust in God rather than in any finite human agent who may make mistakes.*¹³

In all of the writings of Mrs. White perhaps no other statement is more controversial regarding our discussion than is the following paragraph from the Spirit of Prophecy Vol. 1, p. 17.

*The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host.*¹⁴

Based on the statement we just read, one can easily conclude that the Father was for the first time conferring authority upon His Son in the presence of all the heavenly host. This statement left by itself can appear to support the One True God movement. But was the Father conferring authority upon His Son for the first time at this point in history? In order for us to understand more fully we must compare this statement to

⁷ F.M. Wilcox in *Review and Herald*, Oct. 9, 1913, p.21.

⁸ *Review and Herald*, 1896 Vol. 73, 685

⁹ *The Story of Daniel the Prophet*, 1905, 132

¹⁰ Letter: J.H. Kellogg to G.I. Butler, October 28, 1903

¹¹ Letter: J. H. Kellogg to W.W. Prescott, October 25, 1903

¹² Manuscript 66, 1899, page 4 (Emphasis supplied)

¹³ Manuscript Release Vol. 20, p. 324, 1893

¹⁴ *Spirit of Prophecy* Vol. 1, 17

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others made by Mrs. White. Regarding this same event in the book *Patriarchs and Prophets* and others, Mrs. White clears any misunderstanding regarding the proper place and pre-existence of the Son of God. Let's read those statements now and find out what she had to say.

There had been no change in the position of authority of Christ. Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions. ¹⁵

Christ is the pre-existent, self-existent Son of God...In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him. ¹⁶

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

Revelation 1:18-20 These are wonderfully solemn and significant statements. It was the Source of all mercy and pardon, peace and grace, the self-existent, eternal, unchangeable One who visited His exiled servant on the isle that is called Patmos.

"I am the resurrection, and the life." In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." 1John 5:12 The divinity of Christ is the believer's assurance of eternal life. ¹⁷

Friends, as far as I am concerned the one truth we should not get into controversy over is the teaching regarding the Godhead. It is sacred. We are dealing with the mystery that has been hidden from man's view since the beginning of creation. "The nature of the Holy Spirit is a mystery," ¹⁸ and if it is a mystery, than why are so many trying to pry into it? Regarding the mystery of the Holy Spirit, Mrs. White has told us, "Men cannot explain it, because the Lord has not revealed it to them." Why are there so many individuals in our church today who are doing what Mrs. White has admonished us to stay away from? Friends, whoever you are, please, for your own salvation's sake, stay off forbidden ground. Don't go where angels fear to tread. Before it is too late, repent of your presumption. God have mercy on us all. **AD**

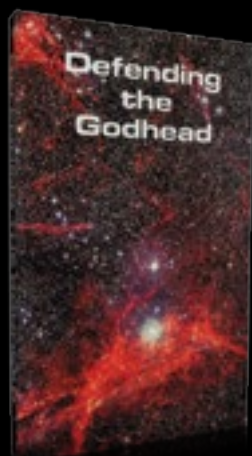
Shahbaz, Brother Shahbaz is speaker/director for Advent Lighthouse International--an outreach evangelistic media ministry committed to the task of proclaiming the Three Angels' Messages around the world. Shahbaz is a dedicated evangelist committed to the mission of the Seventh-day Adventist church, and has been working in the field of evangelism in North America, Europe and Asia since 1999. Shahbaz first became a Christian at the age of 18 through a series of providential events that culminated with a dream that revealed to him the identity of God's last-day remnant church. Shahbaz lives with his family in North America.

¹⁵ *Patriarchs and Prophets* 38

¹⁶ *Signs of the Times*, August 29, 1900

¹⁷ *Desire of Ages* 530

¹⁸ *Acts of the Apostles* 52



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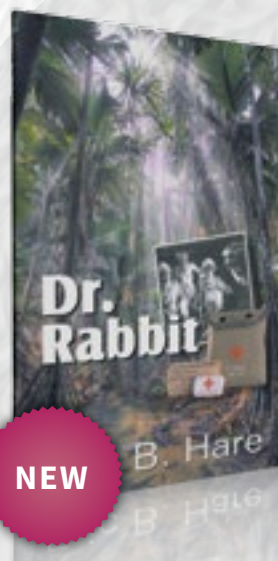
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From the Editor's corner page 11



that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. *1 Peter 1:3-9*

Here the Bible states that the faith we obtain through the trials we experience is **much more precious** than gold. Paul reiterates this idea in Corinthians:

"For our light affliction, which is but for a moment, worketh for us a **far more** exceeding and eternal weight of glory." ... *2 Corinthians 4:7*

And Christ's goal for us is that we bear ever-increasing fruit:

"Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth **more** fruit." *John 15:2*

God's promises to us are in ever-increasing supply because we are of such great value to Him:

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much **more** clothe you, O ye of little faith?" *Matthew 6:30*

"If ye then, being evil, know how to give good gifts unto your children, how much **more** shall your Father which is in heaven give good things to them that ask him?" *Matthew 7:11*

"Fear ye not therefore, ye are of **more** value than many sparrows." *Matthew 10:31*

This beautiful more and more principle is God's plan for us. The Bible is full of emphatics. Never does the Word say "maybe" or "might"- God's promises are **always sure, certain and emphatic**. And from the abundance that we receive, we are to impart to others that they may also receive. In fact, the more and more principle only really works if we are imparting it to others.

"We can impart only that which we receive from Christ; **and we can receive only as we impart to others**. As we continue imparting, we continue to receive, and **the more we impart, the more we shall receive**. Thus we may be constantly believing, trusting,

receiving, and imparting. *DA 370*

Dear reader, are you experiencing God's more and more principle in your life? If not, go to Him today and ask Him for more. Ask Him to apply "the law of God's dealing with the children of faith" in your life. And then impart it to others that they may also receive, and that you may receive even *more*. The progressive upward ever-increasing ever-expanding principles of God's kingdom can be yours every day.

Has life taken you into the valley of death or into a dark vale where you see no exit? Does the future look bleak and full of foreboding? Take God at His Word. Believe that God is applying the more and more principle to your life. Believe that the trials which you now suffer will provide you with a faith that is more precious than gold.

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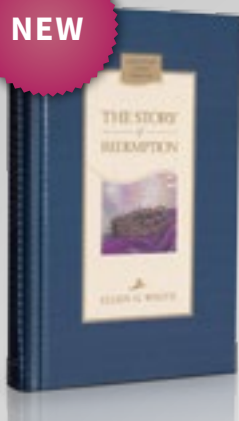


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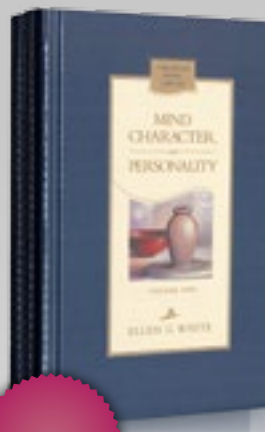
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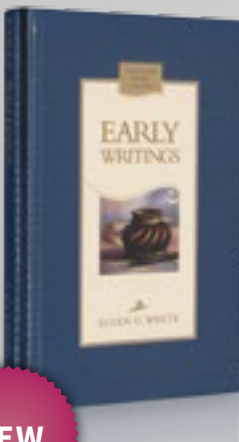
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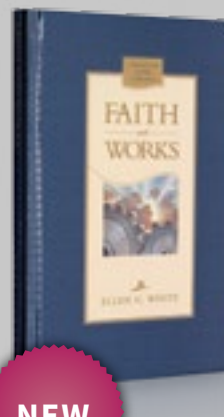
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God Has Promised

by Ellen G. White

Part 2

ARE YOUR BURDENS TOO GREAT TO BEAR?

Through all trials we have a never failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow.

The Desire of Ages, p. 483.

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children.

“The Lord is very pitiful, and of tender mercy.” His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe.

Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. . . .

The Desire of Ages, p. 329.

No sincere prayer [can] escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest.

Steps to Christ, p. 99.

“Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you... The weaker and more helpless you know

yourself to be, the stronger will you become in His strength.

The heavier your burdens, the more blessed the rest in casting them upon the Burden Bearer.

The Desire of Ages, p. 329.

It is true that disappointments will come; tribulations we must expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances nor overpowered by the weight of our burdens.

His watch care extends to every household and encircles every individual; He is concerned in all our business and our sorrows. He marks every tear; He is touched with the feeling of our infirmities. All the afflictions and trials that befall us here are permitted, to work out His purposes of love toward us.

Testimonies, vol. 5, p. 742.

We need to trust in Jesus daily, hourly. He has promised that as our day is, our strength shall be. By His grace we may bear all the burdens of the present and perform its duties. But many are weighed down by the anticipation of future troubles.

They are constantly seeking to bring tomorrow's burdens into today. Thus a large share of all their trials are imaginary. For these, Jesus has made no provision. He promises grace only for the day. He bids us not to burden ourselves with the cares and troubles of tomorrow; for “sufficient unto the day is the evil thereof.”

Testimonies, vol. 5, p. 200.2.

DO YOU FEEL SAD?

All heaven is interested in the happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures.

Steps to Christ, p. 46.

Do not think that God wishes us to yield up everything which it is for our happiness here to retain. He requires us to give up only that which it would not be for our good and happiness to retain.

Testimonies, vol. 2, p. 588.

God would not have any of us remain pressed down by dumb sorrow, with sore and breaking hearts. . . . Oh, the blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern Him.

He longs to clasp our hands firmly, while we cling to Him in simple faith, imploring Him to guide us. . . . If we will let the comfort and peace of Jesus into our lives, we shall be kept close to His great heart of love.

Selected Messages, book 2, pp. 257, 258.

Many are sad and discouraged, weak in faith and trust. Let them do something to help someone more needy than themselves, and they will grow strong in God's strength.

Christian Service, p. 151.

Do not allow the perplexities and worries of everyday life to fret your mind and cloud your brow. If you do, you will always have something to vex and annoy. Life is what we make it, and we shall find what we look for. If we look



for sadness and trouble, ...we shall find plenty of them to engross our thoughts and our conversation. But if we look on the bright side of things, we shall find enough to make us cheerful and happy.

The Adventist Home, p.430.

When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being.

The Ministry of Healing, p. 257.

Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence.

The Desire of Ages, p. 331.

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife.

Joy takes the place of sadness, and the countenance reflects the light of heaven.

No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God.

Desire of Ages, p.173.

It is the duty of God's children to be cheerful. They should encourage a happy frame of mind. God cannot be glorified by His children living continually under a cloud and casting a shadow wherever they go.

Ellen G. White, in Review and Herald, April 28, 1859.

ARE YOU DISCOURAGED?

It is Satan's work to discourage the soul; it is Christ's work to inspire with faith and hope.

The Desire of Ages, p. 249.

Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance.

The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements requires men who are more than weaklings.

The Ministry of Healing, p. 497.

Instead of thinking of your discouragements, think of the power you can claim in Christ's name.... Let your thoughts be directed to the evidences of the great love of God for you. Faith can endure

trial, resist temptation, bear up under disappointment. Jesus lives as our advocate. All is ours that His mediation secures. . . . All experiences and circumstances are God's workmen whereby good is brought to us.

The Ministry of Healing, pp. 488, 489.

When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook.

Testimonies, vol. 8, p. 12.

Do not dishonor God by words of repining, but praise Him with heart and soul and voice. . . . Do this, and see how smoothly everything will go.

Selected Messages, book 2, p. 267.

Some look always at the objectionable and discouraging features, and therefore discouragement overtakes them. They forget that the heavenly universe is waiting to make them agencies of blessing to the world; and that the Lord Jesus is a never-failing storehouse from which human beings may draw strength and courage.

There is no need for despondency and apprehension. The time will never come when the shadow of Satan will not be cast athwart our pathway. . . . But our faith should pierce this shadow.

God calls for cheerful coworkers, who refuse to become discouraged and disheartened by opposing agencies.

The Lord is leading us, and we may go forward courageously, assured that He will be with us, as He was in past years.

Gospel Workers, pp. 265, 266.

We are too quickly discouraged, and earnestly cry for the trial to be removed from us, when we should plead for patience to endure and grace to overcome.

Testimonies, vol. 1, p. 310

I have seen the tender love that God has for His people, and it is very great. I saw angels over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept through discouragement, or were in danger, the angels that ever attended them would fly quickly upward to carry the tidings, and the angels in the city would cease to sing . . . And all the angels in the city would weep.

. . . But if the saints fixed their eyes upon the prize before them, and glorified God by praising Him, then the angels would bear the glad tidings to the city, and the angels in the city would touch their golden harps and heavenly arches would ring with their lovely songs.

My Life Today, p. 302 **AD**

FIFTY YEARS *in the*

Excerpt: The Conversion of a Roman Catholic Priest



❧ *Chapter 3* ❧

No words can express to those who have never had any experience in the matter, the consternation, anxiety and shame of a poor Romish child, when he hears, for the first time, his priest saying from the pulpit, in a grave and solemn tone, "This week, you will send your children to confession. Make them understand that this action is one of the most important of their lives, that for every one of them, it will decide their eternal happiness or misery. Fathers and mothers, if, through your fault, or his own, your child is guilty of a bad confession - if he conceals his sins and commences lying to the priest, who holds the place of God himself, this sin is often irreparable. The devil will take possession of his heart: he will become accustomed to lie to his father confessor, or rather to Jesus Christ, of whom he is a representative. His life will be a series of sacrileges; his death and eternity those of the reprobate. Teach him, therefore, to examine thoroughly his

actions, words and thoughts, in order to confess without disguise."

I was in the church of St. Thomas when those words fell upon me like a thunderbolt.

I had often heard my mother say, when at home, and my aunt, since I had come to St. Thomas, that upon the first confession depended my eternal happiness or misery. That week was, therefore, to decide about my eternity.

Pale and dismayed, I left the church, and returned to the house of my relatives. I took my place at the table, but could not eat, so much was I troubled. I went to my room for the purpose of commencing my examination of conscience and to try to recall my sinful actions, words, and thoughts. Although scarcely over ten years of age, this task was really overwhelming for me. I knelt down to pray to the Virgin Mary for help; but I was so much taken up with the fear of forgetting something, and of making a bad confession, that I muttered my prayers without the least attention to what I said. It became still worse when I commenced counting my sins. My memory became confused, my head grew dizzy; my heart beat with a rapidity which exhausted me, and my brow was covered with perspiration. After a considerable length of time spent in these painful efforts, I felt bordering on despair, from the fear that it was impossible for me to remember everything. The night following was almost a sleepless one; and when sleep did come, it could scarcely be called a sleep, but a suffocating delirium. In a frightful dream, I felt as if I had been cast into hell, for not having confessed all my sins to the priest. In the morning, I awoke, fatigued and prostrated by the phantoms of that terrible night. In similar troubles of mind were passed three days which preceded my first confession. I had constantly before me the countenance of that stern priest who had never smiled upon me. He was present in my thoughts during the day, and in my dreams during the night, as the minister of an angry God, justly irritated against me on account of my sins. Forgiveness had indeed been promised to me, on condition of a good confession; but my place had also been shown to me in hell, if my confession was not as near perfection as possible. Now, my troubled conscience told me that there were ninety-nine chance against one, that my confession would be bad, whether by my own fault I forgot some sins, or I was without that contrition of which I had heard so much, but the nature and effects of which were a perfect chaos to my mind.

CHURCH OF ROME

by Charles Chiniquy

Thus it was that the cruel and perfidious Church of Rome took away from my young heart the good and merciful Jesus, whose love and compassion had caused me to shed tears of joy when I was beside my mother. The Saviour whom that church made me to worship, through fear, was not the Saviour who called little children unto Him, to bless them and take them in His arms. Her impious hands were soon to torture and defile my childish heart, and place me at the feet of a pale and severe looking man-worthy representative of a pitiless God. I was made to tremble with terror at the footstool of an implacable divinity, while the gospel asked of me only tears of love and joy, shed at the feet of the incomparable Friend of sinners!

At length came the day of confession; or rather of judgment and condemnation. I presented myself to the priest.

Mr. Loranger was no longer priest of St. Thomas. He had been succeeded by Mr. Beaubien, who did not favor our school any more than his predecessor. He had even taken upon himself to preach a sermon against the heretical school, by which we had been excessively wounded. His want of love for us, however, I must say, was fully reciprocated.

Mr. Beaubien had, then, the defect of lisping and stammering. This we often turned into ridicule, and one of my favorite amusements was to imitate him, which brought bursts of laughter from us all.

It had been necessary for me to examine myself upon the number of times I had mocked him. This circumstance was not calculated to make my confession easier, or more agreeable.

At last the dreaded moment came. I knelt at the side of my confessor. My whole frame trembled. I repeated the prayer preparatory to confession, scarcely knowing what I said, so much was I troubled with fear.

By the instructions which had been given us before confession, we had been made to believe that the priest was the true representative-



yea, almost the personification of Jesus Christ. The consequence was, that I believed my greatest sin had been that of mocking the priest. Having always been told that it was best to confess the greatest sin first, I commenced thus: "Father I accuse myself of having mocked a priest."



Scarcely had I uttered these words, "mocked a priest," when this pretended representative of the humble Saviour, turning towards me, and looking in my face in order to know me better, asked abruptly, "That priest did you mock, my boy?" I would rather have chosen to cut out my tongue than to tell him to his face who it was. I therefore kept silent for a while. But my silence made him very nervous and almost angry. With a haughty tone of voice he said, "What priest did you take the liberty of thus mocking?"

I saw that I had to answer. Happily his haughtiness had made me firmer and bolder. I said "Sir, you are the priest whom I mocked."

"But how many times did you take upon you to mock me, my boy?"

"I tried to find out," I answered, "but never could."

"You must tell me how many times; for to mock one's own priest is a great sin."

"It is impossible for me to give you the number of times," answered I.

"Well, my child, I will help your memory by asking you questions. Tell me the truth. Do you think you have mocked me ten times?"

"A great many times more, sir."

"Fifty times?"

"Many more still."

"A hundred times?"

"Say five hundred times and perhaps more," answered I. "Why, my boy, do you spend all your time in mocking me?" "Not all; but unfortunately I do it very often."

"Well may you say unfortunately; for so to mock your priest, who holds the place of our Lord Jesus Christ, is a great misfortune, and a great sin for you. But tell me, my little boy, what reason have you for mocking me thus?"

In my examinations of conscience I had not foreseen that I should be obliged to give the reasons for mocking the priest; and I was really thunderstruck by his questions. I dared not answer, and I remained for a long time dumb from the shame that overpowered me. But with a harassing perseverance the priest insisted on my telling why I had mocked him; telling me that I should be damned if I did not tell the whole truth. So I decided to speak, and said, "I mocked you for several things."

"What made you first mock me?" continued the priest.

I laughed at you because you lisped. Among the pupils of our school, it often happens that we imitate your preaching to excite laughter."

"Have you often done that?"

"Almost every day, especially in our holidays, and since you preached against us."

"For what other reasons did you laugh at me, my little boy?" For a long time I was silent. Every time I opened my mouth to speak courage failed me. However, the priest continuing to urge me, I said at last, "It is rumored in town that you love girls; that you visit the Misses Richards every evening, and this often makes us laugh."

The poor priest was evidently overwhelmed by my answer, and ceased questioning me on this subject. Changing the conversation, he said:

"What are your other sins?"

I began to confess them in the order in which they came to my memory. But the feeling of shame which overpowered me in repeating all my sins to this man was a thousand times greater than that of having offended God. In reality this feeling of human shame which absorbed my thought - nay, my whole being - left no room for any religious feeling at all.

When I had confessed all the sins I could remember, the priest began to ask me the strangest questions on matters about which my pen must be silent. I replied, "Father, I do not understand what you ask me."

"I question you on the sixth commandment (seventh in the Bible). Confess all. You will go to hell, if through your fault you omit anything."

Thereupon he dragged my thoughts to regions which, thank God had hitherto been unknown to me.

I answered him: "I do not understand you," or "I have never done these things."

Then, skilfully shifting to some secondary matter, he would soon slyly and cunningly come back to his favorite subject, namely, sins of licentiousness.

His questions were so unclean that I blushed, and felt sick with disgust and shame. More than once I had been, to my regret, in the company of bad boys; but not one of them has offended my moral nature so much as this priest had done. Not one of them had ever approached the shadow of the things from which that man tore the veil, and which he placed before the eye of my soul. In vain did I tell him that I was not guilty of such things; that I did not even understand what he asked me; he would not let me off. Like the vulture bent upon tearing the poor bird that falls into his claws, that cruel priest seemed determined to defile and ruin my heart.

At last he asked me a question in a form of expression so bad that I was really pained. I felt as if I had received a shock from an electric battery; a feeling of horror made me shudder. I was so filled with indignation that, speaking loud enough to be heard by many, I told him: "Sir, I am very wicked; I have seen, heard and done many things which I regret; but I never was guilty of what you mention to me. My ears have never heard anything so wicked as what they have heard from your lips. Please do not ask me any more of those questions; do not teach me any more evil than I already know."

The remainder of my confession was short. The firmness of my voice had evidently frightened the priest, and made him blush. He stopped short and began to give me some good advice, which might have been useful to me if the deep wounds which his questions had inflicted upon my soul had not so absorbed my thoughts as to prevent me from giving attention to what he said.

He gave me a short penance and dismissed me.

I left the confessional irritated and confused. From the shame of what I had just heard from the mouth of that priest I dared not lift my eyes from the ground. I went into a retired corner of the church to do my penance; that is, to recite the prayers he had indicated to me. I remained for a long time in church. I had need of calm after the terrible trial through which I had just passed. But vainly I sought for rest. The shameful questions which had been asked me, the new world of iniquity into which I had been introduced, the impure phantoms by which my childish heart had been defiled, confused and troubled my mind so strangely that I began to weep bitterly.

Why those tears? Why that desolation? Wept I for my sins? Alas! I confess it with shame, my sins did not call forth those tears. And yet how many sins had I already committed, for which Jesus shed his precious blood. But I confess my sins were not the cause of my desolation. I was rather thinking of my mother, who had taken such good care of me, and who had so well succeeded in keeping away

from my thoughts those impure forms of sin, the thoughts of which had just now defiled my heart. I said to myself, Ah! if my mother had heard those questions; if she could see the evil thoughts which overwhelm me at this moment - if she knew to what school she sent me when she advised me in her last letter to go to confession, how her tears would mingle with mine! It seemed to me that my mother would love me no more - that she would see written upon my brow the pollution with which that priest had profaned my soul.

Perhaps the feeling of pride was what made me weep. Or perhaps I wept because of a remnant of that feeling of original dignity whose traces had still been left in me. I felt so downcast by the disappointment of being removed farther from the Saviour by that confessional which had promised to bring me nearer to Him. God only knows what was the depth of my sorrow at feeling myself more defiled and more guilty after than before my confession.

I left the church only when forced to do so by the shades of night, and came to my uncle's house with that feeling of uneasiness caused by the consciousness of having done a bad action, and by the fear of being discovered.

Though this uncle, as well as most of the principal citizens of the village of St. Thomas, had the name of being a Roman Catholic, yet he did not believe a word of the doctrines of the Roman Church. He laughed at the priests, their masses, their purgatory, and especial-



*from our
mailbox:*

Dear Wendy,

This afternoon I was listening to Pastor Walter Veith speaking with Francois du Plessis about the way the Roman Church found the St Thomas Christians in South-west India following the teachings of Jesus. They also made reference to the teachings of Christians in China. I am asking if you could pass this E- mail on to Pastor Veith as it happened to Pastor Ross James, an uncle of mine who was a missionary on the coast of Papua New Guinea east of Port Moresby when he was serving there about 1931. I am not sure of the name of the mission station, but think it was probably Vilirupu. Several years earlier Samoans were brought from Samoa by the London Missionary Society to introduce Christianity to the Papuans and they found the natives keeping the seventh day of the week as a special rest day. I am not sure how they rested, but the Samoans said that as Jesus rose on the first day of the week, they should now be resting on that day. When my uncle, Pastor Ross James, told the local natives that the Bible made it very clear that the rest day was the seventh day of the week, the people said that they had kept that special day for many generations and had only changed it to the first day when the Samoan missionaries told them of the change when Christ had risen from the dead on that day. They were glad to know that the Bible which Pastor James used had it right.

While I have been writing this I remember that the people of Ethiopia also knew of the seventh-day Sabbath and when the Roman Church found out that the people of Abyssinia were worshipping on the seventh day they invaded and tried to force a change, but the people drove them out. It happened again under Mussolini in the 1930s.

Sincerely

Glynn Litster

ly their confession. He did not conceal that when young, he had been scandalized by the words and actions of a priest in the confessional. He spoke to me jestingly.

This increased my trouble and my grief. "Now," said he, "you will be a good boy. But if you have heard as many new things as I did the first time I went to confess, you are a very learned boy," and he burst into laughter.

I blushed and remained silent. My aunt, who was a devoted Roman Catholic, said to me, "Your heart is relieved, is it not, since you confessed all your sins?" I gave her an evasive answer, but I could not conceal the sadness that overcame me. I thought I was the only one from whom the priest had asked those polluting questions. But great was my surprise, on the following day, when going to school I learned that my fellow pupils had not been happier than I had been. The only difference was, that instead of being grieved, they laughed at it. "Did the priest ask you such and such questions?" they would demand, laughing boisterously. I refused to reply, and said, "Are you not ashamed to speak of these things?"


"Ah! ah! how very scrupulous you are," continued they. "If it is not a sin for

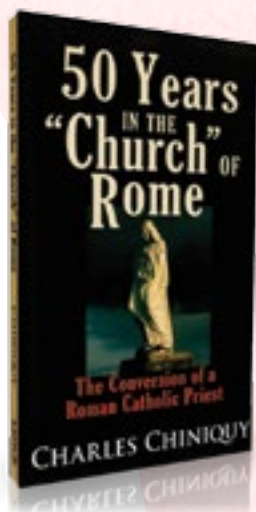
the priest to speak to us on these matters, how can it be a sin for us?" I stopped, confounded, not knowing what to say.

I soon perceived that even the young school girls had not been less polluted and scandalized by the questions of the priest than the boys. Although keeping at a distance, such as to prevent us from hearing all they said, I could understand enough to convince me that they had been asked about the same questions. Some of them appeared indignant, while others laughed heartily. I should be misunderstood were it supposed that I mean to convey the idea that this priest was more to blame than others, or that he did more than fulfill the duties of his ministry in asking these questions. Such, however, was my opinion at the time, and I detested that man with all my heart until I knew better. I had been unjust towards him, for this priest had only done his duty. He was only obeying the Pope and his theologians. His being a priest of Rome was, therefore, less his crime than his misfortune. He was, as I have been myself, bound hand and foot at the feet of the greatest enemy that the holiness and truth of God have ever had on earth - the Pope.

The misfortune of Mr. Baubien, like that of all the priests of Rome, was that of having bound himself by terrible oaths not to think for himself, or to use the light of his own reason.

Many Roman Catholics, even many Protestants, refuse to believe this. It is, notwithstanding, a sad truth. The priest of Rome is an automaton - a machine which acts, thinks and speaks in matters of morals and of faith, only according to the order and the will of the Pope and his theologians.

Had Mr. Beaubien been left to himself, he was naturally too much of a gentleman to ask such questions. But no doubt he had read Liguori, Dens, Debreyne, authors approved by the Pope, and he was obliged to take darkness for light, and vice for virtue. 



Chiniquy

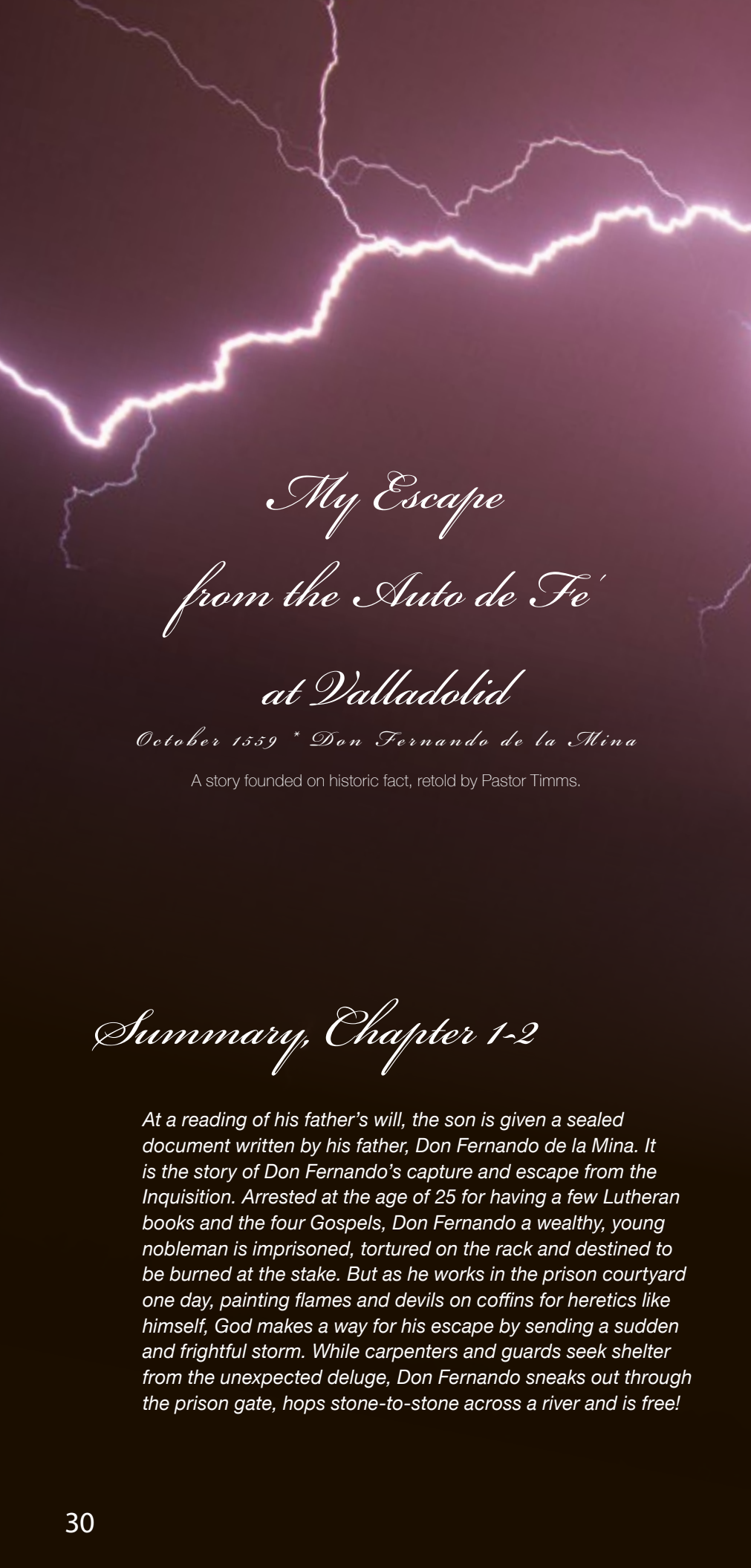
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My Escape from the Auto de Fe' at Valladolid

*October 1559 * Don Fernando de la Mina*

A story founded on historic fact, retold by Pastor Timms.

Summary, Chapter 1-2

At a reading of his father's will, the son is given a sealed document written by his father, Don Fernando de la Mina. It is the story of Don Fernando's capture and escape from the Inquisition. Arrested at the age of 25 for having a few Lutheran books and the four Gospels, Don Fernando a wealthy, young nobleman is imprisoned, tortured on the rack and destined to be burned at the stake. But as he works in the prison courtyard one day, painting flames and devils on coffins for heretics like himself, God makes a way for his escape by sending a sudden and frightful storm. While carpenters and guards seek shelter from the unexpected deluge, Don Fernando sneaks out through the prison gate, hops stone-to-stone across a river and is free!

Chapter 3

For two miles I ran on steadily along the Tordessillas road until I reached the Church of Arroya de la Encomienda. But there I could proceed no further because, by that time, the storm had begun to break forth again with renewed fury. One moment the whole country was enshrouded in blackness and the next moment it glittered with a blinding, lurid light. Then again, the darkness and the deluge fell, and it seemed as though the pent-up vengeance of Hell was let loose upon the trembling earth.

Exhausted and afraid I crept into the porch of the church and passed into the deserted sanctuary. "Deserted," did I say? No, it was not deserted, for, as I entered, I stumbled over something in the darkness. I reached down to discover what it was, and at that moment a vivid flash of lightning lit up the church and revealed there, lying at my feet—stark and ghastly—the distorted body of a poor *buhonero* (peddler). He had evidently met his death while seeking safety in that sacred edifice! The upper part of his face was burned beyond recognition. His *buhoneria* (peddler's box) lay overturned beside him and his

In the Church of Arroya de la Encomienda

paltry merchandise was scattered far upon the marble pavement.

For some moments I stood paralyzed with horror. Then, gradually, the fear of recapture stirred my senses once more, and I began to perceive in this dreadful circumstance a providential opportunity of escape from my relentless pursuers. Quickly I stripped the peddler-no difficult task, for his complete attire consisted only of a course shirt, woolen breeches, a Moorish headkerchief, a black sombrero, a pair of clumsy shoes, and rag bandages in lieu of hose upon his feet. His hair and beard, like mine, were long and unkempt, and his skin was filthy, as mine had become through suffering and neglect. Quickly I stripped myself and then, garment by garment, I dressed the poor corpse in my birthday hose, my silken undervest with our family insignia embroidered at the neck, my silk and velvet doublet, and my shoes with gilded buckles. Then I forced upon his finger the costly purple topaz ring that King Phillip had presented to my father, and I left two gold pieces in the purse that I pressed into his doublet and retained the remaining five gold pieces for my own future emergencies. Then I clothed myself in the peddler's filthy shirt and breeches, his rags and shoes. I tied the frowsy kerchief round my head and donned his battered hat. I gathered up his scattered

merchandise into the buhonera, and, strapping the buhonera to my waist, I knelt in thanksgiving to Almighty God for His most wondrous mercy toward me.

With a glad and grateful heart I rose, and, there and then in obedience to the Divine Will, I surrendered forever my proud family title and my heritage (but not my honour nor my faith in God), and leaving there upon that sacred floor the ghastly effigy of my dead self for the confusion and satisfaction of my pursuers, I turned to leave the church.

But just as I was about to pass into the porch four men entered, and I found myself surrounded by the officers of the dread Inquisition! I had evidently been seen running along the road, and the officers of the Inquisition had overtaken me. The Captain of the company was he who had arrested me at the Castillete de la Mina six months before! Did he recognize me now in the guise of a poor buhonero? No, thank God, for when he had espied and carefully inspected the gaily attired corpse that lay near by, he turned and brusquely bade me "Sirrah! Go and fetch your mule in from the roadside." That unexpected command was a fortunate one for me, for until then I did not know that I (or rather the poor dead buhonero) possessed such a luxury as a mule, and my ignorance of that

fact might have cost me my life. So I went out and brought my mule to the porch, and there, at the Captain's command, I carried the corpse out from the church and laid it across the animal's back.

"Now, sirrah," said the Captain, "if you want your mule again you will have to follow it to Valladolid."

So, once more, I paced that fateful road, and once more I passed through the trim portals of the Inquisition prison from which-as a nobleman-I had so recently escaped, and which I now reentered as a free but ignoble man-a poor buhonero, unworthy of consideration or courtesy, for, having delivered my burden and having assisted, as the jailer jokingly said, to place Don Fernando de la Mina into the coffin that he had so prettily decorated for himself that afternoon, I was dismissed by the callous varlets without thanks or reward.



Chapter 4 - *The Venta de la Reina*

I was in the city of Valladolid, and it was now too late in the evening for me to attempt to make my exit from the city through any of the gates. So I determined to seek a suitable shelter for the night in one of the ventas, the poorest kind of inn in the lower part of the town. Leaving the prison I again traversed the narrow street toward the river, and led my little mule into the stable-yard of the Venta de la Reina, a poor kind of inn where men of my class generally congregated. There, in the cocina-the dark little kitchen at the rear-I cooked the food that I had purchased, and then, settling down to my frugal meal, I began to sort out the contents of my buhonera, and discovered that, beside the mule and her trappings, my sole worldly possessions now consisted of a goodly stock of saleable odds and ends, some cheap finery, and nine golden pieces of money. Five pieces that I had reserved from my own purse and four that I now discovered hidden between the wood and the lining of my poor dead predecessor's buhonera.

These humble possessions, my son, formed the initial foundations of our present prosperous business, and I pray you to remember this whenever you are tempted to despair, and more particularly whenever you are tempted to "despise the day of small things."

But all this is by the way, for by far the most serviceable of my new discoveries was a dirty little bundle of receipted bills made out to one "Timoteo Perefio." It was the possession of these bills that gave me the credentials of a new name and a new identity.

Don Fernando de la Mina was now dead to the world and to me. Henceforward, I was destined to assume the name and the humble personality of Timoteo Perefio-the traveling peddler-whatever he might be! So that evening, at the Venta de la Reina, I began to associate familiarly with my fellow buhoneros, and, as Timoteo, the traveling peddler, I now discreetly sought to learn from them the language and the manners of our craft.

I listened attentively to their simple tales of trade and travel, and I noted the peculiarities of their cajoling and piquant phraseology. Then, by dint of careful questionings and suggestions, I tactfully elicited from them some of the essential parts of my own past history as an itinerant



peddler and thus I gradually began to know what type of man I really was and what was likely to be expected of me from my fellows. Thus I spent the first evening of my new life as a buhonero.

The Venta de la Reina was just an ordinary one-a mere roofed hovel opening out upon a stableyard where my mule and a dozen others were stalled. There were no seats or tables and the "guests" just lay about upon the filthy floor with their saddles for pillows and their saddlebags as coverings.

So I lay there late into the night, talking with one and another, until, at last, exhausted with excitement and fatigue, I endeavored to forget the dirt, the noise, the stench, and the vermin, and then, commending myself and my loved ones to God's continued care, I fell into a peaceful and refreshing sleep. **AD**

to be continued in the following issue!



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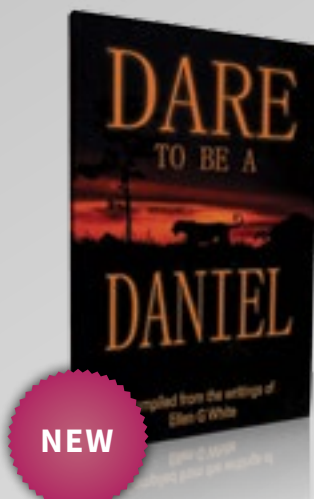
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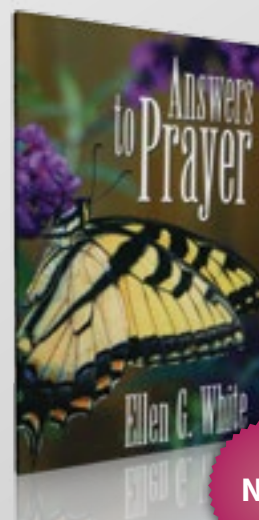
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A Second and Greater Reformation

Edwin de Kock



King Gustavus Adolphus

Sweden and Luther's Church Today

Fifty-five years ago at Ladysmith, Natal, I met a distant relative with vivid memories from her childhood about a godly Seventh-day Adventist teacher. Apart from his normal subjects, he taught Bible, which was a feature of all the schools in the old South Africa. One day he talked about Martin Luther and said to her class: "Children, one day there will be another and greater Reformation than in his time." She did not belong to our Church but never forgot his words. When she told me this, she was a

middle-aged woman, older than I. Her teacher probably predicted that second Reformation in the 1920s or the 1930s, when she was a young girl. But what about the here and now in which we find ourselves? On October 31st, 1517 Martin Luther (1483-1546) nailed his 95 theses against indulgences to the church door at Wittenberg, Germany, and—without planning it—kindled the Reformation of the sixteenth century. We just recently commemorated the 500th year anniversary of Martin Luther's hammer that day. Luther's reforms swept across the nations of Europe, and in many cases took root and grew to become the foundational beliefs of those countries.

There were many supporters of the Protestant cause, some even prominent individuals that protected the Reformers as they strove to bring light into darkened medieval minds. One such protector of Luther was Frederick III, Elector of Saxony. Another was Queen Elizabeth I of England. Another one was King Gustavus Adolphus, a great Reformer of the country of Sweden, who set up domestic reforms that transformed the medieval country into an empire. He was well known for his exploits on the battlefield, winning because of his superb military machine, good weapons, excellent training, and effective field artillery. He was also the defender of the Protestant cause during the Thirty Years War.

But how well is Sweden doing nowadays? Can we look to it for further leadership as a champion in the second, even greater Reformation predicted by that saintly Seventh-day Adventist teacher of so long ago?

Sadly, after so many centuries, Sweden is now largely a secular country. Its prominent king, although still honored as a historical figure, now belongs to a fading past. Lutheranism is still Sweden's leading church, at least nominally. But observe what happened at the cathedral of Lund in southern Sweden on October 31, 2016 as reported by the BBC News of that day, as well as on the multilingual Vatican website under Francis: Homilies, 2016.



Part 2

Pope Francis himself arrived there to commemorate Reformation Day. Together with Lutheran leaders, he presided over an ecumenical prayer. The Jesuit pontiff praised the Reformation **“for helping to give greater centrality to scripture in the church’s life.”** He conveniently overlooked some ugly facts: Luther was excommunicated, and Protestants were often slain or burned at the stake. Decades of religious wars in Europe also followed as Catholicism tried to stamp out the Reformation.

Previously, Pope Francis had actually praised Martin Luther himself **“for his fight against corruption and greed in the church of the time,”** but now he stressed unity for all Christians—under himself, of course, although he did not say so. To put the capstone on this ecumenical love affair, **“in a joint statement, the Roman Catholic Church and the Lutheran World Federation said that both partners ‘are no longer strangers’ and that their joint goal was to bring members of the two churches together at the Eucharistic table.”**

Among other things, he made the following ecumenical statement: **“Here in Lund, at this prayer service, we wish to manifest our shared desire to remain one with Christ, so that we may have life. We ask him, ‘Lord, help us by your grace to be more closely united to you and thus, together, to bear a more effective witness of faith, hope and love.’ This is also a moment to thank God for the efforts of our many brothers and sisters from different ecclesial communities who refused to be resigned to division, but instead kept alive the hope of reconciliation among all who believe in the one Lord.”**¹



Pope Francis

In America, too, the Evangelical Lutheran Church this year declared officially that on many points **“there are no longer church-dividing issues”** with the Roman Catholic Church, according to Emily McFarlan Miller of Religion News Service. The **“Declaration on the Way”** was approved 931-9 by the 2016 Evangelical Lutheran Church in America Churchwide Assembly held last week at the Ernest N. Morial Convention Center in New Orleans.” According to Wikipedia and other sources, the ELCA, which has about four million members, came into existence in 1988 by merging three denominations: The American Lutheran Church, the Association of

Evangelical Lutheran Churches, and the Lutheran Church in America. Apart from belonging to the World Council of Churches as well as the Lutheran World Federation, the ELCA is in full communion with the Episcopal Church, Moravian Church, Presbyterian Church (USA), Reformed Church in America, United Church of Christ, and the United Methodist Church. We wonder which way they will go. And what would Martin Luther have thought of so much Protestant treachery?

But Are Seventh-day Adventists Ready for the Second Reformation?

Unfortunately the answer to this question must, for the present, be a shocking “no.” My reasons for saying so are detailed in “How Close Are We to the End?”²



Although the Seventh-day Adventist church has had a wonderful beginning of evangelistic fervour and prophetic revelation, unfortunately, many Seventh-day Adventists, even on leadership levels, are giving up the principles of our faith and the messages of the Three Angels of Revelation 14.

While I was a child, a youth, and later an ever older man, I kept on looking forward to the dramatic events

that must precede our Lord's return, since more than eighty years ago. For a long time, I expected Him to come in my lifetime. Now, however, I realize that, because of the Laodicean sickness, this cannot be. Therefore, I must die and many others with me. And first the Shaking must come to rid us of much dead wood. It will probably result from persecution, including Sunday legislation, when many will leave our ranks to join the enemies who seek our destruction.

But the second and greater Protestant Reformation will certainly come, when the fourth angel of Revelation 18 lights up the world. A symbol of what we must yet become but are not yet, he will speak to God's children everywhere and in every denomination, including the Church of Rome, urging them to leave Babylon. And the Lord's voice from heaven will reinforce his message: **“Come out of her, my people!”**

Then the Holy Spirit will be poured out as the Latter Rain upon the Remnant Church. This will be a second Pentecost. Here is a part of what Ellen G. White has predicted about that time:

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are “the times of refreshing” to which the apostle Peter looked forward when he said: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.” Acts 3:19, 20. The work will be similar to that of the Day of Pentecost.³

It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, ***“I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.”*** Then, as at the Pentecostal season, the people will hear the truth spoken to them, ***every man in his own tongue***. . . . Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul

temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out.⁴

That is to be a revival and reformation without parallel since the last apostles died some two thousand years ago, among Christians in any denomination, including Seventh-day Adventists. Though they are not to be the primary function of the Latter Rain, many amazing miracles, including divine healing, will be performed. In the paragraphs cited, one is especially fascinating: ***“Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue”***. Does this mean that the true gift of tongues, the supernatural endowment of speaking a foreign language, will again be manifested? That is surely what this sentence says.

It will also be a time of greater personal witnessing to every nation, kindred, tongue, and people on a scale that few alive today can even imagine, since billions on this teeming planet must still be prepared for the Second Coming. There will, moreover, be ever-increasing persecution. But how wonderful it will be, when I am dead and gone—how many years from now?

Those to participate in these final glorious moments of earth's history will be very privileged indeed, for so many, including I, have longed to be a part of that movement. It is my prayer that this second and greater reformation come soon so that we can all finally go home. Even so, come Lord Jesus. **AD**

Edwin de Kock, international lecturer, writer, has published in three of the thirteen languages he is acquainted with. His fascination with prophecy and history began in his native South Africa more than fifty years ago. He has qualifications in theology, literature, education, and speech. He was a professional educator for more than thirty-five years, in South Africa, South Korea, and the United States, especially as a college teacher. He finished this career as a writing professor at the University of Texas, Pan American, from 1996 to 2000.

¹“Common Ecumenical Prayer at the Lutheran Cathedral of Lund, Apostolic Journey of His Holiness Pope Francis to Sweden, 31 October–1 November 2016”, in the same homily

²The article can be read on the website propheticum.com

³GC 611-612

⁴(SDABC, EGW's comments on Acts 2:1-4, p. 1035)



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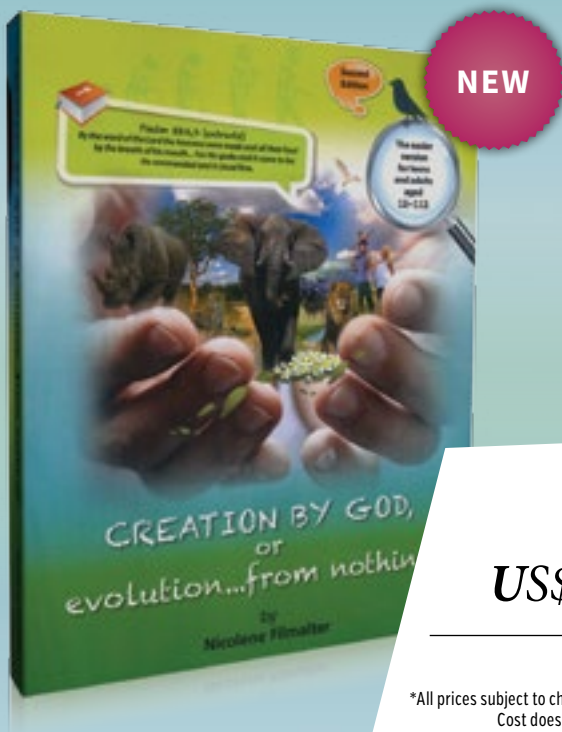
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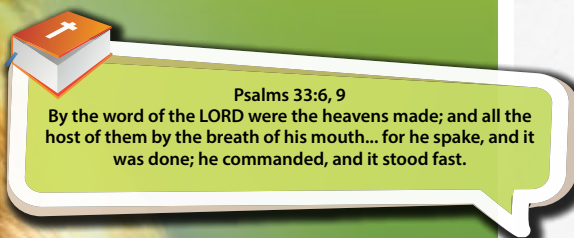
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Elijah, **MAN OF LIKE PASSIONS**

by Roy Davies

The Book of James describes one of the greatest prophets of the Old Testament as a man of like passions as ourselves. The Amplified New Testament comments on this text in these words: "Elijah was a human being with the nature as we have - with feelings, affections and constitution as ourselves." ¹

These words are very encouraging especially to our church members who must give the last-day message to the world in the spirit and power of Elijah. But, then again, Elijah's powerful ministry pales in significance compared to the greatest Reformer, the Lord Jesus Christ who was touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. ² James reveals to us in a few brief words the secret of Elijah's power with God and why he was so successful in causing this great revival in Israel. For three and a half years he worked, prayed and fasted for a revival. God heard his prayers while Elijah was hiding in Israel and when he was on top of Mount Carmel. He will hear our earnest prayers for revival in modern Israel today.

Sister White asked the angel one time "...why there was no more faith and power in Israel. He said: 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe that you receive the things that you ask for, and you shall have them.' I was then pointed to Elijah. He was subject to like passions like we are, and he prayed earnestly. His faith endured the trial... The weak should look to Jesus, and believe in Him; they then exercise faith." ³

All the apostles and prophets were but flesh and blood as we are, but they, through their trials and sufferings, are object lessons for us that we may not repeat their mistake but learn to obey God regardless of the consequences. ⁴

When Elijah had finished his work on earth he was translated to heaven, as was Enoch before him.⁵ When we consider the character traits revealed in his life, we see a picture of our own human nature, his weakness and strength. He courageously stood before King Ahab and announced, "There shall not be dew nor rain these years, but according to my word." *1 Kings 17:1*⁶ The whole nation of Israel knew of Elijah's prediction that there would be no dew or rain unless they returned to God and refrained from worshipping Baal.

Ahab and Jezebel searched for Elijah for three and a half years without success. They even sought him among the surrounding nations. Before God could bless the nation with dew and rain again, they must see their folly of trusting in Baal. After the fire fell from heaven in answer to Elijah's prayer and consumed the sacrifice, it was clearly demonstrated who was worshipping the true God. Elijah's life was on the line if God did not answer his short prayer. "Lord, God of Abraham, Isaac and of Israel; let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, o Lord, hear me, that this people may know that thou art the lord God, and that thou hast turned their heart back again."⁷

You will notice that Elijah used Jacob's new name in his prayer - Israel. You will also notice that "according to my word" was now "according to thy word." He was now confident that God was with him. This was a result of three and a half years of prayer for his nation. Elijah in his short prayer made it clear that the honor of God was supreme. He also asked further that his mission be confirmed "that I am thy servant".

After Elijah had slain all the false prophets in Israel, he said unto Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain"

While Ahab went up to eat and drink, Elijah went up again to the top of Mount Carmel and cast himself down upon the earth and prayed for rain. His servant went up six times and saw no clouds in the distance. Then he told his servant: "Go again." Then to his delight his servant reported, "Behold, there arises a little cloud out of the sea, like a man's hand." That was sufficient evidence for Elijah. He told his servant, "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not."⁸

We believe as Adventist Christians that: "All these things happened unto them as types and they are written for our admonition, upon whom the ends of the world are come."⁹

We, like ancient Israel, need to experience "a revival of true godliness among us which is the greatest and most urgent of all our needs."¹⁰ But this revival-need must be expected only in answer to prayer.¹¹

This urgent revival will bring in its train the latter rain and the loud cry of the Third Angels' Message.¹² Those among us who refuse to heed the counsel of the true witness will cause a shaking. Many will go out into darkness while the faithful will the message of stern rebuke, so like Elijah's message, and receive the latter rain that prepares them for translation.¹³ These who survive the shaking will be alive to see Jesus coming in the clouds of heaven. They, like Elijah, will continue to earnestly, persistently pray until they see that little cloud, the size of a man's hand, and rejoice evermore in the presence of the King of kings. With the faith of Elijah, we must believe that "the effectual fervent prayer of a righteous man availeth much."¹⁴ The Lord is coming soon.

Get ready! Get ready! Get ready! **AID**

1 James 5:17

2 Hebrews 4:15

3 E.W. 73

4 Hebrews 5:8, D.A. 296

5 Hebrews 11:5

6 1 Kings 17:1

7 1 Kings 18: 36-37

8 1 Kings 18:41-44

9 1 Cor. 10;11 margin

10 1SM 121.1

11 Letter 62, 1909

12 E.W. 271

13 I.T. 187

14 James 5:16 G. C. 640



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