

# THE GATHERING CALL



"The sheep follow Him, for they know His voice." John 10:4

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## Albion F. Ballenger Memorial Issue

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THE GATHERING CALL

"A magazine published for the defense of the faith once delivered unto the Saints."

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THE MINISTRY OF THIS MAGAZINE.

The publication of this magazine involves considerable financial burden, the weight of which is perhaps not fully realized by those to whom it is sent. We offer no complaint, for this ministry was inaugurated in love for God and devotion to His Word. We are determined to continue as long as means, time, and ability will permit. We are thankful to God for all whose hearts He has opened to labor together with us in this effort to glorify Him in the furtherance of His Word. We consider each subscriber as a fellow-laborer with us and request an interest in your prayers in behalf of the

work. Pray that God will give the wisdom, the understanding, and the enabling necessary unto a ministry glorifying to our Lord Jesus Christ. "By prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6). "Pray without ceasing." (1 Thess. 5:17). "Brethren pray for us." (1 Thess. 5:25).

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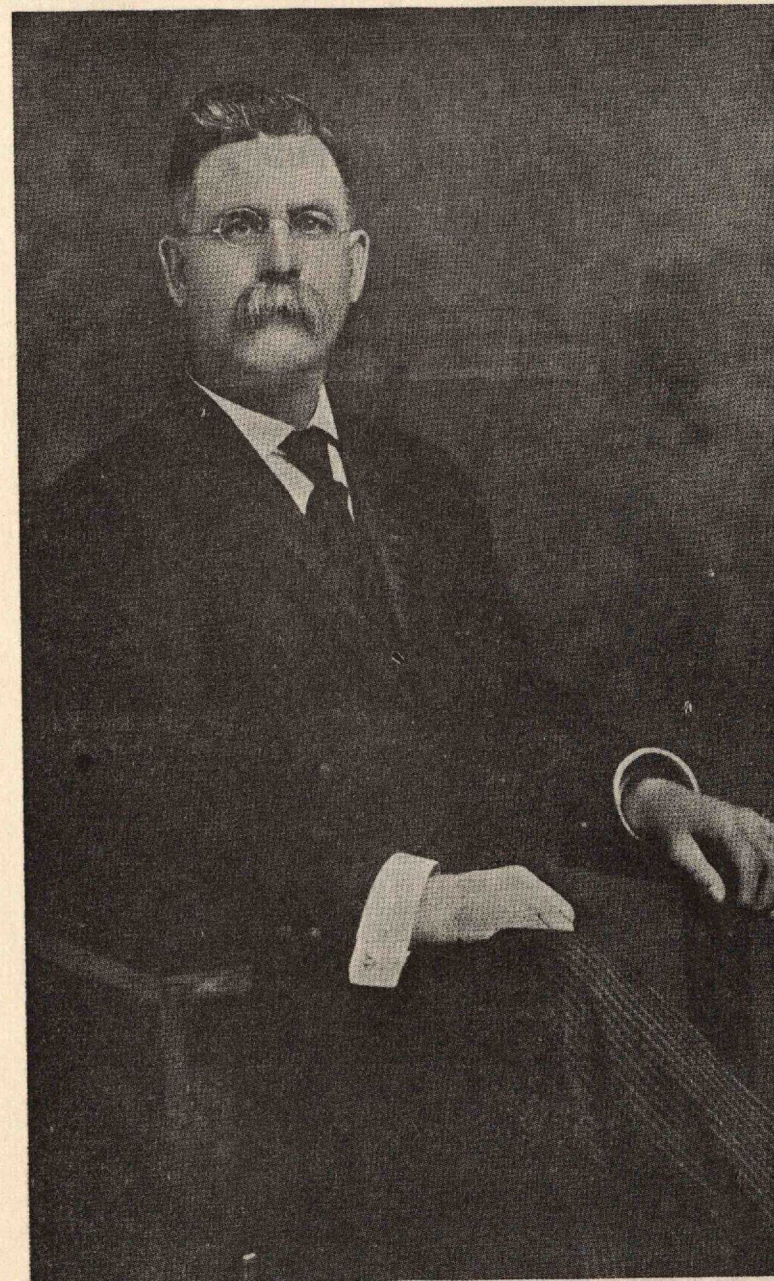
No doubt many of you are getting impatient waiting for replies to your letters and for the literature that you have ordered. We have been extremely busy, and try as we may, we can't seem to catch up with it. We are literally swamped with unanswered mail.

We realize even more than you do what an important part of the totality of this publishing work the correspondence and literature orders is. We regret that it has suffered some neglect. But, we can only do just so much. Actually, we need a secretary, but there is no money to pay one with. Perhaps more of you would be willing to send us your tithe or donations, so that our operating budget would include at least a part time secretary. We hope that you will pray about this, and that the Lord will lay it on the hearts of you people to use your tithe in this way.

-The Editorial Staff.

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BE SURE TO PAY YOUR INCOME TAX. KRUSCHEV NEEDS THE MONEY.



A. F. BALLENGER, EDITOR of the GATHERING CALL, 1915-1921

## Experiences Of A. F. Ballenger While Studying And Publishing The Clearer Light.

It was in the summer of 1904 while conducting a series of meetings at Abertillery, Wales, that Mr. A. F. Ballenger first came to regard some positions held by the S. D. Adventist denomination as erroneous. While studying the prophecies of Daniel and Revelation, he first came in conflict with the interpretation of the seven heads of Rev. 17. His family was living in Newport at this time and he was stopping with Mr. and Mrs. Marker who had rented rooms at Abertillery so as to attend the meetings and make a home for Mr. Ballenger. Whenever he came home he talked much over this subject with his family, and earnest prayers were offered at the family altar for light on this prophecy. It became such an oft-repeated topic of conversation that their little daughter then five years of age would stand her dolls in line and repeat "five are fallen, one is and one is not yet come."

One day at the dinner table where Eld. O. A. Olsen and several other visiting brethren were seated with the family, the subject of the General Conference Presidents was mentioned, Eld. Olsen saying that five had fallen. Immediately Euliel, the daughter, chimed in with "five are fallen, one is, and one is not yet come."

In studying Dan. 8, and 9, Mr. Ballenger came to see that atonement was made within the seventy weeks. When presenting this to some of the ministers, one of them immediately spoke up, say-

ing: "I do not believe that for it conflicts with the Testimonies on the sanctuary" Mr. Ballenger replied that the scriptures seemed to be conclusive on the subject and he believed by careful study, comparing the Scriptures with the Testimonies they would be found to harmonize perfectly. However the more he studied the subject the deeper into trouble he got, but he clung to the Scriptures believing that harmony would come somehow.

Many of the brethren said they believed it to be the truth altho they could not harmonize it with the teachings of the Testimonies. His wife urged him to cease his studies for a time, and rest, and matters would adjust themselves in time. But he continued the points that troubled him.

The subject which caused him most concern was the work of the atonement within the seventy weeks. He continued searching out this truth and found that every scripture in both Old and New Testaments showed that atonement was made within the seventy weeks and the work completed at the cross and that Christ entered within the veil at His ascension instead of 1844 as taught by the denomination and by the Testimonies. He also found that the ministry of the heavenly sanctuary began at creation instead of at the cross as taught by the denomination.

Mr. Ballenger talked these subjects over freely with his ministering brethren,

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and some seemed to think there was light in them; but Eld. Andross denounced them as heresy, and refused to invite Mr. B. to speak at the North England campmeeting, he being President of that conference, altho he had been invited to speak at the Welch campmeeting.

Soon after this Mr. Ballenger was invited to fill the position of Supt. of the Irish field. When he left Newport where he and his family had lived for two years and held two series of meetings, he left a company of about fifty believers, two of whom were later ordained to the ministry, and several others became Bible workers. At the farewell service with his little company held the night before leaving for Ireland, the company presented Mr. Ballenger with a substantial purse, a new suit, and a watch, and several smaller presents as a token of their love. Mr. and Mrs. Ballenger did not remove their membership from the Newport Church as they were locating in a new field where there was no church organization.

On reaching Ireland Mr. Ballenger and family located in Ballymonie in the north of Ireland. Mr. and Mrs. Marker who had been with them in Newport accompanied them and helped with the music and in other ways in this new field. They were in perfect sympathy with the new light.

A portable tabernacle was set up and meetings began. In the meantime Mr. Ballenger became sorely afflicted with carbuncles on his hand. Never before had he been thus afflicted, nor since. He labored during the day to pitch the tabernacle, and spoke in the evening to a fair audience. He said that while in the pulpit he was perfectly oblivious to pain, but as soon as he reached home it became almost unbearable. Many nights we were up most of the night trying to relieve the pain. As soon as

one carbuncle began to heal another began to come, and this continued about two months. Many times he said it seemed that the devil would destroy him, but he found comfort in the experience of Job, and was able to say with him, "Though He slay me, yet will I trust Him." Job. 13:15.

Early in 1905 Mr. Ballenger received a letter from one who had accepted the message of the Sabbath truth in Abertillery, asking him if he understood that Christ entered within the veil at His ascension or in 1844. He said that he had always understood that He went direct to the Father and sat down at His right hand, but S.D.A.'s taught differently. Mr. Ballenger replied that had he asked the question a few months before, he would have replied that Christ entered within the veil in 1844, but by careful and prayerful study of the Scriptures he had been compelled to change his views, and he now believed that Christ entered within the veil at His ascension and sat down at the right hand of the Father, tho his brethren of the denomination believed differently. Mr. Ballenger sent a copy of this letter to the British Union Conference officials at London, which resulted in his being summoned to meet the committee at London to answer for his faith. Three secret sessions were held in which he laid before the brethren his position, admitting that he could not harmonize it with the teachings of the denomination or with the Testimonies. He was condemned as a heretic, deposed from his position as Supt. of the Irish Mission Field, and Eld. E. E. Andross recommended to take his place.

He came home from this meeting with a heavy heart. He expected that his new views would ultimately result in separating him from the work of the denomination, but when he faced it as a reality, it was a crushing blow. He crossed the Irish Sea at night in a heavy

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storm. The ship was disabled, and as he contemplated a grave in the angry waves, he felt that he would gladly yield his burden as well as his life to Him who had given both, but if the Lord spared him he would spend the rest of his life in witnessing to the glorious truth which God had revealed to him.

He reached home safely only to be called to meet the same brethren together with the Irish Committee in counsel at Belfast. When the Irish brethren were informed that Mr. Ballenger had been deposed and Eld. Andross asked to take his place, they replied that the British brethren had recommended Mr. Ballenger for their superintendent but it remained for them to accept him. They could also advise his rejection, but the Irish brethren would have something to say in the matter.

After Mr. Ballenger had explained his difficulty in harmonizing the position of the denomination with the Scriptures regarding Christ's entering within the veil at His ascension, the Irish brethren voted unanimously to continue him in his position until the General Conference convened at Washington, D.C., the following May, and to make him a delegate to that Conference. However, Mr. Ballenger knew that his work for the denomination would end at that meeting and made his plans accordingly. He owned a twenty-five acre pear orchard in Occoquan, Va., twenty miles south of Washington, and he shipped his goods direct to this farm while he and his family attended the conference.

Eld. Hutchinson, former Supt. of the Irish field, Mr. and Mrs. Marker, and Mr. and Mrs. Ballenger were all on trial at this meeting for the same heresy. Three secret sessions were held at 5:30 A.M. in which Mr. Ballenger presented to a chosen committee the scriptures which teach that Christ en-

tered within the veil at His ascension, as follows:

"For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." Acts 2:34, 35.

"When he had by himself purged our sins, sat down at the right hand of the majesty on high." Heb. 1:2.

"But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool." Heb. 1:13.

"Now of the things which we have spoken this is the sum: We have such an High Priest who is set on the right hand of the throne of the majesty in the heavens." Heb. 8:1.

"But this man, after he had offered one sacrifice for sins forever, sat down at the right hand of God; henceforth expecting till his enemies be made his footstool." Heb. 10:12, 13.

"Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

"Which he wrought in Christ when he raised him from the dead and set him at his own right hand in heavenly places." Eph. 1:20.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Col. 3:1.

Elds. Haskell, Prescott, and Wilcox were chosen to reply to Mr. Ballenger. Eld. Haskell held the position that within the veil was within the first apartment, there being two veils, and the veil into the most holy was designated as the second veil. When not thus named, it referred to the first veil. Eld. Prescott occupied the second hour, and he took the position that within the veil meant within the sanctuary;

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while Eld. Wilcox repudiated both these positions, and said that within the veil could not refer to the first veil, but always referred to the veil separating the holy from the most holy, but was spoken prophetically, the apostles looking forward to the time when Christ would enter within the veil in 1844.

Mr. Ballenger's credentials were withheld, but he and his wife still held membership in the Newport Church. He told the brethren he would go on to the farm and labor with his hands to support his family. He said he would not become aggressive until he and his brethren had had time and opportunity to study the scriptures which had brought him into conflict with his brethren.

It was in June when he moved on to his farm in Virginia, often the driest season of the year. It was very hot, and the ground was baked so hard it was very difficult to cultivate. Mr. Ballenger had neither team nor farming tools. Mr. and Mrs. Marker went with him and his family on to the farm and stayed for several months helping to get some crops in. The General Conference voted to continue Mr. Ballenger's pay for a few weeks which was a great help. He bought a horse and plow, and Mrs. Marker gave the family a cow. The soil was so hard it was almost impossible to cultivate it, but he was able to get in some feed for the horse and cow. About the first day Mr. Ballenger came home from his plowing with thirteen blisters on his hands and feet. Those were trying days, but the Lord rewarded them, and never did they entertain doubt as to the truthfulness of the new light.

The pear crop brought them in about \$250. That winter, having no other work, Mr. Ballenger walked a mile (a part of the time in the snow) chopped wood all day, for 75c per day, leaving home before daylight and reaching home

after dark.

After a year or more, Mr. Ballenger received a letter from the Newport Church requesting him and Mrs. Ballenger to transfer their membership from that church to some church nearer them. Accordingly Mr. Ballenger asked for letters to join the Washington Church where he had been pastor five years before. The Newport Church, after consulting with the leading ministers, wrote the Washington Church that they were not in good standing, and they could not grant letters. On receipt of this letter the elder of the Washington Church wrote Mr. Ballenger this decision, and asked him to make application for membership on profession of faith. He accepted the invitation and he and Mr. Marker went to Washington and applied for membership for themselves and wives. When their names were read Mr. Ballenger asked the privilege of stating wherein his views conflicted with the denomination, at the same time reading scriptures to prove his position, and stating that he was not asking for a license to preach his views, but was simply asking for a church home for himself and wife. The vote would have been unanimous in favor of acceptance, but for one dissenting vote, from a Bible worker who arose and said in substance: "I understand that Brother Ballenger admits that he is not in harmony with the Testimonies. And in this denomination the Testimonies are above the Bible. I object to accepting the applicants as members of this church." This brought several to their feet objecting to the statement that the denomination held the Testimonies above the Bible. But the brother insisted that he had proved it by quoting scripture and the Testimonies to them and they always took the Testimonies in preference to scripture.

Turn to "Ballenger," page 19—

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**MY ANCHOR HOLDS**

By A. F. Ballenger

Once I was drifting away with the tide,  
 The sport of the wind and the wave;  
 The storms of temptation were driving my bark,  
 To find in the breakers a grave.  
 "Lengthen your cable, the anchor will hold,"  
 I heard 'bove the roar of the blast;  
 I lengthened my cable, O praise ye the Lord!  
 My anchor is holding at last.

Since I was rescued from drifting and death,  
 I've breasted the wind and the wave;  
 And given my life with a joy that is new,  
 Poor perishing sinners to save.  
 "Lengthen your cable, the anchor will hold,"  
 I've cried to the wrecks as they passed;  
 Some lengthened their cables, O praise ye the Lord;  
 And anchored with me from the blast.

Thousands of church-men are drifting today,  
 As wrecks in the storm and the cold;  
 By drifting, my brother, you say to the lost,  
 The anchor of God will not hold.  
 "Lengthen your cable, the anchor will hold,"  
 The word of the Lord cannot fail;  
 Yes, lengthen your cable. O glory to God;  
 I've anchored at last from the gale.

O, who is driven all helpless tonight,  
 By tempests of passion and pride,  
 A wreck rushing on to the breakers of death?  
 Quick! anchor your bark by my side.  
 Lengthen your cable, the anchor will hold,  
 I know, for my anchor is fast;  
 Yes, lengthen your cable, O praise ye the Lord;  
 My anchor is holding at last.

It holds, hallelujah! it holds, it holds!  
 My anchor's holding fast;  
 The Rock of the Ages unmovable stands,  
 My anchor holds at last.  
 It holds, hallelujah! it holds, it holds!  
 The cable bears the shock.  
 The waves of temptation dash harmlessly by,  
 I'm anchored to the Rock.

**FACTS About Seventh-day Adventists**— A sketch of the early history of the Adventist denomination. This booklet was prepared by Elder E. S. Ballenger, who was born into an SDA minister's family and spent the better part of his life as a worker among them. Elder E. S. Ballenger had access to many of the early periodicals no longer available which qualified him to present many facts which the laity, and even many of the younger ministers do not even know about. 25 cents, postpaid.

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**THE KELLOGG INTERVIEW**

An authentic Documentation of the Interview between Elder G. W. Amadon, Elder A. C. Bordeau, and Dr. John Harvey Kellogg, in Battle Creek, Mich., October 7, 1907. Mimeographed on 8½x11 paper. 100 pages, Two dollars, postpaid.

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## A Review Of "Questions On Doctrine."

"Scholarly Precedents for 1844 Ending of 2300 Year—Days."

### Question 27

"What scholarly support can Seventh-day Adventists cite for holding, not only that the 2300 days of Daniel 8:14 are symbolic and therefore stand for 2300 actual years in fulfillment, but especially that they end in 1844? Does not your position differ from both fundamentalists and modernists, as well as from Jews and Roman Catholics? Was not your variant concept an innovation first devised by a layman, William Miller? What reputable scholars, if any, have ever supported such a conclusion?" (1)

In defense of their position, the committee, as usual, line up an impressive array of scholars who believed and taught as they now do. However, as we have contended before, scholarly precedence means little or nothing. It matters not how many took this position; it still does not prove the position Biblical. In fact, it proves only that these scholars were sincere in their ignorance.

However, the Adventist brethren have revealed another fact, which, if true, puts in a somewhat different light, the story of the experiences of William Miller. The evangelicals asked if the theory was not an innovation devised by William Miller, but apparently the idea was not originated by him, if the evidence of scholarly precedence holds true. This raises another question. Did William Miller devise the theory from his own private study, as others had done, or

did he get the idea from some reference book at his disposal? Perhaps some research should be conducted in this channel, if it hasn't already, to determine the facts concerning this point.

While this may not be very important in one sense, on the other hand it may raise the prestige of the idea considerably. The point is, maybe it was not just the crackpot idea of an ignorant farmer juggling the Scriptures, after all, as some have said. Apparently, if all that the Adventist brethren have said is true, the idea carries with it a little more weight than supposed.

Arguing in favor of the day-year theory, they state that this "principle (was) applied by medieval Jews to all symbolic time periods." Even this fact, if true, does not necessarily justify the application of this principle to Daniel 8:13, 14. We will concede that in some

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instances the principle is applicable, but not in the case of the 2300 days. We will endeavor to explain why.

The chief text used by the Adventists to justify the day-year principle is Ezekiel 4:6. They seize upon verse 6, and particularly the last phrase of the verse, "I have appointed thee each day for a year," and they invariably add the words, "in prophecy," in their thinking, at least, and apply this same principle to all time prophecies, wherever the word "day" is used in the Authorized Version. This thing of adding this thought to the discussion every time the verse is read is closely akin to adding to the Scriptures. Certainly it is injecting a thought into the study that is alien to the context.

And of a certainty, they are taking this verse out of context and mis-applying it. As we have said on other occasions, "a text out of context is a pretext." and so it is with this one.

The first question to consider is, what is the context all about? Beginning with verse one, here the prophet is told to take a tile and lay it before him, letting it represent the holy city, and to lay siege against it and prophesy against it. These symbolic actions testified to the past wickedness of the people and foretold God's chastisements of the nation of Israel. The prophecy foretold a coming siege against Jerusalem. God told Ezekiel that he would bear the iniquity of the house of Judah forty days. Then the Lord said, "I have appointed thee each day for a year."

Apparently, Judah's wickedness had been going on for about 40 years. God is telling the prophet that he would bear the iniquity 40 days, or a day for each year of Judah's transgression.

Now will someone please tell us what logical sense it could possibly make to take this 6th verse out of context and apply it to every time prophecy in the Bible. It is a pretext, and nothing else.

There is another Biblical principle that the Adventist brethren have obviously overlooked. In Ezekiel the word *day* is translated from the Hebrew *yowm*, which, literally, means, from sunrise to sunset, or from one sunset to the next. The word "days" in Daniel 8:14 is translated from the Hebrew words, 'ereb, meaning evening, and boqer, meaning morning. The original language was expressed in this way because it has specific reference to the evening and morning sacrifices of the sanctuary services. To overlook this fact is to completely miss the essence of the whole subject.

Therefore, it can be plainly seen that the prophecy is referring to 2300 evening and morning sacrifices in the daily ministrations in the holy sanctuary. It has no reference to years at all.

While it is true that certain ancient scholars applied the day-year principle to the prophecies, not many of them concurred in the view along with modern-day Adventists that the 2300 days began in 457 B.C. and ended in 1844.

Ancient scholars who accepted the theory usually ended the

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2300 days with the second advent of Christ, which to us, would seem much more logical and would harmonize somewhat with our view that at least some of the prophecies may have a double application, particularly the 2300 day prophecy.

While the prophecy was literally fulfilled in the person of Antiochus Epiphanes, still certain descriptive factors in the context might lead one to believe that it may be fulfilled in an even broader sense in the last days in connection with the coming of the Lord.

It is not unusual for individuals in different parts of the world, and in different times, to arrive at similar conclusions. But this in itself proves nothing except that the minds of men function similarly, and that the Adventists were not alone in their views.

Herein, perhaps, we of The Gathering Call have been partially in error. We have accused the early Advent believers of "inventing innovations," and "following cunningly devised fables," when it seems there was ample scholarly precedence for their views. At the same time it raises serious doubts about William Miller coming to these conclusions from his own private study.

—by the editor.

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#### BIBLIOGRAPHY

- (1) Anonymous, "Questions on Doctrine," p. 309, R&H Publ. Assn., Washington, D.C., 1957.

12.

#### NEW TRACTS

Several articles which have published in The Gathering Call recently, have been re-printed in tract form, and are now available to our readers. They are as follows:

Vision of 1856 Conference .....	Tract No. 20-B
Hard Questions for SDA.s .....	Tract No. 10-C
The Sanctuary Question .....	Tract No. 19-C
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## SATAN BUILDING A; — One = World Church and a One = World Government

By Mrs. Fred Harris

"Let no man deceive you by any means" — II Thess. 2:3.

In the 2nd verse of the 60th chapter of Isaiah we read, "For, behold, the darkness shall cover the earth, and gross darkness the people" — Isa. 60:2. These words accurately describe the time in which we are living, as perhaps never before in history, because Satan has at his disposal such weapons as power, deceit, perversion, treachery, fear, force and violence, to name only a few. These weapons, while not new, are wielded with greater vigor and effectiveness than heretofore.

It is in the area of deceit and perversion that Christians have special need to be on guard today. Yes, Satan, the old serpent, the father of lies, is posing as an "angel of light" with consummate success.

Satan has achieved only moderate results in his frontal attacks upon the Church in past generations. True, in instances of direct assault, there has been an abandonment of professed allegiance to God and His Word, but only by those who were nominally His — those who were wanting in steadfastness in their love and service to Him, or by those who lacked the knowledge to be able to withstand the Satanic assault.

#### SATAN CHANGES TACTICS

History has proved that the Church has evidenced its greatest vitality in periods of persecution. Thus, Satan has at last learned that in order to succeed in bringing a universal anti-God government into being, he must first subvert religious beliefs, beginning with that of Christianity; in order to destroy men's faith in God, Jesus Christ, and morality; which are the foundation and cohesive strength of civilization.

#### CLEVER COUNTERFEIT

Men who have permitted themselves to be used as instruments of Satan have promoted false religions and Satan worshipping cults since earliest times. Frequently there has been such a successful counterfeiting of the true worship of God, particularly in the manipulation of terminology, that men have had difficulty in differentiating the true from the false.

A case in point was a sun worshipping religion known as Mithraism, which dominated the religious scene in Asia and parts of Europe and Africa in the fourth century A.D. There were many superficial similarities between Mithraism and Christianity. Both had a mediator, a trinity, a baptism, an ascension,

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resurrection, judgment, and a heaven. Many of the early converts to Christianity had difficulty in distinguishing between the two religions and saw nothing inconsistent in adapting some of the customs of Mithraism to Christianity.

We need not dwell on the flagrant apostasy, the unspeakable corruption, and the Roman Catholic Church, which resulted from the unholy alliance between the Church leaders and Constantine, who was an adherent to Mithraism before he gave verbal affirmation to Christianity.

## RENAISSANCE

### BROUGHT NEW THOUGHT

The Italian Renaissance loosened the iron grip which the Roman Catholic Church had held on the minds and souls of men for centuries. For during the period the Roman Catholic Church exercised absolute control, not only was man not permitted to question Church doctrine and practices, but also, he dared not dispute Aristotelian philosophy (Scholasticism), since the penalty for the exercise of freedom of conscience or thought was frequently death.

The Renaissance ushered in an era of independent thought and action. For those who loved God and wished to live by His Word without the shackles of a corrupt and apostate church, it made possible the Protestant Reformation. But for those who did not wish to "retain God in their knowledge," the Renaissance gave rise to humanism, neoliberalism, theories of evolution, and other false ideologies. The Word describes these men thus, "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools" — Romans 1:21, 22. Also: "But evil men and seducers shall

wax worse and worse, deceiving and being deceived" — II Tim. 3:13.

### THE SEEDS OF COMMUNISM

An eminent theologian and author, Dr. Arno Clemens Gaebelein, in his book, *The Conflict of the Ages* (1933) (a work which is regrettably out of print) wrote:

"Early in the eighteenth century a set of French infidel and immoral philosophers began to spread their anti-Christian and anti-civilization teachings. A notable one was the notorious J.J. Rousseau. Most of his theories contain the pernicious germs of socialism and communism. He expressed hatred of all civilization, which, in his opinion, was all wrong. He went so far as to say that civilization is the curse of humanity, that under restraint man had been robbed of his liberty and that the prevailing laws of property were responsible for the misery of the people. He advocated a return to primitive conditions. In his writings may be traced the shouts of the French Revolutionists — 'Liberty — Equality — Fraternity.' Certain secret lodges of France, through which later the revolution was supported, used the same words.

"But it remained for a German to exploit the suggestions of Rousseau and to become the inventor of a system which is now fully carried out by Sovietism. It marks the beginning of the final great battle of the conflict of the ages.

### SATAN'S DISCIPLE

"Adam Weishaupt, one of the most prominent 'seeds of the serpent' was born in 1748 in Bavaria. As a young man he turned to the works of these French Philosophers and also dabbled in occultism, through which he probably yielded himself to the powers of

darkness. Certain forms of a vicious occultism, a veritable Satanism, devil worship and the black mass, were then practised. He restated Rousseau's delusion.

" 'Man is fallen,' he said, 'from the condition of liberty and equality, the state of pure nature. He is under subordination and civil bondage arising from the vices of man.' Then, serpent-like, he struck at religion. 'Man is not bad except as he is made so by arbitrary morality. He is bad because religion, the state, and bad example pervert him.' And so he said, that from the mind of man there must be rooted out the belief in a life after death and the fear of any future judgment. REASON must become the religion of man and when that happens the problem will be solved. He attacked the family and national life; he hated patriotism. All social ties must be dissolved. He followed closely in the steps of the immoral Rousseau. It was not, however, in his diatribes against civilization that Weishaupt surpassed Rousseau, but in the plan he devised for overthrowing it. Rousseau had merely paved the way for revolution, Weishaupt constructed the actual machinery itself.\*

### A NEW SECRET SOCIETY

On the first day of May, 1776, the year in which our beloved country, the American Republic, was born, Weishaupt founded with a number of adherents a secret society, patterned after French freemasonry, which he called 'Illuminati'. All members were required to adopt other names . . . The members of the Illuminati lodges were instructed to maintain the strictest secrecy as to the proposed world-revolution and to hide their antagonism to religion. They claimed that Christ Himself was the author of Illuminism. New candidates were told: "That no one

paved so sure a way for liberty as our grand master Jesus of Nazareth, and as Christ exhorted his disciples to despise riches, it was in order to prepare the world for that community of goods that should do away with property.' So subtle were their methods that many Protestant preachers, misguided as they were, fell in with the Illuminism, and accepted the belief that Illuminism was a practical expression of Christianity. It is not different today, for in the ranks of socialism and communism we find many clergymen of different denominations, who blindly, and blinded by the God of this age, think that these subversive movements will help the advancement of the 'kingdom' among men, a term which in its Biblical meaning is wholly misunderstood by them."

In the 24th chapter of Matthew, our Lord replied to His disciples' query as to what should be the sign of His return, and of the end of the world, or age. Note how His words of warning ring out through the years, "Take heed that no man deceive you;" Among the signs which He mentioned were "wars and rumors of wars;" famines, pestilences, earthquakes in "divers places;" persecution of those who would be living by His Word, and a general apathy or indifference toward the things of God because of the teaching of false doctrines. Christ gave additional warning that so pervasive and subtle would be the false doctrines preached in the last days that if it were possible, they should deceive the very elect.

Paul in chapter two of his second letter to the Thessalonians, described this "falling away" from the Truth more completely. Again, we hear a word of caution from Paul's lips, "Let no man deceive you by any means:" (Please read II Thess. 2:1-12).

Which one of these signs is most significant? Obviously the "falling a-



way" which we shall call the Great Apostasy for want of a better term. It has central meaning and significance. For it is not only a "sign" itself, but it is the direct cause of virtually all other "signs."

#### SETTING THE STAGE FOR THE ANTI-CHRIST

What do we mean by "apostasy"? We mean faithlessness to God. We mean unrepentance in sin. We mean coolness toward spiritual things. We mean the deliberate turning away from God. The apostate generation is one which has turned its back upon the Bible. Apostasy is a corruption of the spiritual life. When the spiritual life decays, the economic life crumbles, the political life is contaminated, the social life collapses, the moral life corrodes. The church is the foundation of civilization. Apostasy undermines the church. This brings on the collapse of the home, the government, the school, the courts, the system of law and order, and all the institutions of civilized nations.

The Great Apostasy creates the conditions of lawlessness and chaos upon which the reign and kingdom of Antichrist will be constructed. Without the Great Apostasy, to corrupt the hearts of the people, to prepare them for the acceptance of his regime, the coming of Antichrist would be impossible. With the Great Apostasy, to spread spiritual decay and moral chaos, the coming of the *Lawless One* is made inevitable.

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#### ABOUT THE AUTHOR:

Mr. and Mrs. Fred Harris have both been actively engaged in discovering the background of our present day confusion. Together they have amassed a large amount of information which they have been very anxious to share with fellow Americans and with others of the Christian faith.

Mrs. Harris was engaged for a five lecture series at the Los Angeles Church of God and to write articles regarding the same subject. These have proved to be most helpful and enlightening.

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\**World Revolution*, by Mrs. Nesta Webster, page 8. Mrs. Webster's book is a most reliable historical work. It is unfortunate that this valuable work is out of print.

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**"THE ONLY ONE-WORLD-ISM THAT WE ARE INTERESTED IN IS THE KINGDOM OF CHRIST, WHEN HE COMES. WE DON'T BUY ANY OTHER."**

—the editor.

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#### "THE UNITED STATES IN BIBLE PROPHECY"

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Anton M. Christensen

P.O. Box 707

Anna Maria, Florida

(The above space donated as a service to our readers.)

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## A RETRACTION

In the Mar-Apr, 1962 issue of the magazine we published a short item about the Fox sisters and Spiritism, under the Caption, "Mysterious Rappings." The statement was made that the Fox sisters produced the rappings by popping the bones in their toes as they lay in bed at night. This was not altogether true. The sounds were first produced by the simple expedient of tying a string to an apple and letting it bump the floor.

It was later on in life that the Fox sisters developed the faculty of being able to pop their bones to produce the mysterious rappings as they sat in seances. While our story was not altogether accurate in every detail, it was still true in essence. The entire movement started because two little girls (6½ and 8) wanted to "frighten Mother."

We are re-writing the story herewith, in a more accurate manner, and when printed, will be available in tract form. Ask for Tract No. 12-F.

#### "MYSTERIOUS RAPPINGS"

Under the heading "4. Spirit Manifestations." p. 86 EARLY WRITINGS, Mrs. White says, "I saw that the mysterious knocking, in New York, and other places, was the power of Satan, etc," and she wrote at considerable length on the subject.

Some years later, after this was written, the Fox sisters confessed that they had made the mysterious sounds by the simple expedient of tying a string to an apple and letting it bump the floor. At first, it was done merely to "frighten Mother," a childish prank by two mischievous little girls (6½ and

8). Later on in life, they developed the faculty of popping the bones in their toes to produce the sounds as they sat in seances. And this is what the entire movement of Spiritism grew out of.

Not only does this make Mrs. White's comments on the subject appear foolish, but it makes the entire Spiritualist sect look even more ridiculous.

In spite of this, the ardent followers of Spiritism were bitterly critical of the Fox sisters for confessing this, and they still insisted that the rappings were "spirit manifestations."

We see here a parallel to the life of William Miller and the experience of the Advent believers. Mr. Miller confessed his error, but some (including James White) were critical of him for confessing to "a scoffing world" that he had been in error.

But, as the old saying goes, "*Fanaticism dies hard, if at all.*"

— Donald E. Mote, Editor

(Facts gleaned from a volume entitled, "*Beware Familiar Spirits*," by John Mulholland, Chas. Scribner's Sons, New York, 1938).

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## WHY I BELIEVE

When I wake up in the morning and see God's sunny sky  
 Or when I see his love for me, I lift my head up high.  
 I see his mar'ulous wonders in the lovely sparkling rain,  
 His blessings of creation e'en lie on the empty plain.  
 The greatness of his power can be seen in the evening star  
 This is why I believe he watches from afar.

As I sit in church in reverence with my heart in wondering thought,  
 I know God's love and mercy cannot on earth be bought.  
 He tries his best to please me as he listens to my prayer,  
 And when he tries to tell me no, I feel he still must care.  
 When I hear a new-born child whose life just now began,  
 I stop to realize each new babe is a gift from God to man.

It's great to meet a friend of yours whose heart has just been blessed,  
 But only through His plan of mercy will he find eternal rest.  
 When Christ was sent by mighty God to take our sins away,  
 He hoped that man would change his ways and peace on  
 earth would stay.

But man turned back again and struggled on in vain,  
 And cause of man's own selfishness, God's heart feels lasting pain.  
 When I listen to a singer's voice and his power to thrill my soul,  
 Or I see a new-born Christian reach higher to his goal.  
 As I watch an artist capture the rainbow's magic hue,  
 I know the story of His creation surely must be true.

It's then that I pause as I look at God's worth,  
 And question why I'm on his wonderful earth.  
 Then as I realize it must be His love,  
 I again turn my eyes to the heaven above.  
 And I stop to thank him for all I receive,  
 And for answering the question of why I believe.

— By David Avars  
 Shiloh, N. J.

"Ballenger," continued from p.7

The result was a postponement of action till the following Sabbath. Nothing further was heard from the matter for nearly a year, when Mr. Marker received a letter from the church elder saying that the four names had been rejected. Mr. Ballenger's family at that time consisted of himself and wife, a daughter of about eight and a baby boy of two years. They were cast out into

the world, banned as heretics, with no church home or schools for their children, after giving the best of their lives and means to the building up of the work they loved more than life itself. But God did not forsake him, tho He permitted them to be sorely tried. They never regretted the stand they took.

(Unsigned MS)  
 Author unknown

## News and Views

## ROME ON FREEDOM OF WORSHIP AND CRUCIFIXION OF CHRIST

There were some long-faced Catholic liberals, also Protestants and Jews, when the Vatican Council recessed last December 4th without any definite action on statements about religious liberty and anti-Semitism. The latest word from Rome is that the original statements on religious liberty and anti-Semitism have been re-written and made even stronger than the original version.

The Roman Catholic hierarchy has taken an intense interest in the religious liberty portion of the statement. It would put the church on record for the first time in history, as favoring the position that every human being has the God-given right to freedom of worship.

The anti-Semitism portion of the statement takes the position that all mankind shares in the guilt for the crucifixion of Christ, and also deplores the idea of making the Jews a scapegoat people.

To us, this whole business of whether or not the Jews were to blame for the crucifixion of Christ, is a little silly. In the first place, the present-day generation of Jews are no more responsible for the death of Christ than are the present-day generation of Gentiles.

In the second place, it matters not who was guilty of murdering the Saviour. Where would we be today if He had not been crucified? Stop and consider that one for a while. Without the atoning death of Christ for our sins, where would we be today? Do you believe in the blood atonement, and that it was fore-ordained that Jesus must suffer for the sins of the world? Have we forgotten John 3:16?

We talk about the Christ-murdering Jews, when actually it was Roman soldiers who did the actual killing. But, does it ever occur to anyone to criticize those Roman soldiers? We wonder why. Perhaps it would make just as much sense to blame the Italians for the murder of Christ.

We wonder at the short-sighted thinking of some people. — by the Editor

## LOCAL ADVENTIST NEWS AND STATISTICS FOR 1963

A recent item in the *Magnolia Mirror*, states that Elder John W. Osborn, who has been serving as pastor of the Sligo church in Washington, D.C., has been called to serve as President of the local Conference.

At the 22nd Biennial Session of the church recently, Elder R. C. Baker, who has been serving as Conference President for the past six years, has asked that his name be not considered for reelection. Elder John W. Osborn is a brother of Elder Calvin Osborn, who has been serving as pastor of the La Sierra church.

Also of interest at the Biennial Session are the reports from the various departments, all telling of advances made in every field of endeavor. Incidentally, the total tithe and Mission Offering reported for the Southeastern California Conference last year was \$6,729,333.58. The membership now stands at 17,735. This means that per capita giving for Mission Offerings and Tithes amounted to \$379.43, to say nothing of all the other projects and causes that Adventists are asked to give toward.

This is a pretty enviable record for church giving, and Seventh-day Adventists are close to the top of the list among the religious denominations when it comes to per capita giving. This is a good indication that most of them believe sincerely in what they teach as a people, and spare no efforts to go and tell the world about it. What a pity that these good people refuse to see their doctrinal errors, and will even persecute the brethren who only wish to weed the error out of the garden of doctrine, and render the church a purer church, more acceptable to God.

Incidentally, these 17,735 members are only the figures for the local conference, and we are of the impression that this number probably exceeds the total number of all other Sabbath-keeping groups put together in North America, or at least in the United States. We do not have the absolute figures to prove it, and inasmuch as this is only our impression of the matter, we might be wrong. We wonder if anyone of our readers would have facts and figures to offer on this subject. It might be an interesting comparison to make.

— the Editor

## "STATE OF THE DEAD"

"In this verse (Rev. 20:5) the words 'But the rest of the dead lived not again until the thousand years were finished' are spurious. They are not found in the oldest and most reliable Greek MSS., the Sinaitic, Vatican Nos. 1209 and 1160, nor in the Syriac MS. We must remember that many passages found in the modern copies are additions which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as

their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no MS. of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a marginal comment made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and comment." THE DIVINE PLAN OF THE AGES, Charles T. Russell.