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The Elmshaven Years

[Portions of two chapters, 31 & 32 from the forthcoming Arthur L. White biography of Ellen G. White.]

AT THE GENERAL CONFERENCE OF 1905

(Meeting New Teachings Concerning the Heavenly Sanctuary)

With the 1905 General Conference Session due to open on May 11 in Washington D. C., it was a question in Ellen White's mind as to whether or not she should attend. In her correspondence she intimated that she probably would not make the trip. The work on her books really called for her attention at Elmshaven and she felt that she should stay by this. Yet, as time went on and the Conference was not too far away, she began to plan to go if it seemed duty to do so.

Night after night in visions she seemed to be either speaking to large congregations or attending important committee meetings. She wrote of how she had had "presentations regarding the deceptions that Satan is bringing in at this time" (Letter 99, 1905). She called for the reprinting of articles published in our journals in former years, written by the pioneers testifying to the certainty of the message, and she predicted: "There will be constant warfare with seducing spirits that will bring in theories to counteract the truth of God" (Ibid.).

Was she referring to the recent disclosure in correspondence that A. F. Ballenger, a worker in England, was teaching contrary views on the sanctuary truth which would lead to the position that there was no heavenly sanctuary? Or was it the intensification which was to come of Dr. Kellogg's pantheistic views, which she once declared would "do away with God?" But as the time neared for the Conference to open, it seemed to her that she must attend, and she wrote:

If I have to bear the burden of the perplexities here at home and must write constantly to the brethren assembled, I feel that I would prefer to be on the field of battle rather than where it takes two weeks to write and receive a reply. I only desire to do the will of my heavenly Father. If it is according to His will, I am willing to go.--Letter 111, 1905.

On Sunday, April 30, Ellen White wrote that she would join the party leaving for Washington on Wednesday morning, May 3. The southern route was chosen for the trip and there would be 20 to 25 in the party, almost filling the tourist car which would carry them east. Accompanying Ellen White was her son W. C. White, his wife May, and Maggie Hare, one of her secretaries.

The trip was pleasant and rather uneventful. On Sabbath and Sunday the Adventists joined in song services and Elder Corliss spoke to the group, including a few non-Adventists, on Sunday morning. All in the car listened attentively.

The party arrived at the Washington station on Tuesday morning, May 9, at ten o'clock. After staying overnight at the little temporary sanitarium being opened in Washington in a rented building, they moved to the newly completed boys dormitory where four rooms were given over to them. Two rooms were for Ellen White, a bedroom and a working room, a room for W. C. White and his wife, and another for Maggie Hare.

On getting settled in the dormitory and awaiting the opening of the conference the next day, Ellen White reported that she had "stood the trip remarkably well and was stronger when I left the cars in Washington than when I got on board at San Francisco." And she declared:

I can but feel that the Lord is in my coming to Washington at this time. I have a message to bear. God helping me, I will stand firm for the right, presenting truth unmingled with the falsities that have been stealthily creeping in.--Letter 135, 1905.

It was Elder Daniells' plan that this General Conference should be a deeply spiritual meeting. He saw the importance of upgrading the ministry, and plans

were laid for a ministerial institute to run through the conference, with an hour each day devoted to the presentation of appropriate topics.

At the opening of the Friday evening service, Elder Daniells pointed out that the camp seemed to be a holy and sacred place. There was rejoicing that the counsel to hold a conference in the open air had been followed. Sabbath morning dawned a "perfect day of rest." At the eleven o'clock service Ellen White, although 77, spoke in the big tent with "old time clearness and power." Her text was Philippians 2:1-11. She urged that we are not to be on the negative side, but on the affirmative side with God, and His word to us is "Advance! forward! pressing together unto victory." She urged that our words should be of a character to comfort and bless, and we should begin to educate our voices to speak kindly and pleasantly. She pointed out that "there is a heaven to win and there is a hell to shun." (See DA p. 636.) The large tent was packed and Ellen White's voice was heard distinctly and clearly, even by those in the seats in the very back.

As had been planned, the ministerial institute was held each day at eleven o'clock and many valuable papers were read. Some noted how refreshing it was "at this meeting to see and hear the work of the gospel ministry given the place which God has ordained that it should fill" (RH May 25, 1905).

Doctrinal Discussions Behind the Scenes

But behind the scenes, and not mentioned in the Review and Herald in the formal report of the Session, a number of important things were taking place. One of these was several early morning meetings in which church leaders heard Elder A. F. Ballenger in the presentation of his new views on the sanctuary truth. Ellen White, in a somewhat veiled way, was to address herself to these views in her talks, and more specifically in a face-to-face confrontation.

Tuesday afternoon, May 16, she addressed the conference on "The Work for This Time," in which she discussed a number of subjects. She spoke of the work

developing in Washington, and then her mind turned to the teachings on the sanctuary truths that were being quietly met by church leaders. She told of how errors crept in in the early days and how the Lord sent her into the field to meet fanaticism, misleading teachings, and false doctrines which she declared we would have to meet again. Then she came to the point and also made a prediction:

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. Where shall we find safety lest it be in the truths the Lord has been giving for the last fifty years?--RH May 25, 1905.

In her closing remarks, she reminded the audience:

Do not think that Satan is not doing anything. Do not think that his army is passive. He and his agencies are on the ground today. We are to put on the whole armor of God, having done all, we are to stand, meeting principalities and powers and spiritual wickedness in high places. And if we have on the heavenly armor we shall find that the assaults of the enemy will not have a power over us. Angels of God will be round about us to protect us.-- Ibid.

Then, most likely thinking of Elder A. F. Ballenger and some of his friends attending the conference, she said, "I am praying that the power of the Saviour will be exerted in behalf of those who have entered into the temptation of the enemy" (Ibid.).

The Ballenger Experience

Elder Ballenger had worked in the United States and was for a time one of our ministers in Great Britain. Associated with him in the work there were such men as Elders E. W. Farnsworth and E. E. Andross. Elder Andross in a series of talks 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 on some

points of the faith. He had been preaching around over the country on certain practical points of the faith and 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 Smith obtained light on the sanctuary, and I will get it from the same sources that he did. I will not know it because Elder Smith knew it, but I will know it because God is teaching it to me directly."--E. E. Andross in an address given July 13, 1911 (White Estate DF 178).

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 our pioneers, and with them was the messenger of the Lord. As the brethren continued their study there was one in their midst 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 with the work entirely since 1905 at the General Conference.--Ibid. p. 12.

Elder Ballenger, while still a worker in Great Britian, considered his discoveries as new light and he presented his views at a meeting of the British Union Conference held in London in early 1905. Elder Farnsworth was there, and at the time reported this experience by letter to the General Conference president, A. G. Daniells. Daniells in turn conveyed the information to W. C. White on March 16, 1905.

Here is Farnsworth's summation of the Ballenger position:

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 entirely to unfit him 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, only once and then by implication (Hebrews 9:3), and does not think that one instance should be 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 authority 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 I was not able to ascertain.--E. W. Farnsworth to A. G. Daniells, in AGD to WCW March 16, 1905.

Farnsworth reported that a number of our 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.).

Elder Andross in his 1911 talks at the Oakland Camp Meeting traces through carefully the various texts which were employed by Ballenger in support of his new views, and then he traces through a more rational interpretation of these texts as held by Seventh-day Adventists. This view is supported by the repeated testimony of Ellen White as having been given to her in confirmation of truth in those early days of studying doctrinal points. Elder Ballenger was called back to the United States from Great Britain and attended the 1905 General Conference Session held in Washington.

Ellen White Meets Ballenger

At about this time Ellen White met Elder Ballenger in the hallway of the dormitory where she was staying. Writing on May 20 of the experience, 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 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. 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 on May 20, she tells of how Ballenger accepted the testimony back in 1890 and took a right position, and 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.--Ms 59, 1905.

Continuing her account she explains why she had 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

explanation 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 this 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.

Then Ellen White wrote:

I am instructed to say to Elder Ballenger, Your theories which have multitudes of fine threads and need so many explanations are not true and are not to be brought to the flock of God. The good that you and your associates might have received from this meeting you have not received. God forbid 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

Her Conference Address, May 15

Little wonder then that as Ellen White addressed the Conference on Monday, May 15, she was led to recount early experiences, and it was in this connection that she repeated a statement first made two years earlier concerning the development of our doctrinal truths:

After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power.

When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the Scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that, when not in vision, I could not understand

these matters, and they accepted, as light directly from heaven, the revelations given.--RH May 25, 1905.

Her Message Warning Against False Theories

Then on Wednesday, May 24, in a message titled, "A Warning Against False Theories," Ellen White addressed herself to the subject in a testimony which most likely was read to a rather limited group. Copy was placed in Elder Ballenger's hands:

I am bidden to bear a message to our people. In the name of the Lord I am bidden to warn our ministers not to mingle erroneous theories with the truth of God. Pure Bible truth is to stand forth in its nobility and sanctity. It is not to be classified and adjusted according to man's wisdom. The ministers of the gospel are to present truth in its simplicity through the blessing of God, making the Scriptures profitable for doctrine, for reproof, for correction, for instruction in righteousness. Rightly dividing the word of truth--this is the word that should be spoken of all our ministers.--Ms 62, 1905.

And she warns:

Our message does not need that which Brother Ballenger is trying to draw into the web. He draws out certain passages so fine that they lose their force. Let our ministers be content to take the Word as Christ has given it. . . .

In clear plain language I am to say to those in attendance at this Conference that Brother Ballenger has been allowing his mind to receive and believe specious error. He has been misrepresenting and misapplying the Scriptures on which he has fastened his mind. He is building up theories that are not founded in truth. A warning is to come to him and to the people; for God has not indited the message that he is bearing. This message, if accepted, would undermine the pillars of our faith. Brother Ballenger does not discern what he is doing.--Ibid.

Midway in this presentation she declared:

Let not any man enter upon the work of tearing down the foundation of truth that has made us what we are. God has led His people forward step by step, though there are pitfalls of error on every side. Under the wonderful guidance of a plain thus saith the Lord, the truth has been established that has stood the test of trial. When men arise and attempt to draw away disciples after them, meet them with the truths that have been tried as by fire.--Ibid.

Then Ellen White points out in no uncertain terms:

Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.--Ibid.

In plain language she declared:

If the theories that Brother Ballenger presents were received, they would lead many to depart from the faith. They would counteract the truths upon which the people of God have stood for the past fifty years. I am bidden to say in the name of the Lord that Elder Ballenger is following false light. The Lord has not given him the message that he is bearing regarding the sanctuary service.

Our instructor spoke words to Brother Ballenger, "You are bringing in confusion and perplexity by your interpretation of the Scriptures. You think you have been given new light, but your light will become darkness to those who receive it. . . . Those who receive your interpretation of Scripture regarding the sanctuary service are receiving error and following in false paths. The enemy will work the minds of those who are eager for something new, preparing them to receive false theories and false expositions of the Scriptures.--Ibid.

Ellen White then calls upon those of experience to stand firmly for the truth:

When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.--Ibid.

A Profitable General Conference Session

As the Conference closed, Ellen White reported:

I came to the Conference with fear and trembling, but determined to do my best. I have spoken ten times, and have done considerable writing. . . . The Conference has called forth very weighty testimonies and I am pleased with the appreciation shown to these testimonies.--Letter 155, 1905.

J. L. Prescott, who accepted the advent truth in 1838, felt that the Conference carried "the spirit in the meetings of 1844" (RH June 1, 1905). W.C. White declared the Conference to be "the most hopeful of the kind that I ever attended" (RH June 8, 1905).

And so, the 1905 General Conference came to a close on Tuesday, May 30, having occupied three weeks less one day.

Defections Deeply Concerned Ellen White

But Ellen White's feelings of distress and some of the burdens she carried because of the defections of Dr. J. H. Kellogg, Elder A. T. Jones, and Elder A. F. Ballenger, she could not lay aside. She had seen that Kellogg's pantheistic views, because they took away the personality of God and Jesus Christ, undercut the sanctuary truth, the cornerstone of the message, so precious to our pioneers. Now with Ballenger's direct attack on the sanctuary truth, there was occasion for added concern.

In document after document in the months that followed the 1905 General Conference Session, she wrote not only of the threat of the Kellogg teachings, but dealt explicitly with the error of Ballenger's positions on the sanctuary truth, basing her warnings on repeated visions. She made it clear that if there was one fundamental truth that came to us by Bible study and revelation it was the sanctuary truth, and she indicated that Satan would bring attack after attack on this fundamental point.

Because of the importance in which Ellen White held this matter, and because of solemn warnings that attacks would be made on the sanctuary truth, we quote in chronological sequence from some of these communications. Each makes its contribution. What may seem repetitious only confirms the vital place this doctrinal truth holds, the subtlety of attacks upon it, and because of the light given her, her deep concern for the stability of confidence in it.

SOLEMN WARNINGS REPEATED*Warned That Heresies Will be Brought In

Takoma Park, Washington, May, 1905

We need to walk humbly before the Lord. His truth is to be substantiated and magnified. We are warned that heresy of every kind will be brought in among the people of God in these last days. One heresy leads to many other heresies in the explanation of the Word of God.

The Lord would have us at this time bring in the testimony written by those who are now dead, to speak in behalf of heavenly things. The Holy Spirit has given instruction for us in these last days. We are to repeat the testimonies that God has given His people, the testimonies that present clear conceptions of the truths of the sanctuary, and that show the relation of Christ to the truths of the sanctuary so clearly brought to view.

If we are the Lord's appointed messengers, we shall not spring up with new ideas and theories to contradict the message that God has given through His servants since 1844. At that time many sought the Lord with heart and soul and voice. The men whom God raised up were diligent searchers of the Scriptures.

And those who today claim to have light, and who contradict the teaching of God's ordained messengers who were working under the Holy Spirit's guidance, those who get up new theories which remove the pillars of our faith, are not doing the will of God, but are bringing in fallacies of their own invention, which, if received, will cut the church away from the anchorage of truth, and set them drifting, drifting, to where they will receive the sophistries that may arise.--Ms 75, 1905.

The Message Given Clear and Distinct by the Holy Spirit

Sanitarium, California, October 31, 1905

I awake at three o'clock. My heart goes forth in grateful thanksgiving that I am free from aches and pains. My right hand is calm and steady and I can fill my fountain pen without spilling a drop of ink. I thank God that for many years this hand has seldom been weak. . . . I desire with heart and soul to do the work that God has given me as His messenger. I am anxious to give people the evidences of our faith as found in the Scriptures.

There are many today who present strange doctrines, giving the Scriptures a wrong meaning. Elder Ballenger thinks that he has new light and is burdened to give it to the people; but the Lord has instructed me that he has misapplied texts of Scripture and given them a wrong application. . . .

*Note: Copies of the full document, aggregating 60 pages, from which these excerpts are taken may be had for two dollars from the Ellen G. White Estate.

The light on the sanctuary question was given by the Spirit of God and we who passed through the disappointment of 1844 can testify to the light that was then given on the sanctuary question. . . .

The erroneous theories that we had to meet in our early experience in this work drove us to the Lord in prayer, and the Lord gave me, His messenger, a decided message that men were placing a false application on the Word of God. Christ referred to this danger in the words, "Be watchful and strengthen the things which remain, that are ready to die." Woe, woe to the man who teaches false theories.

We were cautioned not to listen to the doctrines of men who were obtaining a false experience. We spent whole nights in prayer and the Holy Spirit gave the message, clear and distinct. All along the way we have had to meet just such things, but we gave no heed to them.

Other presentations were made in doctrines that denied the truth which in the past had been advocated. Thus it will be till the close of earth's history. The Word of God contains the truth, but when this Word is misapplied and made to strengthen error, we must meet this danger without hesitation. We must call upon our people to turn from such theories, to receive them not, to remember how they have received, and heard, and hold fast and repent. We call upon them to keep their spiritual eyesight clear and receive not the elaborate uncalled for explanations of the Scriptures offered by some.--Ms 145, 1905.

Truths That Are to Stand Forever as Truth

Sanitarium, California, December 11, 1905

I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith and in the early history of the message. After the passing of the time in 1844 they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the influence of such messages as Elder Ballenger has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed.

. . . .
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 it 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.

Elder Ballenger's proofs are not reliable. If received, they would destroy the faith of God's people in the truth that has made us what we are.

We must be decided on this subject; for the points that he is trying to prove by Scriptures, are not sound. They do not prove that the past experience of God's people was a fallacy. 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. It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part. 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.--Letter 329, 1905 (published in 1SM pp. 160-162).

Instructed in Vision, "Hold Fast to Past Experience"

Sanitarium, California, January 23, 1906

Never was there a time when the enemy worked with such subtlety as at the present, and we need to realize that we are now to be fully prepared to meet whatever may come in the way of apostasy. The Word of God declares that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. . . .

We need to strengthen our belief in the past experience that we have had in the cause of God. . . .

Satan will use his best plans to lead souls to bring in some new theories, some strange, fanciful ideas. These souls will try to substantiate false doctrines, and they will take texts of Scripture, and misapply them in order to make their doctrines appear as truth.

The theories that Elder Ballenger advocated, which remove the sanctuary truth, are just such as the enemy would bring in as matters of the utmost importance, to shake us from our foundation of faith. But we must heed the Word, "Remember therefore how thou hast received, and heard, and hold fast." When efforts are made to unsettle our faith in our past experience, and to send us adrift, let us hold fast to the truth that we have received.

Last night I received instruction, as you will see when you read the enclosed copies. The warning is given, Hold fast to the past experience.-- Letter 40, 1906.

Truths Received Under the Demonstration of the Holy Spirit

Elmshaven, January 30, 1906

The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the

truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. And these truths are to be kept before the mind. . . .

We are in conflict with the errors and delusions that have to be swept away from the minds of those who have not acted upon the light they already have. Bible truth is our only safety. I know and understand that we are to be established in the faith, in the light of the truth given us in our early experience. . . .

We accepted the truth point by point, under the demonstration of the Holy Spirit. I would be taken off in vision, and explanations would be given me. I was given illustrations of heavenly things and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays.

All these truths are immortalized in my writings. The Lord never denies His word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but 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 in these last days.

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. . . .

So you see that it is impossible for us to have any agreement with the positions taken by Brother A. F. Ballenger; for no lie is of the truth. His proofs do not belong where he places them, and although he may lead minds to believe his theory in regard to the sanctuary, this is no evidence that his theory is true.

We have had a plain and decided testimony to bear for half a century. The positions taken in my books are truth. The truth was revealed to us by the Holy Spirit, and we know that Brother Ballenger's position is not according to the Word of God. His theory is a deceiving theory, and he misapplies Scriptures. Theories of the kind that he has been presenting, we have had to meet again and again.

I am thankful that the instruction contained in my books establishes present truth for this time. These books were written under the demonstration of the Holy Spirit. I praise the Lord with heart and soul and voice, and I pray that He will lead into all truth those who will be led. I praise Him that He has so wonderfully spared my life up to this time, to bear the same message upon the important points of our faith that I have borne for half a century.--Letter 50, 1906 (Portion published in Gospel Workers, p. 302).

Overwhelming Views of the Sanctuary Given to Ellen White

Sanitarium, California, July 4, 1907

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.

I know from the light that God has given me that there should be a revival of the messages that have been given in the past, because men will bring in new theories, and will try to prove that these theories are Scriptural, whereas they are error which if allowed a place will undermine faith in the truth.

We are not to accept these suppositions and pass them along as truth. No, no; we must not move from the platform of truth on which we have been established.--Manuscript 125, 1907.

A. F. Ballenger somehow felt he could not accept the messages which God gave to save him from a wrong course of action. He persisted in urging his new views on others and eventually took up warfare against Ellen White and the church. In this he was later joined by his father, J. F. Ballenger and his younger brother, Elder E. S. Ballenger. See SDA Encyclopedia, p. 212, for further information.

Ellen G. White Estate
Washington, D. C.
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(Printed in USA)