

2 Cor. 3:18

With Open Face

No. 7

NOVEMBER 1998

IS OUR FOUNDATION SECURE?

In recent times there has been some degree of agitation among the brethren, particularly those in Manchester concerning the historic beliefs of the sanctuary doctrine as taught by the pioneers of the Advent movement. Specifically, some of the brethren have come to the conclusion that:

1. There is no literal sanctuary (building) in heaven.
2. The day of atonement began in A.D. 31.
3. Jesus entered the Most Holy Place in heaven in A.D. 31.
4. There is no investigative judgment of the righteous. Those who belong to Christ will never be judged.
5. Daniel 7: 9,10 refers exclusively to the judgment of the little horn, and has nothing to do with the judgment of the saints.
6. There is no connection between Daniel 8:14 and Leviticus 16. Daniel 8:14 has nothing to do with the judgment and the day of atonement.

The logical conclusion from all of this is that Ellen White and the pioneers were confused and were totally wrong about the basic foundation upon which they built the movement. It also means that the Advent movement could not have been led and directed of God from the beginning, but would have to be, in fact, simply a product of deluded minds, or a fabrication of deliberate lies.

These are such serious charges that it should be evident that one cannot embrace such beliefs and yet justifiably claim to believe in the Advent movement, and also in the prophetic gift of Ellen White. Yet, surprisingly, those who are making these claims are still claiming to believe that Ellen White was God's messenger, and that the Advent movement was a divinely ordained movement. We believe this position to be highly inconsistent and one which is unsustainable.

Because these ideas have been causing such an agitation and because they have raised such serious questions about the integrity of the Advent movement, we have decided in this issue to simply reprint some of the more striking statements from the pen of Ellen White concerning these questions and also to look at the case of one man who taught these same errors in the past. In our next issue of *Open Face* we will examine the Biblical foundation of these fundamental teachings of the Advent Movement. It is our prayer that you will carefully examine the material presented with a plea to God for wisdom and understanding .

Our first section examines the case of Albion Fox Ballenger, an Early Adventist minister who embraced views strikingly similar to those being propagated by the brethren.

The second section is simply a selection of quotations from the writings of Ellen G. White which clearly reveal the understanding which she, as a prophet of God had on these matters.

THE CASE OF A. F. BALLENGER

Ballenger, Albion Fox (1861-1921) was born on a farm near Winslow, Illinois. He was the son of John Fox Ballenger, an SDA minister. He was a teacher for four years before he was granted a ministerial license and sent out to preach. He became an effective preacher and writer. After he began preaching, he attended Battle Creek College for parts of two years.

In 1890 he was elected as secretary of the National Religious Liberty Association. Three years later he was invited to serve as assistant editor of the *American Sentinel* magazine which focused upon religious liberty issues. He resigned his editorial post after about a year to return to preaching. His most memorable sermon was entitled, "Receive Ye the Holy Ghost". During this time, he wrote the book, *Power for Witnessing*,

About the turn of the century, he was invited to do evangelistic work in Great Britain. During this time, he began to re-examine the Seventh-day Adventist denomination's doctrine of the sanctuary. He came to the conclusion that the Adventist doctrine of the sanctuary needed to be revised to conform to the biblical types and the teaching of the book of Hebrews.

Ballenger suggested several revisions of the doctrine regarding the work of Christ in the heavenly sanctuary, stating that the book of Hebrews taught that Christ had entered the Most Holy Place at His ascension rather than 1844. He submitted a document of nine theses which outlined the main points of his views on the work of Christ in the heavenly sanctuary to a committee at the 1905 General Conference Session and answered their questions. The committee, composed of W.A. Colcord, W.W. Prescott and M.C. Wilcox, rejected Ballenger's views and warned him not to print the manuscript or promote his views.

Later that same day, Ellen White issued a letter in which she stated that "Brother Ballenger is presenting theories which can not be substantiated by the Word of God" and "***I testify in the name of the Lord that Elder Ballenger is led by satanic agencies and spiritualistic, invisible leaders***" (MS 59, 20 May 1905).

Four days later, Ellen White issued another letter in which she said, "Brother Ballenger has been allowing his mind to receive and believe specious error. He has been misinterpreting and misapplying the scriptures upon which he has fastened his mind... ***I am bidden to say in the name of the Lord that Elder Ballenger is following a false light. The Lord has not given him the message that he is bearing regarding the sanctuary service***... I have a warning for those who suppose that they have been given the work of revealing Scripture in a new light. This work means substituting human interpretation for the interpretation that God has given. - Thus did

the heavenly messengers pronounce upon the effort into which Brother Ballenger has entered.” (MS 62, 24 May 1905). When Ballenger refused to recant his views, he was terminated from denominational employment.

Over the next two years, Ellen White would issue seven more testimonies condemning Ballenger and his views on the sanctuary, making such statements as “the Lord has instructed me that he has misapplied texts of Scripture, and given them a wrong application” (MS 145, 31 October 1905), “I know that the sanctuary question stands in righteousness and truth just as we have held it for so many years” (S50, 30 January 1906), “the correct understanding of the ministration in the heavenly sanctuary, is the foundation of our faith” (T208, 29 June 1906) and “Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary, should not be accepted as a teacher” (MS 125, 4 July 1907).

In 1909, Ballenger published his views in the book, *Cast Out for the Cross of Christ*. In 1914, he began publishing a magazine called *The Gathering Call* to bring his views before the Seventh-day Adventist people.

The central focus of Ballenger’s views, that Christ entered the Most Holy Place at His ascension rather than 1844, has been revived many times since Ballenger’s death in 1921.

W.W. Fletcher, a prominent administrator and Bible teacher for more than 25 years, was separated from denominational employment over this issue in 1930.

L.R. Conradi, a prominent evangelist and administrator for 50 years, separated from the Seventh-day Adventist denomination over this issue in 1932.

W.W. Prescott, veteran educator, president of four Adventist colleges, administrator and editor of the *Review and Herald* for seven years, had been present at the trials of Ballenger and Conradi. After serving the Adventist denomination for almost 50 years, he was terminated from employment as a Bible teacher at Emmanuel Missionary College in 1934 because of questions about his beliefs on the doctrine of the sanctuary.

Desmond Ford, veteran Bible teacher at Avondale College and Pacific Union College, was terminated from denominational employment in 1980 because he stated his belief that Christ had entered the Most Holy Place at His ascension rather than 1844.

Ellen G. White: The Early Elmshaven Years Volume 5, 1900-1905; pages - 405-409

Elder A. F. Ballenger, a brother of E. S. Ballenger in southern California, for a time was a minister in Great Britain. Associated with him in the work in Britain were such men as Elder E. W. Farnsworth and E. E. Andross. The latter, in a series of talks given in 1911, gave a little of the background of the Ballenger experience:

“[In early 1905] A. F. Ballenger was over in Great Britain while I was there, and he had not been very thoroughly instructed in some points of the faith. He had been preaching around over the

country on certain practical points of the faith, and had had considerable success in that line, but he had not been thoroughly grounded in the doctrinal points of the faith. One night while laboring with me in London, it came his turn to preach on the subject of the sanctuary. He did so, but he was very much discouraged over his effort on the subject of the sanctuary that night. And then he said, If the Lord will help me, I will never preach again until I know what I am preaching. I am not going to get it from our books. If our brethren could obtain it from the original sources, why can’t I? . . . I will go to the books or commentaries and all these various sources from which Elder Uriah Smith obtained light on the subject of the sanctuary, and I will get it from the same sources that he did. I will not know it because Elder Uriah Smith knew it, but I will know it because God is teaching it to me directly.”—DF 178, E. E. Andross, Bible Study No. II, July 13, 1911, pp. 13, 14.

Elder Andross then explained that Ballenger did not realize the source from which Elder Smith obtained the sanctuary truth. There was earnest Bible study by the pioneers of the Advent Movement, and with them was the messenger of the Lord. As the brethren continued their study, there was in their midst one through whom the Spirit of God was able to point out what was truth and what was error.

But as to Ballenger, Elder Andross explained in his 1911 statement:

“The result was, he developed a theory with reference to the sanctuary that is very subtle, and resulted in his being disconnected from the work entirely since 1905 at the General Conference.”—*Ibid.*, p. 14.

Elder Ballenger considered his discoveries as new light and he presented them at a meeting of the British Union Conference held in London in early 1905. Elder E. W. Farnsworth reported this experience by letter to the General Conference president, who in turn conveyed the information to W. C. White on March 16, 1905.

Elder E. W. Farnsworth’s Report on the Ballenger Position Here is Farnsworth’s contemporary summation:

“There was another feature of the meeting which was really sad to me. Brother Ballenger has got into a condition of mind which would seem to me to unfit him entirely to preach the message. He has been studying the subject of the sanctuary a good deal lately, and **he comes to the conclusion that the atonement was made when Christ was crucified and that when He ascended He went immediately into the Most Holy Place and that His ministry has been carried on there ever since.**

He takes such texts as Hebrews 6:19 and compares them with twenty-five or thirty expressions of the same character in the Old Testament where he claims that in every instance the term within the veil signifies within the Most Holy Place. He says the outer veil or the door of the tabernacle is never called the veil of the tabernacle . . . [except] once, and then by implication (Heb. 9:3), and does not think that one instance should be so construed as to practically overthrow the rest.

He sees clearly that his view cannot be made to harmonize with the testimonies, at least he admits freely that he is totally unable to do so, and even in his own mind, as far as he is able to see at present, there is an irreconcilable difference. This, of course, involves the authenticity of the Testimonies and practically upsets them—I mean, in his mind.

It also upsets our views concerning the sanctuary and its

work, though he does not really think that way. It also involves to a greater or lesser extent our views of the two covenants, and how much more I was not able to ascertain.” —E. W. Farnsworth to AGD, in AGD to WCW, March 16, 1905.

Farnsworth reported that a number of Adventist ministers in Great Britain were taking up these new views on the sanctuary, and confusion was coming in. He declared to Elder Daniells, ‘You will readily see from this condition of things that it was not all real sunshine for us at the conference. Somehow this dark cloud of apostasy made it hard for us.’ - *Ibid*.

In his 1911 talks at the Oakland camp meeting Elder Andross carefully traces through various texts that were employed by Ballenger in support of his views. Then he traces through the interpretation of these texts as held by Seventh-day Adventists, a position strongly supported by the repeated testimony of Ellen White as having been given to her in confirmation of truth in the early days of studying doctrinal points.

Early in the 1905 session Ballenger laid before the leading brethren what he felt was new light, but they were unable to accept his reasoning and pointed out the errors in his application of Scripture.

Ellen White Speaks Out on the Ballenger Views

At about this time Ellen White met Elder Ballenger in the hallway of the dormitory where she was staying. Writing of the experience, on May 20 she says:

“As I spoke to him, it came vividly to my mind that this was the man whom I had seen in an assembly bringing before those present certain subjects, and placing upon passages in the Word of God a construction that could not be maintained as truth. He was gathering together a mass of scriptures such as would confuse minds because of his assertions and his misapplication of these scriptures, for the application was misleading and had not the bearing upon the subject at all which he claimed justified his position. Anyone can do this, and will follow his example to testify to a false position; but it was his own.”—MS 59, 1905.

She told Elder Ballenger that he was the minister that the Lord had presented before her in vision in Salamanca, New York, in 1890, as standing with a party who was urging that if the Sabbath truth were left out of the *[American] Sentinel*, the circulation of that paper would be largely increased.

In her account of the experience, as recorded in her journal, she tells of how Ballenger accepted the testimony back in 1891 and took a right position. She says:

“Now again our Brother Ballenger is presenting theories that cannot be substantiated by the Word of God. It will be one of the great evils that will come to our people to have the Scriptures taken out of their true place and so interpreted as to substantiate error that contradicts the light and the Testimonies that God has been giving us for the past half century”.- *Ibid*

Continuing her account, she explains why she had to come to Washington:

“I declare in the name of the Lord that the most dangerous heresies are seeking to find entrance among us as a people, and Elder Ballenger is making spoil of his own soul. The Lord has strengthened me to come the long journey to Washington to this meeting to bear my testimony in vindication of the truth of God’s Word and the manifestation of the Holy Spirit in confirmation of

Bible truth. The Word is sure and steadfast, and will stand the test. Human investigations will be brought in, but the Lord lives, and He will bring to naught these inventions

We are to proclaim the full truth of the Word of God with decision and unalterable firmness. There is not truth in the explanations of Scripture that Elder Ballenger and those associated with him are presenting. The words are right, but misapplied to vindicate error. We must not give countenance to his reasoning. He is not led of God. Our work is to bind up the Testimonies God has given, and seal the law among His disciples.”— *Ibid*.

Ellen White added:

“I am instructed to say to Elder Ballenger, Your theories, which have multitudes of fine threads, and need so many explanations, are not truth, and are not to be brought to the flock of God. The good that you and your associates might have received at this meeting you have not received. God forbids your course of action—making the blessed Scriptures, by grouping them in your way, to testify to build up a falsehood. Let us all cling to the established truth of the sanctuary.”— *Ibid*

CAMPMEETING NOTICE

The next campmeeting will be held from December 24 - 27, 1998. Meetings begin on the morning of the 24th and efforts should be made to get there from the afternoon of the 23rd.

The venue will be the Copper property in St. James as usual and you will need to make note of the following items:

1. Remember to take a bucket along with you for fetching water from the spring (visitors from overseas can purchase a bucket here).
2. It might be helpful if you take along some insect repellent.
3. If at all possible please bring your tent and other sleeping gear along with you.
4. Please make preparations to provide your own supper and breakfast. Only lunch will be provided. In light of this, the fee is being reduced from \$500.00 to \$250.00 (US\$10.00)
5. Please do not send any children to the campmeeting who are not attended by a responsible adult.

For more information kindly contact Brother David Clayton at (876) 904-7803 or 904-7392. Alternatively you may contact brother Howard Williams at 904-8942

WHAT DID ELLEN WHITE TEACH CONCERNING THESE QUESTIONS?

1. Is there a literal Sanctuary (building) in heaven?

The sanctuary in Heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed his Spirit upon the builders of the earthly sanctuary.... The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding-place of the King of kings, where thousand thousands minister unto him, and ten thousand times ten thousand stand before him; [1 DAN. 7:10.] that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. (*The Great Controversy [1888 edition] - 413*)

Moses made the earthly sanctuary, "according to the fashion that he had seen." Paul declares that "the tabernacle, and all the vessels of the ministry," when completed, were "the patterns of things in the heavens." Acts 7:44; Hebrews 9:21, 23. And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. (*Patriarchs and Prophets - PG- 357*)

As the sanctuary on earth had two apartments, the holy and the most holy, so there are two holy places in the sanctuary in Heaven. And the ark containing the law of God, the altar of incense, and other instruments of service found in the sanctuary below, have also their counterpart in the sanctuary above. In holy vision the apostle John was permitted to enter Heaven, and he there beheld the candlestick and the altar of incense, and as "the temple of God was opened," he beheld also "the ark of his testament." [1 REV. 4:5; 8:3; 11:19.] (*The Spirit of Prophecy Volume Four - 261*)

We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all. We must keep our minds braced by prayer and a study of God's Word, that we may grasp these truths. (*Manuscript Releases Volume Fourteen - 217*)

Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary should not be accepted as a teacher. A true understanding of the sanctuary question means much to us as a people. When we were earnestly seeking the Lord for light on that question, light came. In vision I was given such a view of the heavenly sanctuary, and the ministration connected with the holy place, that for many days I could not speak of it. (*The Upward Look - 199*)

Those who were seeking for the truth found indisputable proof of the existence of a sanctuary in Heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul declares that that pattern was the true sanctuary which is in Heaven. John testifies

that he saw it in Heaven. (*The Spirit of Prophecy Volume Four - 261*)

2. Did Jesus enter the Most Holy place of the heavenly Sanctuary in A.D. 31, or in 1844?

In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! (*Selected Messages Book 1 - 125*)

Sabbath, March 24th, 1849, we had a sweet, and very interesting meeting with the Brethren at Topsham, Me. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the City of the living God. There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the ten commandments. This door was not opened, until the mediation of Jesus was finished in the Holy Place of the Sanctuary in 1844. Then, Jesus rose up, and shut the door in the Holy Place, and opened the door in the Most Holy, and passed within the second veil, where he now stands by the Ark; and where the faith of Israel now reaches. (*The Present Truth - 08-01-49*)

3. Is there a pre-advent investigative judgment for the saints?

I have been shown that our disappointment in 1844 was not because of failure in the reckoning of prophetic periods, but in the events to take place. The earth was believed to be the sanctuary. But the sanctuary which was to be cleansed at the end of the prophetic periods was the heavenly sanctuary and not the earth as we all supposed. The Saviour did enter the Most Holy Place in 1844 to cleanse the sanctuary and the investigative judgment had commenced for the dead. (*Manuscript Releases Volume Ten - PG- 269*)

In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! (*Selected Messages Book 1 - 125*)

As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin-offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary therefore involves a work of investigative Judgment. This work must be performed prior to the coming of

Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works.[1 REV. 22:12.] (*The Spirit of Prophecy Volume Four - 266*)

By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, "to give every man according as his work shall be." Rev. 22:12. Before His coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds.

It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed. (*Christ's Object Lessons - 310*)

When we become children of God, our names are written in the Lamb's book of life, and they remain there until the time of the investigative judgment. Then the name of every individual will be called, and his record examined, by Him who declares, "I know thy works." If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us. (*S.D.A. Bible Commentary Vol. 7 - 987*).

4. Is there a link between Daniel 8:14 and Leviticus chapter 16?

I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint. (*A Word to the Little Flock -PG- 12*)

...While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. (*The Southern Watchman - 1-24-05*)

5. General comments

God's purpose in giving the third angel's message to the world is to prepare a people to stand true to Him during the investigative judgment. This is the purpose for which we establish and maintain our publishing houses, our schools, our sanitariums, hygienic restaurants, treatment rooms, and food factories. This is our purpose in carrying forward every line of work in the cause. (October 24, 1902.) (*Manuscript Releases Volume One - 228*)

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They

gather together a mass of Scripture, and pile as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from, the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God"

"We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given ... God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks"

"... We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present claiming that they are truth. **But if these theories are received, they will lead to a denial of the truth that for the past fifty years God has been giving to His people, substantiating it by the demonstration of the Holy Spirit.**" (*SM1 - 161-2*)

"The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith." (*EV - 221*)

"As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval.

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. **Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith.**" (*EV - 224*)

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and **supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work.**" (*EV - 225*)

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes **the cleansing of the sanctuary transpiring in heaven**, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of

Jesus.’ **One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God.** The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God’s law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks.” (CW - 30-31)

“I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on side-tracks. He is pleased when those who know the truth become engrossed in collecting scriptures to pile around erroneous theories, which have no foundation in truth. The scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth.” (GW - 303)

“The solemn scenes of the judgment, the great day of atonement, should be kept before the people, and urged upon their consciences with earnestness and power. The subject of the sanctuary will give us correct views of the importance of the work for this time.” (5T - 421)

“But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.” (EW - 63)

6. Attacks upon the writings of Ellen White.

“It is discouraging to me to have them pick out portions in the testimonies that please them which they construe to justify their own course of action and give the impression that that portion they accept as the voice of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they dishonor God’s work by saying, ‘Oh, this we do not accept – it is only Sister White’s opinion, and it is no better than my own opinion or that of anyone else.’” (SM3-81)

“When you find men questioning the testimonies, finding fault with them, seeking to draw away the people from their influence, **be assured that God is not at work through them. It is another spirit ...**” (SM1-45)

“When once men have admitted doubt and unbelief of the testimonies of the Spirit of God, they are strongly tempted to adhere to the opinions which they have avowed before others. Their theories and notions fix themselves like a gloomy cloud over the mind, shutting out every ray of evidence in favor of the truth. The doubts indulged through ignorance, pride, or love of sinful practices, rivet upon the soul fetters that are seldom broken. Christ and He alone, can give the needed power to break them.” (SM1-46)

“The enemy has made his masterly efforts to unsettle the faith of our own people in the Testimonies, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures. They make bold assertions, as did Elder Canright, and misapply the prophecies and the Scriptures to prove falsehood. And, after men have done their work in weakening the confidence of our churches in the Testimonies, they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error.” (SM3 - 83)

“It is Satan’s plan to weaken the faith of God’s people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction....

The very men whose labors God has signified that He would accept if they were fully consecrated have been the ones to be deceived, to fail in their duties, and to prove a terrible burden and discouragement, instead of the help and blessing that they should have been. These men who have been trusted to keep the fort have well-nigh betrayed it into the hands of the enemy.” (4T - 211)

“... all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days.” (SM3 - 84)

“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God.” (SM1-48)



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PROPHET OF FIRE.

by Daniel Clayton

“Oh Israel gather quickly, on Carmel bare and dry,
come Baal priest, come Ahab, we’ll see if God’s a lie.
For if tis so then I am false, and Baal’s not mere stone,
but if He’s true then worship God, give praise to Him
alone.”

They come from east and west in hordes, to Carmel’s dusty
peak,
where old prophet Elijah, will for great Jehovah speak.
Bel’s priests and men of Ashthoreth, stand nonchalant and
sure,
this day the Yahweh theory, they’ll bring down to the floor.

“Hear now you priests of Satan,” the prophet cries aloud,
“who have been traitors to your God, and to a statue
bowed.
We’ll take two sturdy bullocks, and pray until we tire,
and we will know that he is God, who answers us by fire.”

The devil priests seem lax and cool, this should be easy
picking,
“surely our gods can do this thing, then we’ll give him a
licking.”
So they prepare the bullock well, and chant they to and fro,
and many furtive glances cast they at their dreaded foe.

But Baal has forgotten, how to light one single flame,
it seems that he’s content to leave his faithful sons to
shame.
For they cry and shout till evening, and they cut themselves
with knives,
but their mighty god seems cold and dead, still shout they for
their lives.

“Do you think,” Elijah muses, “ that mayhap he is asleep?
For if so you ought to wake him, this appointment he must
keep.
Or perhaps he’s on a journey, and who knows when he’ll be
back?
So I think you’d best retire, see if you can find his track.”

So they at last are forced to yield, and wearily surrender,
they turn to watch with hateful spite, the moves of God’s
defender.
“Repair the broken altar of Jehovah now,” he cries,
“for He this day will surely, cause these devil priests’
demise.”

So once again the ancient shrine stands in it’s rightful
place,
of rugged stones, but yet so proud, and still so full of grace.
“Drench the altar now with water, so there can be no foul
play,
God alone will be the one to do this thing this day.”

All of Israel waits with bated breath, the lords are on
their feet,
and king Ahab stands immovable, the priests look dead
and beat.
Years have passed since mighty Yahweh, has revealed His
might to man,
and they wonder, is it possible that, today He has a plan?

Then Elijah, faithful prophet, lifts his arms to heaven
high,
and he cries to great Jehovah, Lord of all the earth and
sky.
“God of Abraham and Isaac, I beseech Thee, show Thy
power,
and make known to all Your people, that You’re God this
very hour.

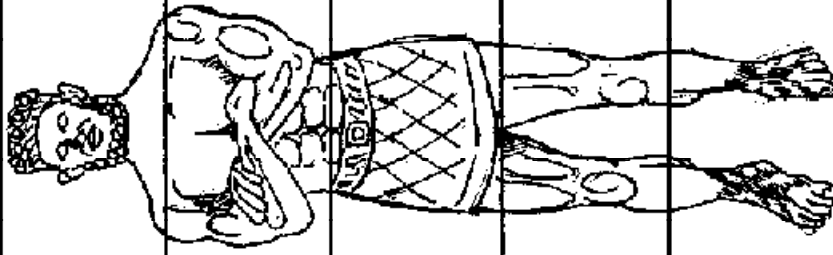






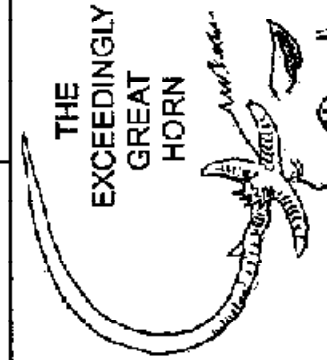
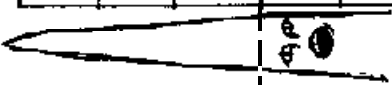

Hear me now my Lord, oh hear me, that this nation now
may know,
that Jehovah is the Lord and there’s no other way to go.”
Then he pauses, and a pindrop, can be heard among, the
throng,
should he fail, twould mean that Bel and Ashthoreth
ruled all along.

But the sky grows white, and like a flash of judgement
from on high,
dazzling fire from Jehovah, burns the altar with a sigh.
And in trance all ancient Israel, fall upon their face and
sing,
“He is Lord, the mighty Yahweh, He alone shall be our
King.”

Then the prophet rises from his knees, swift action now
he takes,
for the people all see clearly, Bel and Ashthoreth are
fakes.
“Seize you now these men of Beelzebub, make sure that
each one dies,
for so long they killed the men of God, and filled the land
with lies.”

The daggers flash, the swords are drawn, the villains led
away,
they meet the fate that all shall have who leave Jehovah’s
way.
Red their blood now stains the gravel, and their bodies
left to rot,
for against Jehovah’s precepts the scoundrels dared to
plot.

And the day is still remembered, when the Lord made
known His might,
though the devil through the pagan priests, had tried to
hide the light.
And today, for all the men, who dare forget His name,
let them know the great Jehovah, even today, is still the
same.

DANIEL 2	DANIEL 7	DANIEL 8	DANIEL 11
<p>BARYLON</p> 			<p>REMAINING PERSIAN KINGS (V.2)</p>
<p>MEAD-PERSIA</p>			<p>A MIGHTY GRECIAN KING (V.3)</p>
<p>GREECE</p>		<p>A NOTABLE HORN (V.5)</p> <p>A NOTABLE HORNS ARISE (V.8)</p>	<p>GRECIAN KINGDOM DIVIDED IN FOUR (V.4)</p>
<p>ROME</p>		<p>THE EXCEEDINGLY GREAT HORN</p> 	<p>CONFLICT BETWEEN THE KINGS OF THE NORTH AND THE SOUTH (V.5-28)</p>
<p>DIVIDED ROME</p>	<p>10 HORNS</p> <p>THE LITTLE HORN</p> 	<p>HORN MAGNIFIES HIMSELF (V.11)</p> <p>HOST AND STARS CAST DOWN BY THE HORN (V.10)</p> <p>DAILY SACRIFICE REMOVED PLACE OF SANCTUARY CAST DOWN TRUTH CAST DOWN (V.11,12)</p> <p>THE SANCTUARY CLEANSED (V.14)</p>	<p>NORTHERN KING MAGNIFIES SELF ABOVE GOD (V.37)</p> <p>INDIGNATION AGAINST COVENANT SAINTS FALL BY SWORD (V.30, 33-35)</p> <p>DAILY SACRIFICE REMOVED SANCTUARY POLLUTED AROMINATION PLACED (V.31)</p> <p>THINGS FROM THE EAST TROUBLE THE NORTHERN KING (V.44)</p> <p>NORTHERN KING GOES OUT TO DESTROY (V.44)</p>
<p>STONE CUT OUT WITHOUT HANDS</p> 	<p>JUDGMENT SITS (V. 10,26)</p> <p>CHRIST RECEIVES KINGDOM (V. 14)</p>	<p>SPEAKS GREAT WORDS</p> <p>PERSECUTES SAINTS (V.25)</p> <p>TRIES TO CHANGE LAWS (V. 25)</p>	<p>KING OF NORTH COMES TO HIS END (V.45)</p>
<p>GOD'S KINGDOM</p>	<p>BEAST DESTROYED (V. 11)</p>	<p>HORN BROKEN WITHOUT HAND (V.25)</p> <p>SAINTS INHERIT KINGDOM</p>	
<p>STONE DESTROYS IMAGE</p>			
<p>BECOMES MOUNTAIN</p>			

