



# FATH

ON THE LINE

## DARE TO STAND

*Inside*

## Who Is My Neighbor?

You Never Know

*Page 12*

Mammograms or Thermal Imaging?

*Page 18*



# EDITOR'S CORNER

**T**he year 2009 has passed quickly. Many of us have experienced losses this past year—jobs, financial security, health, loved ones. You may have also experienced joys that you did not expect, blessings from God despite the pain of this earthly life.

As we look back on the months and weeks through which we have just passed, do you see God's hand leading you? Has the suffering and hardship drawn you closer to God? Has your walk with God become richer and deeper? Each of us has sinned in the course of the passing year. Have you come to Jesus for forgiveness? Have you accepted His cleansing and believed that your sins are removed as far as the east is from the west?

Our issue this season brings us to a time when we look back on the way we've lived our lives and how God has led us. It is a time to ask ourselves if there is anything obstructing God from working out His glory in us. As I look at the momentous and rapid changes taking place in our world, I cannot help but think of the Spirit of Prophecy statement that "final events will be rapid ones."

We must realize that what we are about to experience is real. The admonitions we've read may have seemed like a distant story, but now we are finding ourselves on the brink of those events prophesied so long ago and we are feeling the winds nipping at our faces as we start the last chapter of Earth's history.

Friends, whatever has happened to you this year, whatever failings you have experienced, whether by circumstances or by your own actions, do not be discouraged. "His hand is stretched out still" (Isaiah 10:4). May each of us grasp that Hand and never let go. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). May we do this, that our sins may be blotted out forever, believing that they are indeed covered, and trusting that He will bring us through.

Let our light shine now in the oncoming darkness more brightly and warmly than it ever has (Isaiah 60:1). Have courage. We're marching to Zion. Beautiful, beautiful Zion. The last verse hasn't been sung yet.

Onward and upward,



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

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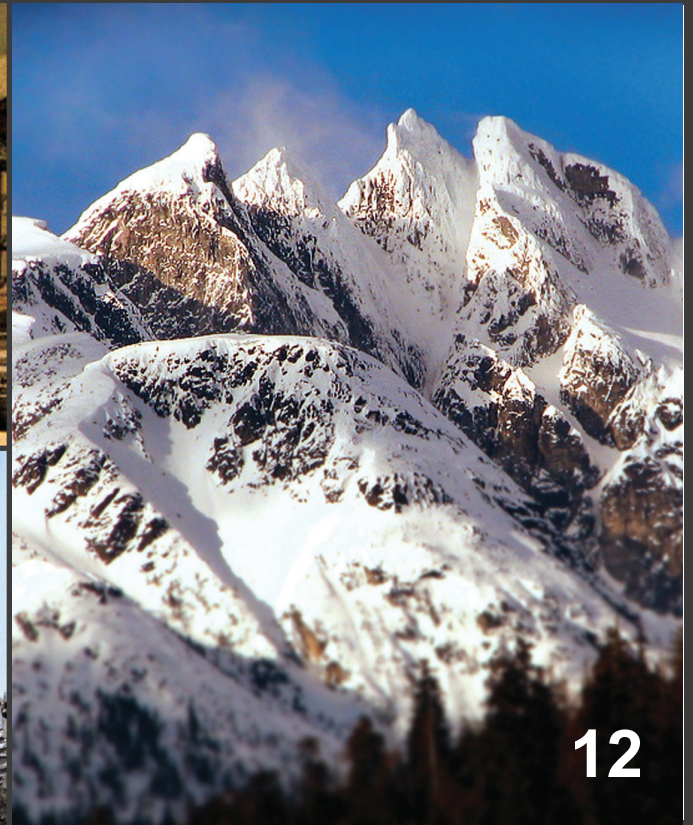




4



22



12

## IN THIS ISSUE

- 4** **Mission Report: Ukraine and Germany** - By Nettie Gill
- 6** **From the Mailbox**
- 8** ***My Escape from the Auto De Fé* - excerpt** - By Pastor William Timms
- 10** ***Too Long in the Sun* excerpt** - By Richard M. Rives
- 12** **You Never Know** - By Pastor Dan Gabbert

- 14** **Who is My Neighbour**  
- By Walter J. Veith
- 18** **Mammograms or Thermal Imaging?** - By Jean Handwerk
- 22** **Washing Hands to Avoid Flu, Almost Pointless**
- 25** **Religious Doublespeak - Part 2** - By Wendy Goubej

Health articles are in **Blue**



# MISSION REPORT

# Ukraine and Germany

by Nettie Gill

We arrived back from our mission trips to Ukraine and Germany on August 17. It was great to get back again after nearly a month's absence from home. As we look back on our venture, we can only praise God for His goodness to us in protecting us and keeping us during this time. We also praise Him for the souls that were touched by our ministry. God has been good to us and to those we were able to minister to.

On July 19, Victor and I left Vancouver and arrived in L'viv, Ukraine, on July 20. Pastor Shevchuk met us at the airport and we left immediately for Ilnytsia. After five hours of travel, we arrived at the home of Pastor Michael and his wife, Oxana, where we had stayed before. Their home was a five-minute walk to the place where we were holding the meetings.

This year we held our meetings in a school auditorium and the people were housed in an empty orphanage across from the school. Meals were prepared in the orphanage kitchen, making this convenient for our camp meeting.

We had over 200 people at the camp meeting, with approximately 150 of them being guests. The Ilnytsia church was very active in these meetings by providing special music for the occasion. A lively band came to help open the meetings and

advertise the meetings in the community. They played music outside on the grounds and called people in to hear what was going on.

The first evening was an introductory night with a good crowd. The following morning Pastor Gill preached at 9 a.m. and again at 11 a.m. After lunch, the people gathered in small groups to discuss what had been spoken about that morning. If anyone had questions they were able to ask them and get answers. The local pastors were in charge of the groups and helped by answering questions and keeping track of how things were progressing in the lives of those attending.

My contribution to the camp meeting was to run the children's meetings. I had between twenty and thirty children each morning. I presented the Truth For Youth series and the children seemed to really enjoy it. We had two treasure hunts—something they had never experienced before. In the end, three of these children took their stand for Jesus.

Each evening, a different group got up and told of their search for meaning in life and what the Lord meant to them. The first evening we were asked to give our personal testimonies of how we had found the Lord.

It was very interesting to hear the people give their testimonies each night. All the pastors gave their stories and some of them were very touching—trials they had endured, the way that God led them, and how they had been able to attend our college in Russia, and now were able to help others find the truth. The Lord is very real to these people and they do not hesitate to express their appreciation for what He has done for them.

The people that came to the meetings were relatives or friends of church members in various districts of the Western Conference. They came from all walks of life. Some who came had a lot of baggage. We had a former Satanist in the group, a dope addict, and people who were struggling with alcohol and tobacco addictions. Some came from broken homes and abusive situations. We had about twenty deaf and mute people there with their deaf pastor and his wife.

There were some who had come just to please the one who had invited them. There were a number of guests that really hadn't understood what it was all about and were rather surprised to find out that they would be required to attend religious meetings each day. But they all seemed to take it very well.



We were pleased to see the pastors take such a special interest in the people who came. One evening Pastor Shevchuk didn't go to bed until 3 a.m. When we asked him about it he told us that he had been with the pastors and they had been praying for the people at the camp meeting. We often fasted and prayed with the pastors. Prayer meetings such as this were held on numerous occasions. Their dedication was very touching.

We were thrilled when a number of young ladies made the decision to join God's remnant Church by baptism. This group included a former Satanist and a university student who was thrilled to be able to join God's remnant Church.

About four days into the meetings, a young man who had been into drugs, women, and alcohol, saw his desires begin to change. He realized that the life he had been living was not pleasing to his Saviour and he was concerned about what would happen to him when he returned to his home turf. Would he be able to resist the temptations that would face him there?

In the end, twenty people took their stand to follow their Lord in baptism. Others were in the valley of decision and were really struggling.

The Illytsia church has a river running behind it, and this river was dammed up for the baptisms. What a joy it was to watch the baptism! The church members were there in full force with the band playing. Everyone gathered in the church to watch as the baptismal candidates were welcomed into fellowship and given flowers and books as gifts.

After this, Pastor Gill addressed the rest of the group and asked if there were any that yet would like to take their stand for Jesus and be baptized at another time. Twenty more came forward. One of these was the dope addict. How we rejoiced to see him give his life to Christ! You could just see the joy in his face that the battle had been won.

Pastor Gill's translator for this series was a young English teacher who was married to one of the pastors working with us. She had invited her mother, who was visiting from Moscow, to come to this camp meeting with them. She had been very reluctant to come as she wasn't all that pleased that her daughter had joined the Adventist Church. What a thrill it was to see her take her stand and testify how God had worked in her life through the meetings and the prayers of the pastors.

It seemed that the people were loathe to leave the church. They were there for Sabbath School from 9 in the morning until 3 in the afternoon. What singing and rejoicing! It was a wonderful experience.

Later that afternoon another young man came up to us and said, "I should have been in the group that was baptized. Would it be too late for me to be baptized even now? I do not want to wait." So Pastor Shevchuk said that he would gladly do this for him. A group of us went down to the river and he was baptized.

That Saturday night was the closing of camp meeting. There was such a feeling of unity and love in that group. People were hugging each other and there were many tears of happiness. God had worked wonderfully, for which we want to praise His name!

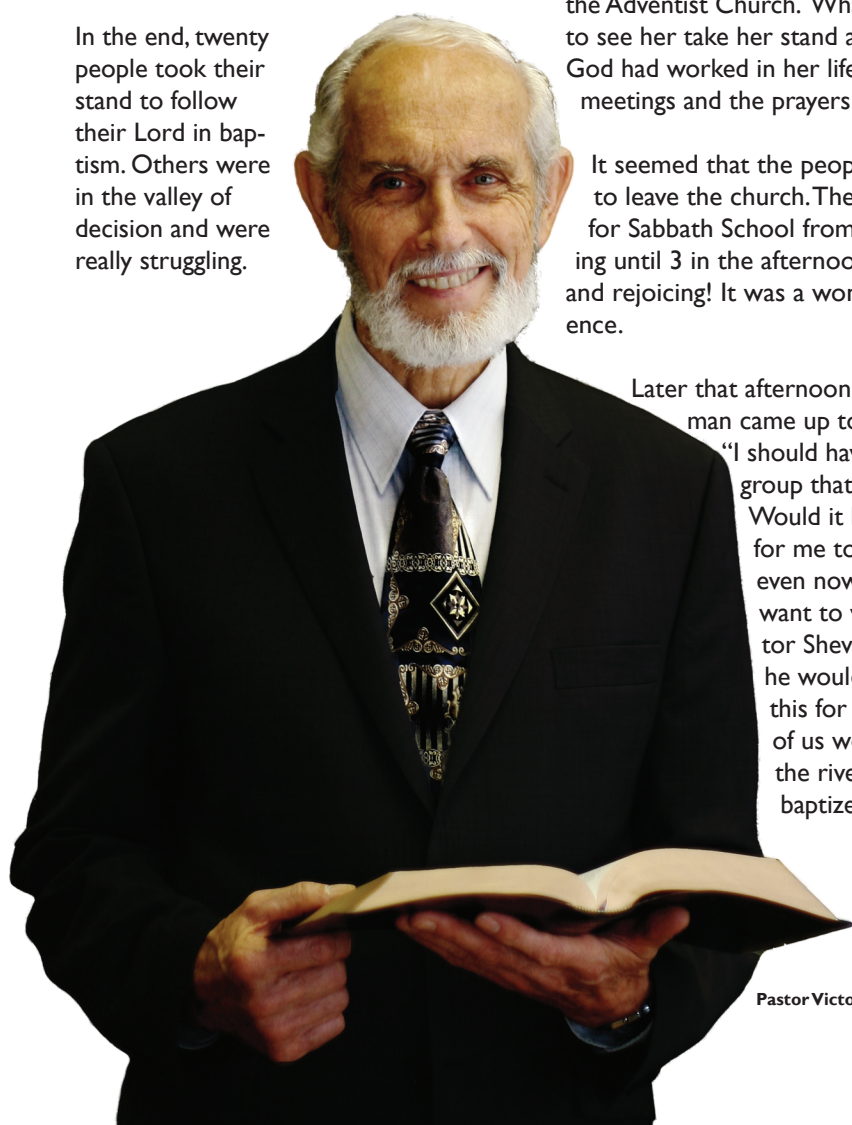
From Ukraine, we flew to Frankfurt and took the train to Nürnberg. We stayed with Stan and Petra Sedlbauer and family. Arrangements had been made for Pastor Gill to have a series of revival meetings in their church.

Germany is very conservative. They do not respond well to altar calls in church. This is not something that happens in their churches. When we arrived, Pastor Gill asked the elders of the church if he could make a call during his meetings. Their response was, "If the Lord impresses you, go ahead."

The first meeting was Friday evening. We had a good group come out. Then Sabbath morning, the church was full. When Pastor Gill made a call, three non-members came up as well as a number of members. He had four meetings on Sabbath and another on Sunday morning. When Pastor Gill made a last call, nearly the whole church came forward to renew and rededicate their lives to God. The church was very thankful for the meetings. They felt that they had all benefited from the services.

What a privilege to be in the service of God. We have seen how the Lord works and how He answers prayer. We have seen His hand turn the hearts of the people to Him.

Time is short. We need to do whatever we can to warn people of what is coming in the future. There is a work for each one of us. We need to ask the Lord to show us what our part is to finish the work of God on Earth. We need to be willing to be used by Him. ■



Pastor Victor Gill





## From the Mailbox

✉ Three years ago, I became an Adventist and I got my Charlie every Sabbath to watch a Walter Veith DVD with me for one hour. He did not really want to because he was a very strong Baptist, but he did. Maybe it was because he wanted to know what I got myself into. But anyhow, Dr. Veith convinced him that I was on the right path and last December Charlie was baptized and joined the Adventist Church.

I became an Adventist in Belize City, CA and I of course write to my brother and sisters down there to tell them what's happening in my life, and right now they are watching Walter Veith's DVDs and just loving them. My friend in Yuma, whom I have to laugh at, is watching them right now with a friend of hers. I have to laugh because a non-adventist friend of hers said she hated Walter Veith, and told her why. Then Joyce said, "Oh I would never watch that," but she must have forgotten the name of the DVDs or something, because now she is emailing me back and saying how much she loves them and I should watch them. So, I want you to know the Lord is really blessing your work. So please encourage Dr. Veith to never give up. But somehow I don't think we have to worry about that. --Beverly T.

✉ Hi Dr. Veith, I appreciate your work on the front of the controversy. Your lectures in your DVDs have been great.

Very much like you, I was also an atheist. I was going to become a Baptist until I found out the sabbath truth.

Even before I became an Adventist, I knew the differences between the two families of text. It wasn't an Adventist belief but a Protestant belief that the *Textus Receptus* is the more accurate text. It's the text used by the Protestant reformers.

It amazes me that so many of the Adventist people which are supposed to call God's people out of Babylon are so desperate to crawl back to Rome's bosom.

Every new/young pastor I

have heard on this subject has said the NIV is more accurate. They are correct, the NIV is more accurate and closer to the *Catholic* translations.

This speaks of the success of Rome's infiltration into our ranks. I also heard about the attacks made on you by the Enemy. I'm sure you know it will only get much worse before the end. But in the end, we know whose side will be victorious. The true church is not the organization, it is not those whose names are on the Church membership books, but those whose names are written in the book of life and who stand firm on the faith of Jesus and put it into practice.

In the meantime, your work has not gone in vain. I know many people locally, on the web and through your DVDs, have learned greater, deeper truth. I want to express my appreciation and support for your work.

Your lectures are like a breath of fresh air different from all those evangelism series force-fed from the leadership structure.

May God continue to bless you. --David

✉ I cannot believe that we (Adventists) did not know this information. Why is this information not talked about? --Anonymous

✉ Dear Walter and staff, I just want to express my thanks and gratitude for your ministry. Apart from strengthening our existing faith in Jesus and God's Word, your videos have contributed to a life-long friend's discovery of what Jesus did for her. One more star in your crown. May the Lord bless you as you labor on in the vineyard. --D.B. & A.B. from the Netherlands

✉ Thank you Walter Veith. Last summer I found the Total Onslaught series on the internet. It was a big download and I wondered if I had time to watch it. I thought I would watch one before deleting it all. Then I started from the beginning after watching the *Battle of the Bibles*.

In a few weeks I had watched them all. In June 2009 I was baptized into the Seventh-day Adventist church. I have sent those DVD's to my older sister. Thank you very much! What do I owe you? --Greg H.

✉ Dear Professor Veith and the Amazing Discoveries Team, I would like to express my appreciation and encouragement for your willingness to stand for the wonderful Seventh-day Adventist Christian truths. My prayers will be with you. --Anonymous

✉ I am writing this short letter to you in regards to the Total Onslaught series presented by Dr. Veith. I would like to convey my deepest appreciation to your organization and the efforts of Dr. Veith. I have been researching the information Dr. Veith discusses in his lectures for years and have listened to people in the "Patriot Industry" such as Alex Jones, Clay Douglas, William Cooper, as well as a multitude of others who have left me untrusting of any of them individually or in total. They are sellers of a product which in the case of Jones, includes himself. These people are carnival barkers and they disgust me as they claim to be Christian with agendas that prove them liars.

I have also approached my education of subjects hidden from the mainstream public with self defensive skepticism, especially after listening to religious personalities such as R. G. Stair "The Overcomer" and others who, though they may seem to be at work in the furtherance of God's plan, they sooner or later expose themselves as just another fraud, seeking their own glory.

I have always sought someone who is able to combine aspects of patriotism and religion in a caring manner without losing control in either subject, someone who at the same time exposes the most dreadful threats to humankind never dreamed possible against the vast majority of people throughout recorded history in a coherent presentation. My search has ended with Dr. Veith.

My writing and speech skills are limited, as is my ability to express my gratitude to Dr. Veith in terms which reflect my true appreciation for his dedication to truth and the risks I know must be evident to Dr. Veith. I pray that our God truly blesses this wonderful man and keeps him and those he loves safe. If there were any way I could help, I surely would.

For the most part, I am aware of what Dr. Veith speaks about in regards to the secret societies and Masonic infiltration of governments around the globe. However, no one has spoken the words he speaks with such clarity and heartfelt conviction to God which moves me to tears as I listen to him. I am not a "groupie" or one who easily gives myself over to following anyone. In fact, I have my own struggles with faith that may cause me a terrible future, but Dr. Veith inspires me as I'm sure he does many others to hope and strive to be better people.

I have been very lonely all my life, never having a real friend and sometimes it breaks my heart that trust is the first casualty of human interaction. The fact that people swear blood oaths to each other in perverted secret societies in order to force trust shows a basic flaw and the lack of moral character inherent in much of humanity. One need not be a member to suffer from this affliction.

In a strange way I am drawn to Dr. Veith and sincerely wish the opportunity presented itself where I could spend much time with this man. He truly is an "Amazing Discovery." I'm sure I could call him friend. --Anonymous

✉ We have learned more in the few years since we've discovered Amazing Discoveries and Dr. Walter Veith than in decades previously. We share these with those who are just as amazed as we were to learn these things. --Anonymous

✉ Just wanted to thank you for helping me find hope again. --Anonymous



# The New Jacobin Elite

by William F. Jasper

**T**he Socialist Party of Great Britain is celebrating the reissuing of Peter Taaffe's book, *The Masses Arise: The Great French Revolution 1789 -1815*. "Its republication by Socialist Publications, in time for the 220<sup>th</sup> anniversary of this great event in July 2009, is extremely timely," says the party's website.

A different page on the party's site promoting the same book instructs readers: "An understanding of the French Revolution remains crucial for all revolutionaries. Marx, Engels, Lenin and Trotsky studied it intensely to gain an understanding of the dynamics of revolutions." As have virtually all other modern communist revolutionaries and self-styled "liberators" of "the people." The well-known blood-drenched trails, for example, of Mao Zedong and Zhou Enlai in China, Ho Chi Minh in Vietnam, and Pol Pot in Cambodia, all sprang from the Jacobin tradition, with many of these leaders and their privileged comrades imbibing deeply of the intoxicating elixir of revolution at the Sorbonne and other French universities.

The spirit of the French Revolution continues to stalk our planet as virulently as ever, an ideological plague that refuses to die and continues to be transmitted from one generation to another.

As in 1789, the most influential Jacobins of today can be found among the wealthiest and most privileged echelons of our society. While Jacobins such as Robespierre, Danton, Marat, Hebert, Desmoulins, St. Just, Santerre, Sieyes, Tinville, et al., were the public faces of the revolution, it was the rich and super-rich malcontents in the shadows who provided the funding that made the overthrow of the ancient regime possible. Foremost among these was Louis Phillipe II, the fabulously wealthy and infamously degenerate Duc d'Orleans, who hat-

ed King Louis XVI (his cousin) and hated even more Queen consort Marie Antoinette (for rebuffing his sexual advances and causing his banishment from court). Joining him were other titled men of considerable pelf (and, usually, libertine habits), to wit: the Duc de Biron, the Marquis de Sillery, the Vicomte de Noailles, the Baron "Anacharsis" de Cloots, the Comte de Mirabeau, the Marquis de St. Huruge, the Vicomte de Segur, and the infamously perverse Marquis de Sade (from whom we derive the adjective "sadistic").

From the Duc d'Orleans' Palais Royal these Orleaniste Jacobins unleashed their agents to terrorize, de-Christianize, and depopulate France, in the name of "reason" and the creation of a "Republic of Virtue" based on "Liberty, Equality, and Fraternity." Christianity was outlawed and churches were closed and/or desecrated; crucifixes were trampled on; Catholic Mass was forbidden; priests and nuns were butchered, exiled, or forced to apostatize. More than 300,000 people, including many women and children, were slaughtered — by guillotine, mass drownings, "fusillades," and other inventive means of extermination. But this was barely a start; the Jacobins had plans to kill between eight and eighteen *million* more (one-third to two-thirds of the nation's human population) as part of their green plan to depopulate France and turn its people from the Christian worship of the Creator God to the pagan New Age worship of Creation. Thus were the orgies of bloodletting accompanied by appeals to the Jacobins' new environmental theology: "Perish forever the memory of the priests! Perish forever Christian superstition! Long live the sublime religion of Nature!"

The Duc d'Orleans and his revolutionary aristocrats have their counterparts today. "Some of America's leading billionaires have met secretly to consider how their

wealth could be used to slow the growth of the world's population," reported The *Sunday Times* of London on May 24. This gathering of super-rich "philanthropists," which was not mentioned in any of the major U.S. media, gathered on May 5 at the Manhattan home of Sir Paul Nurse, a British Nobel prize-winning biochemist and president of private Rockefeller University, for "a summit convened on the initiative of Bill Gates, the Microsoft co-founder." And the purpose of this distinguished gathering? To discuss "joining forces to overcome political and religious obstacles to change."

In a stroke of hubris that would cheer Robespierre, the self-anointed "Voice of Virtue," the new Jacobins have dubbed their exclusive association, "The Good Club." Who are its members? The *Times* reports: "Described as the Good Club by one insider it included David Rockefeller Jr, the patriarch of America's wealthiest dynasty, Warren Buffett and George Soros, the financiers, Michael Bloomberg, the mayor of New York, and the media moguls Ted Turner and Oprah Winfrey."

These are the folks who have been the leading private financiers of the global depopulation and de-Christianization campaigns, the promoters of abortion, homosexuality, and New Age environmentalism. And in Barack Hussein Obama they have found their Camille Desmoulins, a handsome young lawyer with oratorical skills to push their agenda — all the while declaiming against the rich and powerful. ■

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**NEW  
PRODUCT**

# EXCERPT FROM THE BOOK **MY ESCAPE** FROM THE **AUTO DE FÉ**

By Pastor William Timms

## Introduction

**I**n the afternoon of November 24, 1602, an attorney sat in the oak-panelled dining room of a merchant prince's London house, and there, in the presence of the heir and his friends, the attorney read the following will:

*London, September 14<sup>th</sup>, 1601: I, Fernando de la Mina, Embroiderer by Appointment to Her Majesty, at the sign of 'The Golden Cross' on Cornhill in the City of London, do hereby bequeath to my son, Fernando de la Mina, my business and all my possessions together with the accompanying sealed document.*

This sealed document was handed to the heir who, when he had read its startling superscription, placed it carefully inside his doublet in reserve for private reading. In the evening when his company had departed and young Fernando sat alone by his bedroom fireside, he once more read the superscription of the bequeathed document and read as follows: "A faithful record of my Providential Escape from the Torture and Fire of the Inquisition at Valladolid in 5th year of Our Lord 1559."

With very few deletions and modernisings, this ancient manuscript read as follows:

## Chapter I

I, Don Fernando de la Mina, a nobleman of Spain, was born on April 16, 1534, near Simancas—an ancient city which lies ten miles to the south of Valladolid, the capital of Spain. My mother gave her life for me when I was born and my father gave his life for his King and Country at the glorious victory of San Quentin. Thus, at the age of twenty-three years, I became the head of our ancient family and the owner of the Castillete de la Mina and the fourteen surrounding farms that constituted our family estate. Thereupon, early in September 1557, while the King was fighting in France, I was presented at the Regent Joanna's Court at El Escorial and there took the Oath of Allegiance to my Sovereign Lord, King Philip the Second, whom may God rest. From that time until my twenty-fifth birthday I devoted my attention to our estate and the days passed pleasantly and profitably until the evening of April 16, 1559 (my twenty-fifth birthday), when a sudden catastrophe overwhelmed me in anxiety, poverty, and privation. I was at home that evening entertaining my friends at a supper party when, without a word of warning, four officers of the Holy Inquisition entered the hall and peremptorily forbade us to move from our seats until they had searched the Castillete for evidence of heresy.

Unwelcome visitations such as this were common enough in those days. It was no unusual occurrence for the homes of wealthy folk to be suddenly searched for heretical books. The servants, too, were often terrorized or bribed to betray their master's religious

views and practices; and such betrayals of trust frequently involved their master's arrest, the confiscation of his property, torture, and death.

The reformed religious doctrines were then fast filtering into Spain from England, the Netherlands, and Germany. The dark ages of Medievalism were passing away, and the dawn of a New Truth was breaking upon the world—a Truth that challenged the time-long teaching and authority of the Church of Rome.

In consequence of the rapid spread of this new Lutheran teaching, the prelates of Spain became alarmed, and their alarm spurred them to violent acts of oppression. By means of the prison, the thumbscrew and the rack, they sought to prevent the people from learning and accepting the Reformed Christian Doctrines. They instituted priestly questionings at the enforced Confessional and sent their secret spies, disguised as servants, into the households of suspected folk. Tribunals were set up in every district to hunt out and arraign heretics. The unfortunate suspects were arrested and tortured, their property confiscated and their family names made infamous, and finally, if they remained staunch and unrelenting, they were publicly brought to trial at the Auto de Fé (the Act of Faith!) and there forced either to recant their heresy, or perish in the flames!

I searched my mind, in vain, to discover the reason for this untimely and unwelcome visit of the search officers of the Holy Inquisition. Had any of my neighbors or acquaintances denounced me to the Holy Office, thought I? Surely not, for I had not an enemy in the world, save, perhaps Father Lorenzo, a very distant relative of mine. Did the Holy Office covet my estate and seek a reason to confiscate it? Perhaps!

But I had no fear, for I knew that the only evidence of my sympathy with the Reformed Faith were just a few books that lay discreetly hidden in the wall-recess behind my bed. Just a few Lutheran books in Latin and the four Gospels in Greek. These had been given to me on my previous birthday by the Doña Rosa de Riello—your mother, an orphan like myself and to whom I was then betrothed. The Riello estates joined mine, and your mother and I had fondly hoped that our marriage in the following May would prove a happy and a blessed union of body, soul, and estate. Our mutual love was sincere and beautiful. Our religious beliefs were similarly liberated and enlightened by the new learning and by the Gospels, which revealed the open Way to God and exposed the superstitions of the Roman Church and the pretensions of its misguided priesthood.

The searchers of the Holy Office quickly distributed themselves in the hall, and there they thoroughly ransacked every coffer and receptacle. Then they passed into my little cabinet (my workroom) that led into the patio, i.e. the large open courtyard in



the center of the Castillete. But, failing to discover any heretical documents among my private papers, they then proceeded to the servants' quarters at the further end of the courtyard and from thence went up the stairs and round the gallery to the many sleeping chambers. But I, fearing nothing from the search, refused to allow the intrusion to interrupt our gaiety and I confidently encouraged my friends in cheerful conversation—and the wine and the laughter went merrily round!

But alas! How foolishly I had underestimated the vigilance of the searching officers! In less than twenty minutes, the Captain returned to the supper room carrying the incriminating books!

Our merriment immediately subsided. My companions, one by one, rose contemptuously from the table. The taint of heresy was upon me! I was discovered to be a traitor to my Church and Country!

One by one my erstwhile friends departed coldly and unceremoniously, and I was left alone “despised and rejected”—a prisoner in the hands of the dread Inquisition. And, within half an hour of the arrival of the search party, I left my ancestral home—never again to enter its hospitable walls.

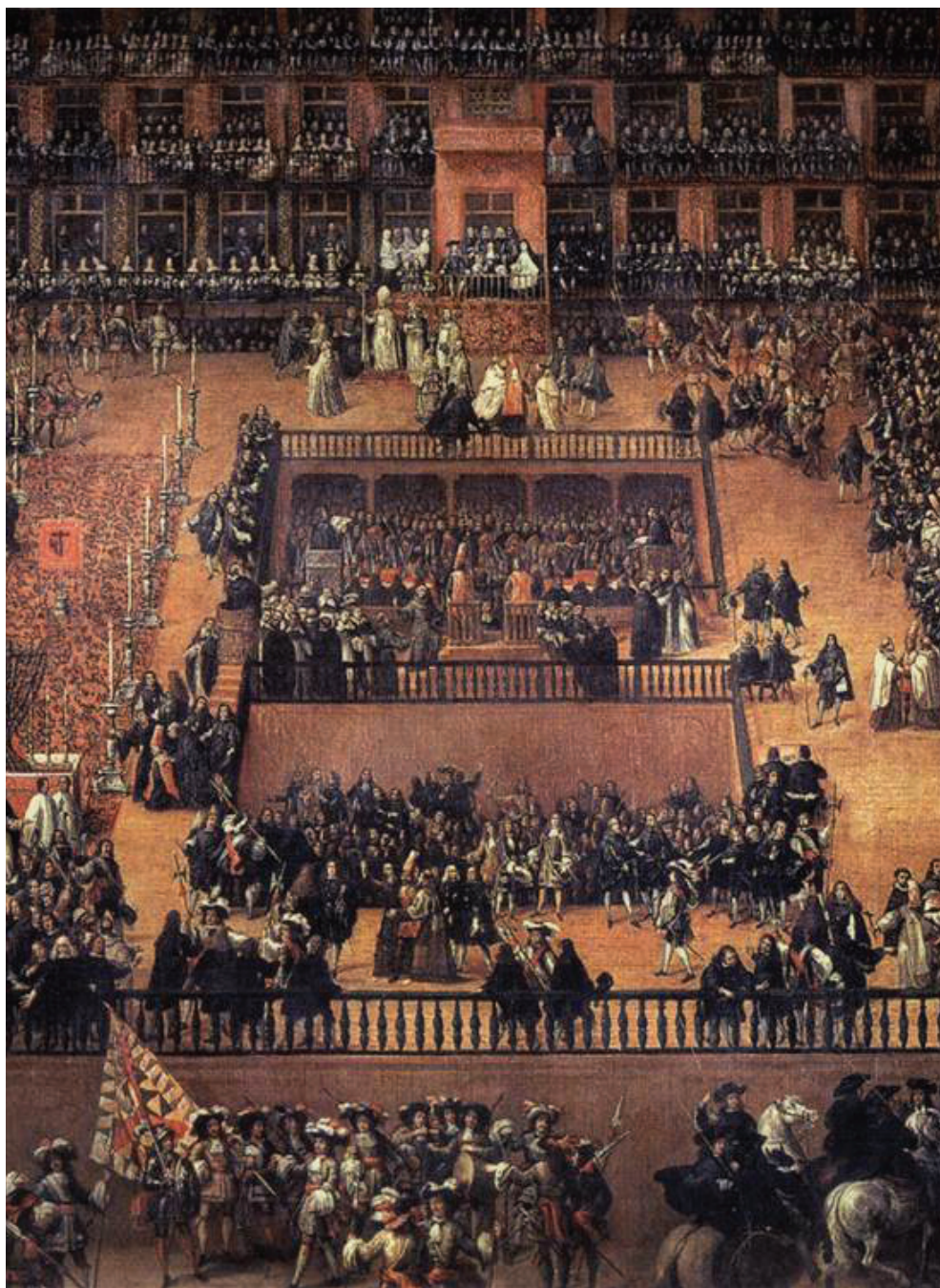
## Chapter 2

At the captain's command, I at once left the banqueting hall and walked out from the Castillete with the officer along the familiar chestnut avenue toward the stables. But as we drew near to the angle of the farmhouse road I turned and took, what proved to be, my last farewell of the beloved home of my childhood—that stately Castillete de la Mina that had been our family possession ever since the proud day when Queen Isabella transferred it from Abn Eber, the vanquished Moor, and bestowed it on my great, great-grandfather as a rich reward for his generous and valiant service to the State—Oh, my son, if ever it shall be within your power to recover possession of our family estate, I pray you spare no labor or expense. Nevertheless I urge you not to compromise with your conscience—no! Not even for such a tempting earthly joy as the Castillete de la Mina, near the city of Simancas!

I was escorted as a prisoner along the roadway to Valladolid and there incarcerated in the prison of the Inquisition. No question was asked me, no judicial examination was made. I was, at once, placed in a small cell upon the first floor; the grated window of which gave out upon the dismal courtyard below. But, saving the restraint and loneliness under which I chafed, my first five months of imprisonment were not severe...

On the fourth or fifth of September, however, I was awakened at midnight and arraigned before the dread Tribunal in the vault of the prison!

Numbed with the cold and frozen with the horror of the



*“Auto De Fe” by Francisco Ricci*

scene, I shuddered with weakness and fear as I peered into the cruel eyes of the unknown Inquisitors, who glared upon me through the holes in their hooded masks. Three times they repeated their question before I understood its true significance.

“From whom,” they demanded, “from whom did you receive the heretical books?”

There was but one answer to that question—it was silence, and a terrible retribution was dealt out upon me for that silence.

My son, do you remember how, as a little boy, you often inquired of me concerning the ugly swelled bones that disfigure my ankles and wrists and which always pain me so in damp weather? Oh God! That priestly men professing gentleness and love and charity could ever be so pitiless and brutal in their lust of wealth and power!

That night they tortured me upon the rack with ever-increasing severity until, at last, all sense of suffering was providentially withheld from me in a merciful unconsciousness. Twice again they

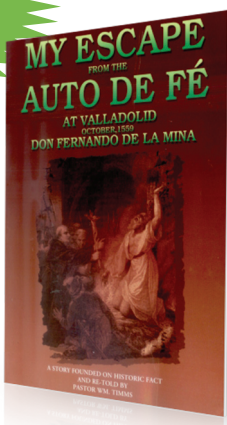


Escape from the Auto De Fé - excerpt continued

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tortured me, and twice again a saving insensibility was providentially interposed.

The memory of those excruciating hours haunted me throughout the rest of my life!

For three weeks I lay upon my bed in constant pain, unable to stand or raise my arms, and it was not until the end of September that I was able to dress myself.

Early in the afternoon of Saturday, October 7, I was visited by the jailer, who treated me with gross indignity. He commanded me to descend into the courtyard and there assist the prison carpenters to complete the seven coffins that were required for the bodies of heretics who had recently died in jail, in order that their remains might be placed in them and burned tomorrow at the Auto de Fé! These coffins were painted with flames and devils in red and yellow, and it was my odious task—I, a nobleman of Spain!—it was my odious task to paint those hellish symbols on those coffins!

Now, my son, you may or you may not believe in special interventions of Providence. For my part, I believe in Almighty God, and I believe Him to be able and willing, at His own chosen time, so to control and direct the administration of His own irrevocable laws that the powers of nature shall work for the special well-being of His children. Listen!

No sooner had I descended into the courtyard and commenced my loathsome task than a great heat and a lowering darkness descended upon us, and a terrific thunderstorm, such as you never experience in Britain's favoured land, broke over the city. The lightning flashed and crackled like brittle steel, and the earth swayed and shook under the savage roll of thunder. The carpenters, made with fright, fled into the cellars. The keeper of the gate rushed into his lodge and stood there, blinded and gibbering as if he were struck with sudden madness!

In that moment of blackness and horror I crept to the gate, unbolted it, and passed, unobserved, through the little wicket into the narrow street outside. Swiftly I sped on in the darkness towards the river and there, spurred by fear and heedless of the danger, I leapt across the stream from stone to stone, just in time before the oncoming storm-flood began to sweep down in a wild, roaring torrent from the surrounding hills. ■

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EXCERPT FROM THE BOOK

# TOO LONG IN THE SUN

## Will the Real Sun God Please Stand Up?

Bel-Nimrod, Thammuz, Baal, Merodach, Shamash, Attis, Ra, Apollo, Helios, Mithra: it makes no difference what you call Satan as long as you worship him. If you believe in many gods: no problem, just make him the chief. If you believe in one god: no problem, just allow him to be mediator between man and God and the way of salvation.

From the time of earliest recorded history, the sun god was on the scene. From civilization to civilization and from Empire to Empire, he was easy to find. In fact, the rulers, who recognized the sun gods, considered themselves to be gods and portrayed themselves as such.

Again, the god of this world deceived man with his age old lie: "ye shall be as gods, knowing good and evil." Genesis 3:5

A change here or there, no big deal, he has no laws. In fact, his primary goal is to incite disobedience of the laws of God. Disobedience of God's laws is obedience to Satan.

...Many historians have identified the Biblical family of Ham, Cush and Nimrod as the source of post flood false religions. ... The facts presented will reveal that the sun worship of most ancient times, known by many as the Chaldean mysteries, is still being practiced, unknowingly, by many claiming the title "Christian".

### Nimrod

The example of deification of Monarchs seems to have begun with Nimrod. Under the title of Bilu Nipru, or Bel Nimrod, the worship of Nimrod by one name or another has passed down through history to present times. A king by the name of Urkham or Uruk seems to have been Nimrod's successor, and ruins of gigantic temples are found bearing bricks with his name. These temples face east toward the rising sun. Many of these temples are dedicated to the sun, Belus or Bel-Nimrod. They bring to mind the great shrines of sun worship built by the Egyptians.

Could the Egyptian structures be in honor of Nimrod under another name? As we will discuss the sun god does not care what you call him as long as you worship him.



## Sun Worship in Chaldea

There is evidence that the Chaldeans knew ELOHIM of Genesis who created heaven and earth. What a shame that they chose to worship and serve the created more than the Creator. The Cushite Chaldeans became polytheistic: worshipping the sun, moon and planets. In other words, "sun worship". Bel-Nipru, which many scholars believe to be the Nimrod of the Bible, was elevated by man to the status of god and worshipped as the chief deity.

Mother goddess worship was also an important part of the Chaldean culture. Beltis, the wife of Bel-Nimrod and mother of his supposed son Nin, was worshipped as the "Mother of God". By way of the proposed reincarnation of Bel-Nimrod as Nin, she was also known as both the mother and wife of Nin: making Nin his mother's husband. That made Beltis the "mother of god". It has been documented that the worship of Beltis and Nin originated the veneration of the "mother and child".

## Mother and Child

Also important to our study is the Chaldean goddess Ishtar, Nana or Astarte: as her ceremonial worship has been incorporated into "traditional Christianity" through the celebration of "Easter". The names of these "Mother goddesses" have been identified as other names for Beltis "Mother of god".

The Chaldean sun gods and goddesses, although of a personal nature, having life stories, were represented by created objects, i.e. the heavens, the sun, moon, and planets. From the earliest known records and archaeological finds it becomes immediately apparent that as people migrated to other parts of the world, the worship of the heavens as practiced in Chaldean times became the basis of Classical Mythology.

After examining the information contained in this book, you will discover that this is no accident, but is a satanic plan to undermine the true worship of God.

Why is all this ancient history important? Because it documents the following fact:

The very same "sun worship" of the Chaldeans including the veneration of the "Mother and Child" and associated celebrations is of pagan origin. ■

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# You Never Know

by Pastor Dan Gabbert

**Y**ou may have heard this story before, but it's a thought-provoker:

In a country long ago, an aging farmer went to his barn and found that his horse had run away. His neighbor, always alert to what was happening, said, "Oh, how terrible,"

But the farmer replied, "You never know."

The next morning the horse returned accompanied by another horse. To this the neighbor exclaimed, "Oh, how wonderful!"

And again the farmer said, "You never know."

That afternoon, as the farmer's son rode the horse, he was thrown off and broke his leg. The neighbor said, "That is horrible,"

But the farmer repeated, "You never know."

The following day soldiers came looking to press recruits into the army, but seeing only the aging farmer and his injured son they left. To this the neighbor said, "What a wonderful stroke of luck,"

And the farmer answered, "You never know."

As this story shows through the responses of the farmer and his neighbor, the way we react to the situations we face in life are based upon our perceptions—the way we view the situation.

Is the situation really what it seems to be? You never know.

The Bible is full of stories in which God has allowed His people to face situations, even though at first glance they seem extremely threatening. Many times, it appears that all would be lost if they chose to remain faithful to the Lord's will and way of responding. Consider these examples:

**Joseph**—sold into Egyptian slavery by his own brothers, he was taken advantage of for his integrity and cast into prison. It appeared that everything was going wrong. However, with God, you never know! See Genesis 39-45.

**Daniel and his friends**—taken into Babylonian captivity, they were pressured to compromise their integrity and faithfulness to the Lord or lose their lives. The future looked extremely bleak. However, with God, you never know! (Daniel 3)

**King Asa and Judah**—being attacked by an overwhelming host of Ethiopian warriors, Asa thought the enemy would destroy the nation. However, with God, you never know! (2 Chronicles 14)

**King Jehoshaphat**—attacked by the Moabites and Ammonites, he was in an incredible crisis. However, with God, you never know! (2 Chronicles 20)

Picture King Jehoshaphat standing in the temple court before his people, pouring out his soul in prayer, pleading God's promise,

confessing Israel's helplessness:

*O our God...we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee (2 Chronicles 20:12).*

And picture our mighty God, responding through His servant Jahaziel:

*Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's (2 Chronicles 20:15).*

## Four Hope-Filled Promises

In spite of outward appearances, all the evidences and all the promises in God's Word indicate that it is extremely valuable—in every situation we face—to trust God. Regardless of what kind of difficulties you are experiencing in your life right now, there is something about those threatening situations that God knows that you don't know.

What might that be? Consider these next four Bible promises that put everything we face into a hope-filled perspective—four promises that have freed me personally to experience a little more of the abundant peace of Christ regardless of the challenging trials God has allowed me to face thus far:

### 1. Jeremiah 29:11

*For I know the thoughts that I think toward you, says the LORD, thoughts of peace, and not of evil, to give you a future and a hope (NKJV).*



No matter the situation, there is freedom in accepting that the only thoughts God has for me are thoughts of peace.

I'm afraid many of us catch ourselves responding to God's efforts like the woman who was driving home from work one evening and noticed in her rearview mirror a truck tailgating her. She became more concerned when every time she tried to speed up to put some distance between her and the truck, the trucker would stay right on her tail.

She spotted an off-ramp to a gas station and pulled onto it to find help. The trucker followed. Pulling up to the gas station pumps, she jumped out of her car and ran into the station and cried for the attendant to call 911. Looking back to her car, she saw the driver jump out of his truck, run over to her car, jerk the back door open, and pull a man off the floor of her back seat. In a few short moments the police pulled into the gas station and assisted the truck driver in subduing and handcuffing a man who turned out to be a convicted rapist.

The man who appeared to be a mad trucker trying to do the woman harm was actually a sincere unknown friend, who, from the high vantage point of his truck cab, had seen the danger she was in, and determined to save her from incredible danger.

Is there a lesson in this story for us? I wonder how often we, because of the way we perceive a threatening situation, fall into the same experience. We run away from God's help, thinking He's trying to hurt us, rather than thanking and praising Him for the way of deliverance and healing He is actually offering us!

How often do we, like the neighbor in the opening story, immediately react to situations, judging things as good or bad without giving God the opportunity to reveal His viewpoint? Instead of staying in an unhealthy reactive condition when a threatening situation crops up, let's remember that no matter what is happening, God's thoughts for us are only for our best and eternal interests.

## 2. John 19:11a

*You could have no power at all against Me unless it had been given you from above (NKJV).*

This verse is wonderful news. The Enemy has no power at all against us except that which God allows for our personal growth! For someone desiring to follow Christ, trials are like spiritual weight-lifting equipment. God calls us to exercise our faith muscles not to hurt us, but to strengthen our faith (James 1:2-4).

## 3. 1 Corinthians 10:13

*No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it (NKJV).*

This text is a key to answering a dilemma that many Christians have struggled with when facing difficult trials in their lives. The challenging dilemma is found in Psalm 34:19:  
*Many are the afflictions of the righteous, but the LORD delivers him out of them all (NKJV).*

The Lord delivers us out of all our afflictions? What about the faithful Christian who goes all the way to death expecting the Lord to deliver them?

According to 1 Corinthians 10:13, God did deliver them. Deliverance is not necessarily from physical pain or death, but rather deliverance is from the temptation to turn from God and disobey Him because of our circumstances. God always provides the power of His grace to help us bear the trial and remain faithful to Him through the difficult situations. He delivered Daniel, He delivered Joseph, and He delivers us.

## 4. Romans 8:28-29

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of his Son.

*God longs to recreate and restore us back into His image. Because we know these truths about God's character, we can truly give thanks in everything (1 Thessalonians 5:18).*

What a restful peace to know that no matter what happens, God's thoughts toward us are only thoughts of peace to give us a future and a hope.

What awesome relief to realize that nothing can touch us except by God's permission.

What freedom to know He will never allow us to be tempted and tried beyond the strength He provides us to remain faithful to Him through the trial.

What an energizing calling to give thanks for everything He allows us to experience because we know that everything He allows will work together for our best and eternal good to make us more like Him. As Roman 8:31 asks, "What shall we then say to these things? If God be for us, who can be against us?"

And because of Christ's sacrificial life and death, a way has been provided for all of us to live an eternal existence free from all evil! We can be set free if we choose to surrender our lives to God's leading and accept Christ's death on the cross for our sins (See Revelation 21:3-4).

Let's respond to God's calling by living in a way that pleases Him. Here are some suggestions:

- Take time daily to know God (John 17:3).
- Practice keeping your mind stayed upon God by choosing to think His thoughts about the threatening situation you may be facing (Isaiah 26:3).
- Based upon His thoughts found in His Word—regardless of threatening outward appearances—choose to respond in loving faith to His will, not your own. Follow the path of Jesus, who prayed while He was on Earth, "not what I will, but what You will" (Mark 14:36 NKJV).

*To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness upon the darkest part of their way. "The Lord knows how to deliver the godly," 2 Peter 2:9. From every temptation and every trial He will bring them forth with firmer faith and a richer experience (DA 528).*

Remember, with God, you never know! ■

*Pastor Dan Gabbert teaches Biblical Response Therapy® as a mental and spiritual health coach at the Black Hills Health and Education Center in South Dakota.*



# WHO IS MY NEIGHBOR?

by Walter J. Veith ~ reprinted from Spring 1998 ~

*There is a way which seemeth right unto a man, but the end thereof are the ways of death (Proverbs 14:12).*

Throughout history, we have tried to find a recipe for salvation. Some have devised rules to live by that will ensure entry into heaven. The Jews formalized these into the Talmud and observed these rules rigidly to their own loss. Most modern Christians, in contrast, believe that Christ freed us and nothing remains for us to do. Salvation is unconditional.

Seventh-day Adventists believe in salvation by faith that will produce good works by faith.

*But wilt thou know, O vain man, that faith without works is dead...For as the body without the spirit is dead, so faith without works is dead also (James 2:20, 26).*

We may also be so bold as to turn it around and say works without faith are also dead.

*The forgiveness of sin is promised to him who repents and believes; the crown of life will be the reward of him who is faithful to the end. We may grow in grace by improving through the grace we already have. We are to keep ourselves unspotted from the world, if we would be found blameless in the day of God.*

**Faith and works go hand in hand, they act harmoniously in the work of overcoming. Works without faith are dead, and faith without works is dead.** Works will never save us; it is the merit of Christ that will avail in our behalf. Through faith in him, Christ will make all our imperfect efforts acceptable to God. The faith we are required to have is not a do-nothing faith; saving faith is that which works by love, and purifies the soul. He who will lift up holy hands to God without wrath and doubting, will walk intelligently in the way of God's commandments (ST 06-16-90 emphasis added).

Nevertheless, the tug of war between faith and works is extreme. This is to be ex-

pected, as Satan has been trying to confuse these issues for 6000 years. It is vital to his interests that we accept the lies, so that we may be dead. He wants us to either have a dead faith or dead works. But what we need is a faith that works!

Today, the search for recipes for salvation has still not ended, and the debate is still raging. The balance between faith and works is elusive and numerous books have been written on the issue, some expounding the virtues of faith, some expounding the virtues of works.

Some believe the right works will follow if you establish the communication with God, and they **work** at establishing this communication, hoping for the right works to flow from the established communication. If only the connection can be right, then sin will be eradicated, as it is secondary to communication.

Others **work** at obedience. They strive for perfection in commandment keeping, health reform, and righteous living, which they believe are the fruits of a right connection with God. There are numerous combinations of these two poles, yet the trouble with all these recipes is that they concentrate on self and our own salvation.

Salvation is not found in what I can do for Christ. It is found in what Christ can do for me. Only He can change my selfish nature into a selfless nature. Every vestige of selfishness will be removed when we behold Christ. The outpouring of the Spirit is an act of love enabling us to love and serve others. It is never selfish.

Our good works cannot stem from a desire to earn salvation or favor. Any good works we perform must be from a selfless heart. Therefore, we must not ask, What can I do to become right with God? Rather, we should ask, What can God do in me to make me right with God? Am I permitting Him to create a clean heart within me or is pride

and selfishness becoming an obstacle?

It is in this sense only that we can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Not I, but Christ. It is only God that can create a clean heart within us. We can do nothing.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). The old life of selfishness must die in order for the new to bear fruits.

*For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works (Matthew 16:25-27).*

## What are these works?

*But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matthew 20:26).*

*For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it (Luke 9:24).*

*And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted (Matthew 23:12).*

*Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit*



from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit (Psalm 51:10-12).

Following these verses, the psalmist says, "Then I will teach transgressors thy ways... my tongue shall sing aloud of thy righteousness... the sacrifices of God are a broken spirit: a broken and contrite heart... Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem."

In summary, there is:

1. a conversion experience
2. praise unto God
3. good deeds unto Zion
4. building the walls of Jerusalem

The conversion experience is a draft of living water. Works springing from the well of self are as worthless as water from our own cisterns. Faith with self in mind is equally worthless. We need to drink living water, water that will never let us thirst again.

We should cherish love and gratitude, we should look unto Jesus and become transformed into His image. The result of this will be increased confidence, hope, patience, and courage. We shall be drinking of the water of life of which Christ spoke to the woman of Samaria... This water represents the life of Christ, and every soul must have it by coming into a living connection with God. Then blessed, humble, grateful confidence will be an abiding principle in the soul. Unbelieving fear will be swept away before living faith. We shall contemplate the character of Him who first loved us (TM 226).

In His divine arrangement, through His unmerited favor, the Lord has ordained that good works shall be rewarded.

We are accepted through Christ's merit alone; and the acts of mercy, the deeds of charity, which we perform, are the fruits of faith; and they become a blessing to us; for men are to be rewarded according to their works. It is the fragrance of the merit of Christ that makes our good works acceptable to God, and it is grace that enables us to do the works for which He rewards us. Our works in and of themselves have no merit... We deserve not thanks from God. We have only done what it was our duty to do, and our works could not have been performed in the strength of our own sinful natures (AG 224).

Good works are not only acts of obedience following the establishment of our

relationship with Christ. But good works also reach out to others. To whom do we perform our good works? Who is my neighbor? Who is my brother? Is there a difference? Let us take a look at what the Bible and the Spirit of Prophecy have to say on these questions.

### Who is My Neighbour?

Thou shalt not avenge, nor bear any grudge against the **children of thy people**, but thou shalt love thy neighbour as thyself: I am the LORD (Leviticus 19:18 emphasis added).

But the **stranger that dwelleth with you** shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God (Leviticus 19:34 emphasis added).

In the above verses, and in the time-honored story of the Good Samaritan (Luke 10:25-37), the Bible tells us our neighbor is anyone who is in need of help.

**What is pure religion? Christ has told us that pure religion is the exercise of pity, sympathy and love, in the home, in the church, and in the world.** This is the kind of religion to teach to the children, and is the genuine article. **Teach them that they are not to center their thoughts upon themselves**, but that wherever there is human need and suffering, there is a field for missionary work.

There are many unpromising subjects about us, who are sacrificing the powers of their God-given manhood to pernicious habits. Shall we despise them? No, the Lord Jesus has purchased their souls at an infinite price, even by the shedding of his heart's blood.

Are you who professes to be the children of God, Christian in the full acceptance of the term, or in your life practice are you only counterfeits, pretenders? Do you ask, as did Cain, "Am I my brother's keeper?" Will the Lord say to any of us as he said to Cain, "What hast

thou done? The voice of thy brother's blood crieth unto me from the ground"? Shall we fail to do our God-given work, and not to seek to save that which was lost?

There are many who ask, as did the lawyer, "Who is my neighbour?" The answer comes down to us in the circumstances that happened near Jericho, when the priests and the Levite passed by on the other side, and left the poor bruised and wounded stranger to be taken care of by the Good Samaritan. **Every one who is in suffering need is our neighbor. Every straying son and daughter of Adam, who has been ensnared by the enemy of souls, and bound in the slavery of wrong habits that blight the God-given manhood or womanhood, is my neighbour** (FH 11-12-95 emphasis added).

The churches need to have their eyes anointed with the heavenly eyesalve, that they may see the many opportunities all about them to minister for God. **Repeatedly God has called upon His people to go out into the highways and hedges, and compel men to come in, that His house may be full, yet even within the shadow of our own doors, are families in which we have not shown sufficient interest to lead them to think that we cared for their souls.** It is this work lying nearest us that the Lord now calls upon the church to undertake. We are not to stand, saying, "Who is my neighbour?" We are to remember that our neighbour is the one who needs our sympathy and help. **Our neighbour is every soul who is wounded and bruised by the adversary. Our neighbour is every one who is the property of God.** In Christ, the distinctions made by the Jews as to who was their neighbour are swept away. There are no territorial lines, no artificial distinctions, no caste, no aristocracy (ChS 39 emphasis added).

Thus the question, "Who is my neighbour?" is forever answered. Christ has shown that our neighbour does not mean merely one of the church or faith to which we belong. It has no reference to race, colour, or class distinction. **Our neighbour is every soul who is wounded and bruised by the adversary. Our neighbour is everyone who is the property of God** (DA 503).

The question of neighbor is so clearly defined that it needs no further elaboration. **everyone** who needs our help is our neighbor.





### Who is My Brother?

A brother is next of kin, and closer than a neighbor. Jesus unambiguously defines who our brethren are:

*Then one said to him, Behold, thy mother and thy brethren stand without, desiring to speak to thee. But he answered and said to him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother (Matthew 12:47-50).*

Clearly, a brother is one who is obedient to God, a member of the body of Christ.

*Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, **My mother and my brethren are these which hear the word of God and do it** (Luke 8:19-21 emphasis added).*

It is not those that hear the Word of God that are righteous, but those that put it into practice. Brethren have taken a stand for the truth as it is in Jesus.

### Who takes Precedence?

Once again, the Scriptures supply the answer:

*As we have therefore opportunity, let us do good unto all men, **especially** unto them who are of the household of faith (Galatians 6:10 emphasis added).*

### What is Our Duty?

We have to be kind and generous to all—both neighbors and brothers. “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Hebrews 13:2).

Our main task, however, is within the Church:

*Let love be without dissimulation (hypocrisy). Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with **brotherly love**; in honour **preferring one another**... Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits (Romans 12:9-10, 15-16 emphasis added).*

The Lord calls people out of the world and places them within His workshop, the Church, where the fullness of the Gospel can be brought to them. The broken-hearted, the widows, the orphans, the psychologically misshapen, and those that have been in bondage to every evil desire are placed in the arms of the Church to be nurtured, encouraged, and assisted in both physical and spiritual needs.

Only if the Church does its duty in this regard can it fulfill its commission and God will place the children of the faith within its care. As long as there is a selfish motive to our salvation in our hearts, we will not be capable of taking care of even the least of these, the little ones.

*And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward (Matthew 10:42).*

*For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me, I was sick and ye visited me: I was in prison, and ye came unto me (Matthew 25:35-36).*

Everyone who is thrown into the arms of the Church is one of these little ones. The Lord will equip His people to be able to nurture and assist all who come into the Church. In this process of equipping, they themselves will be changed so that they may reflect Christ. In order to comfort others, we too need to have experienced comfort.

*Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God... And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation (2 Corinthians 1:4, 6).*

*And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved (2 Corinthians 12:15).*

Here is ultimate selflessness. How are we to go about working with our brethren?

*Bear ye one another's burdens, and so fulfil the law of Christ (Galatians 6:2).*

*With all lowliness and meekness, with longsuffering, forbearing one another in love... And be ye kind to one another, tenderhearted, forgiving one another, even as God or Christ's sake hath forgiven you (Ephesians 4:2, 32).*

*Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness (Colossians 3:12-14).*

*Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous (1 Peter 3:8).*

*And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins (1 Peter 4:8).*

*And to godliness brotherly kindness; and to brotherly kindness, charity (2 Peter 1:7).*

*Beloved, if God so loved us, we ought also to love one another. No man hath seen God at anytime. If we love one another, God dwelleth in us, and his love is perfected in us... If a man say I love God, and hateth his*





brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also (1 John 4:11-12, 20-21).

By this we know that we love the children of God, when we love God, and keep his commandments (1 John 5:2).

Our duty within the Church is plain, but as long as we are only concerned with our right understanding of our own salvation, we may not find time to assist others in their spiritual growth. We have to permit Christ to change our hearts of stone into hearts of flesh. We have to open our doors to those who are most needful of assistance. Christ did not come to heal those who are well but to heal those who are sick. In the same way, we should not be ashamed to work with those who might be considered unworthy of such assistance.

The following quotes are from the Spirit of Prophecy in Testimonies for the Church volume 2:

To my sisters I would say: Be daughters of benevolence. The Son of man came to seek and to save that which was lost.

You may have thought that if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to unlearn it many things, and teach it anew, to teach it self-control, is a work which you refuse to undertake. To teach the ignorant, to pity and to reform those who have ever been learning evil, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise.

Years ago, I was shown that God's people would be tested upon this point of making homes for the homeless; that there would be many without homes, and it was the duty of those who had homes to open a wide door to those who had not.

I have been shown more recently that God would specially test His professed people in reference to this matter. Christ for our sakes became poor that we through His poverty might be made rich. He made a sacrifice that He might provide a home for pilgrims and strangers in the world seeking a better country, even an heavenly.

Shall those who are subjects of His grace, who are expecting to be heirs of immortality, refuse, or even feel reluctant, to share their homes with the homeless and needy? Shall we, who are disciples of Jesus, refuse strangers an entrance to our doors because they can claim no acquaintance with the inmates (2T, 27-28)?

Some plead their poor health would love to do if they had strength. Such have so long shut themselves up to themselves and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They can think of no one but self, however much others may be in need of sympathy and assistance.

You who are suffering with poor health, there is a remedy for you. If you clothe the naked, and bring the poor that are cast out to thy house, and deal thy bread to the hungry, "then shall thy light break forth as the morning, and thine health shall spring forth speedily."

Doing good is an excellent remedy for disease. Those who engage in the work are invited to call upon God, and He has pledged Himself to answer them. Their soul shall be satisfied in drought, and they shall be "like a watered garden, whose waters fail not"

...Wake up, brethren and sisters. Do not be afraid of good works. "Let us not weary in well-doing: for in due season we shall reap, if we faint not." Do not wait to be told your duty. Open your eyes and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs (2T, 29).

Fatherless and motherless children are thrown into the arms of the church, and Christ says to His followers: Take these destitute children, bring them up for Me, and ye shall receive your wages. I have seen much selfishness exhibited in these things. Unless there is some special evidence that they themselves are to be benefited by adopting into their family those who need homes, some turn away and answer: No. They do not seem to know or care whether such are saved or lost. That, they think, is not their business.

With Cain they say: "Am I my brother's keeper?" They are not willing to be put into inconvenience or to make any sacrifice for the orphans, and they indifferently thrust such ones into the arms of the world, who are sometimes more willing to receive them than are these professed Christians.

In the day of God, inquiry will be made for those whom Heaven gave them the opportunity of saving. But they wished to be excused, and would not engage in the good work unless they could make it a matter of profit to them. I have been shown that those who refuse these opportunities for doing good will hear from Jesus: "As ye did it not to one of the least of these, ye did it not to Me" (2T, 33).

The fast which God can accept is described [in Isaiah 58]. It is to deal thy bread to the hungry and to bring the poor which are cast out to thy house. **Wait not for them to come to you. The labour rests not on them to hunt you up and entreat of you a home for themselves. You are to search for them and bring them to your house.** You are to draw out your soul after them. You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed and relieve them. It is impossible for you to fasten upon the arm of God with one hand while the other is employed in ministering to your own pleasure (2T, 34-35 emphasis added).

continued on page 30





# MAMMOGRAMS OR THERMAL IMAGING?



by Jean Handwerk

**B**reast cancer screening has come under intense scrutiny in recent years, because breast cancer is such a common disease, “and the evidence is strong that it is on the increase.” However, what good does screening do, if all it does is confirm for us that breast cancer is on the increase? <sup>i</sup> Is mammography screening the best way—or even the right way—to provide healthcare for the breast? The answer, as you’ll soon read, is “No.”

### Do Mammograms Reduce Mortality Rates?

While some randomized trials indicate that mammography screening reduces fatal instances of breast cancer, other respected trials indicate a non-significant reduction. Those latter trials cannot be ignored, wrote Dr. Maureen Roberts, clinical director of the Edinburgh Breast Screening Project from 1979 to 1988: “We all know that mammography is an unsuitable screening test: it is technologically difficult to perform, the pictures are difficult to interpret, it has a high false positive rate, and we don’t know how often to carry it out. We can no longer ignore the possibility that screening may not reduce mortality in women of any age, however disappointing this may be.” <sup>ii</sup>

### Is Mammography Harmful?

Dr. Roberts then asked if mammography testing could actually be causing more harm than good. She cited the trauma of false positives and the psychological uncertainty related to

non-invasive cancers. She mentioned the pressure on women to be compliant with the screening program, and the psychological fallout upon hearing a diagnosis of cancer.

Those in whom cancer is detected will not like her conclusion: “we do not know how to treat breast cancer. There is no successful treatment; different surgeons will carry out different procedures.” <sup>iii</sup> No one knows the best way to treat breast cancer. Roberts also says, “the currently expressed or strongly implied statement that if women attend for screening, everything will be all right, is not acceptable. Modern ideas concentrate on healthy living, rather than the search for disease.” In compelling honesty, she wrote, “I am sorry that breast screening may not be of benefit...sad to seem to be critical of the many dear and valued colleagues...But they will recognize that I am telling the truth.” <sup>iv</sup>

Dr. Roberts is not alone in her assessment of mammography screening. In a 2000 edition of *The Lancet* medical journal, Peter Gøtzsche and Ole Olsen concluded, “screening for breast cancer with mammography is unjustified,” in that many of the trials they reviewed were of very poor quality, and that “there is no reliable evidence that screening decreases breast-cancer mortality.” <sup>v</sup>

Their declaration ignited a “storm of debate and criticism in national media and medical journals alike” and it resulted in an

i. Maureen Roberts, as quoted in Sandra Coney, *The menopause industry: a guide to medicine's 'discovery' of the mid-life woman* (Spinifex Press, 1993): 247.

ii. Ibid.

iii. Maureen Roberts, “Breast Screening: time for a rethink?” *British Medical Journal* 6708 (1989): 1153–1155. Dr. Roberts’ peer-reviewed journal article was accepted for publication five weeks after her death from breast cancer.

iv. Ibid.

v. Peter C. Gøtzsche and Ole Olsen, “Is screening for breast cancer with mammography justifiable?” *Lancet* 355 (January 8, 2000): 129.



“overview revisited” in the commentary section of the respected journal. That detailed assessment ended with this statement: “At present, there is no reliable evidence from large randomized trials to support screening mammography programmes.”<sup>vi</sup>

Gøtzsche and Olsen wrote a second article for *The Lancet*. The abstract states this: “a Cochrane review has now confirmed and strengthened our previous findings. The review also shows that breast-cancer mortality is a misleading outcome measure. Finally, we use data supplemental to those in the Cochrane review to show that screening leads to more aggressive treatment.”<sup>vii</sup>

### Mammography Screening is “Not Justifiable”

Dr. Charles Wright and Dr. C. Barber Mueller also wrote an article for *The Lancet*, stating in their research summary that “early trials of screening mammography, reporting 30% relative reduction in mortality...led to strong professional and public demand,” but “There has been little publicity about the subsequent trials showing no significant benefit in any age group, or about the harm and costs associated with screening mammography.”<sup>viii</sup> In fact, to achieve only one less death, there would have to be 7086 screenings according to one study, 63,264 screenings according to another study, and an infinite number of screenings according to a third study of this kind.

About 5% of screening mammograms are positive or suspicious, and of these 80-93% are false positives, causing much unnecessary anxiety and even unnecessary procedures such as surgery. False reassurance by negative mammography occurs in 10-15% of women with breast cancer that will manifest clinically within a year. They calculate the “mean annual cost per life ‘saved’ is around \$1.2 million.” Their conclusion is this: “Since the benefit achieved is marginal, the harm caused is substantial, and the costs incurred are enormous, we suggest that public funding for breast cancer screening in any age group is not justifiable.”<sup>ix</sup>

Not only that, a comparison study of 100 women showed that infrared screening, or thermal imaging, was more accurate. An “84% sensitivity rate of mammography alone was increased to 95% when infrared imaging was added.” This indicates that thermal imaging detects “vascular and metabolic changes,” rather than simply tumor size. In other words, it detects tumors in earlier stages.<sup>x</sup>

vi. Richard Horton, “Screening mammography—an overview revisited,” *Lancet* 358 (October 20, 2001): 1284-1285.

vii. Ole Olson and Peter C. Gøtzsche, “Cochrane review on screening for breast cancer with mammography,” *Lancet* 358 (October 20, 2001): 1340

viii. Charles J. Wright and C. Barber Mueller, “Screening mammography and public health policy: the need for perspective,” *Lancet* 346 (July 1, 1995): 29-31.

ix. *Ibid.*

### Harmful Radiation

Peter Leando, in his report *The Role of Mammography in Breast Health: an Overdue Paradigm Shift*, notes the increasing evidence “relating to the risks inherent in using mammography for breast screening...The risks from radiation produced by mammography are far greater than the proponents of this test are aware of or have been promoting to women...mammography X-rays use a low energy form of ionising radiation which causes greater biologic damage than the high energy X-ray... The radiation used by mammography is almost 5 times more effective at causing cancer.”<sup>xi</sup>

Leando notes that the “United States is the only country that routinely screens premenopausal women by mammography. The U.S. also extends its screening practice by taking two or more mammograms per breast annually in postmenopausal women. That contrasts with the more restrained European practice of a single view every two or three years.”<sup>xii</sup>

Leando’s article included two very disturbing quotes: “The capacity of ionizing radiation to produce breast cancer has been repeatedly confirmed,”<sup>xiii</sup> and “the strongest evidence for a particular initiating factor in breast cancer is that for irradiation...Evidence that other carcinogens...initiate breast cancer development is extremely limited.”<sup>xiv</sup>

A report titled *State of the Evidence*, published by Breast Cancer Fund and Breast Cancer Action, stated the following: “In 2005, the National Toxicology Program classified X-radiation and gamma radiation as known human carcinogens. Radiation is a mutagen as well as a carcinogen. Radiation may even enhance the ability of hormones or other chemicals to cause cancer...Female breast cancer is the best-quantified radiation-related cancer.”<sup>xv</sup>

“There is no such thing as a safe dose of radiation...radiation damage to genes is cumulative...A typical mammogram of .2 rads would equal the radiation dose received by the breast in 660 hours of flying, not a single trip.”<sup>xvi</sup>

x. “Infrared Imaging as a Useful Adjunct to Mammography,” *Oncology* 9 (1997).

xi. Peter Leando, *The Role of Mammography in Breast Health: an Overdue Paradigm Shift*, medithermclinic.com/Breast.

xii. *Ibid.*

xiii. William Donegan and John Spratt, *Cancer of the Breast* (Gulf Professional Publishing, 2002): 136.

xiv. William Donegan and John Spratt, *Cancer of the Breast* (Gulf Professional Publishing, 2002): 203-204.

xv. Nancy Evans (ed.), *State of the Evidence* 2006 (San Francisco, Breast Cancer Fund and Breast Cancer Action): 5, 20. Download this report at [www.breastcancerfund.org/site/c.kwKXLdPaE/b.68226/apps/s/content.asp?ct=1807679](http://www.breastcancerfund.org/site/c.kwKXLdPaE/b.68226/apps/s/content.asp?ct=1807679).

xvi. Nancy Evans (ed.), *State of the Evidence* 2006 (San Francisco, Breast Cancer Fund and Breast Cancer Action): 21. Download this report at [www.breastcancerfund.org/site/c.kwKXLdPaE/b.68226/apps/s/content.asp?ct=1807679](http://www.breastcancerfund.org/site/c.kwKXLdPaE/b.68226/apps/s/content.asp?ct=1807679).



In response to a study reported in *The Lancet* that found no significant reduction in breast-cancer mortality due to mammograms,<sup>xvii</sup> Benjamin Djulbegovic raised this concern: *“False-negative screens might lead to inappropriate reassurance and delays in diagnosis, whereas false positives might result in unnecessary biopsies and additional imaging studies. However, the main harms associated with screening mammography relate to potential death from radiation-induced breast cancer. Although the overall reduction in death from breast cancer during the 10-15 years’ follow-up in trials of screening mammography is clear, the anticipated peak for radiation-induced breast cancer occurs women 10-20 years after exposure, and risk might remain increased throughout a woman’s life.”*<sup>xviii</sup>

The question must be asked: Can it be that the very procedure used to detect cancer is causing it? Is mammography a self-fulfilling methodology?

### **Thermography: A Safer Alternative**

There are other breast-testing options that are more effective and safe. This article’s focus is on thermography, but other methods will be briefly mentioned, too.

Thermography, also known as thermal imaging or infrared imaging, detects breast abnormalities earlier than mammograms can; is risk-free, pain-free and totally non-invasive; does not involve ionizing radiation or injections; is FDA-approved; costs less than mammograms; and provides rapid results.

Thermography, as used in breast exams, records thermal (heat or cold) patterns in the skin temperature that may be normal or that may indicate pain, injury, disease, inflammation, or other abnormality. It records those findings in a color-coded scan of the body area being imaged. It also notes and records temperature differentials or asymmetries between similar regions on either side of the body. Then, if abnormal heat patterns are detected as related to a specific region of interest or function, clinical correlation and further investigation can lead to diagnosis and treatment.

In industrial use, thermal imaging detects areas on homes or

businesses where insulation is sparse. Hunters and military personnel use infrared scopes to detect presence and track motion, simply by tracking the heat given off by humans, animals, or missiles. Fortunately, it has a healthcare-related use, as well.

Some physicians promote it as a “simpler and less expensive complement to mammography.”<sup>xix</sup> They know infrared imaging’s detection and accuracy rate exceeds that of mammograms and would recommend mammography only if the thermography indicated pathology or issues needing further investigation. In that case, mammography would be useful to

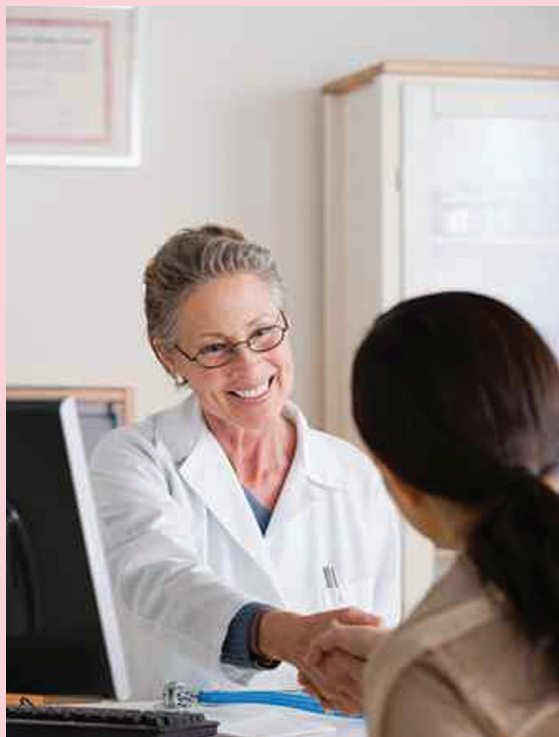
identify the location and boundaries of the tumor or mass within the breast.

### **How It’s Done**

Thermal imaging for breast health (and for other body areas, as well) utilizes ultra-sensitive high-resolution infrared technology, with efficacy much improved from twenty years ago. The client sits or stands before a thermal imaging camera, bares the body area to be scanned, and the results of several viewing angles are seen immediately on a computer screen. Those results are forwarded to a licensed healthcare professional who compares those findings to earlier scans on record, if any, and who studies and interprets the varying patterns and temperature differentials. The color-coded results,

the written interpretation and explanations, and any recommendations are forwarded to the client and his/her healthcare provider within a few days.

While many thermal imaging practices urge a yearly scan, as do mammogram screening programs, each woman must determine the frequency with which she chooses thermal imaging, since the cumulative cancer-promoting effect of ionizing-radiation mammograms is a factor. The fewer the mammograms a woman has had, the better. Without radiation, the breast is more likely to be and remain healthy, assuming the diet and lifestyle is intelligent and the bras fit well, without underwires, tight elastic, or heat-concentrating padding.<sup>xx</sup>



xvii. Sue Moss et al, “Effect of mammographic screening from age 40 years on breast cancer mortality at 10 years’ follow-up: a randomized controlled trial” *Lancet* 368 (December 9, 2006): 2053-2060.

xviii. B. Djulbegovic and G. H. Lyman, “Screening mammography at 40-49 years: regret or no regret?” *Lancet* 368 (December 9, 2006): 2035-2037.

xix. [www.infraredinstitute.com/applications\\_medical.html](http://www.infraredinstitute.com/applications_medical.html)

xx. See Soma Grismaijer and Sydney Ross Singer, *Dressed to Kill: the Link between Breast Cancer and Bras* (Garden City Park, NY: Avery, 1995).



Ground-breaking research has shown a positive correlation between the number of hours a day a woman wears a bra and the incidence of breast cancer. It is theorized that the pressure of tight-fitting bras and the constriction and “shaping” of breasts by bras interferes with the lymphatic systems’ ability to remove cellular toxins so nutrients and oxygen can reach breast cells. Lymph flow is affected by even slight pressure. Deprived cells cannot function as they should, and eventually malfunction.

### The Difference Between Mammography and Thermal Imaging

On top of the radiation, compression, cost, and psychological issues caused by mammography, there is another thing that differentiates it from thermal imaging. The difference is in what the two detection systems look for:

*“Mammography and ultrasound depend primarily on structural distinction and anatomical variation of the tumor from the surrounding breast tissue... Infrared imaging detects minute temperature variations related to vascular flow and can demonstrate abnormal vascular patterns associated with the initiation and progression of tumors.”<sup>xxi</sup>*

In other words, thermal imaging can detect tumorous activity as it begins to develop a blood supply to sustain its growth. Any increased heat from a localized blood supply would suggest pathology. Yet for mammography, the tumor has to have formed sufficient physical mass and size to be detected.

*“Major abnormal findings on infrared range from significant vascular asymmetry to vascular ‘anarchy,’ consisting of unusual vessels that form clusters, loops and abnormal branching. Focal increases in temperature from 1.0 to 3.0 may be significant when compared with temperatures at the contralateral site [other side of body].”<sup>xxii</sup>*

Thermography is unique in its ability to show “physiological changes and metabolic processes, filling the gap in clinical diagnosis where anatomical tests such as X-ray, CT, ultrasound and MRI leave off... The reports can provide objective results relating to physiology of the body and breast, including developing pathology, angiogenesis, and inflammatory activity that justifies further investigation.”<sup>xxiii</sup>

Dr. John McDougall comments that by the time mammography detects cancers, “they have been growing 8 to 14 years—by this time if the lump detected is truly cancer... then the disease has spread to the rest of the body and is unreachable

by surgery or radiation.” He further states, “In many cases mammography detects a condition called ductal carcinoma in situ (DCIS). This is not cancer, but when detected it is still treated aggressively with surgery and radiation. DCIS rarely turns into a life-threatening cancer. Thus, for women for whom a cure is possible (those with DCIS) early detection and treatment are not necessary, while for women for whom cure is necessary (those with invasive cancer), this goal is rarely possible because the disease has already spread beyond the boundaries reached by local treatment (radiation and surgery).”<sup>xxiv</sup> At that point, the only treatment usually recommended is what McDougall calls “toxic chemotherapy,” which impacts not only the cancer site but also the entire body.

### Still, Mammograms have some Benefit

Mammograms should not be entirely avoided. If abnormalities appear in a thermography or other tests, mammography and other radiation technologies such as the CAT scan are necessary. Used in conjunction with a thermal scan, mammography’s detection rate increases from 84% to 95%.<sup>xxv</sup> Mammography identifies the location and boundaries of the tumor or mass within the breast for purposes of biopsy, lumpectomy, mastectomy, or radiation therapy. Mammograms also provide crucial feedback as to cancer growth or reduction during treatment, even when non-invasive methods are used.

### A Better Way

McDougall cites a study entitled “Ten-year risk of false positive screening mammograms and clinical breast examinations” by Joann Elmore.<sup>xxvi</sup> It found over a period of ten years of screening, one-third of women had abnormal test results requiring additional evaluation, even though no breast cancer was present. McDougall wrote, “That’s a lot of testing and surgery following an x-ray examination that has questionable benefits, even for women over 50.”<sup>xxvii</sup>

Rejecting the orthodox opinion that mammography is the best therapy available to detect breast cancer, Dr. McDougall instead argues for prevention: “There is something better for preventing breast cancer, which is an enthusiastic recommendation to change their diet.” McDougall is only one of many voices promoting dietary and lifestyle changes to prevent or recover from cancer.<sup>xxviii</sup>

*Continued on page 31*

xxi. “Infrared Imaging as a Useful Adjunct to Mammography,” *Oncology* 9 (1997).

xxii. *Ibid.*

xxiii. Pamela Howard, owner and certified clinical thermographer, Advanced Thermal Imaging, Carlisle, PA, [naturalhealthcenter.mercola.com/services/Thermography.aspx](http://naturalhealthcenter.mercola.com/services/Thermography.aspx).

xxiv. John McDougall, “Mammograms Fail Women from Age 40 Years,” *The McDougall Newsletter* 5 (December 2006). Read this article at [www.drmcDougall.com/misc/2006n/dec/fav5.htm](http://www.drmcDougall.com/misc/2006n/dec/fav5.htm)

xxv. “Infrared Imaging as a Useful Adjunct to Mammography,” *Oncology* 9 (1997): 1089-1096.

xxvi. Joann Elmore, “Ten-year risk of false positive screening mammograms and clinical breast examinations,” *New England Journal of Medicine* 338 (1998).

xxvii. John McDougall, “Mammograms Fail Women from Age 40 Years,” *The McDougall Newsletter* 5 (December 2006). Read this article at [www.drmcDougall.com/misc/2006n/dec/fav5.htm](http://www.drmcDougall.com/misc/2006n/dec/fav5.htm)

xxviii. *Ibid.*





# WASHING HANDS TO AVOID FLU ALMOST POINTLESS

by Jean Handwerk

**A**lthough the media constantly reiterates the advice to wash hands frequently to avoid cold and flu viruses, washing hands often is not necessarily effective. That's because you will still have to turn off the water, touch the doorknob, pick up your cell phone, or type on your keyboard—all things that have been touched by unwashed hands. The effects of handwashing are immediately undone.

There is a smarter way to prevent illness. It isn't by repeatedly wiping everything down with antibacterial cloths or spraying with germicidal sprays. It isn't by switching from the handshake to the fist-bump, although that's not a bad start. And it isn't by often coating our hands with antibacterial lotions. In fact, these lotions actually kill skin cells, and transmit other unhealthy ingredients into our bodies via absorption through our skin.

We all frequently touch surfaces and objects that are contaminated with the nasty critters: steering wheels, kids' toys, chair

backs, pens, light switches, closet doors, phones, copy machines, knobs and buttons on dashboards, microwave handles or stove knobs, and desk surfaces.

Exposure is impossible to avoid. Each one of us is no doubt exposed to viruses hundreds of times a day. That makes reducing exposure next to impossible, too, so beyond reasonable precautions and cleanliness, it should not overly concern us.

Here are some of the ways we expose ourselves to illnesses, and a few solutions for staying healthy:

## 1. First and Second Touches

We need an intelligent understanding of how viruses and bacteria are spread by touch. The first touch is not the main problem. That's the touching of the contaminated surface. Viruses and bacteria do not enter our bodies through the skin unless we have broken skin, such as a cut or rash.

It's the second touch that causes infection. That's when we touch a contaminated surface and then touch our mouths, eyes, or nose, which all contain mucous membranes that provide fertile, warm environments for the nasty invaders. About 80% of all infections occur under those circumstances. Most other infections are due to inhaled germs. Keep your hands away from your face, no matter what the circumstances are.

## 2. Closed Doors and Windows

We know that cold and flu rates increase in winter, but cold weather does not cause infections. Rather, the way we live in winter can make us sick!

We close windows and doors to conserve heat, and little fresh air comes into our homes. Since our cells need a constant supply of oxygen, we don't do well in stale air. "Children who are ac-





customed to remain in close, heated rooms cannot have health” (HR 1.1.1873), and the same is true for adults. It is better to dress warmly and open the windows a crack, day and night, than to deprive brain and body cells of vital oxygen.

It is also quite amazing how easily the body can become accustomed to lower temperatures. Many people heat their homes no more than 65° F in winter and find that temperature very comfortable, as well as economical.

*Fresh air will purify the blood, refresh the body, and help to make it strong and healthy. The invigoration produced will be reflected upon the mind, imparting to it tone and clearness, as well as a degree of composure and serenity. It gives a healthful stimulus to the appetite, renders the digestion of food more perfect, and induces sound, sweet sleep. Living in close, ill-ventilated rooms, weakens the system, makes the mind gloomy, the skin sallow, and the circulation feeble; the blood moves sluggishly, digestion is retarded, and the system is rendered peculiarly sensitive to cold. One should so accustom himself to fresh, cool air that he will not be affected by slight changes of temperature. Of course he should be careful not to sit in a draft or in a cold room when weary, or when in a perspiration (CTBH, 104).*

### 3. Fashion Unfit for the Season

We should always be clothed comfortably and warmly. Never deprive yourself of the means of health because of fashion. In late fall and winter, women often continue to wear thin-soled shoes and lightly clothe their legs with sheer stockings or thin tights. This chills the lower extremities. It makes no sense to accumulate layers on the torso but leave the arms and legs mostly exposed.

The arms and legs become chilled in comparison to the torso, and the blood vessels constrict in those colder regions of the body. This constriction forces blood back into the internal organs and brain, burdening them with the excess. Neither brain nor organs work well under these circumstances, and disease can be the result. The work of the heart is especially increased as it tries to equalize blood flow throughout the system. Basically, the torso should have as many layers as the extremities, and the extremities should be kept warm.

### 4. Fear of Cold Weather

It's rarely too cold to get outdoor exercise each day, even in the dead of winter. Proper dress once again is key. However, if our

minds become dulled by stale air, we may not have much motivation to get outside—except to remove snow or ice as necessary. Once we make it a habit, though, we will receive greater health due to increased circulation, more oxygen to the cells, and the benefits of sunlight.

Set your will to do what you know is best to do. We are under obligation to our Creator to maintain our bodies in the best physical and mental condition we are capable of obtaining for it. And indeed, this has a direct effect on our immune system. Exercise facilitates the entire digestion process. Since 80% of our immune system is centered in our digestive systems, exercise is not something to be taken lightly.

The more we stay indoors, the more we breathe stale air and the more we are exposed to airborne viruses and bacteria. It's no wonder the flu and the cold are more prevalent in winter. Everyone tends to huddle indoors. But if ever there was a time to optimize health with exercise and fresh air and sunlight, it is winter!

### 5. Overconsumption of Cooked Foods

Diet plays a large role in winter, too. We eat a good deal more cooked or baked food in winter than in summer, because fresh

produce is more expensive. That means we are eating foods that have their vitamins and enzymes destroyed by heat, giving us less necessary nutrition at a time of year when our health is endangered the most. We must be sure to eat fruits and vegetables in as great a quantity as possible and as fresh as possible, when nutrient level is the highest.

Avoid, if possible, fruits and vegetables picked green and shipped long distances. Dehydrated and frozen fruits and vegetables, if eaten uncooked, have far more nutrients than canned produce. Canned or bottled juices have been pasteurized, which destroys

their vitamins and nutrients. Water would be a better choice.

### 6. Rest but not in Peace

If we do not exercise and get exposure to sunlight, we do not sleep as well. The body has not been able to expel toxins from the cells sufficiently, and the resulting state of the body affects all aspects, including the peace of the brain. Sleep deprivation, if prolonged, leads to disease somewhere in the body. Despite the cold weather, get outdoors and move around. Eating less than four hours before bedtime interferes with rest.







The body is not able to fully rest as it is still engaged in digestive work, and if one part can't rest, neither can the other parts fully do so, as we are an integrated system of organs.

## 7. Lack of Humidity

Viruses cannot thrive in homes or offices when the humidity is kept within an acceptable range. However, in winter that range is often not accomplished, due to heating systems which remove moisture from the air. Once again, our homes are against us in winter, unless we use our God-given common sense.

Whether we use in-system or portable humidifiers, kettles on stoves, or cracked-open windows, we need moisture to keep the mucous membranes of our noses moist enough to work. If the mucus in them dries, the cilia (tiny hairlike projections from certain cells in the respiratory tract that sweep in unison and help to sweep away fluids and particles) can't function, and we end up with anything from post-nasal drip to lung difficulties such as in flus and colds.

In findings published in the Proceedings of the National Academy of Sciences, Oregon State researchers found that "outbreaks of influenza typically occur in winter when low absolute humidity conditions strongly favor influenza survival and transmission." In summer, we use air-conditioners to remove humidity from the air, but heated air needs to have moisture added to it.

Furthermore, if the humidity level is low in winter, a person will not feel warm even when the thermostat is set at an average temperature. This will result in turning the thermostat up to compensate, which will increase energy use and raise heat bills. It is wise to purchase a humidistat to monitor the humidity level in the home. A range between 35 to 50% is satisfactory. Finally, ensure adequate internal hydration by drinking plenty of fluids. In summer, fluids are lost through perspiration; in winter, through external dry heat.

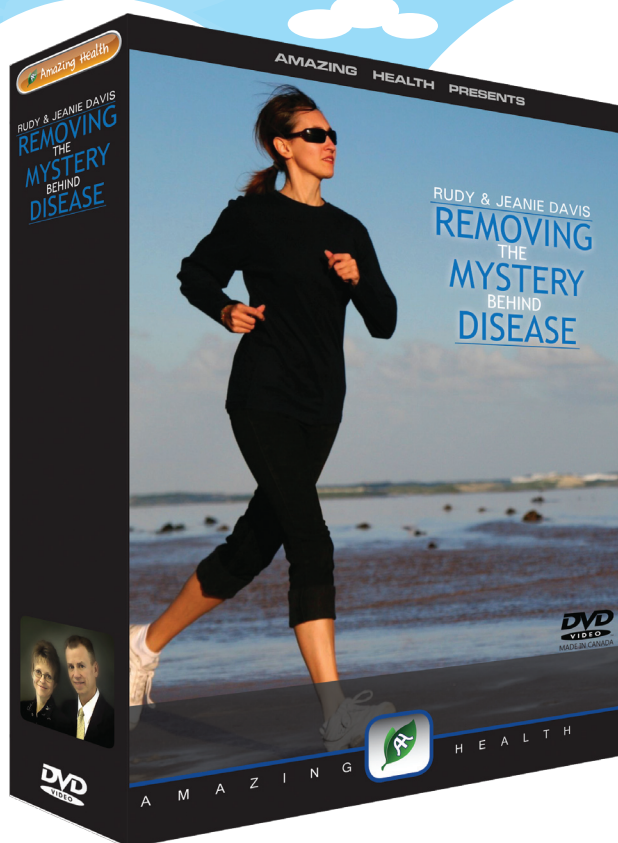
## 8. Enclosed Spaces

When many people gather in enclosed spaces such as daycares, schools, public transit vehicles, and workplaces, the odds of airborne exposure increase. The poorer the air circulation, the greater the risk. Unfortunately, those spaces are unavoidable for most of us, and facemasks are hardly ideal solutions.

Under normal circumstances, prevention is key. Focus on strengthening your immune system with sufficient rest and hydration, proper diet, outdoor exercise, and reduction of stress and worry. Anxiety and resentment wear down a body's defenses, so try to avoid them. A quality vitamin-mineral supplement may be helpful as well. And whenever possible, reduce exposure.

## Use Your Common Sense

A bit of common sense is fundamental to maintaining health, particularly as the weather cools down and the cold and flu season heats up. A few simple steps can make all the difference. ■



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# REVERSED DOUBLE SPEAK

by Wendy Goubej

In the last issue of *Faith on the Line*, we learned about doublespeak—“language that makes the bad seem good, the negative appear positive, the unpleasant appear attractive or at least tolerable...Basic to double-speak is incongruity, the incongruity between what is said or left unsaid and what really is...between the essential function of language—communication—and what doublespeak does: mislead, distort, deceive...obfuscate.”<sup>i</sup>

We learned that in order to understand what people mean, we need to understand where they are coming from, and that if we don’t understand a speaker’s background or their jargon, we may be missing some critical implications.

As an example, we looked at Pope Benedict XVI’s address from New York on April 19, 2008 and his use of the words “natural law,” “reason,” and “good will” as defined by Roman Catholic thought.

We learned that natural law is central to Roman Catholic theology and involves the control of all aspects of society. This “natural law,” we learned, is governed by “reason,” a term originating from the French Revolution and its “goddess of reason.” We read the horrifying statement that the Pope’s will stands for reason and that the theology of natural law recognizes only people of good

will—good will towards Catholicism and its principles, that is.

In this issue, we will examine further evidence of the natural law theory upon which Roman Catholicism bases its economic, political, social, and ethical policies and attitudes.

## The Economic Thought of the Roman Catholic Church

### *Common Property – Fascism*

Thomas Aquinas is a Catholic philosopher and theologian who is considered by the Catholic Church to be its greatest theologian and a doctor of the Church. His thinking is apparently “foundational for understanding the economic thought of the Roman Church-State.”<sup>ii</sup> Aquinas believes in the socialist idea of communal possessions. He wrote in *Summa Theologiae* ii-ii 5<sup>th</sup> article, “the possession of all things in common is the natural law...‘the possession of all things in common and universal freedom’ are said to be of the natural law because, to wit, the distinction of possessions and slavery were not brought in by nature, but devised by human reason for the benefit of human life.”

“The community of goods,” wrote Thomas, “is ascribed to the natural law, not that the natural law dictates that all things should be possessed in common and that nothing should be possessed as one’s own, but because

the division of possessions is not according to the natural law, but rather arose from human agreement, ...the ownership of possessions is not contrary to the natural law, but an addition thereto devised by human reason” ...Hence, whatever certain people have in superabundance is due, by natural law, to the purpose of succoring the poor” ((2<sup>nd</sup> and 7<sup>th</sup> articles).

So, as Rome sees it, property is for common good. You may own it, but it is for common good. Whatever you have that is more than you need will be given to others. Does this mean in practical terms that if you own anything, you will be taxed to death so that the state may collect revenues to support those who have not?

It may also mean, as has happened in South Africa, that if your house is vacant, squatters may come in to occupy your home, and nothing is done to remove them, while you continue to pay the bills. Make no mistake, such things have happened.

Pius XI tells us this in his encyclical *Quadragesimo Anno* in 1931:

*Under fascism, property owners may keep their property titles and deeds, but the use of their property is, as Leo XIII wrote, “common”. Fascism is a form of socialism that retains the forms and trappings of capitalism, but not its substance. Under fascism, property titles and deeds are intact,*

i. William Lutz, *Doublespeak: Why No One Knows What Anyone’s Saying Anymore* (New York: Harper Collins, 1996): 4.

ii. Henry William Spiegel, *The Growth of Economic Thought*, Revised edition 57 (Durham: Duke University Press, 1983): 29.



# World Government

but the institution of private property has disappeared. Government regulations and mandates have replaced it. For this distinction between legal ownership and actual use, the fascists owe a debt to the Roman Church-State.<sup>iii</sup>

## Redistribution of Wealth

John Paul II wrote this in *Sollicitudo Rei Socialis*, On Social Concern in 1987:

*...the goods of this world are originally meant for all. The right to private property is valid and necessary, but it does not nullify the value of this principle. Private property, in fact, is under a 'social mortgage', which means that it has an intrinsically social function, based upon and justified precisely by the principle of the universal destination of goods.*<sup>iv</sup>

In the same document, Pope John Paul also wrote that in today's world "we are faced with a serious problem of **unequal distribution** of the means of subsistence originally meant for everybody" (emphasis added).<sup>v</sup>

It sounds like the economic theory being espoused here is redistribution of wealth.

That is, in fact, exactly what it is. But it gets worse. Because the goods of some are due to others according to natural law, it is not considered sinful for the poor take the goods of their neighbors. Thomas continues in his *Summa Theologiae* ii-ii, 7<sup>th</sup> article, "In cases of need, all things are common property, so that there would seem to be no sin in taking another's property, for need has made it common."

Not only is such taking of another's property not a sin, it is not even a crime, according to Thomas:

*...it is lawful for a man to succor his own need by means of another's property by taking it either openly or secretly; nor is this, properly speaking, theft and robbery... It is not theft, properly speaking, to take secretly and use another's property in a case of extreme need; because that which he takes for the support of his life becomes his own property by reason of that need...In a case of a like need, a man may also take secretly another's property in order to succor his neighbour in need (7<sup>th</sup> article).*

According to this statement, your neighbor determines the need. And, according to Thomas Aquinas' article, it is even lawful for you to steal for your neighbor's need!

Roman Catholic economic thought, as developed by the popes in their encyclicals and by Roman Church-State councils, has contributed to these political viewpoints:

- Feudalism and guild socialism in Europe during the Middle Ages

and in the 20th century

- Fascism in Italy, Spain, Portugal, Croatia, and Latin America
- Nazism in Germany
- Interventionism<sup>vi</sup> and the redistributive state in the West, including the United States
- Liberation theology<sup>vii</sup> in Latin America and Africa

The 36<sup>th</sup> US President Lyndon Johnson had this Marxist principle as his creed during his "Great Society"<sup>viii</sup> initiative: "We shall take from the

A new world order with world government has long been the vision of world leaders, because they have been influenced by the Vatican. As Rome worked towards unifying the world under its principles, the goals and thoughts of humanity have inched slowly but surely towards the monumental final movements we are seeing today. Consider these examples:

- **Albert Einstein** believed in the Vatican's theories:  
*Mankind's desire for peace can be realized only by the creation of a world government...with all my heart I believe that the world's present system of sovereign nations can only lead to barbarism, war, and inhumanity, and that only law can assure progress toward a civilized peaceful humanity.*<sup>i</sup>
- **U Thant**, former secretary general of the UN, said, "World federalists hold before us the vision of a unified mankind living in peace under a just world order...the heart of their program—a world under law—is realistic and attainable."<sup>ii</sup>
- American professor, philosopher, and educational theorist **Mortimer Adler**, currently a chairman of the Board of Editors at Encyclopedia Britannica and director for the Institute for Philosophical Research in Chicago, wrote, "World peace is impossible without world government."<sup>iii</sup>

iii. Pius XI, *Quadragesimo Anno* 47 (1931): 58.

iv. John Paul II, *Sollicitudo Rei Socialis*, On Social Concern (1987) 42.

v. *Ibid*: 9.

vi. Interventionism is any act of government that both represents the initiation of physical force and, at the same time, stops short of imposing an all-round socialist economic system. See <http://mises.org/story/1315> for more information.

vii. [http://en.wikipedia.org/wiki/Liberation\\_theology](http://en.wikipedia.org/wiki/Liberation_theology)

i. George W. Blount, *Peace Through World Government* (Durham, North Carolina: Moore Publishing Company, 1974): 30.

ii. U Thant, as quoted in Tom Hudgens, *Let's Abolish War* (Denver, Colorado: BILR Corporation, 1986): 42; *We the People of the World*, World Federalist Association: 6.

iii. "A New Inquisition," *The Omega-Letter Volume 38* (Sept 1988): 7.





- **Winston Churchill**, British Prime Minister during World War II and anti-Communist wrote, “The creation of an authoritative world order is the ultimate aim toward which we must strive.”<sup>iv</sup>
- **Charles De Gaulle**, general in World War II and later President of France, wrote, “Nations must unite in a world government or perish.”<sup>v</sup>
- **Bertrand Russell**, notable philosopher, mathematician, social critic, humanitarian, and Nobel Prize winner wrote, the “only possibilities are now world government or death.”<sup>vi</sup>
- **Paul Kurtz**, author of *Humanist Manifesto II*, urges us “to move toward the building of a world community.”<sup>vii</sup>
- **Robert Muller**, former Assistant Secretary General of the United Nations, said, “We must move as quickly as possible to a one-world government; a one-world religion; under a one-world leader.”<sup>viii</sup>
- **Members of the United Nations** solemnly proclaim their “united determination to work urgently for the establishment of a new international economic order.”<sup>ix</sup> ■

have and give to the have-nots, who need it so much.” The same attitude appears in the literature of fascism, Nazism, liberation theology, interventionism, and socialism.

Let us now look at two papal encyclicals that are particularly relevant to today’s political and economic issues: Pope Leo’s *Rerum Novarum* (1891) and Pope Paul VI’s *Populorum Progressio* (1967):

### *Rerum Novarum*

Those familiar with *Rerum Novarum*, outlined by Walter Veith in *Total Onslaught’s New World Order* #221, will know that it is one of the Roman Church-State’s most influential statements on economic matters, in which Rome lays down for all humankind “unerring rules for the right solution of the difficult problem of human solidarity.”<sup>ix</sup> Pius XI mentions in his encyclical *Quadragesimo Anno* (1931) that *Rerum Novarum* was instrumental in ending laissez-faire capitalism<sup>x</sup> in the twentieth century by ushering in the era of “effective interference” by the government. “*Rerum Novarum*...was the voice of moral authority needed to ensure the development of effective interference by all governments in the twentieth century.”<sup>xi</sup>

Let’s clarify what he is saying. It was because of *Rerum Novarum* that governments began to change in the 20<sup>th</sup> century. So much for arguments that we rest our ideas of Catholicism on out-dated 19<sup>th</sup> century quotations. The attitudes displayed in these very quotations have been shaping our world today. See for yourself in this next quote from 1931:

*Under the guidance and in light of*

*Leo’s encyclical was thus evolved a truly Christian social science, which continues to be fostered and enriched daily by the tireless labours of those picked men whom we have named the auxiliaries of the Church... The doctrine of Rerum Novarum began little by little to penetrate among those who, being outside Catholic unity, do not recognize the authority of the Church; and these Catholic principles of sociology gradually became part of the intellectual heritage of the whole human race... Thus too, we rejoice that the Catholic truths proclaimed so vigorously by our illustrious Predecessor [Leo XIII in 1891’s Rerum Novarum], are advanced and advocated not merely in non-Catholic books and journals, but frequently also in legislative assemblies and in courts of justice” (emphasis added).<sup>xii</sup>*

Remember this quote as we study what is currently happening in the world. Here is proof that Roman Catholic policies, principles, and doctrine have penetrated secular venues to such an extent that individuals who otherwise have no allegiance to or connection with the Roman Catholic Church are promoting its agenda. How many of those individuals don’t even know that they have been influenced to believe and think as someone else would have them believe and think? And how was this accomplished? The Roman Church-State tells us: “by the tireless labours of those picked men” who are “auxiliaries of the Church.” These *picked men*, auxiliaries of the Church, can be none other than the Jesuits. They have sworn allegiance to the Pope, swearing to take any

iv. George W. Blount, *Peace Through World Government* (Durham, North Carolina: Moore Publishing Company, 1974): 30.

v. *Ibid.*

vi. Russell Bertrand, as quoted in Tom Hudgens, *Let’s Abolish War* (Denver, Colorado: BILR Corporation, 1986): 42.

vii. Paul Kurtz, ed. *Humanist Manifestos I and II* (Buffalo, New York: Prometheus Books, 1973): 21.

viii. Dwight L. Kinman, *The World’s Last Dictator* (Woodburn, Oregon: Solid Rock Books Inc., 1995): 81.

ix. *Declaration on the Establishment of a New International Economic Order*, 2229th plenary meeting of the United Nations (1 May 1974).

Read this declaration at <http://www.un-documents.net/s6r3201.htm>.

viii. <http://www.americanrhetoric.com/speeches/lbjthegreatsociety.htm> and <http://countrystudies.us/united-states/history-121.htm>

ix. Pius XI, *Quadragesimo Anno* (1931).

x. Laissez-faire capitalism is an economic system involving capitalism (ownership of property by private individuals) where individuals are allowed to “do as they wish” with little interference from government.

Read more here: <http://www.enotes.com/history-fact-finder/economics-business/what-laissez-faire-capitalism>

xi. John XXII, *Mater et Magistra* (1961): 46.

xii. Pius XI, *Quadragesimo Anno* 11 (1931): 48.



## **“if one is in extreme necessity he has the right to procure for himself what he needs out of the riches of others.”**

guise, even that of the Protestant, in order to achieve the Catholic Church’s aims.

### ***Populorum Progressio***

According to Pope Benedict’s most recent encyclical, *Caritas in Veritate*, Pope Paul VI’s encyclical *Populorum Progressio* “deserves to be considered ‘the *Rerum Novarum* of the present age’”.<sup>xiii</sup> So what does it have to say that is so pivotal for our day?

...each man has therefore the right to find in the world what is necessary for himself. The recent Council [Editor’s Note: “The Council” refers to Vatican II which issued the Constitution entitled *Gaudium et Spes*] reminded us of this: “God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis.” All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle.<sup>xiv</sup>

*Gaudium et Spes* explains, “if one is in extreme necessity he has the right to procure for himself what he needs out of the riches of others.”<sup>xv</sup> Here once more, stealing is endorsed. And we are told by Pope Benedict that this document and its principles codified at Vatican II are to be considered today’s definitive statement on social doctrine.

*“Therefore, because private property is immoral, all men – individuals and governments – have the moral obligation to redistribute goods held unjustly by property owners.” (emphasis added)*<sup>xvi</sup>

Pope Benedict’s 2009 encyclical *Caritas in Veritate* underscores this belief loud and clear by claiming that the current economic crisis was created primarily in and by the private sector. We will be looking at this most recent encyclical in our next issue.

Here is John Paul II in *Laborem Exercens*: “[all men must have] access to those goods which are intended for common use: both the goods of nature and manufactured goods.”<sup>xvii</sup>

If it is not already abundantly clear, it is time to separate ourselves emotionally from our property. The time is coming when we will suffer heavy taxation or have our belongings taken away from us to support this new order. Today we are seeing this economic plan being put into practice before our eyes.

According to Second Vatican Council, *Gaudium et Spes*, “The complex circumstances of our day make it necessary for public authority to intervene more often in social, economic and cultural matters.”<sup>xviii</sup>

Aren’t we seeing this happening in the US?

“The experiment with economic freedom,” Pius XI wrote in 1965, “must end, and economic life must again be subjected to planning and government.”<sup>xix</sup>

And indeed life as we have known it is ending.

### ***The Environmental Disguise***

As we look back at history since 1965, we can see that the Second Vatican Council has indeed succeeded in bringing the world around to Catholicism’s theories. And the environment is being used as a crisis point for implementing world domination strategies.

Under Agenda 21, established in 1992 at the Rio Earth Summit, a global infrastructure has been set in place that will manage, count, and control all of the world’s assets. This will include all agricultural lands and pastures, forests, deserts, water sources, city systems, production systems, air quality, and technology. It will affect every aspect of living, whether it be farming, manufacturing, research, medicine, or even people.

Agenda 21 and its program of action will, amongst other things, “turn freedom into bondage and life into misery as all of what we know today will be replaced with a planned electronic society in which our only value will be to produce,” says Joan Veon, author of *Prince Charles: the Sustainable Prince*.<sup>xx</sup> “In feudalistic times, only the king and nobility owned land and

xiii. Pope Benedict XVI, *Caritas in veritate*

xiv. Paul VI, *Populorum Progressio, On the Progress of Peoples* (1967): 22.

xv. The Second Vatican Council, *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World (1965): 69.

xvi. *Ibid*: 40.

xvii. John Paul II, *Laborem Exercens* (1981): 46.

xviii. Second Vatican Council, *Gaudium et Spes* (1965): 75.

xix. Pius XI, *Quadragesimo Anno* (1931): 66.

xx. Joan Veon, *Prince Charles: the Sustainable Prince* (Oklahoma: Hearthstone Publishing, 1998).



**“The experiment with economic freedom,” Pius XI wrote in 1965, “must end, and economic life must again be subjected to planning and government.”**

had freedom. So, too...feudalistic times will return and the lights of freedom will go out.”

Rome’s plans for redistribution of wealth will come, at least on the political frontier, using the environment as a cover.

### ***Every Pawn in Place***

We have looked at the social agenda of the Roman Church-State and seen that since the Reformation, the Vatican has been steadily working to regain its foothold as a world-dominating power. Ellen White says that “Rome never changes,”<sup>xxi</sup> but there are many voices who say it has. Because we have stopped listening, understanding, and believing God’s Word and His messengers, we have allowed ourselves to be duped by pleasant words.

Henry Grattan Guinness, the famous Irish revivalist, theologian, missionary, and amateur astronomer, wrote this in 1887:

*Fifty years ago, the eminent statesman Sir Robert Peel said with remarkably clear foresight: “The day is not distant, and it may be very near, when we shall all have to fight the battle of the Reformation over again.” That day has come.*

*More than three centuries of emancipation from the yoke of Rome—three hundred years of Bible light and liberty—had made us over-confident, and led us to under-estimate the power and influence of the deadliest foe...Our fathers won this distinction through years of sore struggle and strife; they purchased it with their best blood, and prized it as men prize that which costs them dear. It had cost us nothing, we were born to it; we knew not its value by contrast as they did.*

*In the early part of this century the power of Rome was in these lands a thing of the past...The light of true knowledge had forever dispelled the dark fogs of superstition, so it was supposed; mediaeval tyrannies and cruelties cloaked under a pretence of religion could never again obtain a footing in these lands of light and liberty. We might despise and deride the corruptions and follies of Rome, but as*

*to dreading her influence—no. She was too far gone and too feeble to inspire fear, or even watchfulness.*

*Our reformed faith is thus endangered both from without and from within, and it can be defended only by a resolute return to the true witness borne by saints and martyrs of other days. We must learn afresh with Divine prophecy God’s estimate of the character of the Church of Rome if we would be moved afresh to be witnesses for Christ as against this great apostasy.”<sup>xxii</sup>*

Even in 1887, Guinness saw the danger. But today in 2009, we have crossed the Rubicon. We, who enjoyed the peace and freedom gained by the blood of martyrs, have sold ourselves, some knowingly, some unknowingly, into the arms of Rome. We have only one hope left—the Rock cut out without hands that will put an end to all kingdoms. May we be found standing on that solid Rock. ■

xxi. *Review and Herald*, June 1, 1886 par. 13

xxii. Henry Grattan Guinness, *Romanism and the Reformation* (Hodder and Stoughton, 1887). Read this book online at [http://books.google.ca/books?id=GFv-xn0vKN0C&dq=romanism+and+the+reformation+guinness&source=gb\\_s\\_navlinks\\_s](http://books.google.ca/books?id=GFv-xn0vKN0C&dq=romanism+and+the+reformation+guinness&source=gb_s_navlinks_s)

In 1880 few ordinary people in England would have heard of Lord Iveagh, owner of the Guinness brewery. But everyone would have heard of Henry Grattan Guinness, the legendary preacher, whose influence was more extensive than Guinness beer imports, the catalyst for most major faith missionary societies... (Michele Guinness, author of *The Guinness Spirit* p.4).

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# FAITH

What is the difference between faith and experiential religion? How is faith put into practice? Is it a feeling? (Filmed Live in 2008)

## Who is My Neighbor?

continued from page 17

If you engage in this work of mercy and love, will the world prove too hard for you? Will your faith be crushed under the burden, and your family be deprived of your assistance and influence? Oh no; God has carefully removed all doubts upon this question by a pledge to you on condition of your obedience. This promise covers all that the most exacting, the most hesitating, could crave. "Then shall your light break forth as the morning, and thine health shall spring forth speedily." Only believe that He is faithful that hath promised. God can renew the physical strength. And more, He says He will do it.

And the promise does not end here. "Thy righteousness shall go before thee; the glory of the Lord shall be thy reward." God will build a fortification around thee.

The promise does not stop even here. "Then shall thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am."

If ye put down oppression and remove the speaking of vanity, if ye draw out your soul to the hungry, "then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought [famine] and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (2T, 35).

Read Isaiah 58, ye who claim to be children of light. Especially do you read it again and again who have felt so reluctant to inconvenience yourselves by favouring the needy. You whose hearts and houses are too narrow to make a home of the homeless, read it; you who can see orphans and widows oppressed by the iron hand of poverty and bowed down by hardhearted worldlings, read it.

Are you afraid that an influence will be introduced into your family that will cost you more labour? Read it. Your fears may be groundless, and a blessing may come, known and realized by you every day. But if otherwise, if extra labour is called for, you can draw upon One who has promised: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." The reason why God's people are not more spiritually minded and have not more faith, I have been shown, is because they are narrowed up with selfishness. The prophet is addressing Sabbathkeepers, not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the right doing, doing the right thing and at the right time. It is to be less self-caring, and more benevolent. Our souls must expand. Then God will make them like a watered garden, whose waters fail not (2T, 35-36).

Oh, that we would develop open hearts and a willingness to be poured out for others as Christ was poured out for us. What a blessing we would receive as a church if the fervor to labour for our brethren were within our hearts. The Lord would flood us with converts, knowing that they will be safe in the arms of His people.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart or the contrite ones (Isaiah 57:15). ■



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## Mammograms or Thermal Imaging?

*continued from page 21*

Obviously, the likelihood of recovery is dependent upon several factors, yet many of them are within an individual's control. For example, one massive and outstanding study into diet's effect on disease and mortality—the China Study—clinically demonstrated that tumor growth can be “turned on and off” by the addition or removal of animal-based foods from the diet, and that the ingestion of them starts the disease process. The results applied not only to cancer but other diseases, as well, such as diabetes, heart disease, autoimmune diseases, obesity, etc. <sup>xxix</sup> The reader is encouraged—no, urged—to read the book of the same title, but is also urged not to replace such foods with processed, deep-fried or genetically-modified foods, which harm the body, as well.

While an intelligent diet, exercise, sunshine, water, rest, fresh air, and faith are critical to overall health, including breast health, many women should not ignore any history of mammograms. Radiation damage in mammograms is unavoidable and cumulative, and it would be wise to check breast health periodically with thermal imaging.

### Other Options for Detecting Cancer

Another method of detecting cancer anywhere in the body is the AMAS test from Oncolab in Boston ([www.oncolabinc.com](http://www.oncolabinc.com)). This website reports, “Oncolab provides the FDA-approved AMAS blood test, helping health care professionals to diagnose cancer, and to follow up during treatment. In studies of more than 8,000 patients, the AMAS® Test was found to be 95% accurate and unique for its diverse use as a diagnostic tool regarding

all non-terminal cancers. In some cases, the AMAS® test detected cancer 1 to 19 months before clinical detection. These tests indicate with great accuracy (99% specificity and 95% sensitivity) if there is cancer active anywhere within your body.”<sup>xxx</sup>

Also, the HCG Urine Immunoassay Test is available from the Navarro Medical Clinic (847.359.3634 or [efnavmed@gmail.com](mailto:efnavmed@gmail.com)).

### Where, and How Much?

A final point is this: Although thermography is approved by the FDA, insurance coverage is quite spotty at best, although the cost can be included in medical expenses if one itemizes taxes. The cost, at least in the Mid-Atlantic area, is usually \$150 for a specific area (like breasts or pelvic area), and more for a full-body scan. Establishing a baseline image is a good idea, too, for future comparative interpretations.

### How to Find a Practitioner

One can find practitioners listed by state (also international sites) at [www.thermologyonline.org](http://www.thermologyonline.org). Click on “Find thermography clinics.” We hope scanning locations will increase as thermal imaging becomes better known.

We hold out a faint hope that thermal imaging will be part of the cost-saving changes that are likely to be made in this nation's healthcare programs. But even if the cost does not change, there are more than enough reasons to include thermal imaging in your personal healthcare protocol. Increasingly, women are finding the cost to be worth it in terms of peace of mind and preventive care. ■

xxix. Colin Campbell, *The China Study*. (Dallas: Benbella, 2005), 43-67.

xxx. [www.oncolabinc.com](http://www.oncolabinc.com)

# 1844

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# UNLOCKING THE MYSTERY OF LIFE

YOU LOOK AT THE COMPLEXITY OF LIFE, AND INEVITABLY THE QUESTION ARISES—WHAT BROUGHT ALL OF THIS INTO EXISTENCE?

—MICHAEL BEHE, BIOCHEMIST

In 1859, Charles Darwin published, *On the Origin of Species*. In it, he argued that all of life on earth was the product of undirected natural processes: time, chance, and natural selection.

Since Darwin, biologists have relied on such processes to account for the origin of living things. Yet today, this approach is being challenged as never before.

*Unlocking the Mystery of Life* tells the story of contemporary scientists who are advancing a powerful but controversial idea—the theory of intelligent design.

Using state-of-the-art computer animation, *Unlocking the Mysteries of Life* transports you into the interior of the living cell to explore systems and machines that bear the unmistakable hallmarks of design. Rotary motors that spin a million times a minute. A biological information processing system more powerful than any computer network. And, a thread-like molecule that stores instructions to build the essential components of every living organism on Earth.

This compelling documentary examines an idea with the power to revolutionize our understanding of life...and to unlock the mystery of its origin.

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