

# 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 shew them his covenant.  
Psalm 25:14

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**Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. (Psalm 147:8)**



# The Ephesian Tragedy

By Allen Stump

The book of Ephesians, often referred to as the crown jewel of the Pauline epistles, unveils the expansive and profound nature of the Father’s love for us in Christ through the Holy Spirit. Within this profound letter, Paul not only imparts knowledge about our identity in Christ but emphasizes that this identity is intricately connected to a community—the church. Throughout the letter, Paul articulates the mystery of the gospel, employing the term *mystery* six times.

In this letter Paul enunciates some of the most powerful and sublime truths of the Bible. He writes about salvation by grace through faith:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Ephesians 2:8–10)

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; (Ephesians 1:7)

Paul speaks about the mystery of the will of God:

Having made known unto us the mystery of his

will, according to his good pleasure which he hath purposed in himself: (Ephesians 1:9)

We read about the indwelling of Christ by faith and of our comprehending the love of God:

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 3:17–19)



The Library of Celsus in Ephesus

Photo courtesy of Lieu Song

The truth of the one true God is also stated in Ephesians:

One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. (Ephesians 4:5–6)

Spiritual gifts and the reasons they are given is delineated in the fourth chapter:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 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: 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 4:11–14)

In this epistle Paul additionally covers personal relationships, such as believer to believer:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Ephesians 4:25–27)

Paul writes to the married couples:

Wives, submit yourselves unto your own husbands, as unto the Lord. (Ephesians 5:22)

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; (Ephesians 5:25)

Paul commands the men on good fatherhood:

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. (Ephesians 6:4)

This epistle, furthermore, expounds on the armor of God:

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. (Ephesians 6:11)

Romans and Galatians are known for their salvational themes, but Ephesians has teachings on salvation and so much more. No wonder it is the crown jewel or the Grand Canyon of Paul's writings.

Referring to the church at Ephesus, Inspiration states:

This church had been highly favored. . . . In the same city was the temple of Diana, which, in point of

grandeur, was one of the marvels of the world. The Ephesian church met with great opposition, and some of the early Christians suffered persecution . . . (Ellen White, *Letters and Manuscripts*, vol. 21, Ms 11, 1906, par. 15)

At first the experience of the church of Ephesus was marked with childlike simplicity and fervor. A lively, earnest, heartfelt love for Christ was expressed. The believers rejoiced in the love of God because Christ was in their hearts as an abiding presence. The praise of God was on their lips, and their attitude of thanksgiving was in accord with the thanksgiving of the heavenly family.

The world took knowledge of them that they had been with Jesus. Sinful men, repentant, pardoned, cleansed, and sanctified, were brought into partnership with God through His Son. The believers sought earnestly to receive and obey every word of God. Filled with love for their Redeemer, they sought as their highest aim to win souls to Him. They did not think of hoarding the precious treasure of the grace of Christ. They felt the importance of their calling, and, weighted with the message, Peace on earth, good will to men, they burned with desire to carry the glad tidings to the earth's remotest bounds.

The members of the church were united in sentiment and action. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace were revealed in their lives. They visited the fatherless and widows in their affliction, and kept themselves unspotted from the world. A failure to do this would, in their view, have been a contradiction of their profession and a denial of their Redeemer. (Ellen White, *Testimonies for the Church*, vol. 6, p. 421.2–.4)

Clearly the church at Ephesus began with zeal and a true desire to please Christ. Ephesians is one of the four letters of Paul's first Roman imprisonment, and Philippians, Colossians, and Philemon are the remaining ones written from that imprisonment.

Paul spent three years in Ephesus in fruitful ministry and no doubt had made many intimate friends; yet, in this epistle there are no individual personal greetings such as in Romans. His message is clearly universal for all the churches at large. Notice, however, what Paul writes near the beginning of his letter:

Wherefore I also, after I heard of your faith in the Lord Jesus, and *love* unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; (Ephesians 1:15–16)

Here Paul speaks of the love the brethren have for each other—not just any love but *agapē* love.

To truly love the brethren with a godly love, one must first love God:

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. (1 John 4:20–21)

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. (1 John 3:14)

By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:35)

So the Ephesian believers were real disciples of Christ! But something happened.

But after a time the zeal of the believers, their love for God and for one another, began to wane. Coldness crept into the church. Differences sprang up, and the eyes of many were turned from beholding Jesus as the Author and Finisher of their faith. The masses that might have been convicted and converted by a faithful practice of the truth, were left unwarned. Then it was that the message was addressed to the Ephesian church by the True Witness. (White, *Ibid.*, p 422.2)

It says that “differences sprang up” in a church whose epistle dwelt greatly upon unity in Christ! The differences within kept them from doing their work to help those outside the church. It is with this in mind that we read the counsel from Jesus to the church at Ephesus:

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted. *Nevertheless* I have *somewhat* against thee, because thou hast *left thy first love*. Remember therefore from whence thou *art fallen*, and *repent*, and *do the first works*; or *else I will come unto thee quickly*, and will *remove thy candlestick* out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of

the tree of life, which is in the midst of the paradise of God. (Revelation 2:1–7; emphasis supplied)

Notice that the people to whom these words are addressed have many excellent qualities which are recognized by the True Witness. They cannot bear those who are evil. They do not accept false apostles. They have labored hard in working for the Master. They have patiently endured. They might even have claimed to have had “the patience of the saints”; yet, Jesus says he has something against them, something so great that they will be weighed in the balances of the sanctuary and found wanting. Jesus says they have left their “first love.” The Greek word for *left* is from ἀφίημι (*aphiēmi*), meaning to send away. It is an active verb in this verse, not passive. Further, “thy first love” is expressed very emphatically in the Greek with the article repeated: “*thy love, thy first one.*”

Here is a want that will have to be supplied. All the other graces of God fail to make up the deficiency. The church is counseled to “remember therefore from whence thou art fallen, and repent, and do the first works; or *else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*” This means that unless it is remedied, they, a church that once had great love for God and love for one another, will be lost!

Again, what is the fatal deficiency? “Thou hast left thy first love.” Could this be our case? We can beyond a doubt prove our doctrines are correct. We may hate false doctrine and may not receive those who are not true to principle, and we may labor with untiring energy, but even this is not sufficient! We can hate “the deeds of the Nicolaitans,” but this, too, is not enough.

Jesus calls for repentance because we have left our first love. What is this first love? The Greek word for *love* is from ἀγάπη (*agapē*) which is godly, self-sacrificing love, but what about the word *first*? How should it be understood?

According to the text, the Greek word we translate *first* is from πρῶτος (*prōtos*). The lexicons give various meanings, but there are two main ideas.

Firstly, *prōtos* carries the idea of being numerical first—“to being first in a sequence, inclusive of time, set (number), or space” (Walter Bauer and Frederick Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., electronic version). We see it used this way in Acts 20:18: “And when they were come to him, he said unto them, Ye know, from the first (*prōtos*) day that I came into Asia, after what manner I have been with you at all seasons.”

Secondly, *prōtos* carries the idea of “prominence, first, foremost, most important, most prominent” (*Ibid.*, Bauer and Danker). We see it used this way in the following verses:

And Jesus answered him, The first (*prōtos*) of all the commandments is, Hear, O Israel; The Lord our God is one Lord: (Mark 12:29)

And whosoever will be chief (*prōtos*) among you, let him be your servant: (Matthew 20:27)

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief (*prōtos*). (1 Timothy 1:15)

Christ is to be our first love—not just first in order but more importantly first in preeminence. We are to love him with all of our heart, soul, mind, and strength.

How do we lose our first love? It does not happen overnight. Few newlyweds divorce on the second day of their marriage. It is a gradual process where step-by-step we take our eyes off Jesus and place them on other things, even things that may seem good, such as correct doctrine. Believers can be so focused upon doctrine and upon protecting the flock from false apostles that they miss the one it is all about. They can even be so intent upon preaching the last warning to the world that they forget to keep their eyes upon Jesus, for we are told:

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (Hebrews 12:2–3)

If you do not keep your eyes upon Jesus, you will become “wearied and faint in your minds,” and the battle is for the mind. That is why we are commanded to have the mind of Christ (Philippians 2:5).

### **What are symptoms of losing our first love?**

A few of the symptoms of losing our first love are instead of taking time to study and pray, we may oversleep or rush through our morning routines or instead of actively sharing about Jesus and witnessing, we become quiet and reserved when opportunities arise to connect with new people.

We go along depending upon our prior experience, thinking we are still Christians. That experience has served us well to detect false teachings and to know true from false apostles, but to keep our own experience vibrant and living, it has failed us!

O that the church might realize its need of its first *ardor* of love! When this is wanting, all other *excellences* are *insufficient*. The call to repentance is one that cannot be disregarded without peril. *A belief in the theory of the truth is not enough. To present this theory to unbelievers*

*does not constitute you a witness for Christ.* The light that gladdened your heart when you first understood the message for this time, is an essential element in your experience and labors, and this has been lost out of your heart and life. Christ beholds your lack of zeal, and declares that you have fallen, and are in a perilous position. (Ellen White, *Selected Messages*, bk. 1 p. 370.3; all emphasis supplied unless otherwise noted)

The church must “realize its need of its first ardor of love.” *Ardor* means great enthusiasm or passion. Some synonyms are fervor, zeal, wholeheartedness, eagerness, vehemence, intensity, fierceness, zest, gusto, energy, animation, fire, fieriness, emotion, emotionalism. If we do not have this intensity in our experience, we probably have lost our first love.

### **A fitness to give the everlasting gospel**

The last warning message for the world is presented in Revelation 14:6–12. Notice how it begins:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:6–7)

So here is a message to preach the *everlasting gospel*. It is “to every nation, and kindred, and tongue, and people,” but the message also is to “fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” This is from the fourth commandment, but nowhere in this message is a direct statement about defining the *everlasting gospel*. However, we are told to “fear God, and give glory to him,” and to worship him. We are to reverence God. We are to give glory to him and to worship him.

In other words, before we can evangelize the world, we have to be in harmony with God. We must have an at-onement with him. We are to have our first love, our beginning love, our best love, and our most fiery love for God ignited in our hearts, having a zeal that cannot be stopped. Our main goal is not simply to tell people they are sinners and how to be *saved*. Our first goal is to tell people about the wonderful God we have, and, in consequence of that, they will hear the message.

### **The remedy**

Jesus holds out the remedy for our lukewarmness. “Remember therefore from whence thou art *fallen*, and repent, and *do the first works*.”

We need to understand and accept that we are *fallen*, that all is not well with us. Oh yes, maybe we can still recite the Ten Commandments or still say the three angels' messages verbatim, but our love is gone. We must return to that first love. *To remember* is to compare our present with our former state and consider how much better it was before than now. Paul writes:

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (2 Corinthians 13:5)

Consider the peace, strength, purity, and pleasure you have forfeited since you departed from your initial love. Reflect on the ease with which you once laid down to sleep at night and the joy with which you awoke in the morning. Ponder how much more resiliently you faced afflictions and how much more gracefully you embraced the favors of Providence. Contemplate how death was once a less daunting thought and how your desires and hopes for heaven were stronger.

You must be inwardly grieved and ashamed for your sinful backsliding. You must accept the blame and shame yourself and humbly confess it in the sight of God and repent.

You need to retrace your steps and revisit your initial actions. It is essential to go back, step by step, until you reach the point where you made the first misstep. Strive to revive and reclaim your initial zeal, tenderness, and seriousness. Pray as fervently and maintain the same diligence in your watchfulness as you did when you initially embarked on your journey with God. Reinstate your dedicated time for study and prayer. Renew your zeal to be present at the house of God and ensure you don't miss any gatherings you could otherwise attend. Neglecting the assembling of yourselves together will deprive you of the sweet blessings that Christ desires to bestow upon you.

If you fail to recognize your fallen state, if you fail to recall the point from which you've fallen and repent, and if you fail to return to your initial actions, your candlestick will be removed. This implies the potential loss of eternal salvation.

Yet Jesus commends the Ephesians for an important thing:

But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. (Revelation 2:6)

Who were the Nicolaitans? They were a heretical sect that plagued the churches at Ephesus and also at Pergamum (see verse 15).

Irenaeus identifies the Nicolaitans as a Gnostic sect. The doctrine of the Nicolaitans is clearly defined by Inspiration:

But the doctrine is now largely taught that the Gospel of Christ has made the Law of God of no effect; that by "believing" we are released from the necessity of being doers of the word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned. (Ellen White, *The Signs of the Times*, February 25, 1897, par. 6)

But what does Inspiration say about this?

Do we then make void the law through faith? God forbid: yea, we establish the law. (Romans 3:31)

Since believing is the same as having faith, to believe does not make void the law.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to **sin**, live any longer therein? (Romans 6:1-2)

Sin is the transgression of the law. If we are released from sin we must of necessity be released from the keeping of the law, but the Bible says we are to be dead to sin, dead to the breaking of the commandments.

Love brings one into obedience to the word of God. Jesus said, "If ye love me, keep my commandments" (John 14:15).

## What happened to Ephesus?

Ephesus was once a marvel of a city, boasting one of the most advanced aqueduct systems in the ancient world. It featured at least six aqueducts of various sizes that supplied different areas of the city, supporting various water mills, including one identified as a marble sawmill. Additionally, Ephesus had several significant bath complexes. Ephesus had a busy harbor, and it was the home of the Temple of Diana, one of the seven wonders of the ancient world. It was the home of the Library of Celsus and had one of the largest amphitheatres in the world.

The apostle John is believed to have established Ephesus as his home base, and his supposed tomb is located there today; however, the city itself is now in ruins. The harbor was silted over by the Cayster River, leading to the formation of marshes that caused malaria and resulted in numerous deaths among the inhabitants. This ultimately led to the abandonment of the city. Today, Ephesus is merely a stop made by a tour bus, and in a sense their candlestick seems to have been removed. The Ephesian tragedy is not an Aristotelian tragedy but a real event in the lives of those people and perhaps in our lives today.

But must this happen to us? Like virtually every problem we have as believers, Calvary is the answer. Remember Hebrews 12:3:

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# 1888 Re-Examined The Original Publication

(The date was 1950, and two young missionaries from Africa attended the General Conference Session in San Francisco, California. They were Robert Wieland and Donald Short. They had acquired several materials of A. T. Jones and E. W. Waggoner and had begun to study.)

By 1950 the names of Jones and Waggoner were almost unknown to church laity. Most of their works were either discontinued or buried in the church archives. As Wieland and Short read, they found clearly presented “the third angel’s message in verity” (Ellen White, *The Review & Herald*, April 1, 1890, par. 8). They realized that this message had been neglected and even rejected by the church. Bringing their concerns to the leadership of the church, they were told to write out their findings and submit them to the brethren. The result was the manuscript *1888 Re-Examined*. The main points of their manuscript were categorically rejected by the brethren. For many years Elders Wieland and Short continued to work within the church.

In 1988, after their retirement from official denominational employment, they considered re-publishing the manuscript with perhaps some changes. This was counseled against by myself and some others, for the document had historical value as it was. Further thoughts could be annotated in the end of the volume. Instead of doing that they published a revised version that many, including myself, felt was a watered down version of the original. Several key sections were deleted. Today one searches the Internet in vain to find a copy of the original document until now. We have scanned a reproduction of the document and have posted it here: [https://smyrna.org/wp-content/uploads/2024/03/1888\\_re-examined.pdf](https://smyrna.org/wp-content/uploads/2024/03/1888_re-examined.pdf).

We are currently reading and discussing the original *1888 Re-Examined* in our Internet classroom each Thursday night at 7:00 pm EDT. You may access this classroom at: <https://join.onstreammedia.com/live/smyrna/go>.

The following is the beginning of the introduction to the document that rekindled the interest there is today in the most precious message that was given by Jones and Waggoner.

*Allen Stump*

## **1888 Re-Examined: Beginning of “Introduction”**

The Advent Movement has thus far not made progress consistent with its prophetic destiny. The world has not as yet been truly stirred by the three-fold message of Revelation

14. Though we may boast of our achievements, regaling ourselves with statistical appraisals of our “phenomenal progress”, we cannot escape the conviction of our better, soberer judgment that the Advent movement has so far fallen far short of the divine ideal for it. The conviction is deepening within the movement that its failure is assuming truly vexing proportions. This thought, though increasingly difficult to repress, is not openly confessed, simply because no one seems to know what would be the next step to take following such a confession. It must be said, sooner or later, to our shame and confusion, that we have not yet understood very clearly the reasons why the movement has fallen so far short of its ideals.

To say helplessly that the reason is that we have failed to do our duty is merely an expression of the unanswered question in different terms. Why haven’t we done our duty, and when will we do it? On the other hand, to say helplessly that God will soon arise and do something is merely to state the unanswered question in still another form: Why hasn’t He already done what He will eventually do? We would not dare to charge God with any negligence or reluctance to bring about the complete fulfillment of prophecy, for we know that He has been ready to bring the Advent movement to its ultimate triumph long ago. The question remains, and now insists on being answered: What is the reason for our failure, and how can the difficulty be rectified?

For the greater portion of a century this question has been awaiting its answer. In recent decades, it has been vainly hoped that each succeeding resolution, program, policy, and “revival” would make the answering of the question unnecessary. We have assumed that the embarrassing show-down may somehow be obviated. If only some supernatural power could be attained which would render the propagation of Seventh-day Adventism universally and indisputably phenomenal, there would be no need for an unsavory and humiliating investigation into Seventh-day Adventist history. The church and its leaders would thus be vindicated before the world and the universe, and in that “vindication”, the long-awaited triumph of the movement would be realized.

This vain hope does not take into account the fact that such a vindication before the world and the universe of an unfaithful church could not by any means be a vindication of God’s truth. God could never bring the movement to a triumph without the making of past denominational

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# Purpose and Goals of the Health Ministry of the 1889 HSDA-USA Church

By Dr. Glenn Waite

## The origin of the Christian church

The origin of Christ's church is found in Matthew 16:18 (*The Desire of Ages*, page 413). His church is built on himself. The first church consisted of Jesus Christ, the only begotten Son of God, and his twelve disciples. Christ had a health ministry and did more healing than preaching. The first church was pure because there were no false doctrines being taught. Christ's pure church is described in Revelation 12:1–6. After the 2300 prophetic days, which are years, found in Daniel 8:14, Christ's church continued, and after the disappointment of October 22, 1884, the original pioneers of the second advent movement met together after the disappointment and sometimes studied the scriptures all night. When they came to a point when they said *we can do nothing more*, Ellen Harmon (later married to James S. White) would be taken into vision and given a clear explanation of the passages they had been studying. Thus light was given that helped the original pioneers to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God was made plain (Ellen White, *Selected Messages*, book 1, page 206). The foundation of the historic Seventh-day Adventist Church was firmly established by Jesus Christ.

## The origin of the health work among the Second Advent Movement

On June 6, 1863, Ellen White was given a vision. She was at the home of Aaron Hilliard in Otsego, Michigan. James and Ellen White started for the place by carriage on Friday morning, June 5, along with Mr. and Mrs. George Amadon and several other families. The Amadons and others came in for worship as the Sabbath was beginning. Ellen White was asked to lead in prayer. She did so, pleading fervently with God. As she prayed for James, who was close by, she moved to his side, laid her hand on his shoulder, and poured out her heart. Then her voice changed, and she was heard to exclaim, "Glory to God!" She was in vision about forty-five minutes (Arthur Lacey White, *Ellen White: Woman of Vision*, page 103). What she saw and was told in this vision was later reduced to writing in the extended chapter entitled "Health," now found in *Spiritual Gifts*, volume 4a, pages 120–150 (Arthur White, *Ellen White: Woman of Vision*, page 104). The principles of health in volume 4a of *Spiritual Gifts* pages 120–150 are also contained in the book *Ministry of Healing*.

## The medical missionary work of the 1889 HSDA-USA Church

### I. Healing of the soul and the body

The healing of the soul and the physical body go together. Before the physical malady could be healed, Christ must bring relief to the mind and cleanse the soul from sin (Ellen White, *Ministry of Healing*, page 77.3). It is Christ who brings conviction to the conscience. It is Christ who draws the sufferer to himself (Ibid., page 75.2). It is the same voice that spoke life to man created from the dust of the earth that heals the physical body of the sick person (Ibid., page 77.2). After Christ heals the soul and body, he states: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (John 5:14). How can a person go and sin no more if they are not taught the laws of health?

### II. Reason to establish city missions

City missions are to be established in connection with a church in the large cities (Ellen White, *Testimonies for the Church*, volume 9, page 137.2). ". . . city missions must be established where colporteurs, Bible workers, and practical medical missionaries may be trained to reach certain classes, we must also have, in our cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers" (Ibid.). "God would have restaurants established in the cities. If properly managed, these will become missionary centers. In these restaurants publications should be kept at hand, ready to present to those who patronize the restaurant" (Ellen White, *Ministry to the Cities*, p. 120.1). "But in every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church members should impart to the people of their neighborhood the light they receive on this subject" (Ellen White, *Testimonies for the Church*, vol. 7, pp. 112–113). "I have been given light that in many cities it is advisable for a restaurant to be connected with treatment rooms. The two can cooperate in upholding right principles. In connection with these it is sometimes advisable to have rooms that will serve as lodgings for the sick. These establishments will serve as feeders to the sanitariums located in the country" (Ibid., p. 60). "In every city where we have a church, there is need of a place where treatment can be given. Among the homes of our church members there are few that afford room and facilities for



the proper care of the sick. A place should be provided where treatment may be given for common ailments. The building might be inelegant and even rude, but it should be furnished with facilities for giving simple treatments. These, skillfully employed, would prove a blessing, not only to our own people, but to their neighbors, and might be the means of calling the attention of many to health principles” (Ellen White, *Counsels on Health*, p. 468.1).

### III. Reasons to establish sanitariums

“Some have asked me, ‘Why should we have sanitariums? Why should we not, like Christ, pray for the sick, that they may be healed miraculously?’ I have answered, ‘Suppose we were able to do this in all cases; how many would appreciate the healing? Would those who were healed become health reformers, or continue to be health destroyers?’” (Ellen White, *A Call to Medical Evangelism and Health Education*, p. 34.2)? “Our sanitariums are to be established for one object—the proclamation of the truth for this time. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of each worker is to tell on the side of right. We have a warning message to bear to the world, and our earnestness, our devotion to God’s service, are to bear witness to the truth” (Ellen White, *Testimonies for the Church*, vol. 8, p. 200). “This is why our sanitariums were established—to give courage to the hopeless by uniting the prayer of faith with proper treatment, and instruction in physical and spiritual right living. Through such ministrations many are to be converted. The physicians in our sanitariums are to give the clear gospel message of soul healing” (Ellen White, *Counsels for the Church*, p. 309.3). “It is for this that our sanitariums are established, to preach the truth of true temperance . . .” (Ellen White, *Counsels on Diet and Foods*, p. 161.5).

### God’s design for our sanitariums

“The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted upon Bible principles, as the Lord’s instrumentality, and it was to be in His hands one of the most effective agencies for giving light to the world. It was God’s purpose that it should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings. All who should act a part in it were to be reformers, having respect to its principles and heeding the light of health reform shining upon us as a people” (White, *Counsels on Health*, p. 204.4). “The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. Those who are engaged in

this work are to reflect the sunlight of Christ’s face. They are to be as salt that has not lost its savor. By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls” (Ibid., 212.4). “The Lord has instructed me to warn those who in the future establish sanitariums in new places, to begin their work in humility, consecrating their abilities to His service. The buildings erected are not to be large or expensive. Small local sanitariums are to be established in connection with our training schools. In these sanitariums young men and young women of ability and consecration are to be gathered—those who will conduct themselves in the love and fear of God, those who, when prepared for graduation, will not feel that they know all that they need to know, but will diligently study and carefully practice the lessons given by Christ. The righteousness of Christ will go before such ones, and the glory of God will be their rearward” (Ibid., p. 220.2).

### Location of our sanitariums

“Those who have to do with the locating of our sanitariums should prayerfully study the character and aim of sanitarium work. They should ever bear in mind that they are working for the restoration of the image of God in man. In one hand they are to carry remedies for the relief of physical suffering, and in the other the gospel for the relief of sin-burdened souls. Thus they are to work as true medical missionaries. In many hearts they are to sow the seeds of truth. No selfishness, no personal ambition, is to be allowed to enter into the work of selecting locations for our sanitariums. Christ came to this world to show us how to live and labor. Let us learn from Him not to choose for our sanitariums the places most agreeable to our taste, but those places best suited to our work. Light has been given me that in medical missionary work we have lost great advantages by failing to realize the need of a change in our plans in regard to the location of sanitariums. It is the Lord’s will that these institutions shall be established outside the city. They should be situated in the country, in the midst of surroundings as attractive as possible. In nature—the Lord’s garden—the sick will always find something to divert their attention from themselves and lift their thoughts to God. I have been instructed that the sick should be cared for away from the bustle of the cities, away from the noise of streetcars and the continual rattling of carts and carriages. People who come to our sanitariums from country homes will appreciate a quiet place, and in retirement patients will be more readily influenced by the Spirit of God” (Ibid., p. 265). “Let the leaders in our work instruct the people that sanitariums should be established in the midst of the most pleasant surroundings, in places not disturbed by the turmoil of the city—places where by wise instruction the thoughts of the patients can be bound up with the thoughts of God. Again and again I have de-

scribed such places, but it seems that there has been no ear to hear. Recently, in a most clear and convincing manner, the advantage of establishing our institutions, especially our sanitariums and schools, outside the cities, was presented to me” (Ibid. p. 266.2). “It is God’s plan that agriculture shall be connected with the work of our sanitariums and schools. Our youth need the education to be gained from this line of work. It is well, and more than well,—it is essential,—that efforts be made to carry out the Lord’s plan in this respect” (White, *Testimonies for the Church*, vol. 8, pp. 227, 228; 1903).

### **Reason to establish health coach school**

“Education in health principles was never more needed than now” (White, *Ministry of Healing*, p. 125.2). “Many transgress the laws of health through ignorance, and they need instruction. But a greater number know better than they do” (Ibid., p. 126.1). “The only hope of better things is in the education of the people in right principles. . . . Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. The nature is to be assisted in her effort to expel impurities and to reestablish right conditions in the system” (Ibid., p. 127.1). “Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature’s remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge” (Ibid., p. 127.2).

### **What would a health coach graduate be able to do?**

**Pure air:** List the common pollutants in the air. Explain what happens when a human breathes the common pollutants. Explain lung physiology. Explain proper breathing. Explain why a person’s sleeping room should have proper ventilation.

**Sunlight:** Explain why it is important to get the right amount of sunlight. Explain what happens if a person does not get the right amount of sunlight. Explain why vitamin D is important for a person’s health. Know when a person needs a vitamin D supplement. Describe heliotherapy and its use in disease prevention and treatment.

**Abstemiousness or temperance:** Explain what happens to a person when they eat too much and/or drink too much water and when they do not eat enough and/or drink enough water. Explain why abstinence is the best choice when it involves tobacco, alcohol, street drugs, and any chemical that is harmful to the body. Explain why regularity in eating is important. Explain why maintaining a proper weight is important to optimum health.

**Rest:** Explain sleep hygiene. Explain why too much sleep or not enough sleep harms the body. Know the hygienic treatments for sleep disorders.

**Exercise:** Explain why regular exercise is important to optimum health. Explain why certain types of exercise are harmful to the body. Explain an exercise prescription that includes both aerobic and resistance activities and is individualized.

**Proper diet:** Create a healthy plan for eating that is individualized. Explain the harmful effects of eating too soon after a meal and eating between meals and eating too soon before bedtime. Explain why it is important to chew food thoroughly. Explain why certain condiments may be harmful. Know how to conduct a cooking school.

**The use of water:** List the common pollutants in the water supply. Explain the common methods to purify water and explain the advantages and disadvantages of each method. Explain why soft water is needed for drinking and bathing purposes. Explain how to use hydrotherapy for various diseases.

**Trust in divine power:** Explain why it is important to trust in the divine power that comes from God the Father through his only begotten Son and not from any other source.

### **Where would a health coach graduate be able to work?**

As a church member, the health coach graduate would be a medical missionary to the neighbors and community where the person lives. Whether a person works as a pastor, a colporteur, a Bible worker, a medical assistant, a nurse’s aide, a nurse, a physical therapist, or a physician, going to the health coach school would help him or her to become a better medical missionary.

(Dr. Glenn Waite is a practicing physician and has been involved in medical missionary work for many years.)



# *Youth's Corner—On the Trail of the Colporteur Evangelist—A Story of Miracles and Providences*

(*On the Trail of the Colporteur Evangelist* was compiled by the General Conference Publishing Department of Seventh-day Adventists. We share experiences from Chapters 4 and 5.)

## **A TIMELY WEAPON OF DEFENSE**

A young man, a Greek Catholic, attended the sermons given by a Seventh-day Adventist minister, but was so opposed to the message delivered that he proposed to give the messenger a good beating. Before actually carrying out his purpose, however, he decided he would write to certain men who, he thought, could give him needed information to prove that the preacher was all wrong in regard to the Sabbath question. He wrote to editors of newspapers, also to lawyers and other prominent men. But none of the replies proved satisfactory, as they furnished no proof from the Bible for the positions taken.

Then he decided that he would read the Bible for himself, and find out a few things which he was sure could be discovered. He began a careful study of the New Testament to find the record of the change of the Sabbath from the seventh to the first day. But he found it a difficult task, and the desired results were elusive.

Then there dawned upon his mind the fact that several years ago he had bought a book to help in Bible study, and when he found it, he discovered the title to be "Bible Readings for the Home Circle." Surely there would be something in this book which would defeat the arguments of the Seventh-day Adventist preacher. Eagerly he studied the Bible readings on the Sabbath question, and his search was not in vain, although it brought results just contrary to what he had expected. He discovered the true meaning and nature of the Sabbath, and the definite day designated and set apart by Jehovah as the Sabbath for all time. In fact, he found that the book taught just the same truths as the minister had taught.

The Spirit of God spoke to his heart, and immediately his attitude changed from antagonism to extreme interest and sympathy for the doctrines of this message. He then made plans to enter a Seventh-day Adventist school, to prepare for service in the Lord's work.

This young man often wonders who it was that sold him that copy of "Bible Readings." He may never know in this life who brought him the casket of truth; and the colporteur may not know of the fruitage which has developed; but God is keeping the record, and we are told:

"When the redeemed stand before God, precious souls will respond to their names who are there because of the faithful, patient efforts put forth in their behalf, the entreaties and earnest persuasions to flee to the Stronghold. Thus those who in this world have been laborers together with God will receive their reward."—"Testimonies," Vol. VIII, pp. 196, 197.

"To my mind, the colporteurs — the men who are traveling by every sort of conveyance, carrying with them books containing the word of God — seem like shuttles in a great loom that is weaving the spirits of men together... In proportion as men yield themselves to the kindly light of the gospel, they are bound together in the bonds of mutual understanding and assured peace."— Woodrow Wilson (statement made during his administration as President of the United States).

"The colporteur is ubiquitous. You cannot lose him. If you ascend to the frozen North, he is there; if you bury yourself in the steamy depths of a South American river forest, he is ahead of you; if you climb the Himalayas and penetrate some high pass in Tibet, you will find his footprints. On his bicycle he hums along the highways of the Far West; on his snowshoes he finds the lumberjack in the big timber; his trusty Ford is seen skimming over the plains. He paddles down still rivers in an African dugout, or packs his Bibles on a Russian sled in the frozen fastness of Siberia. These colporteurs are of all races as well as in every nation. They are the John the Baptists who prepare in the desert a highway for the missionaries."—"The Bible and Missions." p 164.

## **THE COLPORTEUR'S BADGE OF DISTINCTION**

A colporteur evangelist was busily engaged in his work, unaware that he was being closely observed from a short distance. After a time, however, he was approached by the observer, who said:

"I have been standing here on the street corner for over an hour, watching you as you go about your work, and studying your manner of approach. You must possess some magical power, for at every home, as I observe, the people act as though you were some friend calling on them, and they gladly throw open the door and you simply walk in. This is a mystery to me. I am a business salesman of a commercial product, and have been considered fairly successful in my line; but I do not gain entrance to homes on an average of more than one house in a block, while you do not seem to miss a house. I wish you would tell me what

you are selling, and what is the secret whereby you gain entrance to homes.”

What a revelation opened before the commercial salesman, as he came to realize that the secret of successful Christian salesmanship lies in “the badge of distinction” which is bestowed upon those who sincerely enter the service,—the name of Christ, that name which, when mentioned “in love and tenderness,” brings near the angels of God to soften and subdue the heart.

It is the purpose of the Lord that His messengers shall excel. He wishes to make them “the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath.” Deut. 28:13. And He has made ample provision for the realization of this ideal by those who will comply with the conditions:

“Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ’s way that which they can do, those who will work as if they could see the heavenly universe watching them,”—these Christian salesmen “will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them.”—“Testimonies” Vol. VI, p. 319.

The following significant instruction and assurance should ever be kept in mind:

“Maintain a sweet, free, pleasant dignity, as a child of God. This will be recognized.” Id., p. 324.

### **THE WEIGHT OF “SILENT INFLUENCE”**

Solemn is the responsibility attending Christian salesmanship, for we read:

“The people who purchase a book will read it, having before them a mental photograph of the face, conduct, and spirit of the man who sold it to them; and this silent influence will weigh heavily in the decisions they make for or against the truth.”—Mrs. E. G. White, in *General Conference Bulletin*, 1893; p. 438.

Actual experience demonstrates the truth of this startling statement :

“A lady told me that she had ordered a book of a young lady colporteur the previous summer, and she was very anxious to know the whereabouts of the young woman. She said to me, ‘I never in my life met such a Christian character. She spoke of going to a Christian school, and I bought the book to help her, for she seemed so earnest. I placed the book on the shelf, and forgot it, until one day serious trouble came into our home. Then I remembered the Christian girl who sold me the book, and I felt sure that there must be some comfort for me in the book which was sold by such a Christian character. I read and re-read the book, and have found the help I needed. I wish that you would send that young woman to me again.’”

A colporteur found a man who had purchased a copy of “Patriarchs and Prophets” twenty years before, and had read the book through once every year. He was glad to purchase another book when the second colporteur came to his home, but his anxious inquiry was how he could find the man who sold him the first book. He said, “The man’s name was Mr. Blank, and if he should walk in here today, I would know him. I can see his face yet, as it looked when he came to deliver that book.”

The testimony of Capt. Ray Kinney, who was reached through the personal touch of Capt. J. L. Johnson, our veteran colporteur evangelist of New York Harbor, whose transformation from an ungodly seafaring life to a messenger of the King of heaven, and through whose efforts scores of precious souls are today rejoicing in the light of present truth, is as follows:

“The work of the colporteur is a work of faith. He sells the books, goes on his way, leaving the outcome to the watchcare of the great Divine One who sent him forth on His mission. Continually people are accepting the truth as the result of reading the books which the colporteur places in the homes, and many an urgent inquiry is made concerning the person who sold the book—a stranger at the time, but who has never been forgotten, and whom there is a longing desire to meet again.

“Not long ago I met a man who told me that he was going to advertise in the papers for the colporteur who sold him the book that brought him into the truth, explaining that he intended to give a description of the man, name the time and the place, and refer to the fact that he met the colporteur at the door on delivery day and refused to take the book, but the colporteur was so kind and patient that he finally took the book. The impression made by this godly colporteur was never effaced.

“In the majority of cases, the colporteur and the convert will never meet on earth, but if faithful they will meet in the kingdom, and there rejoice together. Oh, what a meeting and rejoicing! This is the colporteur’s reward! There will be many such meetings for the tired, weary colporteurs who have walked the hot and dusty road and street in the endeavor to reach just another home before sunset.”

An editorial by a Catholic lawyer of Czecho-Slovakia, calls attention to “A Little Apostle of Kosice,” and affords a striking comment on the influence exerted by the messenger of truth, even though that messenger be one of the “babes and sucklings” out of whose mouth is ordained praise to the God of all truth. The editorial appeared in a prominent daily of Czecho-Slovakia, and reads as follows: “There is a little apostle who is to be found coming and going into the coffee houses of Kosice. He is a ten-year-old boy, with large, bright, innocent eyes, and most unusual conversational talents for his age. He is quite intelligent, and when one is drawn into conversation with him, he can-



**Prayer Changes Things**

not resist buying a copy of the Herald of Truth which he is selling.

“I always feel I have done a good work when I have given a small child pleasure, and therefore bought a paper from this little Adventist apostle, who answered my jestful reproach about his papers by saying that the people would not buy his papers because they contained the truth, and the people loved falsehood more than the truth. He also told me, reproachfully, that the people of my religion bowed to a wooden crucifix. The little Adventist apostle was convinced that he was the possessor of the truth, and he therefore felt it his duty to distribute it. Although I do not accept the Adventist faith, I do like its little apostles, because they are good, truthful, and honorable; and if it is the Adventist faith that makes them so, then it is my earnest wish that they always would remain their energetic adherents.”

Truly, “even a child is known by his doings, whether his work be pure, and whether it be right.” Prov. 20: 11.

When it comes to genuine self-supporting missionary work, I believe the colporteurs are the real thing. I take off my hat to them any time. They are an army that knows no defeat. They seem not to be afraid of anything. They go forward in spite of all difficulties, and under all kinds of weather conditions. They are planting the truth among all classes of people.— I. H. Evans.

This great colporteur army of ours spreads out through the whole world, distributing publications in more than one hundred languages; it is the advance guard of Providence, sowing seed and searching out honest hearts which have been aroused by the outpouring of the Spirit of God to inquire for present truth.—W. A. Spicer



“1888 Re-Examined . . . “ continued from page 7

wrongs right, unless He should “back down” to the point of surrendering His century-long insistence on the following of right principles, as communicated to His church through the ministry of the Spirit of Prophecy. To do so would be for Him to admit defeat, such a defeat being virtually that of the entire plan of redemption. It would be an admission that His standards had been too high, and that He never seriously expected that they would indeed be followed. Such a lowering of the standard in order to vindicate an unrighteous people would be a complete travesty of divine justice. It would mean the establishment of Old Jerusalem, continually backsliding, unrepentant, and disobedient, in the New Earth, in place of the spiritually triumphant and thoroughly repentant New Jerusalem. It would be a complete disappointment of the hopes of Abraham, who “looked for a City which hath foundations, whose builder and Maker is God,” and which city was to comprise a finally victorious community of his spiritual descendants, victorious in that they had attained to the maturity of Christian experience and faith, of which he was the true spiritual ancestor. Such a denouement to the drama of the ages is unthinkable. Every failure of God’s people to follow the light shining upon their pathway for the past century must be completely rectified by the present generation before the remnant church can be granted any divine vindication before the world. **Absolutely nothing which does not bear the test of truth will be triumphant in the Judgment.** As Judge, God simply cannot and will not clear the guilty, whether it be an individual or a movement. If this is true, it follows that there is before the remnant church a heavy account to settle. And the sooner the issue is faced squarely and candidly, the better.

The findings of this essay indicate that there has been some serious misunderstanding of the significance of our history. A closer investigation is absolutely necessary. Truth will lose nothing as a consequence. The following quotation is primarily concerning doctrinal positions, with which the first section of this essay is not concerned; but the principles stated apply equally to any interpretations of our history that will not bear the closest scrutiny:

The fact that certain doctrines have been held as truth for many years by our people, is not proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart . . . The Lord designs that our opinions shall be put to the test. (R. & H., Dec. 20, 1892; emphasis added)



# The Herb Garden

By Winnifred Anderson

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God. (Hebrews 6:7)

In the last article, we talked about the amazing, versatile, and common herb, sage. This month we will discover more uses of the sage plant, including some medicinal uses.

## A FEW CULINARY SUGGESTIONS

Sage can be a delightful addition to sauces, pastries, and breads, as well as to teas, honey, and infused salt. Chopped sage can be frozen in ziplock bags.

Melt a couple of tablespoons of vegan butter over medium heat. Add ten to twelve chopped sage leaves and stir into butter for about one minute. This mixture can then be drizzled over roasted veggies, mashed potatoes, sweet potatoes, or parsnips. Experiment a little and add this mixture to a dish you think might be good.

According to [thekitchn.com](http://thekitchn.com) website, sage works well with bean dishes, tomato sauces, polenta, pesto, and pasta. Try it with scrambled tofu.

## SAGE TEA

We talked about making sage tea in the last issue. Simply use one cup of boiling water poured over one tablespoon of dried sage leaves. Steep for about fifteen minutes, strain out the sage leaves, and then add honey to taste. At [ancientfoods.com](http://ancientfoods.com), we are told that sage tea is beneficial for our lungs. It is said to be an “expectorant which helps expel mucous from the respiratory tract.”

## OTHER HEALTH BENEFITS OF SAGE

From an article written by a WebMD contributor and medically reviewed by Jabeen Begum, MD, on July 23, 2023, it was stated that there are other health benefits to sage. It is high in vitamin K. It also contains vital minerals, such as magnesium, zinc, and copper, as well as antioxidant benefits, including vitamins A, B, and E which are found in small amounts. Sage also contains over 160 types of polyphenols which are other types of antioxidants.

## ORAL HEALTH

As for oral health, sage has been shown to have antimicrobial effects that aid in killing plaque. Make a mouthwash by placing six sage leaves in a glass jar. Dissolve one teaspoon

“*The Ephesian Tragedy*” continued from page 6

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (Hebrews 12:3)

The Greek verb translated *consider* is in an imperative form, meaning that there is strong emphasis that the command must be done.

God loves you and does not wish to lose you to Satan’s cause. His love is demonstrated at Calvary which testifies of the value of your soul.

The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, “My God, My God, why hast Thou forsaken Me?” Mark 15:34. Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul. (Ellen White, *Christ’s Object Lessons*, p. 196.4)

And the soul you must first estimate is your own soul and what the Father and Son have done for you. You see the love of God clearly expressed in God’s wonderful gift of Christ. This brings out love from us, for we read, “We love him, because he first loved us” (1 John 4:19).

If we have left our first love, it is because we have lost sight of his love. I encourage you to consider Calvary anew and God’s great love in giving his only begotten son.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

If God is a triune being, then there is no Father or Son and no real sacrifice on God the Father’s part, but praise God that the Bible declares there is a God of love who gave his only begotten Son who died for humanity.



mineral salt in five ounces of boiling water. Immediately pour the boiling water over the sage leaves in the glass jar. Let steep for at least fifteen minutes. Use this daily after brushing your teeth. (Ibid.)

If you have a sore throat, make a strong sage tea and gargle several times with the strong tea.

Just a couple of items that should be noted:

1) Fresh sage can last about one to two weeks, if refrigerated and kept dry.

2) DO NOT use sage if you are pregnant or breast feeding. Sage tends to slow down breast milk production.

Next time we will delve into a couple of fun activities for tea drinkers, and then basil will be the next common amazing herb that we will look at.

Remember that “God has caused to grow out of the ground, herbs for the use of man” (Ellen White, *Selected Messages*, bk. 2, p. 297). ✠



**Sage**  
(Photo courtesy of cferrigno426 at Pixabay.com)



## Digital Press Coming Soon

By Allen Stump

The publishing work has truly had a profound effect in making the Seventh-day Adventist people and the church what it is today. We are told:

God will soon do great things for us if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications. (Ellen White, *The Review and Herald*, November 10, 1885)

And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory. (Ellen White, *Testimonies for the Church*, vol. 7, p. 140.3)

We are soon to take delivery of the digital press we wrote about last month. This should be the last issue of *Old Paths* printed on our Heidelberg offset press. We have been thankful to use the Heidelberg, but it is time to move on. Today’s society is now accustomed to 16.7 million color RGB screens, and to compete we need the best publications we can make, firstly to attract and secondly to keep the attention of the people.

It is true that many people read from phones and tablets today, and they do serve a good purpose. There is a day coming, however, when these electronic items will not be useable and only literature that is in hard copy form will be readable.

We are very thankful, Lord willing, to soon have this tool to use to further the work of God, and we sincerely thank those who have sacrificially made this possible. ✠



**Konica Minolta C4070 digital press**

# Camp Meeting Notices

## Annual 1889 HSDA

In an effort to help you plan to be able to come to the 1889 HSDA camp meeting this year, a location and date have already been set. The location is the Piney Creek campground in Fall Creek Falls State Park near Spencer, Tennessee. The dates for the camp are August 6–10 this year.

Last year we had camp meeting in the Cane Creek camp, and it was a blessing, but the camp had some restrictions, such as a combined meeting and eating area which needed to



Cabin at Piney Creek Camp

be bigger. Additionally, the cabins were in three different loops. The Piney Creek camp, on the other hand, has a large building just for the kitchen and eating area and a separate building with a large meeting room. Additionally, the cabins are all in one large loop. This should make our stay much better! There is no cost to attend, though donations are helpful, so plan now to attend!

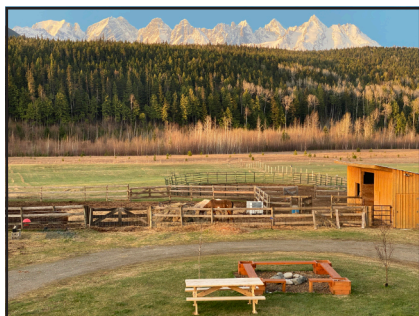
## Youth Retreat

There are also plans for a short family camp in Cane Creek campground at Fall Creek Falls State Park in Tennessee for the long weekend of May 30 – June 1. The theme is “Tracing God’s Love in Creation.” Please also consider this chance to be blessed. If you would like to preregister, you may scan the barcode or use the following URL: <https://fsr-six.vercel.app>



## Kitwanga Bible Camp Meeting

May 9–12 are the dates for the Kitwanga Bible camp meeting in British Columbia, Canada. The theme is “Treasures of Truth.” These meetings will be mostly biblically based evangelistic



Come and see the great view!

meetings. For more information, please contact Paul or Cheryl Goodwill at 250–922–4066 or email them at [goodwillpaul@yahoo.com](mailto:goodwillpaul@yahoo.com).

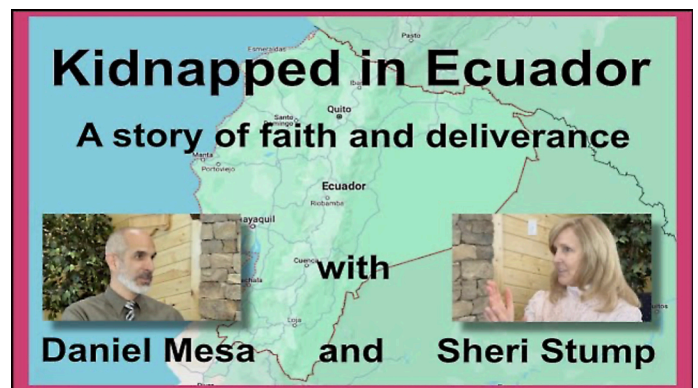
## Philippines Camp Meeting

There will be a camp meeting on the island of Negros in the Philippines May 15–18. For more information, please contact Pastor David Sims at [admin@1889hsda.org](mailto:admin@1889hsda.org).



## Kidnapped in Ecuador Interview!

From November 2022 through July of 2023 we ran the story of Sister Sheri Yohe’s (Stump) experience of being kidnapped in Ecuador! It truly is a story of faith, surrender, forgiveness, and trust in God. Recently Pastor Daniel Mesa sat down with Sheri and conducted a video interview with her. Even if you have read the story, you will appreciate the new details and personal way Sheri shares the experience. You can view it at <https://www.youtube.com/watch?v=kWi9oK-AUVc> or scan the barcode.



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