

**THE LAW OF
SPIRITUAL
TRANSFORMATION**



Elder George E. Fifield, D. D.

THE LAW OF SPIRITUAL TRANSFORMATION

GEORGE EDWARD FIFIELD, D.D.

*This modern edition was edited and
prepared by Patrick Irving*



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This modern edition was prepared from a personal copy of the original text and formatted for clarity and accessibility.

This edition of *The Law of Spiritual Transformation* by George Edward Fifiield is a faithful word-for-word transcription of the original text, first published in 1929 by Richard G. Badger, The Gorham Press, in Boston, Massachusetts.

Spelling, punctuation, and capitalization have been preserved as printed, except where clear typographical errors have been silently corrected. Italics and emphasis follow the original.

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For the broader corpus of George Fifiield's extant writings recovered by Patrick Irving—including more than one hundred and fifty lost sermon manuscripts and four previously unbibliographed pamphlets—see the George Fifiield digital archive at georgefifiield.com

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Dedicated to

ALICE W. FIFIELD

*for diligently preserving and curating
her late husband's work*

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and the

**SEVENTH DAY BAPTIST HISTORICAL
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*for their generous assistance in the course of this
research*

FOREWORD

The Law of Spiritual Transformation occupies a distinctive place in the recovered literary corpus of George Edward Fifield (1859–1926)—a minister, theologian, and religious liberty advocate whose written legacy, though nearly lost to history, has re-emerged in recent years as a significant primary source for the study of an important theological tradition within Seventh-day Adventism and American Protestant Christianity.

Fifield's public ministry began within the Seventh-day Adventist denomination, where his preaching found its most consequential expression at the 1897 General Conference session, delivered in the wake of the 1888 General Conference in Minneapolis. At that earlier gathering, ministers Alonzo T. Jones and Ellet J. Waggoner had presented a message centered on righteousness by faith and the character of God that Ellen G. White would describe as a “most precious message” sent to the church—a message whose full reception within the denomination proved, in the following decades, deeply contested. Fifield's own sustained theological output, from his 1897 volume *God Is Love* through his later sermons and publications, represents a continuation of that 1888 message, carried

forward with pastoral depth and theological consistency independent of the institutional constraints that surrounded its original delivery.

In the early twentieth century, Fifield affiliated with the Seventh Day Baptist denomination, where he continued to preach and publish until his death in 1926. *The Law of Spiritual Transformation*, prepared for publication posthumously by his widow, Alice W. Fifield, and issued by Richard G. Badger's Gorham Press in Boston in 1929, is a product of this later period of his ministry. It develops, across its three principal divisions—Crucifixion, Resurrection, and the Law of Compensation—a unified argument concerning the believer's participation in the death and risen life of Christ, one that aligns with the same theological convictions Fifield had defended a generation earlier at the height of his Adventist ministry.

At the heart of the argument presented herein lies Fifield's conception of an ever-present cross: the idea that Christ's crucifixion is not a single event fixed in the distant past, but the visible unveiling of a suffering that Christ has borne on behalf of humanity's sin since the foundation of the world—evidence of an ongoing and

self-giving love inseparable from God's own eternal character, into which the believer is now called to enter.

And this theological vision is not confined to the present volume. It stands alongside *The Water of Life*, a companion posthumous volume issued circa 1927 whose rediscovery in 2025 prompted the broader search that ultimately recovered the text you now hold. Together with more than one hundred and fifty sermon manuscripts and nine pamphlets recovered from the Seventh Day Baptist Historical Library and Archives in Janesville, Wisconsin, these volumes now constitute the most complete surviving record of Fifield's theological output available to modern scholars and readers. A detailed account of that recovery, together with supporting archival documents, is provided in the Appendix of this volume.

It is the hope of this edition that *The Law of Spiritual Transformation* will be read both as a work of devotional value in its own right and as a primary source for the ongoing conversation concerning the character of God, the nature of the atonement, and the theological legacy of the 1888 message within Seventh-day Adventism and American Protestantism as a whole.

This foreword is not the place for a full account of Fifiield's significance within the broader recovery of the 1888 theological tradition, which the materials at georgefifiield.com address in greater depth. It is enough to say here that the book now in your hands was never lost so much as forgotten—its only trace a record nearly buried for a century in a basement in Wisconsin, until it led, at last, to a misspelled listing in the database of a small Virginia bookstore, where the book itself still waited—which is perhaps a fittingly “Fifiield-ian” story for a theology built around the conviction that seeds sown in apparent loss have a way of coming up. It is my prayer that this modern edition might likewise be a seed—one planted anew in the hearts of its readers, there to die, and rise, and bear whatever fruit God intends.

— Patrick Irving,
*Author of Behold the Lamb: A Treatise on the
Character of God*

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THE LAW OF SPIRITUAL TRANSFORMATION

THE LAW OF SPIRITUAL TRANSFORMATION

“And Jesus answered them, saying, the hour is come that the Son of man should be glorified.

“Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.” John 12:23-25.

Which is more beautiful, a bin of wheat or a field of waving grain; a flower seed, or a blooming flower breathing forth its perfume; a kernel of corn or a full grown stalk trembling in the breeze? The latter, we are

sure you will answer in each case. One is a promise, the other a realization; one is a prophecy, the other its fulfillment. The seed was cast in apparent forgetfulness, left covered with soil to be rotted by each passing shower. In reality, however, it was sown understandingly, and by faith, resigned to the working of the life principle within it, and of the life forces without: and when it began to die it commenced to live a new and glorified life.

This is the divinely ordained symbol of crucifixion and resurrection. Of His own approaching death, and what would follow as a result of it, Jesus said, "The hour is come that the Son of Man should be glorified." Jesus died, crucified ignominiously between two thieves. Not one of His disciples, not even one of the twelve, had yet come to understand the spiritual import of the truth that Christ preached.

Remember, too, that Jesus was "made in all respects like unto His brethren," and His life, like ours, was a life of faith, not of absolute knowledge. Judged then, from every human standpoint, no life ever went out in more utter failure and loss than did the life of Jesus. And yet, instead of complaining, as we so often do, when we see our crucifixions approaching, Jesus, understanding the

law that we desire to make plain to you, knowing that in God's economy there can come no accepted crucifixion,—no real sowing of the life,—without its resultant resurrection into larger life, uttered these most sublime words of faith: “The hour is come that the Son of Man should be glorified.”

And, applying to us the same law, which, by faith, He had already applied to Himself, He immediately adds, “He that loveth his life shall lose it, but he that hateth his life in this world, shall keep it unto life eternal.”

Lest some one should think we are “spiritualizing away” the plain truths of the Bible, we want to make the statement, that we believe fully and unquestionably in the literal crucifixion and resurrection of Jesus, and in the literal resurrection of the bodies of all the faithful. The literal crucifixion and resurrection are symbols of two great spiritual truths, which, when placed in their right relation each to the other, constitute this wonderful Law of Spiritual Transformation, but it is a great spiritual law often overlooked entirely, and almost never clearly stated.

CRUCIFIXION

CRUCIFIXION

In our study on crucifixion and resurrection as concomitant processes in human life, let us consider the crucifixion side of this law. It is customary to compare the greater with the less, and that we may have a measuring rule with which to gauge the larger thought of the crucifixion of Christ, we will first examine Paul's crucifixion *with* Christ.

Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

What does Paul mean by "crucifixion with Christ"? It is evident he can not refer to his execution by Nero, for

that was yet years away, and doubtless Paul had not even foreseen it. Let us ask this question in passing: If Paul was crucified with Christ long before he was executed by Nero, may not Christ have been crucified long before He was executed by Pilate?

To understand Paul's *crucifixion with Christ* we must go back to the ambitions and aspirations of Paul's early life. Saul was a rising young lawyer, graduate of the school of Gamaliel, "a doctor of the law had in reputation among all the people." Saul had the great advantage of having been born a free Roman citizen, and was a member of the most numerous and popular sect of the Jews, a Pharisee. This young man had already been honored with membership in the Sanhedrin, a distinction usually reserved for venerable gray-beards. All possible prospects of earthly honor, riches and renown opened alluringly before him.

However, he stood by, consenting unto the death of the martyr, Stephen, and there received a prick of conscience which he never forgot. As is natural to human nature, today, under like circumstances, in order to silence his conscience and make himself believe he was right, he rushed all the more madly into persecution of the Christians.

And thus, in pursuit of his ambitions, he was going to Damascus, armed with warrants from the chief priests to arrest Christians, and put them to death. And on this Damascus road Jesus met him. A light shone around him and he heard a voice of wondrous sweetness and power saying to him: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." Paul looked up and said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest."

Immediately, on that Damascus road, Paul gave up the old life, with all its aims, hopes and ambitions. Instead of all the earthly honor he might have had we hear him saying:

Of the Jews five times received I forty stripes
save one. Thrice was I beaten with rods, once was
I stoned, thrice I suffered shipwreck, a night and a
day I have been in the deep:

In journeyings often, in perils of waters, in
perils of robbers, in perils by mine own
countrymen, in perils by the heathen, in perils in
the city, in perils in the wilderness, in perils in the
sea, in perils among false brethren;

In weariness and painfulness, in watchings
often, in hunger and thirst, in fastings often, in
cold and nakedness.

Beside those things that are without, that which cometh upon me daily in the care of all the churches.

Who is weak, and I am not weak? Who is offended, and I burn not?

2 Corinthians 11:24-29.

Did Paul make a bad bargain? Do we not hear him dissenting to this, when he says “Unto me, who am less than the least of all saints, is this grace given, [unmerited favor, more than I deserve] that I should preach among the Gentiles the unsearchable riches of Christ.” Ephesians 3:8.

“Always bearing about in the body the dying of the Lord Jesus.” And again, “For we which live are always delivered unto death for Jesus' sake.” “I die daily.”

Paul's crucifixion *with Christ* was the constant giving of his life, giving up of his aims, hopes and ambitions; giving of his life in beatings, in hunger and thirst; the letting of his life go uncomplainingly in preaching, teaching and in unappreciated service, until, to Nero's executioners, he gave the last red drop, completing the gift and making the final sacrifice of the life that had been the Lord's ever since Christ met him on the Damascus road.

Let us now lift our eyes, and turn our minds and hearts from this crucifixion of Paul *with Christ*, using it as a measuring rule, and seek to grasp the larger concept of the crucifixion, and of the infinite sacrifice of Christ. We can not long pause to picture to you the honor and glory which the Son had with the Father, before man sinned and needed a Saviour. Read Hebrews 1 and 2.

The Scriptures tells us He was co-creator with the Father of all the countless worlds. He was one with the Father in creation of man. All the ten thousand times ten thousand, and thousands of thousands of angels were at His call, ready to do His bidding. Around Him with the Father, circled thousands on thousands of suns and worlds and systems of suns and worlds, crowning with their tribute rays, the heads all glorious.

But when sin came, Christ thought not of holding all this glory fast, as a robber holds his prey; but made Himself of no reputation, literally “emptied Himself,” and “took upon Himself the form of a servant.” Christ is “The Lamb slain from the foundation of the world.” That means infinitely more than simply that He was promised. From the beginning, the Son of God gave up His position of honor, glory and power with the Father,

and identified Himself with humanity,—with human need, and human suffering. Long ago He said:

Surely they are my people, children that will not lie; so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old.

Isaiah 63:8-9.

Here the Scripture tells us plainly, not what Christ would be after His earthly sacrifice, or during His earthly ministration, merely; but what He was from the beginning of man's need, during “all the days of old.” He had so identified Himself with sinning, suffering humanity from the first that “*in all their afflictions He was afflicted.*” Whenever they were in need, or in danger, and relied by faith on Him, the “Angel of His presence,” or the Ministration of His presence saved them.

He was as spiritually and as savingly present then as now. They were not saved by a future Saviour; and we are not saved by a past Saviour. Only a present Christ, “the Angel of His presence” could and did save then, and can and does save now. “They drank of that spiritual

Rock that went with them and that Rock was Christ.” 1 Cor. 10:4, Rev. Ver. “Ye are of God, little children, and have overcome them; because greater is *He* who is in you than he who is in the world.” 1 John 5:4.

It is a present divine Christ, living His life in them then, and in us now. Abraham saw this present Saviour, and talked with Him. Moses saw Him in the Burning Bush, and on the Sacred Mount, and later when he besought the Lord to show him His glory. Joshua met Him at the crossing of the Jordan, and he announced His mission as Captain of the Lord's host.

He led Israel from the pillar of cloud and of fire. These occasional glimpses were not to show that Christ happened to be present at those particular times when He was seen, but they were to form a basis for their faith to grasp the fact that He was always present with them. They were like the meetings of Christ with His disciples after the resurrection.

Have you not had some very dear friend who must soon leave you, perhaps to be gone for years, or forever? How you counted every moment lost when they were out of your sight. Jesus had only forty days after His resurrection to be personally present with His disciples and “having loved His own He loved them to the end.”

Why did He not remain visibly present with them every moment? He was teaching them to believe in His promise, “Lo, I am with you always,” *even when they could not see Him.*

To Thomas He said, “Because thou hast seen me, thou hast believed; blessed are they that *have not seen and yet have believed.*” Each time He gave them the physical glimpse it was when their faith had failed and they must have the physical glimpse before they could believe in His spiritual presence. This was true on the road to Emmaus, and of the meeting in the upper room. Each time, as soon as they recognized His presence they could not see Him, but faith had grasped the fact that He was with them, and held it fast.

The time came when several days had passed and not one of them had seen Him. Faith failed them; it seemed to them that the whole life of the three and a half years with Him was only a happy dream, and they must face the necessity of earning a living. They had been fishermen. What more natural than they should think of going back to the old work. They thought they had left that work forever,—left it for something much higher,—but the dream had failed. This is the most pathetic

picture in all the Bible. One says, "I go a fishing," and the others say, "We will go with you also."

They return to the old familiar places at the Sea of Galilee, but even the fish refused to come to the nets of the discouraged men. They toiled all night and caught nothing. In the morning, they saw the Master on the shore. What wonder Peter could not wait, but cast himself into the sea, and swam ashore. But after a few loving words of assurance and counsel, again they could not see Him. Who can not see that these meetings of Christ with His disciples were meant to teach them *He was with them all the time*, even as He had promised?

Even so, these glimpses of Him in the ages before His visible advent were to show that He always "went with them" and that in every hour of need, the "Angel of His presence" could save them.

When this truth of the Spiritual Presence was lost out of the Jewish religion it became a dead ceremonialism, with no spiritual transforming power. Then Jesus came to reveal this truth over again,—this truth of the divine indwelling; this truth of the infinite nearness of God. Even the prophetic vision given beforehand of the Child, said, "they shall call His name Emmanuel, which, being interpreted is *God with us*."

In the incarnation, this eternal crucifixion of Christ was carried so far that He who had been “Almighty” became so weak that He said, “I can of mine own self do nothing.” He said, “not my will,” “not my word,” “not my doctrine,” “but the will, the word, the doctrine of Him who sent me.” This, too, is crucifixion.

Having come to earth He took up His cross daily; He let His life go in serving, preaching, healing; let it go when He knew it would bring neither gratitude nor appreciation; to be buffeted, spit upon, and crucified between thieves. All the way the life was absolutely given,—the blood absolutely shed. So far as the earthly, incarnate life was concerned, to Pilate's executioners, He completed the gift, and made the final sacrifice. But even this did not end His crucifixion.

Oh! wonder of wonders, God help you to grasp this larger thought. It was not from Pilate's judgment hall only that Jesus bore the cross. As we have already seen, it was “from the days of old.” And the crucifixion that did not begin even with His incarnation, did not end between the thieves. Listen to a scripture that brought Christ nearer the author's soul than any other. We wish it might be the means of its coming to you, dear reader, with an abiding blessing. Paul is speaking:

“Who now rejoice in my sufferings for you,
and *fill up that which is behind of the afflictions
of Christ in my flesh*, for His body's sake, which
is the Church.” Colossians 1:24.

Here we are plainly told that some of the afflictions of Christ were left behind, and not filled up in the person of Jesus. Paul tells us that he rejoices in his sufferings for the Church, for he was only having a part in the sacrifice and sufferings of Christ, and filling up some of His afflictions that were left behind.

If Paul had this privilege, may not we have it too? Jesus did not identify Himself merely with Paul, and with a few of the great men of earth. He said, “Inasmuch as ye have done it unto *one of the least of these my brethren, ye have done it unto me.*” My sufferings for Him are only His sufferings in me. My sincere sacrifices for His cause are only infinitesimal parts of His greater sacrifice by which the world is redeemed. How then can we complain? Shall we not rather, with Paul, *rejoice in our sufferings?*

Nothing can bring us so near one another as fellowship in suffering, so nothing can bring Christ so near our souls as this thought. Paul understood this when he counted everything he had once prized as nothing and

less than nothing, that he might “*know Christ and the fellowship of His suffering.*”

The author was left an orphan at an early age and was cared for by friends, and no joy or sorrow could come to them without it affecting him also. Dear Reader, Christ has lived with us, in our homes; He has walked our streets, even long before His incarnation, “in all our afflictions He was afflicted.” Is He less one with us today? God help you to realize that He is nearer to you than you are to yourself, for He is the life of your life, the inner soul of your soul. The prodigal, when he wandered from home and God, left his true self, but when he started home, the first move was “when he came to himself.”

How shall we illustrate this companionship with Christ, to show you something of the greatness of the heart of our Saviour? Is there some small lake that you visit at times? A local storm rises and its waters are dashed in foam upon the sand, but as soon as the storm passes the lake becomes calm and soon its waters are as smooth as a mirror.

With the ocean *it is not so*. There is never a day so calm but that, at the open sea, the breakers are thundering up the beach. It is so large it takes the world

in its outstretched arms, and the great heart of the ocean feels the thrill of all earth's storms, and swells and throbs to them all.

Our hearts are often so narrow in their sympathies. We are like the lake. We feel only the local storms and sorrows. It is not so with the heart of our Saviour. Like the ocean He has taken the great world in His arms; He stoops to identify Himself with us in all our sorrows and has made our sufferings His own.

This sacrifice of the Son of God, from eternity to eternity, this constant giving of His life, that His life may be lived not merely in Heaven among the thrones, and the rainbows, but lived here also in our erring, sorrow-laden souls,—this is the larger Crucifixion of Christ, of which Calvary is a symbol and a revelation. This is the sowing of the Christ life as corn upon the ground, to die, which will bring forth such a wonderful harvest, when “He shall see of the travail of His soul and be satisfied.”

RESURRECTION

RESURRECTION

And if this is the larger thought of Christ's crucifixion, what of His resurrection? Let us pray, with Paul, the wonderful prayer:

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the *exceeding greatness of His power to usward* who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and

power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all.

Ephesians 1:17-23.

We see the resurrection of Christ is not simply the bringing His body alive the third day; but it is taking Him from this lowest place of helplessness, and utter ignominy and disgrace to which the world's hate and scorn had brought Him, and setting Him high above every name that is named not only in this world, but in that which is to come, and making Him head over all things, to the Church.

When Jesus said, "I can of mine own self do nothing," and we see His wonderful works of love, it is difficult for us to realize that it was not His power, but God working in Him. Here is one place we can see He was helpless. He is dead and in Joseph's new tomb, and the stone is before the door, sealed with the Roman seal. But God's resurrection power took Him from this lowest point of helplessness, and set Him on high above every

name. And the power that did that is said to be “*His power to usward who believe.*”

And Paul immediately adds, “you hath he *made alive* who were dead in trespasses and sins; wherein in time past ye walked.” “But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, *hath made us alive together with Christ*, and hath *raised us up together*, and *made us sit together* in heavenly places in Christ Jesus.” Ephesians 2:1 and verses 4-6.

If you ask *why* God thus raised up Christ, Paul tells us:

Let this mind be in you which was also in Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God (thought not of holding it fast as a robber holds the prey, to be like God, a true translation) “but made Himself of no reputation” (literally, emptied Himself) and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he *humbled himself* and became obedient unto death, even the death of the cross. Philippians 2:5-8.

We can see that this is crucifixion. Now we come to the “why” we are seeking.

“Wherefore,” that is, for this reason, because He willingly accepted the crucifixions and humbled Himself to these utmost depths of humiliation and service.

Wherefore, God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

Philippians 2:9-11.

Here it is plainly stated that God raised Jesus Christ to all these limitless heights of honor and glory, *because* He willingly stooped to the utmost depths of humiliation in loving service. But does this principle of exaltation through humiliation apply to Jesus alone? Surely *no*, for Paul immediately exhorts us to “work out our own salvation with fear and trembling, *for it is God which worketh in you*” (by this same law) “both to will and to do of His good pleasure.” Philippians 2:12-13.

In our text Jesus applies the same principle of harvesting eternal glory and honor, through sowing of the life even unto death, in service, first to Himself and then *clearly to us all*. And in another place He states it as a universal law:

WHOSOEVER shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Matthew 23:12.

Whosoever will be great among you, let him be your minister (that is, let him win his position ministering to others).

And whosoever *will be chief among you*, let him be your servant. (That is let him become great through service) *even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.*

Matthew 20:26-28.

These scriptures state clearly the fact that if we attain high positions in His kingdom it must be by the same law of *sowing* and *reaping*, of crucifixion and resurrection, by which Jesus Himself has attained to the utmost heights.

Now, again, let us consider Paul, as a personal illustration of this law of spiritual transformation. We

desire to know what Paul received that more than repaid him for all his sacrifices. We read:

Always bearing about in the body the dying
of the Lord Jesus, *that the life also of Jesus,*
might be made manifest in our body.

The first half of this text is crucifixion with Christ, the last half is resurrection with Him into newness and largeness of life. Again:

For we which live are always delivered unto death for Jesus' sake, *that the life also of Jesus*
might be made manifest in our mortal flesh. I am crucified *with Christ*, nevertheless I live; yet *not I* but *Christ liveth in me.*

The very names, “Saul” and “Paul” are significant of this wonderful transformation. “Saul” meaning sought after, asked after; “Paul” meaning little. Saul was a man of the world, jealous of his position and honor, learned, ambitious, a great man as the world counts greatness, but in reality he was a narrow-minded man, who stood by and consented to the death of Stephen, a man who thought all who differed from him ought to die, who did not consider others, but thought the world owed him position and power. It is the same today. The

world's great men are big only *in spots*. It takes Christ to complete the human soul.

Christ did this for Paul. Watch the transformation scene. When Saul saw Christ on the Damascus road, he gave up the old life with all its hopes and ambitions. For a time he was blinded by the great light that shone around him, both physically and spiritually, but soon the scales fell from his eyes, and he had a vision of truth so far beyond what he had known as a Pharisee that he came into a changed world, a glorified world,—of love and sympathy for the needs of others. He began to let his life go out in service, often finding this service unappreciated, persecuted and hated. These experiences crucified any lingering selfishness in his motives and he continued to let his life flow out. As he was crucified with Christ day by day, Christ poured into his soul His resurrection life, until he became so tender and loving, that we hear him saying, “*I am debtor to all men.*” The difference between Saul, the persecutor, and Paul, the martyr, is just the transformation that God wants to bring into each one of our lives by this same law of crucifixion and resurrection.

Baptism is a symbol, and a setting forth of this same law of spiritual transformation, death with Christ and

resurrection with Him into a glorified and fruitful life; “Know ye not, that so many of us as were baptized *into* Jesus Christ, *were baptized into his death.*” Romans 6:3. It is a law of language that the more familiar a form of words have become the less power they have to awaken in our minds and hearts the thoughts they really express. It is so here. Let us use different words to express the same thought.

What, do you not know that so many of us as were baptized into Christ, took upon ourselves the solemn pledge not to keep our lives for ourselves, but to let them go, as Christ let His life go, in service, *even unto death*, if need be? Henceforth, our blood is to be *shed blood*, our lives are to be *given lives*. This is the one difference between the worldling and the Christian. The worldling, as was Saul, kept his life to gain honor, renown and wealth for *himself*, but Paul, the Christian like Christ, is *giving his life*. If all Christians fully realized this truth, and practiced it, how soon the Kingdom of God would come on earth.

Did you never wonder at the sublime patience of Jesus? Did you ever ask yourself why He never complained at the insults and scorn of His persecutors? It was because *His life was given*. They *took His life* not

only on the cross, not only with the thorns and nails, but with every scowl of hate, with every word of ingratitude and scorn they pierced His loving, sensitive soul, but He complained not for *His life was given*.

We might illustrate this thought. Here is my watch, any one who wants it may come and get it. And as you come we think you do not appear grateful or appreciative enough and so I take it back. It shows that I have not really *given* the watch. If it is really *given* to you any one who will can take it and I will not complain. So if our lives are really given, as was Christ's life, our relatives, our friends, the world may pierce our souls with their misunderstandings, and ingratitude, but we will *love* them still.

“Therefore we *are buried with Him*, by baptism, *into death*.” When you were baptized were you dead to self? Self dies hard. It takes many crucifixions and baptism is the *beginning* of the spiritual life, not the end. Now, the scripture does not say we are buried with Him by baptism *because we are dead*, but “we are buried with Him by baptism *into death*.” That is, we have given ourselves to Him and to this law of crucifixion unto the destruction of the self life. What for?

“That like as Christ was raised up from the dead, by the glory of the Father, *even so we also should walk in newness of life.*” Romans 6:4. The first clause of this text is *crucifixion with Christ*, and the last is *resurrection with Him*.

“For if we have been *planted together* in the likeness of His death, *we shall be also* in the *likeness of His resurrection.*” Romans 6:5. That is, if our lives are yielded to His crucifixions, His resurrection power and life comes in and completes the work.

Consider this *planting together*. It is the figure of my text, “Except a corn of wheat be cast into the ground to die.” What is a seed? Scientifically it is the embryo life of a new plant yet to be, surrounded by the concentrated life of the parent plant. If this seed remains unplanted, which of these two lives will perish first? You answer the embryo life. Corn will make good meal long after it is unfit for seed. Before planting, the relation of the seed to the life and death forces is such that the embryo life will be sacrificed to the other life, and will perish first.

But the instant that seed is planted, all this is changed. The relation of that seed to the life and death forces *now is* that, from the instant of its planting, the old

life of the plant, that is, in the seed, is to be sacrificed to the new.

Man is a seed. It is the figure of the scripture here under consideration. He is a seed, because “Christ is the light which lighteth *every man* that cometh into the world.” John 1:9. In every man there is the old self life, the life of the “flesh”, and there is the Christ implanted embryo of a possible, glorified, spiritual life.

It is this embryo life that makes the new birth possible. Even in the conception of the flesh, life must touch life, of the same kind, else the growth to new life is impossible. So here, Christ says, “If the light that is *in you* becomes darkness, *how great is that darkness.*”

How often we have thought of the wickedness of those who crucified Christ! Yet, every one who is lost, is lost because *he crucified* Christ. Dear Reader, are you refusing to yield yourself up to be crucified *with Him*, to be “*planted together with Him?*” If so, you are crucifying the Christ life *within you*, that you may *enthroned the self life*. You are doing this for exactly the same reason they crucified our Lord. You are saying, “*I will not have this man to rule over me.*”

Let us make an every day application of this principle. You say, “I can see how a minister of the

gospel, or missionary, can give his life and let it go, but I have to remain at home and cook and wash dishes, and have no opportunity to do great things. We ask, Who are you doing all this for, surely not yourself? If you preferred to do these things above everything else there would not be any crucifixion in that for you. But while your heart is filled with longing to do something better, you remain where God has placed you, and accept the sacrifice, and just let your life go in that way, as Christ let His life go, that is accepting your crucifixion uncomplainingly as Jesus accepted His, and God will transform your life while it is lived just where you are, and His resurrection life and glorifying presence will be lived in you.

There is a picture by Murillo in the Louvre in Paris which, at first glance, appears common place. The scene is a kitchen with a cookstove with pots and kettles on it; a cupboard with dishes and a woman reaching up to get something before it; one or two little cherubs running around and getting in the way. A very common-place scene, but as one looks at it there is something in the expression of the faces that idealizes the whole picture. Kitchen utensils are no longer the common things that

have to be washed so often but there is a divine and an ethereal glory over it all.

Just such a transformation and glorification will this truth which we present bring into every home, and every shop where men and women toil and give their lives, if they will let it. *Will you let this transformation come into your life*, dear Reader?

Any life given for human praise and appreciation is a human motive, the *strange fire*, bringing in failure and death. The only true motive that can lead out in sacrifice that will cause your life to come up as a sweet odor unto God, is the *sacred fire of Love*, divinely kindled in the soul.

Was the gift of Christ's life appreciated? Remember, it was ecclesiasticism that crucified Christ. The immediate Church to which He belonged had twelve members, and yet it had a Peter who denied Him with an oath, and a Judas who betrayed Him with a kiss. But His love never failed, and on the cross He prayed, "Father, forgive them, for they know not what they do." Remember this also, "The servant is not greater than His Lord. If they have hated me, they will hate you also." It is ours to make the sacrifice and to leave the results entirely with God.

THE LAW OF COMPENSATION

THE LAW OF COMPENSATION

The world has ever persecuted the faithful, and it is this very injustice that has deterred many from making the sacrifice. The world is full of injustice but it is not the injustice of God but of sin. So long as sin exists injustice will remain. It is one of the reasons why our Father desires to banish sin from the universe. But while injustice can not be separated from sin, in this principle of spiritual transformation through crucifixion and resurrection, God has given to His children a wonderful law of compensation that will ultimately triumph.

If a farmer, in the spring time, should forget there was to be a harvest and should sow his wheat and plant his corn without any thought of return, would not life seem to him all labor and loss, with no reward? It is the

harvest that compensates for the sacrifice and loss of the seed time. We need to think of this when we are sowing our lives, as a kernel of corn, upon the ground to die. As Whittier says,

Ours the seed-time; God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest-time is hid with Him.

This “*planting together*” is the pledge of God's infinite love and power, that for every true sowing of our lives, there shall come a compensating harvest. We, too, with Him, “shall see of the travail of our souls and *be satisfied.*”

Understanding this law, when we see our crucifixion approaching, we too, with Christ, can say, “The hour is come when we shall be glorified”, and with Paul we cry, “Not only so but we glory in tribulation also, *knowing* that tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed because the love of God is shed abroad in the heart by the Holy Spirit which is given unto us.” And shall we not say out of a full heart, “Praise God,” while “the earnest expectation of the creature waiteth for the manifestation of the Sons of God.”

It only remains for us to study Paul's statement of this law in the resurrection chapter, the fifteenth of First Corinthians. Even here, resurrection is not confined to the resurrection of the body only, for we are told to, "*Awake to righteousness*, and sin not; for some have not the knowledge of God; I speak this to your shame." "But some man will say, How are the dead raised up and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it *may chance* of wheat, or of some other grain; but God giveth it a body as it hath pleased Him, and to *every seed his own body*."

For a long time that "may chance" troubled us. It seemed to say that we might sow one grain and reap another, but this was contradicted by the next verse which declares that God gives to "*every seed, his own body*." This, you see is the figure, of my text.

Every man is a seed. You *may chance* to be a seed of wheat, we may chance to be a seed of corn, another a seed of barley, but, being seeds, if we keep our lives, we lose them. If we allow ourselves to be sown even unto death, God will give to each his own glorified body. Each one of the redeemed will be the ripening or coming

to perfection of an embryo of possibility which Christ planted in the human soul; by the only law of spiritual transformation.

Paul tells us still more of this wonderful law: "It is sown in dishonor; it is raised in glory." Are you willing that your life should be sown in dishonor? Are you willing to be misunderstood, despised, spit upon? If so, by the same law, like Him, you will be raised in glory. "It is sown in weakness; it is raised in power." Are you willing to be sown, even if only with one talent, in weakness, and be raised in power? "It is sown a natural body; it is raised a spiritual body." Are you willing to give your natural body, your flesh, unto crucifixion, making no reservations? If so, Christ's resurrection life, His spiritual life, will come into you here and now, so that, "As you have borne the image of the earthy, ye *shall also* bear the image of the heavenly." Yea, "The first man is of the earth earthy, but the second man is the Lord from Heaven."

This is the culmination of the mystery, whereby Christ reincarnates Himself in our weak, sinful, human flesh. No wonder Paul said:

*Who shall separate us from the love of
Christ? Shall tribulation, or distress, or*

persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are *more than conquerors* through Him that loved us.

Here is ten acres of ground all prepared for the sowing; we have *one kernel of wheat*; it is *the only kernel of wheat in all the world*. How precious that one seed! All the possibility that the world will ever be glorified with a field of waving wheat, all the possibility that earth's hungry shall ever be fed, coiled up in that one small seed. It is so precious we must hold it. No, if we keep it we lose it. We must sow the seed in the soil like letting our life go among the millions of a large city.

Up comes one stalk of wheat with twenty-five kernels of grain. All there is in the world. Shall we keep it? No, again we sow the twenty-five kernels of grain and up come twenty-five stalks of wheat, with six hundred and twenty-five kernels. And so we sow and re-sow until the whole ten acres is covered with the splendor of ripening grain, and the hungry are fed.

Christ was *the seed, the only seed* that could redeem and regenerate the world. "He saith not, and to *seeds*, as of many; but *as of one*, and to *thy seed*, which is Christ."

Christ allowed His life to be sown in earth's rocky soil, prepared for the sowing by God, His Father, and

accepted the sacrifice, His life having been sown unto death, and *behold* the wonderful *harvest*. Through the sowing and harvesting of His life, other lives have become *seed* lives, unto other sowings and harvests, until the final harvest will be a *world redeemed*. Christ's true Church on earth today, are the "*Members of His body*," those who perpetuate His passion of Love, His sacrifice of service, their blood, like His, is shed,—their lives are *given lives*.

Dear Friend, *do you belong to this Church?* Will you? Have you learned the lesson that no man can ever *sow the Christ Life*, and *not* also *allow* his own life to go in the sowing? Some may preach *about* Christ, but the man who *preaches Christ* does it with *his heart*, and with the *given life*, and rejoices in having part in Christ's sacrifice.

When the Lord turns again the captivity of His people, when the great harvest day of all life's sowing comes, and we see the resurrection glory that has grown out of every crucifixion and sacrifice of our lives, "we will be like them that dream; our mouth will be filled with laughter, and our tongue with singing." Eternity, with all its splendor, its opportunity, will prove it is no

dream, but *The Great Reality*, and we too, *with Christ*,
and *in Christ*, shall be satisfied.

APPENDIX

A Note on the Recovery of This Text

This edition survives today because of an unusual chain of preservation, custodianship, and rediscovery spanning nearly a century. The following pages document that chain for the record.

When George Edward Fifield died in 1926, his widow, Alice W. Fifield, undertook to see his written legacy made into permanent and lasting form. A companion volume, *The Water of Life*, had already appeared in approximately 1927; she followed it by having *The Law of Spiritual Transformation* set in type and published in 1929. Over the following decades she typed out and preserved more than one hundred and fifty of her husband's sermon manuscripts by hand, compiled a topical index to them, corresponded with fellow believers about his theological legacy, and placed copies of his work with people and institutions she trusted to keep them.

That trust was not misplaced. A tribute written in 1957 by United States Congressman August E. Johansen of Michigan, reproduced as *Exhibit A*, describes “this splendid collection of sermons” as being preserved

through the diligent efforts of Alice W. Fifield and Dr. B. F. Johanson of Battle Creek. A letter from Dr. Johanson two years earlier, reproduced as *Exhibit B*, confirms the same collection and Alice's own hand in typing it, and records his impression of Fifield's continued influence on those who had known him.

In time, the trail went cold. The sermon collection passed out of active circulation, and for the better part of a century it was neither catalogued nor generally known to exist. It was rediscovered in June 2026 at the Seventh Day Baptist Historical Library and Archives in Janesville, Wisconsin, where a cataloguer's note referencing the collection led to a search of basement storage. There, uncatalogued and forgotten, archivists located a binder containing the sermon manuscripts along with a topical index compiled by Alice Fifield herself—reproduced as *Exhibits D* and *E*—and, tucked into the back of the binder, four published pamphlets previously unknown to the bibliographic record.

The sermon index listed, under the heading “Books,” a title unknown to modern scholarship: *Law of Spiritual Transformation*, alongside *The Water of Life* and *God Is Love*. This first title does not appear in WorldCat and was not held by any Adventist institution

or by the SDB Archives itself. After a search across antiquarian marketplaces, a single surviving copy was located—offered by Classic Books of Virginia and catalogued, fittingly, under a misspelling of the author's name as “George Edward Field”—and acquired. It appears to be the only copy *currently* known to exist, and this edition is a faithful transcription of it. The order confirmation, redacted of financial and account details, is reproduced as *Exhibit H*.

The broader Fifield corpus recovered alongside this volume—more than one hundred and fifty sermon manuscripts and nine pamphlets in all—is being made available at **georgefifield.com**.

This research was made possible by the generous assistance of Mr. Nicholas Kersten and the Seventh Day Baptist Historical Library and Archives of Janesville, Wisconsin.

DOCUMENTARY EXHIBITS

CONGRESS OF THE UNITED STATES
HOUSE OF REPRESENTATIVES
WASHINGTON, D. C.

A TRIBUTE

It is more than thirty-one years that Dr. George E. Fifield has been gone, but for me, as I am sure for many others privileged to know him, the influence of his profound thinking, his breadth of tolerance, and his warm friendliness remains very real.

From him I learned the profound difference between laws enacted of men and those "written on the fleshy tablets of the heart."

From him I learned the meaning of "unity in diversity."

From him I acquired an understanding of the fundamental importance of separation of church and state.

The opportunity to read again some of his classic sermons has been like a visit with a long-absent friend and counselor.

I am happy that this splendid collection of sermons is being preserved through the diligent efforts of my dear friends, Mrs. Alice W. Fifield and Dr. B. F. Johanson.

August E. Johansen

December 17, 1957

Exhibit A. Tribute to George E. Fifield by U.S. Congressman August E. Johansen (Mich.), December 17, 1957, describing the sermon collection preserved by Alice W. Fifield and Dr. B. F. Johanson.

B. F. JOHANSON, D. D. S.
1006 SECURITY BANK
BATTLE CREEK, MICHIGAN
TELEPHONE 7612
WO 4-7612

Dear Al:

I have talked with Mrs. Fifield about your desiring a biography of Dr. Fifield. She does not know too much about his early life. She was his second wife. You say you have access to Records. You can find a short biography by Dr. Harry H. Jordan with Records of Aug. 1926. That issue also has a short editorial comment and a statement by a committee of the church here.

I do not know just what I could add. Our hours, even now, nearly thirty years after his death, for a good comment by people who knew and heard him. He devoted much thoughtful study to his sermons and delivered them well. He may have written out in long hand as many as seventy-five

Exhibit B. Letter from Dr. B. F. Johanson, Battle Creek, Michigan, February 22, 1955, confirming the sermon collection and Alice Fifield's work typing and preserving it (page 1 of 2).

of his sermons. Here Mrs Fifield
has typed herself - She was a stenogro-
pher with the Postmaster for many
years. She says many of these sermons
have been sent to your Summary Library.
I recall Dr Fifield saying that faith
runs in the same direction as reason -
not in an opposite direction. But it
runs farther than reason.

Mrs Fifield is a Suffolk convert.
She has been a deaconess of our church
for 27 years. Suggest if any of our members
of whom I have given you is not
all you need perhaps you could ask
some specific questions. Kindest regards
to you and family.

Very Sincerely

Dr J O.

Feb 22
1955

Exhibit B (continued). Dr. Johanson's letter, page 2 of 2.

GEORGE E. FIFIELD

1859-1926

SERMONS

Manuscripts typed by his wife
Alice W. Fifield

Foreword by August E. Johansen, M.C.

&

Doctoral (D.D.) Citation
Milton College, 1924

Contents - Page 1

Property of the Seventh Day Baptist Historical Society
510 Watchung Ave., Plainfield, N. J. 07061

Exhibit C. Title page of the sermon manuscript binder recovered at the Seventh Day Baptist Historical Library and Archives, Janesville, Wisconsin, noting the manuscripts as "typed by his wife, Alice W. Fifield," with foreword by Congressman Johansen.

Those of you who may have an opportunity to read the sermons contained herein may wish to know how my husband, Dr. George

After much prayerful study they were fully written out in long hand, before delivery.

It was my happy privilege to type these sermons from his manuscript in order to better preserve them. A copy is given to the

Mrs. Alice W. Fifield

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<u>Topical Index</u>	<u>Texts.</u>
Americanism, True	Matthew 22:21
Ark, The - of Covenant & Witness	Hebrews 9: 2-4
Ascending the Hill of the Lord	Psalms 24: 3-4
Atonement, The	Isaiah 53:4
Atonement, The (Continued)	Ephesians 2: 14-16
 Babylons, The two	 Daniel 1: 7-8
Balaam	Jude 11th, 12th & 13th verses
Baptism	Matt. 28: 18-20--Acts 2: 38-39
Bible, The (A Definition)	Hebrews 4: 12 -- I Peter 1:23
Bible, The Infallible	Arranged from "Gold Foil" by J. G. Holland
Bible, The - and Inspiration	I Peter 1: 10-11-- II Peter 1:21
Blade, First the - Then the Ear	Mark 4: 26 to 29
Blood, The Cleansing	I John: 1: 7
Bread, The - of Life	John 6: 27 - Matthew 6: 31-33
 Character	 Galatians 6: 7-8
Christ, The Branch	Zechariah 3: 8
Christ, Completeness in	Colossians 2: 8-10
Christ Exalted by the Father.	Acts 5:31
Christ, Fellowship with	John 14: 23
Christ, Fragrance of	II Corinthians 2: 14-17
Christ, Friendship with	Revelation 3:20
Christ, The Living	Micah 5:2 - Revelation 1: 12-16
Christ, The Mediator	I Timothy 2: 5
Christ Our Sacrifice	Philippians 2: 5-8 --John 3:16
Christ Our Surety	Hebrews 7: 20-22
Christ With Us in Another Form	Mark 16: 12 --Matthew 28:20
Christian Citizenship	Series one to seven
Christmas Sermons	(1) Matt. 2: 1-2 (2) Isaiah 9:6
Church, The (Past)	Quotations from D'Aubigne's History
Church, The	Hebrews 12: 22-23
Church, The Prophetic	Zechariah 6: 12- 15
Church & State	See "Waters of Shiloah" Isaiah 8:7
Comforter, The Call of the	Isaiah 40: 1-9
Coming of the Lord	Titus 2: 11-14
Commandments of God & Faith of Jesus	Jeremiah 6:16 --Revelation 14: 12
Commencement Address	"The Secret of Science"
Communion	I Corinthians 11: 24-25- II Peter 1:12
Conflict, The Age-Long	II Corinthians 10: 4-5
Courage	Joshua 1: 7-- Psalms 27: 14
Crown Jewels	Malachi 3: 16-17
Crucifixion of Jesus	Luke 2:35 (God's reason for it)
 Day of Decision	 Josh:24:15- I Kings 18:21-22; Heb.3:15
Death or Life	Romans 5: 10-11
Divine, Aspect (Ananias)	Acts 5: 3-4
Divine Nature, Partaking of	II Peter 1: 2-4
Doves on the Housetops	Psalms 68: 13
 Easter Sermon	 Romans 1: 19-20
Elijah, #1	I Kings 18: 21-- Malachi 4: 5-6
Elijah's Message in Prophecy #2	Malachi 4: 5-6

Exhibit D. First page of the topical index to the sermon collection, compiled by Alice W. Fifield, listing sermon subjects and their scriptural texts.

C O N T E N T S.Topical IndexTexts

Sabbath, The	Exodus 31:13 & 16
Sabbath, The Christian	Mark 2: 27-28
Sabbath, The (A sign)	John 1:3
Sabbath, The (Test of Obedience)	Psalms 19:7
Sacrifice	(See "Christ Our Sacrifice")
Sacrifice, A. Living	Romans 12: 1-2
Salvation (Positive not negative)	Romans 12: 21 Luke 11: 24-25
Sanctuary & Sanctification	Exodus 25: 2, 9, 9 & 40 Isaiah 66: 1-2
Sanctuary, The Earthly	Hebrews 4: 2
Sanctuary or Temple of the Lord	Zachariah 6: 12, 13-15
Sanctuary, Entering into the	Psalms 73:3,5,7,16&17 Revelation 5:1-3&5-10
Satan, (his origin & destiny)	Isaiah 12: 17 Luke 10:18
Saved to the Uttermost	Hebrews 2:9 and 7:25
Science, Secret of	(See Commencement Address)
Scout, The Good	Romans 8:2
Spirit, The Divine & Liberty	II Corinthians 12: 1-2
Spirit, Knowing after the	II Corinthians 5: 1-4 and to the 17th
Spirit, Liberty in the (2 Ministrations)	II Corinthians 3: 17 and 18
Spirit, Work of the Holy	John 17: 7-10
Spiritual Victory, Assurance of	Isaiah 42: 4
Spiritualism vs Spirituality	Isaiah 8:19- I Tim.4:1-11-II Thess.2:7-Rev.E&F
Steward, The Unjust	Luke 16-9
Stewardship	II Cor. 8:5-1; I Cor. 6:19-20;II Cor. 5:14-15
Strength in Weakness	II Corinthians 12: 10
Substitution	(Study this with "The Atonement")
Sunday Legislation	John 18: 36
Superstition vs Christianity	II Corinthians 1: 20-24
Supper, The Lord's	I Corinthians 11: 26,27 & 29
Taste & See	Psalms 34:8 Matthew 5:6
Temple, No - therein	Revelation 21: 22
Thanksgiving Sermon #1 & #2	Nehemiah 8: 9-10 Acts 17: 26-27
Theism vs Atheism	Psalms 14: 1 Psalm 53: 1
Theft on the Cross (See -	"Following the Millennium"
Thorns, Crown of	John 19: 1-5 & verse 14
Treasure Chest, My Father's	Ephesians 1: 3
Truth Revealed to Babes	Matthew 11: 25 Matthew 21: 15-16
Unity in Diversity	Colossians 2: 8 Isaiah 52:8 Acts 2:1
Unity of Law & Of Life	Proverbs 14:34 Isaiah 60:12 and 54: 13-14
Vail, The	II Corinthians 3: 12-18
Vanishing, The - Road	Joshua 3:4
Water from the Rock	I Corinthians 10: 2-4
Waters of Shiloh vs Waters of Babylon	Isaiah 8:7 (Church & State)
Women, Two - of Revelation	Galatians 4: 25-26
Women, Seven	Isaiah 4:1
<u>PAMPHLETS</u>	
Christmas Message	Stars, As The
Compensation	Sunday, Origin of
Covenants, The Two	Worship of God vs Worship of the Beast
Forward Look	A Glimpse of the Closing Work of God
Repent Ye	In the world in relation to the Sabbath
<u>Books</u>	
Law of Spiritual Transformation	
Water of Life	
God is Love	

Exhibit E. Final page of the topical index, listing the recovered pamphlets and, under "Books," Law of Spiritual Transformation alongside The Water of Life and God Is Love.

October 22, 1936

Dear Brother Ballenger:

I certainly regret being so long in answering your kind letter of August 31st, nearly two months ago. When I reached home my desk was piled with things that had not been attended to during my absence from the office, and also I have been looking through Mr. Fifield's sermons to secure the information you wanted.

There is no doubt that the original article on "Religious Liberty" was Mr. Fifield's, but this one quoted in Elder Jones' pamphlet is somewhat distorted. Some time before Mr. Fifield went to rest he re-wrote some sermons into a series of sermons on "Christian Citizenship", so that what they were originally do not appear. I am sending you a copy of his first sermon on that subject, and have marked some of the clauses and texts that the one printed in Elder Jones' pamphlet quotes.

There are two things Mr. Fifield spoke of in many sermons which I have never heard any preacher mention of any denomination, or in any sermon: One is that the law of God is a hedge. And another is the "power of arbitrary force to compel men". He has used these two figures in almost every sermon he ever preached on liberty, or citizenship, and in other sermons also because he had felt this power himself as you know, and which is still in force among some denominations.

Another thing is that Mr. Fifield wrote a great deal about the New Covenant which most of the SDA's knew nothing about in their personal experiences. And this is mentioned in the printed article too. I have no doubt that the original sermon was Mr. Fifield's but could not prove it conclusively. I might send other sermons, that would have other clauses in that is found in this article, but not in any one sermon as stated above. He gave a series of lectures in Boston in 1888 on "Religious Liberty", some eight or ten but I do not have these in manuscript; only a few comments from Boston papers on them, which would not be of help in this.

I am sorry I can not give you any more definite information than above. It seems peculiar that she would use the same words in certain clauses as Mr. Fifield did in this article such as "there is a sort of slavery", and that about the "Law of God a hedge"; and I firmly believe the original sermon was his but this one as you can see has been what you might call "garbled" and transposed to appear as the original from her.

Am enclosing a clipping of Dr. Kellogg's banquet which the city friends and Sanitarium people gave him. He has a very bad throat and could hardly speak but he looks fairly well yet and has already left for Florida for the winter. Most of the talks were on the achievements of one man's life time and not very much on his other characteristics, which seemed more appropriate. Wish you could have been here. Give my love to Mrs. Ballenger, and with kind regards to you and brother Robinson,

With Christian Fellowship,
sincerely,

Alice W. Fifield
226 W. Washington
Butte Creek, Mich.

Exhibit F. Letter from Alice W. Fifield to Edward S. Ballenger, October 22, 1936, discussing her husband's sermons on Christian Citizenship and enclosing an annotated copy of one for reference.

Fifield - George R., 1859-1926.

R - v. 10.15 / 138
8 p. 235-6 + portrait
07.11 p. 437 +

En. Penny Fifield

m. Alice W.

D.D. - Milton College (G.E.W.) 1925

Citation - "where faith and reason think logically
+ surely is only expressed by symmetrical serenity + belief
of ideas + unreflexively -"

- Selected Sermons - (c. 200) copied in m. by Alice W.

- Law of Spiritual Transformation

- Way of Life

- God is Love

Pamphlets - Xmas message
Compensation
The Two Covenants
Inward Work
Repentance

As the Son
Origin of Sunday
Working of God the World of the
Church
A glimpse of the Christ and of God
in the world in relation to
the Sabbath

Exhibit G. Archival biographical notes on George E. Fifield (1859-1926), recording his family, education, and ministry.

Bookseller: Classic Books Of Virginia

AbeBooks Purchase Order No.: [REDACTED]

Purchase Method: [REDACTED]

Estimated Delivery Date: [REDACTED]

Approximate Shipping Speed: 3 - 6 business days

Title: The Law of Spiritual Transformation

Author: George Edward Field

Quantity: 1

Book Description: cover is unglued from spine but attached, clean and tight, pages are yellowed.

Binding: Hardcover

Book Condition: Good

Book Price: [REDACTED]

Shipping Price: [REDACTED]

Estimated Sales Tax: [REDACTED]

Exhibit H. Purchase confirmation for the surviving copy of The Law of Spiritual Transformation, offered by Classic Books of Virginia and catalogued under a misspelling of the author's name as "George Edward Field." Financial and account details have been redacted.

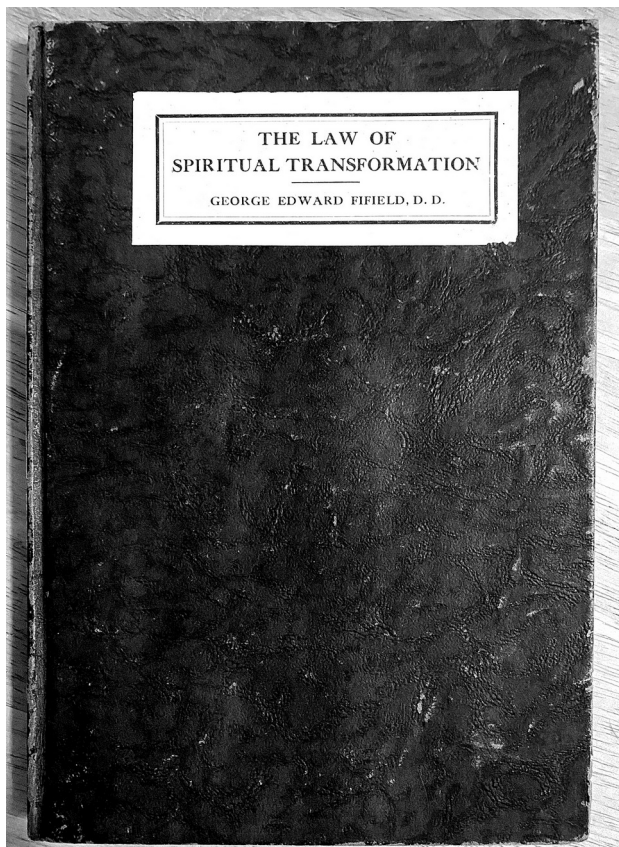


Exhibit I. Front cover of the surviving copy of The Law of Spiritual Transformation as received from Classic Books of Virginia, showing the original 1929 binding and title label.

THE LAW OF
SPIRITUAL TRANSFORMATION

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Exhibit J. Title page of the same copy, confirming the original imprint—Richard G. Badger, The Gorham Press, Boston—against which this edition has been verified.

