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IN THIS ISSUE

From the Mailbag...	2
From the Editor...	3
In Remembrance of Martyrs	4-8, 18, 19
Preparing For the Time of Trouble by Charlene Hartley	15
Ahh, It Tastes So Good by Don Anderson	14
Focus on Loma Linda	13
In the News	10
Amazing Discoveries Update	11
Lessons From the Apple Pickers	8



faith on the line --- *A Journal for Those Who Dare*



"The Christian

*who is such in his private life,
in the daily surrender of self,
in sincerity of purpose and purity of thought,
in meekness under provocation,
in faith and piety,
in fidelity in that which is least,*

*the one who in the home life
represents the character of Christ -*

*such a one may in the sight of God
be more precious
than even the world-renowned missionary
or martyr." COL 403*

From the Mailbox...



We welcome your comments and opinions. If something in our newsletter or material has impacted you, we'd like to hear from you. We can be contacted by fax, mail or e-mail. Please see the last page for this information.

Dear Amazing Discoveries:

Thank you very much for the prompt shipment of videos and 2 tapes. I've already viewed it with 2 other people. I talked with my sister ... this morning. We touched some of the important issues developing in Europe and for that matter globally.

We are steadily moving toward the event we have been expecting. May God give us the wisdom, discernment, mind and heart preparation for these awesome times before us.

Affectionately,

I. L.
Loma Linda, CA

Dear Wendy,

Thank you for the newsletters. The faith of Jesus article was so uplift-

ing. May the Lord continue to bless your good work.
Love,

E.C.
Aldergrove, BC

Greetings to Wendy and staff:

I saw a copy of your newsletter yesterday for the first time. Had never heard of it before, but it looked interesting, so I picked it up and read it through. Don Anderson's article was great! Brian Neumann's article was also very good and thought-provoking....I was very pleased to see the article by Dr. Rick Westermeyer about "a little wine".... I was concerned at the ... typographical errors...

[P]lease know that I appreciate the content of the article.... [but] it needs attention. I wish you the best....

Sincerely,
R.A.L.
Abbotsford, BC

Editor's Note: We sincerely apologize for the numerous mistakes in the last issue. You will find a corrected version of Dr. Westermeyer's article 'Is a little wine good?' on our web site.

Comment on website:

Exactly what I was looking for!
Keep up the good work!

D.P.
E-mail

Hi there,

I am in Walter Veith's church, and only heard about this website this morning. An excellent source of facts!!
Christian Greetings,

P.B.
R.S.A.

Dear Dr. Veith,

I recently saw a videotaped series of lectures that you delivered in South Africa. I enjoyed the content and presentation very much. Here in Australia, I am a member of the support group of Answers in Genesis, who produce the *Creation* magazine and *Technical Journal*, and visit churches to bolster faith in Genesis as the foundation of Christian belief.

...I think that the origins issue discussed from a scientific perspective is the approach for evangelism in the modern world. The current approach used by my church of letterboxing to get people to watch Kenneth Cox tapes is having only limited success. I suspect that the reason is that the evolutionary viewpoint is heard so frequently and so consistently from all sides, that people don't question it. That leaves God largely out of the picture and inspires no change of life.

If you do travel this way, I would like to offer whatever assistance I can.

Regards,

M.P.
Brisbane, Australia

Dear Sirs:

Would you please send me a list of all the titles of the videos by Dr. Walter Veith? I find his scientific approach helps to enlarge on the Word of God, which may be able to get through to people open minded about science ... but not religion.

Perhaps these videos will open closed doors and provide incentive and curiosity for people, hard to reach any other way, to start reading their Bibles...Thank you in advance.
Sincerely,

B.C.
Cochrane, AB



From the Editor...



With this issue of *Faith on the Line* we highlight a unique aspect of Remembrance Day. Rather than remembering only those who died in service to their countries in wars gone by or in recent days, we would like to focus particularly on those who were martyred for truth and righteousness, those whose shed blood speaks to our generation of the value of truth, the Word, freedom, and God.

So many come to mind as heroes of the faith: Marie Durand, John Huss, Wycliffe, the Waldenses, the Huguenots, and many more. Many that we don't even know all their names. And as I contemplate their lives of stalwart faith, I wonder if I know what I believe. Do I love it enough to leave all behind?

Yet, that is exactly what we are called to do. In the story of the rich young ruler in Matthew 19:16-30, we see a clear picture of God's standard of value.

When the wealthy young man was asked to go and sell all that he had, and follow Christ, he went away sorrowful. And yet, he had had such longing in his heart for Jesus. Why was he not willing to go that extra mile to receive the blessings so freely offered by Christ? Love of self and worldly gain prevented him as it does so many of us.

And yet we can take a lesson from the examples of the many who heeded Christ's

call - the disciples had been willing to leave all as soon as Christ called them. (Luke 5:28; Matt 4:20,22); Abraham was willing to leave all he knew and loved to journey into a far country - destination unknown (Heb 11:8-10) - and was willing even to offer up his son, his only son, his promised son, as a sacrifice to God (Heb 11:17-19); Moses gave up all opportunities of wealth and pomp in the Egyptian royal family and "refused to be called the son of Pharaoh's daughter" (Heb 11:24); and as Hebrews 11 says, "time would fail me to tell of" (Heb 1:32) all the others; those that "were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth...." (Heb 11:35-38). The sacrifice of these must never be forgotten. Their blood was shed so that we might today enjoy the knowledge and freedom we often take for granted.

And finally, there is the example of Christ Himself who gave up everything in order to save even just one little soul. He should inspire us as none other - "...though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor 8:9.

Am I ready to give up anything God asks me to give up? Am I willing to get out of my comfort zone and stand for truth and righteousness? Very soon these questions will be answered for each of us. As the end of time draws near, God will be asking every one of us these questions. Are we prepared with the answers?

Now, as never before, the signs of Christ's imminent return are all around us. Events unfolding in recent weeks should warn every Christian that time is short. Now is not the time to "turn away sorrowful" as the rich young ruler did. In a short time, all that we have will be taken from us as the mark of the beast is enforced on every man, woman, and child. Those who refuse will suffer the consequences - economic sanctions and confiscation of goods and property. Are we prepared to lose our precious trinkets, our safety nets, our comfort-

able assets, our retirement savings?

The words of Matthew 6:19-21 ring with more truth as each day goes by: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Now is the last chance to give of our resources to finish the work. Now, in the years of plenty, we must expend every effort, every resource available to proclaim the three angels' message. Soon darkness will fall and what we could have accomplished in years of peace and prosperity, will need to be accomplished in great pain and hardship. Perhaps the Loma Linda series will be the last one we will be able to hold again in a time of peace.

Brothers and sisters, how seriously do we believe in the soon return of our Lord and the imminent trials awaiting us? Have we become so deadened by the great delay that we no longer sense the urgency? Will we harden our hearts as the people of Noah's day - tired of the same old message for over 150 years with no apparent change?

As we near the greatest climatic event of earth's history, may God grant us a love for souls and an urgency in our hearts to proclaim the glorious truth to every man, woman, boy or girl we meet. May He open our eyes to the signs unfolding around us and may we resolve to "set our house in order", for the great and terrible day of God is come.

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto Me; those that have made a covenant with Me by sacrifice." (Ps 50:3-5)

"Lo, this is our God, we have waited for him. We will be glad and rejoice in His salvation." (Is 25:9)

Wendy



In Remembrance Of: Martyrs

History tells of the many battles for religious liberty in the Great Reformation and the Puritan movement which have brought about the freedoms we enjoy today. But the particulars of those battles, and especially the incredible sacrifice of thousands, perhaps millions, of individual men, women, and children seem to have been forgotten by many of the younger generation. Too little do we study the lives of the heroes of faith. Their names are unknown to us, and their courage and constancy have little impact on our faith. Have we forgotten that we are debtors to their sacrifice? Can we safely ignore the lessons to be learned by their faithful witness and still expect to stand firm in the coming persecution before the glorious reappearing of our Lord Jesus Christ?

After reading the history of the persecution from the earliest days of the church, we see that persecution, instead of hurting the church, has strengthened and enlarged it. For every one that was killed, more than double the number was added to the church, so that in a very real sense the "blood of the martyrs became the seed of the church".

"We must ever bear in mind that persecution did not produce the martyrs. It only made them public. There were many noble witnesses besides these, whom the flames did not reveal, who were true martyrs in the fullest meaning of the word." (Jesse Sayer, *Foxe's Book of Martyrs*, Forward, p. vii.)

As we study the faith of the martyrs, we see more clearly the essential elements of our faith - the ones worth dying for: justification (apart from works) by the blood of Christ and through faith in Christ; salvation from the guilt and power of sin through the substitutionary death of Christ on the cross; a full belief in the absolute Deity of Christ and the infallibility of His utterance; and the validity and importance of God's law.

"As this age draws to its close, there is no doubt that persecution in a very severe form will take place. Those who side with Christ and refuse to give way to the Spirit of Antichrist will have to suffer. But they will be encouraged and strengthened to endure as they call to mind these saints of past ages, who "loved not their lives unto death", who would rather burn than turn, and sooner die than deny Christ." (Jesse Sayer, *Foxe's Book of Martyrs*, Forward, p. viii.)

As you read the account of the martyrs that follow, may your courage increase, and may you find new reason for your faith. May the account of their lives be used by God to strengthen the hearts of old and young believers, so that when He comes in power and great glory, they may not be ashamed before Him at His Coming.



The Albigenses were Protestants who inhabited the country of Albi. They were condemned in the council of Lateran, by order of pope Alexander III; but their numbers grew so rapidly, that many cities were inhabited exclusively by them, and several eminent noblemen were converted.

The Pope wanted to rid the Empire of these heretics, and so encircled the city of Beziers. No amount of compromise or discussion could pacify the troops surrounding the city. The inhabitants were told that unless the Albigenses would give up their religion and conform to the church of Rome, there could be no mercy. The Roman Catholics living within the walls of Beziers urged the Albigenses to comply; but the Albigenses nobly answered that they would not forsake their religion for the base price of a frail life; that God was able if He pleased to defend them: but if He would be glorified by their holding onto their faith unto death, it would be an honour for them to die for His sake. The Catholics, finding it impossible to persuade the Albigenses to surrender to the will of Rome, sent their bishop to the legate in charge of the troops, begging him not to include them in the punishment of the Albigenses; and urging him to try to win them over by gentleness rather than force and threat.

When he heard this, the legate flew into a passionate rage, and declared that "If all the city did not acknowledge their fault, they would all taste of one curse, without distinction of religion, sex, or age." The inhabitants refused to yield to such terms and consequently were fiercely attacked. Every cruelty was practised; nothing was to be heard but the groans of men dying in pools of blood, the cries of mothers, who, after being brutalized by the soldiers, had their children taken from them, and dashed to pieces before their eyes. The beautiful city of Beziers was then destroyed by fire. All that remained was a heap of ruins. In all, 60,000 men, women, and children were murdered. More and more towns were thus destroyed.

In 1620, persecution against the Albigenses was renewed. At a town called Tell, while the minister was preaching to a congregation of the reformed, the papists attacked and murdered a number of the people. A lady of eminence was exhorted to change her religion, if not for her own sake, at least for that of her infant, to which she replied, "I did not quit Italy, my native country, nor forsake the estate I had there, for the sake of Jesus Christ, to renounce Him here. With regard to my infant, why should I not deliver him up to death, since God gave His Son to die for me?" They then took the child from her, gave it to a Catholic nurse to bring up, and killed the mother.

An Albigense young lady, of a noble family, was seized and carried through the streets. After mocking and beating her, the brutal multitude told her to call upon the saints, to which she replied, "My trust and salvation is in Christ only; for even the virgin Mary, without the merits of her Son, could not be saved." Upon hearing this, the multitude fell upon her and destroyed her.

These barbarous acts continued, until the brave and faithful Albigenses were eradicated from the face of the earth.

Adapted From: John Foxe's *Book of Martyrs*, p. 23-28

In Remembrance Of: The Albigenses

In Remembrance Of: Anthony Ricetti

Around the year 1542, persecutions of Protestants began in Venice, Italy. At this time, Anthony Ricetti, a citizen of Venice, was apprehended and sentenced to be drowned. An iron chain attached to a large stone was placed around his body and the prisoner was laid on a plank, with his face upwards, and rowed between two boats out to sea. Then the boats separated and by the weight of the stone, the prisoner was to be drowned. A few days before his execution, his son visited him in prison, and entreated him to recant. Anthony replied, "A good Christian is bound to relinquish not only goods and children, but life itself for the glory of his Redeemer."

The nobles of Venice also sent word to him, encouraging him to embrace the Roman Catholic religion, and promising to spare his life and redeem for him a large estate which he had mortgaged. Can you imagine the temptation? He could have walked away from death and been debt-free with a lovely estate in his possession where he could have enjoyed his children and grandchildren for years to come.

Yet, all earthly rewards were worthless to him in comparison to the glories of heaven, and so he drowned at sea.

Adapted From: John Foxe's *Book of Martyrs*, p. 78

In Remembrance Of: Maria de Cocciacao

At the time of the Inquisition, a young lady named Maria de Cocciacao was captured by the inquisitors, and ordered to be put to the rack. Under torture she confessed to the charges against her. The cords were then slackened, and she was reconducted to her cell, where she remained till she recovered the use of her limbs; she was then brought again before the tribunal, and ordered to ratify her confession. This she absolutely refused to do, telling them, that what she had said was forced from her by the excessive pain she had undergone. The inquisitors, incensed at this reply, ordered her again to be put to the rack, where the weakness of nature once more prevailed, and she repeated her former confession. She was immediately remanded to her cell. Brought before the inquisitors for a third time, she was ordered to sign the first and second confessions. She answered as before, but added, "I have twice given way to the frailty of the flesh, and perhaps may, while on the rack, be weak enough to do so again; but depend upon it, if you torture me a hundred times, as soon as I am released from the rack I shall deny what was exhorted from me by pain."

The inquisitors then ordered her to be racked a third time; and during this last trial she bore the torments with the utmost fortitude, and could not be persuaded to answer any of the questions put to her. As her courage and constancy increased, the inquisitors, instead of putting her to death, condemned her to a severe whipping through the public streets, and banished her for ten years.

Adapted From: Foxe's *Book of Martyrs*, John Foxe, p. 41

In Remembrance Of: Marie Durand

Marie Durand was imprisoned for thirty-eight years for no other reason than that she was a Huguenot (a French Protestant). Marie was fifteen years old when she crossed the deep moat that led to her prison cell in the massive tower of the ancient fortress that still stands. The walls are eighteen feet thick. They have no windows, and narrow slits in the massive masonry permit little light but much wind and cold to enter. In the middle of the floor of the circular room is an opening covered with a heavy iron grating through which guards could pass food.

Marie Durand was confined in this tower from 1730 until 1768. On any day of those thirty-eight years she could have had her freedom by saying two words, "I recant." Can you imagine the temptation to say them? Why waste your youth behind grim walls? Outside she could see sunshine, hear the happy laughter of children, find the love of friends and the comforts of home. No doubt she visualized herself in a courtship and marriage and as a happy mother caring for a helpless baby and being rewarded by its sweet smiles. But she resisted all seductions to purchase liberty at the price of compromise. Into the masonry of her prison cell she scratched the word "Resist."

One of Marie's letters preserved in the Paris Protestant Library contains the following sentences: "I am in this awful prison thirty-three years... We must not be Judases by betraying our own consciences... Your humble servant, Marie Durand."

What was it really like to be a Protestant Christian during the Middle Ages?

"In the days of Rome's supremacy there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known until revealed in the judgment. Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture and not end the life of the victim. In many cases, the infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release." (GC p. 569)

Excerpted from: *Even at the Door*, E.G. Reid, 1994, p. 39



In Remembrance Of: Francis Spinola

Francis Spinola, also a Venetian and a highly educated Protestant, was apprehended and brought before the inquisitorial tribunal. A treatise on the Lord's Supper was shown him and he was asked if he knew who had written it. "I confess myself its author," he replied, "And solemnly affirm, that there is not a line in it but what is authorized by and consonant to the Holy Scriptures." Upon hearing this, the judges committed him to a dungeon. After several days, he was brought to a second examination, at which he charged them with being merciless barbarians, and showed them so clearly the superstition and idolatry of the church of Rome that his accusers were unable to refute his arguments. He was sent back to the dungeon.

Upon a third examination, they asked him if he would recant his errors, to which he replied that his doctrines were the same as those which Christ and His apostles had taught, and which were handed down in the sacred volume. He was then drowned at sea as was Anthony Ricetti.

Excerpted From: John Foxe's *Book of Martyrs*, p. 79

In Remembrance Of: The Waldenses

About the 14th century, Pope Pius IV determined to exterminate the Waldenses from France. The Waldenses had built and formed themselves into two corporate towns, and had pleased the local nobles with their honesty and quiet industry. After some time, they sent to Geneva for two ministers, one for each town. Hearing of this, Pope Pius IV saw an opportunity to fulfill his plan. He sent a cardinal and two monks first to the town of St. Xist, and told the people that nothing would happen to them if they would accept preachers appointed by the pope. If they refused, they would be deprived of their property and lives. They were to attend mass that very afternoon to show their willingness to comply.

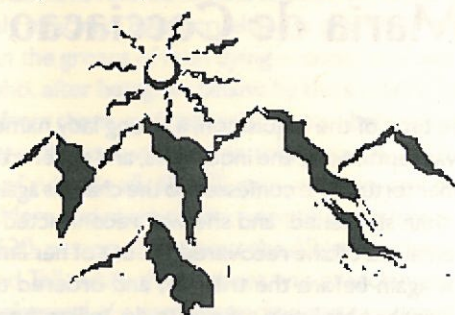
Instead of obeying, the inhabitants of St. Xist fled into the woods. Disappointed, the three inquisitors then proceeded to the other town, La Garde, where, having learned from the dilemma at St. Xist, they ordered the gates to be locked and all avenues guarded. The same proposal was made to the people of La Garde with the added lie that the inhabitants of St. Xist had immediately agreed to the same proposal. So, the people agreed to follow the example of their brethren at St. Xist.

Having won La Garde, the cardinal immediately sent troops to massacre the people of St. Xist, hunting them down in the woods and sparing neither sex nor age. Many were killed before the Waldenses began to fight back. Finally, the troops were compelled to retreat, whereupon the viceroy of the region declared all outlaws and deserters pardoned if they could catch and kill the inhabitants of St. Xist. Several outlaws appeared and finished exterminating the people of St. Xist. Then, the cardinal began making more demands of the people of La Garde.

Fulllest protection was offered them, if they would embrace the Roman Catholic religion. The Waldenses, however, unanimously refused to renounce their religion or embrace the errors of popery. Thirty of them were immediately tortured publicly to terrify the rest. Those who survived and those who watched remained constant in their faith, declaring that nothing could induce them to renounce God, or bow down to idols. The rest were hunted down and killed, until there was not a single Waldense left in France.

Many Waldenses, as a result of these persecutions, fled to the valley of Piedmont, where they increased and flourished. For a while they lived in peace, but then persecutions began again. Many were killed for the truth. When the persecutions subsided, the Waldenses decided that their clergy would begin preaching in public (until now they had only preached in private), so that everyone might know the purity of their doctrines, among which was the Sabbath truth. Till then they had possessed only the New Testament and a few books of the Old in their own language, and so they employed a Swiss printer to furnish them with a complete edition of the Bible. News of this move enraged the duke, and so he sent troops against the Waldenses to kill them. But the troops soon returned saying that the Waldenses were too large for the small force of troops. Also, the Waldenses were well acquainted with the country, had secured all the passes, were well armed and determined to defend themselves. So, the troops were recalled, and the duke decided to place a bounty on each Waldense head. Several were taken and tortured to death.

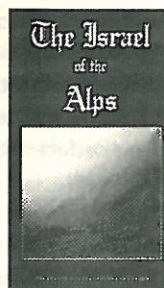
A delegation was sent to the Waldenses proposing that if the Waldenses would return to the church of Rome, they could continue to enjoy their houses and lands, and live without being harassed. To



THE ISRAEL OF THE ALPS (3 parts, 85 min)

Professional documentary tracing the almost forgotten history of the Waldenses. For over a thousand years, through intense sufferings, they clung to the Word of God.

See how they lived, how they trained their children, and how they shared their faith. Beautiful on-location footage! Excellent family movie!!! Ages: 8+. Sold in book-stores for over \$40. \$32.95



prove their obedience, they should send twelve people in leadership positions, along with all their ministers and schoolteachers to be dealt with at discretion. Rejection of this proposal would result in persecution and death.

The Waldenses replied that nothing would make them renounce their religion, that they would never consent to entrust their best and most valued friends to the discretion of their worst enemies, that they valued the approval of the King of kings more than that of any temporal authority, and that their souls were more precious than their bodies and would receive their supreme regard and care. This so exasperated the parliament of Turin, that they begged for troops to be sent by France to help them exterminate the Waldenses. Just as these troops were ready to depart, however, the Protestant princes of Germany sent word that if France continued to help, they would assist the Waldenses and war would break out. To avoid a war, the plan was halted, and peace reigned for a time.

After a few years, a representative of the pope travelled to Turin and mentioned that he was astonished that the Waldenses had not yet been uprooted from the valley of Piedmont or compelled to return to the church. He implied that duke's neglect of this matter aroused suspicion that perhaps the duke himself was a traitor of Rome. Wishing to prove his zeal, the duke ordered the Waldenses to attend mass regularly on pain of death. Upon the refusal of the Waldenses, the duke sent out troops to begin extermination. Hundreds were killed. Those who fled had their goods plundered and their houses burned. Ministers and schoolmasters were cruelly tortured. If any wavered in their faith, they sent them to the galleys to be converted by hardships. Not being as successful as he wanted, the duke increased the numbers of troops and added to them ruffians and outlaws to assist in the extermination.

The Waldenses took as much of their property as they could, left the valley, and hid in rocks and caves among the Alps. The troops that reached the towns and villages, plundered them and burned them, but they could not force the passes to the Alps, gallantly defended by the Waldenses. Hundreds were slain. Eventually, the duke stopped the bloodshed, but by then, almost all had been destroyed.

Adapted From: John Foxe's *Book of Martyrs*, p. 71-78

SONNET XVIII

on the late massacre in Piedmont

Avenge, O Lord, thy slaughter'd Saints, whose bones
Lie scatter'd on the Alpine mountains cold,
E'en them who kept thy truth so pure of old
When all our Fathers worship'd Stocks and Stones

Forget not: in thy book record their groans
Who were thy Sheep and in their ancient Fold
Slain by the bloody Piemontese that roll'd
Mother with Infant down the Rocks. Their moans
The Vales redoubl'd to the Hills, and they
To Heav'n. Their martyr'd blood and ashes sow
O'er all th'Italian fields where still doth sway
The triple Tyrant: that from these may grow
A hundredfold, who having learnt thy way
Early may fly the Babylonian woe

John Milton

In Remembrance Of: Perpetua

Commencing in AD 162, the Roman Empire undertook the 5th persecution of Christians throughout Asia, and France, extending to Africa around AD 202. Many were martyred in that part of the globe, the most famous of whom was a married lady of about 26 year of age named Perpetua with a nursing child. At this time, she was seized for simply being a Christian. Her father, who tenderly loved her, tried to persuade her to renounce Christianity. What a difficult thing it must have been for her to hear her father asking her not to choose to die. Perpetua, however, resisted every entreaty.

When she was brought before the proconsul, she was commanded to sacrifice to the idols. Refusing to do so, she was ordered to a dark dungeon and deprived of her child. Can you imagine the pressure to renounce her faith, knowing her infant needed her? At any moment, she could have had her sweet little baby back in her arms. She could continue being a mother, as was her duty and right. She could experience the joys of motherhood and watch her baby grow up.

Perpetua held firm. The judge entreated her to consider her father's tears, her infant's helplessness, and her own life; but, triumphing over all the sentiments of nature, she forgot the thought of pain, thinking only of immortality offered by Christ. She was first torn by wild beasts and then killed by the sword.

Adapted From: Foxe's *Book of Martyrs*, John Foxe, p. 5

In Remembrance Of: Anne Askew

In England in March of 1545, Anne Askew, an accomplished and educated lady of good descent was arrested and brought to trial. Upon interrogation, several questions were put to her, to which she answered so astutely, that her interrogator was astonished and silenced. After further interrogation from others, including her cousin, her faith remained unshaken. When asked about her faith and belief in regards to the sacrament, she replied: "I believe as the Scripture teaches me..". The interrogator asked again: "What if the Scripture says that it is the body of Christ?", to which she merely replied, "I believe as the Scriptures teach." So he asked again, "What if the Scripture says that it is not the body of Christ?" to which she still replied, "I believe all that the Scripture informs me..".

No matter what, she could not be swayed and ended by saying: "I believe therein, and in all other things, as Christ and His apostles did leave them."

More priests came to interrogate her with little success until finally the bishop asked her to interpret her understanding of the verse by Paul which mentions women in church not making themselves wise in the interpretation of Scripture (1 Cor 14:34-40). He hoped to catch her in this regard, and followed by saying: "I am informed that one has asked you if you would receive the sacrament at Easter, and you made a mockery of it." To this she calmly and

meekly replied, "I desire that my accuser might come forward." This the bishop did not allow. Next, the bishop accused her saying, "I sent someone to you to give you good counsel, and you called him a papist as soon as he began." Anne replied, "I don't deny it, for I perceived he was no less than that, but I didn't say anything else to him." The bishop continued his haranguing, until he said, "There are many that read and know the Scripture, and yet follow it not, nor live thereafter." She answered, "My lord, I would wish that all men knew my conversation and living in all points; for I am sure myself this hour that there are none able to prove any dishonesty against me."

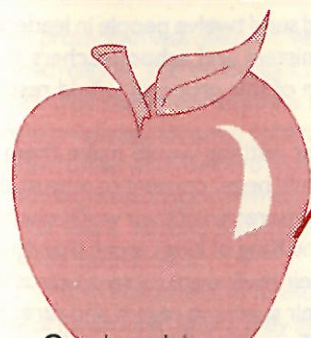
Despite her answer, Anne Askew was branded a heretic and doomed to undergo further suffering. A few days later, she went through further interrogation where they attempted to persuade her from God, but she ignored their glossy pretences. Several came to her privately urging her to recant as others had done, but she only answered, "It had been good for you never to have been born."

She was then sent to the Tower of London where she was visited by one of the council demanding she disclose any man or woman she knew that belonged to her sect. She refused to implicate anyone. To get her to talk, they put her on the rack, torturing her for a long time, and because she lay still and did not cry, they racked her till she was nearly dead. When she was loosened, she fainted. After recovering, she was brought to a house and laid on a bed to mend. She was then informed that if she renounced her faith, she could have anything she wanted, and if she would not, she would be burned. She replied that she would rather die than break her faith, praying that God would open their eyes.

If this wealthy noblewoman had chosen to follow the world instead of Christ, by this time she would have been so badly tortured that she could not have enjoyed her life for long. To give proof of their power over the rich and renowned, her enemies could not let her die in secret, so on the day of her execution, she was brought to the stake in a chair, not being able to walk because of the cruel effects of the torture. Just before the fires were lighted, a priest gave a sermon, and Anne Askew openly answered his every statement. If he spoke truth, she approved, and if he spoke error, she firmly announced, "He speaketh without the Book." As the fires were being prepared, the lord chancellor sent a message to Anne Askew, offering her the king's pardon if she would recant and a letter said to be written by the king was put into her hand, but she refused to look at it and answered, "I came not hither to deny my Lord and Master." The letter was then offered to three others, who were also at the stake, but they all refused in like manner, continuing to cheer and exhort each other. Thus were this noble lady and her companions encompassed with flames of fire, as holy sacrifices to God and His truth.

Adapted from John Foxe's *Book of Martyrs*, p. 140-144

...Continued on Page 18



Lessons from the Apple Pickers

A Parable

One day as I drove on a lonely road, I came to some apple orchards. In fact, on either side of the road were thick orchards of apple trees. After some time, I turned to look at them. Line after line of trees stretched back endlessly from the road, their boughs heavy with round red fruit, and the air was filled with the sweet smell of ripe apples. "This is harvest time," I thought to myself.

My wonder grew as the miles slipped by. How could the harvest be gathered? There were so many trees, so many apples! I realized that during all the hours I had driven I had seen no one. Not even a car or truck had passed me. No houses were to be seen beside the highway. There was no one picking the fruit. It was a strange feeling as I realized I was alone in a forest of apple trees.

But, at last I saw some apple pickers! Far from the highway, almost on the horizon, lost in the vast wilderness of unpicked fruit, I could discern a tiny group of pickers working steadily. And many miles later I saw another group. I could not be sure, but I suspected that the earth beneath me was shaking with silent laughter at the hopelessness of their task. I thought, "How are they going to pick all those apples?" Yet the pickers went on picking.

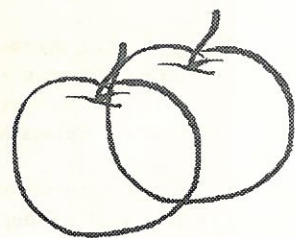
It was getting late in the day and the shadows were lengthening when, without any warning, I turned a corner of the road to see a sign which read, "Leaving Neglected Country - Entering Home Country." The contrast was so startling that I

scarcely had time to comprehend the words of the notice. I had to slow down, for all at once the traffic was heavy. People by the hundreds swarmed the road and crowded the sidewalks. Even more startling was the transformation in the apple orchards - now, far from being silent and empty, they were filled with the laughter and singing of multitudes of people. Indeed, it was the people I noticed rather than the trees - people and houses. Nevertheless, the trees were still loaded with fruit, waiting to be picked.

I parked the car at the roadside and mingled with the crowd. Smart gowns, neat shoes, showy hats, expensive suits, and starched button-down shirts made me a little conscious of my work clothes. Everyone seemed so fresh, poised, and in high spirits.

"Is it a holiday?" I asked a well-dressed woman with whom I fell in step.

She looked a little startled for a moment, and then her face relaxed with a smile of gracious condescension.



"You're a stranger, aren't you?" she said. Before I could reply, she continued, "This is Apple Day."

"But don't you pick apples every day?" I asked her.

"Oh, one may pick apples at any time," she said. "We should always be ready to pick apples,

but Apple Day is the day we devote especially to apple picking."

I left her and made my way farther into the trees. Most of the people were carrying a book. It was bound beautifully in leather, edged and lettered in gold. I was able to discern on the front cover of one of them the words, "Apple Picker's Manual".

By and by I noticed that around one of the apple trees seats had been arranged, rising upward in tiers from the ground. The seats were almost full, but as I approached the group, a smiling, well-dressed gentleman shook my hand and conducted me to a seat.

There, around the foot of the apple tree, I could see a number of people. One of them was addressing those in the seats, and just as I reached a vacant seat, everyone stood and began to sing. The man next to me shared his song book with me. It was titled, "Songs of the Apple Orchards."

They sang for some time, and the song leader waved his arms with a strange and frenzied abandon, exhorting the people in the intervals between the songs to sing more and more loudly.

I grew steadily more puzzled. "When do we start to pick apples?" I asked the man who had shared his book.

"It's not long now," he told me. "We like to get everyone warmed up first. Besides, we want to make the apples feel comfortable."

I thought he was joking, but his expression was serious.

After a while a rather polished-looking man took over from the song leader, and after reading two sentences from his well-thumbed copy of the *Apple Picker's Manual*, he began to make a speech. I wasn't sure whether he was addressing the people or the apples.

I glanced behind me and saw a number of groups of peo-

ple similar to our own group gathered around other trees here and there, being addressed by other polished, educated men. Some of the trees had no one around them.

"Which trees do we pick from?" I asked the man beside me. He did not seem to understand, so I pointed to the trees round about.

"This is our tree," he said, indicating the one we were gathered around.

"But there are too many of us to pick from just one tree," I stated, rather surprised. "Why, there are more people than apples!"

"But we don't pick apples," the man explained. "We haven't been called. That's the Pastor Apple Picker's job. We're here to support him. Besides, we haven't been to college. You need to know how an apple thinks before you can pick it successfully - apply psychology, you know. Most of these folks here," he went on, pointing to the congregation, "have never been to Apple Picking School."

"Apple Picking School," I whispered. "What's that?"

"It's where they go to study the *Apple Picker's Manual*," my informant explained. "It's very hard to understand. You need years of study before it makes sense."

"I see," I sighed. "I had no idea that picking apples was so difficult."

The man at the front was still making his speech. His face was red, and he appeared to be indignant about something. So far as I could see there was a rivalry with some of the other apple picking groups. But a moment later a glow came to his face.

"But we are not forsaken," he said. "We have much to be thankful for. Last week we saw three apples brought into the baskets, and we are now completely debt-free from the money we owed on the new cushion covers that grace the seats you

now sit on."

"Isn't it wonderful?" the man next to me exclaimed. I made no reply. I felt that something must be profoundly wrong somewhere. All this seemed to be a very strange way of picking apples.

The polished man was reaching a climax in his speech. The atmosphere seemed tense. Then with a very dramatic gesture, he reached for two of the apples, plucked them from the branch, and placed them in a basket at his feet. The applause was deafening.

"Do we start the picking now?" I asked the man sitting next to me.

"What in the world do you think we're doing?" he retorted. "What do you think this tremendous effort has been made for? There's more apple picking talent in this group than in the rest of Home Country. Thousands of dollars have been spent on the tree you are looking at."

I apologized quickly. "I wasn't being critical," I said. "And I'm sure the man up front must be a very good apple picker, but surely the rest of us could try. After all, there are so many apples that need picking. We've all got a pair of hands, and we could read the Manual for ourselves."

"When you've been in the business as long as I have, you'll realize that it's not as simple as that," he replied. "There isn't time, for one thing. We have our work to do, our families to care for, and our homes to look after. We..."

But I wasn't listening. Light was beginning to break upon me. Whoever these people were, they were not apple pickers. To them, apple picking was just a form of entertainment for their weekends.

I tried one or two more of the groups around the trees. Not all of them had such high academic standards for apple pickers. Some held classes on apple picking. I tried to tell them

of the trees I had seen in Neglected Country, but they seemed to have little interest.

"We haven't picked the apples here yet," was their usual reply.

The sun was almost setting, and growing tired of the noise and activity all around me, I got in the car and began to drive back along the road by which I had come. Soon all around me again were the vast and empty apple orchards. But there were changes. Something had happened in my absence. Everywhere, the ground was littered with fallen fruit. And as I watched, it seemed that before my eyes, the trees began to rain apples. Many of them lay rotting on the ground.

I felt there was something very strange about it all, and my bewilderment grew as I thought of all the people in Home Country.

Then booming through the trees, there came a voice which said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers..."

And I awakened, for it was only a dream!



IN THE NEWS



LUTHERANS AND CATHOLICS REACH AGREEMENT ON THE ISSUE THAT ONCE SPLIT WESTERN CHRISTIANITY IN TWO

Lutherans and Catholics have reached "agreement on the issue that once split Western Christianity in two" - and that is, the understanding of what constitutes justification by faith - according to a July 6 *Time Magazine* article. The article says that Edward Cardinal Cassidy gave Vatican approval, "with some caveats, of a joint Declaration on the Doctrine of Justification, toward which Lutheran and Catholic theologians have been toiling since 1967."

The article points out that Luther, after studying the apostle Paul's writings in the book of Romans, concluded that man's salvation depended on faith alone and that faith came through God's grace apart from human works. This contrasted with the Catholic perspective and practice which said that "divine forgiveness and salvation ... [were] earned, a function of one's merit." The dialogue to resolve the differences between the two sides started in the 1960's when the Catholic Church joined the ecumenical movement. Theologians involved in the process have concluded that there never really was a difference in theology between Catholics and Lutherans, but the *Time* article stresses that "Rome's response ... suggests that Pope John Paul II may see a few contradictions [and that] [w]ithout denying that salvation always begins with God's grace, the church refuses to relinquish some cooperative agency on humanity's part through, say, penance or charity."

LORD'S DAY ALLIANCE LINKS DECLINE IN MORALITY TO DECLINE IN OBSERVING LORD'S DAY -

In a March 30, 1998 letter, Jack Lowndes, executive director of the Lord's Day Alliance, wrote that "Many are concerned about immorality in our nation... Our research indicates that the decline in morality in the United States parallels the decline in observing the Lord's day."

The letter also says that the greatest challenge facing the 110 year-old organization is that of "teaching the importance of keeping the Sabbath [Sunday] holy." In the concluding paragraph of the letter, Lowndes encourages his readers to be "faithful to keep all of His [Jesus'] commandments, write them in [your] hearts and teach them to [your] children."

...Continued on Page 20



From Rock n' Roll to Rock of Ages

by
Brian S. Neumann

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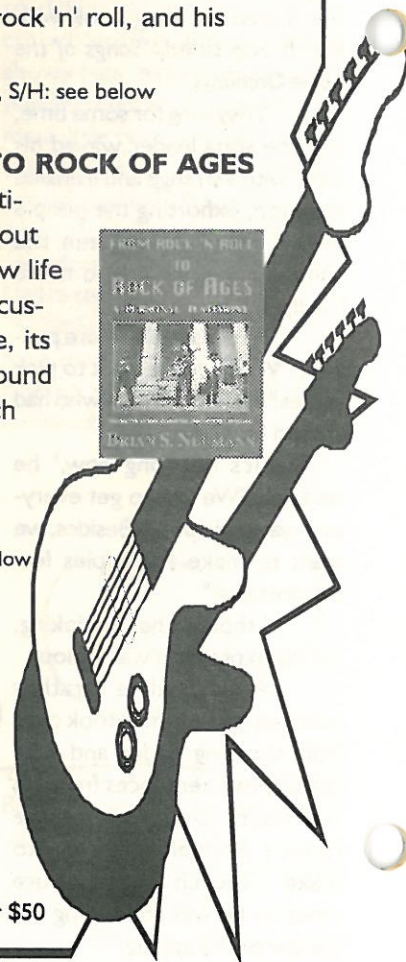
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To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord

when champions are few - this will be our test. At this time, we must

AMAZING DISCOVERIES
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BIGGER THAN EXPECTED:

We have just learned that our web site receives 6000 hits per month from such faraway places as Australia, Norway, Malaysia, India, Zambia, Macedonia, Cyprus, Mexico, Philippines, Singapore, and others!!! Charles Howarth, our dedicated webmaster, is spending hours and hours of time to make the web site appealing and informative!!

A new section is being published on the site featuring the intriguing information presented to us by Brian Neumann in his week-long series at the end of September and in his new book: *Rock n' Roll to Rock of Ages* available through Amazing Discoveries. Also, Dr. Rick Westermeyer's article entitled *Is a Little Wine Good?* which appeared in the last issue of *Faith-on-the-Line* is also featured on the site.

Keep checking back for changes and updates that will continually be appearing! Please pray for this aspect of our ministry, as we use this invaluable and important medium to reach out to countless searching people worldwide.

BRIAN NEUMANN
SERIES A BLESSING
TO ALL!

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." *1 Corinthians 3:16, 17*

This verse was the basis of a week-long visually and aurally documented series on music by Brian Neumann, freelance evangelist & ex-rock musician. The series was held at Fraser Valley Adventist Academy and at the Vancouver Central SDA Church September 26 - October 4, 1998.

On average, about 60 people attended the Vancouver Central Church nightly to hear Brian's presentation on music. After sharing his personal testimony of how God brought him out of the rock 'n' roll industry and drugs, Brian began his study of music with the language of music, showing that it is not the lyrics that listeners respond to, but rather the atmosphere and tone of the music itself - which explains why a British or American band or Hollywood movie are equally loved in Japan, Africa, Europe, and the rest of Asia, as they are in North America. The listeners are responding to the music itself, even if they don't understand the lyrics. This makes

music a highly manipulative tool, especially since we react on a sensory level when listening to music. Presenting scientific evidence and research, Brian showed that music bypasses the thinking part of the brain, and travels directly to the thalamus eliciting a response from the listener that is duplicated in every listener of any race, nationality, sex, or age.

In the next lecture, Brian presented the history of the modern music industry and the conditioning of society since the 1950's to violence, cursing, and rock'n roll. Next, Brian presented the goals of the music industry today. He shared direct quotes from musicians and composers, showing their connection to the occult and Satanic worship. Throughout the lecture, Brian related how attitudes and lifestyles in modern music affects the listener, especially the Christian in light of God's requirements. In his lecture, "The Christian Music Industry", Brian detailed the qualities of the Christian music industry and its origin, providing direct quotes and visuals from its artists, showing their obvious misapplication or misunderstanding of Christian principles.

Finally, Brian presented the audience with principles a true Christian may use to select music to listen to or to play in church. These principles were drawn from the Bible and the Spirit of Prophecy. Brian also touched on the principle of 1 Corinthians 8 concerning true brotherly love for one another in our choice of worship styles, as well as other aspects of Christian living.

All who attended were greatly blessed and given much food for thought. In fact, the response has been so positive, that Amazing Discoveries is making plans to invite Brian back in the early February 1999. Those wishing to book Brian for similar series in their area should contact the Amazing Discoveries office. For those who missed his presentation, videos are available from Amazing Discoveries. Brian's book, *From Rock 'n' Roll to Rock of Ages*, is also available. Please call the Amazing Discoveries office to place your order. Tel: 604-572-9457 Fax: 604-599-9949.

FOCUS ON
S. CALIFORNIA

The upcoming series in Loma Linda is beginning to take shape!!

On page 13 you will find exact dates, times, and location of the meetings, so that you can plan to attend every one !!

broadcasting the entire series **LIVE** on the internet!!!

gather warmth from the coldness of others, courage from their cowardice, & loyalty from their treason." - 1st Cor.



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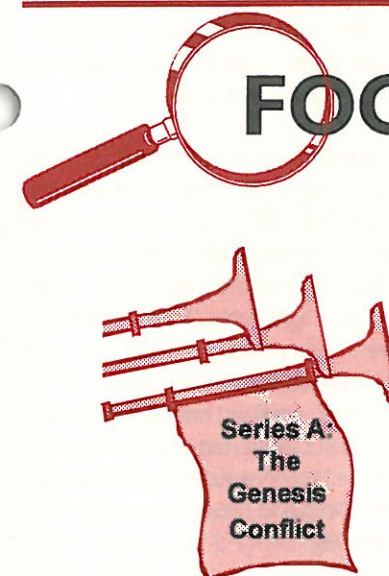
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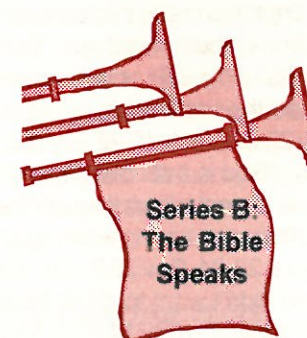
Thank you so much!



Series A: The Genesis Conflict

Fri, Jan 8 - (dbl session) 6:30 pm
The Geological Column
The Fossil Record - Part 1

Sat, Jan 9 - (dbl session) 6:30 pm
The Fossil Record - Part 2
The Origin of Life



Series B: The Bible Speaks

Sun, Jan 10 - (dbl session) 6:30 pm
Archaeology and the Bible
Jesus - Imposter or Messiah?

Tues, Jan 12 - 7:00 pm
Our Day as Revealed in Bible Prophecy

Wed, Jan 13 - 7:00 pm
The Antichrist

Fri, Jan 15 - (dbl session) 6:30 pm
The Crime of the Antichrist
The Two Beasts of Revelation 13

FOCUS ON S. CALIFORNIA

January 8 to 24, 1999

Sat, Jan 16 - (dbl session) 6:30 pm
The Mark of the Beast
The Wine of Babylon

Sun, Jan 17 - (dbl session) 6:30 pm
The Healing of the Wound - political
The Healing of the Wound - spiritual

Tues, Jan 19 - 7:00 pm
False Prophet, False Holy Spirit

NEW Wed, Jan 20 - 7:00 pm
Tongues & the Charismatic Movement

Fri, Jan 22 - (dbl session) 6:30 pm
The Mystic Realm of Death
The New Age Movement

Sat, Jan 23 - (dbl session) 6:30 pm
History's Coming Climax
The Prophetic Thousand Years of
Peace

Sun, Jan 24 - (dbl session) 6:30 pm
The Church in Prophecy
God's Guiding Gift

Please note: Average length of each lecture is 1 1/4 hrs. On double session nights, there will be a 15 minute break between each lecture.

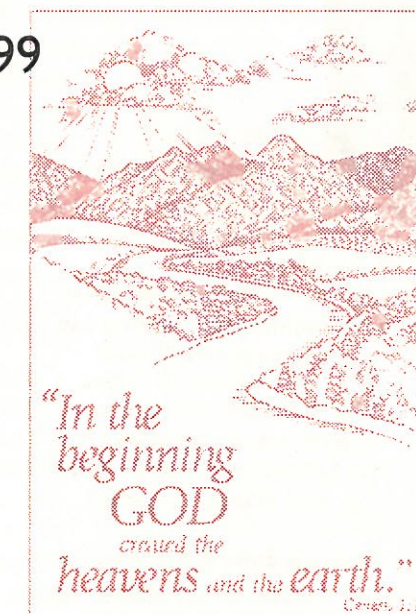
Admission is Free.

A freewill offering will be collected nightly to cover seminar expenses.

Audio & Video tapes and books will be available to purchase during the series.

Meetings will be held at:

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*Please pray for the
preparations being
made and for those
who will be attending,
that the Spirit of God
may prepare their
hearts for the message
they are about to hear.*

*Please also pray for
the protection of staff
and audience, and for
the series itself - for
Dr. Veith, the equip-
ment, the staff and
their families, and the
host church. May the
devil's attempts to
stop or damage the
series be thwarted.*



Ahh, It Tastes Sooooo Good!!!

(A Bible Study)

by Pastor Don Anderson

All kinds of people, young, old, and in between people, sing a song that goes like this:

(begin tapping your feet for rhythm)

"I like bananas,

I think that mangos are sweet,

I like papayas, but nothing can beat,
the sweet love of God!

Well, I was walking in circles, 5 miles an hour,
trying to find my way back to my heavenly Father,
the world tasted sweet, but then it turned sour,
then I asked Him in and I received His power, 1,2,3, Oh,....."
(O.K. stop tapping your feet)

In this issue we stare into the painful face of Martyrdom for/with Jesus Christ our Lord. Being burned at the stake, ripped apart on the rack, pulled apart by four horses, eaten by lions, singed to death in a pot of boiling oil, would be worse than horrid. And even beyond those horrific deaths is the death mentioned in Hebrews 2:9 where Jesus Christ tasted death for every single human being that scratched, is scratching, or will scratch this planet. Christ tasted the fare meant for every ancestor of Adam - death - quite unsavory foodstuffs!

Besides coming to save you and me from our sins (Mt 1:21), besides coming to destroy the works of the devil (1 Jn 3:8), besides coming to glorify the Father (Jn 17:4), Christ came for the suffering of death (Hebrews 2:9); He came to taste the "wages of sin" (Rom 6:23) - death.

Not only is sin more than just an act (Mt 5:27-28; Rm 7:7; Jm 1:14; Prov 24:9), not only is sin neglecting duties or opportunities (Jm 4:17; 2:14; Lk 12:47; Mt 23:23), not only is sin unbelief (Rm 14:23; Jn 3:18), but it is also transgression of the Ten Commandments (1 Jn 3:4; Rm 4:15). The wages of transgression is death. Christ tasted this death due to our transgression and it wasn't sweet!

The Bible discusses three types of death: Spiritual death (Eph 2:1; 1 Jn 3:14), Temporal death/the "first death," described by Jesus as "sleep" (Jn 11:11-14; Rev 2:10; 12:11), and Eternal death/second death (Mt 10:28; Jm 5:20; Rev 2:11; 20:6-14; 21:8). Christ experienced all three types of death on behalf of humanity.

Christ was continually filled with the Holy Spirit from conception (Mt 1:18). He lived by the Spirit (Lk 1:18), yet felt totally "sorrowful, even unto death" in the Garden of Gethsemane (Mt 26:38) and utterly abandoned by His Father on His cross when He cried out, "My God, My God, why have you forsaken Me?" (Mt 27:46).

When Eve and Adam believed Satan in Eden, they chose eternal death - "good bye to life forever". It was only because of Christ's willingness to become "the Lamb slain from the foundation of the world" (Rev 13:8) that the world's first couple had another choice. Otherwise, there was no choice at all - it was "good bye to life

forever"/absolute separation from God. Christ has given everybody a second chance to bask in His love.

Notice the context of Romans 6:23. The "death" of verse 23 is contrasted with the "life" of verse 22. Both the life of grace and the death stemming from sin are everlasting. This death means, "good bye to life forever". You might reply, "But Christ didn't die forever!" Very true, He rose from the grave (a "first death experience")! Yet the sinful nature of mankind had to die and did eternally die in Christ Jesus (Rm 6:6; Col 3:3; 2 Tim 2:11). We had to be eternally put to death because of our connection with sinful humanity.

At His birth Christ was made a little under the angels (Heb 2:9), made to be flesh (Jn 1:14), made of a woman (Gal 4:4), and made to be sin (2 Corinthians 5:21). You and I need to continually praise God and embrace the fact that Someone was willing to take on/assume our nature, with all its filth, stench, and ugly disposition, and to die with it not just for the duration of a nap, but forever!

The Scriptures make this experience of Christ plain in various metaphors. "The death of the cross" (Phil 2:8) or to be tree-hung symbolized the irreversible curse of God (Deut 21:22-23; Josh 10:22-27; Is 53:4-6; Gal 3:13). "God is a consuming fire" (Heb 12:29) and is symbolized through the altar of burnt offering as having wrath against fat or sin (Lev 9:22-24; Rev 20:7-15). The cup that Christ didn't want to drink from contained God's wrath (Rev 14:9-10; Mt 27:46; Ps 22, Ps 88). Three times He pleaded with His Father to be spared from the cup's contents (Mt 26:27-45) but there was no one to save Him from the cup (Heb 5:7).

As you enjoy the sweetness of mangos, papayas, or bananas, remember Christ tasting our bitter brew! Be quiet, be thankful, and be thoughtful. Let these facts sink in. Don't resist, but appreciate what Christ has done for you! As you know Christ and His suffering, (Phil 3:10) may you be moved to taste the pain and joy of human need. Now you are full - Go!!!

Don Anderson serves the Maple Ridge and Mission SDA Churches and is continually amazed and challenged by Christ's love - a love that would taste all of our own ugliness!

Taking Your Family Home

by Charlene Hartley
mother of 2, high school teacher
Brantford, Ontario

When I was a little girl, we would go on vacation once a year. We waited with anticipation for the day to arrive. Then when our vacation was over, we could hardly wait for our old station wagon to pull into our driveway. To see the two tall pines in front of our house, the garden full of ripe vegetables and dancing flowers, and to smell the apple pie fragrance from the kitchen all brought tears of happiness to our eyes. It was good to be home. My father died when I was in high school and we moved two provinces away to escape the painful memories. Years later, after we finished university, my brothers and I took a nostalgic trip back to our childhood home. My excitement waned as I saw my first glimpse of the house. The grass was waist high, some of the windows were smashed, and when we entered the house, an offensive odour permeated around us. As I sat on the dust-covered couch, I realized one can never go back in time and expect to capture the memories of childhood.

Adam and Eve must have felt the same way. The first family, in the first home, looking in awe at the marvels of the universe, were instructed by God to care for the beautiful world that He had created. This first family was to live forever in Paradise with God. After their disobedience, the *Desire of Ages* tells us that as they passed through the Eden gates, tears welled up in their eyes as they realized they were saying good-bye to their heavenly home and stepping onto Satan's ground. They longed for their home as I longed for my childhood one. Of course, eventually I realized that it

What are our idols of worship today? Our homes? Money? Movies? Sports? Material objects? Work? Are any of these things put above God and family?

wasn't so much *that* home I desired, but a longing for a life that wasn't so full of stress and heartache. Ever since their banishment from the Garden, humans have desired a home. The vast majority of people seem to claim this world as their home, but a chosen few have claimed citizenship in a heavenly home.

Could our family ever make it back to the Eden home? I remember my

mother reading to us about the life of Enoch, and how he walked with God in a world already polluted with sin, and how God just took him to heaven. *Patriarchs and Prophets*, p. 86,87 states: "In the midst of a life of active labour, Enoch steadfastly maintained his communion with God. The greater and more pressing his labours, the more constant and earnest were his prayers... Communing thus with God, Enoch came more and more to reflect the divine image. Even the ungodly beheld with awe the impress of

heaven upon his countenance. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the Holy City - the first among men to enter there." What a powerful example of being able to live a godly life in an ungodly world!

Another Bible hero that we were familiar with was Noah. In his time period, the people were violent, corrupt, and had given themselves over entirely to the indulgence of appetite and passions. God looked down and saw one family - a husband, wife, and three children - who loved Him enough to live according to His principles. Hebrews 11:7 tells us "By faith Noah, being divinely warned of things not yet seen, moved with godly

fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith." Despite their prosperity and blessings, the people had forgotten the importance of their Creator. Noah's last call was made, and then the flood swept every unbeliever away. So also at the end of time, the last sermon will be preached, and there will also be many unbelievers swept away. Noah's preaching did not save the world, but it *did* save his family.

Will we be able to follow God, even in the face of peers, relatives, and friends who will ridicule us? The Bible says that as probation's door closes, there will be such families who have claimed Jesus' blood daily, in prayer, Bible study and family worship. In Noah's day, people were too busy worshipping idols. What are our idols of worship today? Our homes? Money? Movies? Sports? Material objects? Work? Are any of these things put above God and our family?

It's easy for some of us to become content in our comfortable states, and not realize the seriousness of the great controversy that is happening all around us, and that is very soon to be over. "As we approach the close of time... Satan will redouble his efforts to prevent them from entering the goodly land. By worldly friendships, by the charms of beauty, by pleasure-seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment." (*Patriarchs & Prophets*, p. 457,458).

G. Edward Reid, who wrote *Sunday's Coming* and *Even at the Door* did an extensive study on what our early church pioneers said about the end time. He found that many of them, including J.N. Andrews, said that even before Adam and Eve sinned, God's great clock gave Lucifer and his angels a week of millennia to prove their government better than God's own. There would be 6000 years of rebellion and 1000 years of judgement, and time would again blend into eternity. Since we are at the end of the sixth millennium, could we really be that close? Should the Lord's return be imminent, have we done all we can spiritually to prepare ourselves, our families, and our acquaintances, so that the Lord may say to us,

"[C]hoose poverty, reproach, separation from friends or any suffering, rather than to defile the soul with sin. Death before dishonour or the transgression of God's law should be the motto of every Christian." Testimonies Vol. 5, p. 147

"Well done, thou good and faithful servant?"

Millie and John Youngberg, in their book *Unbroken Circle - How To Take Your Family through the End Time* (Pacific Press, 1992), talk about psychological roadblocks that may be in our way. One that they mention is called "Group Think" which is when the best judgement of individuals is paralysed because they allow themselves to be carried along on the tide of majority opinion.

In AD 79, on August 24, when Mt. Vesuvius erupted, the whole town of Pompeii was made aware of the danger, but only a few families abandoned their belongings and fled to safety. A poisonous gas descended on the resort city, then a hail of stones followed by seven feet of white ash, which fell like snow on the doomed city. The petrified bodies were found in different positions of everyday activities, such as, cooking, bathing, playing, all oblivious of the warning bells and black smoke. The majority of the families stayed and perished. In what way are we guilty of the "Group Think" philosophy? Are we aware of current events and the nearness of Christ's coming? Are we testing everything we hear against the Word of God? Are we studying the Bible on a daily basis that we may be "approved unto God"?

Abraham was not a group thinker. He lived in the most culturally advanced cities of the country (which became Babylon). He chose, however, to live in a tent despite his immense wealth, because he chose eternal riches, a city "which has foundations whose builder and maker is God" (Heb. 11:10). Hebrews 11:26 also talks of Moses, who rather than enjoy sin for a season, is now enjoying eternal life in heaven, communing face to face with our Creator.

One of our early church pioneers, J.N. Andrews, also listened for the voice of God rather than listening to the crowd. He was only 17 when his parents accepted the Sabbath truth. He was brilliant and ready to forge ahead in a career in law and politics. While at a religious meeting, he became converted. His relatives were very upset when Andrews said he wanted to preach the gospel. He became the first official SDA missionary overseas. After his daughter died of TB, Ellen White told him that she saw in vision his daughter and wife resurrected in the first resurrection. When he died, he left behind many organized churches in Europe. He left behind worldly prestige and money to follow Jesus, but he had the assurance that his family was saved.

If material things are more important to us than eternal things, then when the world, Babylon, passes away, so will

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we. God is calling us to the eternal. Revelation 18:2-4 says, "Babylon, the great, is fallen, is fallen,... Come out of her, my people, lest you share in her sins and lest you receive of her plagues." I was always under the assumption that Babylon was only false religions, but can't it be anything else in this world that takes us away from God? How about questionable TV programs, reading materials, fashions? At one time I felt that watching adultery and violence on TV had no impact on me. But if God tells us not to do these things, can we still receive enjoyment from watching others do it? I remember arguing with my mother on some issues while in my teens, and I remember her words "just ask yourself, would Jesus go with me?" or "if Jesus came tonight, would you feel happy to see Him?" These old phrases seem to have taken on more meaning.

Ellen White was given a vision of Satan with his angels having a "business" meeting. There he told them to bind up the people, in particular God's people, with cares of this world, and to absorb them in so many material things that they wouldn't have time to spend with God. Satan has little time left, so he is going to work with all his power to keep us from inheriting our heavenly mansion. Eternal death awaits him and his demons, so he is trying to take as many people as possible with him. 1 Peter 5:8 says, "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour." Verse 9 goes on to say, resist him, standing firm in the faith.

Some Christian families are not aware of the seed being sown in their homes by the things they allow to be brought in to them. When Satan wanted to hurt Job, he was unable to because there was a hedge of protection around him. This hedge was God's presence surrounding his believing child. We are to pray for this protection always, not just for us, but for our families and friends. Ellen G. White said that we should pray for our children all day that Satan doesn't hurt them. How often are we in prayer before the Almighty crying, begging, and pleading on behalf of our loved ones? We may be the only people praying for that individual. Even though we all have free choice in our beliefs, intercessory prayer is very powerful.

Today, on the verge of the second coming of Jesus, we are still faced with choices. We are making them day by day, choosing which path we will follow, and whom we will obey. We must learn to obey God, and have faith in Him when the death decree hangs over our heads, but we must cultivate this obedience while we are enjoying peace, for it will be too late to make changes in character when the earth is visited by the plagues. *Testimonies* Vol. 5, p. 147 tells us "choose poverty, reproach, separation from friends or any suffering, rather than to defile the soul with sin. Death before dishonour or the transgression of God's law should be the motto of every Christian." These are very strong words.

In the video *Israel of the Alps*, (see ad on page 6) the early Waldenses held on to the sacred truth for over 1000 years during the Dark Ages. The Roman church banned all Bibles, so copies were rare. Death or imprisonment was the punishment if a person was found in the possession of a Bible. The Waldensian youth, therefore, memorized large portions of the Bible. From earliest childhood, they were instructed by their parents to love and honour God above all things. They grew up

in the majestic mountains of Italy and were taught to associate their thoughts with God through the magnificent scenery as well as the humble blessings of daily life. As we know from our history books, this group of faithful Christians was brutally killed.

What was this spirit that the Waldensian families had? *The Great Controversy*, p. 72, tell us "They believed that the end of all things was not far distant. The plan of salvation, the love of Jesus, and the hope of His soon coming were truths they would share with others, even at the cost of life itself. They knew the Lord and loved Him, having learned it through prayer, Bible study, understanding the importance of family worship. Should we not, while we still have time, by God's mercy put away everything that takes us away from knowing Him better, and discover for ourselves what it means to have such

faith that we can stare death in the face as the early martyrs did? These martyrs, who according to eyewitness reports, were singing hymns and praying to God as the flames engulfed their bodies. Ellen G. White tells us that in the time of trouble God will bring back to our minds everything that we have studied. How sad it would be if there was nothing in our minds that could be recalled, but scenes of popular movies and lyrics of the Top 40 songs.

All around us, through media and the lives of family and friends, we can see evidence of the following statement from *The Great Controversy*, p. 508 "While men are ignorant of his devices, this vigilant foe is upon their track every moment. He is intruding his presence in every department of the household, in every street of our cities, in the churches, in the national councils, in the courts of justice, perplexing, deceiving, seducing, everywhere ruining the souls and bodies of men, women and children, breaking up families, sowing hatred, emulation, strife, sedition, murder, and the Christian world seems to regard these things as though God had appointed them and they must exist."

A while back I started to become more serious with my commitment to Jesus. The more involved I became with spiritual things, the less it seemed the attraction of the world became. Prior to this point, I guess I straddled the fence, one foot in the world, one foot out of it. I went to church faithfully, participated in church offices, paid tithe, and generally assumed I was doing all that needed to be done. Leo Schreven's evangelistic meetings came to Hamilton three years ago and woke me up. Pretty soon, TV, theatre, high fashion, and popular music lost my interest. I hungered for spiritual books and tapes. God led me to see a small ad in the *Messenger* advertising evolution/creation tapes by Dr. Walter Veith. When I ordered

Should we not, while we still have time, by God's mercy put away everything that takes us away from knowing Him better, and discover for ourselves what it means to have such faith that we can stare death in the face as the early martyrs did?

the rest of the tapes, God blessed me even more. I realized the seriousness of the times as well as what an awesome honour it was to be called a daughter of God.

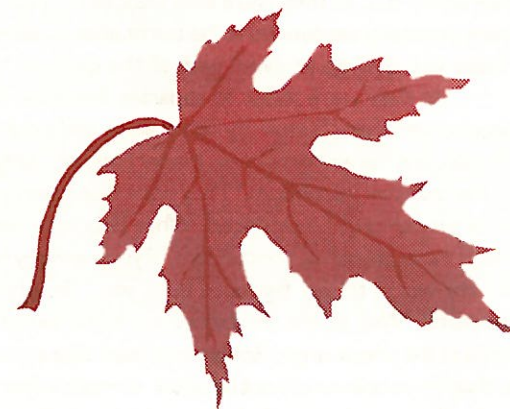
Many families that we've shared these tapes with are renewing their commitment to Jesus. We have made some serious changes in what we are allowing in our home, and what we do with our time. The health message has new meaning for us as we realize that God wants our bodies and minds healthy and strong, especially in these last days.

For my children, I am purchasing books and tapes that are spiritual. We have morning devotional and evening worships. Sabbaths are no longer for sleeping away, but for walks in nature, drives in the country, and visiting and encouraging others. We are memorizing Scripture. My five-year old son and I just memorized Psalm 23, and we say it together before he falls asleep.

Home is to be the sweetest haven. The Holy Spirit is the only power that can bring harmony into our homes. *Child Guidance* p. 484 tells us "The spirit of Christ will be an abiding influence in the home life. If men and women will open their hearts to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, refreshing all and causing freshness to appear where now is barrenness and death."

My friend Esther teaches seven year-olds and I cannot believe some of the things that she has told me about what the children watch, read, play with, listen to. Many of her students spend 4-6 hours a day watching television and listening to older teen siblings' music. Many of her colleagues have said that children have lost their innocence. How tragic. May we do all we can, with God's help, to protect our children, and to fill their minds with godly things, just as the Waldensian mothers and father did. The Waldensian children will be raised at the first resurrection, joined with their parents, to spend eternity together with God. Each of us should have the same goal and destination for our families. It is an awesome responsibility, but praise God that He has seen fit to call us to it.

Charlene Hartley



IN REMEMBRANCE OF MARTYRS

...Continued from Page 8

In Remembrance Of:
the Oguier Family

On March 6, 1556 at around 10:00 pm, French officials began a search of Protestants meeting illegally in houses. When they couldn't find any assemblies, they came to the house of Robert Oguier, which was a little home church where both rich and poor were taught the Scriptures. After entering, they seized several books, and arrested the husband, his wife, and their two sons, leaving their two daughters in the house.

A few days after, the prisoners were brought before the magistrates to be interrogated. "It is told us that you never come to mass, yea, and also dissuade others. We are further informed that you maintain worship services in your house, causing erroneous doctrines to be preached there, contrary to the ordinances of our holy mother the church." Robert Oguier confessed to the first charge and justified his conduct by proving from the Scriptures that the saying of mass was contrary to the ordinances of Jesus Christ; and he defended the religious meetings in his house by showing that they were commanded by our blessed Saviour Himself.

One of the magistrates asked what was done when the people met at the home church. Baudicon, one of Robert's sons who was particularly active in evangelism, answered, "When we meet together in the name of our Lord Jesus Christ, we first of all prostrate upon our knees before God, and in the humility of our spirits do make a confession of our sins before His Divine Majesty. Then we pray that the word of God may be rightly divided, and purely preached; we also pray for our sovereign lord the emperor, and for his honourable counsellors, that the commonwealth may be peaceably governed to the glory of God; yea, we forget not you whom we acknowledge as our superiors, entreating our God for you and for this city, that you may maintain it in all tranquility..."

Each family member made an open confession of his faith, and then was returned to prison. They were put to torture to make them confess who frequented their house; but they would disclose no one, except for those were well known to the judges or were away at that time. Four or five days later, they were brought before the magistrates again and asked whether they would submit to the will of the magistrates. Robert Oguier and Baudicon his son said, "Yes, we will." But the younger brother, Martin and Robert's wife, answered that they would not, so they were sent back to the prison. Father and son were promptly sentenced to be burnt alive to ashes, and were told, "Today you shall go to dwell with all the devils in hell-fire."

As they were about to separate Baudicon from his father, he pleaded with them, "Leave my father alone, and trouble him not. He is an old man, and has an infirm body; hinder him not, I pray you, from receiving the crown of martyrdom." They were then taken into separate rooms to be prepared to be sacrificed. While Baudicon was being prepared, one of those preparing him told him, "If you were my brother, I would sell all I am worth to buy fagots to burn you." To which the young man answered, "Well, sir, the Lord show you more mercy." In the meantime, some of the priests urged Robert to at least take a crucifix into his hands, so that the people would not be upset so much when they saw him. And so they fastened the crucifix between his hands. But as soon as Baudicon

was brought out with his father, he saw the crucifix and pulled the idol out of his hands and threw it away saying, "Alas! father, what do you now? will you play the idolater at our last hour? What reason do the people have to be offended at us for not receiving a Christ of wood? We bear upon our hearts the cross of Christ, the son of the ever-living God."

As they were being dragged to the stake, Baudicon began to sing the 16th Psalm, and a friar cried out, "Do you not hear what wicked errors these heretics sing, to beguile the people with?" Baudicon heard him and replied, "Callest thou the Psalms of David errors? But no wonder, for you usually blaspheme against the Spirit of God." Then turning his eyes to his father, who was about to be chained to the stake, he said "Be of good courage, father; the worst will soon be past." And he prayed often "O God, Father everlasting, accept the sacrifice of our bodies, for Thy well-beloved Son Jesus Christ's sake." One of the friars cried out, "Heretic, thou liest; he is not thy father; the devil is thy father." Fires were then put to the straw and wood and they encouraged one another throughout the fire, Baudicon often repeating to his father: "Faint not, father, nor be afraid; yet a very little while, and we shall enter the heavenly mansions." "Jesus Christ, thou Son of God, into thy hand do we commend our spirits." And then they died.

Adapted from John Foxe's *Book of Martyrs* p. 46-50In Remembrance Of:
Thomas Badly

In the year 1409, Wicliffe's doctrines had spread throughout England during Henry IV's reign to such a degree, that nearly everyone in the House of Commons believed in them. A petition against the clergy was presented to the King by the House. It stated that the clergy used their wealth in a way quite different from the intent of the donors, and that their revenues were excessive and ought to be lessened. A second petition was presented, asking the King to restrict persecutions against the reformers. The king's interest, however, was to please the clergy, and so he sharply reprimanded the House of Commons, refusing to grant their petitions. To prove his hatred of reformers, he signed a death warrant for Thomas Badly, a humble, pious tailor. When he was examined, Thomas stated that it was impossible that any priest could make the body of Christ sacramentally. He said it was ridiculous to imagine that, at the supper, Christ held in his own hand his own body, and divided it among his disciples, yet remained whole. "I believe," he said, "the Omnipotent God in Trinity; but if every consecrated host at the altar be Christ's body, there must then be in England no less than 20,000 gods." For these statements, he was convicted of heresy.

Thomas Badly was then re-examined several times, and great pains were used to make him recant, but he remained faithful. Once the king signed the warrant for his death, he was put into a tub and bound with iron chains to a stake and had dry wood piled around him. Before the wood was lighted, the king's eldest son came near the spot and acting the part of the good Samaritan, endeavoured to save his life. The prince counselled him to give up his dangerous ideas. He even threatened him, hoping to save his life through fear. Meanwhile the priest brought the sacrament of Christ's body with twelve torches and demanded to know what Thomas believed. He answered that the sacrament was hallowed bread, but not God's body. When the fire was lit, he cried, "Mercy!" So they quenched the fire and asked him if he would

forsake heresy. If he would, he would be given a yearly pension from the king's treasury. But this valiant champion of Christ refused the offer, more inflamed with the Spirit of God than with any earthly desire. The prince, therefore, commanded him to be put again into the tub. Neither reward nor torture could sway Thomas' beliefs, hence, as a valiant soldier of Christ, his body was reduced to ashes.

Adapted from John Foxe's *Book of Martyrs*.In Remembrance Of:
Margaret Polley

During the reign of the bloody Queen Mary of England, persecution rose to new heights. Among the martyrs was a woman named Margaret Polley who was arrested and brought to trial. She was addressed as follows:

"We, Maurice, by the sufferance of God bishop of Rochester, proceeding in a cause of heresy against thee, Margaret Polley, of the parish of Poppingberry, in our diocese of Rochester, do lay against thee the ensuing articles. To these we require of thee a true, full, and plain answer, by virtue of thine oath..."

1. Are not those heretics who maintain and hold to other opinions than our holy mother and Catholic church doth?" To this she replied, "They are, indeed, heretics and grossly deceived, who hold and maintain doctrines contrary to the word of God, which I sincerely believe was written by holy men taught by the Holy Ghost."

2. "Do you hold and maintain that in the sacrament of the altar, under the form of bread and wine, there is not the very body and blood of Christ, and that the said body is verily in heaven only, and not in the sacrament?" She answered, "What I have learned from the holy Scriptures, I steadfastly maintain, that the very body which was crucified for the sins of all true believers, ascended into heaven, is there at the right hand of the Majesty on high; that such body has ever since remained there, and cannot according to my belief, be in the sacrament of the altar. I believe that the bread and wine in the sacrament are to be received as symbols and representatives of the body and blood of Christ, but not as His body really and substantially. I think, in my weak judgment, that it is not in the power of any man, by pronouncing words over the elements of bread and wine, to transubstantiate them into the real body and blood of Christ. In short, it is my belief that the eucharist is only a commemoration of the death of our Saviour, who said, 'As oft as ye do this, do it in remembrance of me.'"

These pertinent and frank replies angry the prelate, who cursed and fumed, calling her a silly woman and stating that she "knew not what she said and that it was the duty of every Christian to believe as the mother-church taught." She replied, "I cannot believe otherwise than I have spoken, because the practice of the church of Rome is contrary not only to reason, and my senses, but also to the word of God." Hearing this, the bishop sentenced her to death. She was carried back to prison where she remained a month. She was in the prime of life, pious, charitable, humane, well-versed in the Scriptures, and beloved by all who knew her. She was repeatedly urged to recant; but she refused all offers of life on such terms, choosing glory, honour, and immortality hereafter, rather than a few short years of grief, purchased at the expense of truth and conscience. She was burned to death in July 1555, sealing the truth with her blood.

Adapted from John Foxe's *Book of Martyrs* p. 208-210In Remembrance Of:
Robert Testwood

Robert Testwood was a well-loved singer from Windsor College in England around the year 1540. During a dinner with a Doctor from that university, Robert debated the rights of laymen to read and know the Scriptures, and the supremacy of the pope. Robert believed that laymen ought to read the Scriptures for themselves and when discussing the pope, Robert said: "Every king, in his own realm, ought to be head of the church under Christ." This statement really upset his dinner companion, who arose in great frustration, calling him a heretic. He began to circulate rumors about Robert throughout Windsor College.

About the same time, a preacher named Anthony Pearson, came around often to Windsor preaching to the people who flocked to his sermons in such numbers that the priests became offended and alarmed. Among those offended by this new "Lutheran" doctrine, was Dr. Loudon of Windsor College.

One day, in conversation with Robert, Dr. Loudon was railing about the refusal of heretics to pray to the saints, as was tradition. Robert answered, "I cannot tell; but Scripture doth appoint to us to go to the Father, and to ask our petitions of him in Christ's name."

"Then you will have no mediator between you and God!" Dr. Loudon exclaimed.

"Yes sir," answered Robert, "our mediator is Christ, as Paul has said, 'There is one mediator between God and man, even Jesus Christ.'"

The enraged doctor changed the subject immediately, but as a result of this conversation and the other rumours circulating about Robert, he was bent on destroying both Robert and the preacher Anthony Pearson.

Soon after, Robert Testwood was arrested along with several other "heretics" including Anthony Pearson, and brought before trial. After interrogation during which they remained unshaken, they were brought through the streets to be burned. As they passed along the street, they urged the people to pray for them, and to stand fast in the truth of the gospel. Whenever the inquisitors tried to persuade them to turn to their holy mother church, Anthony would cry, "Away, away with your Romish doctrine and your trumpery, for we will have no more of it."

As the fires were lit, Anthony Pearson pulled the straw towards him, and laid a good deal on his head, saying, "Now I am dressed like a true soldier of Christ, by whose merits only I trust this day to enter His joy." Their humble death and steadfast belief under torture, led many who saw their suffering to confess that having seen this, they too could have found the courage to die with them.

Adapted From John Foxe's *Book of Martyrs*, p. 125-129

And so concludes our tribute to those who died for Christ. These are but a few of the countless men, women, and children who were willing to leave their lives in this world to wait for a new one soon to come. Their doctrines based on the light that God had revealed to them, laid the foundation of our faith today. Their sacrifice is our heritage, and to forget it would be a dangerous mistake.





IN THE NEWS

...Continued From Page 10

MOUNTIES PREPARE FOR POSSIBLE EMERGENCIES ASSOCIATED WITH Y2K BUG -

The RCMP are taking steps to prepare for any eventualities which could arise from the so-called "millennium bug" - a computer coding problem which could cause computer systems to fail at or near the beginning of the new millennium. On October 3 a *Vancouver Sun* article reported that the Canadian national police force "has taken the unusual step of issuing a nationwide ban on all vacation and leave to ensure the full force is available to fight the millennium bug." The ban runs from December 27, 1999 to March 15, 2000.

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Contingency plans are being prepared to deal with "major disruptions to supplies of power, fuel, water, and communications", according to David Morreau who is in charge of the RCMP's Year 2000 project.

CATHOLICS AND NON-CATHOLICS BARRED FROM SHARING SACRAMENTS -

The Roman Catholic Church in Great Britain declared in a document published on September 30th, entitled "One Bread, One Body", that Catholics and non-Catholics can no longer regularly share sacraments. Until this point, Roman Catholic priests and bishops had exercised discretion as to whether to give communion to non-Catholic spouses and divorcees. In an October 1 article headlined "Communion Crossovers Blocked by Catholics", *The Guardian* says that this move by the Catholic Church is a "sharp rebuff to other Christians", and that it "tightens and reiterates Catholic teachings including the ban on remarried divorcees taking Communion."

The Guardian article states that Prime Minister Tony Blair, an Anglican, had been taking communion in a Catholic church in London with his Catholic wife and children, but has since stopped after receiving a letter from Cardinal Basil Hume. The article concludes that "Cardinal Hume, aware of the sensitivity of the issue, was at pains ... to stress the ecumenical commitment of the Catholic Church to greater unity with other Christian denominations, but insisted that given the centrality and significance of the Eucharist, differences could not be swept aside."



-Ken Anderson



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