

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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Though they might be considered unattractive, dragonflies are a marvel of God and even beautiful up close. The Saviour had “no form nor comeliness” and no outward beauty that people should desire him, but when we look closely into the Saviour’s character, we see the greatest of beauty.



Does the Bible Version Matter?

By Allen Stump

Seventh-day Adventists used to be called “People of the Book.” That was because of their broad knowledge of the Bible from continual, intense biblical study. It is doubtful that many Adventists are so known today, but they should be. True Seventh-day Adventists should be known as a people who study and cherish the word of God. Paul wrote to Timothy:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Timothy 2:15)

How can we rightly divide the word of truth unless the real word of truth is available before us? Further, we are commanded by God to obey his word. How can we do that if his word is not available to us?

God has preserved his word

God declares his word will stand and be kept.

For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth. (Psalm 119:89–90)

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. (Psalm 12:6–7)

Heaven and earth shall pass away, but my words shall not pass away. (Matthew 24:35)

The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (Isaiah 40:8)

The papacy, the enemy of God and his word, learned that if men and women had free access to the word of God, their power over the people could be broken.

Satan had urged on the papal priests and prelates to bury the word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. (Ellen White, *The Great Controversy*, p. 69.2)

The faith which for centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not by themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church, —“the faith which was once delivered unto the saints.” Jude 3. “The church in the wilderness,” and not the proud hierarchy enthroned in the world’s great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world. (Ibid., p. 64.2)

So, while the papal church endeavored to hide the truth, God gave “the treasures of truth” (the Bible) to the Waldensians. God saw fit to preserve his word for his people.

But why are there so many so-called versions of the Bible today? How can they all represent God’s word when most of them differ, and in several places differ radically, with each other? What is the reason for the differences?

The most basic answer fundamentally goes back to the manuscripts from which they are translated.

Establishing the original languages

Today, most professed believers know that Abraham, Moses, nor Jesus spoke English, Spanish, modern-day Italian, or any language that is universally common today.

The Old Testament is almost wholly the product of Hebrew, with some small exceptions of Aramaic in Daniel and Ezra, while the New Testament was originally written in Greek. Not only is this agreed to by most scholars, but Inspiration confirms this as well.

The manuscripts of the Hebrew and Greek Scriptures have been preserved through the ages by a miracle of God. (Ellen White, *Letters and Manuscripts*, vol. 14, Letter 32, 1899, par. 8)

... [Luther] applied himself diligently to the study of the ancient languages, especially Greek and Hebrew, that he might study the word of God in the original tongues. (Ellen White, *The Signs of the Times*, June 7, 1883, par. 1)

There is no doubt from any sources I know of which question the language of the Old Testament. That is Hebrew and, as we noted, a little Aramaic. The language of the New Testament is questioned by some, believing it to be Hebrew or Aramaic which was later translated into Greek, but not only does this not agree with Inspiration, but internal evidence within the New Testament does not agree either. Mark's gospel is universally agreed to have been written to non-Jewish people.

Many statements in the Gospel of Mark make evident that it was written for non-Jewish readers. Such a [*sic*] words as *kenturiōn* (Latin *centurio*, "centurion"; ch. 15:39) and *spekoulator* (Latin *speculator*, "executioner"; ch. 6:27) suggest that while written in Greek, the language of culture, it was intended for Romans. Mark might have used the common Greek words for these officers, rather than the Latin, but he seems repeatedly to have chosen Latin words in Greek transliteration, presumably because they would be more familiar to his readers. He explains Palestinian coinage (ch. 12:42), obviously because his intended readers were not familiar with it. Similarly, he explains the Jewish Passover (ch. 14:12) and customs of the Pharisees (ch. 7:3, 4). (*Seventh-day Adventist Bible Commentary*, vol. 5, p. 564)

Mark also translates various Aramaic words and expressions, implying that his readers would not be familiar with them. An example is in Mark 5:41: "*Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, arise." In 7:34 we read, "*Ephphatha*, that is, Be opened" and in 15:34, "*Eloi, Eloi, lama sabachthani*? which is, being interpreted, My God, my God, why hast thou forsaken me?" None of this would have been necessary for a Palestinian-reading audience.

At the same time the writer was obviously a Jew who knew Aramaic and was familiar with the Old Testament, which, however, he quotes from the Greek translation known as the Septuagint, also known as LXX. More on that soon.

The Hebrew text

There are no originals, but most Hebrew manuscripts today come from what is called the Masoretic Text. The Masoretic Text was used as the basis for translations of the Old Testament in Protestant Bibles, such as the King James Version. It was compiled from manuscripts of the ninth

and tenth century. Masoretic refers to any Hebrew text of the Old Testament preserved by the Jewish scholars known as Masoretes in the early medieval period.

Before the Masoretic Text there were some early translations of the Hebrew, including early Greek (Septuagint LXX) and Syriac (Peshitta).

The Septuagint (LXX) is the oldest Greek translation of the Old Testament. Named for the seventy translators who worked on it, it was basically the Bible of the New Testament writers who quoted from it. You see an example of this in Paul's quoting of Isaiah 40:13 in 1 Corinthians 2:16.

The Hebrew text of Isaiah is translated:

Who hath directed the Spirit [רוח *ruach*] of the LORD, or being his counsellor hath taught him? (Isaiah 40:13)

Yet, as we translate the Greek in the KJV, we have:

For who hath known the mind of the Lord, that he may instruct him? But we have the **mind** of Christ. (1 Corinthians 2:16)

Notice the main difference is that the word *mind* is used in the place of Spirit.

This is because the Greek uses the word νοῦν (*mind*) in the place of Spirit:

τίς ἔγνω νοῦν (mind) Κυρίου (of the Lord), καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ αὐτόν. (Isaiah 40:1 LXX).¹

The Peshitta is the standard version of the Bible for churches in the Syriac tradition.²

Other texts include the Samaritan Pentateuch, the Dead Sea Scrolls, Old Latin Vulgate (AD 157), and quotations from rabbinic manuscripts.

The Dead Sea Scrolls (also Qumran Caves Scrolls) are ancient Jewish religious manuscripts found in the Qumran Caves in the Judean desert on the northern shore of the Dead Sea. Scholarly consensus dates these scrolls from the last three centuries BC and the first century AD. These have large portions of the Old Testament.

Translation from any language to another is not easy. This is also true with ancient languages. Like modern languages, they have idioms and figures of speech which must be understood to be able to grasp the meaning of the text. For example, in Genesis 30:2, we read:

1 Further, a translation of the Hebrew called the Tanakh has for Isaiah 40:13: "Who has plumbed the mind of the Lord, What man could tell Him His plan?"

2 The consensus within biblical scholarship, though not universal, is that the Old Testament of the Peshitta was translated into Syriac from Hebrew, probably in the second century AD and that the New Testament of the Peshitta was translated from the Greek also from an early time.

And Jacob's *anger* was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

The Hebrew words we translate *anger* literally mean Jacob's nose was hot! This should help us to understand why some texts cannot be translated word for word literally and make sense. In English we have an expression for when it is raining hard. We say, "It is raining cats and dogs," but someone unfamiliar with this idiom would not have any conception of what a literal translation of the phrase into their language would mean.

The Greek text (TR)

There are two main different sets of manuscripts that are used to translate the New Testament. One set of manuscripts is called the Textus Receptus (TR), Latin for received text. The text was first compiled in 1516 by Erasmus, who based his work mainly on eight different codices following the Byzantine text. This is the text that Luther and the Reformers used. Later Stephanus, Beza, the Elzevir brothers, Scrivener, and others produced variations of the TR.

Luther translated the New Testament into German using the TR. Later Tyndale and Coverdale produced English New Testaments based on the TR. The KJV, NKJV, YLT (Young's Literal Translation), and JPGLT (J. P. Green's literal translation) are some English Bibles translated from the TR.

Another Bible based on the TR is the Geneva Bible of 1560. It was the Bible used by William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan.

The name *Textus Receptus* was first used to refer to editions of the Greek New Testament published by the Elzevir brothers in 1633. The name has been retrospectively applied to all the printed Greek texts of the same Byzantine text type.

The Textus Receptus agrees with the vast majority of the citations from Scripture by the early church fathers. It has now been calculated that there are more than one million quotations of the New Testament by the so-called fathers. These church fathers come from as early as the late first century and the Middle Ages.

The Textus Receptus is untainted with Egyptian philosophy, heresies, and unbelief.

Vaticanus and Sinaiticus

The other set of manuscripts includes primarily two main codices—the Vaticanus and the Sinaiticus connected to the Alexandrian manuscript family.

The Vaticanus was placed in the Vatican Library at Rome by Pope Nicolas V in 1448, its previous history being unknown. (*Easton's Bible Dictionary*, p. 682)

It is claimed that the Vaticanus manuscript was written in the fourth century, but it was unknown until 1448, ten centuries after it was supposedly written, when the pope put it in the Vatican Library, hence the name *Vaticanus*!

During the Napoleonic Wars in 1809, Napoleon Bonaparte arrested Pope Pius VII and raided the Vatican Library. Napoleon removed the Codex Vaticanus and took it to Paris as part of his trophies of victory. In Paris, Codex Vaticanus was examined by biblical scholars, such as Johann Leonhard Hug and others, but was rejected as having no real worth. It was returned to the Vatican Library.

The Sinaiticus manuscript has a similarly interesting history. It was claimed to be found by Dr. Constantin von Tischendorf in the convent of St. Catherine in 1859, and its previous history also is unknown. According to Tischendorf, he found the manuscript in a waste can ready to be burned, but this is very unlikely for many reasons.

These two codices are old simply because, first, they were written on extremely expensive and durable antelope skins, and secondly, they were so full of errors, alterations, and deletions, that they were never used by true believers and seldom even by their own custodians. Thus they had little chance of wearing away. (<https://www.textusreceptusbibles.com/Editorial/BurgonAlexandrian>)

The Vaticanus and Sinaiticus manuscripts differ in thousands of places from the Textus Receptus and even each other. One notable place they differ is found in John 1:18. The texts are basically the same except for one word. John 1:18 in the TR includes the phrase *monogenes huios*; whereas, the Vaticanus and Sinaiticus manuscripts read *monogenes theos*. *Huios* is the Greek word for son. *Theos* is the Greek word for God. Thus, the TR reads *only begotten son*, while the Vaticanus and Sinaiticus manuscripts read *only begotten god*. Trinitarians do not believe that there can be a "begotten God," so they declare that the word *monogenes* must mean *unique* or *only one*.

The Westcott Hort text

The Westcott Hort text was named after its editors, Brooke Foss Westcott (1825–1901) and Fenton John Anthony Hort (1828–1892).

Westcott and Hort identified their favorite text type as neutral text, exemplified by the Vaticanus and Sinaiticus, both of which they relied on heavily (albeit not exclusively) for this edition.

To Westcott and Hort, the King James Bible was clearly an inferior translation. It had to be replaced by a new translation from texts that they considered to be older and better. They believed that the true word of God in English had been held back by an inferior Bible. They determined to replace the King James Bible and the Greek TR. In short, their theory suggests that for fifteen hundred years the

preserved word of God was lost until it was recovered in the nineteenth century in a trash can and in the Vatican Library!

To agree with Westcott and Hort, you have to believe some very difficult things.

- You have to believe that people who died to get the gospel to the world couldn't be trusted with the Bible.
- You have to believe that their killers could be trusted.
- You have to believe that the Celtic Christians, Waldenses, Albigenses, and the Protestant churches, among others, did not have the pure word of God when Inspiration declares they did.
- You have to believe that the Roman Catholics and the nineteenth century rationalists did have the pure word of God.

Nestle-Aland's Novum Testamentum Graece

Novum Testamentum Graece (The New Testament in Greek) is considered a critical edition of the New Testament in its original Koine Greek, forming the basis of most modern Bible translations and biblical criticism. It is also known as the Nestle-Aland edition, after its most influential editors, Eberhard Nestle and Kurt Aland. The text, edited by the Institute for New Testament Textual Research, is currently in its 28th edition, abbreviated NA28. The title is sometimes applied to the United Bible Societies (UBS) edition.

The NA/UBS text is highly edited, being a composite text of readings from Codex Sinaiticus, Codex Vaticanus, and other manuscripts, all of which disagree with each other in thousands of places. With respect to the differences of whole verses, Codex Vaticanus does not have Matthew 12:47. Also, forty-five chapters of Genesis contain missing verses, as well as portions of Hebrews, the Pastoral Epistles, and Revelation. Codex Sinaiticus does not have Matthew 24:35; Luke 10:32, Luke 17:35; John 9:38, John 16:15, John 21:25; and 1 Corinthians 13:2.

Small, yet important differences

Not only are some verses and words left out, but at times only a single word has one letter different from the TR. You might be thinking, how can one letter matter? Notice a comparison of Luke 2:14 between the TR and the texts of what scholars refer to as a Critical Text or CT:

δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία. (Stephen's Textus Receptus (1550), Elzevir Textus Receptus (1624))

δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας. (Westcott Hort, Nestle-Aland Greek New Testament or critical text)

Even someone who cannot read Greek can see that the only difference in these texts is found in the last word

εὐδοκία (eudokia), which is translated *good* in the KJV. Since these texts have the same words, should they not mean the same? Not in this case, for though they come from the same word, they are different forms of the word. In the TR we have the *nominative* form of the word, while in the CT we have the *genitive* form of the word. This results in different translations as can be seen in contrasting the KJV with the NIV:

Glory to God in the highest, And on earth peace,
Good will toward men. (KJV)

Glory to God in the highest, and on earth peace to
men on whom his favor rests. (NIV)

Here the KJV is Armenian in theological terms, while the NIV is Calvinistic. The NIV is not incorrectly translated from the text used, but that text changes the meaning of the verse. The KJV teaches that God did something for all men in the gift of his Son. The NIV teaches that God does something, not for all men but only on those whom he wills.

For many years there was concern that the KJV did not speak to people in the twentieth century because of its older language. To help bridge this gap, the New King James Version was published in 1982, using the TR. The task of updating the English of the KJV involved significant changes in word order, grammar, vocabulary, and spelling. One of the most significant features of the NKJV is its replacement of early modern pronouns, such as *thou* and *thine*, and corresponding verb forms, such as *speakest*, with their twentieth-century equivalents. How could this matter? Let us consider the second person pronoun *you*. In English today it is the same form for both singular and plural forms. In the KJV we have the older forms of *you* (singular) and *ye* (plural). When Jesus said to Nicodemus, "Ye must be born again" (John 3:7). He was saying that not only Nicodemus but all the Jews and people had to be born again. That force is lost when reading the text from most modern translations which use the pronoun *you*, even in the NKJV.

Some translations using a CT are: RV, RSV, NIV, NASB, NRSV, ESV, HCSB, GNB (TEV), NCV.

A verse that can quickly help you determine if your Bible is based on the TR or on a CT is Revelation 22:14. Notice the differences:

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Revelation 22:14 KJV)

Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. (Revelation 22:14 NIV)

Here is a list of a few of the many significant changes between the KJV, translated from the TR, and other modern versions translated from a CT:

- About the Bible: NIV & ESV omit in Luke 4:4 “but by every word of God.”
- Concerning Jesus being the only way: NIV & ESV omit in 1 Peter 2:2 “of the word” and in John 6:47 “on me” What are we to believe? Even the devil believes.
- About the cross: NIV, ESV, & NASV omit in Mark 10:21 “take up the cross.”
- Jesus Creator and God: NIV omits in Ephesians 3:9 “by Jesus Christ” and in 1 Timothy 3:16 “God was manifest in the flesh.”
- Concerning the atoning blood: NIV & ESV omit in Colossians 1:14 “through his blood,” NIV & ESV completely remove Mark 11:26 “But If ye (you) do not forgive, neither will your Father which is in heaven forgive your trespasses,” and NIV & NASV omit in Matthew 5:44 “do good to them that hate you.”
- About the judgment: NIV, ESV, & NASV omit in Mark 6:11 “Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.”

Ellen White and the RV

There is one last point that must be considered. The use of the Revised Version (RV) and at times the American Revised Version (ARV) and a few other obscure translations in some of Ellen White’s writings.

Interestingly, the best known of the translation committee members for the RV were *Brooke Westcott and Fenton Hort*. Their fiercest critic of that period was John William Burgon.

A search of the EGW database show over two hundred fifty references to texts quoted from the RV, with many being reprints from older works. It is interesting that none of the reference hits reveals a quote from her formerly unpublished letters and manuscripts. How much influence the publishing houses had in using something other than the KJV, also known as the Authorized Version, is impossible to know. Her trusted son, W. C. White, stated, concerning her use of the RV:

When the first revision was published, I purchased a good copy and gave it to Mother. She referred to it occasionally, but never used it in her preaching. Later on, as manuscripts were prepared for her new books and for revised editions of books already in print, Sister White’s attention was called from time to time by myself and Sister Marian Davis, to the fact that she was using texts which were much more clearly translated in the Revised Version. Sister White studied each one carefully, and in some cases she instructed us to use the Revised Version. In other cases she instructed us to adhere to the Authorized Version.

When *Testimonies for the Church*, vol. 8, was printed and it seemed desirable to make some lengthy quotations from the Psalms, it was pointed out to Sister White that the Revised Version of these Psalms was preferable, and that by using the form of blank verse the passages were more readable. Sister White gave the matter deliberate consideration, and instructed us to use the Revised Version. When you study these passages you will find that in a number of places where the Revised Version is largely used, the Authorized Version is used where translation seems to be better. (<https://whiteestate.org/legacy/issues-versions-html/>)

It must be remembered that though the TR and CT differ in many places, they still agree in the majority of cases. God gave to Ellen White the wisdom to know when another translation was not only clearer than the KJV but as accurate. Some examples of her usages include:

“By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.” Hebrews 11:9, R.V. (As quoted in *Patriarchs and Prophets*, p. 126.2)

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: (Hebrews 11:9 (KJV)

“They that trust in the Lord Are as Mount Zion, which cannot be moved, but abideth forever. As the mountains are round about Jerusalem, So the Lord is round about His people, From this time forth and forevermore.” Psalm 125:1, 2, R.V. (As quoted in *Patriarchs and Prophets*, p. 538.7)

They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever. Psalm 125:1, 2 (KJV)

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of “the mystery which hath been kept in silence through times eternal.” Romans 16:25, R. V. . . . (*The Desire of Ages*, p. 22.2)

. . . the mystery, which was kept secret since the world began . . . Romans 16:25 (KJV)

Biblical Hermeneutics

Part 1

By Allen Stump

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

(Psalm 138:2)

The word *hermeneutics* comes from the Greek word ἐρμηνεύω (*hermēneuō*), meaning to interpret. Biblical hermeneutics seeks to understand what human writers and the divine Author of Scripture intended to convey and how to apply the biblical message to life.

The message of the Bible is neither concealed nor obscure, nor does it necessitate an esoteric key to unveil its meaning. Scripture was divinely given as a revelation intended for all humanity. Nevertheless, due to the limitations of the sinful finite human mind, individuals are incapable of fully comprehending the mind of the Infinite apart from divine assistance.

In traveling from one place to another, people used to trust printed road maps to help them arrive at distant or even near locations. Today those road maps have been mostly replaced by screen maps produced via GPS systems. A few years ago, some believers and I were traveling from Moldova to a village in Ukraine, and the GPS system first directed us to drive on a four-lane road, then on a fairly good two-lane road, which changed into a bad road, and finally the road started to look more like a trail than a road. Shortly I realized we were driving through a cornfield! But what to do? If we turned back we would not know where to go, and the GPS would not change its direction. So, we decided to continue, and after a while the corn path looked more like a trail, then more like a bad road, and finally a road, and we entered into the village we were seeking. Most of the time the GPS works well, but sometimes you arrive at the wrong location. I could also share a few times when both Google and Apple maps have failed me.

In seeking direction for our lives, however, we have one sure road map. Several years ago Pastor Austin Jones picked up a hitchhiker. While traveling, the hitchhiker noticed Pastor Jones's Bible, which he always had on his dash when he was traveling. The man inquired what the book was. Pastor Jones said, "It is my life's road map. It tells me where I am going and how to get there!"

The Bible is our road map, and we need it to not only know where we must go but also how we are to get there. Jesus declared, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). It is the teaching of the Bible that tells us about God and his Son and how we can, one day, be with them for eternity.

If you were to ask several Christians if it is okay to learn the teachings of the Bible, all would say yes. If you were to ask, however, if it is needful to learn biblical doctrines, it is certain that there would be less affirmative answers. People all agree that we should know about God's love and mercy, but doctrines, such as those concerning the judgment, the law, and the Sabbath, do not receive the same welcome.

What we fail to realize is that the Bible speaks a lot about doctrine and that the Hebrew and Greek words we translate *doctrine* simply mean teachings. All teaching, or doctrine, is important:

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. (Romans 6:17–18).

The apostles believed that in giving the gospel as commissioned, there was involved a "form of doctrine" which spelled deliverance from the bondage of sin. Paul admonished Timothy:

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (1 Timothy 4:16)

By continuing in the doctrine, Timothy would not only save himself but others also. Doctrine based in the word of God has power because it is truth, and the truth makes one free, for Jesus said "and ye shall know the truth, and the truth shall make you free" (John 8:32). Sanctification comes through the truth: "Sanctify them through thy truth: thy word is truth" (John 17:17).

The truth received into the mind is Jesus abiding in the life, the hope of glory. The notion that doctrine needs not be emphasized is a deception of the devil.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (2 John 9)

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3)

Clearly, proper biblical teaching is vital, but how do we arrive at the proper doctrine? Church teachings vary as much as there are different denominations. Why is this so? Much of it has to do with the way the Bible is studied and interpreted. So, how shall we interpret the Scriptures?

Shall we consider the Scriptures as a whole book or as sixty-six separate books? If as a whole it is inspired by the Holy Spirit (2 Peter 1:21), then the interpretation which best fits this concept is what is known as the analogy of scripture, or what has been dubbed the *proof-text* method. It means simply gathering from all the Bible related con-

cepts and based on this finding arriving at a conclusion called a doctrine. We see this method recommended by God through Isaiah:

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: (Isaiah 28:9–10)

This is what our spiritual forefathers did to arrive at truth. In doing this, they were but following the method of the Apostolic Church as they proclaimed Jesus of Nazareth the Messiah. This method they were taught by the resurrected Jesus. Notice how he appealed to the Scriptures as he walked on the road to Emmaus.

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. . . . And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. (Luke 24:27, 44)

Concerning the belief and zeal of that early church, we read:

To the first Christians, who were Jews, the Law and the Prophets were already sacred. Their national sacred writings were to them the oracles of God. Though they could no longer be regarded as containing the whole truth of God. The coming of the Messiah had revealed God with a completeness that could not be discovered in the Old Testament.

The word of the Lord was authoritative as even Moses and the prophets were not. Yet since all the hopes of the Old Testament seemed to these Jewish Christians to be fulfilled in Jesus Christ, they more than ever were convinced that their national sacred books were divinely inspired. From this source they draw, if not the articles of their creed, at least proofs and supports of their doctrines. Christ died and arose again, according to the scriptures.

All the writings of the Old Testament spoke of Christ to them. Legal enactments, prophetic utterance, simple historic record, and more emotional psalm, — all alike could be covered by the phrase, “the scripture says,” all were treated as of one piece, and by diligent use of type and allegory single passages torn from any context could be used as proof-texts to commend or defend belief in Christ. (*Encyclopedia Britannica*, vol. 3, p. 499, col. 2; 1958 edition, quoted from William Grotheer, *Bible Study Guide*)

Knowing how much of a passage to use in understanding another is also a vital to proper interpretation. Paul noted:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Timothy 2:15)

The expression “rightly dividing” comes from a Greek word meaning *to cut straight*, thus the translation. While the word of truth can be cut straight, or rightly divided, it can also be cut crooked, or wrongly divided. There is a prophecy in Revelation which states:

And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. (Revelation 17:10)

Some people interpreted this to mean that after the deadly wound of Revelation 13:2 was healed (the signing of the Lateran Treaty) there were to be five popes to die and one would come a short time, followed by another. At the time this interpretation came out, the five dead popes were Pius XI, Pius XII, John XXIII, Paul VI, and John Paul I. At that time John Paul II was the reigning pope. He was the one that is. The one to come was his successor, who became Benedict XVI. But when he left the office of the Bishop of Rome, it was said that Satan would appear as John Paul II. But Benedict XVI was succeeded by Francis and now the world awaits his successor. Obviously this interpretation has failed. Why? Because of wrong principles of interpretation, or hermeneutics, especially in the field of prophecy.

An interesting example of rightly dividing the word is found in Acts 2:17–21. There Peter quotes Joel 2:28–32. However, he does not quote all of Joel. Notice:

And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. (Joel 2:32)

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. (Acts 2:21)

Why did Peter not quote the last part of Joel 2:32? His message would have been misunderstood, for earthly Jerusalem and earthly Mount Zion were no longer God’s chosen city and place. The heavenly New Jerusalem would replace the literal city of Jerusalem, but the people did not have that understanding yet. Peter rightly divided that truth.

To be continued

A Word in Season

By Sheri Stump

I heard a speaker give an illustration regarding our Christian duty. He was explaining that God has placed a call upon our lives. God has given us the ministry of reconciliation (2 Corinthians 5:18). According to Scripture, we are called to be God's ambassador on this earth and represent the King of Heaven (2 Corinthians 5:20). We are to reveal to the world his spotless character. This speaker pointed to people sitting in the front row and asked for volunteers. The front row agreed. He asked the front row what kind of work they did. One by one they told him. There was a builder, a nurse, a homemaker, a banker, and a produce stocker. Then he shared about being God's ambassadors and what the ministry of reconciliation is. He returned his attention to the front row and asked them again what their job was. They answered the same. A builder, nurse, homemaker, banker, and produce stocker. When he got to the last person, he said; "You'll all fired!" They were all surprised! Then he said; "You are not builders, nurses, homemakers, bankers, or produce stockers." You are God's ambassadors to this fallen world charged with the ministry of reconciliation. Your job is to reconcile people to God and while you are watching and praying for opportunities to do that work, you perform your day jobs.

The priority is the calling of God on your life. It is a perspective shift we need. Our calling as God's ambassadors is first priority above our secular, earthly jobs. We are always God's ambassadors everywhere we go and whatever we do!

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. (2 Corinthians 5:20)

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; (2 Corinthians 5:18)

A few weeks ago, the following quote was shared with us. My husband, Pastor Allen, and I decided to memorize it.

Whatever our position, we are dependent upon God, who holds all destinies in His hands. *He has appointed us our work, and has endowed us with faculties and means for that work.* So long as we surrender the will to God, and trust in His strength and wisdom, we shall be guided in safe paths, *to fulfill our appointed part in His great plan.* (Ellen White, *The Desire of Ages*, 209.1; all emphasis supplied in this article unless otherwise noted)

We have a job to do. Ellen White also explains it as follows:

Our work has been marked out for us by our heavenly Father. We are to take our Bibles and go forth to warn the world. We are to be God's helping hand in saving

souls. (Ellen White, *A Call to Medical Evangelism and Health Education*, p. 20.4)

We find in Isaiah 50:4 that God is involved in our work.

The Lord God hath given me the tongue of the learned, That I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned. (Isaiah 50:4)

According to this verse, we can trust God to give us the tongue of the learned. God will give us a word that will be just right (in season) to minister to the weary. Is there something we must do to receive that word which is "in season"? In the book *Prayer*, we see that Jesus spent hours in prayer with the Father morning by morning.

"The Son of man came not to be ministered unto, but to minister." Not for Himself, but for others, He lived and thought and prayed. *From hours spent with God* He came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace, that He might impart to others. *His words were given Him fresh from the heavenly courts, words that He might speak in season to the weary and oppressed.* "The Lord God hath given me," He said, "the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." (Ellen White, *Prayer*, p. 176.1)

If we do not spend time with God each morning before entering our day, will we have fresh words from the heavenly courts? Will we have the light of heaven to share with those we meet? Will men see us and take notice that we have been with God? Are we willing to get out of bed early when the Lord wakes us up?

Being God's ambassador requires determination and effort. We need to consider how to best represent God and be determined to speak when God gives us opportunity.

I read of a man who had a desire to share the gospel with others. He had a personal goal—to share the gospel with at least one person everyday. If he returned home in the evening and had not shared the gospel with at least one person, no matter how tired he was, he would pray and ask God to help him find that one person who needed to hear the *good news*, and he would go back out. He would walk the streets and visit bus stops and train stations until he found a person with whom to present the message of reconciliation. This man had some amazing testimonies of divine appointments and conversions.

Does being a Sabbath-keeping believer automatically equip us for this great work? No, it doesn't. I have said things with a sincere desire to lead people to the Lord that

have resulted in very negative reactions. Instead of opening the door of the heart to the gospel, the door of the heart slammed closed. A thorough preparation is needed.

By precept and example, teach self-denial, economy, largeheartedness, and self-reliance. Everyone who has a true character will be qualified to cope with difficulties and will be prompt in following a “Thus saith the Lord.” *Men are not prepared to understand their obligation to God until they have learned in Christ's school to wear His yoke of restraint and obedience.* Sacrifice is the very beginning of our work in advancing the truth and in establishing institutions. It is an essential part of education. Sacrifice must become habitual in all our character building in this life, if we would have a building not made with hands, eternal in the heavens. (Ellen White, *Child Guidance*, p. 131.3)

The Bible says: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15).

To be able to rightly divide the word of truth we must study the Bible, of course, but we also need to know methods and techniques in sharing Bible truths that will win the hearts of the people.

Perhaps you remember when we used to hold series of evangelistic meetings. The meeting topics were carefully ordered to build a foundation of truth and trust. Had the evangelist opened the meetings with the most controversial topics before laying a solid foundation, many people would have lost interest in the meetings.

Prayer is essential. When we commit our day into God's hands each morning, he will make divine appointments for us.

My husband was a colporteur for four years as a young man. He tells of a man who had top book sales. He said the man made all his sales before the sun rose in the morning. How? He rose long before daylight and prayed hours each morning. Then he would go reap the harvest secured as a result of his early morning prayer time.

The way we present the gospel truths is vital to our success. When we look at the life of the great New Testament evangelist, Paul, we see that he carefully considered what approach to use that would be the most effective in sharing the great truths he wished to teach:

When the apostle took up his work in Corinth, *he realized that he must introduce most carefully the great truths he wished to teach.* He knew that among his hearers would be proud believers in human theories, and exponents of false systems of worship, who were groping with blind eyes, hoping to find in the book of nature theories that would contradict the reality of the spiritual and immortal life as revealed in the Scriptures. He also knew that critics would endeavor to controvert the

Christian interpretation of the revealed word, and that skeptics would treat the gospel of Christ with scoffing and derision. (Ellen White, *The Acts of the Apostles*, p. 272.1)

While Paul was in Athens, he spoke as a learned theologian to win the highly educated Athenians, but when he arrived in Corinth, he chose a different approach.

In preaching the gospel in Corinth, the apostle followed a course different from that which had marked his labors at Athens. While in the latter place, he had sought to adapt his style to the character of his audience; he had met logic with logic, science with science, philosophy with philosophy. As he thought of the time thus spent, and realized that his teaching in Athens had been productive of but little fruit, he decided to follow another plan of labor in Corinth in his efforts to arrest the attention of the careless and the indifferent. He determined to avoid elaborate arguments and discussions, and “not to know anything” among the Corinthians “save Jesus Christ, and Him crucified.” He would preach to them “not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.” 1 Corinthians 2:2, 4. (Ibid., p. 244.1)

Paul was intentional in his efforts to spread the message of Jesus Christ. He evaluated his presentations and sought the best way to win hearts. He was willing to be whatever he needed to be in order to reach the hearts of men for the gospel's sake.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. (1 Corinthians 2:1–2)

The point I am making is that Paul carefully evaluated his audience to choose the best method for delivering spiritual truth to them. Paul is a very good example, but Jesus is the best example of how to win souls for Christ. Here is a quote that gives us a glimpse into Christ's method of labor:

We shall gain much instruction for our work from a study of Christ's methods of labor and His manner of meeting the people. In the gospel story we have the record of how He worked for all classes, and of how as He labored in cities and towns, thousands were drawn to His side to hear His teaching. The words of the Master were clear and distinct and were spoken in *sympathy and tenderness*. They carried with them the assurance that here was truth. It was the simplicity and earnestness with which Christ labored and spoke that drew so many to Him. (Ellen White, *A Call to Medical Evangelism and Health Education*, p.15.3)

And in the book *The Ministry of Healing*, we find a clear formula for success.

Christ's method *alone* will give *true success in reaching the people*. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me." (Ellen White, *The Ministry of Healing*, p. 143.3)

There is only one way to have true success in reaching the people. It is Christ's method. Jesus walked this earth as an example for us. Here is the same quote separated into six points to contemplate:

- *Christ's method alone* will give true success in reaching the people.
- *Mingle with men* as one who desires their good.
- *Showed his sympathy* for them
- *Ministered* to their needs
- *Won their confidence*
- THEN he bade them "*Follow Me*."

Our first step is to realize that Christ's method is best. Those who follow the divine example will find success.

It is important to consider that the way we dress has a powerful influence. It sets the stage for the rest of the meeting.

I was involved in some outreach with teenagers in Santa Fe, New Mexico, several years ago. We had an ambitious group of young people and planned to go door-to-door, selling spiritual books with the purpose of looking for Bible study interests. All the youth were instructed to dress respectfully, and one young lady arrived dressed formally. She stood out among the rest. At the end of the day she was top in sales and had found spiritual interests. She had the best success from the first moment she arrived at the door. People saw a trustworthy, young lady, opened the door, listened to her memorized sales pitch, and bought books.

Next we see that it is important to interact with people as "one who desired their good". Theodore Roosevelt is credited as saying: "People don't care how much you know until they know how much you care."

When we sincerely care for people, the expression on our faces and the tone of our voices will speak for us. People need sympathy and love today more than ever.

The unselfish labor of Christians in the past should be to us an object lesson and an inspiration. The members of God's church are to be zealous of good works, separating from worldly ambition and walking in the footsteps of Him who went about doing good. With hearts filled with sympathy and compassion, they are to minister to those in need of help, bringing to sinners a knowledge of the Saviour's love. Such work calls for laborious effort, but it brings a rich reward. Those who engage in it with sincerity of purpose will see souls won to the

Saviour, for the influence that attends the practical carrying out of the divine commission is irresistible. (White, *The Acts of the Apostles*, p. 109.4)

As we labor for souls, we will find ways to minister to their needs. This is where medical missionary work comes in. The medical missionary is trained to present Bible truths as well as minister to physical health needs using the simple remedies approved of heaven. Some may call this *friendship evangelism*. One missionary said his success was due to his practice of entering homes, building friendships, and spending time with those who showed spiritual interest. He got to know them and listened carefully to see where he might be able to tangibly give assistance to them. He called it "rubbing shoulders."

Are we mingling with men? Are we looking for ways to build relationships with our neighbors? This takes time. Time is such a precious commodity today. Gone are the days of standing at the fence chatting with our neighbors. We are so busy! I believe this is part of Satan's plan. The world presents to us the American Dream—university studies for the perfect career, a nice house, two cars, vacations, and recreation with expensive equipment—so many things for our pleasure, and all this is available on credit. Easy monthly payments can satisfy our every desire. And we find in the end that we are in debt. Slaves to our jobs and the banks we owe money to. The trap is skillfully set and the majority have fallen into it. Life is so expensive and often requires two incomes to pay our bills. We come home physically and emotionally drained. How can we spend time with our neighbors or develop spiritual interests? We need to re-prioritize our lives. I submit that the first step to solving our problem is realizing we have a problem. If you find yourself in debt, please prayerfully seek the help you need from a Christian financial counselor. As you surrender your lifestyles and debts to God, he will lead you on a path to freedom from debt and to a simplified lifestyle that will reduce stress and open up precious time for family, friends, and personal evangelism.

A person I know has a list of several people that need salvation. He prays daily for each person on his list and considers what he can do to build a relationship with them. He asks God to open doors of opportunity to minister to them and that God will give him fresh light from heaven and 'a word in season' for each one. After many years of this practice he reports that many people on his list are now faithful servants of the most high God. The result of developing friendships is that we win their confidence. According to the quote about Christ's method, we see that after we win their confidence, it is time to bid them to 'follow Jesus'.

Let us carefully consider the proper method of witnessing. If we give information too quickly or in a way that seems critical or that condemns their favorite foods or activities, we may reverse the progress already gained. I have

dear friends who do not eat healthy foods. They eat foods that cause illness, but they are overly sensitive about their food choices. I am diligent to pray for God to soften their hearts and open doors of opportunities so that I can present truths to them in a way that they will hear and consider. If I told them they were wrong and were causing their own health problems by eating unhealthy foods, I would most likely be slamming the door of their hearts closed. Presenting sensitive Bible truths must be done very thoughtfully and prayerfully.

There may be times when you present the truth, as did Paul, and you do not see the results you hoped for, but then another comes along and waters the seed as did Apollos.

I have planted, Apollos watered; but God gave the increase. (1 Corinthians 3:6)

Soul winning is often a slow process. We need to trust God with the results and the timing and exercise patience. And there are times when we may present the truth in love and yet not win the heart to Jesus and Bible truths.

For example, while living in Ecuador, I was studying the Bible with a very dear couple. They grew organic food, which is how I met them. I visited their farm, and we enjoyed a very nice relationship. Bible studies commenced but when we discussed health, I found out that although they believed in organic produce they were very fond of eating guinea pigs. Guinea pigs are a part of the rodent family and are biblically classified as unclean, which means that this kind of meat is dangerous to our health. In Cuenca, a large city in Ecuador where we lived at that time, they are well known for roasting whole guinea pigs over open grills. One prominent street is lined with store fronts where whole guinea pigs are slowly turning on rotisserie spits each weekend. Although they looked disgusting to me, they are considered a delicacy to the locals. When my friends read the Scripture about clean and unclean meats, they said they would rather die than give up their guinea pigs. I continued to pray and study with them, but they could not overcome their guinea pig addiction and lost their desire to study God's word. No matter how gently and prayerfully I presented the Bible truths to them, they rejected the health message and after attending church with me and making many friends there, they eventually drifted away.

And let us not be weary in well doing: for in due season we shall reap, if we faint not. (Galatians 6:9)

Perhaps we could make a list of five people whom God has laid upon our hearts. We might tape this list on a corner of our bathroom mirror, and daily we will remember to pray for those people as we brush our teeth or prepare for the day. At night we will see the list again, and we can pray for opportunities to show them the love of Jesus. This is an intentional effort to win souls for the Lord. This is the work

of an ambassador seeking for ways to reconcile men with their Creator.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (2 Peter 3:9)

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; That bringeth good tidings of good, that publisheth salvation; That saith unto Zion, Thy God reigneth! (Isaiah 52:7)

May we all give diligent effort to the work of reconciling men with God, and may we apply ourselves to the study of Christ's evangelistic methods:

Nothing but earnest, wholehearted labor will avail in the saving of souls. We are to make our everyday duties acts of devotion, constantly increasing in usefulness because we see our work in the light of eternity. (Letter 43, 1902.) (White, *A Call to Medical Evangelism and Health Education*, p. 19.2)

Finally, this verse in Acts 4:29 is my prayer for each one of you:

And now, Lord, ... grant unto thy servants, that with all boldness they may speak thy word, (Acts 4:29)



Help Still Needed in Montana

We are Colleen and Colette Konschuh (twins) who take care of our 94-year-old mother on her 40 acres in NW Montana, and are in need of finding a practical young man, a middle-age man or of any age (or maybe a couple) with practical skills who might be free to help us with repairs and general maintenance of our small farm.

We made an appeal last year, and a generous couple gave us some valuable help, but we are still looking for someone who might wish to live in the country and can help. Let us explain.

This property is dedicated to God and for his people for the soon-to-come Time of Trouble. We have followed the guidance of the Spirit of Prophecy about country living and want to encourage you to do so also.

After 30+ years, garden boxes need repair, fences need repair, and we need other basic farm help. The backhoe for our Kubota tractor needs to be attached, minor electric type work, such as thermostat replacement in one of the greenhouses, needs to be done and maybe some small plumbing projects and hot wire installation at orchard fence.

Gathering up FIREWOOD to the house for the fall/winter season is now too heavy of a job for us to really accomplish without injury.

There is a 750 square foot cabin (pictured below) that is available for living accommodations, with bath/shower, washer/dryer, and a loft with a king-size bed, small kitchen downstairs and small living room. Internet hookup is presently available via ethernet cord— though wi-fi would probably not be difficult to acquire.

If interested, or if you know someone who might be available and is skilled in mechanical or building and other practical things, please contact us at:

PO Box 1727, Eureka, MT. 59917
406-889-3242 (h) or 406-309-4737 (c)



We really desire a one-true-God believer who is a true Sabbath-keeper for spiritual harmony and fellowship. We are happy to visit with anyone interested or with someone you may know. We are open to suggestions for an equitable arrangement of any combination of ideas.

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“Youth . . . “ continued from page 18

Anywhere without Him, dearest joys would fade,

Anywhere with Jesus I am not afraid.”

HELP FROM UNEXPECTED SOURCES

“The Christian always has a strong helper in the Lord. The way of the Lord’s helping we may not know; but this we do know: He will never fail those who put their trust in Him.”—“Prophets and Kings,” pages 5–6.

While the colporteur may not know in advance just “the way of the Lord’s helping,” he has ample opportunity to recognize the helping hand of Providence as revealed through varied experiences. Some of these experiences are related to show how wonderfully God overrules in behalf of those who put their trust in Him, oftentimes making even the wrath of man to serve for the rapid advance of the gospel.

MOVING-PICTURE PUBLICITY

In Buenos Aires, South America, a sister had for four years been engaged in selling our Spanish magazine, bearing the title *El Atalaya*. The signal blessing of the Lord had rested upon the efforts of this faithful worker, and many readers of the magazine became deeply interested and attended the evangelistic meetings. As an illustration of how modern publicity methods may sometimes serve the interest of God’s work and workers, the following experience is related:

“Sister Blank is well known in Buenos Aires, and her work is greatly respected by the people. At one time she was crossing one of the main streets of the city, near the point where there was a drop curtain for commercial moving-picture advertising. The artist, recognizing his opportunity for current advertising as he saw the magazine worker approaching, made an instantaneous caricature on the film, reproducing on the canvas a large picture showing this sister presenting the magazine to thousands of people. Then, in large letters, he wrote, ‘The Famous *Atalaya* Seller.’ Soon thousands of eyes were focused on the picture, and many of the people recognized and recalled their acquaintance with the magazine lady, while others became interested to find her and obtain the much-talked-of publication. This led to great endorsement of, and more widespread interest in, the circulation of the printed page containing God’s message of truth for this day, and greatly facilitated the work of the colporteur.

To be Continued

Jospeh Bates Accepts the Seventh-Day Sabbath

(The following historical account is from J. N. Loughborough's book, *The Great Second Advent Movement: Its Rise and Progress*, pp. 249.2–257.1 Editor)

The First Adventist Sabbath-keepers

During the “midnight cry,” in 1844, the Lord began to lead the minds of his people to the keeping of the Seventh-day Sabbath. This doctrine, among Adventists, arose on this wise: Rachel Preston, a Seventh-day Baptist, moved to Washington, N.H., where there was a church of Adventists. She accepted the advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment. This led to inquiry upon that subject. In the *Cry* of Sept. 5, 1844, we read, “Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day.” This statement was contained in an editorial, in which a faint effort was made to establish the claims of Sunday-keeping. The subject was continued in the number of September 12, where we find the following significant statement, which led to serious and close study by many:—

The Seventh Day the Only Law-appointed Day

“Last week we found ourselves brought to this conclusion: *There is no particular portion of time which Christians are required by laws to set aside as holy time.* If this conclusion is incorrect, then we think *the seventh day* is the *only day* for the observance of which there is any law.”

T. M. Preble's Essay

The attention of the Adventists as a body was called to the Sabbath question by an essay on the subject from T. M. Preble, dated Feb. 13, 1845, and published in the *Hope of Israel*, Portland, Maine, Feb. 28, 1845. After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the great apostasy, he remarks: “Thus we see Daniel 7:25 fulfilled, the little horn changing ‘times and laws.’ Therefore it appears to me that all who keep the first day for the Sabbath are the pope’s Sunday-keepers and God’s Sabbath-breakers.”

J. B. Cook on the Sabbath Question

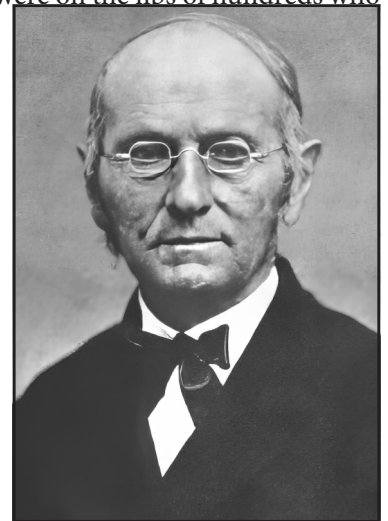
Soon after this there appeared in print an article from J. B. Cook, in which he showed that there is no Scriptural evidence for keeping Sunday as the Sabbath, and he used this terse expression: “Thus easily is *all* the wind taken from the

sails of those who sail, perhaps unwittingly, under the pope’s Sabbatic flag.”

Although Sabbath-keeping by these two men was of short duration, they had set a ball rolling that could not easily be stopped. The catch phrases, “pope’s Sunday-keepers,” “God’s commandment-breakers,” and “sailing under the pope’s Sabbatic flag,” were on the lips of hundreds who were eager to know the truth of this matter. Elder Joseph Bates, of Fairhaven, Mass., had his attention thus arrested, and he accepted the Sabbath in 1845.

Joseph Bates Accepts the Sabbath

His experience was on this wise: Hearing of the company in Washington, N.H., that were keeping the Sabbath, he



Joseph Bates

concluded to visit that church, and see what it meant. He accordingly did so, and on studying the subject with them he saw they were correct, and at once accepted the light on the Sabbath question. On returning to New Bedford, Mass., he met, on the bridge between.

Bedford and Fair Haven, a prominent brother [James Madison Monroe Hall], who accosted him thus, “Captain Bates, what is the news?” Elder Bates replied, “The news is that the seventh day is the Sabbath of the Lord our God.” “Well,” said the man, “I will go home and read my Bible, and see about that.” So he did, and when next they met, this brother had accepted the Sabbath truth and was obeying it.

The First Book on the Sabbath

Elder Bates at once began to preach this truth from State to State. He soon saw that a book, or even a tract, on the Sabbath question would be a great help to him in his work, and his soul was moved by the Spirit of God to write and publish something on this subject. But how it could be done without money, was the question, as all that he had was a York shilling (twelve and a half cents). It may be of interest to the reader to relate his experience in this matter just as he told it to me in 1855.

Four Pounds of Flour

He said that while in prayer before God, he decided to write the book, and felt assured that the way would open to publish it. He therefore seated himself at his desk, with Bible and concordance, to begin his work. In the course of an hour, Mrs. Bates came into the room and said, “Joseph, I haven’t flour enough to make out the baking,” and at the

same time mentioned some other little articles that she needed. "How much flour do you lack?" asked Captain Bates. "About four pounds," was her reply. "Very well," replied he. After she had left the room, he went to a store near by, purchased the four pounds of flour and the other articles, brought them home, and again seated himself at his writing desk. Presently Mrs. Bates came in and saw the articles on the table and exclaimed, "Where did this flour come from?" "Why," said the captain, "isn't there enough? You said you wanted four pounds." "Yes," said she, "but where did you get it?" "I bought it," said he; "is not that the amount you wanted to complete the baking?" "Yes," continued Mrs. Bates, "but have *you*, Captain Bates, a man who has sailed vessels out of New Bedford to all parts of the world, been out and bought *four* pounds of flour?" "Yes, was not that the amount you needed to complete the baking?" "Yes," said Mrs. Bates, "but have you bought *four pounds(!)* of flour?"

Eleven Thousand Dollars Spent for the Truth

Another trial soon followed. When Captain Bates left the sea, he sold out his interest in a ship for \$11,000, but now he had spent his all to advance the cause of truth. Up to this date Mrs. Bates did not know his true financial condition, but he felt that he must now acquaint her with it, so he calmly said, "Wife, I spent for those articles the last money I have on earth." With bitter sobs Mrs. Bates inquired, "What are we going to do?" The captain arose, and with all the dignity of a captain directing his vessel, said, "I am going to write a book; I am going to circulate it, and spread this Sabbath truth before the world." "Well," said Mrs. Bates, through blinding tears, "what are we going to live on?" "The Lord is going to open the way," was Captain Bates's smiling reply. "Yes," said Mrs. Bates, "the Lord is going to open the way! That's what you always say," and bursting into tears she left the room.

An Unexpected Supply

After Captain Bates had continued his work for half an hour, the impression came to him to go to the post-office, as there was a letter there for him. He went, and sure enough there was a letter. In those days the postage on letters was five cents and prepayment was optional. The writer of this letter had for some reason failed to pay the postage. And here again Captain Bates was humbled, as he was obliged to tell the postmaster, Mr. Drew, with whom he was well acquainted, that he could not pay the postage, as he had no money; but he said, "Will you let me see where it is from?" "Take it along," said the postmaster, "and pay some other time." "No," said the captain, "I will not take the letter out of the office until the postage is paid." While he had the letter in his hand, he said, "I am of the opinion that there is money in this letter," and turning to the postmaster, he asked, "Will you please open it? If there is money in it

you can take the postage out; if not, I will not read it." The postmaster complied with his request, and lo! it contained a ten-dollar bill. He found, by reading, that the letter was from a person who said the Lord so impressed his mind that Elder Bates was in need of money that he hastened it to him; and in the haste he probably forgot to pay the postage.

After paying the postage, he went to a provision store, bought a barrel of flour for \$4, besides potatoes, sugar, and other necessary articles. When giving orders where they were to be delivered, he said, "Probably the woman will say they don't belong there, but don't you pay any attention to what she says; unload the goods on the front porch."

He then went to the printing office and made arrangements for publishing one thousand copies of a tract of about one hundred pages, with the understanding that as the copy was furnished the printers were to put it in type as rapidly as possible, sending proofs to him. He was to pay for the work as fast as he received the money, and the books were not to be taken from the office until the bills were all paid.

Captain Bates knew well there was no money due him, but he felt it his duty to write this book, believing that the Lord would move on the hearts to send the money when it was needed. After purchasing paper, pens, etc., thus giving time for the household supplies to go in advance of him, he went to the head of the street leading to his house. On seeing that the articles were there, he went into the house by the back entrance, and seated himself again at his desk. Mrs. Bates came in and said excitedly, "Joseph, just look out on the front porch! Where did that stuff come from? A drayman came here and would unload it. I told him it didn't belong here, but he would unload it." "Well," said Captain Bates, "I guess it's all right." "But," said Mrs. Bates, "where did it come from?" "Well," said the Captain, "the Lord sent it." "Yes," said Mrs. Bates, "the Lord sent it; that's what you always say." He then handed the letter to his wife, saying, "Read this, and you will know where it came from." She read it, and again retired for another cry, but it was of a different character from the first; and on returning she humbly asked his pardon for her lack of faith.

Money Coming for the Book

As the work of writing and printing progressed, Captain Bates received money from time to time through the mail and otherwise, sometimes from persons he had never met. As he received the money, it was passed over to the printers, and applied on the book account. Finally the day came when the books were all printed, and from a source unexpected by Brother Bates the balance of the account was met; thus the books were not delayed even a day in their circulation..

Last Bill Paid

H. S. Gurney, of Memphis, Mich., told me in March 1884, that he, on the very morning Elder Bates's book was completed, received \$100 on an outlawed note from a man who declared he would never pay him. Having received this money, he esteemed it a pleasure to spend a portion of it in paying the last bill on the Sabbath tract of Elder Bates. "But," said Mr. Gurney, "Brother Bates never knew to the day of his death *who* paid the balance of the book bill." This experience of Elder Bates in printing the Sabbath truth seemed to say to our people from the very beginning of publishing the truth on the Sabbath question, "Go forward in this line of work, and expect God's providence to open the way as you advance."

Elder Bates Skeptical of the Visions

The following statement, abridged from *Life Sketches*, will show how the gift of prophecy and the Sabbath reform were united:

While on a visit to New Bedford, Mass., in 1846, Miss Harmon became acquainted with Elder Joseph Bates. He had early embraced the advent faith, and was an active laborer in the cause. He was a true Christian gentleman, courteous and kind. He treated Miss Harmon as tenderly as though she were his own child. The first time he heard her speak, he manifested deep interest, and after she had ceased, he arose and said, "I am a doubting Thomas. I do not believe in visions. But if I could believe that the testimony the sister has related to-night was indeed the voice of God to us, I should be the happiest man alive. My heart is deeply moved. I believe the speaker to be sincere, but I cannot explain in regard to her being shown the wonderful things she has related to us."

Miss Harmon Accepts the Sabbath

Elder Bates was keeping the Sabbath, and urged its importance. Miss Harmon did not at that time feel its importance, and thought Elder Bates erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave her a view of the heavenly sanctuary. The temple of God was opened in heaven, and she was shown the ark of God with the mercy-seat covering it. Two angels stood, one at either end of the ark, with their wings spread over the mercy-seat, and their faces turned toward it. This, her accompanying angel informed her, represented all the heavenly host looking with reverential awe toward the law of God which had been written by the finger of God. Jesus raised the cover of the ark, and she beheld the tables of stone on which the ten commandments were written. She was amazed as she saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. The angel said, "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was also laid the

foundation of the Sabbath." She was shown that if the true Sabbath had been kept, there would never have been an infidel or an atheist. The observance of the Sabbath would have preserved the world from idolatry.

The fourth commandment had been trampled upon, therefore we are called to repair the breach in the law, and to plead for the down trodden Sabbath. The man of sin, who exalted himself above God, and thought to change times and laws, brought about the change of the Sabbath from the seventh to the first day of the week. In doing this he made a breach in the law of God.

Just prior to the great day of God a message is sent forth to warn the people to come back to their allegiance to the law of God which anti-Christ has broken down. Attention must be called to the breach in the law by teaching and example. She was also shown that the third angel of Revelation 14, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message, and raised the voice of warning to the world to keep the commandments of God and his law as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord.

This experience of Miss Harmon and Elder Bates was in harmony with the Lord's method of working. The attention of both Miss Harmon and Elder White was called to the Sabbath question by Elder Bates, who presented to them from the Scriptures the claims of the unchangeable law of God. Although Miss Harmon had been blessed with special manifestations from the Lord for about eighteen months, nothing on this subject had been previously shown her. Now the Lord's time had come, as believers were being raised up to keep his law, to impart light to them through the gift of prophecy, and thus, by his own way of working, the third angel's message, "the commandments of God, and the testimony of Jesus Christ," were brought together.

Beginning of the Third Angel's Message

From that time the third angel's message, as connected with the other two, began to be proclaimed. The Sabbath truth, as connected with the ark of God and the light developing with reference to the sanctuary, confirmed what had been previously shown,—that the past advent movement was right, and in the order of the Lord. They could now understand more fully than ever before the meaning of the "three steps up on to the pathway to the city of God."



Youth's Corner—On the Trail of the Colporteur

“From Customer to Colporteur”

(On the Trail of the Colporteur Evangelist was compiled by the General Conference Publishing Department of Seventh-day Adventists. This month's selection completes Chapter 13 and begins Chapter 14.)

LESSON 3. GOING WITHOUT “PURSE OR SCRIP”

At one time I attended a colporteurs' institute. The leader was asking the colporteurs what they thought they ought to take with them when they went out canvassing. Many articles were mentioned, and I thought I was saying something right to the point when I said, “Don't forget your pocketbook!” I expected all of them would say “Amen;” but not a word was said. But deep down in my heart I thought, “You can do as you please, but I would like to have some real cash in my clothes when I start out canvassing.” The Lord had to teach me that I could canvass even if I did not have any cash, and this is how He taught me the lesson:

I started out one Monday morning, thinking I had \$4.75 in my pocket. I reached my destination about noon, and started for a restaurant to get a lunch. In order to make sure that I had sufficient money to pay for it, I searched my pockets, and to my amazement I found that I did not have a cent, not even a postage stamp. I was astonished, and greatly disturbed over it, and started off into the woods to talk to the Lord about it. After praying and thinking over the whole situation, I felt impressed to start in and canvass anyway, for even though I might be hungry, I would not starve right away.

At the first house I canvassed I met a young lady who said she would like to have the book, but feared she could not get the money to pay for it. I suggested that if she could furnish me with a dinner, I would make a reduction on the price of the book. She said she would be glad to do this, but as her parents were not at home, it would not be proper for her to do so. I explained that the reason for making the suggestion was that I had lost all the money I had in my pocket, and found myself in a peculiar situation. The young lady then asked me to wait a minute, and leaving me standing at the door, she entered another room. She soon returned, and handed me some money, saying, “Take this: it will help you.” It was all the money she had, but as she wished me to take it and apply it on the price of the book, I did so.

It was far beyond dinner time when I stopped at the next house. I canvassed the lady, and as she was debating in her

mind whether to order the book, I thought I would help her by suggesting that if she would get me a lunch, I would make a reduction on the book. This plan pleased her, and she soon provided me with a wholesome meal, and ordered a book in leather binding.

To make a long story short, I went through the entire week, sold close to a hundred dollars' worth of books, had three square meals every day, had a good place at which to stay every night, and had over six dollars in my pocket at the end of the week. And this was at a time when we were not in the habit of taking deposits on books. The Lord showed me that He could use me and bless me, even if I did not have money rattling in my pockets.

LESSON 4. HOW SICKNESS MAY PROVE A BLESSING

The Lord has many ways of bringing blessings. Sometimes they come through the channel of an acute illness. One morning, while working in a rural district, I felt so sick that I thought I could not canvass that day. I did not want to lounge around in the homes of the people, and as it had rained all night, I could not stay in the woods; so I made for a barn which I remembered having passed the previous day. It was a peculiar barn, built upon posts, and was not finished. But there were some slats nailed on one of the posts, which made it possible to climb up into the barn. So I climbed up into the hay loft, and lay down, praying, reading my Bible, and resting.

Soon I heard footsteps. The owner of the place had come to do some work, and had discovered my grip which had been left down below. He at once became suspicious, and began to search for me. After looking around for some time, he climbed up this post and stuck his head into the hay hole, and there spied me. The look on his face betrayed the fact that he did not feel very good toward a stranger in his barn. But before he had time to say anything, I introduced myself. Probably the only reason for his believing what I said was that I had my Bible in my hand. Right there I gave him a canvass for “The Great Controversy,” and took his order for a half-leather binding. I found out that he lived in a place which I had passed the day before, as nobody was at home. The Lord wanted this man to have the book, so He worked through these peculiar circumstances to bring it about.

LESSON 5. THE POWER OF PERSONAL TESTIMONY

At one home I was promised a night's lodging if I would go to church with the man and his wife that evening. I did not feel just like going to church, one reason being that I was wearing felt boots, and I did not think they would look well in church. But I agreed to go, provided I could stay in the rear of the church, so as not to be seen. The minister preached a good sermon. After the sermon, a young man stepped to the platform and asked how many Christians there were in the congregation. Many hands went up. Then he said, "There is no reason why we cannot have a real rousing testimony meeting."

After several had testified, I thought I would say a few words for my Master. Just as I finished my testimony, the young man sprang to his feet, and said, "Did you hear that young man in the rear of the church? Well, his name is Mr. Blank, and I want you all to get acquainted with him. He was at my house about a year ago, and what he said is true. He will do you good." Then the very thing that I was trying to avoid, happened; for after church service many people came to shake hands with me, and the minister himself invited me to take charge of the service one night that week.

The next week I had a similar experience in another community, where I stayed overnight in the home of the superintendent of a Sunday school in one of the churches. At this time, revival meetings were being held in the church, and I was invited to go to one of the meetings. While I still hesitated to be seen in church, because of the clothing I was wearing, I accepted the invitation, but was glad that we reached the church late, so that I could slip in at the back without being seen.

But after the minister had preached a short sermon, he spied me, and motioned for me to come up to the platform. I did not want to go, but my friend, the superintendent, insisted that I do so. The minister then introduced me to the congregation, and said that I would speak to them. I did not know what to say, but I asked the Lord to help me speak the right words at such an unexpected opportunity, and the Spirit surely did give me utterance. The people came to me after the service and expressed their appreciation of what I had said, and invited me to their homes. The result of this experience was that I placed a book in the home of nearly every member of the congregation.

LESSON 6. CONQUERING THE FEAR OF CALLING AT THE "BIG HOUSES"

On Monday, as I started out to canvass, I came to a very large house — a real mansion, it seemed to me. I felt as if I did not dare call at that place without having more courage and inspiration. So I went on into the country and canvassed until every house in the territory had been visited

— all except this mansion. As I returned toward this place, I greatly felt the need of divine help, and on the way to the house I turned aside and entered a clump of bushes, and kneeled down to pray. While I was praying, I heard a noise, and looking up I saw a Holstein calf coming down the road as fast as he could go. Seized by a sudden impulse, I jumped out from behind the bushes and stopped the calf, which turned around and ran back up the road and thence into a lane. It occurred to me that it would be a good thing for me to go and help take care of the calf, which was evidently causing its owner much trouble. As I came near the house, a lady met me in the lane, and seeing me taking an interest in the animal, she asked if I would help her drive it into the barn. But after the calf was once inside the barn, it broke through the door and ran into the cornfield. The woman then remarked that she must notify her husband, and stated where on the premises he was to be found. I offered to hunt him up for her and explain the situation, having in mind not only the situation regarding the unruly calf, but also to explain the book I carried.

I found the husband, and after due explanation, entered into conversation regarding my work. He was a very fine business man, the president of the bank in the community. He readily became interested in the book, and asked me to go to the house and tell his wife to choose the style of binding she preferred. The result was the sale of the book in the best binding.

As it was getting late in the day, the banker and owner of the mansion asked me where I was staying overnight, and as I told him I had no place in particular, he said, "You may stay right here, if it is good enough." Think of that man saying that to me, when I was afraid even to approach the house because it looked so grand! I thanked him, and accepted the invitation.

In the evening he asked me if I would go with him to prayer meeting. I did so, and there he introduced me to the minister,—a man whom I had met in my work, who had given me a real turn down; but now, since I was with the banker, he made a big fuss over me, and asked me to lead in prayer and to take part in the meeting in various ways. After the prayer meeting closed, I was introduced to many people, and the way opened for me to call at their homes, even though I had previously been there and failed to secure their orders. The result was that, having this banker's name in my prospectus, I sold more books in that community the following day than on any previous day in my canvassing experience. How wonderfully God blessed me, and taught me through this experience to "fear not, for I am with thee," and that —

"Anywhere with Jesus I can safely go,

Anywhere He leads me in this world below;

Continued on page 13, right column

Health Matters

Rest, One of God's Natural Remedies

By Sheri Stump

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."
(Romans 12:1)

The eight principles for good health are: fresh air, exercise, pure water, nutrition, rest, temperance, sunshine, and trust in God. In this article we will look at the fifth health principle on our list.

REST

Sleep, nature's sweet restorer, invigorates the weary body and prepares it for the next day's duties. (Ellen White, *Counsels on Health*, p. 147.2)

Life is stressful, fast-paced and can be exhausting. Many people find it difficult to fall asleep at night, and staying asleep can also be a big challenge. As a result, fatigue is one of the most common reasons for doctor visits today.

Sleep is essential to maintain a well-balanced mind and a healthy body. Healthful sleep allows your body to renew itself and aids in the healing process. Sleep strengthens the immune system and can add years to your life. When you are sleep-deprived you can expect little resistance to disease.

We need between seven and eight hours of sleep each night. An easy way to understand how important sleep is to our health is to understand that while we sleep, our brains produce vital chemicals that circulate throughout our bodies, healing and cleansing. It is like housekeepers and maintenance men working the night shift. Dr. Neil Nedley recommends that we go to bed at 9:30 pm., that we turn out the light and relax our muscles and our thoughts to prepare for sleep. Hopefully, we are asleep by 10:00 pm which, according to Dr. Neil Nedley, is the optimal time for the production of those chemicals that activate the housekeepers and maintenance men. These housekeepers and maintenance men clean out unwanted waste and toxins and repair cellular damage throughout our bodies. These vital chemicals are produced in large quantities between the hours of 10 pm and midnight but only if you are lying in bed with the lights out.

It is important to understand the stages of sleep. Some of today's most common sleep aids are Z-drugs like zolpidem (Ambien) and zaleplon (Sonata). On awakening, you may not feel refreshed in spite of apparently sound sleep. If you continue taking these kinds of sleep aids over time, the sleep medications you take to help you sleep may actually contribute to chronic fatigue.

Here are some natural sleep aids that may help you:

Vigorous daily exercise is the best way to counteract mental and emotional fatigue. Try walking, swimming, or working in a garden instead of watching television or internet programs. Social media is designed to be addictive. Avoiding the use of electronics before bed is also important, as the computer screen has a blue light that is disruptive to sleep patterns and is well known to interrupt good sleep.

Electronic back-lit devices like cell phones, tablets, readers, and computers emit short-wavelength enriched light, also known as blue light. Fluorescent and LED lights also emit blue light, which has been shown to reduce or delay the natural production of melatonin in the evening and decrease feelings of sleepiness. Blue light can also reduce the amount of time you spend in slow-wave and rapid-eye movement (REM) sleep, two stages of the sleep cycle that are vital for cognitive functioning. (<https://www.sleepfoundation.org/how-sleep-works/how-electronics-affect-sleep>; accessed April 28, 2025.)

To prepare the body for sleep, try:

- Taking a warm bath before bed, listening to soft relaxing music. Dim the lights.
- Drink herbal tea, such as camomile, and avoid caffeine.
- Having a regular schedule for eating and sleeping is also helpful. Our bodies love routine.
- We sleep better on an empty stomach.

It is good to cast our cares upon the Lord each evening. (See 1 Peter 5:7.)

Count your blessings and focus on thanksgiving and gratitude.

I like to repeat Scripture verses as I lay in bed, relaxing before sleep. The ultimate rest is found in Jesus. The following quote shows us God's tender concern for us and his perfect plan for our rest.

He gives us peaceful and refreshing sleep. Weekly He brings to us the Sabbath, that we may rest from our temporal labors, and worship Him in His own house. He has given us His word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to Him in penitence and faith, He grants us the blessings of His grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come. (Ellen White, *Counsels on Stewardship*, p. 18.1)

Next month we will address temperance, which is abstaining from what is bad for us. Until then, please remember:

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Corinthians 10:31) 卐

New Missionary Book: *A Light in the Hollow*

A Light in the Hollow was first published in 2011 and tells the story of how the three angels' messages were first brought to Wyoming and McDowell counties in West Virginia, current home of Smyrna Gospel Ministries. Sister Grace Cox writes with the pen of a wordsmith to share how the Harold family came to help and bless the community.

Sister Cox has republished the book and has given us permission to share it with our readers. This 114-page book is written in a soft, narrative manner, with the history of the message being interwoven with the truth about the law of God, the Sabbath, the state of the dead, and more.

The book is free upon request while supplies last. A donation of \$4.00/book is appreciated to help cover printing and shipping costs, but it is not required to get the book.

Back page of *The Light in the Hollow*

Take a step back in time, to a time most probably before you were born, to a place you may never have heard of, and get to know a family who lived in that time and place. It was an ordinary family, ordinary in that period and location, anyway. Theirs is a story of dreams and disappointments, courage and hard work; of tragedy and sorrow; of promises fulfilled and hopes realized. It is presented with the main focus being on the watershed event that transpired in their midst in the mid-1930s—an extraordinary thing, the effects of which remain to this day.

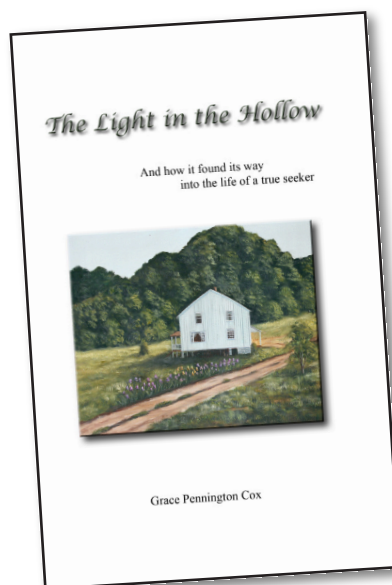
The story of *The Light in the Hollow* has been written from an insider's perspective with an unapologetic bias. It has been written with the expectation that readers will be inspired by a story involving common people with no claim to fame.

After all, does that not describe nearly all of us?

Greatness is not always confined to those who have changed the world; it is just as evident in the lives of regular people who meet the challenges of their existence in a heroic way. Truly, every person changes the world, whether it is in small ways or large, whether it is simply their own miniature world or the great world shared by everyone. And the ones who manage to change lives for eternity are, perhaps, the greatest of all! If that is, indeed, the case, you will meet a few of the world's greatest, who lived out their lives in the mountains of southern West Virginia.

Their story is now tucked, with love, within the pages of this book.

Read it and smile! Read it and cry! But read it, and be blessed.



Excerpt from *The Light in the Hollow*

It had taken fifteen years, but Rhoda's prayers had been answered. Now her daily communion with God included prayers of thankfulness for His goodness and faithfulness to those who seek Him, who claim His promises and wait expectantly. She determined anew to trust Him in all things and allow Him to renew her

strength through Jesus—her physical strength and, most of all, her spiritual strength.

A few days later, Bob sent their oldest son, Demphis, almost thirteen, to Kelly Beverly's store, next door to the Wolf Pen schoolhouse, for a gallon of kerosene for the lamps. When he returned home, he had some news to share.

"I was listenin' to some people talkin' at the store," he explained, "and I heard somethin'. Some people from up in Ohio have moved into Bob Morgan's empty house over at Woosley."

"Well! That's interesting!" Rhoda replied. "Did you hear anything else? What are they doing here?"

"Seems like the man is a door-to-door salesman of some kind—books, maybe. The lady is goin' around invitin' the kids to come to the schoolhouse on Sunday afternoons this summer, and she'll tell Bible stories and play music on a portable organ she's got. Grownups can come too if they want."

"Books, hmmm?" Rhoda mused. She loved to read. During the school year, she liked to read the children's textbooks and an occasional book that they borrowed from the Wolf Pen School's meager library. Other than that, her precious Bible, which was falling apart from years of use, was the only reading material she had.

She had no way of knowing then, but one of God's promises was about to be fulfilled in her life: "I know the thoughts that I think toward you, saith the Lord, Thoughts of peace, and not of evil, to give you a future and a hope. (Jeremiah 29:11 NKJV)"

A future and a hope were just what Rhoda needed.



Hid in My Heart

By Sheri Stump

The purpose of the Hid-in-My-Heart series is to meditate on and memorize Scriptures that define the fundamentals of our faith so that we will be ready to give an answer for the faith that is in us. These Bible teachings are taken from the 1889 Fundamental Beliefs.

So far, we have memorized or at least familiarized ourselves with Scriptures that support the Father, the Son, the Holy Scripture, baptism, the new birth, prophecy and fulfillment of prophecy. This article will cover the next 1889 Fundamental Belief.

1889 Fundamental Belief number eight presents the truth that the world will not be converted and that a temporal millennium will not take place before the second coming of Christ:

VIII – That the doctrine of the world’s conversion and a temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night (1 Thess. 5:3); that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue (2 Thess. 2:8), the wheat and tares grow together (Matt. 13:29, 30, 39), and evil men and seducers wax worse and worse, as the word of God declares. 2 Tim. 3:1, 13.

William Miller studied the erroneous teachings of his day about the millennium preceding the second coming of Christ and “found the literal, personal coming of Christ to be plainly taught in the Scriptures.” (Ellen White, *The Great Controversy*, p. 321.3)

The doctrine of the world’s conversion and the spiritual reign of Christ was not held by the apostolic church. It was not generally accepted by Christians until about the beginning of the eighteenth century. Like every other error, its results were evil. It taught men to look far in the future for the coming of the Lord and prevented them from giving heed to the signs heralding His approach. It induced a feeling of confidence and security that was not well founded and led many to neglect the preparation necessary in order to meet their Lord. (Ibid., p. 321.2)

And in the following quote, we see that there will not be a universal reign of peace before the coming of Christ.

These and other scriptures clearly proved to Miller’s mind that the events which were generally expected to take place before the coming of Christ, such as the universal reign of peace and the setting up of the kingdom of God upon the earth, were to be subsequent to the sec-

ond advent. Furthermore, all the signs of the times and the condition of the world corresponded to the prophetic description of the last days. He was forced to the conclusion, from the study of Scripture alone, that the period allotted for the continuance of the earth in its present state was about to close. (Ibid., p. 323.1)

For a more complete explanation on this topic, please see: <https://www.youtube.com/watch?v=40DHjzcvtEI> or scan the QR code.



Here are five Scripture verses for us to meditate on and memorize concerning Christ’s second coming:

The letters after each verse are the first letters of each word in the verse. It is a memory help. By repeating the verse using the first letter as a prompt, you will be sure to say the verse correctly and not miss any words.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, (1 Corinthians 15:51)
B,Isyam; Wsnas, bwsabc

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1 Corinthians 15:52) Iam, ittoae, atlt: fttss, atdsbri, awsbcb

For this corruptible must put on incorruption, and this mortal must put on immortality. (1 Corinthians 15:53) Ftcmpoi, atmmmpoi

The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. (1 Thessalonians 4:16) TLHsdfhwas, wtvotA, awttoG

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thessalonians 4:17) Twwaaarsbcutwtitc, tmtLita; asswebwtL

You may communicate with me at sheri1844@icloud.com. I would like to know how you are doing with your Scripture memorization.

Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the scriptures to memory, and then throw them right back upon Satan when he comes with his temptations, ‘it is written.’ This is the way that our Lord met the temptations of Satan, and resisted them. (Ellen White, *The Review and Herald*, April 10, 1888, par. 9)



“Heaven Bound Upholding the Truth” — 2025

1889 HSDA Camp Meeting Schedule

CST	Tuesday	Wednesday	Thursday	Friday	Sabbath	Sunday
6:30–7:00 am	Set up camp	Joel Rivera	Damaris Rivera	Kevin Attride	Roy Arraya	Allen Stump
7:00–9:00 am		Breakfast (Serving time 7:30–8:15 am)				
9:00–10:25 am		Sheri Stump	Daniel Mesa	Daniel Mesa	Sabbath School Fay Ulett	Clean up camp and leave
9:00–10:25 am		Youth	Youth	Youth	Youth	
10:25–11:10 am		Break				
11:10 am–12:35 pm		Rob Chisum	Rob Chisum	Communion	Allen Stump	
12:35–3:00 pm		Lunch (Serving time 1:05–2:15 pm)				
3:00–3:50 pm		Breakout Sessions 1 The Truth About God Medical Missionary How to Prepare & Preach Sermons	Breakout Sessions 2 The Truth About God Medical Missionary How to Prepare & Preach Sermons	Testimonies	Baptisms and Testimonies	
3:50–4:00 pm		Break				
4:00–4:50 pm		Breakout Sessions 1 The Truth About God Medical Missionary Corporate SDA Babylon or Remnant?	Breakout Sessions 2 The Truth About God Medical Missionary Corporate SDA Babylon or Remnant?			
4:50–5:00 pm		Break				
5:00–5:50 pm		Breakout Sessions 1 How to Prepare & Preach Sermons Corporate SDA Babylon or Remnant? Youth	Breakout Sessions 2 How to Prepare & Preach Sermons Corporate SDA Babylon or Remnant? Youth	Sabbath Preparation	Questions and Answers	
5:50–7:00 pm		Light supper (Serving time 6:15–6:45 pm)				
7:00–8:30 pm	Todd Brown	Daniel Mesa	Ingo Sorke	Ingo Sorke	Ingo Sorke	

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Hebrews 10:25).

Heavenly Potatoes

This recipe is graciously submitted by Sheree Arraya of Maranatha 7th-Day Chapel, Tennessee.



Ingredients:

Potatoes

Vegan mayonnaise

Chopped celery

Chopped red bell pepper

Chopped onion

Fresh dill

Chopped green onions

Seasonings:

Salt

Celery seed

Garlic powder, optional

Onion powder, optional

Choose potatoes that are as close to the size of an egg as possible, and without peeling the potatoes, cut each one in half. Boil them until done but not overdone. Drain the potatoes, and allow them to cool slightly.

Carefully scoop out the centers of the potatoes, using a cookie scoop if you wish. Try to keep the potato exterior intact.

Brush olive oil and a little bit of salt on the potato shells and put them in the oven at 350 degrees F to bake and get toasty. Bake approximately 10 minutes and while the shells are baking, make the filling.

Potato Filling: Place boiled potato centers in a mixing bowl, mash, and add anything that you would add to a

potato salad, such as vegan mayo, chopped celery, chopped red bell pepper, chopped onion, fresh dill, and chopped green onions. Season to taste with salt and celery seed, and add garlic powder and onion powder, if desired, and thoroughly mix.

Remove the potato “shells” from the oven, and place the mashed potato filling in a Ziploc bag. Seal the bag and cut one corner off for easy piping. Fill each shell by squeezing the filling through the cutoff corner of the bag.

Sprinkle the top of each *Heavenly Potato* with regular or smoked paprika and refrigerate. Serve at room temperature.



Upcoming Camp Meetings

USA Camp Meeting

This year's annual USA 1889 HSDA camp meeting will again be held at Fall Creek Falls State Park near Spencer, Tennessee. The gathering will be specifically held at the Piney Creek Campground. The dates for the camp are August 19–24. The theme is “Heaven-bound, Upholding Truth.” There is no cost to attend, and both room and board will be provided as we are able. So, please plan now to attend. Please see page 22 for a schedule. You may register for the camp at: <https://smyrna.org/2025-camp-meeting-attendance-survey/> or use the QR code.



Cabin at Piney Creek Campground

Canadian Camp Meeting

The last few years Brother Paul and Sister Cheryl Goodwill have been hosting a Bible camp meeting near Kitwanga in British Columbia. This year they are combining resources to host meetings May 22–25. The theme is “Looking to Jesus” These meetings will be biblically based evangelistic meetings. Rob Chisum, Ingo Sorke, and Allen Stump are the scheduled speakers. For more information, please contact Paul or Cheryl Goodwill at 250–922–4066 or email at goodwillpaul@yahoo.com.



Come to the Canadian camp meeting and see the Seven Sisters Mountains right from the camp!

French Camp Meeting

The French-speaking Conference will be hosting a camp meeting August 5–9. The theme of the meetings will be “Signs of the Times.” While we know most of our readers will not have an opportunity to attend the camp, we present this notice so you can be prayer warriors and remember this camp in your daily prayers so that God can richly bless it



Schedule of Smyrna Services

Please join us for our live-streamed services by using the following link to directly join our meetings via Zoom. <https://us06web.zoom.us/j/6132127443?pwd=VGNhRTViOFpEYUs0QmY0R2JzNWlNQQT09#success>.

If you have Zoom already opened, you may use room ID 613 212 7443 and passcode 916919 to enter the meeting. If you wish to listen with a telephone in the United States, dial 1–646–931–3860 and enter conference ID 613 212 7443, followed by the # symbol when prompted, then press the # symbol again.

- Sabbath morning, 9:10 EDT—Smyrna Sabbath School
- Sabbath morning, 11:00 EDT—Smyrna Worship Service
- Monday evening, 7:00 EDT—Story hour with Onycha Holt
- Tuesday morning, 6:00–6:50 EDT—Prayer group with Michael Woodward.
- Wednesday, 7:00 pm EDT—Smyrna Prayer Meeting
- Thursday, 7:00 pm EDT—Study with Pastor Allen Stump covering the book, *The Foundation of Our Faith*



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