

# Old Paths

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.  
Jeremiah 6:16

The secret of the LORD is with them that fear him; and he will shew them his covenant.  
Psalm 25:14

Vol. 33, No. 3

Straight and Narrow

March 2024



**And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. (Genesis 1:11)**





# The Sanctuary Doctrine

By Onycha Holt

## Introduction

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Daniel 8:14)

No doctrine of the Seventh-day Adventist faith is as challenged or as denounced as the sanctuary doctrine, and perhaps no doctrine has gone through as many revisions. In 1872 Uriah Smith, possibly with the help of James White, wrote this concise explanation of the Adventist sanctuary belief:

That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation. Heb. 8:1– 5, etc.; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, Heb. 9:22, 23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished. (*A Declaration of the Fundamental Principles Taught and Practiced by the Seventh-Day Adventists*, Principle X; 1872)

But the explanation has been revised over the years until it reads in part as follows in the *2022 Seventh-day Adventist Yearbook*:

There is a sanctuary in heaven, the true tabernacle that the Lord set up and not humans. In it Christ ministers on our behalf, making available to believers **the benefits of His atoning sacrifice** offered once for all on the cross. At His ascension, He was inaugurated as our great High Priest and, began His intercessory ministry, which was typified by the work of the high priest in the holy place of the earthly sanctuary. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry . . . (“Fundamental Beliefs of Seventh-day Adventists,” *2022 Seventh-day Adventist Yearbook*, p. 12; all emphasis in this article supplied unless otherwise noted)

## 1980

When young, he was a bright boy, intelligent and smart, and over time he became a charismatic Adventist preacher and teacher with an exceptional memory. When his ministerial license was revoked in 1980 over issues of theology, it caused great consternation and perplexity in the minds of many of his students and colleagues. He was so articulate and knowledgeable they felt he had to be right. He knew his subject well and was able to express it with goodly words, and those who otherwise might not have listened found themselves inclining a listening ear to his logic and to his use of the English language, if only casually at first. His well-chosen words, his abundant use of Scripture, and the weaving in of selective Spirit of Prophecy statements created trust in many people, but Desmond Ford ended up repudiating the cleansing of the sanctuary, including the beginning date and the investigative judgment, and he called into question the historicist view of prophecy, the heavenly inspiration of Ellen White, and the ability to achieve perfection of character. He was not the first to do so but the most scholarly.

## 1905

Across the ocean and many decades earlier on a plot of timbered land in Illinois a boy grew up. Like Abraham Lincoln, his home was a one-room cabin, and like Lincoln he was attracted to well-chosen words and debates. His skills appealed to his audiences, and his ability to write effectively was soon noticed by the editor of the *American Sentinel*, A. T. Jones, and he was invited to join its staff. He was soon part of a group, however, that urged that the Sabbath should not be written about in the *American Sentinel*, for by refraining from any reference to the Sabbath question, circulation of the *Sentinel* would greatly increase and more people could thereby learn of the truth. Ellen White, however, received a vision on the proceedings of this particular meeting, and soon after she presented her vision to the brethren, among whom was this man. She repeated the words spoken to her by *one in authority*:

“Bind up the testimony and seal the law among my disciples. . . . The Sabbath truth is to be proclaimed. It is the truth for these last days.” (Ellen White, 20LtMs, Ms 59, 1905, par. 4)

And then the one in authority repeated with great solemnity the words of Exodus 31:12–18.

Ellen White wrote that after she had spoken these words to the brethren, Albion Fox Ballenger arose “all broken-hearted and weeping, and said, ‘I receive this testimony as from the Lord. I was in that meeting last night, and I was on the wrong side’” (Ibid., par. 9). We can praise God for this change of heart, but later Ballenger took an opposing view on the doctrine of the sanctuary from which he did not retreat.

Returning to her description of her night vision, we read:

That night was a most solemn one for me. There came to my mind the truth that we have been proclaiming since the passing of the time in 1844, when the message came to us regarding the mistake we were making in keeping the first day of the week. We had Bible evidence and the testimony of the Spirit of the Lord that we were keeping a day that bore no sanctity, and that in so doing we were transgressing the law of God. This message we have borne ever since; and I solemnly asked, Are our people now to cut out the Sabbath message from the *Sentinel* and heed the advice and counsel of worldly men, keeping the *Sentinel* from carrying this most important truth to the world? (Ibid., par. 6)

Ballenger had become a dramatic and powerful speaker, with an inquisitive mind which he focused on the sanctuary doctrine after preaching on it in London. Thus began his study, which quickly led to his belief that Jesus went im-

mediately into the most holy place after his ascension to heaven and that his ministry has carried on there ever since, thus invalidating the 2300 day prophecy and the investigative judgment, as well as the inspiration of Ellen White, for she had written many times of Christ’s work in the heavenly sanctuary and of his movement into the most holy place in 1844, such as:

As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary. (Ellen White, *Early Writings*, p. 253.1)

Albion Fox Ballenger eventually parted ways with Seventh-day Adventism and retired to his home in Virginia.

## 1956

Also from across the ocean and also decades before Ford, a man inclined to religious discussions slipped across the southern border of Gretna, Manitoba, into the state of North Dakota with no papers and no purpose other than to settle far away from the smuggling activities of his former friends. In Iowa he first learned of Seventh-day Adventism and soon joined the church. He had an inquiring and disciplined mind and eventually dedicated himself to service in the denomination as a pastor; a church administrator; a professor, as well as a college administrator; and an author who wrote on the sanctuary. After about sixty years of denominational service, he met the challenge of his life, and it resulted in the loss of his ministerial credentials, of his retirement benefits, temporarily; and of the respect of his fellow Adventist leaders, all due to doctrinal differences, one of which was on the doctrine of the sanctuary.

While Ford and Ballenger promoted *new* views on the sanctuary doctrine, Milian Lauritz Andreasen stood by the *old* views which were established by God himself. He was faithful to the 2300 day prophecy, to the cleansing of the heavenly sanctuary, i. e., the investigative judgment, and to the beginning date of 1844; and was faithful to the final atonement in heaven and to the godly inspiration of Ellen White’s writings, but his stand cost him his life, according to his biographer:

. . . M. L.’s body could not withstand the grief that assailed him, especially during the long nights. He even wrote letters to God. No longer was he permitted to preach even one sermon on Sabbath. . . . He developed a duodenal ulcer that eventually began to hemorrhage. Less than a week before his death, which occurred on February 19, 1962, he was taken to the hospital. His heart was not strong enough for surgery.

He spent his last night at home praying and weeping over his sad situation relative to the ministry of which he had formed a part for almost sixty years. (Virginia Steinweg, *Without Fear or Favor*, p. 181)

What was his sad situation? Little did he know his long service to the church as a theologian and an administrator would end in the withdrawal of his ministerial credentials, in the temporary loss of his retirement benefits, in the loss of friends, and in the pulling of his books from the shelves of Adventist bookstores. During happier times, he had written Sabbath school lesson quarterlies on the Christian life and on the captivity and restoration of Israel, as well as five quarterlies on the book of Isaiah and three on the book of Hebrews. He had also written the commentary in the *Seventh-day Adventist Bible Commentary* for the books of Leviticus and Hebrews and had authored fifteen books addressing, in part, the sanctuary, faith, prayer, Hebrews, and Isaiah, but the hardest work he ever had to write were his letters to the churches, for in them he addressed the assault of his fellow theologians on the pillars of our faith of the incarnation and the sanctuary. He died without the support of others in the church, ostracized and alone, with only family about him and with only him, the dying one, reaching out through his wife to the General Conference president, R. R. Figuhr, who came to his bedside at Andreasen's request, accompanied by the Pacific Union Conference president, R. R. Bietz. It should have been the other way around—the church leaders reaching out to him to offer comfort and support in his last hours—but that did not happen. Elder Andreasen died within hours of their visit, but this is the reality of suffering for Jesus, and all who live godly will surely suffer, for it is promised:

**Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; (2 Timothy 3:12–14)**

Andreasen died in peace, faithful to the truth he held dear, but he died a lonely death, as far as this earth is concerned, although the eyes of faith can see heavenly beings drawing near. Let us hold dear the great truths established in the early years of the Advent faith as he did, though it may seem a barren experience, for these truths are of God:

**Some who have been leaders in the work of God are seeking to make of none effect the work that God has placed in the world to educate His people, and to prepare them to stand the test of the miracle-working powers that would make void the precious facts of faith that have for the last sixty years been given under the**

**power of the Holy Spirit.** (Ellen White, 21LtMs, *Lt 256*, 1906, par. 4)

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.** (Ellen White, *The Review & Herald*, May 25, 1905, par. 24)

This line of truth started with the revelation given to Hiram Edson concerning the cleansing of the sanctuary and will continue to unfold until we enter the city of God. This truth can never be changed or extinguished. We need all of it, from beginning to end, and it deals with Christ, his mission, and his priesthood. So, when Elder Andreasen read the changes in the sanctuary doctrine that were being written about in *Ministry* magazine and in *Questions on Doctrine*, he could do no other than stand for truth as a fearless champion. He did all he could to reveal the changes for the errors they were, even though it caused controversy and loss.

What were the dangers creeping into the sanctuary doctrine that brought such grief to Andreasen?

I was perplexed when in the February number of the *Ministry*, 1957, I found the statement that ‘the sacrificial act of the cross (was) a complete, perfect, and final atonement.’ (M. L. Andreasen, Letter 6, “The Atonement,” *Letters to the Churches*, p. 59; emphasis in original)

Why was he so perplexed?

The serious student of the atonement is likely to be perplexed when he consults the Spirit of Prophecy to find two sets of apparently contradictory statements in regard to the atonement. He will find that when Christ “offered Himself on the cross, a perfect atonement was made for the sins of the people.” *Signs of the Times*, June



28, 1899. He will find that the Father bowed before the cross “in recognition of its perfection. ‘It is enough,’ He said. ‘The atonement is complete.’” *Review and Herald*, September 24, 1901.

But in *Great Controversy* he will find this: “. . . at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement.” Page 422. In *Patriarchs and Prophets*, 357, I read that sins will “stand on record in the sanctuary until the *final* atonement” (in 1844). Page 358 states that in “the *final* atonement the sins of the truly penitent are to be blotted from the records of heaven.” *Early Writings*, 253, says that “Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, to make a *final* atonement . . .”

The first set of statements says that the atonement was made on the cross, the other says that the *final* atonement was made 1800 years later. I have found seven statements that the atonement was made on the cross. I have twenty-two statements that the final atonement was made in heaven. Both of these figures are doubtless incomplete; for there may be others that have escaped my attention. It is evident, however, that I may not accept one set of statements and reject the other if I wish to arrive at truth. (Ibid.; emphasis in original)

How *did* Andreasen arrive at truth?

Christ’s death on the cross corresponds to the moment when on the day of atonement the high priest had just killed the Lord’s goat in the court. The death of the goat was necessary, for without its blood there could be no atonement. *But the death in and of itself was not the atonement*, though it was the first and necessary step. Sister White speaks of the “atonement commenced on earth” *Spirit of Prophecy*, Vol. 3:261. Says Scripture: “it is the blood that maketh an atonement.” Leviticus 17:11. And, of course, there could be no blood until after the death had taken place. Without a blood ministration the people would be in the same position as those who on the passover slew the lamb but failed to place the blood on the door posts. “When I see the blood,” said God, “I will pass over you.” Exodus 12:13. *The death was useless without the ministration of the blood. It was the blood that counted.*

It is the blood that is to be applied, not “an act,” “a great act,” “a sacrificial act,” “an atoning act,” “the act of the cross,” “the benefits of the act of the cross,” “the benefits of the atonement,” all of which expressions are used in *Questions on Doctrine*, but any reference to the blood is carefully avoided. It is not an act of any kind that is to

be applied. It is the blood. Yet in all the 100 pages of the book dealing with the atonement, not once is the blood spoken of as being applied, or ministered. Can this be merely an oversight, or is it intended? Are we teaching a bloodless atonement? Elder Nichol states the Adventist position correctly when he says, “We believe that Christ’s work of atonement for sin was *begun* rather than *completed* on Calvary.” *Answers to Objections*, 408. This was published in 1952. . . .

And with all these statements [eight statements from the Spirit of Prophecy on blood atonement] before him, not once does the author of *Questions on Doctrine* mention the blood as being applied or ministered. (Ibid., pp. 65, 66, 67; emphasis in original in second para.)

Andreasen was also concerned about the teaching on the nature of Christ found in *Questions on Doctrine*:

With these reflections [on texts such as 1 John 4:2–3; 1 Corinthians 2:7; Hebrews 2:17, 4:15, 5:2] in mind, we read with astonishment and perplexity, mingled with sorrow, the false statement in *Questions on Doctrine*, 383, that Christ was “exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam.” (Andreasen, *Letters to the Churches*, Letter 1, “The Incarnation—Was Christ Exempt?” p. 3)

He was astonished, perplexed, and sorrowed because:

If Christ was exempt from the passions of mankind, He was different from other men, none of whom is so exempt. Such teaching is tragic, and completely contrary to what Seventh-day Adventists have always taught and believed. Christ came as a man among men, asking no favors and receiving no special consideration. According to the terms of the covenant He was not to receive any help from God not available to any other man. This was a necessary condition if His demonstration was to be of any value and His work acceptable. **The least deviation from this rule would invalidate the experiment, nullify the agreement, void the covenant, and effectively destroy all hope for man.**

Satan’s contention has always been that God is unjust in requiring men to keep the law, and doubly unjust in punishing them for not doing what cannot be done, and what no one has ever done. His claim is that God ought at least to make a demonstration to show that it can be done, and done under the same conditions to which men are subject. Noah, Job, Abraham, David—all were good men, but all failed to come up to God’s high standard. . . .

When it became evident that God intended to send His Son and in Him demonstrate that man can keep the law, Satan knew that this would constitute the crisis, and that he must overcome Christ or perish. One thing greatly concerned him; would Christ come to this earth as a man with the limitations, weaknesses and infirmities which men had brought upon themselves because of excesses? If so, Satan believed he might overcome Him. If God should *exempt* Him from the passions that corrupt the natural descendants of Adam, he could claim that God played favorites, and the test was invalid. (Ibid., pp. 3, 4, 5; emphasis in last paragraph in original)

Andreasen was not the only faithful leader to speak up on these issues. Ellen White had written earlier:

**Letters have been coming in to me, affirming that Christ could not have had the same nature as man**, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature. (Ellen White, *The Review & Herald*, February 18, 1890, par. 6)

And then she gave this encouragement and counsel for us in our trials:

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. **He withstood the temptation, through the power that man may command.** He laid hold on the throne of God, and **there is not a man or woman who may not have access to the same help through faith in God.** Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities. (Ibid., par. 7)

Praise God!

William Henry Branson was president of the General Conference from 1950 to 1954, and then he retired from

service due to health issues. This is significant because his successor was R. R. Figuhr, who oversaw the publication of *Questions on Doctrine* in 1957. Elder Branson, however, most likely would have taken issue with *Questions on Doctrine*, at least on the nature of Christ during the incarnation, for he wrote these words published in 1950:

Here is a glorious truth, a marvelous condescension; for God the Son deigned to dwell with men even to the point of taking upon Himself *sinful* flesh and becoming a member of the human family. (W. H. Branson, *Drama of the Ages*, p. 81; 1950 publication)

In 1953 the Review & Herald Publishing Association, located across the street from the General Conference headquarters in Takoma Park, Maryland, published *Drama of the Ages*, but it had already been published in 1950. No where in the 1953 book is it acknowledged that this was a new edition, a revision with corrections, or just a reprint. The author's foreword is the same. Chapters and content are the same except for a few choice words, and because of the changes of a few words, the book was newly copyrighted, but you would probably not notice the changes unless you compared the 1950 and 1953 books side by side. We do not know how involved Elder Branson was in making the changes in the new book which, though few, are significant. For example, the word *sinful* in the above 1950 quotation was changed in the 1953 book to the word *our*, reading "taking upon Himself our flesh," which may not seem important at first but which moves Jesus from having taken *sinful* flesh in the incarnation into the realm of possibility that flesh only means that part of man that requires food, water, warmth, sleep, etc., which needs of themselves are not sinful. Branson, however, also wrote:

This, then, was real humanity. It was not the nature of angels that He assumed, but that of Abraham. He was "in all things made like unto his brethren." He became one of them. He was subject to temptation; He knew the pangs of suffering, and was not a stranger to man's common woes. (Ibid., p. 98)

In order for Christ to understand the weakness of human nature, He had to experience it. In order for Him to be sympathetic with men in their trials, He also had to be tried. He must suffer hunger, weariness, disappointment, sorrow, and persecution. He must tread the same paths, live under the same circumstances, and die the same death. Therefore, he became bone of our bone and flesh of our flesh. In fact, so complete was the union of the divine nature with the human, that when the Lord arose from the grave and ascended again to sit at the right hand of God, He went to heaven as a man, there to represent the human race as our Elder Brother and Advocate. (Ibid.)

The Catholic doctrine of the “immaculate conception” is that Mary, the mother of our Lord, was preserved from original sin. **If this be true**, then Jesus did not partake of man’s *sinful* nature. This belief cuts off the lower rungs of the ladder [in Jacob’s dream], and leaves man without a Saviour who can be touched with the feeling of men’s infirmities, and who can sympathize with them in their temptations and sufferings. By this teaching Jesus is made out to be altogether and wholly divine. Thus the ladder does not reach to the earth where men are. (Ibid., pp. 101, 103)

Of course, it is not true that Mary was preserved from “original sin,” so Branson’s implied conclusion could only be that Jesus partook of “man’s sinful nature.” Here again we find that the wording of Branson’s original 1950 statement quoted above has been changed, for in the 1953 book the word *sinful* is changed to *actual*, making the statement read: “If this be true, then Jesus did not partake of man’s **actual** nature,” thus avoiding any reference to Jesus partaking of man’s sinful nature. We realize that Branson’s statement on man’s sinful nature connects on another level but in context to a sinful nature based on original sin, but the change of the word from *sinful* to *actual* seems mostly likely an attempt to blur the fact that Jesus took man’s post-fall sinful nature.

Do you remember these words?

The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. *Books of a new order would be written.* (Ellen White, 18LtMs, Lt 242, 1903, par. 13)

Perhaps it is of interest that serving on the 1949, the 1950, and the 1951 book committees for the Review and Herald Publishing Association was M. L. Andreasen. He was no longer on the book committee in 1952 and in 1953 when the new *Drama of the Ages* may have been discussed and prepared, but Roy Allen Anderson and W. E. Read were. Whether this is important or not, we cannot say, but we do know they both were part of the discussions in 1955–1956 with Donald Barnhouse and Walter Martin over issues related to Adventist doctrines. Andreasen wrote his letters to the churches in 1957 in consequence to these discussions and because of a “serious departure from the faith on the part of the leaders” (Andreasen, Ibid., “A Resume,” Letter 4, p. 36). He reports in Letter 4:

For a number of months, even for years, our leaders had been studying with some evangelical ministers with a view to eventual recognition of the Adventists as an

evangelical Christian body. The studies were concerning the doctrines of the Adventists, *particularly the Atonement, the Investigative judgment, and Christ’s work in the heavenly sanctuary since 1844.* These doctrines the evangelicals had called “the most colossal, psychological, face-saving phenomenon in religious history,” and had so denominated them in their journal, *Eternity*, for September, 1956, reprinting the article in an Extra under the title, “Are Seventh-day Adventists Christians?” (Ibid.)

We have the following written record by Hiram Edson, supplied by his daughter, O. V. Cross, and published in the *Review and Herald*:

After breakfast I said to one of my brethren, “Let us go and see, and encourage some of our brethren.” We started, and while passing through a large field, I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or in other words, to the Ancient of days to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding. (H. M. Kelley, “The Spirit of 1844,” *The Advent Review and Sabbath Herald*, June 23, 1921, quoting O. V. Cross)

And this revelation of Jesus’ entrance into the most holy place was upheld by the early believers’ Bible study:

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. . . .

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 unless it be in the truths that the Lord has been giving for the last fifty years? (Ellen White, *The Review & Herald*, May 25, 1905, par. 24, 28)

However, Dr. Barnhouse deprecated the experience of Hiram Edson on his walk through the field, writing that Edson

. . . was overwhelmed with the conviction that instead of our High Priest coming out of the most holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month at the end of 2,300 days, He for the first time entered, on that day the second apartment of that sanctuary, and that He had work to perform in the most holy before coming to this earth. *It is to my mind, therefore, nothing more than a human, face-saving idea! It should also be realized that some uninformed Seventh-day Adventists took this idea and carried it to fantastic, literalistic extremes. Mr. Martin and I heard the Adventist leaders say, flatly, that they repudiate all such extremes.* This they have said in no uncertain terms. Further, they do not believe, as some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary, but instead that He was still carrying on a second ministering work since 1844. **This idea is also totally repudiated.** They believe that since His ascension Christ has been ministering the benefits of the atonement which He completed on Calvary. (Andreasen, *Ibid.*, p. 37, quoting *Eternity* magazine September 1956, "Are Seventh-day Adventists Christians?")

Elder Andreasen then explained:

When Dr. Barnhouse says that "some" of our earlier teachers taught "that Jesus' atoning work was not completed on Calvary," he must have gotten his information from some of the "uninformed" authors of our new theology; for history records that all our teachers taught this. James White, J. H. Waggoner, Uriah Smith, J. N. Andrews, J. N. Loughborough, C. H. Watson, E. E. Andross, W. H. Branson, Camden Lacey, B. S. Owen, O. A. Johnson, H. H. Johnson, F. D. Nichol (until 1955), all

stoutly defended the doctrine of Christ's atoning work since 1844, and committed their convictions to writing. As I write this, I have nearly all of their books before me. James White, who was three times the General Conference president, when he was elected the first editor of *Signs of the Times*, wrote in the first issue of that paper an article "to correct false statements circulated against us. There are many who call themselves Adventists, who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God." (*Ibid.*, p. 38)

When I first read in the Extra that our leaders had repudiated the doctrine of Christ's atoning work in the sanctuary since 1844, and had substituted for this "the application of the benefits of the sacrificial atonement He made on the cross," I could not believe it, and did not believe it. When I was told that even if I read in "the writings of Ellen G. White, that Christ is making atonement now," I am not to believe it, I wondered, "What are we coming to?" The atonement was made 1800 years ago, our leaders say. Sr. White says the atonement is going on now. *Questions on Doctrine* says it was made 1800 years ago. The *Ministry* says the atonement on the cross was final. Whom or what am I to believe? To me, to repudiate Christ's ministry in the second apartment, now, is to repudiate Adventism. That is one of the foundation pillars of Adventism. If we reject the atonement in the sanctuary now, we may as well repudiate all Adventism. For this, God's people are not ready. They will not follow the leaders in apostasy. (*Ibid.*, p. 39)

But they have, all but a little flock.

When Abraham Lincoln left Springfield, Illinois, on February 11, 1861, for his inauguration in Washington, D. C., on March 4, he spoke to the people gathered to bid him farewell. Facing him in Washington were the great issues of a divided nation. A civil war loomed, and no one could foresee his assassination. He never returned to Springfield alive, but he bravely faced an uncertain future that day at the train station when he said:

My friends, no one not in my situation can appreciate my feeling of sadness at this parting. To this place and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when, or whether ever, I may return, with a task before me greater than that which rested upon Washington. With-

*Continued on page 15, column 2*



# Finding the Truth

By Sheri Stump

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel. (Mark 5:19–20)

Bless the Lord, O my soul, And forget not all his benefits: (Psalm 103:2)

One of my earliest memories is of being in church. I was standing on my mother's lap, looking over her shoulder at the people sitting in the rows behind us. In my teenage years I remember seeking for more knowledge of God and assurance of my salvation. I attended a class at the local Lutheran church called *Evangelism Explosion*. We studied the "Roman Road to Salvation," memorized scriptures, and then went in small groups door to door, sharing with people what the Bible says about salvation. Because of the Bible verses I memorized, I felt assurance of my salvation.

I attended a large megachurch in my twenties and thirties and studied diligently to understand the Bible. I had so many questions! In this church there were seven full-time pastors on staff as employees of the church. The senior pastor was a respected leader in the church. I remember listening intently and praying regularly that God would show me the truth. The things I heard from the pulpit, however, did not fit together. Many doctrinal beliefs taught in that church were confusing. Some times what the senior pastor said was not logical to me. He would read verse by verse through a book of the Bible and explain away what the Bible said in plain English. I would think, *I know English. I understand what that verse said, but he is saying something very different.*

I continued to pray, "God, please show me the truth," and at times I would plead, "I just want to know what the truth is."

My family was of the same belief system. We were what is called "Full Gospel." The church believed in speaking in tongues, and there were healing services where people were slain in the spirit. This term *slain in the spirit* was when someone prayed for a person, and the person being prayed for fell down as if they had fainted. There were visible manifestations of miracles. I saw *miracles* with my own eyes. They were tangible.

For example, one person limped to the front of the church asking for prayer. The pastor had the person sit down on a chair and held his legs out straight, revealing that one leg was shorter than the other. Then the pastor

prayed for the man. His short leg appeared to grow in length to meet the length of the other leg. The man jumped up and walked back to his seat without a limp. These *miracles* were very convincing. I felt what I thought was the *Spirit of God* in these meetings. I felt a force resembling an electrical current, as I approached to receive prayer. I resisted being *slain in the spirit*. I was determined they were not going to push me down. As the pastor reached out his hand to touch my forehead something came from his hand before he actually touched me and hit my forehead with such force I was propelled backward and fell onto the floor.

They had *catchers* for these situations, deacons and elders who would stand behind whomever the minister was praying for to catch them before they hit the floor. There would also be personal throw-sized cloths that the deaconesses had ready to cover the legs of ladies who were *slain in the spirit* for help maintaining modesty. It was all so convincing! How could these people not have the truth when there were manifestations of God's power being displayed regularly?

I was confused and continued to pray for God to show me the truth.

At that time my younger sister and her husband were trying to go out on the streets of their town to witness for the Lord. They realized quickly that they didn't have the answers they needed for the questions they would receive. They returned home one day, after trying to witness, and were very discouraged. Just then someone knocked on their door. It was a pastor. He told them later that he had prayed at the entrance of their low income development and asked God to lead him to the right house, a home with people seeking for truth. He weaved through the large development without feeling led to stop. Finally at the back corner of the development he reached their house. God communicated in some way to stop right there.

The pastor obeyed and knocked on their door. When they answered the door the pastor said he was looking for someone who wanted to study the Bible with him. They said they loved studying the Bible and invited him in. They asked him what church he attended. He said it didn't matter what church or denomination, it only mattered that they study the Bible and rightly divide the word of truth. He said he would allow the Bible to interpret the Bible. They liked that idea and studied with him. He would ask them to read a verse of the Bible and then he asked them what it meant. They gave him their doctrinal answer and he would say; "please read it again, what does the verse

say?” After reading it several times they finally came up with a non-doctrinal answer. Then he would say; “If that is right, there will be other biblical verses that will support it”. He led them from scripture to scripture until they understood the clear teachings of the Bible. They went through basic topics like, “What happens after you die?” and “The return of Christ.”

They now understood the Bible totally different than our father and the church they attended. Our father was a pastor and when they tried to present these knew understandings of the Word to Dad he became angry. He told them to not return to his house; he disowned them! I heard about it and was shocked! Our dad had disowned his own daughter! I felt sad for my sister and curious what kind of information would so convict my sister that she had the strength to walk away from the family church, beliefs, and even walk away from the family itself. My sister was quiet about her new belief and did not push them on others.

One day I was with my sister, and I shared with her a song I liked. It was of a man who died and went to heaven. There he saw the indescribable beauty of heaven and then God told him he must return to earth, that his work on earth was not completed. When the song finished my sister said, “That’s not how it is according to the Bible.” I said, “Really?” She simply gave me a couple verses and challenged me to allow the Bible to define itself. She said I should set aside my past teaching and find out what the Bible actually says. Another time she said a few things about the Sabbath. I thought Sunday was the Sabbath, but my sister was now going to church on Saturday. It was all very curious to me. I continued to pray for God to lead me to the truth. After she shared a little about the Sabbath, I saw it everywhere in the Bible. I had no idea the Sabbath was mentioned so much!

Soon after that our senior pastor was preaching one Sunday morning. As usual I was taking notes and listening intently. In the middle of his sermon he said he had been studying with a Seventh-day Adventist pastor. I recognized that denomination as the one my sister had joined. I was sitting on the edge of my seat, totally focused on what the pastor would say. The pastor said the Seventh-day Adventists have salvation right. They just go to church on Saturday instead of Sunday. So, he explained that they do Saturday activities on Sunday, and Sunday activities on Saturday. He said he had attended this Adventist pastor’s church one Saturday and the Seventh-day Adventist pastor had attended his church one Sunday. He then said something that changed my life. The senior pastor of this megachurch, speaking in front of more than 3,000 people, said, “Who knows, maybe they’re right.” When he said that I felt a jolt go through my body. My mind screamed, “Who knows?” If the senior pastor of this mega church did not

know what the truth was, why was I listening to him? It seemed to me that a huge *crack* took place in the defensive wall around my spiritual beliefs. I knew I was listening to the wrong pastor!

So, after close to twenty years in this denomination, I felt the conviction of God to leave the church. I was very involved in leadership positions, and being confused I decided the best way for me to leave the church was to slowly pull away. I gave the excuse that my teenage children needed my time.

At that time I owned and operated a beauty salon, and many of my clients attended the same church. I did not want to lead anyone astray. I did not know why I felt so disillusioned with the teachings of this church and was even afraid that I was possibly making a big mistake. The church taught that they were the ones who had the truth and that those who did not attend our church were lost. Was I leaving the church to my detriment? Would I be eternally lost? How could I share my confusion with anyone else and lead them astray? So, I kept quiet about my confusion and of my earnest seeking after truth. I told my beauty salon clients, those who attended the same church, that I needed to be available for my teenagers and was sitting in the balcony. In a 3,000-seat sanctuary it is easy to get lost.

I did sit in the balcony for a few months, still listening intently for direction from God.

My absence was noticed by the leadership of the church. I had been on platform every Sunday morning as part of the worship team, singing in the 80-voice choir. I also sang in various smaller groups, like ensembles, trios, and duets. I was in other leadership positions, as well. My pulling back was an alarming sign to the church leaders. I had too much influence. I soon received a letter from the church board, copied to fifty leaders, accusing me of horrible things. It was not true! However, the only recourse I was given was to appear before the church board for church discipline. They did not follow the counsel of Matthew 18. They did not come to talk with me personally or bring an elder with them to confront the accusations, nor did they allow me to speak in my defense. That letter damaged my reputation and eliminated any chance of returning to the leadership positions I had once held. I felt I had been kicked out of the church and stopped attending altogether.

About that time my Seventh-day Adventist sister and her husband decided to move from Michigan to Chattanooga, Tennessee, to attend Southern Adventist University so her husband could become an Adventist minister. No one in our family had ever moved so far away from home. I felt bad for her and went to see her just before they left Michigan. There was an airline promotion I heard about. For just \$100.00 I could fly to Chattanooga to see



---

I was sitting on the edge of my seat,  
totally focused on what the pastor  
would say. The pastor said the Seventh-  
day Adventists have salvation right.  
They just go to church on Saturday  
instead of Sunday.

---

her. I told her I would buy a plane ticket and come to see her over the Labor Day weekend which was two months away. I did. When I arrived at their tiny apartment, a part of campus housing, I asked my sister and her husband to show me from the Bible why they had changed denominations and were so convicted of this new belief that they would accept being disowned by our dad. I also said I wanted them to use only the Bible. They were delighted, and we studied the Bible for three days. By the time I returned home, I was convinced that they were right and that I had found the truth!

On the flight home, I prayed, convinced of the Sabbath and knowing that I had not kept the Sabbath in the thirty-seven years of my life. I prayed that God would help me honor the Sabbath. My problem was that I had a beauty salon, and Saturday was my busiest day. I was booked with appointments the next six Sabbaths. These Saturday appointments were made weeks ahead and were in demand. I felt I could not cancel these appointments which my clients were depending on. I asked God to have the people cancel their own appointments so I would be able to retain their patronage. I promised God I would never book another appointment on Sabbath and would open up appointments for Sundays, and additional evenings and accommodate my clients anyway I could, except appointments on Saturday. I prayed that God would help me find an Adventist church to attend where my teenage children would also hear the truth and have good peers. I asked that the church would have a youth group. I was concerned that my children would think their mother had gone crazy. It would be hard to go against the Christian world we had lived in and change our beliefs.

That first week home I prayed earnestly each day that the clients on my Saturday schedule would cancel their own appointments and free me to attend church on Saturday with my two teenage children. By Friday afternoon all the Sabbath appointments had canceled except one. I prayed and prayed that afternoon. Finally, Friday evening the last client called me and canceled her appointment. Praise the Lord! I was going to attend my first Adventist church and keep Sabbath holy in honor of the Lord.

I went to a very small church my sister had attended before she left Michigan, but there were no youth to help my children make this important change. So I continued to pray. That second week I prayed daily for the right church to attend and for all my Saturday appointments to cancel their appointments. Again it happened. One by one the appointments were canceled, and the last one canceled early Saturday morning! Off to another church we went. This one was a large Seventh-day Adventist church.

At my previous church, the megachurch, I was used to peppy music and energetic worship. When I walked into the Seventh-day Adventist church it was quiet. No rocky music playing, no worship team leading toe-tapping songs on the platform. It was quiet. Soft piano music was playing. People were sitting quietly in their pews. I looked around at the large congregation, and I remember thinking, "Oh, this is reverence!" I felt like my soul sighed. I loved it!

All of the six weeks of Sabbath appointments did cancel, and I have kept my promise to God to never book another salon appointment on Sabbath.

This is not the end of my story. In some ways it is the beginning. God has continued to lead me into truth. I now understand even clearer the great truths that the Seventh-day Adventist church was founded upon. I embrace those biblical truths, including the truth about Jesus being the only begotten Son of God, the final atonement in heaven, and much more, but the story of learning those truths, forgotten and rejected by many, is for another day.

As I write this personal testimony, I am encouraged for those for whom I am praying. God has given each human freedom of will, and they are allowed to choose to follow God or resist him. However, when I think of how patiently God worked in my spiritual journey, how he broke through the doctrinal confusion I was in, and how he answered my prayers to find the truth, I am reassured of his love for me, and I have hope for my loved ones.

Dear friends, I encourage you to remember how God has led you and be ready to share your testimony with others.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

For "our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet" (Ellen White, *The Ministry of Healing*, p. 481.2).



# Fundamental Principles of the Church Organization

By Jean-Christophe Bolotte

*(Pastor Jean-Christophe Bolotte has prepared a book on gospel order and church organization, comprised of quotations from the Bible and from the writings of Ellen White. The following is Chapter 5. .... Editor)*

## Chapter 5: Administrative and Committee Meetings

### Administrative meetings

#### No room for levity or selfishness

In all our business meetings, as well as our social and religious meetings, we want Jesus by our side as a guide and counselor. There will be no tendency to lightness where the presence of the Saviour is recognized. Self will not be made prominent. There will be a realization of the importance of the work that is to be done. There will be a desire that the plans to be laid may be directed by Him who is mighty in counsel. (Ellen White, *Gospel Workers*, p. 446.1)

. . . Levity is not appropriate in meetings where the solemn work and word of God are under consideration. The prayer has been offered that Christ shall preside in the assembly, and impart His wisdom, His grace and righteousness. Is it consistent to take a course that will be grievous to His Spirit and contrary to His work? (Ibid., p. 447.2)

Let us bear in mind that Jesus is in our midst. Then an elevating, controlling influence from the Spirit of God will pervade the assembly. There will be manifested that wisdom which is “from above,” which is “first pure, then peaceable, ...full of mercy and good fruits,” [James 3:17.] which cannot err. In all the plans and decisions there will be that charity that “seeketh not her own;” that is “not easily provoked;” that “thinketh no evil;” that “rejoiceth not in iniquity, but rejoiceth in the truth;” that “beareth all things, believeth all things, hopeth all things, endureth all things.” [1 Corinthians 13:5-7.] (Ibid., p. 448.1)

Let every one who sits in council and committee meetings write in his heart the words, “I am working for time and for eternity; and I am accountable to God for

the motives that prompt me to action.” Let this be his motto. Let the prayer of the psalmist be his prayer; “Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing.” [Psalm 141:3, 4.] (Ibid., p. 448.2)

#### **Do not get delayed on points of opinion or of secondary importance.**

Could our eyes but be opened, we should behold angels of heaven in our assemblies. Could we but realize this, there would be no desire to hold to our own opinions upon unimportant points, which so often retard the progress of the meeting and the work. If there were more real praying done, if there were more solemn consideration given to weighty matters, the tone of our business meetings would be changed, elevated. All would feel that the assembly had met to lay plans for the advancement of the work, and that the object of the work is only to save souls. (Ibid., p. 446.2)

All that we do and all that we say is transferred to the books of heaven. Let us not be guilty of bringing down God’s work to the level of common business transactions. Our standard must be high; our minds must be elevated. (Ibid., p. 446.3)

In our business meetings, it is important that precious time should not be consumed in debating points that are of small consequence. The habit of petty criticism should not be indulged, for it perplexes and confuses minds, and shrouds in mystery the things that are most plain and simple. If there is that love among brethren which will lead them to esteem others better than themselves, there will be a giving up of their own ways and wishes to others. It is our duty to study, daily and hourly, how we may answer the prayer of Christ, that His disciples may be one, as He and the Father are one. Precious lessons may be learned by keeping our Saviour’s prayer before the mind, and by acting our part to fulfill His desire. (Ibid., p. 447.1)

#### **No one has the authority to be independent.**

There are always a few who think, when their brethren are pulling forward, that it is their duty to pull back. They object to everything that is proposed, and make war on every plan that they have not themselves originated. Here is an opportunity for persons to develop inordinate self-confidence. They have never learned in the school of Christ the precious and all-important lesson of becoming meek and lowly. There is nothing harder for those who possess a strong will than to give up their own way, and submit to the judgment of others. It is



difficult for such to become teachable, gentle, and easy to be entreated. (Ibid., p. 446.4)

**Do not use the word deceitfully to support a position.**

In our business connection with the work of God, and in handling sacred things, we cannot be too careful to guard against a spirit of irreverence; never, for an instant, should the word of God be used deceitfully, to carry a point which we are anxious to see succeed. Honor, integrity, and truth must be preserved at any cost to self. Our every thought, word, and action should be subject to the will of Christ. . . . (Ibid., p. 447.2)

## Committee meetings

**The motto of all participants**

Let everyone who sits in council and committee meetings write in his heart the words: I am working for time and for eternity; and I am accountable to God for the motives that prompt me to action. Let this be his motto. Let the prayer of the psalmist be his prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing." Psalm 141:3, 4. (Ellen White, *Testimony Treasures*, vol. 3, p. 198.3)

**No one man should take authority and decide for all.**

In counseling for the advancement of the work, no one man is to be a controlling power, a voice for the whole.... (Ibid., p. 198.4)

**The proposed methods and plans must be understandable to all.**

. . . Proposed methods and plans are to be carefully considered so that all the brethren may weigh their relative merits and decide which should be followed. In studying the fields to which duty seems to call us it is well to take into account the difficulties that will be encountered in these fields. (Ibid.)

**Church members should be made aware of the decisions.**

So far as possible, committees should let the people understand their plans in order that the judgment of the church may sustain their efforts. Many of the church members are prudent and have other excellent qualities of mind. Their interest should be aroused in the progress of the cause. Many may be led to have a deeper insight into the work of God and to seek for wisdom from above to extend Christ's kingdom by saving souls perishing for the word of life. Men and women of noble minds will yet be added to the number of those of whom it is said: "Ye have not chosen Me, but I have chosen you,

... that ye should go and bring forth fruit." John 15:16. (Ibid., p. 199.1)

**Ask that the Lord be with us.**

You should take the Lord with you into every one of your councils. If you realize His presence in your assemblies, every transaction will be conscientiously and prayerfully considered. Every unprincipled motive will be repressed, and uprightness will characterize all your transactions, in small as well as in great matters. Seek counsel of God first, for this is necessary in order that you may counsel together properly. (Ibid., p. 199.2)

You need to watch, lest the busy activities of life lead you to neglect prayer when you most need the strength prayer would give. Godliness is in danger of being crowded out of the soul through over devotion to business. It is a great evil to defraud the soul of the strength and heavenly wisdom which are waiting your demand. You need that illumination which God alone can give. No one is fitted to transact his business unless he has this wisdom.—1889, *Testimonies for the Church* 5:560. (Ibid., p. 199.3)

**Must be conducted with reverence and consecration of heart**

Let those who attend committee meetings remember that they are meeting with God, who has given them their work. Let them come together with reverence and consecration of heart. They meet to consider important matters connected with the Lord's cause. In every particular their actions are to show that they are desirous of understanding His will in regard to the plans to be laid for the advancement of His work. Let them not waste a moment in unimportant conversation; for the Lord's business should be conducted in a businesslike, perfect way. If some member of a committee is careless and irreverent, let him be reminded that he is in the presence of a Witness by whom all actions are weighed. (Ibid., p. 196.1)

**No room for the cold, hard, critical, insensitive mind that causes delay.**

I have been instructed that committee meetings are not always pleasing to God. Some have come to these meetings with a cold, hard, critical, loveless spirit. Such may do great harm; for with them is the presence of the evil one, that keeps them on the wrong side. Not infrequently their unfeeling attitude toward measures under consideration brings in perplexity, delaying decisions that should be made. God's servants, in need of rest of mind, and sleep, have been greatly distressed and bur-

dened over these matters. In the hope of reaching a decision, they continue their meetings far into the night. But life is too precious to be imperiled in this way. Let the Lord carry the burden. Wait for Him to adjust the difficulties. Give the weary brain a rest. Unseasonable hours are destructive to the physical, the mental, and the moral powers. If the brain were given proper periods of rest, the thoughts would be clear and sharp, and business would be expedited. (Ibid., p. 196.2)

## **Ministers working in administrative and committee meetings**

### **Ministers can be in the administration at the beginning.**

In August, 1846, Ellen Harmon was united in marriage with James White, a youthful Adventist minister. Through the next thirty-five years Mrs. White's life was closely linked with that of her husband in strenuous gospel work until his death, August 6, 1881. They traveled extensively in the United States, preaching and writing, planting and building, organizing and administering. Time and test have proved how broad and firm were the foundations they laid, and how wisely and well they built. They led out among Sabbathkeeping Adventists in inaugurating the publishing work in 1849 and 1850, and in developing church organization with a sound system of church finance in the late fifties. This was culminated by the organization of the General Conference of Seventh-day Adventists in 1863. The middle sixties marked the beginnings of our medical work, and the great educational work of the denomination had its inception in the early seventies. The plan of holding annual camp meetings was developed in 1868, and in 1874 Seventh-day Adventists sent their first missionary abroad from the United States. (Ibid., vol. 1, p. 14.1)

### **Ministers should not then be constantly in the administration of current affairs.**

It is a great mistake to keep a minister constantly at work in business lines, going from place to place, and sitting up late at night in attendance at board meetings and committee meetings. This brings upon him weariness and discouragement. Ministers should have time to rest, to obtain from God's word the rich nourishment of the bread of life. They should have time to drink refreshing draughts of consolation from the stream of living water. (White, *Gospel Workers*, p. 271.2)

I have been instructed in regard to the importance of our ministers' keeping free from responsibilities that should be largely borne by business men. . . . (Ibid., p. 422.1)

Those who are employed to write and to speak the Word should attend fewer committee meetings. They should entrust many minor matters to men of business ability, and thus avoid being kept on a constant strain that robs the mind of its natural vigor. They should give far more attention to the preservation of physical health; for vigor of mind depends largely upon vigor of body. Proper periods of sleep and rest and an abundance of physical exercise are essential to health of body and mind. To rob nature of her hours for rest and recuperation, by allowing one man to do the work of four, or of three, or even of two, will result in irreparable loss. (Ibid, p. 422.3)

Not a few ministers are neglecting the very work that they have been appointed to do. Why are those who are set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend so many business meetings, many times at great distance from their fields of labor? Why are not business matters placed in the hands of business men? The ministers have not been set apart to do this work. The finances of the cause are to be managed by men of ability; but ministers are set apart for another line of work. . . . (Ibid., p. 425.1)

Ministers are not to be called hither and thither to attend board meetings for the purpose of deciding common business questions. Many of our ministers have done this work in the past, but it is not the work in which the Lord wishes them to engage. Too many financial burdens have been placed on them. When they try to carry these burdens, they neglect to fulfil the gospel commission. God looks upon this as a dishonor to His name. (Ibid., p. 425.2)

Our ministers should learn to let business and financial matters alone. Over and over again I have been instructed that this is not the work of the ministry. They are not to be heavily burdened with the business details even of city work, but are to be in readiness to visit places where an interest in the message has been awakened, and especially to attend our camp meetings. When these meetings are in progress, our workers are not to think that they must remain in the cities to attend to business matters connected with various lines of city work; nor are they to hurry away from the camp meetings in order to do this kind of work. (White, *Testimony Treasures*, vol. 3, p. 54.1)

### **An elder should chair the business meetings.**

The elder of a church should act as chairman in all its business meetings. (John Norton Loughborough, *The Church: Its Organization, Order and Discipline*, p. 132.1)



Note: A search of the writings of Ellen G. White and the pioneers shows that the office of chairman was held by an elder.

## Food and committee meetings

**Eating too much or making bad food combinations leads to bad decisions.**

Before our brethren assemble in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you so that you may not unwisely criticize or condemn propositions. (White, *Testimony Treasures*, vol. 3, p. 197.1)

At bountiful tables men often eat much more than can be easily digested. The overburdened stomach cannot do its work properly. The result is a disagreeable feeling of dullness in the brain, and the mind does not act quickly. Disturbance is created by improper combinations of food; fermentation sets in; the blood is contaminated and the brain confused. (Ibid., p. 197.2)

The habit of overeating, or of eating too many kinds of food at one meal, frequently causes dyspepsia. Serious injury is thus done to the delicate digestive organs. In vain the stomach protests and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health. (Ibid., p. 197.3)

Some may ask, What has this to do with board meetings? Very much. The effects of wrong eating are brought into council and board meetings. The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain and often makes one obstinate in maintaining erroneous opinions. The supposed wisdom of such a one is foolishness with God. (Ibid., p. 197.4)

I present this as the cause of the situation in many council and board meetings, where questions demanding careful study have been given but little consideration, and decisions of the greatest importance have been hurriedly made. Often when there should have been unanimity of sentiment in the affirmative, decided negatives have entirely changed the atmosphere pervading a meeting. These results have been presented to me again and again. (Ibid., p. 197.5)

I present these matters now because I am instructed to say to my brethren in the ministry: By intemperance in eating you disqualify yourselves for seeing clearly the difference between sacred and common fire. And by this intemperance you also reveal your disregard for the warnings that the Lord has given you. His word to you is: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." Isaiah 50:10, 11. (Ibid., p. 198.1)

Shall we not draw near to the Lord, that He may save us from all intemperance in eating and drinking, from all unholy, lustful passion, all wickedness? Shall we not humble ourselves before God, putting away everything that corrupts the flesh and the spirit, that in His fear we may perfect holiness of character? (Ibid., p. 198.2)

⌘



*"The Sanctuary Doctrine" continued from page 8*

out the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.

We have a future we must bravely face. Our task is greater than Washington's or Lincoln's, greater than James White's or M. L. Andreasen's, for they are all resting in the grave, but we are alive to possibly be part of that generation that stands for God through the greatest time of trouble the world has ever known. We are called upon to pick up the truth trampled upon, to boldly proclaim it, and to unashamedly live it. We know not if it will cause separation or death, but with the assistance of God, we, also, will not fail in the task set before us.

⌘

# Youth's Corner—On the Trail of the Colporteur Evangelist—A Story of Miracles and Providences

*(On the Trail of the Colporteur Evangelist was compiled by the General Conference Publishing Department of Seventh-day Adventists. We share experiences from Chapter 4, "The Voice of the Neglected Book.")*

## AT HAND FOR REFERENCE

A gentleman was talking to a friend, and in time their conversation drifted to the consideration of the prophecies of the Bible. On reaching his home, the man went to his library to see what he could find on this subject, and his eye fell on "Daniel and the Revelation." This book had been purchased years before, and had remained on the library shelf unread. He took it down and began reading it. Later on he discovered "The Great Controversy" also in the library, and read that, and at the time of writing, he is well on the road to the acceptance of the whole truth.

## ATTRACTED ATTENTION DURING EARLY MARRIED LIFE

"A copy of 'Daniel and the Revelation,' which my mother had purchased from a colporteur in my early childhood, lay for many years in our home, but in some way attracted my attention during my early married life. I read the book, and was convinced of the truth concerning the Sabbath and began to keep it. I did not know of any one else who was keeping the true Sabbath. But about that time I read an article in the newspaper, written by the elder of the Seventh-day Adventist church in the city, in which the offer was made to furnish information on Bible subjects to all who would telephone to a specified number. In this way I located the Seventh-day Adventist church and united with it. The fact that the book filled with such wonderful truth could remain so long in our home unnoticed has been a great encouragement to me to engage in the distribution of literature."

## BROUGHT TO LIGHT DURING HOUSE CLEANING

In a little cottage situated in the foothills of the mountains of Pennsylvania, the colporteur left a copy of "Bible Readings." For nine years this book lay on the shelf unread and unnoticed. One day, in the midst of house cleaning, the weary housewife picked up the book, became

interested to see what it was about, and sat down to rest and read for a few minutes. On opening the book, she found on the open page "Questions and Answers from the Bible Concerning the New Earth." She became so interested in reading that she did not observe how the moments were slipping away, and as a consequence the dinner was not ready at the accustomed hour.

At the dinner table, the wife explained to her husband that the cause of the delay was the discovery of a treasure of great value which she had found in the process of house cleaning. She then told him about the book she had been reading, and expressed amazement that such a book could have been in the home and failed to attract attention. The husband also became interested in the discovery, and never again was the book exiled behind closed doors. During the next six months it was constantly at hand for study.

One day the husband said, "Wife, I have been impressed that we ought to become Christians."

"That is just the way I have felt," was the reply.

"Well, let's do it, then," he said.

"But we shall have to keep the Sabbath—the seventh day," his wife answered.

"Of course, for that is what we have learned from the book. But we can do it."

Together husband and wife knelt in prayer and found pardon and peace with God. They kept the next Sabbath, not knowing of any one else who was observing the day in like manner.

It was not long after this that another colporteur visited this home, canvassing for the book "Coming King." The connection between the contents of the two books was quickly discovered, and a very interesting conversation followed. Inquiry was made concerning the whereabouts of the man who had sold them the copy of "Bible Readings" more than nine years before, and they expressed a great desire to see this man again.

Circumstances made it possible to locate the colporteur who had visited them, and it was not long before he came again to see them, in response to their urgent invitation. It

was a joyful reunion. Arrangements were made for holding a series of meetings in the neighborhood, and in due time a company of believers was organized into a church, and the ranks of the colporteur evangelist were increased by the addition of



**French Colporteur**

the husband of the woman who, while seeking for the removal of accumulated dust and dirt, found a jewel of great worth. And like the woman spoken of in the Saviour's parable of Luke 15, "When she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me." The divine lesson conveyed through this parable is also applicable in every honest search for truth: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

## **STORED AWAY IN THE INFIDEL'S TRUNK**

A minister residing in Manitoba came to a knowledge of the truth through reading "Thoughts on Daniel and the Revelation" which was lent to him by a man who had kept the book in his trunk for several years, considering it of no value to him in his adherence to infidelity. This neglected book contained just the message the minister longed for, however, and in the providence of God it was brought from its hiding place at the opportune time.

## **THE FOLLOW-UP OF A MAGAZINE BECOMES EFFECTIVE**

Sixteen years ago a lady purchased a copy of "Bible Readings for the Home Circle," placed it in the bookcase and never read it. A Watchman magazine agent came along with the current issue of the Watchman, and this she purchased and read. The message of the magazine reminded her of the book she had purchased so long ago, and soon it was brought forth for careful study, resulting in acceptance of truth and uniting with the people of God.



# **The Herb Garden**

**By Winnifred Anderson**

*(This article is the beginning of a column we hope to make a regular in Old Paths. Please let us know if it has been a blessing! ..... Editor)*

**And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. (Genesis 1:11)**

On the third day of creation God spoke into existence vegetation, and being amongst the vegetation were herbs. Herbs are, according to *Webster's College Dictionary*: "(1) a flowering plant whose stem above the ground does not become woody, (2) such a plant valued for its medicinal properties, flavor or scent." Keeping in mind the definition of an herb, let us consider some common plants we normally consider vegetables, but which are actually herbs. Among these are: spinach, tomato, strawberries, cabbage, mustard, radish, carrot, and turnip.

By definition, the banana tree is also an herb. The trunk of the banana tree consists of leaves that are wrapped around each other. Thus, there is no wood in the banana tree, but the banana itself is a fruit.

The pen of inspiration tells us:

**God has caused to grow out of the ground, herbs for the use of man, and if we understand the nature of those roots and herbs, and make a right use of them, there would not be a necessity of running for the doctor so frequently, and people would be in much better health than they are today. (Ellen White, *Selected Messages*, bk. 2, p. 297.9)**

Our intent in this and articles to follow is to over time, explore the more widely known and used herbs, delving briefly into both their culinary and medicinal uses. We will also look, again briefly, into how to grow, how to harvest, and how to prepare these herbs. We plan to share a recipe for both culinary and healing use. This is somewhat of a new adventure for me, so come along and enjoy the journey with me.

## **Sage**

Let us begin with the very common herb sage. It is found among the seasonings used in everyday cooking in almost every cook's kitchen. It is amazing how versatile and useful this herb actually is.

Sage is a perennial herb, coming from a large family of herbs. However, most of the members of the sage family are of ornamental use. The Golden Sage, Pineapple Sage,



Purple Sage, Three color Sage and Common Sage are the varieties used for culinary and medicinal purposes. The crinkled, musky leaves can be used either fresh or dried.

Sage is native to the Mediterranean area; therefore, it likes warm, dry, and sandy soil. It needs no special care but does require watering if the soil becomes too dry.

To harvest sage, you pick the leaves individually as needed or cut whole stems if required.

Sage has a strong flavor, so when using fresh, the leaves need to be chopped finely and used in small amounts. Dried sage adds good flavor to stuffings, potatoes, carrots, as well as other vegetables. Sage can be used for teas, using fresh leaves, dried leaves, or the sage flower.

There are different methods for drying sage. You cut the leaves individually or cut a whole stem, wash them in a colander, shake them dry, then proceed with the drying process you choose. (1) Tie a bundle of sage shoots with a string and hang them up to dry. (2) Spread the individual leaves on a baking sheet, a tea towel, paper towel, etc, then just air dry (3) use a dehydrator, or (4) place leaves on a parchment paper covered baking sheet and dry in your oven at 200 degrees until leaves are crunchy dry. You want no moisture whatsoever in your leaves.

To make a sage tea with fresh leaves, simply boil the amount of water you need, place amount of leaves needed into the water, and steep until the tea has reached the desired strength. This is all done to your individual taste, so you may need to experiment just a little. Now, add honey to taste. I use about a tablespoon to a cup of tea.

## HONEY-SAGE GLAZED CARROTS

8 medium carrots

1 tbsp vegan butter

3 tbsp honey

2 tsp dried sage (you can also use 2 tsp dill with this)

Cook or steam carrots until soft. Drain liquid from carrots. (I save the liquid to drink or for vegetable broth.) Melt the butter and add the honey and sage. Mix together. Pour over the carrots and mix again.

## SAGE-INFUSED BUTTER

Simply mix desired amounts of vegan butter and sage. The butter can be frozen and stored in zip-lock freezer bags.

Here is a start on our journey into understanding and using the herbs of the field that our Creator has so abundantly given us. Search out other recipes and other uses for sage. Let us learn and pass this knowledge onto our younger generation. Next time we will look at sage again, and explore some medicinal uses of this common, but amazing, herb.



# Digital Press Coming

By Allen Stump

Time and technology press forward in a seemingly unstoppable one-way direction. Printing has seen several major changes since Johannes Gutenberg popularized the concept of moveable type and introduced letterpress printing to Europe in the mid 15th century. This was a communication breakthrough for that time, as the Internet has been for this last generation.

When the Linotype machine was invented, the laborious task of manually setting individual pieces of type into a chase was eliminated. This allowed for much faster preparation of the type.

Offset printing would revolutionize printing in a way that even Gutenberg could not. It provided for extremely fast printing with many color options.

Today offset printing is still used for many printing requirements, but in its place, digital printing is taking over for many needs.

Here at Smyrna we have seen an evolution of processes. We produced the first ten master copies of *Old Paths* on an electronic typewriter and then had copies made by a local offset printer. During that time we acquired a small 1250 Multilith press (named Louise) and a computer that would enable us to discard the typewriter for what is known as DTP (desk top publishing).

DTP allows all of the layout and composition work to be done on a computer. We built a small print shop including a darkroom for producing and processing negative films into metal plates. To produce a plate to use on the offset press, we would print a copy from a laser printer. It



“Louise”

It would be photographed on a sheet of film of at least equal size. This would then be developed in chemical trays. After the film was dried it would be arranged on a masking paper so that the text or graphics would align properly with a UV light sensitive metal plate which would have the image burned into it. The metal plate would then itself go through a chemical developing process and finally be ready to be placed on the press for printing. Each plate could print only one color at a time. The process of four-color printing where a full color picture is produced needs four plates running the colors of cyan, magenta, yellow, and black, known as CMYK.

A few years after starting the shop we acquired a another 1250 multilith press with a second printing head (dubbed “Blessings”) and chain stacking delivery system which helped our process to be more colorful.

About that time a technology known as CTP was coming into printing where a plate was able to be produced from a computer to a plate device without the need for a darkroom with its camera and developing processes. Over the years we have had five such devices and they have greatly helped our printing. This was our first quantum leap in printing that helped save a lot of time.



“Blessings”

Our second quantum leap came in 2005 when we acquired a new Heidelberg QM 46-2 two-color offset press (named Heidi) to replace our very old Multilith presses. The Heidelberg was not only much faster but more accurate in the way materials could be printed, and we began to do four-color printing. At times our printing skill levels have not done justice to the machine, but we have been thankful for what it has and will continue to do for us.

As mentioned earlier, digital printing is taking over the smaller print industry, and our third quantum leap at Smyrna is in the process of happening. We have, by God’s grace, contracted to buy a new Konica Minolta C4070 digital press (please suggest a name). We hope to have it in the shop for the April issue of *Old Paths*. This machine is able to perform many different print functions, including receive a file from a computer and duplex print (print on both sides) multiple sheets, collate them, saddle stitch, and

produce a booklet that is trimmed on three sides with full color bleeds. The color fidelity is nearly perfect every time due to special optical sensors that control color, position of the paper, and other factors for a consistent product.



“Heidi”

The digital press does not require the extensive skill set that the offset printing does and should free up several man-hours of time each month for us, helping greatly in not only our productivity in printing but in giving us more time for other projects.

With this press we will not only be able to print *Old Paths* better and quicker, but we will be able to supply a greater variety of materials on demand that would have been impossible to do otherwise. Sabbath school lessons, new tracts, and booklets can be customized for individual and church group ministries in a manner not easily possible now. This press is more than a Smyrna project. It is a work we have done in connection with the 1889 HSDA Church, and we will be able to produce printed materials for the other churches’ needs as well.

This advancement in our work could not have been accomplished without the good Lord impressing the hearts of many of our readers to help support the work. We truly are thankful for your support and pray we can be faithful with the blessings you share with us to help bless others.

✠



Konica Minolta C4070 digital press

# Camp Meeting Notices

## Annual 1889 HSDA

In an effort to help you plan to be able to come to the 1889 HSDA camp meeting this year, a location and date have already been set. The location is the Piney Creek campground in Fall Creek Falls State Park near Spencer, Tennessee. The dates for the camp are August 6–10 this year.

Last year we had camp meeting in the Cane Creek camp, and it was a blessing, but the camp had some restrictions, such as a combined meeting and eating area which needed to be bigger. Additionally, the cabins were in three different loops. The Piney Creek camp, on the other hand, has a large building just for the kitchen and eating area and a separate building with a large meeting room. Additionally, the cabins are all in one large loop. This should make our stay much better! There is no cost to attend, though donations are helpful. So, plan now to attend!

## Youth Retreat

There are also plans for a short family camp in Cane Creek campground at Fall Creek Falls State Park in Tennessee for the long weekend of May 30 – June 1. The theme is “Tracing God’s Love in Creation.” Please also consider this chance to be blessed. If you would like to preregister you may scan the following barcode:



Or use the following URL: <https://fsr-six.vercel.app>

## Kitwanga Bible Camp Meeting

May 9–12 are the dates for the Kitwanga Bible Camp Meeting in British Columbia, Canada. The theme is “Treasurers of Truth.” These meetings will mostly be biblically based evangelistic meetings. For more information, please contact Paul or Cheryl Goodwill at 250–922–4066 or email at: [goodwillpaul@yahoo.com](mailto:goodwillpaul@yahoo.com).

## Philippines Camp Meeting

There will be a camp meeting on the island of Negros in the Philippines May 15–18. For more information, please contact Pastor David Sims at: [admin@1889hsda.org](mailto:admin@1889hsda.org).



# Daily Devotions

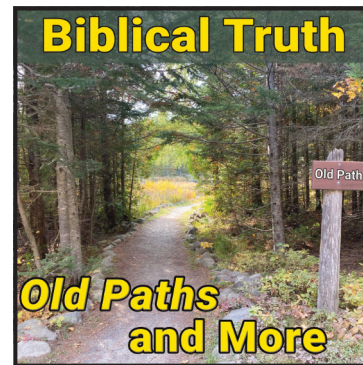
Sister Sheri Stump is presenting a daily devotion on YouTube each day reading the day’s corresponding reading from the Ellen White devotional book, *God’s Amazing Grace*. Each devotion is usually about five minutes long and encourages the listener to apply the lesson taught in the reading. You may find the playlist here by scanning the following barcode or by using this URL: [https://www.youtube.com/playlist?list=PLsE-5c918fZHfwh\\_H60dpIw44EBE-Yszm](https://www.youtube.com/playlist?list=PLsE-5c918fZHfwh_H60dpIw44EBE-Yszm).



## Podcast Now Available

A new podcast has recently been started on the Internet to make the *Old Paths* magazine and other information available in audio format. The name of the podcast is *Biblical Truth—Old Paths and More*.

The podcast is up on several servers, such as Spotify, Google, and Apple podcasts



Please keep this program in your prayers that it can reach a segment of people who can be blessed by this format.

Editor



*Old Paths* is a free monthly newsletter/study-paper published by Smyrna Gospel Ministries, 750 Smyrna Road, Welch, WV 24801–9606 USA. The paper is dedicated to the propagation and restoration of the principles of truth that God gave to the early Seventh-day Adventist pioneers. Duplication is not only permitted, but strongly encouraged. This issue, with other gospel literature we publish, can be found at our website. The url is: <http://www.smyrna.org>. Phone: 1–304–732–9204. Fax: 1–304–732–7322.

Editor ..... Allen Stump—[editor@smyrna.org](mailto:editor@smyrna.org)  
Associate Editor ..... Onycha Holt—[onycha@smyrna.org](mailto:onycha@smyrna.org)