



TimeWatch - For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart. Hebrews 4:12

The Learning Forum: Reformation: A continual process

The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway.--*8T 297 (1904)*.

It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner.-- *{General Conference Daily Bulletin, February 4, 1893 par. 9}*

John Fox Ballenger was Albion Ballenger's father, Born on a farm in what is now Columbus, Ohio, John was the son of a Methodist "circuit rider" preacher and farmer. In **October 1893** he was ordained to the Adventist ministry in the Battle Creek Tabernacle. His preaching, begun before that date, extended over a period of some fifty years, during which time he worked in Minnesota, Illinois, Wisconsin, Michigan, Canada, and California. About the year 1910 or 1911 he retired. Unfortunately, his son Albion (1861-1921) who received his ministerial license from the SDA Church in 1885, worked earnestly to influence him, and, following John's retirement, he followed his son into apostasy. It is thought that the death of his wife, Eliza, in 1907, hastened his move toward his son's views. John died in 1921, only a few months before the death of Albion. *The Alpha of Apostasy 2, Page 106*

Sometimes working in tent efforts, and at other times in the canvassing work, Albion continued on until, in 1890, he was chosen secretary of the Religious Liberty Association, which had its headquarters in Chicago. The next year he married Belle Stowell of Battle Creek. In 1893, he received a call to accept a position on the editorial staff of the "American Sentinel," an Adventist religious liberty periodical published in New York City. It is of interest that, even back then, he was part of the group of workers who vigorously recommended that this denominational magazine should be "non-denominational" in its approach. This publication policy including avoiding any mention of the Sabbath within its pages. (A.T. Jones was the editor-in-chief of the "Sentinel" from 1890 to 1984, and again from 1896 to 1897; he co-edited it before and after that time, until 1896.) Along with others, Albion was rebuked by Ellen White for this position. *The Alpha of Apostasy 2, Page 96.*

**The Learning Forum:
Reformation: A continual process**



North American Religious Liberty Association

The **North American Religious Liberty Association** (NARLA) is a regional chapter of the International Religious Liberty Association (IRLA). The IRLA was founded in 1983 and now has over 50 national and regional chapters around the world.

NARLA is the rebirth of the American Religious Liberty Association (ARLA) formed in the late 1800s by the Seventh-day Adventist Church.

NARLA's focus is on matters pertaining to freedom of conscience. This includes supporting a broad interpretation of the First Amendment's guarantee of free exercise of religion and laws protecting religious freedom, supporting laws to advance religious liberty, and supporting the principle that religion must not be co-opted by the state through regulation or through financial entanglements.

Additionally, NARLA is associated with Liberty Magazine, a publication with a circulation of roughly 200,000, and with the radio broadcasts Freedom's Ring which is syndicated across the U.S., and Talking About Freedom, which is broadcast in the Washington, D.C., region.

Attorney James Standish is the Executive Director of NARLA. - *From Wikipedia, the free encyclopedia.*

Who Supports NARLA?

NARLA is proud to be associated with the Seventh-day Adventist Church. Seventh-day Adventists have been on the forefront of the struggle to advance religious liberty for well over a century. NARLA began as the National Religious Liberty Association in 1893.

Divisions

Divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.--2SM 114 (1896).

A Divided Church

A Divisive Issue. Because of the polarization between theological conservatives and liberals, a cordial but uneasy fiction exists among our pastors, administrators, and theologians. Although they belong to the same church, institution, ven theological faculty, and although they are pleasant and amiable whenever they meet, yet there is a great gulf that separates them. This crisis has also left many students in our institutions confused. It has produced a generation of preachers, Bible teachers, church leaders, editors and publishers who are unsure of some of our historic beliefs and practices. It has also shipwrecked the faith of many youth and new believers, whether they be in Seventh-day Adventist classrooms or churches. *Receiving the Word, By Samuel Koranteng-Pipim, Page 5. (1995)*

Left and Right

The Seventh-day Adventist church is caught in the middle of a crossfire of attacks from the "liberal left" and the "independent right." The liberals, often educated and influential, operate within the church structure; the independents, appearing spiritual and orthodox, operate from

without by establishing organizations and structures of their own.

Both groups are critical of the church because they believe that today's Adventism is not what it should be. So both attempt to "rehabilitate" the church. *“Receiving the Word,” By Samuel Koranteng-Pipim, Page 16. (1995)*

Liberation or Revival

In order to make Adventism "relevant" for this generation, the liberals seek to "liberate" the church from its alleged "fundamentalist" doctrines and nineteenth-century Victorian lifestyle. In their attempt to bring a "revival" to the church, the independents desire to "reform" the church from its ways of "apostasy." The liberals reinterpret Adventism's historic doctrines; the independents oppose any tampering with the Adventist pillars. *“Receiving the Word,” By Samuel Koranteng-Pipim, Page 16. (1995)*

Fanaticism or Formalism

If Satan sees that the Lord is blessing His people and preparing them to discern his delusions, he will work with his master power to bring in **fanaticism on the one hand and cold formalism on the other**, that he may gather in a harvest of souls.--*2SM 19 (1890). {LDE 174.4}*

Torch of Satan

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. . . . Some will go out from among us who will bear the ark no longer. But these can not make walls to obstruct the truth; for it will go onward and upward to the end.--*TM 409, 411 (1898). {LDE 179.4}*

Camp meeting

In late 1898, G. A. Irwin, president of the General Conference, wrote Mrs. White describing the camp meetings then being held within the United States. In noting the "unusual degree of the spirit and blessing of the Lord," Irwin told Mrs. White, who was then in Australia, that the "most spiritually- minded" leaders were sent to conduct the meetings. *Bert Haloviak, Ellen White and the SDA Church, Presented at the Sligo Church, Oct. 22, 1980.*

Subversive leadership

Those named were Mrs. S. M. I. Henry, A. F. Ballenger, William Sadler, and J. A. Brunson. The only problem was that all of them, at that time, had already begun the path that Mrs. White would later define as "mystical," "spiritualistic," "pantheistic," and subversive to the fundamentals of the church. - *Bert Haloviak, Ellen White and the SDA Church, Presented at the Sligo Church, Oct. 22, 1980*

The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith.--*Ev 224 (1905). {LDE 177.3}*

And about 1905, Albion Ballenger was put out of the work because of his views on Hebrews Nine. Not many years later, one of the greatest Bible teachers we've ever had in the denomination—W.W. Fletcher . . . [who] then came to Avondale College in Australia.

**The Learning Forum:
Reformation: A continual process**

Everyone that knew that man thought of him as a man of God, another man of undoubted integrity." *Bert Haloviak, Ellen White and the SDA Church, Presented at the Sligo Church, Oct. 22, 1980*

The history of the rebellion of Dathan and Abiram is being repeated, and will be repeated till the close of time. Who will be on the Lord's side? Who will be deceived, and in their turn become deceivers?--**Letter 15, 1892. {LDE 173.2}**

Korah and his fellow conspirators were men who had been favored with special manifestations of God's power and greatness. They were of the number who went up with Moses into the mount and beheld the divine glory. But since that time a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until their minds were controlled by Satan, and they ventured upon their work of disaffection. Professing great interest in the prosperity of the people, they first whispered their discontent to one another and then to leading men of Israel. Their insinuations were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God. **{PP 396.4}**

The Lord is soon to come. There must be a refining, winnowing process in every church, for there are among us wicked men who do not love the truth or honor God.--**RH March 19, 1895. {LDE 173.3}**

In the absence of the persecution there have drifted into our ranks men who appear sound and their Christianity unquestionable, but who, if persecution should arise, would go out from us.--**E_v 360 (1890). {LDE 174.1}**

Our Firm Foundation

**A Report of the Seventh-day Adventist Bible Conference
Held September 1-13, 1952, in The Sligo Seventh-day Adventist Church
Takoma Park, Maryland 1953
REVIEW and HERALD
PUBLISHING ASSOCIATION
WASHINGTON, DC**

Excerpted from Pages 81 and 82

The Salamanca Vision

In the night of November 3, 1890, God looked ahead some four months and saw a meeting of a very small group of men that would be held late on the night of March 7, 1891.

Things would be said and done at that meeting on March 7 which would not be for the best interest of our work. In order to duly impress those who would be participants in that meeting and to convince them beyond the shadow of a doubt that God was still in control of His work, He gave a vision to His servant Ellen G. White on the night of November 3, 1890, and showed her a

**The Learning Forum:
Reformation: A continual process**

scene of that very meeting. She saw a man stand up and lift a copy of the American Sentinel high in the air and point to several articles, declaring that such topics as the Sabbath and the Second Coming of Christ should not find a place in the paper which spoke for the Religious Liberty Association.

Several times Mrs. White began to tell what she had seen in that vision at the meeting in Salamanca, New York. Each time she faltered and could not recall a single detail. Finally after four months she came to Battle Creek to attend the conference which convened from March 5 to 25 in the year 1891.

She had been speaking to the ministers at their 5:30 A.M. meeting. On March 7 the president asked her if she would be back on Sunday morning, March 8, and she declined, thinking that she had given enough instruction already.

The Sabbath closed, the evening meeting was concluded, and Sister White with all others retired. Did I say "all others"? Not exactly, for a small group of men went to an office in the Review and Herald building for a strictly secret meeting of their own. They locked the door and resolved not to leave that room until their highly controversial problem was settled. Hour after hour passed. Midnight found them deep in their debate. One o'clock, two, and then three, when they finally adjourned and went to their respective rooms to sleep and rest.

As that meeting closed, Ellen G. White, in the privacy of her own room, was awakened. The angel of the Lord bade her attend the five-thirty meeting and present what she had seen at Salamanca four months before. The whole scene came back, and she wrote page after page until time came for the five-thirty ministers' meeting. She picked up her manuscripts and made her way to the vestry in the Tabernacle. The ministers were assembled. W. W. Prescott and O. A. Olsen were prepared to speak, but on seeing Mrs. White enter the room with her papers, Elder Olsen asked whether she had a message.

"Indeed I do," responded Ellen G. White, and made her way to the speaker's desk. The Testimony Delivered on Time—She stated that she had not planned to be present at that meeting, but that she had been awakened at three o'clock and bidden to present some things she had seen in vision at Salamanca, New York, on November 3, 1890.

O. A. Olsen who was there in Battle Creek that morning records what was said and done:

"She then began to read, describing a meeting that was shown her that was held in one of the rooms in the Review Office, where a number of brethren were together. She described their attitude and their earnestness, and the position which they had taken; for there was a heated discussion, as they could not agree on certain questions at issue.

"Personally I sat there, in blank bewilderment. I did not know what she referred to. I had neither heard nor had any knowledge of the things that she presented, nor of such a meeting as she described.

Indeed, I was so surprised, and the things she presented as having taken place in that meeting seemed so unreasonable, that I was quite nonplused in my mind as to what this meant." [38] When Sister White sat down, the men present looked at one another in bewilderment, but not for long. Captain Eldridge arose and said:

"I was in that meeting. . . . Last night, after the close of the Conference, some of us met in my room in the Review Office, where we locked ourselves in, and there took up and discussed the questions and the matter that has been presented to us this morning. We remained in that room till three o'clock this morning." [39]

He stated further: “If I should have begun to give a description of what took place, and the personal attitude of those in the room, I could not have given it as exactly and correctly as it has been given by Sister White. I now see that I was in error; that the position that I took was not correct; and from the light that has been given this morning, I acknowledge that I was wrong.”

[40]

A. F. Ballenger, then secretary of the Religious Liberty Association, arose and said that the meeting described by the servant of the Lord had been held the night before. He declared that he was the one who had held up the copy of the American Sentinel and pointed to the article on the Sabbath and the Second Advent. **He also confessed that he had been on the wrong side of the controversy.**

Only a messenger in close communion with God could bear such an unusual but absolutely accurate testimony about a meeting to be held four months in advance.

It is Satan's plan to weaken the faith of God's people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.--4T 211. {LDE 178.2}

- (1) “The Lord shall guide thee continually.” (Isaiah 58: 11.)
- (2) He instructs us in the way we should go. (Psalm 32:8)
- (3) By a prophet the Lord led and guided Israel of old. (Hosea 12:13)