



God's Educational Plan
for the Last Days • Part III

Judy Kjaer

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50 Years
in the Church of Rome

Excerpt from Charles Chiniquy

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The Use of Charcoal
as a Remedy

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CANADIAN
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FAITH ON THE LINE
DARE TO STAND

Winter 2018

AD VISION

WHAT IS THE PURPOSE OF AD AND WHY DOES AD EXIST?

by Walter Veith

Amazing Discoveries is a nonprofit organization run by Seventh-day Adventists who have a firm belief in the Bible and Spirit of Prophecy. We believe that the burden of the message is to be rooted in the “Three Angels’ Messages”

Then I saw souls that were needy. They were honest, and they needed the prejudice torn from them that they have received from their leaders, and then they can receive the truth. I saw [that] the burden of the message should be the first, second, and third angels’ messages, and those who had any hope in God would yield to the force of that truth. How mighty and glorious it looked to me. Oh, what privilege is ours, that of being among the children of God and believing the mighty truth—a poor, despised company, but how honored of God! {13MR 301.1}

In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. {Ev 119.3}

Many, even in our own ranks, do not have a sufficient grasp of what the Three Angels’ Messages entail. Why are they so important and why is it our privilege to present them to the world? This document is not the forum for an in depth study of the message of Revelation 14 but a brief summary of the main trust of the messages and what they entail seems appropriate.

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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Managing Editor
Wendy Goubey

Contributing Writers
Walter Veith, Judy Kjaer,
Charles Chiniquy, Jack Chick

Design & Layout
Theresa Rathnam

Copy Editors
Nicole Yip

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

PO Box 3140
Blaine WA
98231-3140
USA

Telephone
Toll Free: 1-866-572-9457

Web
www.amazingdiscoveries.org

E-mail
editor@amazingdiscoveries.org

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AD **Amazing Discoveries**

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The first angel's message

comes at a very specific time in history as it announces the “time of His judgment” which is the end of the 2300-day prophecy. It therefore also identifies the message bearers, as only one church has ever announced that the hour of His Judgement has begun, and that is the Seventh-Day Adventist Church. This makes this church peculiar in more ways than one and separates it from all others. The message of the investigative judgment does not sit well with many and the exclusivity which it brings sits even less well with some.

The message is rooted in prophecy with many ramifications.

The everlasting gospel is also proclaimed in this message, not a dispensationalist gospel, but an everlasting gospel. Not a half gospel, but a whole gospel, one that has existed from the beginning. The world has managed over the ages to remodel the gospel to suit the needs of those who wish to pervert it, but it has always stood on two pillars namely Justice and Mercy. These two have to kiss

each other or else it would not be an everlasting gospel. Law and grace, righteousness by faith, the atonement and the entire sanctuary message are to be the jewels that are to be placed in right settings and this is the task to be undertaken by the “repairers of the breach, the restorers of paths to dwell in.”

Moreover, this message calls for the **worship of the Creator God** who made heaven and earth. Thus it contains the seal of God and as such the Sabbath is already a part of the first angel's message, enabling the messengers to place law and grace in a right relationship to each other. Not only that, but the whole issue of creation versus evolution is part of the message, so when the world was confronted by the theory of evolution in 1844, with the inroads of spiritism, communism, existentialism, theosophism, ecumenism and all the other -isms which saw the light in 1844, God countered with the message of the first angel. God also provided the roadmap, the Spirit of Prophecy, to guide His people through the end-time maze of confusion. The message is thus broad and deep and incorporates the Bible from Genesis to Revelation.





JUSTICE
AND
MERCY
HAVE
TO KISS
EACH
OTHER



The second angel's message

announced the fall of Babylon, but it did not yet call it a “house of demons” or a “cage of every unclean and detestable bird”, nor did it make a clarion call to the people of God to “come out of her.” The message announced the fall of Babylon because they did not accept the light of the first message and were not willing to pass into the second chamber where the significance of the antitypical day of atonement would have elevated the standard of God’s righteousness, the Law, Christ’s priestly ministry and the necessity to feed on the hidden manna, His body, in order to stand on that great day. The message necessitates that Babylon be identified as well as the reasons for her fall or else the message would be meaningless to those who hear it.



The third angel's message

warns against the mark of the beast and the beast has been identified by all the Reformers as the Roman Catholic system. Rome claims that its mark of authority is the fact that it changed the day of worship from the Sabbath of God to Sunday. Sunday is thus based on the authority of the church and it is thus the church which sanctifies you. The message of the third angel warns against this presumptive act and proclaims the Sabbath as the symbol of righteousness by faith in verity. It is God who sanctifies – not man – and the Sabbath is the seal of His sanctification.

Eze 20:12

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

The Sabbath is the symbol of rest, rest in His completed works, so that my redemption is His work and not mine. I am His both by creation and redemption.

The most fearful consequences are announced upon those who accept the false system of salvation promoted by Babylon. It is not merely a question of the day, but a question of authority and salvation itself.

We also believe that the Three Angels' Messages are under attack because the "devil is wroth with the woman" and is at war with her, and for this reason there has been a distinct decline in the clarity in which these messages are being presented to the world. It is for this reason that God has raised up ministries who will stand for this message even in the face of external and internal opposition, as they would be less encumbered by the rules of protocol than the church. Moreover, it is important to note in this regard that we at AD are message-driven and not organization-driven. Nobody gets baptized into AD. We stand by the church as we believe that this church is the body through which God works

and that in spite of its weaknesses, it is not part of the Babylonian confusion:

THE CHURCH OF CHRIST IS THE ONLY OBJECT ON EARTH ON WHICH HE BESTOWS HIS SUPREME REGARD.

I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church.

{CET 206.3}

There is but one church in the world who are at the present time standing in the breach, and

making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren....The whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict....Those who have any realization of what this warfare means, will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil.

{FLB 305.4}

Now is not the time to water down the message no matter how politically incorrect some may deem it to be; the trumpet must give a distinctive sound so that all may rally to its call. Indeed, we believe that the messages have reached a point in history where they are to swell into the loud cry. The loud cry of Revelation 18 is a very powerful message that gives precise details as to why Babylon has fallen and why they have become a house of demons and unclean spirits. For this reason, it is necessary to clearly identify Babylon and to give clear reasons as to why it has become imperative for God's people to "come out of her."



THE LOUD CRY

I saw angels hurrying to and from heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this

angel penetrated everywhere, as he cried mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844.

The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour

of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message. {EW 277.1}

Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844.

The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom. {EW 277.2}

It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon.

The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial

speech but merely as statements of facts. People must be given the opportunity to make decisions based on information and as uncomfortable as it might seem to many, God has called us to do just that. We also need to know why Babylon's fall is being announced at this stage with the call to come out of her. The question is, which of the three components of Babylon has now fallen to the point of no return, since some components (the beast and dragon powers) had always been in the fallen state.

in the last days. Therefore, it cannot refer to the Roman Church alone, for that church has been in a fallen condition for centuries. {HF 238.1}

The message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall in their refusal of the light of the advent message, but that fall was not complete. As they have continued to reject the special truths for this time they



of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various churches....
{Ev 365.1}

Exposing these errors must therefore be part of the message and cannot be considered as hate

Babylon is "the mother of harlots." Her daughters must be churches that cling to her doctrines and follow her example of sacrificing truth in order to form an alliance with the world. The message announcing the fall of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given

have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen, ... because she made all nations drink of the wine of the wrath of her fornication." Protestant churches are included in the solemn denunciation of the second angel. But the work of apostasy has not yet reached its culmination. {HF 241.2}

Reformation

500 YEARS

CATHOLIC TRADITION

The protestant reformers stood against the following doctrines of the Catholic system that have never been repealed but rather re-affirmed and are still taught today. As a result of the Jesuit Counter-Reformation, new false teachings have also been added:

- **Sunday** 321-364 AD Council of Laodicea
- **Relic Worship** 337 AD
- **Rosary** 366 AD
- **Mass** 394 AD
- **Eternal Torment** 590 AD
- **Indulgences** 799 AD
- **Mary Worship** 850 AD
- **Confessional** 1198 AD
- **Bible Forbidden** 1299 AD
- **Infant Baptism** 1311 AD
- **Tradition Above Scripture**
- reaffirmed 1563
- **Transubstantiation** – reaffirmed 1563
- **Purgatory** - reaffirmed 1563
- **Justification by Faith & Works**
- reaffirmed 1563
- **Indulgences** – reaffirmed 1563
- **Preterism/Futurism** 1585
- **Immaculate Conception** 1854
- **Papal Infallibility** 1870
- **Pope Sovereign Ruler** 1929
- **Assumption of Mary** 1951
- **Mary as Mediatrix**
- still pending final Vatican declaration

When these words were penned and also appeared in the Great Controversy edition, the work of apostasy had indeed not yet reached its culmination because Protestantism had not yet reached across the gulf to grab the hand of Rome, however, progress in the unity of the churches has reached a point where a public display of unity was initiated on Reformation Day on October 31, 2017. Documents of accord have been signed by the various denominations and hailed as great breakthroughs in inter-church relationships and in July 2017 the evangelical churches joined the ranks of the Lutherans and Methodists in signing the Joint Declaration on Justification which paves the way for church unity. Many, even in our own ranks, are in danger of being swept away by these delusions as many have lost sight of the message and our people do not fully comprehend the magnitude of the deception being perpetrated. These joint documents have been so cleverly and ambiguously worded that many hail them as the voice of God when it is a power from beneath that penned them.

Greater unity of the churches and the moves to link church and state in order to combat extremism, will eventually lead to the implementation of the mark of the beast. Already world leaders have voiced the opinion that people who harbor fundamentalist views should not fall

under the protection of human rights and the pope has stated openly that Christian fundamentalism is a menace and a threat to society. Moves to enshroud Sunday as the official day of rest have received much media attention, not only from the governments and churches of the world but from papal encyclicals asking for its implementation on the grounds that the earth needs Sunday in order to avoid climatic catastrophe. Even Israel has risen to the challenge by debating the issue and by relinquishing its firm stand on Sabbath trading.

Now is the time for the loud cry to go into the world:

*Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. **The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked.** By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven.—The Great Controversy, 606, 607 (1888).*



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The Reformers whose protest has given us the name of Protestant, felt that God had called them to give the light of the gospel to the world; and in the effort to do this they were ready to sacrifice their possessions, their liberty, even life itself. In the face of persecution and death the gospel was

proclaimed far and near. The word of God was carried to the people; and all classes, high and low, rich and poor, learned and ignorant, eagerly studied it for themselves. Are we, in this last conflict of the great controversy, as faithful to our trust as the early Reformers were to theirs?

Stay connected for more information!

Reformation

500 YEARS

WHY WAS THE PROTESTANT REFORMATION SO IMPORTANT? *It re-established 2 pillars of the reformation:*

1 ... The rediscovery of Christ and His salvation

2 ... The discovery of the identity of the antichrist

Seventh-day Adventists are not the first denomination to identify the Antichrist. The identity was known by countless reformers who fathered various denominations of Christendom. Today's denominations, however, have forgotten what their founders really believed. Here are what some founders of other denominations had to say about the identity of the Antichrist:

JOHN CALVIN (1509-1564) (**Presbyterian**):

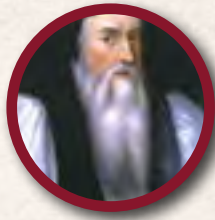
"Some persons think us too severe and censorious when we call the Roman pontiff Antichrist. But those who are of this opinion do not consider that they bring the same charge of presumption against Paul himself, after whom we speak and whose language we adopt... I shall briefly show that (Paul's words in II Thess. 2) are not capable of any other interpretation than that which applies them to the Papacy." (Taken from *Institutes of the Christian Religion*, by John Calvin.)



LUTHER (1483-1546) (**Lutheran**) never felt strong and free to war against the Papal apostasy till he recognized the pope as antichrist. It was then he burned the Papal bull. Knox's first sermon, the sermon which launched him on his mission as a reformer, was on the prophecies concerning the Papacy. (*Romanism and the Reformation*, p. 250)

THOMAS CRANMER (1489-1556) (**Anglican**):

"Whereof it followeth Rome to be the seat of antichrist, and the pope to be very antichrist himself. I could prove the same by many other scriptures, old writers, and strong reasons." (Referring to prophecies in Revelation and Daniel.) *Works by Cranmer*, Vol. 1, pp. 6-7.



ROGER WILLIAMS (1603-1683)

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



JOHN HUSS (1369-1415) was burned at the stake 600 years ago, in July 1415, for his reformation views.



Now,

500 years later, the Protestant Reformation has almost been extinguished through Jesuit counter-reformation tactics and by the forces of ecumenism. Are you still a Protestant?

Through the grace of Christ, God's ministers are made messengers of light and blessing.

As by earnest, persevering prayer they obtain the endowment of the Holy Spirit and go forth weighted with the burden of soulsaving, their hearts filled with zeal to extend the triumphs of the cross, they will see fruit of their labors. Resolutely refusing to display human wisdom or to exalt self, they will accomplish a work that will withstand the assaults of Satan.

Many souls will be turned from darkness to light, and many churches will be established. Men will be converted, not to the human instrumentality, but to Christ.—The Acts of the Apostles, 278 (1911).

Furthermore, in the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon.

According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith.

At the time of their rise these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel: "Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God." But they fell by the same desire which was the curse and ruin of Israel—the desire of

imitating the practices and courting the friendship of the ungodly. "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown." Ezekiel 16:14, 15. {GC 382.3}

GO YE INTO ALL THE WORLD

The whole world is to be lightened with His glory. **AD's mission is to get this message of warning out in a loud cry, using television, the written media, the internet and now to a great extent also via social media** because social media can reach people that do not have access to satellite. If the President of the United States of America can use social media to get his message

across, then so can we. It would also be useful to broadcast the messages on secular television channels and for this reason we are also concentrating on documentaries that would be more likely to be acceptable to these channels. We must get the message out by every possible means.

SCHOOL OF PROPHETS

We realize that there will come a time when these media channels will no longer be available to us and that is why we want to expand into **a school of evangelism** based on the principles of the "schools of the prophets" in Israel of old where young people and the young at heart can come and receive personal

training as to what the relevance of the Three Angels' Messages and the Loud Cry is for our time. The events unfolding in Oct 2017 and the fact that the main line Protestant churches and the Evangelicals have now all committed to a unification of the churches tell us that we have reached a point of no return. When the media has been cut off then individual voices must be able to run from friend to friend, door to door and town to town. That is why we want to expand into hands-on seminars so that our people can be equipped to run with the message. Many of our people, young and old, have not been exposed to the relevance of our message as they should have been in their home environments and in our churches. Many do not even know what the significance of our church or our

continuing next page

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message is and why we have been called to stand in the breach. We are not just another denomination, we are to be the final message bearers to a dying world and we are to stand between the living and the dead.

How long will we still be able to carry on? How long do we have in order to achieve the objective? The short answer is: we do not know. But we can read the signs. And it is our opinion that the time is short, whether that is 1 year, 3 years, 5 years or 10 years is irrelevant. But everybody who has been watching the media must know that the doors are closing for this message. So as Martin Luther said, "If I know the Lord is coming tomorrow, I will plant a tree today." And it is AD's appeal to all that love the message to plant a tree today.

We believe very strongly that the message is paramount but we also believe that if the message is not backed by personal alignment

in terms of lifestyle and counsel followed, it will lose its force. When the Queen of Sheba travelled the ancient world to see for herself the wisdom of Solomon, it was not his wisdom alone that convinced her but what she saw that convinced her. What she saw on his table, what she saw in terms of how he treated his servants, what she saw on how he conducted his worship was what convinced her. We believe that what we preach we must also practice so that those who are associated with this message can get the full picture and not just the theory of the truth, an intellectual head-knowledge. That is why we want to move into the country according to the counsel, but we do not want to become monasteries. We do need facilities, we do need rapid internet, and access to the communication systems of the world. But we must not be sullied by the world. We do want to be surrounded by people that have the same vision because we are

not an island. We are Seventh-day Adventists. We want to be seen as supportive of the message and the church and not contrary to it. We do not want to be disrespectful of the leadership in any sense but work in harmony with them. But we do not want to compromise one iota when it comes to the message. We have to stand like the needle to the pole.

It is imperative that we reiterate again that AD is message driven. And those who support AD with their prayers and means, and their intellectual contributions do so because they align themselves with the message. AD should never harbor a vision of building an empire here on this earth. Its sole purpose should be to get the message to the world so the means given and support that is given should be to this purpose and this purpose alone. We realize that our time is short and that we will be working by the grace of God alone. And we will have to move by



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faith. The attitude of God's workers, which we all need to strive for, is summed up by Ellen White when she gave council on sanitariums and her words apply equally well to institutes such as AD.

Sanitariums are to be established in many places, to stand as memorials for God. I know that the truth will reach the hearts of many who, but for the agency of these institutions, would never be enlightened by the brightness of the gospel message. Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. They are to take up this work, not with the hope of gaining financial advantage, but because their hearts are weighted with the burden of the message for this time. They are to be willing to sacrifice personal gain and personal convenience for the sake of saving souls.

{ RH May 5, 1904, par. 12 }

Our appeal is to all the friends of AD and to all who love the message for our time to rally around the truth. We need unity of mind and spirit and when the storm comes and the wind blows upon the house we want to be rooted in the Rock, the only foundation that will stand the test.

May the Lord bless you all as we embark on our final journey to our everlasting home. **AD**

Walter Veith

In October 2016, Walter Veith accepted the position of President of Amazing Discoveries. In addition to being president, he will continue to function as a worldwide evangelist. His internationally known seminar series has benefited large, enthusiastic crowds in many countries. His presentations are based on his in-depth research in the areas of evolution and creation, health and diet, and Bible prophecy.



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L A S T D A Y S



PART III

TRUE AND FALSE EDUCATION

IN THE TIME OF THE END¹



BY JUDY KJAER

We have read that *"The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime,"*² that *"a model school was established in Eden,"*³ and *"true education is still conformed to the Creator's plan, the plan of the Eden school."*⁴

In 1897, God's people were told, *"Now, as never before, we need to understand the true science of education."*

⁵This is important! The next sentence tells just how important. *"If we fail to understand this, we shall never have a place in the kingdom of God."*⁶ How could words be any stronger?

As a step toward true education, *"Our children should be removed from the evil influences of the public school and placed where thoroughly converted teachers may educate them in the Holy Scriptures."*⁷

Written the same year, 1897, *"Teachers should be employed to educate the children of Sabbath-keepers."*

⁸ These needed to be extraordinary teachers who would *"educate the children in the truths of the Word of God, which are so essential for these last days, and which it is so important for them to understand."*⁹ Why?

*"A great test is coming: it will be upon obedience or disobedience to the commandments of God."*¹⁰

Goodloe Harper Bell was such a teacher. He attended Oberlin College¹¹ until his family moved to Michigan, where further study on his own qualified him to teach. Doing therapeutic outdoor work at Battle Creek Health Institute, he was so approachable, neighbor boys went to him for help with their lessons.

After Edson and Willie asked James White to let Brother Bell be their teacher, a few families got together and hired him. *"He was open to new ideas; and, very largely under the influence of Mrs. White's suggestions, he instituted new methods of teaching, lessening the burden of memory work, prescribing persistent investigation and research, and inviting original thinking and expression."*¹²

The focus was to *"educate the children in the truths of the Word of God, which are so essential for these last days."*¹³ When their cottage became too cramped, the school moved to a house the General Conference owned. More growth mandated another move, to the new Battle Creek Church. This little school grew into our college for ministers.



To give children a good
education in manners, arts
and science, is important;
to give them a religious
education is indispensable

God was shielding
His church from the
godless forces gaining
control of education, in
1897 “as never before.”

The 1828 definition of
education reflects an earlier way of thinking: “To give
children a good education in manners, arts and science,
is important; to give them a religious education is
indispensable....”¹⁴

But times and ideas were changing. “In the final years of
the last century [1800s], a great transformation began in
American education.”¹⁵ *Origin of Species* was published
in 1859, and “Science, tinged more and more with
Darwinism, elbowed out divinity....”¹⁶

At the University of Leipzig in Germany, Dr. Wilhelm
Wundt was transforming psychology (a philosophy) into
a science through laboratory experiments. Americans
earned prestigious German doctorates from him, started
experimental psychology labs in the U.S., and trained
teachers in a theory of teaching completely foreign
to “the harmonious development of the physical, the
mental, and the spiritual powers.”¹⁷

Teaching began to be viewed as “the art of giving
and withholding stimuli with the result of producing or
preventing certain responses.”¹⁸ If that reminds you
of Pavlov’s dogs, it is not far off. “To Dewey, as to
Wundt, man was an animal,” and Dewey’s *Psychology*,
published in 1896, was “the most widely-read and
quoted textbook used in schools of education in this
country.”¹⁹

Education became “oriented more toward
the socialization of the child than toward the
development of intellect.”²⁰ This led to the
idea that “The purpose of education and the
schools is to change the thoughts, feelings
and actions of students.”²¹

James Cattell, Wundt’s former assistant, became
head of Columbia University’s psychology department
in 1891. His publications brought experimental
psychology into the mainstream of American thought.
He and his colleagues “directly influenced the fusion of
experimental psychology and American education.”²²
One change was replacing phonics with experimental-
based sight reading in American schools.

Like Cattell, James Earl Russell received his doctorate
from Leipzig. He came to Columbia in 1897 and ran
their Teachers College for 30 years, building the largest
institution in the world for training teachers. “Thus, in
1897, the stage was about to be set for the propagation
of Wundt’s laboratory psychology throughout American
education.”²³

Since that time, as never before, God’s people need to
understand and follow the Creator’s educational plan:
“Every human being, created in the image of God, is
endowed with a power akin to that of the Creator—
individuality, power to think and to do. The men in
whom this power is developed are the men who bear
responsibilities, who are leaders in enterprise, and who
influence character. It is the work of true education to
develop this power, to train the youth to be thinkers, and
not mere reflectors of other men’s thought.”²⁴ **AD**

Reformation

500 YEARS

Judy Kjaer, is the wife of Kim Kjaer.

¹ 1798 onward, Daniel 12:4

² Education, p.20

³ Ibid.

⁴ Education, p.30

⁵ The Christian Educator August 1, 1897; Mind, Character, and Personality Volume 1, p. 53; Advocate, November 1, 1900; General Council Bulletin April 1, 1898; General Council Daily Bulletin, February 28, 1899; Pamphlet 140, p.6; and the Spalding and Magan Collection, p.56

⁶ Ibid.

⁷ Counsels to Parents, Teachers and Students, p.204

⁸ Pamphlet 140, p.24, December 15, 1897.

⁹ Pamphlet 140, p.24

¹⁰ Ibid.

¹¹ See E.A. Sutherland's Studies in Christian Education for a description of Oberlin College.

¹² Spalding, A.W., Origin and History of Seventh-day Adventists, vol.2, p.117

¹³ Pamphlet 140, p.24

¹⁴ Webster's 1828 Dictionary, defining education

¹⁵ Lionni, Paolo, THE LEIPZIG CONNECTION The Systematic Destruction of American Education, Preface

¹⁶ Origin and History of Seventh-day Adventists, vol.2, p.113

¹⁷ Education, p.13, description of true education

¹⁸ Thorndike, The Principles of Teaching based on Psychology (1906)

¹⁹ Iserbyt, Charlotte, The Deliberate Dumbing Down of America, p.5

²⁰ THE LEIPZIG CONNECTION, p.10

²¹ Bloom, Benjamin, All Our Children Learning, p.180.

²² THE LEIPZIG CONNECTION, p.23

²³ THE LEIPZIG CONNECTION, p.25

²⁴ Education, p.17

HOW DID THE REFORMERS IDENTIFY THE ANTICHRIST ?

Attributes of the little horn power:

1. Arose out of the fourth beast. (Daniel 7:7,8)
2. Arose among the ten horns. (vs. 8)
3. After the ten horns. (vs. 24)
4. Different from the other horns. (vs. 24)
5. More stout than the others. (vs. 20)
6. Uprooted three kingdoms. (vs. 20)
7. Eyes like a man and spoke great words against the Most High. (vs. 8, 25)
8. Wear out the saints (vs. 25)
9. Think to change times and laws. (vs. 25)
10. Time times and half a time. (vs. 25)
11. Shall devour the whole earth. (vs.23)
12. Exists till the end ... (vs. 22)
13. Dominion taken away at the end of time. (vs. 26)



The Conversion of a Roman Catholic Priest

Charles Chiniquy

Chapter 1

My father, Charles Chiniquy, born in Quebec, had studied there for the priesthood. But a few days before making his vows he witnessed a great iniquity in the high quarters of the church. He changed his mind, studied law, and married Reine Perrault. In 1803 he settled in Kamoraska, where I was born on the 30th July, 1809.

Four or five years later we emigrated to Murray Bay, which had no school. My mother became my first teacher.

Before leaving the seminary, my father had received from one of the Superiors, as a token of his esteem, a beautiful French and Latin Bible. That Bible was the first book, after the A B C, in which I was taught to read. My mother selected interesting chapters which I read every day till I knew many of them by heart.

How many delicious hours I have spent by my mother's side reading to her from the sublime pages of the divine book. Sometimes she interrupted me to see if I understood what I read. When

FIFTY YEARS *in the* CHURCH OF ROME

Excerpt

my answers made her sure that I understood it, she used to kiss me and press me on her bosom as an expression of her joy.

We were some distance from the Church and on rainy days the roads were very bad. On the Sabbath days the neighboring farmers were accustomed to gather at our house in the evening. Then my parents used to put me up on a large table in the midst of the assembly, and I delivered to those good people the most beautiful parts of the Old and New Testaments. When I tired, my mother, who had a fine voice, sang some of the beautiful French hymns with which her memory was filled.

When the weather allowed us to go to church, the farmers would take me into their buggies at the door of the temple, and request of me some chapter of the Gospel. With perfect attention they listened to the voice of the child, whom the Good Master had chosen to give them the bread which comes from heaven. More than once, I remember, when the bell called us to the church, they regretted that they could not hear more.

One beautiful day in 1818 my father was writing in his office, my mother was working with her needle, and I was at the door playing. Suddenly I saw a priest coming near the gate and felt a chill of uneasiness. It was his first visit to our home.

The priest was of short stature

with an unpleasant appearance. His shoulders were large and he was very corpulent. His hair was long and uncombed, and his double chin seemed to groan under the weight of his flabby cheeks.

I hastily ran and whispered to my parents, "Mr. Curate is coming." The sound was hardly out of my lips when the Rev. Courtois was at the door. My father shook hands with him in welcome.

The priest was born in France, where he had a narrow escape, having been condemned to death under the bloody administration of Robespierre. He had taken refuge with many other French priests in England, then came to Quebec. Here the bishop had given him charge of the parish at Murray Bay.

His conversation was animated and interesting for the first quarter of an hour. It was a real pleasure to hear him. But all of a sudden, his countenance changed as if a dark cloud had come over his mind, and he stopped talking. My parents had been respectfully reserved as they listened. The silence which followed was exceedingly unpleasant for all the parties, like the heavy hour before a storm.

At length the priest, addressing my father, said, "Mr. Chiniquy, is it true that you and your child read the Bible?"

"Yes, sir," was the quick reply, "my little boy and I read the Bible, and what is still better, he has learned by

heart a great number of its most interesting chapters. If you will allow it, Mr. Curate, he will give you some of them."

"I did not come for that purpose," abruptly replied the priest. "But do you not know that you are forbidden by the Council of Trent to read the Bible in French?"

"It makes very little difference to me whether I read the Bible in French, Greek, or Latin," answered my father, "for I understand these languages equally well."

"But are you ignorant of the fact that you cannot allow your child to read the Bible?" replied the priest.

"My wife directs her own child in the reading of the Bible, and I cannot see that we commit any sin."

"Mr. Chiniquy," rejoined the priest, "you have gone through a whole course of theology. You know the duties of a curate. You know it is my painful duty to come here, get the Bible from you and burn it."

My grandfather was a fearless Spanish sailor (our original name was Etchiniquia), and there was too much Spanish blood and pride in my father to hear such a sentence with patience in his own house. Quick as lightening he was on his feet. I pressed myself, trembling, near my mother, who trembled also.

At first I feared lest some unfortunate and violent scene should occur, for my father's anger in that moment was really terrible.

But I feared more lest the priest



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should lay his hands on my dear Bible, which was just before him on the table. It was mine, given me the last year as a Christmas gift. Fortunately my father had subdued himself but was pacing the room with his lips pale and trembling, and he was muttering between his teeth.

The priest was closely watching my father, his hands convulsively pressing his heavy cane, and his face evidencing a too wellgrounded terror.

It was clear that the ambassador of Rome did not find himself infallibly sure of his position. Since his last words he had remained as silent as a tomb.

At last my father suddenly stopped before the priest. "Sir, is that all you have to say here?"

"Yes, sir," said the trembling priest.

"Well, sir," added my father, "you know the door by which you entered my house; please take the same door and go away quickly."

The priest went out immediately. I felt inexpressible joy that my Bible was safe. I ran to my father's neck, kissed and thanked him for his victory. And to pay him, in my childish way, I jumped upon the large table and recited, in my best style, the fight between David and Goliath. Of course, in my mind, my father was David and the priest of Rome was the giant whom the little stone from the brook had stricken down.

Thou knowest, O God, that to that Bible, read on my mother's knees, I owe, by Thy infinite mercy, the knowledge of the truth today; that the Bible had sent, to my young heart and intelligence, rays of light which all the sophisms and dark errors of Rome could never completely extinguish.



Chapter 2

In June, 1818, my parents sent me to an excellent school at St. Thomas. There one of my mother's sisters was the wife of an industrious miller, Stephen Eschenbach. They had no children, and they received me as their own son.

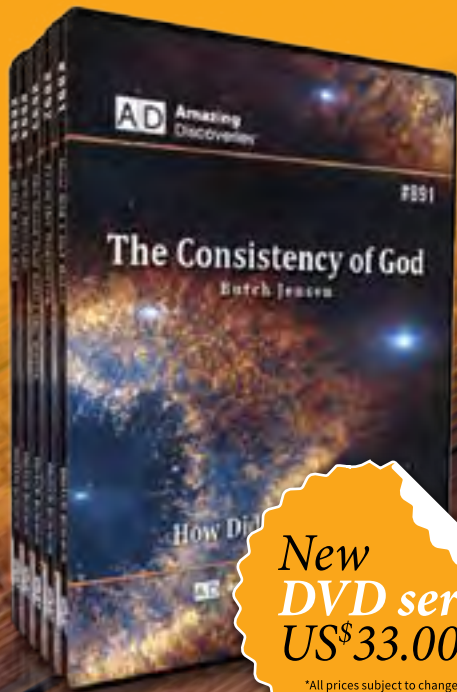
The beautiful village of St. Thomas had already, at that time, a considerable population. Two fine rivers uniting there before flowing into the St. Lawrence, supplied the water power for several mills and factories.

The school of Mr. Allen Jones was worthy of its wide-spread reputation. As a teacher he deserved and enjoyed the highest respect and confidence of his pupils and their parents. But being a Protestant, the priest was much opposed to him,

and every effort was made to induce my relatives to send me to the school under his care.

Dr. Tache was the leading man of St. Thomas. He had no need of the influence of the priests, and he frequently gave vent to his supreme contempt for them. Once a week there was a meeting in his house of the principal citizens of St. Thomas, where the highest questions of history and religion were freely and warmly discussed; but the premises as well as the conclusions were invariably adverse to the priests and religion of Rome, and too often to every form of Christianity.

Though these meetings were not entirely secret societies, they were secret to a great extent. My friend



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Cazeault was Dr. Tache's nephew and boarded at his house. He was punctual in telling me the days and hours of the meetings, and I used to go with him to an adjoining room, where we could hear everything without being suspected. From what I heard and saw in these meetings I most certainly would have been ruined, had not the Word of God, with which my mother had filled my young mind and heart, been my shield and strength.

There was also in St. Thomas one of the former monks of Canada, known under the name of Capuchin or Recollets, whom the conquest of Canada by Great Britain had forced to leave their monastery. He was a clockmaker and lived honorably by his trade.

Brother Mark, as he was called, was a remarkably well-built man with the most beautiful hands I ever saw. His life was a solitary one, always alone with his sister, who kept his house. Brother Mark spent a couple of hours a day in fishing and I used to meet him often along the banks of the beautiful rivers of St. Thomas. As soon as he found a place where the fish were abundant, he would call me, that I might share in his good luck. I appreciated his attention and repaid him with sincere gratitude.

He often invited me to his solitary but neat little home. His good sister would overwhelm me with attention and love. There was a mixture of timidity and dignity in Brother Mark which I have found in no one else. He was fond of children and gracefully smiled when I showed appreciation for his kindness. But that smile, and any other expression of joy, was very transient. Suddenly it would change, as if some mysterious cloud passed over his heart.

He and the other monks of the monastery had been released by the pope from their vows of poverty and obedience. They could become independent and even rise to a respectable position in the world by their honorable efforts. But the pope had been inflexible about their vows of celibacy. The honest desires of the good monk to live according to the laws of God, with a wife



whom heaven might have given him, had become an impossibility -the pope vetoed it.

Brother Mark was endowed with such a loving heart! He must have suffered much trying in vain to annihilate the instincts and affections which God Himself had implanted in him.

One day I was with a few other young friends near the house of Brother Mark. Suddenly we saw something covered with blood thrown from the window and falling a short distance from us. At the same instant we heard loud cries coming from the monk's house: "O my God! Have mercy upon me! Save me! I am lost!"

Brother Mark's sister rushed out and cried to some men who were passing by: "Come to our help! My poor brother is dying! For God's sake make haste, he is losing all his blood!"

I ran to the door, but the lady shut it abruptly saying, "We do not want children here."

I had a sincere affection for the good brother. He had been so kind to me! But I had to go back among the crowd which was fast gathering. The singular mystery in which they were trying to wrap the poor monk, filled me with trouble and anxiety.

But that trouble was soon changed into an unspeakable confusion when I heard the convulsive laughing and shameful jokes of the crowd, after the doctor had told the nature of the wound. I was struck with such horror that I fled away; I did not want to know any more of that tragedy. I had already known too much!

Poor Brother Mark had ceased to be a man -he had become an eunuch!

O cruel and godless church of Rome! How many hearts hast thou broken with that celibacy which Satan alone could invent! This unfortunate victim did not, however, die from his rash action. He soon recovered his usual health.

Having, meanwhile, ceased to visit him, some months later I was fishing in a very solitary place. I was completely absorbed when I felt on my shoulder the gentle pressure of a hand. It was Brother Mark's.

I thought I would faint through the opposite

continuing next page



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sentiments of surprise, of pain and joy, which at the same time crossed my mind. With an affectionate and trembling voice he said, "My dear child, why do you not any more come to see me?"

I did not dare to look at him. I liked him for his acts of kindness but the fatal hour when, in the street before the door I had suffered so much on his account, was on my heart as a mountain. I could not answer him.

He then asked me again with the tone of a criminal who sues for mercy: "Why is it, my dear child, that you do not come any longer to see me? You know that I love you."

"Dear Brother Mark," I answered, "I will never forget your kindness to me. I will forever be grateful to you! I wish that it would be in my power to continue, as formerly, to go and see

you. But I cannot, and you ought to know the reason why I cannot."

I had pronounced these words with the timidity and ignorance of a child. But the action of that unfortunate man had struck me with such a horror that I could not entertain the idea of visiting him any more.

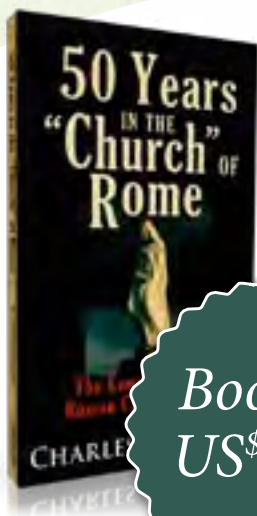
He spent two or three minutes without saying a word and without moving. But I heard his sobs and his cries of despair and anguish, like I have never heard since.

I could not contain myself any longer; I was suffocating with suppressed emotion. The tears did me good - they did him good also - they told him that I was still his friend.

He took me in his arms and pressed me to his bosom—his tears were mixed with mine. But I could not speak—the emotions of my heart

were too much for my age. I sat on a damp, cold stone in order not to faint. He fell on his knees by my side. His eyes, swollen and red with weeping, were raised to heaven, his hand lifted in supplication; he was crying out with an accent which seemed as though it would break my heart "My God! My God! what a wretched man am I!"

The twenty-five years that I have been a priest of Rome, have revealed to me that the cries of desolation I heard that day were but the echo of the cries of desolation which go out from almost every nunnery, every parsonage and every house where human beings are bound by Romish celibacy. **AD**



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THE TIME OF THE END

The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. David in his time saw the wickedness of the last days. He saw the law of God's kingdom trampled under foot, and in righteous indignation he exclaimed, "It is time for thee, Lord, to work: for they have made void thy law."

Men are now passing the boundary line, and the Lord is permitting the enemy to do his will. We hear of floods, of earthquakes, of storms by land and on the sea, blotting out hundreds of lives in a moment of time; but the end is not yet. The tread of the Lord will be heard upon the land and upon the water. For his own honor's sake, God is now about to repress iniquity. He will soon, very

soon, vindicate the claims of his law.

The final overthrow of all earthly dominions is plainly foretold in the Word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel, is given the message:

"Thus saith the Lord God; Remove the diadem, and take off the crown: ... exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until he come whose right it is; and I will give it him."

That time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede his coming: "Ye shall hear of wars and rumors of wars.... Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

The present is a time of overwhelming interest to all living. Rulers

and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; ... because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.... The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth."

"I beheld the earth, and, lo, it was without form, and void; and the



by *Ellen G. White*

EXCERPT FROM THE REVIEW & HERALD, NOV 23, 1905, ARTICLE A

heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down."

"Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

To us who are standing on the very verge of the fulfilment of these great scenes, of what deep moment, of what living interest, are these delineations of the things to come—events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!

At this time, before the great final crisis, as before the world's first destruction, men are absorbed in the pleasures and the pursuits of sense. Engrossed with the seen and the transitory, they have lost sight of the unseen and the eternal. For the things that perish with the using, they are sacrificing imperishable

riches. Their minds need to be uplifted, their views of life broadened. They need to be aroused from the lethargy of worldly dreaming.

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth for this time.

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of God weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought in behalf of his truth. The designs of wicked men, the enemies of the church, are subject to his power and his overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of his truth and his people can be turned aside,

even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep—the same infinite Creator will work in behalf of his people, if they will call upon him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for his coming.

God's people should make mighty intercession to him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted. As they consecrate themselves unreservedly to God's service, a convincing power will attend their efforts to present the truth to others, and light will shine into many hearts. My brethren and sisters, sleep no longer on Satan's enchanted ground, but arouse, and call into requisition every resource for the proclamation of the message of mercy. The last warning is to be given "before many peoples, and nations, and tongues, and kings."

My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's tempta-



tions. Every church-member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Erelong we shall understand what that night means. The Spirit of God is being grieved away from this earth. The nations are angry with one

perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who having eyes, see not, and having ears, hear not? Is it in vain that God has given you a knowledge of his

nearer the judgment, nearer eternity, than we were at the beginning of 1905. Are we also nearer to God? Are we watching unto prayer? Another year of the time granted us for labor has rolled into eternity. Every day we have been associating with men and women who are judgment-bound.



another. Widespread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message.

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are

will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?

Every day that passes brings us nearer the end. We are one year

Each day may have been the dividing line for some soul. Each day some one may have made the decision which will determine his future destiny. What has been our influence over these fellow travelers? What effort have we put forth to bring them to Christ?



Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. May God

help us to work while the day lasts.

Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace. Let not our church-members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we by refusing to give, retard

the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soul saving is to know no abating. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood;

and all can give of their means for the carrying forward of foreign missions.

There are new fields to be entered, and we must have your help. Shall we ignore the commission given us, and thus forfeit the fulfilment of the promise accompanying the commission? Shall the people of God become careless and indifferent, and refuse to give of their means for the advancement of his work? Can they do this without severing their connection with him? They may think thus to economize; but it is a fearful economy that places them where they are separated from God.

Let the Lord's people pay a faithful tithe, and let them, also, from parents to children, lay aside for the Lord the money that is so often spent for self-gratification. The Lord has made us his stewards. He has placed his means in our hands for faithful distribution. He asks us to render to him his own. He has reserved the tithe as his portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring him also the tithe that you have withheld. Come confessing your neglect. Prove the Lord as he has invited you to do. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a

delightful land."

My brethren and sisters, it is too late to devote your time and strength to self-serving. Let not the last day find you destitute of the heavenly treasure. Seek to push the triumphs of the cross, seek to enlighten souls, labor for the salvation of your fellow beings, and your work will abide the trying test of fire.

"If any man's work abide ... he shall receive a reward." Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. When John in his mortal state beheld the glory of God, he fell as one dead. He was not able to endure the sight. But when the children of God have put on immortality, they will "see him as he is." They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in his sufferings, they have been workers together with him in the plan of redemption, and they are partakers with him in the joy of seeing souls saved in the kingdom of heaven, there to praise God through all eternity. **AD**

Excerpt from The Review & Herald,
Nov 23, 1905, Article A



The Use of Charcoal as a Remedy

Activated charcoal is a very unique product that has a special way of attracting poisons and toxins to itself. This process is called adsorption. Adsorption is not the same as absorption. Absorption is like a sponge. Adsorption is more like a magnet. Charcoal has a negative charge and toxins, poison, heavy metals, and mold have a positive charge. The benefit of this is as it passes through the system it draws the toxins and poisons to bind to itself and removes it out of your body, as charcoal is not absorbed but excreted from the system.

Every home first aid cabinet should be equipped with Activated Charcoal. It is a remedy antidote for poisoning, diarrhea, nausea, vomiting and many intestinal infections. It is a great go to for insect bites, snake bites, spider bites and bee and yellow jacket stings. It can even be used for household deodorizing, teeth whitening, pain, as an aid for bad breath and more.

Charcoal can be constipating so be sure to increase your water intake when ingesting Activated Charcoal.

*Charcoal Reactions in the Intestinal Tract**

Charcoal reaches its maximal rate of adsorption extremely rapidly, within one minute. In thick or viscid fluids such as the intestinal or stomach juices, adsorption might be delayed somewhat, but can still be expected to be very rapid.

In the past some have questioned the effects of the pH in the gastrointestinal tract on charcoal and its adsorbed materials, as to whether poisons might dissociate farther down and be absorbed into the blood. It has been found that charcoal forms a stable complex with toxic materials, and does not dissociate the toxins further down the gastrointestinal tract for later absorption into the blood stream.

It has also been found that charcoal does not significantly adsorb nutrients. Two groups of rats were tested to determine if one group fed an identical diet with another group could be made to have deficiency disease by feeding charcoal. It was discovered that the two groups of rats were identical with or without charcoal.

Charcoal added to the diet of sheep for 6 months did not cause a loss of nutrients, as compared with sheep not receiving charcoal. Blood tests showed no significant difference between the two groups of animals, and there were no visible signs of any nutritional deficiency. At autopsy no differences either grossly or microscopically could be detected. A level of 5% of the total diet was given as charcoal. It did not affect the blood or urinary levels of calcium, copper, iron, magnesium, inorganic phosphorus, potassium, sodium, zinc, creatinine, uric acid, urea nitrogen, alkaline phosphatase, total protein or urine in pH. It is of interest that although the animals inhaled some of the powdered charcoal, no ill effects could be demonstrated in the microscopic sections of the lungs and other structures of the chest. Workers in charcoal manufacturing plants have been studied to determine the effect of breathing the dust of charcoal. It was found that the incidence of any respiratory symptoms was extremely low; suggesting that breathing the dust was quite innocuous.

Large Charcoal Poultice

A charcoal poultice for a large area such as the abdomen or a knee joint, can be made as follows: 3 tablespoons flaxseed ground in a blender or seed mill, and mixed with 1-3 tablespoons of pulverized charcoal. Stir this mixture into one cup of water. Let it set for 10-20 minutes, or heat slightly to thicken faster.

Spread the thickened charcoal-flaxseed material over a piece of cotton cloth or double thickness paper towel of the proper size, using enough to make the paste 1/4-inch deep on the paper towel.

Cover with a single thickness cloth or paper towel. Lay the poultice over the affected area. Cover with plastic wrap and hold in place with a roller bandage; stripes of bed sheets, an old towel, or an ace bandage works well. Pin securely with safety pins. Leave it on for 6-10 hours. Rub the area briskly with a cold washcloth after removing the compress.



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Activated Charcoal Powder (10 oz.)

Activated charcoal has been long recognized as being particularly helpful in absorbing digestive gases in the lower intestine. It is used in hospital emergency rooms to neutralize drugs and poisons. A must for every medicine cabinet.

Activated Charcoal - unsweetened

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Simple Charcoal Poultice

In order to make a simple charcoal poultice simply dissolve a spoonful or more (determined by the size of the area to be treated and seriousness of the affliction) of charcoal powder, or crush up several charcoal tablets in plain water, spread the paste over a folded piece of facial tissue or paper toweling, making the poultice fit the area to be treated, and folding the poultice over the area. The tissue or towel should be thoroughly moistened with the paste. The poultice can be molded around body parts, such as the ear when treating an

earache, making the poultice fit the side of the jaw, the upper neck, as well as enclosing the ear lobe and skin behind the ear to the hairline.

Cover the poultice with plastic wrap or cut a piece from a plastic bag, large enough to lap over all sides by at least one inch. Fix the poultice in place by a roller bandage, an ace bandage, or adhesive tape. A snug-fitting garment, such as a knitted cap, can be used over a charcoal compress to hold it on the eye or over the sinuses. A T-shirt can help hold a charcoal compress snugly against the chest.

MAKING A SIMPLE CHARCOAL COMPRESS



BLEND ACTIVATED CHARCOAL WITH ENOUGH WATER TO MAKE A PASTE - DON'T START WITH TOO MUCH WATER.

2



SPREAD ON ONE HALF OF CREASED PAPER TOWEL. FOLD THE OTHER HALF OVER THE CHARCOAL PASTE AND FOLD THE ENDS TO KEEP IT FROM LEAKING.



POSITION OVER AFFLICTED AREA. COVER WITH PLASTIC.

1

3

Large Charcoal Poultice Charcoal Poultice with Hops or Smartweed

Make the poultice essentially the same as the plain charcoal poultice described above, but add to the paste fresh or dry commercial hops by simply crushing the leaves and adding them to the charcoal paste. Fresh leaves may be whirled in a blender for a few seconds with a small amount of water before adding to the charcoal.

To convert this poultice to a stupe, which may give a greater reaction, simply apply a moderately hot fomentation over the poultice and leave in place for about 20 minutes. Remove the fomentation, dry off any moisture and cover well with a sweater or snug fitting shirt for the night.

images "Charcoal - Startling new facts about the world's most powerful clinical adsorbent" p29



Charcoal as an Antidote for Bites and Stings♥



Externally, venomous bites can be readily treated with charcoal. Fire ants leave a sterile abscess under the stings from the venom which kills a tiny area of tissue. An ordinary band-aid, wet slightly and rubbed with a charcoal tablet until it is entirely black, and applied as a mini-poultice combats ant stings. The same treatment is effective for mosquito bites, chigger bites, and poison ivy.

A few years later a lady who had been told that she would probably die if she were ever stung again by a honey bee, received a bee sting on the thumb while walking near the home of a friend. Within two minutes she had begun to sweat all over, had developed a headache, and had severe pain in the thumb. A charcoal poultice was quickly applied and the general reaction entirely subsided within 5 minutes. Although she usu-

ally experienced massive swelling after bee stings, this time she had no trace of swelling. It is apparent that an anaphylactic reaction was prevented in this lady by the charcoal poultice.

the bite, using large quantities of powdered charcoal wet with water, replacing the charcoal poultice about ever 10 to 15 minutes. The sooner the charcoal is applied, the more effective the treatment should be, as swelling in snakebites begins within 10 minutes. We recommend that charcoal be carried in a pocket for first aid when individuals are hiking in snake infested woods,

cobra venom had no venomous effects when activated charcoal was added to a solution of the venom and agitated before injection into experimental animals.

The treatment of choice for the brown recluse spider is charcoal. There is no other recognized treatment except wide surgical excision. There is no known antidote. The brown recluse spider produces a bite

MAKING A CHARCOAL COMPRESS FOR ANT AND MOSQUITO BITES

1



MOISTEN GAUZE PORTION OF BAND-AID.

2



RUB CHARCOAL TABLET OR SPRINKLE CHARCOAL ON GAUZE TILL WELL BLACKENED.

3



PLACE BAND-AID OVER BITTEN AREA.

The perfect treatment for bee stings is a charcoal poultice. Many years ago we had a young co-worker who was stung on the finger by a yellow jacket. He spent one sleepless night due to pain, and was about to go into his second when he decided that he would apply a charcoal poultice. At that time none of us had used charcoal poultices for yellow jacket stings and didn't know what to expect. Within five minutes the pain was gone and he slept all night. Since that time whenever anyone is stung by a bee, wasp, or yellow jacket, we promptly apply a poultice which will prevent either swelling or pain.

ally experienced massive swelling after bee stings, this time she had no trace of swelling. It is apparent that an anaphylactic reaction was prevented in this lady by the charcoal poultice.

We have not had experience in treating snakebites with charcoal, but physicians who have successfully used it find it a good treatment. In isolated areas where antivenin is unavailable, and for snakebites for which there is no antivenin, we would immediately apply a very large charcoal poultice veering almost an entire extremity, centering over

so that the charcoal can be applied to any venomous bites promptly. Once swelling begins, the venom may not be able to transfer into the charcoal easily. Ten charcoal tablets should be taken by mouth immediately. As long as the pain and swelling are being controlled by the poultice we would continue with this treatment alone. If pain and swelling should progress we would add ice packs to the extremity. Large quantities of charcoal should be taken periodically by mouth, as many poisons can be secreted into the gastrointestinal tract. Injections equivalent to 100 fatal doses of

that gives little or no pain at first. In 24 hours a purplish red zone develops around the bite, and extensive tissue death occurs. It may produce a very deep and angry ulceration extending down to the bone, which lasts for weeks or months. We have had three brown recluse spider bites successfully treated with charcoal, which produced no ulcerations and only the faintest purple discoloration after one week. The sooner treatment has begun the better. The spider is brown and has a fiddle-shaped mark on its back.

Testimonies on Charcoal

by Ellen G. White

CHARCOAL IS ONE OF THE MOST BENEFICIAL REMEDIES

One of the most beneficial remedies is pulverized charcoal, placed in a bag and used in fomentations. This is a most successful remedy. If wet in smartweed tea, it is still better. I have ordered this in cases where persons were suffering great pain, and when the physician has confided to me that he thought life was about to close. Then I suggested charcoal; the patient slept; the turning point came, and recovery was the result. For bruised hands with inflammation, I have prescribed this simple remedy, with perfect success. The poison of inflammation is overcome, the pain removed, and healing goes on rapidly. The most severe inflammation of the eyes is relieved by a poultice of charcoal, put in a bag and dipped in water, hot or cold as will best suit the case. This works like a charm. -MS. 162, 1897.

CHARCOAL RELIEVES SWELLING

On Thursday, Sister --- was called to see if she could do anything for Brother ---'s little son, who is eighteen months old. For several days he has had a painful swelling on the knee, supposed to be from the bite of some poisonous insect. Pulverized charcoal, mixed with flaxseed, was placed upon the swelling, and this poultice gave relief at once. The child had screamed with pain all night, but when this was applied, he slept. Today she has been to see the little one twice. She opened the swelling in two places, and a large amount of yellow matter and blood was discharged freely. The child was relieved of its great suffering. We thank the Lord that we may become intelligent in using the simple things within our reach to alleviate pain, and successfully remove its cause. -Letter 82, 1887

CHARCOAL DESTROYS INFLAMMATION AND REMOVES POISON

Sister --- is nurse and physician for all the region round about. She has been called upon to treat the most difficult cases, and with complete success. We have at times made our house a hospital, where we have taken in the sick and cared for them. I have not time to relate the wonderful cures wrought, not by dosing with drugs, but by the application of water. We use charcoal largely, making it into poultices. It destroys the inflammation, and removes the poison. We are teaching the ignorant how to become intelligent and keep well. -Letter 74, 1899.

CHARCOAL AND OLIVE OIL FOR INDIGESTION

I will tell you a little about my experience with charcoal as a remedy. For some forms of indigestion, it is more efficacious than drugs. A little olive oil, into which some of this powder has been stirred, tends to cleanse and heal. I find it is excellent....

Always study and teach the use of the simplest remedies, and the special blessing of the Lord may be expected to follow the use of these means which are within the reach of the common people. -Letter 100, 1903.

THE VALUE OF CHARCOAL

Get from the druggist some pulverized charcoal, and use it freely. Mix it with sweet oil. Thus it can be taken with less difficulty than if mixed with water. I think that you would obtain benefit from the use of charcoal compresses, pulverized charcoal moistened, put into a flannel bag, and placed over the affected part. When my husband was sick, I had recourse to many remedies, and I know the value of charcoal as a healing agency. I have worked for my husband with marked success when his life was in grave peril. I did not want a physician for him; for I knew that I had tact and skill, and that with faith in God I could be his physician. -Letter 11, 1904.

CHARCOAL AS A POULTICE

I wish to ask you if you have tried the charcoal for Brother --? I think I wrote you about it sometime ago. Take pulverized charcoal, wet it, and put it on as a poultice. The charcoal possesses a wonderful power of drawing poison from the system. -Letter 326, 1906.

CHARCOAL BRINGS RELIEF WHEN OTHER MEANS FAIL

I feel impressed to recommend for your consideration the use of charcoal as a powerful agency for removing poison from the system. I have on several occasions been impressed to suggest the use of charcoal, and it has often brought relief when every other means had failed.

When we were in Texas, one of our neighbors was taken sick because of imprudence in eating. The organs of excretion failed to act properly, and his system was poisoned. He was in terrible agony. His family sent for me to come and pray for him. Then it was impressed

upon my mind to send someone to the blacksmith's for charcoal, pulverize it, and place it as a poultice over the entire abdomen. This was done, and the effect produced was wonderful.

This brother had intended to be one of a party to go with a number of teams through Texas, but because of his illness he was left behind. The next day, however, as we were resting, we looked back, and saw a team crossing the ferry. When it came nearer we saw with it our brother who had been so ill.

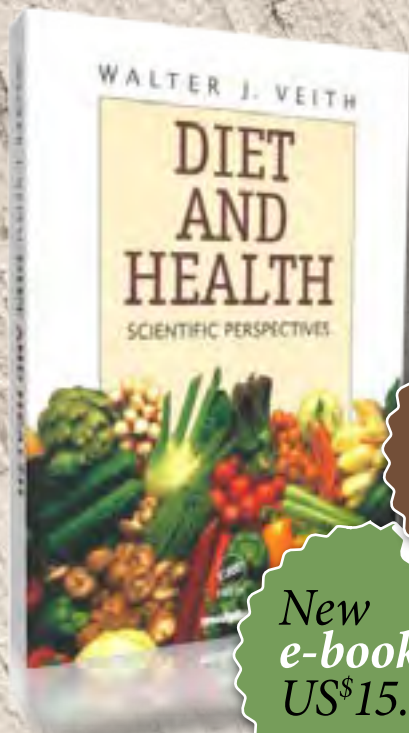
On several other occasions, I have seen the charcoal poultice tried with favorable results. -Letter 158, 1907.

THE USE OF CHARCOAL FOR SNAKE BITES, INSECT BITES, ETC.

"For several days he has had a painful swelling on the knee, supposed to be from the bite of some poisonous insect. Pulverized charcoal, mixed with flaxseed, was placed upon the swelling, and this poultice gave relief at once." -Mrs. E.G. White Dairy, April 25, 1899.

My mother had told me that snake bites and the sting of reptiles and poisonous insects could often be rendered harmless by the use of charcoal poultices. When working on the land at Avondale, Australia, the workmen would often bruise their hands and limbs and this in many cases resulted in such severe inflammation that the worker would have to leave his work for sometime. One came to me one day in this condition, with his hand tied in a sling. He was much troubled over the circumstances; for his help was needed in clearing the land. I said to him, "Go to the place where you have been burning the timber, and get me some charcoal from the eucalyptus tree, pulverize it, and I will dress your hand." This was done, and the next morning he reported that the pain was gone. Soon he was ready to return to his work.

I write these things that you may know that the Lord has not left us without the use of simple remedies which, when used, will not leave the system in the weakened condition in which the use of drugs so often leaves it. We need well trained nurses who can understand how to use the simple remedies that nature provides for restoration to health, and who can teach those who are ignorant of the laws of health how to use these simple but effective cures. -Letter 90, 1908. **AID**



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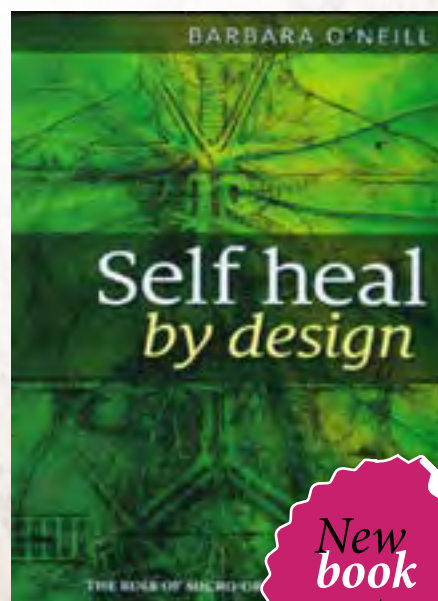
Barbara O'Neill

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Excerpt from *Smokescreens*

Understanding the dangers of today's call for Christian unity

Jack Chick

THE WAFER-GOD

There are some Christians who are awake to what is going on, but there are many Christians today who believe everything is just fine. Everybody loves everybody else. The Christians, Mormons, Jews, Jehovah's Witnesses, Moslems are all serving the same God, but in different ways.

If I asked, "Can you partake of the Lord's Supper with Catholics?" They'd say, "Why not?" Let's find out if there is a difference between the Lord's Supper and the mass.

Before I go on, let me explain that the bread, or wafer, used in the mass is called the host.

When the host has been consecrated and offered as a sacrifice in the mass, it then becomes the eucharist. I am going to try

to put into everyday language what is one

of the great motivating forces behind the Roman Catholic Institution. It is the eucharist. I call it the little Jesus cookie. I know Catholics are going to be offended by this, but I can't help it. The Protestants have to realize where they stand on this thing.

The Roman Catholic Institution in their Canon laws state:

"If any one shall deny that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most Holy Eucharist; and shall say that He is only in it as a sign, or in a figure, let him be accursed." (Accursed means to be damned, under a curse.)

"If any one shall say that Christ, the only begotten Son of God, is not to be adored in the holy sacrament of the Eucharist, ... and that He is not to be publicly set before the people to be adored, and that His adorers are idolaters, let him be accursed!"

That's when, beloved, the priest walks out holding up the cookie in the monstrance, which looks like a sunburst, and people come up and kiss it and adore it. And if any Protestant would say, "Hey, that's idolatry," that



PERPETUAL ADORATION - Two Benedictine Sisters at the Convent of Perpetual Adoration kneel before the Blessed Sacrament exposed in a monstrance in the convent chapel. Whether at work or at prayer, the nuns focus their lives on Jesus present in the Eucharist.





The Eucharist in the monstrance being carried in a procession.

Protestant is to be accused.

Now, to sum this up, the Roman Catholic Institution teaches that you must believe that the bread, or host,

consecrated in the mass actually becomes Jesus Christ and it is to be worshipped as God Almighty. This is why, back in 1554, a priest carrying the eucharist (the little Jesus cookie) could stand before a family of Christians in Scotland, tied to posts with dried brush up to their waists. He'd hold that piece of bread before them and ask if what he held in his hand was actually the body, blood and deity of Jesus Christ. When they said, "No, it is only a symbol," the priest's assistant placed his flaming torch into the brush and set those Bible-believers on fire. As the victims screamed in agony, the priest held up his crucifix and said, "All this is for the greater glory of God."

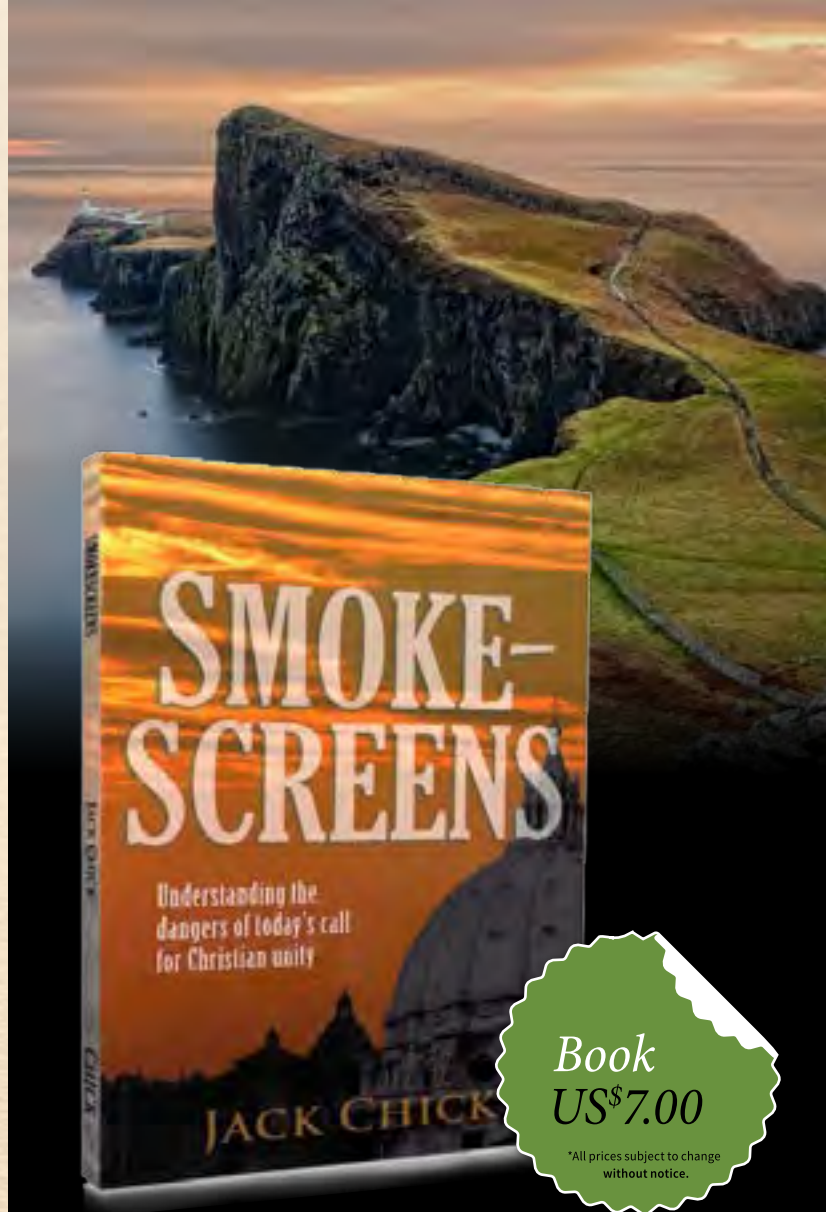
It holds firm, just as strong today, as it did in the time of the Middle Ages, that anyone who ridicules it, or says that it only represents Christ, is damned. The Vatican II Council re-affirmed this. Pope John XXIII said, "I do accept entirely all that has been decided and declared at the Council of Trent."

That Canon law is in effect today, beloved.

AD



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Jack Chick

Smokescreens

Many Christians are joining the ecumenical movement, thinking God has ordained it to bring all Christians into unity. But this book reveals that the ecumenical movement is nothing more than a smokescreen, hiding the Vatican's real intent,

to stamp out religious freedom and rule the world. Our fight is not with the Roman Catholic people who have been betrayed by their church. Our job is to rip the mask off her face, and let the Roman Catholics see what they're really tied to. They have to find Christ as the answer and it's our job to try to win them to Christ.

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