

The Desolations of Jerusalem 05

From a Presentation by Duane Dewey 11, 2011

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We have been discussing this week some issues in the history of Adventism concerning our beliefs and how we study the Bible, and we will be continuing this morning, but first we are going to kneel and begin with a word of prayer.

Loving Father in heaven, we come before Thy great throne this morning, dear Lord, recognizing our great need of a Saviour. Lord, there is nothing in us that recommends us to Thee, but it is by Your great love towards us that You have demonstrated to us, that we belong to You and that You are our heavenly Father. You have expressed Your love towards us in that, irrespective of the way we are, You gave Your only Son, that whosoever believeth in Him should not perish but have everlasting life. Loving Father, it is our desire this morning as we come before Thee in this study, that You would please impart to the listeners, and to the speaker, Your Holy Spirit, that our minds, Lord, would be captivated and drawn by Your love for us in Christ, and that through Him alone, dear Lord, that we might see where we are today in the church. Lord, not that we would be on a witch hunt or to name names, this is not our intent but dear Lord, we want to glorify heaven and we want to be participants in giving the third angel's message and bring honour and glory to Your name. For these things dear Lord, we are studying. So please bless us with this our request this morning; for we ask these things in Jesus name, Amen.

Yesterday we were finishing up our discussion about Biblical Hermeneutics with some of the things we were relating to you by a book by a gentleman by the name of Raymond Cottrell. We are going to finish up some things in that book this morning. The book that we were going over is called, 'The Role of Biblical Hermeneutics in Preserving Unity in the Church'.

This morning we are going to shift gears a little bit and we going to get to a part about W.W. Prescott in this history. We are going to move backwards in history a little bit. We began our talk at the beginning of the week with looking at some things that developed in the 1930's. Now we going to go back to the year 1919 and a little further back to around 1891/1888, around that area and we are going to look the influence of some of the other people before Raymond Cottrell. But before we do that, I want to turn your attention to this text written on the board, Jeremiah 38:17-23.

Yesterday after the discussion was over, we mentioned to some of the people that were here, the importance for human beings to submit themselves to the Lord. Currently in the history of our world and in the history of the church, we believe the fact that the next major thing to take place in Bible prophecy will be a Sunday law in the United States of America. In the history of Ancient Israel, they had a similar experience, the King of the North was about to invade the city of Judah for the last and final time, and he was going to destroy the temple and its city, and he was going to carry away the last king. But just before that would take place, the God of heaven offered to Zedekiah one last message of mercy, and that's recorded in Jeremiah 38:17-23:

"17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: 18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. 19 And

Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. 20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. 21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me: 22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back. 23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.”

I won't have time to go into it, but this also reflects on the last six verses of Daniel chapter 11, of what it means to be taken by the hand, and what Daniel chapter 11 refers to as escaping from the hand of the Papacy. Here Zedekiah is being offered one last reprieve before the city would be taken, the temple burnt and the city destroyed. God is telling him that he has to listen to the voice of the prophet. Now this is extremely important for where we are living, at the time which we are living in today, when the expectancy is if when you have your antennas up, when your spiritual antennas are on, the next thing to take place is an action by the King of the North, which is today the papacy. We believe it is going to be the Sunday law. Sister White has a comment about this Bible text about Zedekiah and his dilemma in Prophets and Kings page 457.

This is a little different than the scenario that we are in, but it applies. It means that under the circumstances, Zedekiah was aware of his position and what was coming. He knew that the King of the North's battlements were already up around the city of Jerusalem. They were under siege and through the voice of the prophet, God was speaking through Jeremiah that he must obey the voice of the Lord, but Zedekiah unfortunately was foolish and he did not.

“Thus even to the last hour, God made plain His willingness to show mercy to those who would choose to submit to His just requirements. Had the king chosen to obey, the lives of the people might have been spared, and the city saved from conflagration; but he thought he had gone too far to retrace his steps. He was afraid of the Jews, afraid of ridicule, afraid for his life. After years of rebellion against God, Zedekiah thought it too humiliating to say to his people, I accept the word of the Lord, as spoken through the prophet Jeremiah; I dare not venture to war against the enemy in the face of all these warnings.” PK 457.

So with that being said, we want to look this morning at the history of Brother Prescott in relationship to the things which began to be taught in our church, with respect to the earlier history, before the 1930's. Cottrell is here telling us about William Branson's presidency, and about the General Conference they had in San Francisco in 1950, and the relationship of Elder Branson to Raymond Cottrell's interest in preserving for the church what he believed to be the correct form of Biblical Hermeneutics. To have an open minded dialogue within the church to discuss various foundational doctrines within the denomination and then for new light that would be leading out from those fundamental doctrines. Cottrell believe that his method would allow the church to have an open and objective view. So he says here:

“Fifteen years before that Branson had denounced W. W. Prescott--a highly respected church editor, Bible scholar, and administrator for half a century--to colleagues at the GC because Prescott had confided in him an interpretation of Daniel 8:14 different from the one he himself held (*In other words, what Prescott revealed to Branson, was view of the sanctuary doctrine that was different from the one that was laid in this history behind me on these two charts*). In 1953 Branson blacklisted a Bible Research Committee article on biblical hermeneutics the editor of Ministry had scheduled for the February issue--

because, he said, it would disqualify him from studying the Bible in the way Bible scholars do!" {The Role of Biblical Hermeneutics in Preserving Unity in the Church, pg. 3}

So there was a difference of opinion between Elder Branson in the 1950's, and how we should, and should not, be teaching in our Sabbath school, and in our schools, and Cottrell is here making mention of this history of Prescott. This particular history plays a major role in the subject of Righteousness by Faith, which become an issue for Donald K Short and Robert Wieland later in the 1950's, when they produced a book called '1888 Re-examined'. This history is not unknown to the majority of Seventh-day Adventists today; this has been an ongoing controversy as to whether or not the 1888 message was really accepted by the Conference or by the denomination, or whether in reality had it been rejected at the 1888 General Conference.

Brother Froom and others after 1928, and going forward from there, would believe that there was an acceptance of the message of righteousness by faith. This controversy in the church is still active today. Brother Wieland went to his grave believing that the Conference needed to do a corporate repentance, and confess that the message of Righteousness by Faith was not accepted in 1888. That the church needed to be forthright in that confession, and to come forward and admit that they were not on the right path.

Well irrespective of all that; in this book on the life of W. W. Prescott, called 'W. W. Prescott Forgotten Giant of Adventism's Second Generation'. Now, it is interesting to point out that he calls it the Second Generation. I mentioned earlier that Brother Pippinger gave a talk on the four generations of Adventism. This man happens to be amongst the second generation of Adventists. It's important that we understand that, to understand correctly what these things are trying to tell us.

This is not a chronological thing—by counting the number of years—70 years for a generation. That is really not the important factor. But we have Ellen White and the pioneers, we have this man's generation, we have a generation between him and us, and we today are living in the fourth generation of Adventism.

There has been a lot of controversy in the years over the doctrine of the sanctuary, and this has a relationship to what Brother Cottrell was doing in the 40's and 50's, because Brother Cottrell would eventually also deny the sanctuary doctrine, because of the style of hermeneutics that he was using. He called it the historical method. Well, long before the historical method ever came along within the ranks of Adventism, there were others who had backed away from the sanctuary doctrine.

Let me just read this to you for a moment to give you a little birds eye view what Elder Branson did at the 1933 camp meeting, and what he encountered in a conversation he had with W.W. Prescott, and it will give you a better idea of what I am trying to present this morning.

"During a Michigan camp meeting, apparently sometime in the late 1933, Prescott had remarked to W.H. Branson, a fellow General Conference officer, that he had waited for years for someone to make an adequate answer to Ballenger, Fletcher and others." W. W. Prescott Forgotten Giant of Adventism's Second Generation. pg. 300

(Fletcher and Ballenger who some of the men in the 1900's in the early part of the century that would leave the church over the sanctuary doctrine.)

We don't have time this morning to go into an in-depth discussion about Ballenger and Fletcher, but their ideas were similar to each other, and they are also similar to that of Desmond Ford in the 1970's and 80's. Although by studying these things I have recently discovered that Ford had already come to the conclusion by 1945. The materials that he had his credentials taken away from him for in 1980 at Glacier view; the year before he had presented his views at PUC, which eventually led to his credentials

being removed. That wasn't anything new to the 1979-80 era. Ford had developed those ideas in 1945, and he had just not presented them publicly for all those years. So there has been a seeming difference in opinion, according to some of the Bible scholars in our church, as to the legitimacy or the historical relevancy of what appears on these two charts behind me. They flat out deny that this history is correct by their study of the Bible. So here it says... now this is in quotes:

"For some to make an adequate answer to Ballenger (*this is Prescott, Fletcher and others*) the questions about the church's sanctuary doctrine that individuals had raised were serious but he had not yet seen or heard anybody give an adequate answer (*Prescott is now telling this to Branson at a camp meeting in 1933*) Coming from one who was still regarded as the resident theologian emeritus, it was a significant comment, but what did Prescott really mean? The General Conference official, meaning Branson, was not sure, but he was worried at what he thought the professor had in mind. Branson may or may have not been aware that it had been Prescott himself, whom the church officers had requested to counsel with W.W. Fletcher in the 1920's. He probably did not know either that it was also Prescott who had received the task of making a form of response to A. F. Ballenger at the 1905 General Conference. He may not have realised then that the professor was reflecting on the adequacy of his own answers as much as that as on others" W. W. Prescott *Forgotten Giant of Adventism's Second Generation*. pg. 300

In other words, this writer here is telling us that Branson may not have been aware of these two historical facts, and that when he was discussing this with Branson in 33, Branson may not have been aware, that Prescott was reflecting on what he knew about his contacts with A Ballenger and Fletcher. But this is only a guess; nevertheless the writer goes forward—he says:

"In Branson's ears Prescott's observation simply sounded like an admission that Ballenger and Fletcher were right." W. W. Prescott *Forgotten Giant of Adventism's Second Generation*. pg. 300

Basically what Ballenger and Fletcher believed that there was no Most Holy Place Investigative Judgment in the sanctuary in heaven, which we believe began in October 22nd 1844. So this was a very serious accusation. Elder Branson had reason to be concerned and so what he did was:

"Already uncomfortable with Lynn Woods' rush to accreditation" Ibid.

All this takes place the same years that they went into accreditation, they began to form their new school, The Adventist Theological Seminary, the issues at PUC, the beginning of the BRF (Biblical Research Fellowship) era—it's in this same time frame that we are reading about the incident with Elder Prescott. What really is happening here when you understand the history is—don't be fooled, your sins will find you out. So Prescott now is really reaping what he has sown. His intellectualism, his desire to learn, all that is great—God has given all of us an intellect and a desire to learn, there is nothing wrong with it. But when we take it and bend it in the wrong direction, things can happen that we may not see a few years down the road, what the end of that course may lead to. For Elder Prescott, this is what it led to.

"Already uncomfortable with Lynn Woods' rush to accreditation, Branson who would have like to overturn the recent decision approving it (*Branson was against accreditation and you should note that he was also against the type of hermeneutics that was introduced in the church in the 1940's*) now also feared for the college president's orthodoxy as well. He did not want Wood imbibing any of Prescott's "variant views". The General Conference officer tended to see things only in black or white and had difficulty accommodating anything but the most strict view of doctrine. (*now that will tell you where this writer is at*) He reported his conversation with Prescott to his fellow leaders and determined that it was time for a new president and a new Bible teacher at EMC. (*Emmanuel Missionary College*)" W. W. Prescott *Forgotten Giant of Adventism's Second Generation*. pg. 300

He goes on to give you some more details, but I am going to skip some of this and just get to the point.

“Prescott’s ire was up. (*he was mad*) His integrity was at stake and he valued nothing higher. How could Christian leaders flagrantly violate Christian principle so easy? How could they condemn as person without a hearing?” Ibid

So what they did was they removed him as the head theologian at EMC—immediately, they didn’t talk to him, they didn’t say anything, they drafted a letter, sent it through the mail and said, “You’re done, you’re out of here.” So he thought that was an unchristian way to handle things. Well, in my opinion, I think they did the right thing.

“For Prescott it was matter on honour that he had not discussed controverted questions in his classes. (*for me that is some admission*) In any case, his private views did not clash with what he presented in class. Lacey might have been unwise at times in discussing things with his students, but not so with Prescott. A week later, further word on Washington’s unethical proceedings reached Prescott, and rankled him even more. He would prepare to defend himself; “Would the General Conference officers please put their charges in writing? Do you claim that I do not believe in the work of Christ our high Priest in the heavenly sanctuary?”” Ibid

This is very important, because you know Prescott is the one who changed the ‘Daily’ back at the turn of the century, and for him the ‘Daily’ is Christ’s high priestly ministrations in the sanctuary. So this history now becomes very questionable as to what really is going on in the history of W.W. Prescott, and what are the facts, and I don’t think that this writer has the facts—but time will tell. On page 303 of the book ‘W.W. Prescott: A Forgotten Giant of Adventism’s Second Generation’ by Gilbert Valentine.

“Do you claim that I do not believe in the work of Christ our high Priest in the heavenly sanctuary?” he asked. Or was it that they thought he no longer believed that Christ was doing His closing work corresponding to the work of the typical high priest? Just what were the charges? The officers remained silent.” {W.W. Prescott forgotten giant of Adventism’s second generation, pg. 303}

“Three times Prescott pressed his request to have the accusations set out for him in plain language. “It is no light thing to tell a worker who has held a good record for fifty years that he is unfitted to go on because he does not believe certain ‘vital points’ of our message” (*That was according to Prescott*). But the officers were reluctant to press formal charges. The preferred just to “talk.” (*Without pressing formal charges, they removed him from his post as the head theologian at EMC, nevertheless.*) Would Prescott please come to Washington to discuss the matter?” {Ibid, pg. 303}

Now this invitation was given to Desmond Ford he responded to positively, and he went to Glacier view and presented his belief that he had studied out from the Bible, on the sanctuary doctrine and it cost him everything. Ford did what Prescott would refuse to do.

Continues... “The professor complied and visited with them March 2-4, but he adamantly refused to discuss theology.” Ibid, pg. 303-304

“In a series of two interviews the General Conference leaders expressed their desire to save the church “from drifting into theories like Ballenger’s” and discussed the impropriety of Bible teachers holding differing views, even if they did not teach them. Prescott side stepped the discussion. He was certain, according to Evans, that were he to start into it, he would be “misunderstood, misquoted and otherwise misinterpreted”. Ibid, pg. 304

Now, you need to read this book for yourself, I don’t have time to go into all of this, but there is a lot of stuff in here.

So the first thing we have been discussing this week, has been leading up to this history, that we are on this morning. Remember it's 'The Role of Biblical Hermeneutics in Preserving Unity in the Church' that we are discussing earlier. This is by Raymond Cottrell, this is 1996, this was given in San Diego at a meeting of the Spectrum people down there.

Now this document I retrieved from the library of Paul Lander in 1998, as I was attending the university at La Sierra. I had an opportunity to get some of the material from his library. It was offered up for sale and anybody who wanted to go in and look through to see what they wanted, were allowed to do so. Some people were allowed first choice, and I was not the first, I was probably the twentieth guy to go in and take a look at the library. So I pulled out what I wanted and got this document. I was a low man on the pecking order. So the people that took some of the things that they wanted, were some of the other teachers at La Sierra. They left many fine things behind that I did get my hands on, that they didn't want, so I am grateful for that.

This is a letter that was presented—they had an symposium, I believe in the 1980's at one time, I am not sure of the date of it. This is put out by Arthur White and it is a defence of the inspiration of Ellen White and how she wrote her books, and just basically a kind of inside look. As we all know, even today there are some men who accuse Sister White of plagiarism, and they don't except her writings as being inspired.

This is Elder Branson's goal in giving this; but in reading it, you are going to find out some things that you didn't know that are quite important to understand in respect to these things that we have been looking at.

It really takes a lot of time and effort. I looked over this material from 2:30 till about 6:30 this morning and am not going to be able to give you all of this, but we can get you copies of this. This is a letter, that W. C. White, writes to Elder Prescott on March 12th 1915. Sister White died in July that year. He says:

"You have heard through the review and union conference papers regarding the sad actions which befell mother February 13th (*meaning Sister White fell and broke her hip*) with this I shall send to you a statement she made last Sunday, expressing the thought that her work was done, and that she would soon be resting. As we try to think of the future, it seems like without her, we will be lost. All our plans, all our thoughts, all our labours, have for so many years have been centred in her work" {Letter to W.W. Prescott from W. White, March 12th 1915}

This is W.C White to W.W. Prescott, March 12th 1915.

"Mother rejoices so much has been accomplished in the last few years in preparing her writings for publication and for a wide circulation. The manuscripts for gospel workers were all examined by her except one or two chapters made up wholly of selections from her published writings. The Old Testament history from Solomon to Malachi is almost ready (*that's Prophets and Kings*) to submit to the printer. The manuscript on organization is completed, and is in the hands of the General Conference committee. The work of making selections for her writings for publication in the Orient, was well began last year when she could take an active interest in the plan and could also give some attention to the manuscripts. We are profoundly thankful that the Lord prolonged her life to take a part in so much of this work." {Letter to W.W. Prescott from W. White, March 12th 1915}

I am impressed here by that fact that up to almost the last moments of this woman's ministry she was active in preparing her documents and her books. These writers would allow you to believe that she was enfeebled in many of these instances and that she wasn't up to snuff, but I would suggest that otherwise is the truth.

“When I was last in Washington, I had a short visit with your father and mother (*meaning that Willy had visited with the Elderly Prescott's*), they requested me to bear to mother their message of love and sympathy but before I reached home and could convey this message to mother, your father had closed his life work (*The elder Prescott (W.W. Prescott's father) had died*). Our people, east and west honoured and loved him and they expressed for you and your mother and your brothers and sisters, widest sympathy.” {Letter to W.W. Prescott from W. White, March 12th 1915}

Arthur White would tell you that the parents of W.W Prescott were Millerites and they advanced forward into the advancing light of the third angel. He was born into a Seventh-day Adventist home under the advancing light of the third angel. He is a second generation.

“Brother Prescott I never found an opportunity to unfold to mother the perplexities (*now notice this*) which have added so much to your burden and sadness. But it is my privilege to tell you that her references to you and your work during the last few years have manifested a mother's love and tenderness. Mother always had a high regard for you and Sister Prescott, and she was always pained when she saw you were in perplexity. Sometimes I tried to talk with mother about the things which have been such a burden on your heart, but she could not understand me, and so I put the matter off thinking the time would come when her mind would be led out upon this matter. I truly wish that there was something that I could say or do to cheer your heart and help you take that hopeful and trustful and joyous view of your life work, and of God's leadership with which your brethren have regarded it.” {Letter to W.W. Prescott from W. White, March 12th 1915}

And then he goes on to give him some encouragement by reading to him a portion of the work that they were doing on 'Gospel Workers'. There's a comment by Ellen White that he reads to him, that they had gone over that morning with Brother Robinson in the editorial work for the book 'Gospel Workers' and he repeats that to him to try to give him hope. Now I want you to notice that there is something in the life of Brother Prescott that is very much on his mind, and it's a discouragement. Now we are going to get to the point of what that was. This is 1915, this is the response now of W.W Prescott to the letter we just read from Willy White, April 6th 1915.

“Dear Brother White, I appreciate your letter of March 12th and I thank you for your message of sympathy concerning my father's death. I have noted that you have said what you said about your mother's condition although you neglect to enclose the statement which you mentioned. When I see these early believers like your mother, my father and Elder Olsen (*he is talking about Olsen that was General Conference president in 1888*) passing away so rapidly and then think of how little has really been accomplished in seriously warning the whole world of the impending Second Advent. I am led to wonder whether any of us now connected with this movement will, after all, live to see the consummation. It is a serious question, it seems to me that a large responsibility rests upon those of us who know that there are serious errors in our authorised books and yet make no special effort to correct them. The people and our average ministers trust us to furnish them with reliable statements.” {Letter to W. White from W.W. Prescott, April 6th 1915}

This is very similar to what we read, the advice that Cottrell was giving in his understanding of correct Biblical Hermeneutics. It seems like there is a higher order of things that people need to look into rather than looking to God, the Bible and to the Spirit of Prophecy. Prescott here is forming an opinion that the leadership in the church, people are looking to them and they have been misled by the leadership.

Continues... “The people and our average ministers trust us to furnish them with reliable statements and they use our books as sufficient authority in their sermons but we let them go on year after year asserting things which we know are not true. I cannot feel that this is right; it seems to me that we are betraying our trust and deceiving the ministers and people. It appears to me that there is so much more

anxiety to prevent a possible shock to some trustful people than to correct the errors. Your letter indicates a desire on your part to help me, but I fear that it is a little late. The experience of the last six or eight years..." {Letter to W. White from W.W. Prescott, April 6th 1915}

Here now, Arthur White will explain that here he is going back to the time when he was admonished by Ellen White to drop the 'Daily' issue, and he is being admonished by Sister White to work city evangelism. She has told him not to be correcting the errors in the books but by 1915 this is the burden on Brother Prescott. This man also says that he honoured and greatly loved the counsel of Sister White but the history is to the contrary.

"Your letter indicates a desire on your part to help me but I fear that it is a little late. The experience of the last six or eight years and especially the things connected with that which I talked with you, have had their effect on me in several ways. I have had some hard shocks to get over." {Letter to W. White from W.W. Prescott, April 6th 1915}

They removed him as editor of the Review and Herald—that was one of the hard shocks that he had to get over—to go into city evangelism. Sister White said that they needed to pull him out of that spot, get him out of Washington, and he needed to go into the cities. She said that he would adequately present the messages that the people needed to have in the cities, the way he had done in Australia when she had seen him do it in the 1890's.

Continues... "and after giving the best of my life to this movement, I have little peace and satisfaction." {Letter to W. White from W.W. Prescott, April 6th 1915}

This is 1915 and this is the man that would turn the Seventh-day Adventist church upside down with the doctrine of the 'Daily'.

"I have little peace and satisfaction in connection with it and I have driven to the conclusion that the only thing for me to do is to do quietly what I can do conscientiously and leave the others to go on without me. Off course this is far from a happy ending to my life work, but this seems to be the best adjustment that I am able to make. The way your mother's writings have been handled and the false impression concerning them which is still fostered among the people have brought great perplexity and trail to me. It seems to me that what amounts to deception, though probably not intentional, has been practised in making some of her books, and no serious effort has been made to disabuse the minds of the people of what was known to be their wrong view concerning her writings. But it is no use to go on into these matters, I have talked with you for years about them, but it brings no change. *(This man was under the belief that there was something wrong with the writings of Ellen White.)* I think however that we are drifting toward a crisis which will come sooner or later and perhaps sooner, a very strong feeling of reaction has already set in. Yours faithfully, W.W Prescott." {Letter to W. White from W.W. Prescott, April 6th 1915}

Now these two letters were circulating amongst us sometime around the 1980's causing some pretty serious issues. In that history when these letters were circulating around, Arthur White puts this thing together to try to put some flesh on the history, so that we can understand what the context of those two letters were really all about. He does a fair job I think. There are some things I wonder about, but it says here—He gives a little history of Prescott

"In 1891 he organized the first teacher's institute which met for six months. *(this guy was an educator)* At the close of his service as college president of 1894 he was because of his reputation as a Bible scholar, sent on a world tour to hold Bible institutes" Arthur White

The history of Prescott is that he was an educator and a Bible scholar, according to some, the best Bible scholar the church has ever had. I do believe that James White was probably the best Bible scholar the church has ever had, but nevertheless some believe that this man was. And it says here...

“From 1905-1915 he edited the Protestant Magazine...” {Unknown reference}

Anybody ever heard of the Protestant Magazine? It was a magazine to deal with the influx at the time of the large immigration of Catholics to the United States and their move within the political arenas within the United States to take over the political machinery of who would be elected into office and who wouldn't. So Prescott and the Review at the time where, they had him start this thing. It's discussed in this book at length. So he was doing that. A W.C. White letter throws some light on the situation.

“The Prescott letter of April 6th 1915 was called forth by one written by W.C White on March 12th. White wrote his mother's accident which terminated her literary work of the accomplishments of book production, now having brought to a close, of his recent visit to Washington, his conversation with Prescott, and of the discussion of the perplexities which added to his burden of sadness. He wrote of his mother's love and tenderness manifested toward him and of the high esteem in which she held him.”

Then he talks here about history involving A.T Jones and Prescott in regarding Anna Philips.

“Ellen White's regard for Prescott was revealed clearly by an incident occurred in the early 1890's. In 1892 there appeared in the church, Anna Philips” (*To make the long story short, A.T Jones and Prescott got drawn into this thing, and they thought that she was divinely inspired.*) So Ellen White now says in Letter 27, 1894...

“I have the most tender feelings toward our brethren who have made this mistake (*meaning towards Anna Philips*)... Bro. Jones and Prescott are the Lord's chosen messengers, beloved of God. They have co-operated with God in the work for this time. While I cannot endorse their mistakes, I am in sympathy and union with them in their general work. The Lord sees that they need to walk in meekness and lowliness of mind before him, and to learn lessons which will make them more careful in every word they utter and in every step they take. These brethren are God's ambassadors. They have been quick to catch the bright beams of the Sun of Righteousness, and have responded by imparting the heavenly light to others.” (Letter 27, 1894) {1888 1241.2}

“On March 12th 1915 as W.C White finished the personal part of his letter to Elder Prescott he wrote...

“I truly wish that there was something that I could say or do to cheer your heart and help take that hopeful and trustful and joyous view of your lifework of God's leadership with which your brethren have regarded it.” {Letter to W.W. Prescott from W. White, March 12th 1915}

“The implications are interesting and enlightening, Prescott was in the slough of disappointment and despondency. W.C White was endeavouring to bring courage to his heart.” Then he goes through the letter but he finally gets to an important point in our history as a church. It says...

“On May 22nd 1908 while Prescott was still editor of the Review and Herald, Ellen White addressed him sounding a warning...

“At times, Elder Prescott, you have come very near making shipwreck of your faith. Only the grace of God and the confidence you have had in the messages He has sent through the Spirit of Prophecy have held you back. I was shown that although you have had many years of experience in the cause of God, you are still in danger of making grave mistakes.” {10MR 334.2}

Now this is 1908.

“You are inclined to catch hold of some minor matter which you consider important, and place great weight upon it. At such times Satan is waiting and watching for an opportunity to influence your mind, and through you to work upon many other minds, leading them to questioning and doubt. The Lord has not called you to such a work as this. Upon some questions silence will reveal a spirit of wisdom and discretion.” (Letter 166, 1908) {10MR 334.3}

Now when I first read this in my other studies, I made a note “1919 Bible Conference”, the reason I did so is because—let me read it again. . .

“At times, Elder Prescott, you have come very near making shipwreck of your faith. Only the grace of God and the confidence you have had in the messages He has sent through the Spirit of Prophecy have held you back. **I was shown** that although you have had many years of experience in the cause of God, you are still in danger of making grave mistakes.” {10MR 334.2}

“You are inclined to catch hold of some minor matter which you consider important, and place great weight upon it. At such times Satan is waiting and watching for an opportunity to influence your mind.” (Letter 166, 1908) {10MR 334.3}

Now Arthur White thinks that this vision or what the Lord had shown her, was revealed in another statement that she makes. I don't think it's the right view that Sister White had, I think that what she saw was the 1919 Bible Conference. But Arthur White says this:

“And then Ellen White warns and counsels: Satan is working with all his ingenuity to sidetrack souls. What shall we do? Let us believe that the Lord is willing to raise up and strengthen the weak. {10MR 334.4}

“You will find your greatest strength in dwelling upon that which is spiritual. Let sanctification of the truth of the Word of God be revealed in your life. Let this agency refine and ennoble the soul. The Lord would have His ministering servants walk humbly before Him. "Take My yoke upon you," He invites, "and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls, for My yoke is easy, and My burden is light." (Ibid.) {10MR 334.5}

Later Prescott would advice this same advice to the general church at large in his attempt to teach the righteousness of Christ. That what the doctrines of the church actually needed according to Prescott was to bring Christ into the message, and I agree with that, but here she is asking Prescott to bring Christ into the life, "Take My yoke upon you", later Prescott would advise that same advice to others. But once you see this history, you will see that Prescott, in his rebellion, he goes on and tries to correct the books, and even goes on to try and correct the writings of the Spirit of prophecy so I can't see where he “took this yoke upon him”.

“A few days later she addressed another message to Elder Prescott when she mentioned his involvement in pressing his views on the question of the daily of Daniel eight.

“You have many times escaped from the snare of the enemy. But you are not beyond the danger of making mistakes (*this was just a few days later*). You sometimes allow your mind to center upon a certain train of thought, and you are in danger of making a mountain out of a molehill. Brother Prescott, there has been a serious weakness in your work of ministry. . . . I write this to caution you.” (Letter 224, 1908.) {10MR 334.7}

And then here is the one that made me disagree with Arthur about this because I think that the early vision, when she was shown Satan trying to use him as an influence to influence others at a meeting that he attended—I believe was the 1919 Bible Conference, that he also not only attended but he was the leader of and the instigator of it.

“At the general conference of 1909 Ellen White was carrying a heavy burden for the spiritual experience and growth of men in leading positions, particularly Elder Prescott, the editor of the Review and Herald. She wrote at first in general terms and then more specifically.” (*that he was to work in the cities.*)

She describes Daniells and Prescott as under the influence of Kellogg. There is a desire to correct denominational books.

“Then in August 1910, another communication in which Prescott was named, was addressed to the president of the General Conference, which read in part:

“For several months I have been instructed of the Lord that a decided change must be made from this time onward in the carrying forward of our work.” {1MR 308.4}

“Message after message has come to me from the Lord concerning the dangers surrounding you and Elder Prescott (*She is writing to Daniells.*)” Letter 70, 1910, p. 1. (To Elder A. G. Daniells, August 11, 1910.) {1MR 308.5}

“I have seen that Satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a general overhauling of our books that have done a good work in the field for years. But neither of you is called of God to that work. . . . {10MR 336.7}

Now later on, they would both carry on this work, redoing the books, irrespective of this counsel.

“Elder Prescott and others united with you have been inclined to search out things to be criticized or condemned in our printed publications. Were encouragement given you, changes and revisions would be made in accordance with the ideas that you have in mind. But you must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence in our denominational literature.” {10MR 336.8}

Now, this is a book by Elder Prescott, and according to Elder Froom, its very rare. It's called 'The Doctrine of Christ', and I want you to notice on the front cover there appears an angel of light holding the Ten Commandments. Let me read it again:

“But you must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence in our denominational literature. . . .” {10MR 336.8}

This particular book was written after 1919 Bible Conference by Elder Prescott and with it, this is the major influence that he would begin to change the whole world of Seventh-day Adventism. And it's in this book in section 10 called 'The mediatorial work of Christ' on page 81. Now you need to read this for yourself when you get a chance. It's on the internet...

http://www.bibelschule.info/streaming/W.-W.-Prescott---The-Doctrine-of-Christ_21318.pdf

This book was developed for a series of Bibles studies for use in college seminaries. So after the 1919 Bible conference, this book was brought into our college seminaries to teach our ministerial students the doctrines of Seventh-day Adventism and the emphasis was a Christio-centric approach to our doctrines. Now this all sounds good, and I would be the first to say that we must and Ellen White says it too that Christ is the centre of all of our doctrines, but there is something fundamentally wrong with an approach to Christ as the centre of our doctrines, when your approach destroys the foundation of Adventism. There is something wrong with that, because that it what they have done. Now in this book, finally when you start on page 81, it's called 'The mediatorial work of Christ' this is lesson 31 and you go through it until you get to finally lesson 40. Now in lesson 40, that's where Prescott introduces under the idea that this is going to be used as a guide to our seminaries, this is his presentation on the "Daily". This is where it becomes really official, it's from this book where the "Daily" is turned upside down. This is

the chapter that he begins to have his influence among all those who today regard this as the correct interpretation of the “daily”. And Sister White, let me read it again:

“But you must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence in our denominational literature. . . .” {10MR 336.8}

Now before I came to these meetings, I left like I was coming unprepared. There was something that I didn't have with me that I was going to need, I felt like I was going out of the house without my clothes on and I went into my bedroom on Saturday night, I was flying out on Sunday morning. I was looking at this material all over again and I went in there and I knew that something wasn't right, so I said “Lord what is it”? I had a really gut feeling that I didn't have what I needed to present this message. I had learned about the book ‘The doctrine of Christ’ two weeks earlier and I had a downloaded copy on my internet but it was 185 pages and I didn't want to waste the ink, so I was just going to go without the book and tell about it. So I went into my room where my book are at, and I walked up to the book shelf and I looked at this...this experience was the second time I've done this. The first time I did it was somewhere back in 04/05, I went in there that day and prayed the same prayer and that's when the Lord showed me the 2520. This time am praying, I go in and look at the shelf, after I prayed, I looked up at the shelf and this book was sitting up on my third shelf and I didn't even know that I had it. And when I pulled it off the shelf and looked at it, I remembered this quote that I just read, that Satan will appear as an angel of light and with that...shall we pray?

Loving Father in heaven, these things Dear Lord, may not seem serious to some, but I know Dear Lord, Jesus says in the parable of Matthew 25, “Let no man deceive you”, and also in Matthew 24. Dear Lord, we want to know the truth and Jesus says that the truth will make you free. We want to pray especially for ourselves and for those who are listening. Dear Lord, Elder Prescott wanted the church to have an experience that would be the righteousness of Christ, and we would submit to you dear Lord in our prayer, that we would know that the foundations of this church are all laid in the righteousness of Christ.

Dear Lord we would ask You to give the church that last message of mercy like you did to King Zedekiah before it's too late, Lord, that they would respond to what has been in left in record in our history, in the writings of Ellen White and in the Bible, and that they would make the right decision that Zedekiah refused to make. That they would submit themselves to the Lord, and that we would do the same in our own lives, and that we would be able to tell the wonderful freedom that one can only have in a surrender to Christ as living Saviour.

Lord these things are not just things to debate about in the church, but it will depend upon every one of us to recognise that things are going to get real close very soon, and Lord, unless we are prepared by what we believe is what You have led a people to believe—the First, the Second and the Third Angel's Messages—calling us out of the world, and preparing us for the second advent, many are going to be unprepared for these events.

Please bless us dear Lord that we would be won by Your love for us as a people, and that through Your love for us dear Lord, that we would surrender ourselves to You as Sister White expressed in her testimony that she did so long ago. She submitted her will to heaven. Bless to these ends we pray and we ask these blessings in Jesus name, Amen.