

Old Paths

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.
Jeremiah 6:16

The secret of the LORD is with them that fear him; and he will show them his covenant.
Psalm 25:14

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James and Ellen White



Pressing Together in Truth to Finish the Work

By Allen Stump

Unity is a wonderful thing as God's people press together to finish the work. We are told:

Behold, how good and how pleasant it is for brethren to dwell together in unity! (Psalm 133:1)

There is a type of camaraderie people can have among the various backgrounds and diversities of race, religion, and creed. A bond may form because of work or school environment, location of living, or, perhaps, military service, but this text says how good and pleasant it is for brethren to dwell together in unity.

The Hebrew word translated *good* is from טוב (tov), and it means *to be pleasing or good*. *Tob* is first used in Genesis:

And God saw the light, that it was good: and God divided the light from the darkness. (Genesis 1:4)

All the things that God created and made during creation week he called *tob*, including that which was *very good*.

The Hebrew word translated *pleasant* in Psalm 133:1 is a synonym for sweet.

I have some bees and, if the Lord wills, they will make sweet honey. Most people like honey. Most people like a sweet taste. Just think of the taste of a ripe watermelon or of Medjool dates, which are considered the sweetest fruit in the world. That is how the Bible describes what dwelling in unity is like! It is sweet! The Hebrew words for *unity* in Psalm 133:1 are *gam yachad*. They mean *all united* or *all one*.

This is certainly God's desire. Paul writes:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judg-

ment. (1 Corinthians 1:10; all emphasis in this article added unless otherwise noted)

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. (Philippians 2:2)

Paul writes that the believers were to *fulfil* his joy by being likeminded, having the same love, and being of one accord and of one mind.

The word *fulfil* in the Greek structure is in an emphatic form. That means it is something that *must* be done. It is not something that is considered optional. Paul says you are to fulfil my joy by being likeminded and of one accord, of one mind. God wants his people to have the same mind, the same love or *agapē* toward one another. God wants us to have a love that is without hypocrisy, where we love the seemingly least of the brethren just as we love the seemingly greater brethren.

But how does unity come? What is the basis of our unity? Our next text tells us that there is a common unity we have from creation:

Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? (Malachi 2:10)

We are brothers with each other by creation. Among some cultures or groups, men refer to each other as *brothers*. The truth is that this is exactly how all of us should view others. We are all brothers and sisters within the framework of humanity.

The Christian church, however, has a unity that reaches beyond this. This unity is based upon doctrinal truth, and the greatest truth is *agapē* love.

We are told:

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. (Romans 13:8)

Love is the fulfilling of the law. Sometimes kindnesses are shown with the expectation of reciprocity of the kindness, but true love does not expect anything in return.

Our coming together and being able to work together is based on truth, and God is “a God of truth . . . (Deuteronomy 32:4). Jesus claims to be “the truth” (John 14:6), and John 14:17 speaks of the “Spirit of truth.”

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; (Ephesians 4:1-2)

The doctrine of God is the first and greatest of all doctrines. In any discussion on fundamentals, there is no greater fundamental or doctrine than the one about God.

In 1 John 4:8, 16 the essence of God’s nature has been clearly laid out. God is love. If you really want to be like our heavenly Father and like Jesus, his Son, first and foremost you must love.

Paul continues in Ephesians:

Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. (Ephesians 4:3-6)

There are many different denominations, and there are many different groups even within the truth about God movement, but Jesus said:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. (John 10:16)

Jesus did not say there would be five folds, six folds, seven folds, or two hundred fifty folds. Paul wrote that “there is one body, and one Spirit, even as ye are called . . .” The expression *ye are called* is second person plural in the Greek. That means it is for *all* not just *one*. *All* is to have *one* faith, not many faiths. This *one faith* is a *common faith*.

Paul, writing to Titus, speaks of the common, or shared, faith believers have:

To Titus, mine own son after: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. (Titus 1:4)

Jude writes of the faith once delivered unto the saints:

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write

unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (Jude 3)

This system of truth should be important enough to contend for or, as the Greek says, fight for! Not only are you to fight for it, but *earnestly* fight for it! You should not be content to let it be trampled upon or to be put upon an historical trash heap.

In Ephesians 4 we have the context of the giving of the spiritual gifts of apostles, prophets, evangelists, and pastors and teachers. Then Paul states, in part, why these gifts were given:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (Ephesians 4:13)

The church needs all these gifts. You might be tempted to think, *Well we don't need prophets today, especially one named Ellen White*. Beloved, it is because so many have rejected and ignored the gift of prophecy through Ellen White that we have a lot of problems in our church today and even in the movement of the one true God.

Christ gave his church apostles. I do not claim to know who the modern-day apostles are, but there are apostles today, men that heaven, at least, recognizes as apostles and as leaders in his church, even if man does not acknowledge them.

Jesus gave his church pastors, teachers, and evangelists. The reason is to help the church to come into a united faith. These are servants who are teaching the word of God, and Jesus says that the church will have these gifts till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man.

What will be the result to the church when she accepts these gifts and allows them to be used?

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; (Ephesians 4:14)

Paul speaks in Hebrews 5 about how our time for partaking of the milk, the more basic teachings, should be over and that we should be on solid nourishing food. In Ephesians he writes that we will not be spiritual children if we utilize these gifts. These gifts have a great purpose, and that great purpose is to know and understand God better and to have a relationship with the God of the universe.

If you take time to have morning and evening worship, time for individual personal study, and prayer time where you speak to God and listen to God and let him speak to

your heart, then you will be able to hear that still small voice saying this is the way, walk ye in it.

A review of a small bit of our history may be useful. About a century ago there was a well-known evangelist and pastor named Albion Fox Ballinger. He was thought of very well, but he came to some really bad ideas about the sanctuary doctrine, and the truth is a lot of our brethren did not know how to answer him. He seemed to have text after text to support his view, but Ellen White wrote to him. She said he could give her one hundred Bible texts and he could line up text after text, but that would not mean they are true or that he had put a right construction upon them.

While Ballinger's teachings shook many in the church, the church was saved from the crisis due to the prophetic gift.

Today we need to know for ourselves what truth is. We have the Conflict of the Ages books that we can study with our Bibles to better understand God's sacred book.¹

In 2007, at Andrews University's fiftieth anniversary celebration of the publication of the book, *Seventh-day Adventists Answer Questions on Doctrine*, I was talking with the late Elder Herbert Douglass, who founded the Weimar Institute, now Weimar University. We had become friends over the years.

As we were discussing the issues of the General Conference and talking about LeRoy Froom and Roy Allan Anderson and their meetings with Barnhouse and Martin, Elder Douglass noted that the problem Froom and Anderson had was that Barnhouse and Martin were both trained in systematic theology, while Froom and Anderson were not. Elder Douglass then remarked that due to this, Froom and Anderson did not have the ability to deal with Barnhouse and Martin. This seemed like quite a revelation to me, and so I asked Elder Douglass: *Are you saying that I or that any layman who has not been to theological school and trained cannot stand up to such haters of truth? Are you saying that*

1. To help you with your study of the Bible and the Conflict of the Ages series, we have prepared a special study guide to help you systematically and regularly read the Bible and the conflict series through in a four-year period. The first year covers the Gospels and *The Desire of Ages*. The second year covers the rest of the New Testament and *The Acts of the Apostles* and *The Great Controversy*. The third year covers most of the first half of the Bible and *Patriarchs and Prophets*, and the fourth year finishes the Bible and includes *Prophets and Kings*. These booklets are available upon request with a suggested donation of just \$1.00, plus actual postage.

2. He would read *Old Paths* each month and often write notes of encouragement to me. Sister Douglass said that even though they got a lot of mail, *Old Paths* was always read each month.

I can't read my Bible and The Great Controversy and the other Conflict of the Ages books well enough to stand up to these people, no matter what, even though I have the truth? Elder Douglass thought for a moment and said, *If you really know your Bible and those books you can stand up to anyone.*

With God's help you can stand up to anyone regardless of their education or background because you have the truth, but you must know that truth! You do not need to be a child tossed to and fro, but knowing the truth will not happen without earnest study.

Good teaching is also a part of God's plan. Jesus, in giving his disciples the great commission, said, "Go ye therefore, and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you: (Matthew 28:19, 20).

Please note what the testimony of Jesus says:

Christ calls for unity. But He does not call for us to unify on wrong practices. The God of heaven draws a sharp contrast between pure, elevating, ennobling truth and false, misleading doctrines. He calls sin and impenitence by the right name. He does not gloss over wrongdoing with a coat of untempered mortar. I urge our brethren to unify upon a true, Scriptural basis. (Ellen White, *Notebook Leaflets*, vol. 2, p. 164.6; Manuscript 10, 1905)

God does not want us to unify upon wrong practices. The God of heaven draws a sharp contrast between pure, elevating, ennobling truth, and false, misleading doctrines. Who draws this sharp contrast? The God of heaven does, and he calls sin and impenitence by their right names. God does not gloss over wrongdoing with a coat of untempered mortar. When a mason makes mortar, it must be tempered to make it stronger. A good builder would not use untempered mortar.

When we are told that "our brethren [are] to unify upon a true Scriptural basis," it means the basis has to come from the Bible and not from the creeds or ideas of men.

Jesus said in his prayer:

Sanctify them through thy truth: thy word is truth. (John 17:17)

The Greek for *sanctify* is ἁγιάσων (*hagiason*) and, in this case, means:

. . . to cause someone to have the quality of holiness— 'to make holy.' (Johannes Louw, Eugene Nida, *Greek-English Lexicon of the New Testament based on Semantic Domains*, vol. 1, p. 744)

Further, it is in an emphatic form, meaning this is something that must be done. The only way we can be sanctified is through the truth.

God wants you to be holy. Holiness comes by the truth and not simply a set of fundamentals but by beholding the way, the truth, and the life.

The wilderness tabernacle was surrounded by a fence. After entering into what was called the courtyard, the tabernacle had a curtain or door into the holy place and then another curtain before you could enter the most holy place. It may seem like God was trying to conceal or hide himself and the things of the tabernacle. The truth is that God was trying to reveal to us as much of his character and glory that humanity could handle, and if he did any less, he would have destroyed the people. God wants us to become holy so he can hold on to us and say, *Despite how bad you were, I loved you and gave my son for you, and by my grace you were transformed into holiness.*

This comes as we behold him.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (2 Corinthians 3:18)

When Adventists think about their fundamental beliefs, they really should be thinking about God and Jesus Christ. Any teaching that does not in some way reveal God and Christ is worthless and unnecessary. All of the teachings are to be revelations about the divine, and the most important revelation about God is that he is love.

Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears: "Draw together, draw together." The solemn, sacred truth for this time is to unify the people of God. The desire for pre-eminence must die. One subject of emulation must swallow up all others—who will most nearly resemble Christ in character? who will most entirely hide self in Jesus? (Ellen White, *Testimonies for the Church*, vol. 6, p. 42.2)

This statement says that we are lacking *brotherly love* and not only lacking it but lacking a lot, since it *must be far more abundantly shown*. Truth is to unify the people and draw them together, but unifying truth cannot be separated from love, for God is love.

Do you know what emulation means? It means to match or even to surpass a person or an achievement. One of the truths of Christ that we are to emulate is to love one another, to let charity reign. When this happens, we glorify God.

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ

Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. (Romans 15:5–6)

We are to be likeminded toward others and to love others. If we want nothing to do with other believers, we are far from translation. Feeble efforts to be likeminded and to unify dishonor God.

Respect one another, as you wish to be respected. Let it be seen that the truth has a unifying power. God has been greatly dishonored by the feebleness of the efforts that have been put forth to come into unity. Because of this lack, the work of God has been hindered. Many have received unfavorable impressions that they should never have received. Unbelievers see the lack of love and unity among our brethren, and because of this, they have failed to be convicted of the truth. (Ellen White, *Letters and Manuscripts*, vol. 21, Lt 260, 1906, par. 11)

Ellen White wrote to Elder H. W. Cottrell, president of the Pacific Union Conference at the time, that there was discussion on how the medical school at Loma Linda should be established. We do not know for a certainty what Ellen White was writing about in her letter. She sketched an outline of the great controversy, as if she were trying to tell Elder Cottrell but did not say, *You believe such and such, but that is wrong, what I have been sharing with you is the truth*. Here is a part of what she said:

I am entrusted with this message for you: Connect with your brethren, even at the cost of yielding to their judgment in some matters. Break away from the sentiments which you have cherished, and unite with your brethren. Your soul is precious, and therefore I write to you. The time has come when you must give up some of the ideas that you have held tenaciously; for they will not stand the test of truth. I have nothing to specify, but am to tell you that the heavenly beings are saying, "Unify, unify, come into line." (Ellen White, *Letters and Manuscripts*, vol. 25, Lt 132, 1910, par. 18)

Come into line with what? The truth! Elder Cottrell had some ideas which would not stand the test of truth, and she urged him to come into line with the rest of the church on whatever matter she was concerned about.

A few years before, Ellen White wrote:

My brethren, there is to be no independent action in the work of God. We are to understand that we are a part of God's great sacred plan and work. Our religious experience is to be in strict conformity to the Word, in which are defined the principles of mercy and the love of God. God calls upon His people to unify as the burdens of the work press upon them. They should engage often in earnest, humble prayer. There should not be made one

careless, indifferent move, or one selfish proposition, that would hurt or cut off the influence of one of the Lord's purchased possessions. I have been shown that the truth is to reveal its consecrating influence by creating in the lives of the believers examples of conscientiousness which **will be maintained under every circumstance. Truth is to be revealed as truth that sanctifies the receiver.** I have been grieved to see, at times, the banner of truth trailing, as it were, in the dust. Uplift the standard! (Ellen White, *Letters and Manuscripts*, vol. 23, Ms 17, 1908, par. 34)

God has principles of mercy and love that are to be lived out in his people, and his people will be so much like Jesus that they will stay true to their convictions "under every circumstance" (Ibid.).

When you are being tried because someone in your family is just being nasty and not nice or if you are perhaps held in a torture cell in the future, you will still reveal the truth in all of your speech and actions because the truth has been implanted into your heart.

People sometimes are not attracted to our message because they do not see that it has made a difference in our lives, but we should be the best, the sweetest, and the healthiest people upon the earth.

Let us consider the medical missionary work for a moment. When believers who go out into the field as medical missionary workers are fit and trim and look healthy, people are likely to say, *I would like to be like that. Whatever they have done, it has made a difference.*

Sally Jane, not her real name, is my cousin and one of my favorite people. She is also a good bit older than me, close to what my mother's age would have been. She and her husband, whom I will call Bill, have been like second parents to me. I recently received news that Bill was receiving hospice care and not doing well. The doctors really did not know what was wrong with him except he was just going downhill. Maybe it is partly due to his age of 85, but he was having many problems, including his feet were looking badly. When I heard about him, I decided to visit them and spend a couple days helping them.

So I traveled the two hundred miles to their home and after being there a little, I explained hot foot baths to them. They had never heard of such a thing. I explained what we needed, how it would work, and that it could help Bill's circulation and his immune system, among other things, and they agreed to try it.

After the first treatment, Bill expressed how his feet were so much better and that they were looking better. We did treatments three to four times a day for about two and a half days. It was amazing how it helped, but that is not all.

They were learning about the need to drink water and stay hydrated because they were not do well in this area. Sally uses her phone to stay connected to family and friends because she cannot go out a lot because of Bill. She is mostly homebound, and her phone is her social outlet. As she talked to various people, she would say, *You won't believe this. My cousin's here, and he's taught us how to drink water. There's a way to do it! You don't drink cold water but tepid water in the morning, and you need at least eight good glasses a day.*

Now, I have known these sweet people all my life and to talk to them about Christ has not been easy, but after this it was much easier, and now prayer was welcomed. When I last offered to have prayer with them before I left, Bill put his hands together and said, "Please."

When we care for people, their hearts are open to what we care about.

In his prayer for his disciples, Jesus said:

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17:21-23)

When the woman that was caught in adultery was brought before Jesus, he did not scorn or condemn her. He simply said, *Neither do I condemn thee: go, and sin no more.* Now remember that God and Christ are of one mind, so those words spoken to the woman in adultery would have been the same words the Father would have said, if he had been there.

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

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"James White . . ." continued from page 14

have the true people of God. Shortly before James White died in 1881, Ellen White wrote:

It is as certain that we have the truth as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth. (Ellen White, *Testimonies for the Church*, vol. 4, p. 595.4, emphasis supplied)

The truth that "we" had in 1881 was not a trinitarian creed!

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Understanding the Divinity of Jesus Christ

By Daniel Mesa

The following is the study outline from Pastor Mesa's sermon given at the 2022 West Virginia camp meeting, published at <https://www.youtube.com/watch?v=nC5s8y0Jzhc&list=PLsE-5c918fZ-FyYjiTEFKeRMEFOVZNTnac&index=16&t=6s>, or you can scan this QR code:



Christ clothed divinity with humanity

But we see **Jesus**, who was **made a little lower than the angels** for the suffering of **death**, crowned with glory and honour; that he **by the grace of God** should taste death for every man. (Hebrews 2:9, all **emphasis** is supplied.)

Strength and **grace** have been provided **through Christ** to be **brought by ministering angels** to every believing soul. (Ellen White, *Steps to Christ*, p. 52.3)

For verily he **took not on him the nature of angels**; but he took on him **the seed of Abraham**. (Hebrews 2:16)

Wherefore **when he cometh** into the world, he saith, Sacrifice and offering thou wouldest not, but a **body hast thou prepared me**. (Hebrews 10:5)

Filling Humanity with Divinity

All the fulness in Christ

For in him dwelleth **all the fulness** of the Godhead bodily. (Colossians 2:9)

The same fulness can be in the believer

For **this cause** I bow my knees unto the Father of our Lord Jesus Christ, Of whom the **whole family in heaven and earth** is named, That he would grant you, according to the riches of his glory, to be **strengthened** with might **by his Spirit in the inner man**; That **Christ may dwell in your hearts by faith**; that ye, being rooted and grounded in love, May be **able to comprehend** with all saints what is the **breadth**, and **length**, and **depth**, and **height**; And to **know** the love of Christ, which **passeth knowledge**, that ye might be **filled** with **all the fulness** of God. (Ephesians 3:14–19)

According **as his divine power hath given unto us all things** that pertain unto **life and godliness, through the knowledge of him** that hath called us to **glory** and virtue: (2 Peter 1:3)

Strength, grace, and **glory** have been provided through Christ, to be brought by ministering angels to the heirs of salvation. (Ellen White, *Testimonies for the Church*, vol. 2, p. 453.2)

Whereby are given unto us **exceeding great and precious promises**: that **by these** ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust. (2 Peter 1:4)

Time in Bible study and prayer—why?

And in the **morning**, rising up a great while before day, he went out, and departed into a **solitary** place, and there **prayed**. (Mark 1:35)

As **one** with us, a **sharer** in our needs and weaknesses, He was **wholly** dependent upon God, and in the secret place of prayer He **sought divine strength**, that He might go forth **braced** for duty and trial. In a world of sin Jesus endured struggles and torture of soul. **In communion with God He could unburden the sorrows** that were crushing Him. Here He found comfort and joy. (Ellen White, *The Desire of Ages*, p. 362.4)

In Christ the cry of humanity reached the Father of infinite pity. **As a man He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity**. Through continual communion **He received life from God**, that He might impart life to the world. **His experience is to be ours**. (Ibid. p. 363.1)

Let this **mind** be in you, which was **also** in Christ Jesus. (Philippians 2:5)

It is the **spirit** that **quickeneth**; the flesh profiteth nothing: the **words** that I speak unto you, they **are spirit**, and they **are life**. (John 6:63)

The life of Christ that gives life to the world is in His word. It was by **His word** that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that **His word** was with power. **He spoke the word of God**, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a **manifestation of Christ**, and the Saviour desired to fix the faith of His followers on the word. **When His visible presence should be withdrawn, the word must be their source of power**. **Like their Master**, they were to live “by every word that proceedeth out of the mouth of God.” Matthew 4:4. (Ellen White, *The Desire of Ages*, p. 390.3)

Was Christ omnipresent during the incarnation?

Nevertheless I tell you the truth; It is **expedient** for you that **I go away**: for **if I go not away, the Comforter will not** come unto you; but if I depart, I will send him unto you. (John 16:7)

Cumbered with humanity, **Christ could not be in every place personally**; therefore it was altogether for their advantage that He should leave them, go to His father, and **send** the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. (Ellen White, *Manuscript Releases*, vol. 14, p. 23.3)

Through the ministry of the angels, the Holy Spirit is enabled to work upon the **mind and heart** of the human agent, and **draw** him to Christ . . . (Ellen White, *The Youth's Instructor*, July 5, 1894, par. 5)

It is the **office of heavenly angels to prepare the heart** so to **comprehend God's word** that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. . . . **angels are round about those who are willing to be taught** in divine things; and in the time of great necessity **they will bring to their remembrance** the very truths which are needed. (Ellen White, *The Great Controversy*, p. 599.3)

The **angels of God are to be regarded as ever present** with the **interested, consecrated** worker, **perpetually** stimulating, strengthening, and encouraging the efforts of the laborers on earth." (Ellen White, *Manuscript Releases*, vol. 7, p. 387.1)

Was Christ omniscient during the incarnation?


Though he were a Son, yet **learned he obedience** by the things which he suffered. (Hebrews 5:8)

And Jesus **increased in wisdom** and stature, and in favour with God and man. (Luke 2:52)

Was Christ omnipotent during the incarnation?

. . . the Son can do nothing of himself . . . (John 5:19)

How we do it

The **angels of God are ever moving up** and down from earth to Heaven, and from Heaven to earth. **All the miracles** of Christ performed for the afflicted and suffering were, by the **power of God, through the ministration of angels**. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. **All the blessings from God to man** are through the **ministration of holy angels**. (Ellen White, *The Spirit of Prophecy*, vol. 2, p. 67.2) 

"Youth's Corner" continued from page 20

The second Sabbath was very similar to the first, except that the officers were more angry and the punishment more severe.

Along with the punishments ordered by his superiors, he had to stand day and night the persecution of his fellow conscripts, who made him the butt of all kinds of coarse practical jokes and petty thievery.

Before the third Sabbath he requested to see the commanding officer once more. But this time the officer had little patience with him, and warned him that he would suffer very severe punishments if he persisted in his insubordination, and that he would at last be obliged by force to yield.

At six o'clock the next morning he was ordered to gather up all his soiled clothing and take it down to the river to wash it. Once more, on refusing to obey, he was obliged to stand at attention for some hours, until the commanding officer appeared. The officer became very angry when he heard what had happened. He ordered that a tub of water be placed in the center of the barracks yard and that there, in the presence of the whole regiment, Conscript Kalbermatter be obliged to wash his clothes.

The young man still refused to obey, even when the soap and clothes were thrust into his hands. Then he was whipped until the lash broke on his back, and then beaten with a stout stick. He ended the long, terrible day in prison.

Later he was informed that if on the following Sabbath he refused to work, he would be imprisoned with no hope of ever regaining his freedom. Once more, when the Sabbath morning dawned, he was ordered to go to the river and wash clothes, but he refused to work, and after various punishments he was again imprisoned.

For seven months he remained there in the military prison, and they told him he would never be released. One day he was surprised to receive a visit from his father. The latter had been appealed to by the commanding officer to use his influence to persuade Pedro to yield in the matter of Sabbath work. With tears in his eyes the old man pleaded with the lad to yield, assuring him that the Lord would not hold him responsible. But the young man would not yield even to the pleading of his father.

At the end of seven months he was sent under armed escort to Buenos Aires, where he waited a month in prison before his case was presented before the court martial.

He was condemned to a year of imprisonment and was carried with other prisoners to the penal settlement on the island of Martin Garcia, where he was obliged to work with criminals of all kinds in the quarries.

Once again he appealed to his commanding officer for freedom from duty on the Sabbath. By the kind intervention of the chaplain (a Catholic priest), his request was granted. Thus did he receive the first ray of encouragement in his long struggle. He had the joy, likewise, of witnessing the conversion of one of his fellow prisoners, who was a great comfort to him and helped him very much as he presented the truth to the other prisoners.

Four months passed thus in the penal colony, and then he was sent with other prisoners to the disciplinary quarters of the army at the great encampments near Buenos Aires. The priest and the commanding officer expressed their regret that he should have to go, and warned him that he might expect grave difficulties if he persisted in his purpose of keeping the Sabbath.

It was eleven o'clock at night when Kalbermatter and his fellow prisoners arrived at the barracks. The commanding officer visited them at midnight, and lined them up in two long ranks. He then passed from one to the other inquiring on what charge they had been imprisoned, On learning that our young friend was imprisoned for his conscientious scruples, he declared that his imprisonment was unjust. When Friday came, and Kalbermatter asked the commanding officer for freedom from duties on the Sabbath, he was informed that not only was his request granted, but that he would be removed from the prison cells. The next week the officer placed him in charge of his own garden which the young man cultivated with great care. Later he became the officer's orderly and received the best of treatment until his time of imprisonment came to an end.

Through the kind intervention of this officer, his case was brought to the attention of the Minister of War, who in consequence made a decree that all Adventist conscripts should be allowed freedom from duties on the Sabbath.

A Brave Soldier of Christ

On being released from the military service that had proved such a hard test, this young soldier of Christ returned to our school and finished his course there. He also took the nurses' course in the sanitarium that had grown up near the school, thus unconsciously fitting himself for the work he was later to engage in.

Early in the year 1919, Brother Pedro Kalbermatter was sent with his wife and two little ones to Peru to assist in the Lake Titicaca Indian Mission. After a few months passed in the main station of La Plateria, he was sent to found the first Adventist mission amongst the Quichua Indians, the most important of all the tribes of Indians formerly constituting the Inca Empire.

When a suitable site had been chosen, he set to work to erect a building that would serve for school, medical dis-

pensary, church, and dwelling house for himself and his family. The structure was nearing completion when he found it necessary to make a journey to the city of Puno, which meant an absence of a few days. When he was away, the enemies of the new mission razed the buildings to the ground. He tried to rebuild, but the opposition was so fierce that he was obliged to desist.

Earnest invitations were received from Indians of the same tribe in another district, and in response, after visiting the place, it was decided to start here a new mission station. The work of construction had barely begun when the landowners of the district commenced to threaten the friendly Indians who were engaged in it. In spite of the threats, the building operations went on apace, but one day news was brought that the enemies of the mission were making plans to destroy it and kill its founder.

Two little rooms, designed to serve as a dwelling house for the missionary and his family were already finished, and the walls of the chapel and school were rapidly being raised at the time. The day chosen for the attack was a Sabbath. Early in the morning a large crowd of some four hundred friendly Indians went to the mission and urged the young missionary to leave. But instead of running away, he stayed and held a meeting for them, in which prayers were offered for divine protection.

During the days since the first news of the projected attack had reached him, Kalbermatter had done what he could to strengthen the defenses of the little dwelling. He had a revolver and some ammunition and a large knife, and as an ex-soldier he resolved to sell his life dearly. He did not wish the friendly Indians to suffer, and so when, at two o'clock in the afternoon, he saw the attackers issuing from a village about three miles away across the wide plain, he ordered his hearers to disperse and hide. He and his interpreter, an Indian worker from the main station, went into their little dwelling, where everything was prepared for the defense.


There the two knelt down and prayed that the Lord would guide and protect them. When they arose, there came insistently to the mind of Missionary Kalbermatter the words of Christ: "All they that take the sword shall perish with the sword." He recognized how impossible it would be for them to save their lives by means of arms—only divine intervention could do that. If they had to lose their lives, he thought it would be better to die without first staining their hands with the blood of their fellow beings. If, on the other hand, it should be the will of God to save their lives, it would not help matters for them to shed blood. So strong became this conviction that he dug a deep hole in the mud floor of the little room, and buried in it their arms and munitions. They filled in the hole once

more, stamped the earth down well, and then knelt down on top of it and prayed anew. As they did so, their fears all vanished.

The enemy, some two hundred strong, advanced to within about two hundred yards. There they stopped, and apparently the leader gave them instructions for the attack. Then the ringleaders, who numbered about forty and were all mounted and well armed, galloped forward. The missionary went out alone to meet them and greeted them in a friendly manner. In reply, they began to abuse and insult him, demanding that he leave the place immediately. This he refused to do, saying that the property belonged to the mission he represented, and he intended to stay there. They then accused him of all kinds of crimes; but he noticed among them the justice of peace of the district, and said: "If I have committed any of the crimes of which you accuse me, why do you not hale me before the court and judge me according to law?"

Finding words of no avail, they attempted to ride him down and trample him under the hoofs of their horses. But Kalbermatter would catch one animal by the bridle, push another's head aside and so forth, and not one of them hurt him in the least.


Finally they rode away, threatening and ordering him to leave before they returned the next day. But he stayed, and they did not return the next day. They did take revenge later on for their defeat, by making a sudden attack on the defenseless friendly Indians as these were returning to their homes after the day's work. They shot and killed nine outright, while three died later of their wounds. The authorities intervened to punish this cowardly crime, but the authors had in the meantime fled the country,

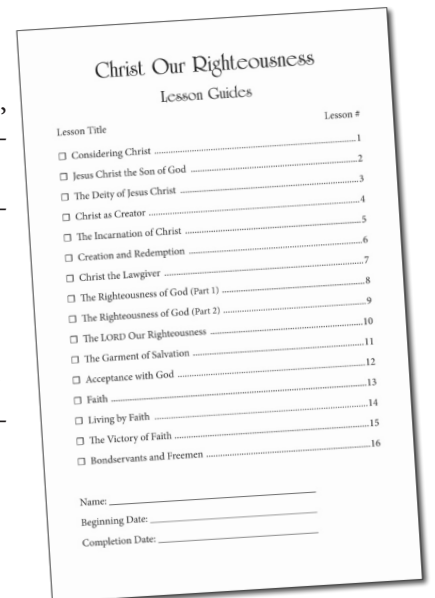
Shortly afterwards, the mission buildings were finished, and a large number of Indians gathered for the dedication. So great was the gathering that some neighboring enemies of the mission feared for their own safety. But they had no need for fear. No untoward incidents marred the rejoicing of that happy day. Since that time, many hundred of Quichua Indians have embraced the gospel as taught in that mission, and many a former enemy has been glad to call for Missionary Kalbermatter in the hour of sickness and receive relief from his skillful hands. Thus he has overcome them once more by turning them into friends. 

“Christ Our Righteousness” Lessons Reprinted

We have recently reset and reprinted the biblical lessons, “Christ Our Righteousness.” This series of sixteen lessons is based upon the book by the same title by E. J. Waggoner. The lessons use the Bible to teach the righteousness of Christ and to teach how that righteousness can be ours.

Would you like something to study with family or neighbors that does not seem to be hard-hitting? Would you like something to study that keeps the focus upon Christ but also introduces strongly the law of God, including the Sabbath? Would you like something that is Christ-centered but also teaches he is the Son of God? These lessons are what you are looking for to fulfill such demands.

The sixteen lessons come in their own envelope, with a table of contents printed on the envelope. The suggested donation is only \$3.00, plus postage. They are available now, so please request your copy while the supply lasts. 




| Lesson Title | Lesson # |
|--|----------|
| <input type="checkbox"/> Considering Christ | 1 |
| <input type="checkbox"/> Jesus Christ the Son of God | 2 |
| <input type="checkbox"/> The Deity of Jesus Christ | 3 |
| <input type="checkbox"/> Christ as Creator | 4 |
| <input type="checkbox"/> The Incarnation of Christ | 5 |
| <input type="checkbox"/> Creation and Redemption | 6 |
| <input type="checkbox"/> Christ the Lawgiver | 7 |
| <input type="checkbox"/> The Righteousness of God (Part 1) | 8 |
| <input type="checkbox"/> The Righteousness of God (Part 2) | 9 |
| <input type="checkbox"/> The LORD Our Righteousness | 10 |
| <input type="checkbox"/> The Garment of Salvation | 11 |
| <input type="checkbox"/> Acceptance with God | 12 |
| <input type="checkbox"/> Faith | 13 |
| <input type="checkbox"/> Living by Faith | 14 |
| <input type="checkbox"/> The Victory of Faith | 15 |
| <input type="checkbox"/> Bondservants and Freemen | 16 |

Name: _____
Beginning Date: _____
Completion Date: _____



Upcoming Meetings

There will be an 1889 HSDA camp meeting in France during August 8–14. We request your prayers for the effort.

Pastor Allen Stump will be in Florida the third week of August for visiting and will be in Fort Lauderdale, Sabbath, August 20 at 4701 NW 12th St, Lauderhill, Florida 33313. All are welcome to join us for worship and for a special consecration service. If you are thinking of attending, please email (allen@smyrna.org) or call (304-732-9204) to let us know, so we can plan for the proper number of people. 

The Spirit of Freedom

By E. J. Waggoner

Reprinted from *The Advent Review and Sabbath Herald*, March 14, 1899. This was preached in the Battle Creek Tabernacle, January 14, 1899, and stenographically reported.

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” Romans 8:14–17. The glorious truth every one of us ought to know is that God has given unto us the Holy Spirit, the Spirit of adoption, and that we are children of God. God has given unto us the Spirit, not of this world, but the Spirit which is of God, that we may know the things that are freely given to us of God.

Jesus Christ came to his own; and even to this day, his own receive him not; but O, what a glorious message there is, even in that reproof that they who did not receive him, but who mocked him, despised him, plotted against him, yea, helped to crucify him, even they were his own, they belonged to him! Is there not comfort in that for you and me? Can you and I ever doubt our acceptance with God? Can a shade of doubt ever come into our minds that we are the Lord’s, when these who rejected him, who crucified him, were his own? He came to his own. They were all his own; all live unto him; all live only by his life.

Jesus was born, not of blood, nor of the will of man, nor of the flesh, but of God; so that every one who believes on his name, every spirit, every soul, that confesses that Jesus Christ is come in the flesh, is of God. So simple and so easy is it for us to step out of bondage into freedom, out of darkness into light, out of being sons of the wicked one to being the children of God. Every one who confesses the truth! O, how easy it is for people to be saved! How easy has the Lord made the way of life! It is not necessary to speculate and worry over some hard theory; all we need to do is simply to recognize the things that are, and to believe the truth. That which is, and the truth, is that we are living, not by ourselves, but by Jesus Christ, by the Spirit. This is the life of every man in the world. “That was the true Light, which lighteth every man that cometh into the world.”

And what you and I, my friends, want to understand and know and remember is our personal relationship with God. We want to understand our personal relationship with our Lord Jesus Christ,—that he came in the flesh. He has come in the flesh; but the glory of this is not simply that

which it brings to him. Our salvation does not end with the individual. Again and again I repeat that your salvation is only an incidental thing. It is easy for the Lord to save us: but the glorious thing is that God can take you and me, and make us a means of salvation. That is what brings out my gratitude more than anything else. When our minds are wholly absorbed in that, when we get that into our hearts, we do not stop halfway, we do not make the gospel as salvation end with our own individual cases; but we realize that God has given us light and truth, in order that they may shine forth, through us, to others; and that God has sent us into the world, even as he sent his only begotten Son; that as Christ was in the world reconciling the world unto himself, so has he put into us the message of salvation, as if God were beseeching through us, as he did through Christ, “Be ye reconciled to God.”

When you and I get that message into our hearts, there will never be any more doubt about our acceptance with God. There will be tribulation,—far more than we have dreamed of yet,—but in the midst of it all there will be joy with the Lord Jesus Christ. “If so be that we suffer with him.” What a blessed assurance it is that we may go to every one who is suffering, downcast, and outcast, and assure him that he is suffering with the Lord Jesus Christ! He does not know it; and so the Lord in heaven said, “I will declare thy name unto”—whom?—To those miserable outcasts? I will go and stand afar off? I will speak to them, and tell them that if they will do as they ought to do, they will be saved? Is that it?—No, no! “I will declare thy name unto *my brethren*.”

Thank the Lord that in heaven he did not act a part. He did not need to *condescend* to come down; for he was meek and lowly in heart. The mind that was in Christ—that mind which led him to take the part of a servant—was *there*. He was as a servant. All that was necessary was to change the *form*. He did not come down to lower himself; he called us his brethren. O, the blessedness of the thought that the Lord looks down upon every outcast, despised soul, and says, *He is my brother!* This is the message of salvation that you and I are commissioned to give to the world. We may say to every despondent soul, wherever we are: You have a glorious heritage. The Lord Jesus Christ claims you. God has not given you up; he is long-suffering; he loves with an everlasting love. There is an inexpressible joy in carrying to others the gospel of peace. When that is in our heart, we lose sight of our own salvation. We can not think of it: it is so certain. “The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ.” Knowing this, we know that our own salvation is sure: it is the salvation of other people about which we are anxious.

But have you got these lessons learned so well that out of the depths you can find virtue! that whatever your distress, whatever the tribulation, yea, whatever the weakness of your own disposition, you can find strength and victory? Have you learned that! Have you learned the relationship of the Lord Jesus Christ to us,—that he is one with us,—so that you certainly know that there is no separation between him and us? Jesus Christ was tempted in all points like as we are, suffering with us, made in all points like unto his brethren, one with us, so that he is our life,—not simply your life and mine, but the life of all flesh. “Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above).” Christ is the word, the manifestation of the word, that is written in the Old Testament. Moses was moved to write the word, saying, “For this commandment which I command thee this day,”—speaking to rebellious Israel, who had rejected the Lord, who had been stubborn,—“it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.”

So is the word to the soul who is not doing the word of God,—it is *there*, nevertheless, that he *may* do it.


The apostle, by the same Spirit, takes up the word: Say not in thine heart, Who shall go up to bring Christ down; for he is down, even in the very depths. He descended into the very lowest place of human misery, and sin, and degradation. “Say not in thine heart, Who shall ascend into heaven?” He is there also: he has arisen from the dead, and is exalted far above all, that he might fulfil all things. “The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.”

Very well, then. He is our life: there is no sensation, even, but of him. In him we live, and move, and have our being. He is touched with the feeling of our infirmities. Not one thing touches a soul, but that it touches him. Think of it! We do not have the power to feel, to think, to act, except by the life that God has given to us, and that is in us. He is our life. Everything, whether it be physical pain, the blow that comes to us, or whether it be the pain that is in the body, the temptation,—there is not one phase of suffering, but that we feel it simply because Jesus Christ feels it. He is in us, he feels it; therefore we feel it. And this, in order that we may know the power that is within us, that we may overcome. Is not this a glorious gospel? Is it not glorious that the Lord Jesus Christ has given us the power, not only to

become the sons of God, but to declare his name to his brethren—to declare a gospel of freedom?

We were bound. How Satan has bound us! You know the woman in the synagogue, who had been bowed together for eighteen years, and could in no wise lift herself up. But when Jesus saw her, he said to her, “Woman, thou art loosed from thine infirmity. . . . and immediately she was made straight, and glorified God.” It may be that some of us have been bound twice eighteen years. O, how many of us have been bound, and have been unable to do the things that we should do! We were bound in chains which, it seemed to us, could not be broken,—inherited tendencies, dispositions, habits, appetites, whatever might hold us,—and we could not break the chain. We felt our slavery. We groaned under the lash, in bondage. But Christ has set us free. Glory to his name! And God hath not given us the spirit of bondage, but the Spirit of freedom, that “he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage.”

Do you know what power the Lord Jesus Christ has given to us? God was with him, and he went about doing good, and healing all who were oppressed of the devil. “Jesus of Nazareth, a man approved of God among you by miracles, and wonders and signs.” By whom was this done!—By a man. God did by him miracles, and wonders, and signs. “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?” And not only to him, but the message is to all that hear. “Let him that heareth say, Come.” So all of us who have heard the message confirmed to us by those who heard him, are equally commissioned with them to carry it onward; and God himself will bear witness with us, that we are the children of God, heirs of God, and joint heirs with Jesus Christ,—having everything that he has, and at the same time reigning with him.

“*If so be that we suffer with him.*” These sufferings are his sufferings; this temptation that we endure is his temptation; these trials that come to us, these tribulations, are all his. 

James White — Helper and Commentator

By Allen Stump

James White was an able preacher, prolific writer, excellent editor, and a church leader extraordinaire. The importance of his work in the founding and stabilizing of Adventism cannot be questioned by anyone who has an adequate history of the time. God certainly used Elder White in a mighty way. It is hard to know how the church could have grown and prospered as it did without his help and care.

Besides his preaching, editing, and church leadership duties, he also was husband to the prophetess, Ellen White. This privilege/responsibility carried many challenges. No one supported and upheld the work of Sister White quite like he did and could. He faced off against many people who challenged her prophetic gift.

Certainly as her husband, he knew Ellen White well, including her teachings and beliefs.

During their married life, as long as his health allowed, he was her main editor and helped her with almost all things that she wrote. He clearly had a knowledge of her writings and all that was taught in them.

In 1935 Willie C. White, the third son of James and Ellen White, gave an address to the faculty and students at the Advanced Bible School at Angwin, California. In that address he explained some on how his mother's books and other writings were prepared. He painted, in part, a picture of an inspired woman who relied heavily upon her husband to hear, understand, and edit her work.

The following are portions of that talk which relate specifically to his father's work in helping his mother. This talk was accessed from the Ellen White Estate at <https://whiteestate.org/legacy/issues-howegwbkswcw-html/>.

On coming home from the Review and Herald offices, James White was frequently greeted by his wife with the statement, "James, I want you to hear what I have been writing." Then he would lie down on the sofa in the sitting room, and Mother would read to him what she had written during the forenoon. I can never forget the joy which they shared together as she brought out from time to time precious instruction for the church, and interesting historical articles regarding leading characters in the patriarchal and Christian age.

Sometimes, she would say, "James, here is an article that ought to be printed. It is a testimony on Christian experience, and I want you to listen to it and help me prepare it for the printer." She was an unusually good reader, speaking slowly and distinctly. If her husband discovered weaknesses in the composition, such as

faulty tenses of verbs, or disagreement between subject, noun, and verb, he would suggest grammatical corrections. These she would write into her manuscript and then read on. (W. C. White, "How Ellen White's Books Were Written," p. 3, <https://whiteestate.org/legacy/issues-howegwbkswcw-html/>)

Sometimes after Mother had read to her husband an important personal testimony, the question would arise, "What shall we do with it? First of all, it must be sent to the person to whom the testimony is borne, and then because the instruction it contains which will be of service to many others, it must go to them. How shall we get it before them?" Often Mother would say, "I have done my part in writing out what God has revealed to me. You and your associates who are bearing the burden of labor for our people at large, must decide what use shall be made of it." (Ibid., p. 5)

Ellen White also noted the help James gave her. In a letter entitled "The Writing and Sending Out of the Testimonies to the Church," we find the following:

My husband and I traveled extensively. Sometimes light would be given to me in the night season, sometimes in the day time before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed or for the printer. (Ellen White, *Letters and Manuscripts*, vol. 21, Letter 225b, 1906, par. 6)

Notice that after receiving light during the night season, Ellen White would write out what had been presented to her. She then said that she and Elder White "examined the matter together, my husband correcting grammatical errors and eliminating needless repetition." She also noted clearly:

While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies and preparing articles for publication. But the reports that are circulated that any of my helpers are permitted to add matter or change the meaning of the messages I write out are not true. (Ibid., par. 7)

So, while Elder James White lived, until 1881, he was her main helper and editor. Elder White, above anyone and everyone, knew what Ellen White taught, believed, and received from heaven. We know this from what W. C. White has testified, as well as from what Ellen White herself said.

The reason that we want to clearly document this point is because of a statement that Elder White made in the *Review* in 1871. In the June 13 issue of that year, Elder White is listed as President of the Review and Herald Publishing Association and as the editor of the magazine, *The Advent Review and Herald of the Sabbath*, known as *The Review and Herald*. Thus, Elder White was ultimately the one responsible for everything printed in the paper.

With his background as husband, helper, and editor to his wife and with his positions with the publishing house, and the editorship of the weekly official organ of the church, nobody was more qualified to speak about his wife and her beliefs than Elder James White. So what did James White write in 1871 that is of such interest that we have taken the time to share his background and qualifications? It is this statement from an article entitled “Mutual Obligation,” printed on the fourth page of the issue. In the third column, we read:

We invite all to compare the testimonies of the Holy Spirit through Mrs. W., with the word of God. And in this we do not invite you to compare them with your creed. That is quite another thing. The trinitarian may compare them with his creed, and because they do not agree with it, condemn them. The observer of Sunday, or the man who holds eternal torment an important truth, and the minister that sprinkles infants, may each condemn the testimonies of Mrs. W. because they do not agree with their peculiar views. And a hundred more, each holding different views, may come to the same conclusion. But their genuineness can never be tested in this way. (James White, “Mutual Obligation,” *The Advent Review and Herald of the Sabbath*, June 13, 1871, p. 204)

Notice that Elder White speaks of four specific doctrines: trinitarianism, Sunday-keeping, eternal torment, and infant baptism by sprinkling. He states these as doctrines that the opposers of “Mrs. W.” hold, not because of Scripture but because of their creeds. He is clearly implying that these teachings do not align with either the Bible or the testimonies. What a blow to those who claim that Ellen White was a *closet* trinitarian. If any person knew what Ellen White believed it was James White.

Elder White never believed the trinity doctrine and spoke against it.

One of Elder White’s first published pronouncements on the subject of the Trinity came in an early issue of *The Day-Star*. In an exposition on Jude 3 and 4, he wrote:

The way spiritualizers this way have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural trinitarian creed, viz. that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God. (James White, Letter to the Editor, *The Day-Star*, January 24, 1846, p. 25)

Concerning the spiritualizers, we are told that some argued that Jesus was not a literal person. This throws light upon the following from Arthur White:

In eastern Maine Ellen was traveling and working in the atmosphere of the spiritualizers who had allegorized away heaven, God, Jesus, and the Advent hope. In the vision at Exeter in mid-February she seemed to be in the presence of Jesus, and she was eager to procure answers to some vital questions.

I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, “If you should once behold the glory of His person, you would cease to exist.”—*Early Writings*, 54.

This was not the only occasion Ellen was to converse with Jesus and the angel about the person of Jesus and concerning God being a personal being. The answers satisfied her fully that the spiritualizers were in gross error. (Arthur L. White, *Ellen G. White: The Early Years: 1827–1862* (vol. 1), pp. 79.4–80.1)

Ellen White was shown that the “spiritualizers were in gross error” about God, and Elder White states that this error dealt with the trinitarian creed.

Six years after his 1846 pronouncement in *The Day-Star*, Elder White refuted the charge that the “commandments of God” and “the faith of Jesus” are the same, and compared such a charge with the “old trinitarian absurdity”:

We are told by those who teach the abolition of the Father’s law, that the commandments of God mentioned in the New Testament, are not the ten, but the requirements of the gospel, such as repentance, faith, baptism and the Lord’s supper. But as these, and every other requirement peculiar to the gospel, are all embraced in the faith of Jesus, it is evident that the commandments of God are not the sayings of Christ and his apostles. To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as the old trinitarian absurdity that Jesus Christ is the very and Eternal God. (James White, “The Faith of Jesus,” p. 52, *The Review and Herald*, August 5, 1852)

Beloved, as the apostle Peter noted: “For we have not followed cunningly devised fables” (2 Peter 1:16) and neither

Continued on page 6, column 2

Mutual Obligation

By James White

Reprinted from the *The Advent Review and Herald of the Sabbath*, June 13, 1871

In the further investigation of this subject, we come still closer to our people. In the rise and progression of the cause of what we term “present truth,” God’s providence has placed us under obligations most sacred.

Our gracious God has committed to us one of the most beautiful systems of divine truth taught and defended by men. While it is in harmony with the broad fundamental principles of salvation through Jesus Christ, it simplifies the grand theme, relieves it from huge bands of error with which cast-iron orthodoxy has girded it, and shows with wonderful definiteness the true position and work of the people of God.

With great delight may the well-instructed disciple trace the connection between the law and the gospel, the harmony of prophecy, which shows our whereabouts in the prophetic history of probationary time, the signs of the times, which show that the second advent is at the doors, and the last warning messages of Rev. 14, which connect the present with the past second-advent history, give certainty to the present, and light up the glorious future.

And here we might add the immortality theme, as held by us, that immortality is the gift of God, through Jesus Christ—for which we seek—and not a matter of parental inheritance—to be given at the coming of Christ and the resurrection of the just; and that the wages of sin is *death*—not eternal life in misery.

With our ministers and our people it should be a matter of devout thanksgiving that God has dealt so graciously with us, in giving us such sweet and harmonious views of divine truth, and qualifying men to set forth the word of truth so clearly and forcibly as has been done in our publications. And while the goodness of God in this, calls for deepest gratitude to the Source of all good, from ministers and people, the sacrifices and incessant toils of the pioneers in the cause, who were the honored instruments in this great work of sacrifice, and mental and physical wear and suffering, should be embalmed in the memories of all those who espouse the cause when things are made ready to their hands, whether they be ministers, or the rank and file of the church. These pioneers of the cause felt that they were under the most sacred obligations to give their lives to the toil of bringing out the truth in our publications, and proclaiming it everywhere, and standing continually in its defense; and, to say the very least, the thousands who have been benefited and blest with the toils of these who have

brought upon themselves premature age, for their good, should feel that they are under certain obligations to them and should cherish feelings of tender regard for them. And while these who may be fearfully worn, and may feel that they are about to lay off the armor, may boast in the Lord for what he has done through them, God save those who have but recently put it on, from boasting in their own strength.

The most fearful thing in our midst is, that men enter the ministry with no apparent sense of obligation to God for his precious truth, or to the pioneers of the cause who have brought out the system of present truth, or to our people who stand ready to sustain their every step they may advance. These men seldom accomplish any real good in the cause. And they never will until they, by means which God may employ, are brought near the divine Fountain, and are baptized into the sufferings of Christ and the spirit of the work.

When the pioneers of the cause went forth, they were destitute of publications, and almost without friends and means. Then the light upon subjects, now as clear as day, was obscure. There were no evidences that the Spirit of God was moving the public mind toward unpopular truth, and prejudice was terrible. But, with all these embarrassments and discouragements, they had success, and accomplished permanent good, such as is rarely seen by those who enter the work now under the most favorable circumstances.

Those who now enter the ministry, may not prize the truth as they should, from the fact that they have never searched for it as for hid treasures. And, not realizing the blessings they enjoy, they do not feel under particular obligations to God, or any one else, for them. With them, it is an easy matter to take hold of, and teach, the truth brought out ready to their hands. And not feeling the value and the weight of it themselves, they let it fall upon the people as light as down, and no good is accomplished. Our system of supporting the ministry backs them up in their superficial work, and they never become efficient laborers.

But there are no reasons why these men should not succeed, if they will enter upon the work with correct views, pure motives, and right feelings. Any man of sufficient mind to justify the supposition that God is calling him to the ministry, with our publications and the Bible in hand, in a few months can become a workman. In fact, he need tarry but a few weeks before he may add to his studies the almost daily practice of addressing humble congregations. He may at once become mighty in the Scriptures, and, with the blessing of God, very soon become an able minister of Jesus Christ. Those who cannot, and do not, thus succeed,

may decide either that they are mistaken in their calling, or that they fail to make themselves what they might be.

And if men who enter the ministry would always feel the force of the words of Christ, when he says, "Without me ye can do nothing," and would go out to preach to hearts as hard as steel, trusting in God to soften hard hearts, and to turn men and women from error to truth, and from sin to holiness, while they should humbly appeal to the reason and to the tenderest sensibilities of the human soul, God *would give them many souls as seals* of their living, ardent, sacrificing, holy ministry. The way is all prepared for them. The truth is made as clear as a sunbeam. The people are anxious to read and to hear. God's Spirit is moving upon the public mind, and would God that we could add that intelligent, devoted, ardent men, grateful for what God has done, feeling the full force of the theme of mutual obligation, were leaving all, and making a rush for the ministry.

We hope to be pardoned for giving free expression to the impression that we are addressing an ungrateful people. God has wonderfully blessed us, and has laid us under the most solemn obligations that we hardly realize. And prominent, among especial blessings enjoyed by Seventh-day Adventists, is the manifestation of the spirit of prophecy. We have not space here to treat upon the perpetuity of spiritual gifts; neither to even glance at the history of the manifestation among us. We simply call attention briefly to some of the good results of this branch of the work of God among us.

As a people, we are united in sentiment and in action as no other religious body is at this time. Being gathered from different denominations, and from different tongues and nations, it is wonderful that such a state of unity exists among us. Our differing as widely as we do from the established faith and practices of the religious bodies presents a good opportunity to our people to scatter off into speculative ideas of truth and duty; yet, thank God! we are one. Having heavy crosses to bear, and being made to feel the pressure of close, practical testimony, in sermons, in exhortations, and in print, it is astonishing that more do not slide out from among us in choice of a path with less crosses, and where they may find an easier way. Why is this unity of faith? and why this harmonious and comparatively vigorous action among us? We know of no one cause so fruitful in producing these glorious results among us, as the manifestation of the gift of prophecy.

While this gift has appealed to our people, from the earliest existence of the cause, to consecrate themselves and their earthly treasures to God, it has warned them against rashness. While it has warned the worldly of the duty to sacrifice, it has also warned the liberal to move cautiously, from a clear sense of duty, and not from impulse. And

while it has been the greatest burden of Mrs. W.'s labors for more than twenty years to arouse the people to activity, and to zeal, in the cause of Christ, she has given no small attention to the various phases of fanaticism that have struggled from time to time to find a place in our midst. The result is manifest. Even our camp-meetings where from two hundred to twelve hundred of our people gather, and remain for nearly a week, listening to the most stirring appeals, which move sinners and backsliders by hundreds to turn to the Lord, are as orderly, and as free from all fanatical confusions and noise as the most calm and becoming service in church. Hence the unparalleled good order of our camp-meetings is the praise of the people wherever they are held.

For more than twenty years has the Spirit of God been appealing to our people through Mrs. W. on the subjects of order, organization, neatness, cleanliness, liberality, activity, and unity, and, thank God, the good fruits are now being seen. Without this gift, we are more exposed to scisms than other bodies. With this gift, received and heeded, we are enjoying unity of faith and that efficient action which unity gives, such as is not enjoyed by any other body. We have nothing in ourselves to boast of. By the grace of God we are what we are. And as we value unity, prosperity, and the favor of God, we choose to accept and honor the gift God has bestowed, although unsanctified human wisdom may frown.

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Amen! Thank Heaven, the floodgates of glory are not eternally closed. In the last days the gift of prophecy was to be manifested. Not, however, for our diversion, or exaltation, but for practical purposes, will the Holy Spirit appeal to the people of God while passing through the perils of the last days. If the church does not now need such especial instruction and comfort, she never needed it. But God did set the gifts of the Holy Ghost in the Christian church, and in no time of that period of the absence of her Lord does she need them as much as in the perils of the last days, when fitting to receive her returning Lord at his second advent. Let this be the language of every willing heart, "Lord speak, thy servant heareth."

When men can show that the manifestation of the spirit of prophecy among us is unscriptural, and that Mrs. W.'s writings and her oral appeals to the people are calculated to lead the people from God, from the Bible, from Christ, from the Holy Spirit, from the keeping of the commandments of God, from the duties set forth in the teachings of Christ and the apostles, and from the simplicity and purity of the Christian life; then, and not till then, will they have a reasonable excuse for their persistent opposition of the work, and their persecution of the person through whom God speaks to his people.

When the opposition can find in all her writings one unchaste word, one sentence that lowers the character of God, of Christ, the work of the Holy Spirit, or the standard of Christian holiness, or that leads from the sacred Scriptures as a rule of faith and duty, then it will be time to warn the people against them. Until they can meet the subject fairly, their sneers are hardly worth noticing, as it is both difficult and unpleasant to review and answer a sneer.

We invite all to compare the testimonies of the Holy Spirit through Mrs. W., with the word of God. And in this we do not invite you to compare them with your creed. That is quite another thing. The trinitarian may compare them with his creed, and because they do not agree with it, condemn them. The observer of Sunday, or the man who holds eternal torment an important truth, and the minister that sprinkles infants, may each condemn the testimonies of Mrs. W. because they do not agree with their peculiar views. And a hundred more, each holding different views, may come to the same conclusion. But their genuineness can never be tested in this way.

The questions to be considered are, Does God's word teach the perpetuity of the gifts, and their special manifestation in the last days? If so, the manifestations will be intelligent, and for the practical benefit of the people of God. Has there been a manifestation of this kind among Seventh-day Adventists that bears the heavenly credentials? and has the fruit been good? Here are some of the tests by which this work may be proved; while it is too late, this work being too well known, and its influence having extended too far, for religious bigotry to test it by peculiar dogmas. It must, and will, be viewed upon broader grounds. In the language of another we close for this week:—

“Every test which can be brought to bear upon such manifestations, proves these genuine. The evidence which supports them, internal and external, is conclusive. They agree with the word of God, and with themselves. They are given, unless those best qualified to judge are invariably deceived, when the Spirit of God is especially present. They are free from the disgusting contortions and grimaces which attend the counterfeit manifestations of spiritualism. Calm, dignified, impressive, they commend themselves to every beholder, as the very opposite of that which is false or fanatical.

“The influence is not mesmeric; for this people, reprobating the use of that agency, studiously refuse to learn the principles of its application, or to have aught to do with its practical workings; besides, the hallucinations of a mesmerized subject embrace only such facts and scenes as previously exist in the mind of the mesmerizing power; but the visions take cognizance of persons and things, and

bring to light facts known, not only by no person present, but not even by the one through whom the visions are given.

“They are not the effect of disease; for no disease has ever yet been known to have the effect of repeatedly suspending the functions of the lungs, muscles, and every bodily sense, from fifteen to one hundred and eighty minutes, while in obedience to some influence which evidently had supreme possession of the mind, and in obedience to that alone, the eyes would see, the lips speak, and the limbs move. Further, their fruit is such as to show that the source from which they spring is the opposite of evil.

“1. They tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have warded off dangers from the cause of truth upon every hand. They have aroused and re-aroused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.

“2. They lead us to Christ. Like the Bible, they set him forth as the only hope and only Saviour of mankind. They portray before us in living characters his holy life and his godly example, and with irresistible appeals they urge us to follow in his steps.

“3. They lead us to the Bible. They set forth that book as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the rule of our faith and practice. And with a compelling power, they entreat us to study long and diligently its pages, and become familiar with its teaching, for it is to judge us in the last day.

“4. They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person with an unprejudiced mind can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, ‘These are not the words of him that hath a devil.’

“Negatively, they have never been known to counsel evil or devise wickedness. No instance can be found in which

they have lowered the standard of morality. No one of their adherents has ever been led by them into paths of transgression and sin. They do not lead men to serve God less faithfully, or to love him less fervently. They do not lead to any of the works of the flesh, nor make less devoted and faithful Christians of those who believe them. In not a single instance can any of the charges here mentioned be sustained against them; and, concerning them, we may emphatically ask the question which Pilate put to the Jews in reference to the Saviour, 'Why, what evil hath he done.'

"Yet with all this array of good fruit which they are able to present, with all this innocency of any charge of evil that can be brought against them, they everywhere encounter the bitterest opposition. They are the object of the blindest prejudice, the intensest hate, and most malignant bitterness. Worldlings and formal professors of all denominations, join in one general outcry against them of vituperation and abuse. Many will go a long distance out of their way for the purpose of giving them an uncalled-for and malicious thrust. And false-hearted brethren in our own ranks make them the butt of their first attacks, as they launch off into apostasy and rebellion. Why is all this? Whence all this war against that of which no evil can be said? From the example of Cain who slew his brother, of the Jews who clamored for the blood of the innocent Saviour, of the infidel who storms with passion at the very name of Jesus, and from the principle of the carnal heart which is at enmity with everything that is holy and spiritual, we leave the reader to answer." 卍



1889 HSDA News

The work of organization is making slow steps, but slow steps we account as much better than no steps. A web domain has been secured and a committee led by Pastor Daniel Mesa is working on building a web presence for the church.

A bank account has been established with Wells Fargo Bank, and we have an address where funds can be sent directly to the treasurer for faster and more efficient service:

1889 HSDA
PO Box 314
Summerville, GA 30747

Please pray for the unity of the faith, and if you are not a part of the 1889 HSDA Church and would like to be a member, please let us know. The church is to be a vehicle for the work of God, and we need all the help we can get, but we also want to be a help where we can. 卍

Youth Story

The Winning of the Kalbermatters

(The Kalbermatters were a family in South America, and F. H. Westphal was the first ordained Adventist minister sent to share the gospel in their area. The following is Chapter 5 of Westphal's book, *Pioneering in the Neglected Continent*.)

Before ever we thought of establishing a school, our brethren in the neighborhood in which it was later to develop were active home missionaries. The older folk carried the truth to their neighbors, visiting them, circulating literature, and giving Bible studies, all of which awoke considerable interest. Two of the younger men decided to carry the message farther afield. One of them went to the town of San Cristobal, in the neighborhood of which he found a colony of Swiss Catholics. He canvassed the whole colony thoroughly, but could not place a single book. At length he got into conversation with a man who seemed to be a leader in the community, and told him he would like to sell him some religious books.

"We do not need any books of that kind," was the reply.

"Our priest looks after the spiritual interests of the colony. We attend to business matters, but do not bother about affairs of faith. We pay the priest to attend to such matters, and leave them to him."

Not yet daunted, the young man responded: "I have with me a very fine book called 'The Great Controversy' and am sure you would enjoy reading it. Winter is coming on, when the evenings will be long, and you can spend many interesting hours with this book. If you will read the book, I will lend it to you."

"If you will lend me the book, I will certainly look into it," responded the colonist; "and if it is as you say, I will read it through."

He took the book and read it through. His sons imitated his example and the neighbors, too, took it home and read it. In consequence, this leading colonist and his family embraced the Sabbath truth, and then, learning of my address, they wrote inviting me to make them a visit. I gladly responded, and the father met me at the train. His words of welcome were not exactly inspiring. "I don't need a lawyer to read and interpret the Scriptures for me," he observed, as though he would give me to understand that I need not expect them to accept unquestioningly anything I might teach them.

“That’s right, Mr. Kalbermatter,” I responded. “You have taken the right position; and if you will only read the Bible and follow out its teachings, that is all that is necessary.”

Seeing that I was liberal-minded, he invited me to go with him to his home. It was a long drive, but as soon as we had arrived and the chores had been attended to, he and his sons came into the house and sat down. When they had lit their pipes and filled the room with tobacco smoke, Mr. Kalbermatter said: “Now we are ready to hear from you.”

I spoke to them that evening for about an hour and a half. They showed a deep interest in the subjects presented, and requested to be baptized before I should leave. It was very clear to me that they needed considerable instruction before they would be ready for baptism, and I decided to remain with them at least a week and hold three or four meetings every day.

The second meeting was appointed for nine o’clock on the following morning, and in that first morning discourse I called their attention to the principles laid down in the Scriptures regarding the human body as the temple of the Holy Ghost, and our obligation to keep that temple pure and not defile it with such harmful substances as tobacco or liquor. The Lord helped me to present the subject with great frankness, but knowing the strong minds and wills of those husky men, I was fearful as to what might be their reaction to such strong food.

On my return to the house, Mr. Kalbermatter pointed to the high ceiling of the room. There I saw hanging a bundle of pipes. “Do you see those?” he asked. “They are our pipes—mine and those of the boys—all bound together in a bundle and hung up so high that we cannot reach them. We have decided to give up tobacco, fermented wine, and all alcoholic drinks. We want to be faithful Christians.” And then he again requested baptism for himself and his sons.

A Hard Struggle

I knew they were still unprepared for baptism, and continued the instruction day by day. The matter of tithing was carefully presented. Early the next morning Mr. Kalbermatter, the father, came into my room. It was about sunrise, and Brother Ernst, who was with me, had gone out to study his lessons. I was dressed and studying my Bible when he interrupted me and said:

“I am going to take you to the station. We will not continue the study, any further. You are after money just like the Catholic priests. I will hitch up and take you away.”

“Very well,” I replied, “we will go with you. But before we go, I want you to read with me a few texts,” and I called his attention to many texts on the Lord’s tithe.

After reading the texts with him, I went out to find the sons and tell them that, inasmuch as their father planned to take us to the station immediately, it would be necessary to postpone the baptism.

“No, no,” they responded. “We want to be baptized before you go. We have fully accepted the truths you have taught us and could not think of allowing you to leave without having first baptized us.”

“But your father is very much upset about the matter of tithing,” I persisted. “He told me he could not sleep last night for thinking about it, so disturbed was his mind.”

“If it has disturbed father like that,” they replied, “it is a good sign, for he holds on to his money tenaciously.”

Meeting the father again, I told him that my young friend and I would have to seek some other place at which to stay; because the boys desired to be baptized, and since we could no longer remain in his home, it would be necessary to find some other lodging.

“Do the boys really want to be baptized?” he asked.

“Yes,” I replied, “that is what they tell me.”

He stood still, turning the matter over in his mind awhile, and then surprised me by saying suddenly: “If the boys desire baptism, I also want to be baptized.”

An Underground Baptism

It really seemed to me, however, that they had scarcely had time properly to prepare for baptism, and I cast about for some excuse for postponing the sacred rite. An idea struck me. I drew the father’s attention to the fact that there was no lake nor river nor stream in the neighborhood, for it was prairie country, and as he knew, we baptized by immersion and needed water sufficiently deep.

“Oh, as for that, we have abundance of water for the purpose,” he responded.

“Where?” I asked, mystified, for I had seen no suitable body of water.

“Follow me,” he replied, “and I will show you.” He took me to the well, and pointing into its gloomy depths said: “There is plenty of water down there, from nine to twelve feet deep.”

It was the well from which he drew water for his numerous cattle and sheep. At the bottom it was as large as a fair-sized room, though at the top it was narrow.

“But the water is too deep,” I said, still seeking some excuse for postponing the service. “I am not more than five feet eight inches tall, and you are still shorter. We should be entirely covered by the water.”

“We can arrange that all right,” he said.

Seeing how earnest they all were in their desire to be baptized, I at last yielded, and we made the necessary arrangements. Then we called the family together and held a service, after which Mr. Kalbermatter invited me to step into a large bucket. It had a valve in the bottom and was attached to a long rope, by which I was let down steadily into the well, where the water came up through the valve until it reached my waist. Then the rope was fastened, and other ropes were let down and one of the sons slid down. I baptized him, and he was hauled up. Another followed, and in this strange manner the older sons and their father were all baptized in the depths of the well. They had never witnessed a baptism

by immersion, and inasmuch as they had not had all the instruction in the truth that I would have liked, their earnestness and decision were remarkable. It was a very solemn occasion. The darkness in the well, the echoing and re-echoing of my voice all made the service very impressive. How vividly the surroundings brought to my mind the dark grave where Christ was buried and from which He arose. These strong men were certainly raised that day to newness of life.



A well similar to the one used for the baptism

How vividly the surroundings brought to my mind the dark grave where Christ was buried and from which He arose. These strong men were certainly raised that day to newness of life.

Divergent Plans

Mr. Kalbermatter, full of the zeal of his new-found faith, said: "We are going to have a fine Seventh-day Adventist Church here. There is a large tract of land to the east bordering on mine, another to the north, another to the west and still another to the south. I will purchase these lands for my sons, and they will marry and settle on them. In this way we can have a good-sized Sabbath school and church."

But the boys came to me privately and said: "We cannot think of settling down to cultivate lands in this way. We must go to school, for we desire to obtain an education so that we may be able to teach this wonderful truth to others." Two of these young men attended our first school session and helped to build the school. Later another, at this time a mere boy, also attended, and some of them became successful workers.

Suffering for Conscience's Sake

Little Pedro Kalbermatter was a sturdy lad of nine years old at the time when the baptism in the well took place, but young as he was, the gospel message he heard on my first visit to his home made a deep impression on his mind. Later, while still a child, he too was baptized, together with his mother, and his daily life bore witness to the fact that he was truly converted. For eight years he followed the calling of David of Bethlehem, caring for his father's sheep. Then, at the age of seventeen, he entered the colporteur work, spending three years canvassing amongst the colonists of those parts. Later he attended our training school, to prepare himself more fully for the Lord's work. But he had been there only three months when he received a notice from the War Department informing him that he had been appointed to the 3rd Artillery Regiment, stationed at Diamante, to render his military service as conscript, and that he must present himself on a certain date about six weeks ahead.

This note was a keen disappointment to the young man, and the last two weeks before he was to report brought sleepless nights and days filled with dread of the unknown trials that awaited him. His only source of strength and courage was to go off to some quiet spot and pray that the Lord would help him to be faithful to the truth.

Immediately after reporting he requested to see the commanding officer, and after explaining his religious scruples asked to be granted freedom from duties on Sabbaths. The officer told him that while he was in the army he would have to forget his religious ideas and obey the orders of his superiors.

The first Sabbath, when his superiors had reasoned for some time with him, trying to persuade him to obey orders, and found it was all in vain, he was punished by being obliged to stand motionless at attention for several hours, with an armed soldier standing guard over him. By the time he was released, his feet were so swollen that he could scarcely walk.

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