

Would you like to be honored of God?

What could you possibly do that would cause you to be honored or elevated in the eyes of God? It isn't riches, for God declares that the gold and silver is His (Haggai 2:8), and He owns the cattle on a thousand hills (Ps 50:10), and anything you have came from Him. "God can scatter faster than man can gather". (1SM 297)

It isn't intellect, for God can take that away in an instant, just as He did Nebuchadnezzar's. (Daniel 4:33) Natural endowments or talents are gifts from God Himself.

So what can we do that would cause us to be esteemed by God? Maybe I should ask a different question. Is there anything that we can do to make us lower in God's estimation? Here is what the Spirit of Prophecy says:

... man can lower himself very fast in God's sight by misapplying and misappropriating his entrusted talents, which, if rightly used, would elevate him. While the Lord is long-suffering and not willing that any shall perish, He will by no means clear the guilty. Let all take heed to the words of the Lord. "Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my

people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed" (1 Samuel 2:29-30). 1SM 298.2

Did you catch that? God honors those who obey Him. (Ps 18:20-22)

But there's more:

The acceptance of Christ gives value to the human being. His sacrifice carries life and light to all who take Christ as their personal Saviour. The love of God through Jesus Christ is shed abroad in the heart of every member of His body, carrying with it the vitality of the law of God the Father. Thus God may dwell with man, and man may dwell with God. Paul declared,

"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).

If through faith man becomes one with Christ, he can win life everlasting. God loves those who are redeemed through Christ, even as He loves His Son.
What a thought! Can God love the sinner as He loves His own Son?—Yes;

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

Faith on the Line is published quarterly by Amazing Discoveries

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Subscription

\$25/yr for US and Canada \$30/yr for International

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PERFECTION



S-THE LAST

GENERATION

CONFUSION

BY PIETER GEY VAN PITTIUS

There is a strong movement amongst Adventists which advocates that the final generation must achieve a condition of sinless perfection prior to the coming of Christ and that this final generation must perfectly reflect the character of Christ before His coming. Certain statements in the Spirit of Prophecy are normally quoted to substantiate this view, in particular the following quote:

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of the Saviour shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel! Quickly the last great harvest would be ripened, and Christ would come.¹

Taken by itself, this statement certainly seems to suggest such a state of perfection in the final generation, but the theological issues are more complex than a cursory reading of the text suggests because the terminology employed must be interpreted in the light of other statements which place them in perspective.

There are numerous web pages, publications and videos making the rounds which advocate this mode of thinking and we need to address them.

THE PROBLEM

A video recently circulated on WhatsApp titled, *Last Warning to Adventists before The Sunday Law* and has this subtitle, "This is a warning to all Seventh Day Adventist (sic) of where we need to be spiritually before the Sunday Law. It is also a call for unity amongst



all Adventist preachers and members alike to come together before the Sunday Law."

The author, Gerald Johnson of 3am Loud Crier Ministries quotes Ellen White:

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.2

This quote, taken out of the larger context of Ellen White's writings, may leave the impression that it is on us to remedy the defects in our characters and that we will not be sealed, by implication, saved without this work that we have to accomplish on our own. In the context of all her other statements, however, this would be a totally unwarranted conclusion. This video is only one of many such examples.

Another quote of Ellen White also taken out of context is the following:

What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will.3

Taken on its own this quotation can again give the impression that it depends on us, or our will to rescue us from our nature of sin.

¹ CT 324.3

² CET 189.2

³ SC, 47.1; emphasis my own

A third statement of Ellen White's to which I want to give particular attention is one she makes in *The Great Controversy*:

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to **stand in the sight of a holy God without a mediator.**⁴

Yet again, taken out of context, this quotation can leave the impression that there will be a time when the sinner will have to qualify for salvation without a mediator or without Christ.

Because of these three quotations from Ellen White, taken out of context as we will show, many people became discouraged and some became so despondent that they left the church! I am convinced that this way of using her writings is the reason why many ignore her writings or totally reject her as a last day prophet. The same also applies to Scripture.

In the Philips translation of the Bible we read:

Meanwhile, consider that God's patience is meant to be man's salvation, as our dear brother Paul pointed out in his letter to you, written out of the wisdom God gave him. In that letter, as indeed in all his letters, he referred to these matters. There are, of course, some things which are difficult to understand, and which, unhappily, ill-informed and unbalanced people distort (as they do the other scriptures), and bring disaster on their own heads.⁵

Just as there are people who misapply the Bible by using it out of context to promote a particular agenda and in so doing miss the marvellous message of the Gospel, so people can do the same to the writings of Ellen White. This can lead to great unhappiness and can paint a picture of Ellen White and what she was all about which is totally divorced from reality. The joy

of the Gospel and the good news of salvation can be changed to feelings of despondency and gloom. In contrast, those who take the time to study what she says in context (inform themselves) will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

TWO IMPORTANT PRINCIPLES

Before we continue, **two very important principles** must be clarified. Let's take them from Ellen White herself.

Lay Sister White right to one side: lay her to one side. Don't you never quote my words again as long as you live, until you can obey the Bible. When you take the Bible and make that your food, and your meat, and your drink, and make that the elements of your character, when you can do that you will know better how to receive some counsel from God. But here is the Word, the precious Word, exalted before you today. And don't you give a rap any more what "Sister White said"—"Sister White said this," and "Sister White said that," and "Sister White said the other thing." But say, "Thus saith the Lord God of Israel," and then you do just what the Lord God of Israel does, and what he says."

She repeats the same sentiment in numerous other places (3SM 29.1; 3SM 29.3; 3SM 30.1 and many more), but I prefer the Spalding-Magan collection quotation on this particular issue because of the unfiltered nature of her exasperation with people going to her writings first and then, on top of it to take them out of context.

- ⁴ GC, 425.1; emphasis my own.
- ⁵ 2 Peter 3:15-16; emphasis my own.
- ⁶ 2 Peter 3:18
- ⁷ The Spalding-Magan collection of unpublished manuscripts by Ellen G. White 137.3

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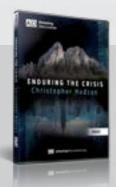
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4

So the first principle is very clear: *Go to the bible first* and hear its message *before* you go to her writings.

The second principle is well-worded in the following quote:

Regarding the testimonies, nothing is ignored; nothing is cast aside; **but time and place must be considered**.⁸

With the Kellogg crisis she said:

There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which when taken from their connection, and interpreted according to the mind of the writer of "Living Temple" would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "Living Temple" are in harmony with my writings. But God forbid that this opinion should prevail.9



7

The second principle is also very clear: CONTEXT, which includes time, place, circumstances and the text itself which must always be considered. This is why she said:

My mind has been greatly stirred in regard to the idea, Why, Sister White has said so and so, and Sister White has said so and so; and therefore we are going right up to it. God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions.

Circumstances change the relation of things.¹⁰

Here is another clear statement: "The extracts may give a different impression than that which they would were they read in their original connection"¹¹

When we talk about context in Ellen White we must realise that we should take a broad look at everything that she says. Some of her earliest sayings are balanced by things that she said in the last decade of her life. We should also take the broad scope of what she says into consideration. In other words, we should

^{8 1}SM 572; emphasis my own

⁹ Letter 211, 1903 in SpM 320; emphasis my own

¹⁰ SM 217, Book 3; emphasis my own

¹¹ Letter 49, 1894; 1SM, 58

¹² SC, 90-91

¹³ EW 220.2; emphasis my own

¹⁴ 2Timothy 3:16; emphasis my own

consider a statement in context of all of her writings. It is like looking at a mosaic. If you look at only a few blocks, it is impossible to extrapolate from that miniscule part of the much greater whole to discern what the rest of the mosaic looks like. She indeed employed this principle with the Bible:

Scripture must be compared with Scripture with careful research and prayerful reflection to understand the passages whose meanings do not appear on the surface.¹²

She also said: I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another.¹³

This is indeed a Biblical principle:

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.¹⁴

Now if she utilizes this principle with Scripture it surely is prudent to use it when we read her inspired writings. It will be helpful to take into consideration what the Ellen White Estate has to say on this topic:

When we read the full range of counsel that Ellen White has on a topic, the picture is often quite different than when we are dealing with only a part of her material or with isolated quotations.... It is important to listen to all the counsel.¹⁵





PUTTING IT ALL TOGETHER

The proper place of the will, power of choice and decision.

What you need to understand is the **true force of the will**. This is the governing power in the nature of man, the **power of decision**, or **of choice**. **Everything depends on the right action of the will**.¹⁶

If we apply our first principle we must start with John 6:44, "No man can come to me, except the Father which hath sent me draw him." Ephesians 2:1-2,4-5, adds:

And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ... But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

In other words, even before we can exercise the true force of the will or the power to decide for Christ, God must "draw" us and we have to be "quickened" or made alive. We were "dead" in our "trespasses and sins" and as you well know, a corpse can do nothing for itself!

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¹⁵ Ellen G. White Estate, 'Some Principles for Correctly Interpreting the Writings of Ellen G. White', https://whiteestate.org/legacy/issues-herm-pri-html/#info, Retrieved 07-04-2020

¹⁶ SC 47.1; emphasis my own

Now we have to ask the question whether this is what we see in EG White's writings:

Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life.

There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.¹⁷

Every element that we found in Scripture can be found here. It is very clear, the exercise of the will has its "proper sphere," and it is here. Before we can exercise the will, God has to attract us to Jesus and we have to be quickened, the "springs of life" must be purified. This is done by Christ: "His grace alone" can "quicken the lifeless faculties of the soul." Only then can we "exercise the will" and choose to put our lives in His hands. Otherwise the will is powerless to do anything.

Jesus underscores this in John 15:5: "Without me ye can do Comment start nothing Comment end." Scripture is clear, just as is the Spirit of Prophecy, and it states that God began the good work in us. Moreover, Paul writes: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

UNTIL THE DAY OF CHRIST JESUS

White's writings agree with Scripture on this principle: It is God who initiates conversion and sanctification. Notice what she says in Testimonies for the Comment start Church Comment end:

There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature."

This is true and will be true forever on this earth because Phil 1:6 states that He will "perfect it *until* the day of Christ Jesus." (Emphasis my own).

In other words it is God who started the good work, who will also continue or sustain the good work in us. We also read in Philippians 2:12-13 "So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure." (Emphasis my own)



God draws, quickens and sustains us in our Christian walk. But we must handle this salvation with great respect, "with fear and trembling" as Paul says, because it was obtained at great cost and we have to continually obey Him who is working in us "to will and to work according to His good pleasure." This is a continual work that will continue until the Second Coming. That is why we read:

So long as Satan reigns we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience.²⁰ Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-around character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ.²³

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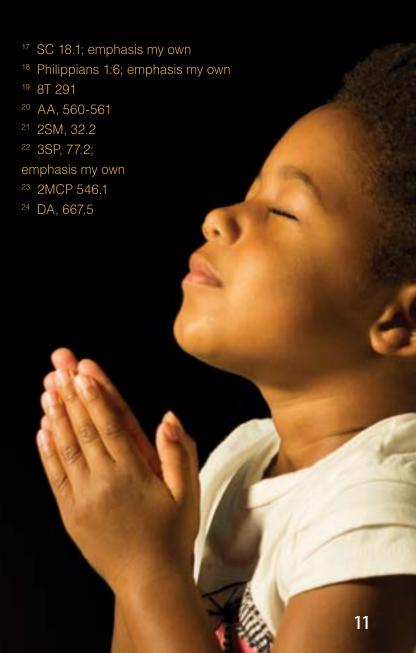
WE WILL NEVER ATTAIN TO HIS EXALTED CHARACTER

She also quotes the apostle Paul:

"I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom 7:18). To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility." ²¹

We also read, "Man can *never* attain to his exalted character."²² In other words, right up to the Second Coming we will not be sinless. That is what it means to not attain to "his exalted character."

This is no easy matter, for we read in Hebrews 12:4, "Ye have not yet resisted unto blood, striving against sin." Ellen White confirms it:



But note, this not our merit but Christ's, not through our effort but by His grace. We are not marionettes, we cooperate with Him. It is not Christ plus anything of us. This will become abundantly clear in another statement made by Ellen White. This noble, Christ-like character is paid for by His merits and is ours only when we are totally given to His grace and are living a life where God is working in us to will and to work according to His will.

IN CHRIST'S NAME

Further clarity comes in this next statement:

"In My name," Christ bade His disciples pray. In Christ's name His followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of His Son, in whom they believe.²⁴

This is a very important fact of salvation: we are "accounted precious," we can "stand before God" because of His imputed righteousness, not because of our "imparted" righteousness. In other words, it doesn't matter how good the deeds are that we live out in our lives because of His grace empowering us to do so. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."25 These deeds do not and cannot merit or qualify us for the sealing or for heaven because they are never good enough, as is made clear by the previous two verses. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"26 We cannot "boast" about the "good works," we cannot take credit for them or claim any merit because of them. Our "good works"

do not give us the right to enter Heaven. They are not good enough at all because "all our righteousnesses are as filthy rags."²⁷

Ellen White again makes this abundantly clear in the following statement:

We cannot say, "I am sinless," till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot or wrinkle, or any such thing; complete in Christ, robed in His righteousness and perfection.²⁸

We will be complete in His righteousness and perfection when our bodies are changed to be like His glorious body. Scripture is clear when that will be "in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed."²⁹ Again Ellen White is in agreement with Scripture. There is no such thing that we will have to reach a state of sinlessness before we can be sealed. That is unbiblical and it is not according to the writings of Ellen White. Of that we can now be sure.

BIBLICAL PERFECTION

Only one thing remains to be determined, what is the definition of Biblical perfection? For this we have to go to Phil 3:15 "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (KJV, emphasis mine). Paul challenges those who think of themselves as perfect to see that their "perfection" is only a state in which they are continually conscious of their state of imperfection! They always strive but never arrive!

If that is not the case, God will eventually reveal that to them. In other words, Biblical "perfection" is a state where we continually press towards the goal, always aware of the fact that we have not "already attained" it, and are not "already perfect" (vs 12). Or as the NIV states it, we nevertheless "press on" to "lay hold" of the prize, but we can only do it because Jesus has already "laid hold" of us (vs 12). In this Biblical state of "perfection" we cannot consider ourselves "to have taken hold of it," that is perfection, but we have to forget what is behind us, both the good things we have achieved and the bad things we have done and strain towards the goal (vs 13) that is still ahead of us. We press (heavenward) towards the Comment start prize Comment end, which we already have in Jesus (vs 14).

Jesus' perfection or sinlessness is in stark contrast to our "perfection." He "knew" no sin.30 The verb "knew" is written in a tense in the Greek (agrist participle active) that denotes a thing already accomplished. That Christ "knew" no sin is a statement meaning that he never sinned. We, on the other hand, are in the process of becoming like Him. The verb tense here is an aorist subjunctive middle, meaning we are still "to become" righteous.

We still have to reach the sinless state that He always had. Ellen White again agrees, she says that "perfect Christians, deny" themselves, they "tread the narrow, thorny pathway."31 We will keep doing this until the day of translation, as we saw earlier because we will "never attain to his exalted character."32 Even though we will not sin in heaven anymore this growing will continue. As a matter of fact we will grow towards this goal for all eternity.33

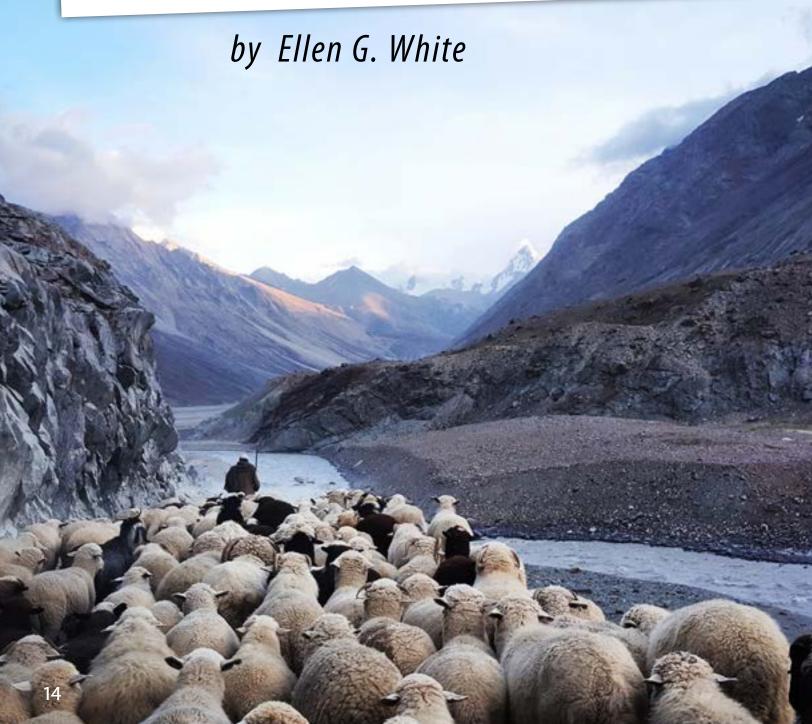
This makes good sense since God is eternal and every aspect of Him is unlimited, our growth toward that goal will also be unlimited. It will never end. AD

- ²⁵ Eph 2:10 KJV
- ²⁶ Eph 2:8-9
- ²⁷ Isaiah 64:6; emphasis mine
- ²⁸ ST, March 23, 1888
- ²⁹ 1 Corinthians 15:52
- 30 2Cor 5:21
- ³¹ Letter no 5, 1851









Do You Feel Like An Outcast?

None have fallen so low, none are so vile, but that they can find deliverance in Christ No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. (DA, 258-259)

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better, until you are good enough to come to God. If you wait until then you will never come. When Satan points to your filthy garments, repeat the promise of the Saviour, "Him that cometh to me I will in no wise cast out." John 6:37. (PK, 320)

The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watch care, not another soul for whom He gave His beloved *Son. (SC, 100)*

Every Christian must stand on guard continually, watching every avenue of the soul where Satan might find access. He must pray for divine help and at the same time resolutely resist every inclination to sin. (5T, 47)

By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. (1SM, 235)

God does not give us up because of our sins. We may make mistakes, and grieve His Spirit; but when we repent, and come to Him with contrite hearts, He will not turn us away.

(1SM, 350)

As the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. Men may deny the claim of His love, they may wander from Him, they may choose another master; yet they are God's, and He longs to recover His own. (COL, 187)

Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness. (MB, 9)

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When Sickness comes?

And never does our merciful God turn from the soul that in sincerity seeks Him for help. He is our refuge in sickness as in health. (MH, 225)

The prayer that comes from an earnest heart, when the simple wants of the soul are expressed, as we would ask an earthly friend for a favor, expecting it to be granted-this is the prayer of faith. God does not desire our ceremonial compliments, but the unspoken cry of the heart broken and subdued with a sense of its sin and utter weakness finds its way to the Father of all mercy. (MB, 86-87)

answers to our prayers, we should hold fast our faith, not allowing distrust to come in, for that will separate us from God.... Our confidence in God should be strong; and when we need it most, the blessing will fall upon us like a shower of rain. (1T, 121)

I saw that if we do not feel immediate

To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken. (MH, 228)

The same power that Christ exercised when He walked visibly among men is in His word. It was by His word that Jesus healed disease and cast out demons. . . So with all the promises of God's word. In them He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power. (MH, 122)

Often those who are in health forget the wonderful mercies continued to them day by day, year after year, and they render no tribute of praise to God for His benefits. But when sickness comes, God is remembered. When human strength fails, men feel their need of divine help.

Our Lord has given us definite instruction, through the apostle James, as to our duty in case of sickness. When human help fails, God will be the helper of His people. "Is any sick among you?

Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." (CH, 457)

Sometimes answers to our prayers come immediately; sometimes we have to wait patiently and continue earnestly to plead for the things that we need.... There are precious promises in the Scriptures to those who wait upon the Lord. We all desire an immediate answer to our prayers, and are tempted to become discouraged if our prayer is not immediately answered.... The delay is for our special benefit. (CH, 380)

If you will find voice and time to pray, God will find time and voice to answer. (ML, 16)

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Introducing new AD



Amazing Discoveries is excited to welcome Daryl Davison Sr. who joined the Amazing Discoveries team this past May. Daryl is serving in the Donor Relations Department as our Charitable Giving Advisor. Some of you may have already been contacted by Daryl, as he has been working on getting to know our AD family of supporters.

"I have a passion for people,"
Daryl says. "I feel that the Lord has blessed me with the gift of reaching others, sharing the truth, listening to their stories and truly caring about their concerns in helping them fulfill their passion to further the work.
Working for Amazing Discoveries is a great privilege and a goal that I have had for many years."

The work of Amazing Discoveries has deeply affected Daryl's life and in his testimony he shares,

"My life was forever changed and my eyes were opened after a fellow church member gave me the DVD series Total Onslaught. The truth that came from watching Walter present the facts contained in the series really impacted my faith and life. I was not hearing these topics in church and didn't understand why."

"Ever since I watched Total Onslaught, I wanted more! This was my first exposure to Amazing Discoveries, and I needed to tell more people about it. From that point on our small group in church started a Bible study and discussion class on Sabbath afternoons. It was during that time when the Holy Spirit spoke to my heart and convicted me to consider working in some aspect of evangelism work."

Around that time, Daryl was visited by a man who worked for another media ministry. During their visit, the man thanked him for donating and talked to him about planned giving and partnering with the ministry. He closed his visit with prayer. Daryl was so impressed that someone would visit him personally to talk about the ministry's projects, the impact of giving, and to pray with him, that he asked the man,

"What would I need to get a position like you have?" The man explained the process and about a year later, Daryl found himself enrolled for the







classes required in Planned Giving and Trust Services, through the General Conference of Seventh-day Adventists.

At the time, Daryl was working for the State of Ohio and was not a church employee. He took money out of savings and, after much prayer, went to California where the classes were held, paying his own way. In his large class, Daryl was the only student who did not work for the church.

As part of the certification process, Daryl was required to complete internships at two different ministries. He chose the General Conference and the Chesapeake Conference of Seventh-day Adventists. During his time at the General Conference, he developed a relationship with the associate director. Knowing that Daryl did not work for the church but wanted to, his new friend and mentor sent his resume out to everyone he could think of, to help Daryl get some interviews. Daryl prayed hard, asking the Lord to lead and guide him to where he was most needed. He was happy with his current job but felt a calling to work for God.

Daryl received a couple of inquiries resulting in interviews. "I received an offer to go to a conference. This would require a move away from family and friends. My wife and I

prayed about this and felt that the Lord was not directing me to that area." About six months later, the Rocky Mountain Conference of Seventh-day Adventists contacted Daryl. Again, he and his wife prayed. After an interview and a couple of trips from Ohio to Colorado, Daryl gave notice at work, and accepted the position as Associate Director of Planned Giving and Trust Services.

Daryl enjoyed helping people, visiting, talking, and praying with them, as well as being a guest speaker in the conference. But Daryl still had a drive and passion for evangelism. He received a call from the Voice of Prophecy which had recently moved to Loveland, Colorado. Loveland was only an hour away from his home and Daryl felt excited about working for the well-known media ministry. His new responsibilities with the Voice of Prophecy included administration and visitation of major donors across the US, work encompassed by two titles, Associate Director of Planned Giving and Trust Services, and Associate Director of Development. Later he was placed into the Development Department 100% of the time.

"It was while working with major donors and gift planning that I felt God was using the talent and gifts He gave me. I loved building relationships with my new friends who were the financial lifeblood of the ministry," Daryl says.

Due to some reorganization and staff reduction, his position was eliminated. It was then that Daryl started his own consulting firm and worked with nonprofit SDA schools and local community organizations to help with their development and fundraising programs.

Amazing Discoveries contacted Daryl to see if he was interested in working for us. He says working for AD is a dream come true. He loves the work and feels blessed and honored to be part of a ministry that stands up and presents the truth. He is looking forward to building relationships that assist the projects and goals AD has to reach people around the world with the truth.

Daryl earned his Bachelor of
Business Administration Degree
from Mount Vernon Nazarene
University, and is currently certified
in Planned Giving and Trust Services through the North American
Division of Seventh-day Adventists.
He and his wife Gina live in Brighton, Colorado, northeast of Denver
where Gina teaches at the Brighton
Seventh-day Adventist Elementary
School.



20 Wild Edibles to Harvest Now

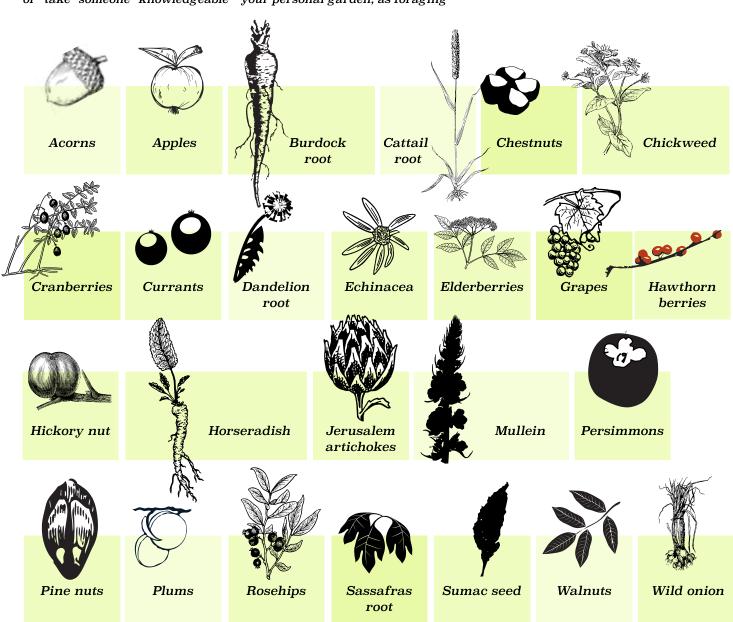
Wilderness areas, roadsides, city parks and even vacant lots are good places to look for wild-growing foods this time of year. Often overlooked by passersby, many of these "weeds" are packed with nutrients and unbeatable flavor. But be careful! Some have poisonous look-alikes, so know your plants or take someone knowledgeable

along with you. Also, be aware of how to prepare what you gather because some wild-grown foods need special preparation to remove potentially harmful or unpleasant properties.

You may also want to specifically grow some or many of these in your personal garden, as foraging

for them may be more challenging. These lesser-known edibles can provide variety to your diet, and some even contain valuable healing properties.

Here are 25 wild edibles to look for in the fall:



Editor's Corner

CONTINUING FROM PAGE 02

Christ has said it, and He means just what He says. He will honor all our drafts if we will grasp His promise by living faith, and put our trust in Him. Look to Him, and live. All who obey God are embraced in the prayer which Christ offered to His Father, "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John 17:26). Wonderful truth, too difficult for humanity to comprehend! 1SM 299.4

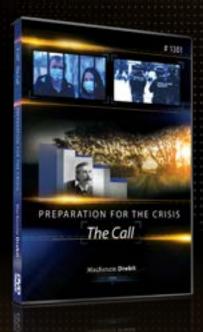
"Honor all our drafts" is an old English expression meaning "to accept a bill of exchange, or to pay a note, cheque or accepted bill, at maturity." In other words, Christ will pay our debt - the debt we owe for our sin for sure, and also He will honor our trust in Him whenever we claim His promises, and been help us with our needs here on earth.

When we accept Christ as our Saviour our value rises. When we honour Him through a life of obedience, we are esteemed by Christ. When we use our talents that He has given us in a way that would honor Him, we are elevated in His eyes. When we choose His gift of redemption, and choose to continue to abide under His robe of righteousness, He loves us as He loves His own Son.

Did you ever realize this?

We can become friends of God, and receive the approbation of Christ - not by our vain thoughts, efforts, or glory. Not by anything we can do - but by our willingness to submit to God and be willing to receive His robe of righteousness.

May you, dear Reader, continue to choose that robe in the new year.



DVD

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Harvest Day

A DAY OF FALL HARVEST TASKS FOR A FAMILY WHO'VE EMBRACED COUNTRY LIVING



10:30 am

Today we're planning to bring in the remainder of our potatoes. We've had two hard frosts where the temperature fell below -5 for several hours, so the rest of the garden has already been harvested, along with most of the potatoes. The only things left are the beets, carrots, part of a row of cabbages, some tomatoes in the greenhouse, and three rows of potatoes.

We're getting a later start than I'd hoped, though. It seems like everyone needed to sleep in this morning. By the time I've got a pot of apples on the stove and we've had our breakfast and family worship, it's almost 10:30. We put on jackets and gloves and finally get outside. We've got a few hours of work to do and the forecast is for rain starting around noon. But God is merciful and maybe He will extend the dry weather by a few more hours so we can get the potatoes in before the ground gets wet.

We haven't had a decent rain in about a month-and-a-half, so the soil is dry. Local farmers are in the midst of wheat and canola harvest, so a soaking rain is not what they want right now. On the other hand, the moisture is badly needed and will help to prepare the ground for spring seeding.

Our tractor pulls the potato plough down the rows of potato plants that have been blackened by frost. The bright red skins of the potatoes pop visually against the dark soil. Indeed, God has made all things beautiful. He blesses our labour in the field with beauty. The aspens are yellow, geese are flying overhead, and there are piles of red potatoes lying in neat rows around us. God is so generous!

We pick up the potatoes by hand, sorting small and green ones into boxes to use as seed for next year. Potatoes damaged by the plough go into a bucket. We'll clean them up and use them for supper tonight.

It's been a challenging year for gardening. June was much colder and wetter than usual, which set the plants back. We had frost in the second week of June, which is late, even for our northern location. There was so much rain, it lay in small lakes across the garden. Even cold weather crops, like spinach and peas, that tolerate early planting turned yellow and didn't grow. The cold wet weather lasted into July. But it came with some benefits. The flea beetles that devoured all our Asian vegetables as quickly as





on a Homestead

they emerged from seed planted in early spring last year, were not to be seen this year. It seems the wet soil spoiled their eggs. We didn't see cabbage butterflies either until late July this year, which gave the cabbages a head-start.

Then August came along, and it was a scorcher, with higher than normal temperatures and no rain for weeks. The flea beetles and cabbage worms came on with a vengeance, spoiling the kale and turnips, and attacking the cabbages. We stretched row cover cloth across the cabbages, but after two weeks, the fabric deteriorated, leaving the plants exposed. The Danish Ballhead cabbages, with their densely packed leaves have only surface damage from the ugly worms, but the cone-shaped variety I planted have looser leaves and are bored through to the core. They're a write-off.

Because we live surrounded by big-ag canola and wheat farms, our small organic farm doesn't stand much of a chance against the explosion of resistant pest populations that reside in our neighbourhood. I realize we're going to have to step up our game plan if we want to harvest anything from the mustard family. I plan to do some research over the winter and come up with some strategies to try next year.

We've been happily surprised by our potato crop, however, in spite of the difficult growing conditions. We expected to have a problem with "hollow heart" because of the heavy rains and intense heat. Hollow heart is a star-shaped hole that forms in the middle of potatoes when

plants have been stressed and there is a sudden change in growing conditions. We're thankful for a good potato harvest, with plentiful good-sized tubers, no hollow heart problem, and very little scab.



1:30 pm

It's starting to drizzle, but all the potatoes from the first ploughing have been put in the shed. After a second ploughing to turn over what was missed, we do a quick final gleaning and load the leftovers onto the quad trailer and haul them to the shed. God is merciful and generous!



2:00 pm

The potatoes have been boxed and put into temporary storage. We'll move them later and store them in the house over winter. My husband is planning to renovate our basement cold-storage room over the next little while to improve its









efficiency. He'll change the shelving to allow for greater storage capacity and will insulate the interior walls and ceiling to keep the cold in and the heat of the house out.

Our cold storage is simply a basement room that has a small wooden door that opens to the outside instead of a window. The door has a screen-capped pipe that allows cold, outside air to come in. It's been working well for us, especially for squash and pumpkins, which kept firm right through the winter and well into the summer. But maybe we'll be able to keep the root vegetables crisp longer if we make some changes.

After putting the potatoes in the shed, we head back to the garden. It's raining lightly as we gather up the last of the cabbages. They've survived a couple of hard frosts, but they'll split if we leave them out in the rain. We cut the heavy stems and trim damaged leaves to get them ready for storage.



3:00 pm

With the potatoes and cabbages put away, we only have carrots and beets left in the garden. We'll leave them outside as long as we can and will harvest them just before the ground freezes. That's also when we'll plant the garlic. Gardening is almost done for the year.

We head to the greenhouse and pick a couple of buckets full of red tomatoes before heading to the house to process them.



4:30 pm

We sit down to a simple but hearty meal of vegetables that we've grown in partnership with God, realizing that without Him nothing is possible. We're thankful for the sunshine and rain that's come on time in sufficient amounts. We're thankful that He's protected our crops from wind and hail and other devastating forces.

Gardening, after all, is an act of faith. Especially in the times in which we're living now, nothing is certain. We can't count on the sun to shine – heavy smoke or prolonged cloud cover can blot it out. We can't count on enough rain to fall at the right time – drought is becoming more prevalent everywhere. Wind, hail, fire, grasshoppers – these and a myriad of other malevolent forces could wipe out our crops in a moment. Our wholesome garden produce reminds us of our total reliance on God for everything.



5:30 pm

Supper dishes have been put away, but the kitchen is a mess. The table and counter are loaded with boxes of apples, buckets of tomatoes, washing bowls, and processing equipment. The washed apples go into a large pot and are put on the stove. When they're cooked, we put them through a hand-mill and make applesauce. We fill the waiting jars and put them in the canner.

While the apples are cooking, we wash the tomatoes and pack them into the jar of our high-speed blender. After whizzing them into a soupy puree, we pour the tomatoes into freezer bags and lay them flat in the freezer. We'll use the frozen tomatoes for soups, pasta sauce, and chili during the winter.



8:30 pm

The last jars of applesauce are simmering in the canner when we sit down for family worship. It's been a full day and we're all tired and ready for bed.

We've been asked by visitors, "Why do you work so hard? Why don't you just buy what you need?"

The answer is simple, and complex.

The simple part is, we are simply obeying God's commands. We live in the country and grow a garden because God, through His prophet, counseled us to "get out of the cities" and that "no line of manual training is of more value than agriculture" (Education, 219). We count on God to bless us for obeying.

The more complex answer involves points on naturally grown versus conventionally grown produce, and food security. We grow our own food because we believe there are significant differences between eating what we grow ourselves in contrast to eating what large corporate farms produce thousands of kilometres away. Growing our own food also means having enough for ourselves and to share with others.

Yes, growing your own food is hard work, but there are many blessings in it. Ellen White wrote, "The earth has blessings hidden in her depths for those who have courage and will and perseverance to gather her treasures. Fathers and mothers who possess a piece of land and a comfortable home are kings and queens" (CL 18.2).

We count ourselves rich to have a piece of ground that will yield a bountiful harvest as a return on our labour. But even greater are the spiritual blessings that come from obedience and working in partnership with God. He is generous! And by His grace, He will have a bountiful harvest. My prayer is that my family and yours will one day soon be gathered into His heavenly garner.







My Escape from the Auto de Fê at Valladolid

Chapters 13 - 14





Summary

on Fernando de la Mina, a nobleman of Spain, is arrested for his sympathy with the Protestant faith. Sentenced to death, he miraculously escapes during a thunderstorm, and happens upon a poor peddler in a hut who has been killed by the storm. Quickly changing clothes with the peddler, Fernando narrowly escapes his pursuers. Upon finding the poor peddler dressed in Fernando's clothes, his pursuers presume Fernando to have been stricken by divine justice and they take his body for burial. Disguised as a peddler, Fernando makes his way back to the city of Simancas to attend the Auto de Fé (Act of Faith), where his coffin is brought along with several Protestant sympathizers that are to be publicly executed. Fernando hopes to obtain mercy from the king by revealing himself before

the crowd, and to find his beloved, the Doña Rosa de Riello so he can assure her that he is not dead.

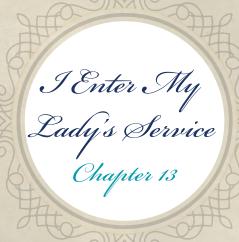
Don Fernando discovers a plot to betray and arrest his betrothed and comes up with a plan to make contact with her. His intention is to gain her trust, as the buhonero (peddler) that he is disguised as. On a pretext, he establishes contact, and begins making himself indispensable to the Doña Rosa and her maid Ana.

He accompanies them to an inn which the two women have rented on their preparation to leave the city. He bribes the inn keeper to alert him when the women leave so that he can follow them and keep an eye on them, knowing that it will not be easy to escape 300 miles through Spain when the Doña Rosa is already under suspicion of being a heretic.

The next morning he learns of the women's departure and he, still disguised as a peddler, hastens to follow them, catching up around midday only to arrive just as the Captain of the Guard arrives to arrest them. When the Captain is not paying attention, Don Fernando jumps on his back and wrestles him to the ground. He dashes his head against a stone making him unconscious to allow his beloved and him time to escape.

CONTINUED ON NEXT PAGE





What strange folk women are! During the few minutes of my furious encounter with the sturdy Captain, the Doña Rosa and her maid stood stolidly looking on-just as if the fight had been an entertainment instead of the grim life-and-death struggle that it really was! And it was not until I had tied the Captain's hands and feet, and had confiscated his warrant and his pistols and had gagged him to ensure his silence, it was not until then that the women evinced any personal concern in the affair! Rising, hot and infuriated from the struggle, I approached Ana and asked her to help me lift and drag the Captain from the roadway. Between us we pulled the unconscious Captain from the road and deposited him under the trees near the farm, where we were sure he would be found and secured before nightfall. I knew that I ran a tremendous risk in thus leaving the life in his body, and I was sorely tempted to put him to death. Had I yielded to that temptation we should have been spared much anxiety and our escape from Spain would have been comparatively easy. But if I had killed him, even in self-defense, I should have had an everlasting burden on my conscience. For, after all, the Captain was only discharging his duty as he understood it, and, even though he was a slave to bigotry and our inveterate foe, he was nonetheless a courteous and an honourable gentleman.

No, I have never taken human life, thank God, and though the Captain dogged our footsteps for several weeks afterwards, I have never regretted that when he was completely in my power I permitted him to live.

The Doña Rosa now drew near to me and I at once knelt to do her homage.

"Señor," said she, "I owe my present safety to the chivalry of one who is unknown to me. I do not remember that I ever showed you kindness. Why, then, have you risked your life and liberty for me?"

"Señora," I replied in vague, but perfect truthfulness, "last Saturday I was, myself, in imminent peril of death in the Church of Arroya de la Encomienda, and there, unknown to anyone but to him and me, Don Fernando de la Mina, by a great self-sacrifice, preserved for me my life and liberty. Do you wonder, Señora, that I was grateful to Don Fernando, and that I there and then swore that I would henceforth place my life and service at his command? Don Fernando accepted my vow, and there upon he directed me to go at once and seek the Doña Rosa de Riello, and place my life and duty at her command. And, now, in compliance with Don Fernando's last request I crave your Excellency's acceptance of my humble service."

I remained kneeling in the roadway as I spoke and the Doña Rosa, after listening earnestly to my appeal, now extended her hand toward me in token of her acceptance of my service and there, as I knelt in the roadway—there from my heart—I pledged my life and duty to my mistress just as joyfully as, three years ago, I had pledged my eternal love to her. Then I kissed her hand and rose from the dusty road a new and happier man.

But, as I rose, I perceived that my beloved was looking intently into my face—her countenance betoken a surprised and almost superstitious fear—and I knew that she had again detected in my unguarded countenance that strange likeness to Don Fernando de la Mina, a likeness that, despite my shaggy beard and poor attire, I could not completely efface. But her transient look of surprise soon faded away, as the absolute

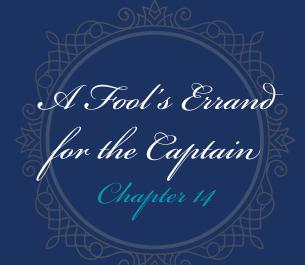
certainty of my death recurred to her mind and now, once more, the returning sad look of the lonely woman was all too eloquent of her sorrowful thought, "the light has gone out from my earthly life—the dead do not return!" Oh! How my heart yearned to reveal the wondrous truth to my beloved—but for her own dear sake I dared not.

But now, quickly regaining her self-possession and realizing the need of instant flight, Doña Rosa at once proceeded to explain her plans to me. She had, she said, already provided herself and Ana with French costumes, and, now that I was to join the company, she explained that it would be necessary that I also should be appropriately disguised. She directed me therefore, first to have my beard pointed—an operation that Ana at once performed upon me in the roadway, much to our amusement. Then my mistress informed me that I must go into Cabezón and there leave at the Fonda the two mules that she had hired at Valladolid and, after that I must purchase suitable clothing for myself, while she and Ana would ride the Captain's horse northward along the Burgos road and change their dresses en route. Then, as a French lady and her maid traveling home to Paris, they would wait for me, their courierservant, to overtake them early next morning at the Fonda de Nuestra Señora del Rosario, where they intended to lodge at the little town of Duenasaeros, about twelve miles to the north of Cabezón.

As soon as they had departed I began to pack my little mule with their luggage and then I proceeded with it to Cabezón. As soon as I arrived in the town I went to the Fonda and there delivered the two hired mules. Then, from a Jew in the plaza, I purchased a faded but very serviceable doublet and hose, a soft hat, a pair of shoes, a long cloak and a rapier—all of which I rolled up into a rough bundle. Then, as a buhonero, I led my mule out from Cabezón and

back again in the direction of Valladolid, as if it were my intention to return to the city.

My return journey soon brought me back to the scene of my recent fight with the Captain. There among the trees I changed my clothes and hid my rags and peddler's tackle in the undergrowth. Then, dressed as a respectable courier and leading my little mule, heavily laden with my lady's luggage, I prepared to retrace my steps in the wake of my French mistress and her maid.



For some fell reason, however, I hesitated to depart from the scene of my recent encounter with the Captain. A strange fascination compelled me to linger there and—as it were—to re-enact in fancy the desperate struggle I had had with my powerful foe. A curious restraint was upon me, and, as is usual in such circumstances, either curiosity or the impulse of my conscience compelled me once more to seek my victim and ascertain how he was faring.

I knew that it was a foolish and a risky thing to do, but the urge upon me was irresistible, and so I cautiously penetrated into the copse from tree to tree until I reached the spot where Ana and I had left the unconscious Captain.

Yes! There he lay, his massive body moving over from side to side. Evidently he had recovered consciousness and was now striving to wriggle his wrists free from the handkerchief with which

I had tied them together behind his back. The scene fascinated me and, forgetting all else, I stood there for several moments watching his efforts, when, suddenly, to my intense dismay, he succeeded in freeing his hands. He rose to his feet, tore the gag and bandage from his mouth, and then, lurching forward to prevent himself from falling, he turned right round and looked me squarely in the face!

Instantly I raised my hat, saying that I had heard a strange noise and had just come into the copse from the roadway to investigate the cause. Was he injured? I inquired. Had thieves molested him? Could I render him any assistance?

He replied that he was the Captain of the Inquisition Guard and had been badly treated by enemies of the law, and he desired me to release his ankles from the stout piece of harness rope with which I had securely bound him a couple of hours before. This done, he asked me if I had seen a stray horse wandering upon the road, and had I seen a couple of countrywomen with two laden mules?

I replied that I was a journeyman silversmith employed at Valladolid and had come from the city that afternoon in order to spend a short holiday with my parents who resided at Cabezón. No, indeed, I had not seen a stray horse on the road, but now that I came to think of it, I remembered that, about an hour ago I passed two countrywomen about five miles or so from Valladolid. They were riding their mules towards the city and had a great deal of luggage strapped upon a large chestnut horse which they were drawing after them by the rein. "They seemed to be a curious cavalcade," I said, "and I wondered wherever they could be going to in such an unusual fashion. And further ... "

But the Captain would not allow me to delay him "further." He hastily thanked me for my valuable information, for which he promised to reward me, and then set off at a good round pace, walking toward Valladolid. I stood in the fading light and watched his burly form safely disappear into the darkness. Then, mounting my mule, I returned to Cabezón and passed unnoticed through the town and then proceeded northward through the night to Dueñasaeros, where, at the first glint of dawn, I was ringing the bell at the Fonda de la Nuestra Señora del Rosario, and inquiring for a French lady and her maid just as the Doña Rosa and Ana were descending into the patio to wait for me.

Quickly I told my mistress of the fool's errand upon which I had sent the Captain of the Inquisition Guard. My narrative amused her immensely and I was delighted to perceive that my astuteness had won from her an increased trust and appreciation of my devotion. Bidding me now seek refreshment and rest, she sent me to the servants' quarters at the Fonda and commanded me to attend her again in the patio at three o'clock.

When I rejoined her that afternoon she welcomed me kindly and then explained that, in order to acquit myself as a courier, I must learn to speak in the French tongue. "And," continued my beloved, with a winsome air of profound erudition, "as it will be necessary for you to learn to speak French as quickly as possible, I shall now begin to instruct you in that language."

Her naive and presumptuous announcement was a choice piece of unconscious humour on the part of my beloved, for it was I who had taught her all the French she knew!

So with sweet ingenuousness my French mistress now seated herself complacently upon the padded leather settle in the patio corner and bade her willing pupil be seated on the little stool at her feet. Then, with a patronizing air of profound wisdom, she began to recite to me a few simple words and phrases in French and very, very slowly emphasized their correct pronunciation. "Ecoutez," said my lady, "Oui Monsieur, Bonjour Madame, Dépêchez vous," etc., etc., etc.

Appearing to marvel at my mistress's linguistic powers, and secretly tingling with suppressed merriment, I repeated the phrases one by one and mastered them all with a phenomenal rapidity and precision that would have aroused the suspicions of even the most accomplished teacher.

But the Doña Rosa—bless her sweet simplicity—the Doña Rosa was delighted with her success—and so was I!

And thus for several hours, on four successive days, she and I mutually enjoyed those delightful periods of intercourse and conversation.

I did not learn much French, it is true, but my artless teacher unconsciously allowed me to acquire some very much more desirable knowledge—knowledge, too, that was far more precious to me, for, as the lessons proceeded from day to day, I learned with deepening joy that a gracious sympathy was ripening apace between the teacher and her pupil. I could not fail to notice that the Dona Rosa found an ever-increasing pleasure in my company, as I gradually discarded the ignorance and awkwardness of a peasant and assumed once more the scholarship and easy behavior of a gentleman.

TO BE CONTINUED ...





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THERE YE MAY BE ALSO

ARTHUR W. SPALDING

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

John 14:1-3

I will come again, and receive you unto Myself; that where I am, there ye may be also.—John 14:3



The night in which He was betrayed, but before Gethsemane, in the upper chamber Jesus said to His disciples: "Let not your heart be troubled." Troubled they were. The times were filled with unrest, riot, insurrection. The Jewish people were rebellious under the Roman yoke, the submerged tenth lurked and struck in banditry, and the soldiery replied with fierce massacres and savage crucifixions. Through all this hateful tide of public turmoil the disciples of Jesus had waded for three and a half years, sustained by the hope that their Master was the promised Messiah, who any day now would assert His right and His power, take the throne, thrust down the Romans, and elevate His followers to the proud heights of sovereignty. But the events of the past few days had made them dubious. They knew, vaguely, of the plottings against their Leader; they knew He was treading upon a quaking volcano. And now, because of His own assertion, they feared there was treason even in their inner circle. Their hearts were troubled.

Why not be troubled? "Ye believe in God." Yes, but God is inscrutable, His ways past finding out. "Believe also in Me." Ah, here is an anchor! Jesus, assuredly the Messiah! Him we know, Him we love, and Him we trust. Master, we would fain believe in Thee, believe that Thou art the Christ, believe that Thou shalt be King. But what mean all these fearful rumors, these untoward events? Where has Judas gone? On what errand? Wilt thou take the kingdom?

"In My Father's house are many mansions." Ah, this is comforting. He looks to the coronation, to the mansions of David. And, "many mansions" —He promises us each a palace in Jerusalem, a villa in Caesarea, a lodge in Lebanon! This is what we have hoped for.

"I go to prepare a place for you." O Master, leave us not! We will go with Thee! Do not separate Thyself from us, as in Gadara across Galilee, as in the still mornings when, silently, alone, Thou didst go forth to the mountainside to pray. We know not whither Thou goest, and how can we know the way?

"If I go and prepare a place for you, I will come again." Oh, glorious promise, comforting word! But how long will it be? Overnight? Next week? Surely not a year! Ah, the long centuries, the wasted generations, the dark ages, the persecutions, the hope deferred, the labor, the sacrifice, the tears! Come, Lord Jesus!

"I will come again, and receive you unto Myself." They could not know, those eleven disciples, pressing close to their Master on that fateful night, they could not know the full plans of God, nor how the laxity, the unfaithfulness, the disloyalty of the Master's followers, added to the world's incorrigibility, would work to hinder His schedule, to keep Him away longer than He desired and meant. Gradually, inch by inch, yard by yard, the panorama must unfold, a canvas covered with the infamy of men, the heroism of men—the doubt, the faith, the hate, and the love of men. But the promise was

O Jesus, Thou hast promised To all who follow Thee That where Thou art in glory There shall Thy servant be."

to hold through all the ages, piercing the dungeon, wafting to the mountain stronghold, plowing the sea, ringing through the city, and borne upon the ether wave of faith, even to today.

"That where I am, there ye may be also." This is the perfect end. To be with our Lord and Friend, nevermore to part. No cross between, no enveloping tomb, no parting, no waiting: forever with the Lord! Not jasper walls and pearly gates and

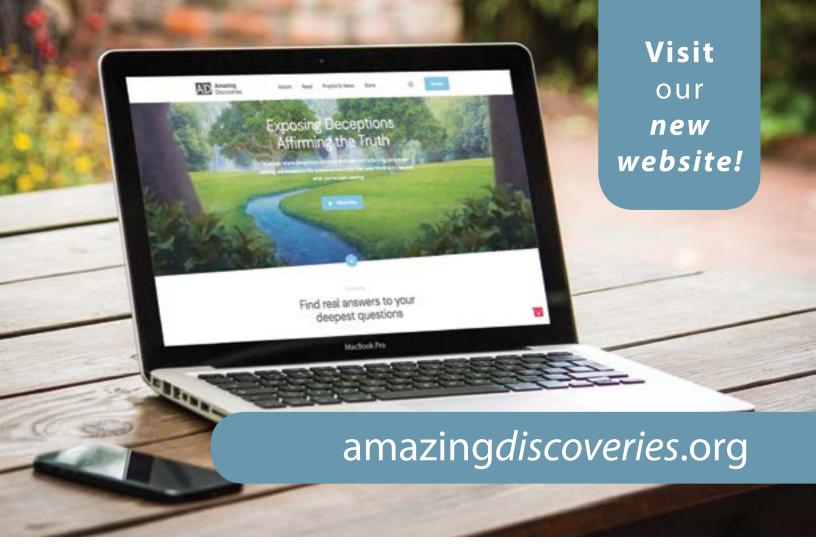
golden streets, not crowns and harps and thrones, not these the reward, but-

"O Jesus, Thou hast promised
To all who follow Thee
That where Thou art in glory
There shall Thy servant be."

And, according to Thy promise, "even so, come, Lord Jesus"! AD



That where I am, there ye may be also.

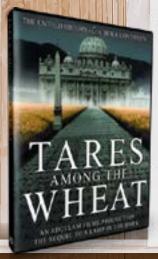




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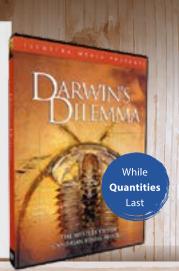
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