

418 Phipps Ave.,  
Rice Lake, Wisconsin  
Jan. 1 -- 45.

Dear Bro. Ballenger,

For some time I have had in mind writing you, but just hadn't gotten to it, partly because I didn't have all the questions in mind I wanted to ask. I know it takes time to answer questions so I'm enclosing one dollar tithe. I feel you are doing a good work.

I think you will remember hearing from me a few times in the past. For nine years I worked in the Church of God Pub. House in Stanberry, Mo. My father moved from Frederic, Wis., to Mo., and became Manager at the Pub. Ho., and I became active in the harvest field, first going to Iowa and pastoring the Marion church last winter. I surely enjoyed laboring with these brethren. But having promised the Wis. Conf. I'd work for them we had to leave Iowa (against the wishes of those brethren, and our wishes to some extent) we moved to Wisconsin. We like the brethren here too of course, having known many of them for quite a few years. I am now 34 years old. I feel that world conditions are such that surely the coming of Christ is not far away.

My wife and I are on the small radio station in Rice Lake with a gospel program, 15 minutes, every week, and are gradually giving out truths not commonly heard in this chiefly Lutheran country. Rice Lake has over 5000 pop., and about 17 churches so it is well churchized, and thus hard to interest them in anything more than they already have. Before winter set in I worked up quite some interest in a town 5 mi. south with our Bible Truth papers, and want to hold a series of meeting there next spring, the Lord willing.

Was in Milwaukee a while back and spoke to quite a group in two different homes. One fine SDA lady came both times and enjoyed it. She said she does not believe in Mrs. White. Then a sister from Wis. is working in or near Chicago and together with a recent member of the church (a Dr.) they have aroused some interest among some SDA's who are studying the 2300 days from our viewpoint--same as you understand it. I am waiting to hear if they expect me there to speak to them, making them a call this winter. Thus you see I have been putting hours in on a study of this key-stone of the SDA faith, and there is much to it when it comes to answering all their ideas.

Last Sabbath a Sister who attended the SDA church for years but would never join them (is with us) loaned me U. Smith's book, and one by Haskel and one by Spicer. I want to see their position so as to be able to meet it. Their ideas on Dan. 8:11 are utterly preposterous. And too, that the "little horn" includes pagan Persia, pagan Grecia or any of Rome is way out of line with what Daniel saw. Each time "sanctuary" is used they give it a different meaning. I believe it means the same thing in every case and was literally trodden under foot as well as God's people were--the host.

I have your "Sanctuary Special", Easterly's Study of 2300 Days, the series in the Bible Advocate by Kolvoord & Kellogg--are you acquainted with this latter works?--and then the "2300 Days" by E.E. Franke. I suppose you have Franke's too. They all have good points.

Now for a few questions: Spicer says on pg. 221, at bottom of pg. that the 15 years between Dan. 8 & 9 is incorrect, but was only a year or less. Is he correct? This helps them connect the two chapters more easily, and then they put much stress on 9:23, "Consider the vision" which they say means Ch. 8. Now 8:16 says, "make this man to understand the vision," and I say Gabriel OBEYED God at that time; but the SDA's deny this and make out that he disobeyed since they say he didn't make Daniel understand until he came again, in Ch. 9.

Daniel in Ch. 9 was considering Jeremiah's 70 years, but in looking that up in Jer. 25 I can't find that it was really a vision? Easterly helps some on this, but have you any added thoughts?

It is amusing that Smith makes away with the word sacrifice because it is a "supplied" word, and then deliberately, and of his own making, "supplies" the word "desolation".

In Matt. 24:15, what was Jesus referring to in Daniel? Does "abomination of desolation" mean the armies that made desolate (Luke 21:20), or Judah's sin that brought on punishment and desolation? Was the Temple still a "holy place" in 70 A.D. after God left it when Jesus died, or does the holy place mean the holy land?

While I haven't studied Dan. 11 much, yet I got to wondering about verse 31, and surely Smith is wrong in much of this chapter after the first few verses. My thought would be, V. 31 must be before Christ's time for when He died God would give no more consideration to any sacrifices that might have been carried on after that. Is there any book printed that explains Ch. 11 correctly? Have you a thought on verse 45? As to the 1290 and 1335 years, I cannot place them. The SDA's fit them in, but when we say they are wrong, and I can't explain what is right regarding them, I cannot advantage them much and thus stand at a loss.

Now back to Dan. 8:11 I have been puzzled by the marginal reading which says "from him" which means altogether something different than "by him". We say that by him, the little horn, the daily sacrifice was taken away, but to say "from him" gives the idea he possessed the sacrifices and they were taken away from him. How do you explain this? Do we say the margin is wrong? It is the idea of a minority of the translators I understand.

I just noticed Easterly explains to some extent my question on Matt. 24:15, but nothing in Dan. 8 speaks of setting up any abomination--not that I catch. I am, so far, at a loss to satisfactorily explain that God the Father is the Prince of the Host. I haven't found a verse that directly states such, but on the other hand while Christ is called a Prince, Prince of Peace, Prince of Life, etc., yet He is not definitely called Prince of the Host. Isa. 43:28 infers that the one connected with the sanctuary is a prince--maybe the high priest--but it isn't too clear.

While 2200 days may be the proper number, yet it isn't easy to get SDA's to agree 2300 is a mistaken translation. I am a little puzzled at the way Franke seems to get a little mixed up on this (or am I?). He says (pg. 37) that the Septuagint or Greek Jesus quoted from gives the number 2400. Then on pg 42 he tells that Titus allowed Josephus to take books from the Temple before he destroyed it, and that the scriptures he took give the number 2200. Now did Jesus quote from different Scriptures than were in the Temple? Was the Septuagint by the 70 different than the Scriptures in the temple which Josephus took? One says 2400, the other 2200. I should have asked E. E. Franke to explain.

I'm well acquainted with Sis. Powers in M'kee who knows old Bro. Beldon, and she wants to come into possession of his SDA material to send to Stanberry, but I really don't know what he will do with it... I should subscribe for the "Call"--haven't seem a recent number; could you spare one, please?

Will be very pleased to hear from you, and may God continue to bless your work for Him. We are living in perilous times and need to be very near God. Pray for me. We are quite well and our 8 yr. old girl is doing well in school and we are teaching her the Bible too, to be sure.

Your Bro. for truth,

*E. L. Christenson*