

The Book of Daniel - Number Eighty-One

Unveiling the Historical Revisionism in Laodicean Adventism: Examining the Controversy Over the Daily

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Reasoning from cause to effect is worthless if you define the effect incorrectly, as has been done by Laodicean Adventist historians who pontificate on the circumstances and personalities associated with the 1888 General Conference at Minneapolis. The inspired commentary identifies the event as a repetition of the rebellion of Korah, Dathan and Abiram, which was motivated by the judgment that assigned them to wander in the wilderness for forty years until they died. That same judgment had been pronounced upon Laodicean Adventism.

The rebellion included secret discussions where the rebels were in such extreme Laodicean blindness that it prevented them from understanding that God was aware of their closed-door planning and rebellion. As Korah, Dathan and Abiram hid in their tents and made their plans and spread their rebellion against Moses, so too did the ancient men of 1888, hide behind the closed doors of their houses, to plot against Sister White, her son and the chosen messengers. From that point Sister White, Jones and Waggoner were to be attacked.

The four generations of Adventism progressively grew in its rebellion, as illustrated in Ezekiel chapter eight. The chambers of imagery within the physical temple and human temple had become entrenched with wicked imaginations, and spiritualism settled upon the ancient men who were appointed to protect the people. Leading up to 1888, the ancient men both cast dispersions upon the authority of the Bible and then the Spirit of Prophecy, and in 1884, the open visions ceased. Kellogg's pantheistic spiritualism began to make its way in the history preceding 1888, and 1888 marks the arrival of the second generation. The Adventist historians may have not recorded the actual historical testimony of the rebellion manifested at the meeting, but according to inspiration the heavenly Watchers "heard every word and registered" the "words in the books of heaven."

The rebellion represented by Ezekiel's "secret chambers of imagery," represented an attack upon the true foundations. It represented an attack upon the prophetess and the chosen messengers, and it marked the arrival of spiritualism. In that generation the next major attack was going to be carried out by Satan against the very foundation of William Miller's foundations.

Miller based the framework of all his prophetic applications upon the understanding that the two desolating powers in Daniel chapter eight, verse thirteen, represented paganism followed by papalism. In 1901, Lewis Conradi, a leader of Laodicean Adventism in Germany, re-introduced the fallen Protestant view that the "the daily" in the book of Daniel represented Christ's sanctuary ministry.

During the period of history following the 1888 Minneapolis meeting, the spiritualism of the leader of the health work escalated, alienation continued between leaders as the fallout of the rejection of

the message of Jones and Waggoner continued to take its toll. In the beginning of the new century W. W. Prescott, a Laodicean Adventist leader who had received theological credentials from the schools of apostate Protestantism, took up the satanic mantle to promote Conradi's view of "the daily," and as is always the case "the victors write the history."

The holy angels recorded the true history, but Laodicean Adventism produced a historical position of the controversy over the rejection of the Millerite understanding of "the daily," that leaves any of the "unlearned" in Laodicean Adventism to believe that the definition of "the daily," which Sister White identified as coming from "angels that were expelled from heaven," is actually a true doctrine. During the early years of the twentieth century W. W. Prescott led out in producing a publication titled, *The Protestant*. The entire premise of the publication was to teach that Miller's understanding of "the daily" was incorrect, and that apostate Protestantism, where he had obtained his theological credentials, was correct in assigning a satanic symbol to Christ. In that history A. G. Daniells (General Conference President), joined forces with Prescott in the satanic attack against truth, in spite of the fact that Sister White had directly endorsed Miller's view of "the daily" as correct.

"The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

"Then I saw in relation to the 'Daily,' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed." *Review and Herald*, November 1, 1850.

At the time of Prescott and Daniells' attack against the truth of "the daily," Prescott and Daniells were representing a minority opinion on the subject, and Sister White's counsel during the controversy towards the two men was that they should shut up, although she said it in more diplomatic terms, such as "in silence is your wisdom." When she rebuked them for their false view she also emphasized that the subject of "the daily," was not to be made a test question. The historical revisionists, which revisionism is a historical method that is credited with beginning with the Jesuit order of the Catholic church, have used her statements about "the daily" not being made a test question, in order to prevent an honest evaluation of the doctrine. They misrepresent her statements for they invariably leave out that when she counselled against agitating the subject of "the daily," she always qualified her statements with statements such as, "at this time," or "under current circumstances."

As a prophetess she was trying to rein in an escalating controversy that was on the verge of causing a great division in the church at large, by a minority of persons who thought that because they were leaders they had the authority to promote whatever they determined to be truth. And the Lord, through her influence, kept the satanic work in check, until she died. Then in 1931, a new push to reject the truth of "the daily" was attempted, and ultimately accomplished. Today the true understanding of the definition of "the daily" is the minority understanding in Laodicean

Adventism, and under the current circumstances “the daily,” is now most certainly a test question.

When the majority opinion held the true understanding it was not a test, but when any truth is defined as error, it is then a test. When the compilation of manuscripts that is titled Manuscript Releases, was published in the 1980's, or there about, there was then recognized an article that is as direct in its opposition to Prescott and Daniells' view of “the daily,” as is her endorsement of Miller's view.

“At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott's mind were being worked by the angels that were expelled from heaven. Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is a work of Satan's devising. To correct little things in the books written, you suppose would be doing a great work. But I am charged, Silence is eloquence.

“I am to say, Stop your picking flaws. If this purpose of the devil could only be carried out, then [it] appears to you [that] your work would be considered as most wonderful in conception. It was the enemy's plan to get all the supposed objectionable features where all classes of minds did not agree.

“And what then? The very work that pleases the devil would come to pass. There would be a representation given to the outsiders not of our faith just what would suit them, that would develop traits of character which would cause great confusion and occupy the golden moments which should be used zealously to bring the great message before the people. The presentations upon any subject we have worked upon could not all harmonize, and the results would be to confuse the minds of believers and unbelievers. This is the very thing that Satan had planned that should take place—anything that could be magnified as a disagreement.

“Read Ezekiel, chapter 28. Now, here is a grand work, where strange spirits can figure. But the Lord has a work to [be] done to save perishing souls; and the places which Satan, disguised, could fill in, bringing confusion into our ranks, he will do to perfection, and all those little differences will become enlarged, prominent.

“And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. Should Satan's wiles be brought in, should this “Daily” be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be. This subject should not be introduced, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but your silence is eloquence. I have the matter all plainly before me. If the devil could involve any one of our own people on these subjects, as he has proposed to do, Satan's cause would triumph. Now the work without delay is to be taken up and not a

[difference] of opinion expressed.

“Satan would inspire those men who have gone out from us to unite with evil angels and retard our work on unimportant questions, and what rejoicing [there] would be in the camp of the enemy. Press together, press together. Let every difference be buried. Our work now is to devote all our physical and brain-nerve power to put these differences out of the way, and all harmonize. If Satan could with his great unsanctified wisdom be permitted to get the least hold, [he would rejoice].

“Now, when I saw how you were working, my mind took in the whole situation and the results if you should go forward and give the parties that have left us the least chance to bring confusion into our ranks. Your lack of wisdom would be just what Satan would have it. Your loud proclamation was not under the inspiration of the Holy Spirit. I was instructed to say to you that your picking flaws in the writings of men that have been led of God is not inspired of God. And if this is the wisdom that Elder Daniells would give to the people, by no means give him an official position, for he cannot reason from cause to effect. Your silence on this subject is your wisdom. Now, everything like picking flaws in the publications of men who are not alive is not the work God has given any of you to do. For if these men—Elders Daniells and Prescott—had followed the directions given in working the cities, there would have been many, very many, convinced of the truth and converted, able men that [now] are in positions where they never will be reached.

“All the world is to be regarded as one great family. And when you have such a fountain of knowledge to draw from, why have you left the world to perish for years with the testimonies given by our Lord Jesus Christ? True religion teaches us to regard every man and woman as a person to whom we can do good.

“This has been in print many years: ‘A Balanced Mind,’ testimony to Elder Andrews. The mind may be cultivated to become a power to know when to speak and what burdens to take up and to bear, for Christ is your teacher. And I feared greatly for you [when I saw you] exalting your wisdom and pursuing a course to bring in differences of opinion. The Lord calls for wise men who can hold their peace when it [is] wisdom for them to do so. If you would be a whole man, you need sanctification through Jesus Christ. Now there is a work just started, and let wisdom be seen in every minister, in every president of [a] conference. But here was a work for you to take hold of years ago where you were needed to lift your voice for this very work. Christ gave all His people special directions what they shall do and the things they shall not do. And there is a little time left us to work out the righteousness of the Lord. You can understand the way of the Lord. I saw your purpose of carrying things after your own devising after you were placed as president. You had thought you would do wonderful things, which would be a work God had not placed in your hands to do. Now, your work is not to oppress but to release every necessity possible if the Lord has accepted you to serve. But you have very early given evidence that wisdom and sanctified judgment have not been manifested by you. You blazed out matters that would not be received unless the Lord should give light.

“I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more

such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, you had no moral right to blaze out as you did upon the subject of the 'Daily' and suppose your influence would decide the question. There was Elder Haskell, who has carried the heavy responsibilities, and there is Elder Irwin and several men I might mention who have the heavy responsibilities.

“Where was your respect for the men of age? What authority could you exercise without taking all the responsible men to weigh the matter? But let us now investigate the matter. We must now reconsider whether it is the Lord’s judgment, in the face of the work that has been neglected, of showing your zeal to carry the work even another year. If you should carry the work another year with the help that shall unite with you, there should be a change take place in you and Elder Prescott. And humble your own hearts before God. The Lord will have to see in you a showing of a different experience, for if ever men needed to be reconverted at this present [time], it [is] Elder Daniells and Elder Prescott.

“Seven men should be chosen that are men of wisdom and through the working of the grace of God [give] evidence [of] a reconversion. For any men who are so blinded that they cannot reason from cause to effect, that they would ignore the men who have borne the responsibilities of the work and these presidents of conferences, [that] men [who] carry the work for over two years should be disregarded and such an impulsive consequence take place that men would neglect the very work kept before them for years—work the cities—and no, or but very little, attention [be] given to the old men for counsel, but proclaim the things they choose to give the people, bears its own testimony of the unsafety of the men to be entrusted with such a grand and wonderful work.

“Christ is not dead. He will never suffer His work to be carried on in this strange way. Let the books alone. If any change is essential, God will have the harmony in that change consistent, but when a message has been entrusted to men with the large responsibilities involved, [God] demands faithfulness that will work by love and purify the soul. Elders Daniells and Prescott both need reconversion. A strange work has come in, and it is not in harmony with the work Christ came to our world to do; and all who are truly converted will work the works of Christ.

“We are everyone [to] work out the work which shall glorify the Father. We have come to the crisis—either to conform to the character of Jesus Christ right in this preparatory time or not attempt [it]. Elder Daniells, [you are not] to feel at liberty to let your voice be heard on high as you have done under similar circumstances. And understand, the president of a conference is not a ruler. He works in connection with the wise men who occupy the position as presidents whom God has accepted. He has not liberty to meddle with the writings in printed books from the pens that God has accepted. They are no longer to bear sway unless they show less of the ruling, dominating power. The crisis has come, for God will be dishonored.

“How does the Lord look upon the unworked cities? Christ is in heaven. Now its acknowledgment is to be, ‘There is no kingly rule. And now is the crisis of this world. Now I am the Power to save or to destroy. Now is the time when the destiny of all is in My hands. I have given My life to save the world. And “I, if I be lifted up,” the saving grace I shall impart

will prove that all who will be fashioned after the divine similitude and will be one with Me shall work as I work with My power of redeeming grace.’ Whoever will, [let him] take hold with his brethren to do the work given them to do when in responsible places under the counsel the Lord gives, and seek most earnestly to work in complete harmony with Him who so loved the world He gave His life a full sacrifice for the saving of the world. I speak to our ministers, that as they enter upon the work in our cities let there be a calm sacredness attending the ministry of the Word. We cannot make the proper impression upon the minds of the people if we...

“I copy from my Diary. The truth as it is in Jesus—talk it, pray it, believe every word in its simplicity. What would you gain if mistakes are brought before the men who have departed from the faith and given heed to seducing spirits, men who were not long ago with us in the faith? Will you stand on the devil’s side? Give your attention to the unworked fields. A world-wide work is before us. I was given representations of John Kellogg.

“A very attractive personage was representing the ideas of the specious arguments that he was presenting, sentiments different from the genuine Bible truth. And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger. Elder Daniells was in great danger [of] becoming wrapped in a delusion that if these sentiments could be spoken everywhere it would be as a new world.

“Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritual[istic] appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect. I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the ‘Daily,’ the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.” Manuscript Releases, volume 20, 17–22.

The history of the second generation identifies an escalation of rebellion. The spiritualism represented by Ezekiel’s chambers of imagery illustrate that “Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect.” The spiritualism associated with the false view of “the daily,” is the symbol of what, if possible, would deceive the very elect. She ties together the spiritualism of pantheism that was being promoted by Kellogg with Prescott and Daniells’ push to define “the daily” as Christ’s sanctuary ministry.

She informs them to leave the books alone, by which she was addressing the push by Prescott and Daniells to re-write Uriah Smith’s book, Daniel and the Revelation, in order to remove his teaching

that identified “the daily,” just as Miller identified it. The historical revisionists of Laodicea, who Isaiah identifies as “the learned”, have accomplished a wonderful work upon the unlearned of Adventism, for they have misrepresented the testimony of the history to lead those with itching ears and shallow study habits to think that the subject of “the daily,” is unimportant, and that Miller was incorrect on the subject. That work of revision is part of the rubbish Miller was shown that was to be swept away by the dirt brush man, in the time when the manifestation of the power of God in the Midnight Cry is repeated.

We will continue our consideration of the second generation of Laodicean Adventism in the next article.

“The message ‘Go forward’ is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God’s Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God’s messengers the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or be gauged by men’s measurement. The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God’s message for this time.” The 1888 Materials, 133.