

# Directed by the Hand of the Lord

## *Habakkuk's Two Tables*

Jeff Pippenger

2012-10-16

Habakkuk's Two Tables 4 of 95

For me it is pretty difficult to get through eight pages of notes in an hour's presentation, roughly. And if you will notice, we have 20 pages; so, I am just letting you know that I do not intend to read these notes. I intend to read some of these passages in here for those who are watching on LiveStream that can download the notes; and for those that ultimately watch this on DVD that they have this in the record for themselves, if they do not already have these articles available to them. What we are dealing with is Habakkuk's Two Tables, and at this point all we are doing is trying to demonstrate that Ellen White was in agreement with the truths represented on this 1843 Chart.

The first three presentations we concluded yesterday were showing that Ellen White clearly and specifically endorses the 2520 time prophecy as valid in *Early Writings*, page 236.

When speaking of the first disappointment in March of 1844, she says that after the disappointment the Millerites continued to study the Bible, and they discovered that the same evidence that had led them to predict 1843 for the 2520, the 2300, and the 1335, that same evidence was then recognized in 1844, to prove that these prophetic periods ended in 1844. And we discussed how the only prophetic periods that she could be speaking of are these two [referring to the 2520 and the 2300 on the 1843 Chart], not the 1335. The 1335 started in the AD time period; it ended in 1843. Therefore, she is putting her endorsement upon the understanding of the 2520 and the 2300-year prophecy.

And then she went on further to say that during that time period, as they began to prove that three time prophecies ended in 1844, this is what caused the persecution that drove the Millerites out of the church. So, it is not a coincidence that here at the end of the world men and women are being persecuted in the Adventist Church for presenting the information for why the 2520 ended in 1844.

## **Directed by the Hand of the Lord**

So, now we are moving to another subject, this one right here [referring to AD508 on the 1843 Chart]. You will find, if you have not looked at these Charts, Sister White says of this 1843 Chart, "I saw that the Lord directed in this Chart," and she says of this 1850 Chart that God was in the publication of this Chart. So, she has told us that God was involved in the production of both of these Charts, and how they are structured was humanly purposeful. The Millerites did it on purpose, but it was by God's design.

Up here, from 677BC down to what they believed, AD1843, this is the column [referring to the second column right the left on the 1843 Chart] that defines the 2520, that begins in 677BC and they thought ended in AD1843.

And they retained this graphic illustration on the 1850 Chart, from here [referring to the third column from the left] 677BC to here, AD1844. This is the column of the 2520 that exists on both Charts.

And right in the middle of these columns is the cross, in both instances.

And right below the cross is the reference to the Daily. And the symbol of the Daily, Paganism, the root of the Pagan religion, is self-exaltation; and, this is where you can see the Lord's hand in it, not necessarily the human hand on both of these charts.

For you and me, or anyone, to have our self-exaltation removed from us, we must come to the foot of the cross, reflected on both of these Charts. That lesson is illustrated.

And, of course, when we talk about the columns of the 2520 with the cross in the middle, we know that in fulfillment of Daniel 9, when Christ came to confirm the covenant with many for one week, that one week equates to 2520 days, and in the midst of that week He was crucified. So, in the middle of these columns on each of these Charts we see the cross, and these are inferring the 2520 days that Christ confirmed the covenant with many.

So, now we are going to take up the Daily and Ellen White's endorsement of it.

"September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not 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' (Daniel 8:12) 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 in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

"Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord." Early Writings, 74–76.

A few things that we are going to show is we have a passage from Early Writings, page 74. We have dealt with this before. Many of these things we will be dealing with in this presentation, we have dealt with before; but, most of us do not understand that this passage in Early Writings went through an evolution. As it exists in the book Early Writings, men will use what is in Early Writings to misrepresent the truth. But, if you go back to the original source documents, the logic for their misrepresenting the truth is removed.

So, there is much that can be said about this. I am only going to identify a couple of points, because we are dealing with the Daily here. But, in this passage from Early Writings, I would have you take note of the very first two thoughts, September 23rd.

Okay. September 23rd, if you are not familiar with it, you can put 1850 there; September 23, 1850. This has an impact on correctly understanding the Daily.

The end of the first paragraph is a statement that we have dealt with here already for the past few days, "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not 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."

The second paragraph says, "Then I saw in relation to the —daily' (Daniel 8:12) . . ." Now, I want you to just put in your memory bank—we will deal with this no doubt later, the Lord willing—when the Daily is represented on the 1843 Chart, right here, it says, "taking away the daily"; it says, "Daniel 12: 11 and 12." On the 1850 Chart, when it is dealing with the Daily, it says, "pagan dominion or when the daily taken away, Daniel 11:31." So, on these two Charts, the emphasis that they are identifying from Daniel 11:31 and Daniel 12:11 is the taking away of the Daily. All right?

And in Daniel 11:31 and Daniel 12:11, the Hebrew word that is translated as "take away" is *sur*, and it means "to take away"; it means "to remove."

But, in Daniel 8, in verse 11, where it says the Daily is taken away, it is a different Hebrew word. It is *rum*, and it means "to lift up and to exalt."

So, William Miller used the Cruden's Concordance, and the Cruden's Concordance does not give you any insight on the Hebrew or the Greek. So, the Lord was directing the Millerites; because, of the three places where the Daily is referenced in the Book of Daniel, Daniel chapter 8, Daniel chapter 11, and Daniel chapter 12, in chapters 11 and 12 the Hebrew that is translated "take away" means "take away." And that is what they are emphasizing on these Charts, is when Paganism was taken away the 1290 and the 1335 prophecies would begin.

But, in Daniel 8, when the Daily is taken away, it is not talking about being removed; it is talking about the religion of Paganism being lifted up and exalted. So, the Millerites got it right. They referenced the two chapters in Daniel that are about the Daily being taken away.

But here in Early Writings and as we go back through the original source documents you are going to see in this chapter that originally this reference of Daniel 8:12 is not there. I do not know that Ellen White told them to include that in there in 1882 when they printed Early Writings, or if one of the editors put it in. I am not threatened by it, because it is not talking about the taking away here.

It says in the second paragraph, "Then I saw in relation to the —daily' (Daniel 8:12) 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."

Now, we had a meeting with some of the prominent pastors in Germany and some of the seminary teachers from Germany several years ago, in Germany, where I presented and they threw their stones at this message.

And there was a pastor there from Italy, and he expressed one of the foolish arguments about this verse. And what he said was—and there are several foolish arguments about the Daily, so you find this foolish argument used often and we will put it in the record here. It says, "Then I saw in relation to the —daily' (Daniel 8:12) 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." Here is the foolish argument: They say Ellen White is not endorsing the Daily here; she is endorsing the Pioneer understanding that the word sacrifice was added by human wisdom and does not belong to the text. Okay? So, this Italian pastor is making this argument.

And I said, "Well, explain the next sentence to me, Pastor."

The next sentence says, "When union existed, before 1844, nearly all were united on the correct view of the —daily'; . . . ." This is not about the correct view of the word sacrifice being added by human wisdom. Ellen White here—and this is a hard one, this is a hard one for these people that are refusing to hear and are refusing to see in Adventism today. This paragraph, there are probably more theologians have lost their salvation over this paragraph than any other paragraph in the Spirit of Prophecy. I am not exaggerating; I think that is probably accurate.

In the early part of the 20th Century when the false view of the Daily is being introduced into Adventism, everyone that was fighting about it on both sides of the issue knew that they were fighting about this paragraph. When Stephen Haskell came to the defense of the Pioneer view that the Daily was Paganism, what did he do? He reprinted this 1843 Chart, and he put this paragraph on the bottom. So this paragraph is the focus of controversy, and it is here where many, many men have fallen on their swords and died.

So, at a minimum level of what I want you to see here, because you have men like recently, Steve Wohlberg of White Horse Ministries, he has been opposing this message. And one of his arguments is, "Well, Ellen White never had a position on the Daily, so I don't have to have one," which was just an absolutely foolish position. But, even if we grant him the possibility that Ellen White did not have a position on it, what does she say in this quote? She says that the Pioneers had the correct view of it. Even if she did not know what it was, here she is saying that there is a correct view, which means there are a wrong view, maybe several wrong views.

You have men like Vance Ferrell. Vance Ferrell; people have confidence in Vance Ferrell's prophetic interpretations, and I do not know why. Vance Ferrell is not the only one but he is one of the men that says that the Daily represents both Paganism and Christ's Sanctuary ministry. Okay? He is saying that this symbol represents Satan and Christ.

What kind of discernment is being employed with that kind of reasoning?

Okay, Sister White, no matter what the Daily represents here, she says there is a correct view. So, we can at least agree with that premise here, right?

"Then I saw in relation to the —daily' (Daniel 8:12) 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 in the confusion since 1844, other views have been embraced,"—

This is what I told the Italian pastor. I said, "Okay. Can you give me any historical references where after 1844 there were other views about the word sacrifice that have been embraced?"

And he kind of backed out of that at this point.

Since 1844 other views of the Daily have been embraced, and what have they produced? Darkness and confusion.

Underline "darkness and confusion," because when Sister White further talks about the Daily, she talks about darkness and confusion, and we are going to show you some of those this morning.

**Take the wrong view of the Daily and it produces darkness and confusion.**

"Time has not been a test since 1844, and it will never again be a test."

So, in connection with the Daily you see here, here is the argument. Here is the argument today; here is the argument that was introduced by Ellen White's son. It was introduced by others, but he

is the one that put it into the historical record of Adventism. It is that when you read this passage, the context of time setting is what you need to understand.

—"other views have been embraced,"—in concerning the Daily—"and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time."

Do you see why Willy White is saying that we need to see the context of time-setting?

It talks about the confusion that the wrong views of the Daily produced, time has not been a test; and then there is a paragraph about time setting.

Okay, this is what you have to understand: This paragraph about time setting, it was not in the original source document; and, the statement about time has not been a test, that sentence has been altered. It misrepresents Ellen White's original thought. She did not connect anything about time setting with the Daily. This is what we want to look at this morning.

So, as I said, we are not going to read all these pages. I am just going to make sure that you have them in your possession so you can test what I am saying; because, as a human being, there is a possibility that I am misleading you.

Arthur White—"The Context of Time Setting"

"The advocates of the old view maintained that the wording of this statement [Early Writings, 74–75.] placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith.

Arthur White, the son of Willy White, in his six-volume set about the history of Ellen White, speaking of his father's position rejecting the correct view of the Daily, he says, in EGW, volume 6, on page 252,

"The advocates of the old view"—that the Daily represented Paganism—"maintained that the wording of this statement [Early Writings, 74–75.] placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith."—

If Arthur White was going to be a genuine, accurate historian, do you know what he would have said there? He would have just put one word in there; but, Arthur White, he missed the boat here. He would have said, "The advocates of the old view maintained [correctly] that the wording of this statement, —maintained that the wording of this statement [Early Writings, 74-75.],' placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith."

But he does not put correctly in there. He is just saying what they maintain, like there is the possibility that they were maintaining a wrong position. But they were not; they had the right position.

—"The new-view advocates"—his father, Willy, A. G. Daniells, W. W. Prescott, and I will not go there right now—"The new-view advocates held that the statement must be taken in its context—the context of time setting."—

We just told you their argument in Early Writings, page 74.

—"The new-view advocates held that the statement must be taken in its context—the context of time setting. Ellen White's repeated statements that I have no light on the point' (Letter 226, 1908) and I am unable to define clearly the points that are questioned' (Letter 250, 1908), and her inability to make a definite statement when the question was urged upon her, seemed to give support to their conclusion. They were confident also that the messages given through Ellen White would not conflict with the clearly established events of history." Arthur White, EGW, volume 6, 252.

The Original Version—Review and Herald, November 1, 1850

And Early Writings, page 74, when was it printed? 1882; the book Early Writings was printed in 1882.

But where in the passage of Early Writings that we are considering is originally found is in the Review and Herald, November 1, 1850, and you have that in your notes. And it is several paragraphs, and as I have said, we are not going to read them all.

We see four paragraphs on page 2, then four paragraphs on page 3:

"Dear Brethren and Sisters I wish to give you a short sketch of what the Lord has recently shown to me in vision. I was shown the loveliness of Jesus, and the love that the angels have for one another. Said the angel—Can ye not behold their love?—follow it. Just so God's people must love one another. Rather let blame fall on thyself than on a brother. I saw that the message —sell that ye have and give alms' had not been given, by some, in its clear light; that the true object of the words of our Saviour had not been clearly presented. I saw that the object of selling was not to give to those who are able to labor and support themselves; but to spread the truth. It is a sin to support and indulge those who are able to labor, in idleness. Some have been zealous to attend all the meetings; not to glorify God, but for the —loaves and fishes.' Such had much better been at home laboring with their hands, —the thing that is good,' to supply the wants of their families, and to have something to give to sustain the precious cause of present truth.

"Some, I saw, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James 5:14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have not faith, when we pray for the sick among us.

"Then I was pointed back to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. I saw that all should move

understandingly, and follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

"Then I was shown that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel—It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute the judgment written. The execution of the judgment will be at the close of the 1000 years.

"After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the execution of the judgment. This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and then the very men that —pierced him,' being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

"Then Satan imbues the wicked, that have been raised, with his spirit. He flatters them that the army in the City is small, and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, —Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world.' We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the City, I was enraptured with the sight.

"Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the Execution of the Judgment. The wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire

from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

"I also saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd."—

And then it concludes with five more paragraphs which I have in a box for you, because these five paragraphs out of the article are the ones that are going to end up in Early Writings. That is why these final five paragraphs have the box around them.

"September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

"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.

"The Lord showed me that Time had not been a test since 1844, and that time will never again be a test.

"Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past." Review and Herald, November 1, 1850."

Do you see them? Do you know what I am talking about?

Okay. If we go into these five final paragraphs, you will see some things that are different in the original than you will find in Early Writings, page 74.

FROM THE AUDIENCE: So, you are saying these in the box are the originals?

These in the box, these are the last five paragraphs in this original article, and this box is around them. These five paragraphs are what ultimately end up in Early Writings, page 74.

But, when was this printed, when was this written? November 1850.

So, I have in bold-faced the things that are going to be changed from these five paragraphs. There is going to be a metamorphosis with this; because, in the very near future in 1851 the book A Sketch of the Christian Experience and Views of Ellen G. White is going to be printed and they are going to take these paragraphs and put them in A Sketch of the Christian Experience and View of Ellen G. White. And from here [article in Review and Herald, November 1850] to A Sketch of the Christian Experience and Views of Ellen G. White there are some minor editorial changes that happened to these five paragraphs. And then from A Sketch of the Christian Experience and View of Ellen G. White in 1851 to Early Writings in 1882, there are some more editorial changes, and those editorial changes are what make Early Writings, page 74, convoluted.

So, in these five paragraphs that conclude in the original manuscript, in the first paragraph, "September 23d, the Lord showed me . . . ," that is going to be changed.

In the next paragraphs: "Then I saw . . ."; "Then I saw . . ."; The Lord showed me . . . "; and, "Then I was pointed to . . ."; these things get some minor adjustments.

Shown Ten Primary Truths in Thirteen Paragraphs

But, what I want you to see in these thirteen paragraphs from the original article, she has shown ten primary things.

And now I remember why I have these things bold-faced. It is not because those are going to get changed. I am emphasizing something for you, if you will see, that in these thirteen paragraphs she was shown this . . . , she was shown this . . . , she was shown this . . . , she was shown this. And when she was shown one thing, after she tells us about it, then she is shown something that is not necessarily connected to what she was just shown: "I was shown this . . . ; I was shown this . . . ; I was shown this . . . .

You can check me out and read it for yourself, but she was shown ten primary truths in these thirteen paragraphs.

Here is what she was shown. She was shown about God's love, about offerings, about prayer for the sick, about the communion service, about the Seven Last Plagues connected with the Millennium, about new light, about the gathering after 1844, about the publishing work, about the 1843 Chart, about the "Daily," about "time" as a test, and about pilgrimages to Jerusalem. And if you read it carefully, this is not a flow of thought. This is a very, "I was shown this," and she

records what she was shown; and, she was shown something that is not necessarily connected. You have to see that; because, as they begin to pull these paragraphs together, they begin to create the thought that she saying something that she really did not say.

Review and Herald, November 1, 1850

Okay. Notice the first paragraph of the five paragraphs that we are dealing with from November 1850.

"September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached."—

The last sentence from that paragraph, it says, "It is as necessary that the truth should be published in a paper, as preached." Okay. This thought is going to be dropped.

The second paragraph of the five that we are considering, where it says, "The Lord showed me," you see I have it underlined.

—"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."—

The reason I have anything underlined in these four paragraphs at the top of the page is that those are going to have editorial changes when it gets reprinted in *A Sketch of the Christian Experience and Views of Ellen G. White* in 1851.

Okay. "The Lord showed me," is going to be changed; "by his hand" is going to be changed, "that no part of it should be altered" is going to be changed.

Then in the next bold-faced paragraph [fourth paragraph] on the page says,

—"The Lord showed me that Time had not been a test since 1844, and that time will never again be a test."—

"The Lord showed me," that is going to be changed. What they are going to do the next year in *A Sketch of the Christian Experience and Views of Ellen G. White*, they are going to take that one-sentence paragraph and they are going to combine it with the previous paragraph. They are going to turn it into one paragraph.

But, also, if a word or words are bold-faced, there is going to be some other types of changes; and, I will give you an example of what I mean.

And in the third paragraph it says,

—"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."—

Then in the next bold-faced paragraph [fourth paragraph] on the page says,

"The Lord showed me that Time had not been a test since 1844, and that time will never again be a test."—

"The Lord showed me," that is going to be changed.

What they are going to do the next year in A Sketch of the Christian Experience and Views of Ellen G. White, they are going to take that one-sentence paragraph and they are going to combine it with the previous paragraph. They are going to turn it into one paragraph.

And they are going to change "The Lord showed me" to "I was also shown." Okay? They are going to make those two paragraphs one paragraph, and they are going to change it to, "I was also shown," in 1851.

—"Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past." Review and Herald, November 1, 1850.

But, when you get to Early Writings, do you know what they do? They drop the "I was also shown," where in Early Writings this one paragraph, it is going to say, "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." They dropped the "I was also shown," and the next sentence is, "time had not been a test since 1844." Suddenly you do not know that this thought about time not being a test is one of things that she was specifically shown. You believe that this was part of her light on the Daily in the false view producing confusion.

That is not the original. You have the original. Check it out.

The Next Step (Step Two)—1851 A Sketch of the Christian Experience and View of Ellen G. White

Then underneath this, you have, A Sketch of the Christian Experience and View of Ellen G. White, printed in 1851; and, you have the breakdowns of the changes that took place, and there is a very, very significant change.

"September 23d, the Lord shewed [formerly—"showed"] me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. [Removed: It is as necessary that the truth should be published in a paper, as preached.] [Paragraphs Combined] I have seen [formerly—"the Lord showed me] that the 1843 chart was directed by the hand of the Lord, [formerly—"by His hand"] and that it should not be altered; [formerly—"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 have followed. [Paragraphs Combined] I have also seen [Formerly—"the Lord showed me"] that time had not been a test since 1844, and that time will never again be a test." A Sketch of the Christian Experience and Views of Ellen G. White, ExV 61–62.

Time not Connected with the Message of the Third Angel

Ellen White had a different vision than the vision that she had that ultimately ends up in Early Writings. She had several visions; but, she had a vision where she was told something; she was told one paragraph, and she wrote it down.

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness." A Sketch of the Christian Experience and Views of Ellen G. White, ExV 48.

What is she speaking about there? That we should never connect the Third Angel's Message with time again, right?

Amen? Are you with me?

Where do you find this? Where is it located?

FROM THE AUDIENCE: (No response.)

FROM THE AUDIENCE: A Sketch of the Christian Experience and Views.

A Sketch of the Christian Experience and Views of Ellen G. White, page 48, page 48.

Okay. Where do we find the passage that we are discussing that is derived from Review and Herald, November 1850; where is that located in A Sketch of the Christian Experience and Views of Ellen G. White? Well, it is located, if you back up in your notes, it is located in A Sketch of the Christian Experience and Views of Ellen G. White, page 61 and page 62.

You have a vision in A Sketch of the Christian Experience and Views of Ellen G. White that is recorded on page 48; then you have the vision that ultimately is going to end up in Early Writings, on pages 61 and 62. They are separated by 13 or 14 pages, right?

And what are they going to do when it comes to Early Writings? They are going to take this paragraph from page 48 and they are going to insert it right after her statement that time is no longer a test. They are going to put two visions together.

Are you following what I mean?

MAN IN THE AUDIENCE: Yes.

Are you following what I mean?

INDIVIDUAL ADDRESSED IN THE AUDIENCE: (Affirmation.)

Okay, because you are the one that I am seeing less confirmation with.

The Last Step (Step Three)—1882 Early Writings

Okay. Now, I am back to page 6 of your notes; and, now you have Early Writings again.

"September 23, . . . I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not 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' (Daniel 8:12) 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 in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to

strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

"Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem . . ." Early Writings, 74-76.

And the reason that this is bold-faced, this is the paragraph here where it says, ". . . When union existed, before 1844, nearly all were united on the correct view of the —daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test." you need to remember that originally in her first record of this vision, she said, "I was shown that time has not been a test since 1844," and it was a different paragraph. She had made sure that there was a distinction in what she was shown about the Daily and what was shown her about time being a test; and that the next paragraph, which is talking about no connecting time with the Third Angel's Message, it was not in the original vision. It was on page 48 of Life Sketches, not pages 61 and 62.

But, when you come to Early Writings in 1882, they put them together; and, therefore, when you get to the 1930s and you are going off into deep darkness in Adventism, and Willie White says that when you are studying the Daily you must study it in the context of time—"Sorry, Willie, your responsibility was to be the one that gave the accurate historical record of the Spirit of Prophecy. You were to be the one that defeated the Spirit of Prophecy. And in your presentation of Early Writings, page 75, you disregarded the original sources, and those original sources say that when you lifted the argument that the Daily has to be considered in the context of time in Early Writings, 74, that is absolutely untrue."—It is untrue! It cannot be sustained by the record in the Spirit of Prophecy. It cannot be sustained by the history of that time period.

Okay. Point 1, Sister White says that there is a correct view of the Daily, in Early Writings, 74. The primary argument that is foisted later on in history is that when you study that passage in Early Writings, 74, you have to place it in the context of time setting. That argument is bogus; it is not valid!

So, now we are stuck with just the position that there is a correct view of the Daily. Okay? But, we are going to take up one more thought out of this paragraph.

It says, "September 23d, the Lord showed me . . . ." September 23d, when? 1850: "September 23d, 1850, the Lord showed me."

What did He show her?

Well one of the things that He showed her was that since 1844, other views of the Daily have been embraced.

"September 23, 1850 the Lord showed me . . . . 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. The Review and Herald, November 1850."

March 1850 The "Daily" is the Earthly Sanctuary

So, on the bottom of page 6 you have a paragraph that comes from the Review and Herald of March 1850, and it is an article by David Arnold.

"He [Daniel] also sees the same oppressive power —standing up against the Prince of princes;' thus putting an end to the legality of all the daily sacrifices instituted at Sinai to be daily observed until the Seed should come. Here Christ, the substance, or great antitypical sacrifice was slain by the Roman soldiers. Thus by Rome —the daily sacrifice was taken away,' and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained —the sanctuary.' Here commenced the fulfillment of Christ's prophetic declaration. And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED.' Luke 21:24." David Arnold, Review and Herald, March 1850, Volume 1, Number 8.

In this article David Arnold teaches that the Daily in the Book of Daniel represents the Jewish sanctuary in Jerusalem that was removed by Pagan Rome in AD70.

September 1850 The "Daily" is Christ's Sanctuary Ministry

Then in September 1850, the same year—and by the way, who is the editor of the Review and Herald in 1850? His name is James White.

James White, then, in September of 1850, he prints an article by Crosier which teaches that the Daily represents Christ's Sanctuary ministry.

Now, James White does not teach it directly, but people take the inference there and say that is what he is teaching. And why am I saying this? I am saying this for his reason: In September of 1850, Sister White says that since 1844 other views of the Daily have been embraced in darkness and confusion has followed.

These two views [Arnold and Crosier] are not the Pioneer view that the Daily is Paganism.

And on page 7 you have the two paragraphs from Crosier's article, where he is inferring that the Daily is Christ's Sanctuary ministry.

"—And the place of His Sanctuary was cast down;' Daniel 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.

"The Sanctuary cast down is His against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, Daniel 11:30–31, —For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant. And arms (civil and religious) shall stand on his part, and they

(Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength.' What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the —holy covenant', and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. In this sense this —politico-religious' beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven, (Psalm 102:19; Jeremiah 17:12; Hebrews 8:1–2) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, —Lord God the Pope', —Holy Father', —Head of the Church', etc., and there, in the counterfeit, —temple of God', he professes to do what Jesus actually does in His Sanctuary; 2 Thessalonians 2:1–8. The Sanctuary has been trodden under foot (Daniel 8:13), the same as the Son of God has. (Hebrews 10:29.)" O. R. L. Crosier, —The Sanctuary', Review and Herald, September, 1850.

### The Logic of James White

Why would James White print this article if he knew better? The reason for it is "The Logic of James White" in your notes.

The first thing that was printed after the Disappointment is called A Word to the Little Flock, and the three people who were authors in that publication were James and Ellen White and Joseph Bates. The first thing that was printed after October 22, 1844, by those people that were following on the path was this article; and, in this article Sister White endorses Crosier's view, not his view of the Daily but his view of Christ moving from the Holy Place to the Most Holy Place.

Notice, this is Sister White. This is why James White would be willing to print Crosier's article, it says,

"I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister."—this is Ellen White—"The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.

"I pray that these lines may prove a blessing to you, and all the dear children who may read them." A Word to the Little Flock, May 12, 1847.

So, people even to this day, some of the modern historians in Adventism say, "Look at there. Ellen White is giving her blanket endorsement on Crosier's article; and, therefore, what Crosier said about the Daily being Christ's Sanctuary ministry that has to be true." And when they say that, they are misrepresenting history; because, Crosier's article had eight sections in it and, from the very beginning, the Adventists understood that four of those sections were total darkness and they have never, ever, ever been reprinted in Adventism.

As an example, one of his positions in that article was that when Jesus returns there is going to be a thousand years of peace. Adventists do not believe that and they never did. That understanding is an understanding that William Miller rejected that actually puts William Miller in the right path for

understanding truth. That teaching is one of the teachings that is directly opposite to Millerite understanding.

So, when Crosier comes out with this eight-part article, they know right off the bat that four of these parts are not reprintable.

But, James White prints the part where Crosier does infer that the Daily is Christ's Sanctuary ministry; but, he is only going to reprint those four parts. He is not going to reprint the other four. But, in order for James White to reprint Crosier's four parts, he has to print it in two issues. He had to print it twice in September 1850.

There was not enough room in his Review and Herald in September 1850, so he printed two Review and Herald's in September 1850 so he could get all of Crosier's article on Christ moving from the Holy Place to the Most Holy Place.

Now, you will notice from Gerard Damsteegt that he is giving the historical evaluation that Adventists always knew that there were parts of Crosier's articles that were incorrect and that they could not be reprinted.

"She [Ellen Harmon] said: —The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was His will that Brother C. should write out the view which he gave us in the Day Star Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint' (Letter. E. G. White to Curtis, Word to the Little Flock, 12). Seventh-day Adventists have usually interpreted this statement to mean that Crosier's presentations were not without mistakes, but that his major typological argumentation was correct. Reprints of the article omitted the aspects which they felt to be inaccurate." P. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission, 125.

#### Never Could Reprint His Complete Document

Now, on the next page you have W. A. Spicer giving testimony to the same thing: They always knew that Crosier's articles had error in them, and they never reprinted those four sections.

"Sad to say, young Crosier walked in the light of the Sabbath truth but a very little time. He later repudiated the sanctuary teaching that he had helped to establish. Our pioneer brethren reprinted his exposition on the sanctuary several times in their early papers, but they never could reprint his complete document. In it he had added to the sanctuary exposition some ideas on the age to come a temporal millennium, with a glorious age on this earth at the Second Advent. These things our brethren always omitted. These teachings of the age to come were all abroad in those days. The doctrine never fitted in with the definite advent message; and doubtless this leaven of error helped to lead the younger men away from the Sabbath and the sanctuary truths. He soon turned to bitter opposition to our early movement." W. A. Spicer, Review and Herald, December 14, 1939

The point is, there are those people today that take Sister White's endorsement of Crosier's article in A Word to the Little Flock, people like Heidi Heikes, Heidi Heikes with his foolish book about

the Daily being Christ's Sanctuary ministry. This is one of his arguments.

People that do this are disregarding the historical facts. They never could reprint all of Crosier's articles. And to insist that Ellen White's endorsement in *A Word to the Little Flock* is a blanket endorsement of Crosier's position is to insist that Adventists believe that there is going to be a thousand years of peace. It is a foolish argument.

It is a misrepresentation of history, and it is done to deceive people and to produce confusion and darkness.

So, you have two historians, Spicer who is deceased and Damsteegt who is still alive; but, I guarantee you, Spicer or Damsteegt, neither one of them, would agree with me with what I present. Okay, they would not. So, you have two antagonistic historians that are in agreement with what I am telling you. There is no justification whatsoever for taking Ellen White's endorsement of Crosier's article to mean that everything in it was perfect.

The Advent Review—Volume 1, Auburn NY, Number 3

The Advent Review—Volume 1, Auburn NY, Number 4

The Advent Review—Volume 1, Auburn NY, Number Special

When James White began to print Crosier's article in September of 1850, of *The Review and Herald*, that was Volume 1, Number 3

But, he could not get it all in Volume 1, Number 3; so, he finished off the article in Volume 1 of *The Review and Herald*, Number 4. And when did he do this? In September of 1850.

Well, what happened in September of 1850? Sister White had a vision that says, "September 23, 1850 the Lord showed me . . . . 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. *The Review and Herald*, November 1850."

Who was her husband? He was the editor of *The Review and Herald*.

So, what did he do when his wife said, "Do you know what I just was told by the Lord, James? I was told that we were not supposed to be introducing the views of the Daily that contradict the Pioneer understanding that the Daily is Paganism, because it is bringing darkness and confusion."

So, what did James White do? In September of 1850 he printed another *Review and Herald*, three in one month. It is called Volume 1, Special Edition.

And what did he do? He reprinted Crosier's article and removed what Crosier said about the Daily!

Brothers and Sisters, this is historical proof that James and Ellen White understood that Crosier's view about the Daily was wrong and that it brought darkness and confusion.

And what was Crosier's view about the Daily? That it was Christ's Sanctuary ministry.

So, in Early Writings, 74, when she says, "September 23rd, the Lord showed me that the Millerites had the correct view of the Daily," the historical evidence is that the Millerites understood—

Now, Brothers and Sisters, Brothers and Sisters, do not miss this fact: What is this: September 1850 Sister White is shown that since 1844 other views of the Daily had been embraced; May 1850, Arnold presents the Daily as the Jewish sanctuary; September 1850, part 1 of 2 of Crosier's article is published, inclusive of his presentation of the Daily as Christ's Sanctuary ministry; September 1850, part 2 of 2 of Crosier's article is published; September 1850, Crosier's article is reprinted, but his view on the Daily has been removed? What is taking place?

We see the same year that this 1850 Chart is produced, and what does this Chart say about the Daily? "Pagan Dominion or The DAILY taken away. Dan. 11:31 508."

Ellen White knew what those who gave the Judgment Hour's cry position of the Daily was. When she says they had the correct view, she knew that the correct view was that it represented the Pagan Dominion being taken; the Daily represented Paganism.

And in this year, 1850, the historical record proves that she rejected and her husband rejected the teaching that the Daily represents Christ Sanctuary ministry, which is the teaching that the Biblical Research Institute of the Seventh-day Adventist Church upholds. It is the teaching that the self-supporting ministries, such as Heartland and Steps to Life support. It is the teaching that brings darkness and confusion.

Now, notice this concerning the 1850 Chart. This is in November of 1850. This is the same month that she has the vision that she records that ultimately goes through the evolution in 1851, and then in 1882 ends up in Early Writing, in this very month, in this very month, in November of 1850. It says,

"Monday we returned to Dorchester where our dear Brother Nichols and family live."—

Right up here [referring to the 1850 Chart, upper right-hand corner], "Published by Otis Nichols, Dorchester, Massachusetts." Okay? She is talking about this, right? Do you see it, this Chart?

—"There in the night God gave me a very interesting vision, the most of which you will see in the paper. God shewed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would effect much and would cause souls to come to the knowledge of the truth." Manuscript Releases, number 15, 210 November, 1850.

She had a vision at Nichols's house in Dorchester—that is all on this Chart—saying, "You need to make a chart."

And what does she say about the chart? How does she describe it?

Go to Habakkuk 2, "I saw the need of getting out a chart," and what would it do? It was needed, "that the truth made plain upon tables." Habakkuk 2, verse 2, says, "And the Lord answered me and said, Write the vision, and make it plain upon tables, . . ." She is saying that this Otis Nichols 1850 Chart, printed in Dorchester, Massachusetts, is a fulfillment of Habakkuk, just like she says

in The Great Controversy that the 1843 Chart is a fulfillment of Habakkuk.

Okay, do you see that? Do you see when she got this vision? In the same time that this was going on: "September 23d, the Lord showed me . . . that the teaching of the Daily as Christ's Sanctuary ministry brings darkness and confusion," and her husband immediately reprinted the article and removed those two paragraphs. It was never reprinted again in Adventism until 1931 when Willie White reprinted it; and, when he did so, he had some false witness in the very tract that he printed. It can be demonstrated.

Now, I want to read something here to you, a longer quote, about this same time period. This is from November 27, 1850.

"I have neglected writing you for some time. I will now give my reasons. First, I had no time to write for weeks after I received Sister Arabella's kind and welcome letter, or I should have complied with her request to have answered it within two weeks. I liked the letter very much. We were all interested in the letter and hope my delay will not prevent you from answering this as soon as you read it, and I will not wait so long next time.

"James' and my health is quite good now. Our home is in Paris, at Brother Andrews', within a few steps of the post office and printing office. We shall stay here some little time. This is a very kind family, yet quite poor. Everything here is free as far as they have. We do not think it right to be any expense to them while here. I want to see you all very much and dear Sister Gorham.

"Our conference at Topsham was one of deep interest. Twenty-eight were present; all took part in the meeting.

"Sunday the power of God came upon us like a mighty rushing wind. All arose upon their feet and praised God with a loud voice; it was something as it was when the foundation of the house of God was laid. The voice of weeping could not be told from the voice of shouting. It was a triumphant time; all were strengthened and refreshed. I never witnessed such a powerful time before.

"Our next conference was in Fairhaven. Brother Bates and wife were present. It was quite a good meeting. On our return to Brother Nichols', the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the three angels' messages, with the two former being made plain upon tables."—

That is right down here, [indicating the lower left corner of the 1850 Chart]. Okay? They are on this Chart, what she is talking about.

—"I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them, containing present truth, to put in the hands of those that hear, and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw which will appear in the paper.

"How do you all get along? Are you all striving for eternal life? I want to see you very, very much and think I shall before long. Now is the preparation time and I hope we shall all make sure work for eternity. Time looks very short and what we do we must do quickly.

"November 20, one week ago, Brother Henry Nichols and self went to Topsham. We had just risen from the dinner table Thursday [Nov. 21], when one of Brother Foey's children came in and said their mother was insensible. We hastened over the river one mile and found our dear Sister Foey dying. My distress was great as I found she did not know me. She continued long in great distress until between three and four o'clock and then breathed her last. She has left a husband and three children to mourn their loss.

"Friday morning [Nov. 22], Brother Henry came to Paris for James to shave him to attend the funeral. We had a very solemn, interesting time. The Lord did not leave us but let His Spirit rest upon us. Sister Foey's last days were decidedly her most spiritual and best days. Brother Foey has this to console him, that she died a Christian. He bears up well. God gives him grace to endure the affliction. Oh, how good it is to have a hope in God that will sustain in all scenes of trial and affliction. Praise God for a hope, a good hope. What would you, any of you, give for your hope?

"Hold fast the faith. Be strong in God and lean upon His everlasting arm. It will never fail you but will bear you up under every affliction. I hope you will all grow stronger and stronger in the truth. Do not falter but press your way to the kingdom."—

Here we go. Here is what I want you to see.

—"One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel."—

Okay? Brother Hewit is saying that Ellen White is Jezebel and she has introduced three errors.

"—We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged."—

Now, I want you to see this. I have something to say about this paragraph that I want you to follow, if you can.

If you have ever dealt with those in Adventism that reapply the time prophecies at the end of the world, they only have three quotes that they use—they use lots of quotes, but they have three primary quotes that they use. This is one of them; because, they will go there and say, "We told him of some of his errors in the past," and they will claim that when she says "that the 1335 days were ended" that that was one of his errors. Do you see how you can kind of twist that grammar a little bit: "We told him of some of his errors in the past? We also told him that the 1335 days were ended; but the time setters say we told him some of his errors in the past and one of those errors was that you are teaching the 1335 days is ended and that is an error." So, you can twist it either way.

The first time I had a face-to-face confrontation with Eugene Prewitt was in Oklahoma, and he is arguing that the Millerite History does not repeat at the end of the world, and I give him a couple of quotes in the Spirit of Prophecy.

And he says, "Jeff, you know that Ellen White was a careless writer."

And I said, "What do you mean?"

And he went to this quote. He says that this quote proves that she is a careless writer; because she knows that I know that the time setters can twist this quote, if they wish to.

Now, the fact that someplace like Washita has the influence that teaches its students that Ellen White is a careless writer is one thing; but, is she a careless writer here?

—"I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Everyone felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot write. It had a great effect upon Brother Hewit. He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting, and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him.

"Much love to dear Sister Gorham. Tell her to be strong. God is with her and He will not leave her. Much love to you all. I hope the children will not get sleepy, but will be interested in the truth and be diligent to make their calling and election sure. Write, be sure and write, and do not do as I have done. I love you, all of you. Write." Manuscript Releases, volume 16, 206–209. Written from Paris, Maine, November 27, 1850.

Brothers and Sisters, what is the historical context of this; where is she writing this at? She is writing this in 1850, in Brother Nichols's house.

In this time period, what is the Lord doing? He is showing that the Pioneers have the correct view of the Daily, and she is dealing with that. She is saying that Christ's Sanctuary ministry is the false view of the Daily.

In this history, this very history—not this very history and not just the very year, but the very month of the year she is getting visions and she is clarifying this truth about the Pioneer position of the Daily, saying those that gave the Judgment Hour Cry had the correct view of the Daily; and, in the same paragraph, she says, "I saw that the 1843 Chart was directed by the hand of the Lord and it should not be altered and that those that gave the Judgment Hour Cry had the correct view of the Daily."

And what does it say about the Daily on this 1843 Chart? Well, it says that it was taken away in AD508; and, at 1335 years later brings you to 1843 and that the 1335 is in the past.

Can you imagine, in the very month, in the very year, that she would tell Brother Hewit from Dead River that it was still future?

Okay, these time setters, these time setters, and these people that believe that Sister White is a careless writer. History does not uphold this.

So, I want you to see, in connection with the Daily, Ellen White even understood the 1335.

Ellen White just did not put her seal of approval on the Daily being Paganism; she understood that it started the 1335-year prophecy, which ended in 1843, and she defended that position in public against Brother Hewit from Dead River. Do you see that?

And in the same month, where she is saying that Christ's Sanctuary ministry as the Daily only brings darkness and confusion; and, her husband, in response to that vision, removes that teaching from the Review and Herald.

Up here in your notes, where it says "1850 Chart," this is what it says right here [referring to the third column from the left on the 1850 Chart, the text following Jesus on the cross in AD31]. I wanted you to be able to have it in your notes.

Away Daniel 11:31 508

And then on the 1843 Chart over here [referring to the center column, underneath Jesus on the cross in AD31]:

Taking away of the daily sacrifice. Dan. 12:11, 12

Okay, these are these two Charts.

Sister White understood that these men had the correct view, and she understood that it initiated the 1335-year prophecy that ended in 1843; and, she understood that it represented the Pagan Dominion being taken away in 508.

Under these two references to the Charts you have another quote in the time period of Brother Nichols, and she is rebuking people from making other charts because their artwork is satanic; whereas, she says that the artwork upon these two Charts is heavenly. She says,

"I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. I saw that God was in the publishment of the chart by Brother Nichols."—

Who was in the publishment of this 1850 Chart? God!

—"I saw that there was"—what?—"a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.

"I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting."—

Now, this is the one that I want you to think through.

—"I saw that the charts ordered by God struck the mind favorably, even without an explanation."—

"I saw that the charts," plural, "ordered by God . . . ." What charts, in the plural, were ordered by God? These two Charts [the 1843 and 1850 Charts] were ordered by God."

These two Charts are a fulfillment of Habakkuk 2.

—"There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth.

"I saw that if the means that has been wasted in getting out charts had been spent in getting out the truth clear before the brethren in publishing tracts, etc., it would have done much good and saved souls. I saw that the chart-making business has spread like the fever." Manuscript Releases, number 13, 359; 1853.

The 1290 and 1335 Days

I have following an article from the Review and Herald, January 28, 1858. The reason I have it in your notes is because you can see that in 1858 they are still teaching that the Daily is Paganism. You have it in your reference, eight years after 1850 they still understand the Daily is Paganism.

"ANOTHER important prophetic period upon which the Advent doctrine is based, is the 1335 days of Daniel 12, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:

"—And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.' Daniel 12:11–13.

"The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire. What is the—'daily' (sacrifice) and the —abomination that maketh desolate'? It will be noticed that the word, sacrifice, is in italics: denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chapter 11:31 and 8:11–13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by Josiah Litch that we cannot do better than quote his language:\*

"—The daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put upon it by the

translators. The true reading is, "the daily and the transgression of desolation;" daily and transgression being connected together by "and" the daily desolation and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host.'

"From this it is evident that the —daily,' can have no reference to the Jewish worship to which it has been applied by the older and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.

"The daily and the abomination then, are two desolating powers which were to oppress the church: can we ascertain what these powers are? We have only to adopt William Miller's method of reasoning on this point to arrive at the same conclusion with him. He says:

"—I read on, and could find no other case in which if [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, —take away;' —he shall take away the daily'; —from the time that the daily shall be taken away'; &c. I read on and thought I should find no light on the text. Finally I came to 2 Thessalonians 2:7, 8, —For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.'&c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is —the daily!' Well, now, what does Paul mean by —he who now letteth' or hindereth? By —the Man of Sin,' and the —wicked,' Popery is meant. Well what is it which hinders Popery from being revealed? Why it is Paganism. Well, then, —the daily' must mean Paganism.'+

"We see from Daniel 8, that it is the little horn, which succeeded the goat, or Grecian empire, that takes away the —daily;' and it is the only power brought to view after the division of Alexander's kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel's other visions. Now it is a fact that a change did take place in the Roman power from Paganism to Papacy. Paganism from the days of the Assyrian kings down to the time of its modification into Popery, had been the daily, or as Professor Whiting renders it, —the continual' desolation, by which Satan had stood up against the cause of Jehovah. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemies of Popery.

"But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down. That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isaiah 16:12; Amos 7:9, 13, margin. Ezekiel 28:18. Concerning the sanctuary of the daily of Daniel 8, we offer the following from Apollos Hale:\*

"—What can be meant by the —sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service.

Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. Its name signifies the —temple or asylum of all the gods.' The place of its location is Rome.+ The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly —his sanctuary.'"

"Having now ascertained that the daily is Paganism, and the transgression of desolation, or —the abomination that maketh desolate,' is the Papacy, and that the especial sanctuary of Paganism was the Pantheon, and that the —place' of its location was Rome, we inquire further.

"1. Was Paganism —taken away' by the Roman civil power? The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:

"—His first act of government was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity.'++

"2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

"—The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony.'\*

"This record from the pen of the historian is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied of its application.

"From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting

point from which the prophetic periods in the text before us are to be dated. Therefore,

"3. When did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the —abomination that maketh desolate,' was already at work. And it is in the light of this scripture that we must understand our Lord's words in Mathew 24:15, concerning the abomination of desolation, where he makes evident reference to Daniel 9:27. For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints and desolate the church of the Most High.

"Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan; but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of Most Christian Majesty and Eldest Son of the Church.+ Between that time and A.D. 508 by "alliances," "capitulations" and conquests, "the Avborici," the "Roman garrisons in the west," Brittany, the Burgundians and the Visigoths, were brought into subjection.'++

"—Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff.

"From that time, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones,—perhaps their lives,—must be laid on the altar. SS

"\* Prophetic Exposition, Volume 1, 127.

"+ Goodrich's Universal Hist. and Guthrie's Geog.'

"+ Mosheim Christian History, Volume 1, 132, 133.

"In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the Pagan.\* Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in 508. Book 2, 129.

"What was the condition of the See of Rome at this time? —Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

"1. He —left Paganism' when he entered the —church of Rome.'

"2. He found his way to the Papal chair by striving with his competitor even unto blood. Du Pin.

"3. By the adulation paid to him as the successor of St. Peter.

"4. By the excommunication of the Emperor Anastasius.+

"—How much,' says Mosheim, —the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High.'++

"By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were —placed' in a position to justify open hostilities in behalf of their master at Rome. In 508 the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital.'

"Gibbon, under the years 508–514, speaking of the commotions in Constantinople, says —The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace." SS

"With the following extract from Appollo Hale, we close the testimony on this point: —We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the "patrimony of St. Peter") in 508. We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls and is broken into fragments. One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith. In religion the

conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A.D. 508.

"—In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant —monarch' Christianized.

"—The pontiff for the period on which we stand is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling —the place of God on earth.' The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . . In 508 the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, at what time was Paganism so far suppressed, as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being "placed," or "set up" in the room of Paganism, but 508? If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination.

"The others are at length subdued, —and kings, and peoples and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while —drunken with the blood of the martyrs of Jesus,' to —think they are doing God service,' and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell!\*

"We have the date. The —daily' was taken away, and the abomination that maketh desolate set up in 508. Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Pope by the arm of Buonaparte. The 1335 days bring us 45 full years this side of that event.

"But some may say, How is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week." Review and Herald, January 28, 1858.

Errors and Dangers of Prescott and Daniells; The Cities to Be Worked

(A. G. Daniells was elected president of the General Conference in 1901. This suggests that this document was written in 1910, a time when Mrs. White was very concerned about Daniells' neglect of the cities and his involvement in the controversy over the "Daily.")

Now, recently Steve Wohlberg was saying that he does not have to take a position on the Daily because Ellen White never had a position on the Daily, and if it is good enough for the prophetess to take that position, it is good enough for him.

Well, Ellen White did have a position on the Daily. She said the Millerites had the correct view of it, and she understood it was Paganism. She understood that when Paganism was taken away, the 1335 began; and, she understood that other views than that only produced darkness and confusion.

And the one that you can demonstrate from the history of 1850 that was really isolated as bringing darkness and confusion is Crosier's view that the Daily represented Christ's Sanctuary ministry; so, I think she had an understanding what the Daily was, not only what it was but what it represented because, if you left that position, you go into darkness and confusion.

But, in 1910 Ellen White also rebuked the General Conference President and W. W. Prescott for pushing this same view as Crosier's.

And no historian is going to argue that Prescott and Willie White and A. G. Daniells, that when they were pushing the Daily, they were pushing the idea that the Daily represented Christ's Sanctuary ministry. Everyone knows that.

But, you have got the entire article here from Manuscript Releases, volume 20.

When was this released? Well, it was released in 1988; so, it is available for students of Adventism to consider in 1988.

When did Willie White and Prescott and Daniells establish the false view of the Daily in Adventism? From 1919 to 1931 is when they accomplished their work. By 1931, forget about it!! Adventism is going to teach that the Daily represents Christ's Sanctuary ministry because they have accepted the interpretation of the Scriptures that comes from apostate Protestantism and Catholicism. And from this point on, the Daily is identified as Christ's Sanctuary ministry.

Awe, there are some voices that are opposing this that know better, but the tide has totally turned from that point on.

And then in 1988, the Ellen White Estate releases for us this statement from 1910 at the very time the Daily was being agitated by Prescott, Daniells, and Willie White.

"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;"

What does that mean? What does it mean that the enemy is working your mind? It means the Holy Spirit is not working your mind.

"...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."

They wanted to go into Uriah Smith's book, Thoughts on Daniel and Revelation, and remove what he said about the Daily being Paganism. That is why in this time period one of the men that is fighting against Willie White and Prescott and Daniells is a man named Larry Smith.

Who is Larry Smith? That is Uriah's son, and he knows what they want to do and he is standing with his dad: the Daily is Paganism.

"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"

do what? "cause great confusion."

Other views of the Daily have been adopted that bring confusion and darkness.

"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.

Lord willing, when we begin to prove these doctrines from our Bible study, we will look at Ezekiel 28; because, Ezekiel 28 is where the very root of the Daily is identified. Ezekiel 28 is about the exaltation of Lucifer, and she is marking it; because, as they are trying to say that the Daily represents Christ's Sanctuary ministry, not only were they rejecting the true view of the Daily, a symbol of self-exaltation, but they were manifesting that very self-exaltation in their own experience. She emphasizes they would bring confusion into our ranks.

"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 what does it mean, "And I was shown"? God specifically told her this.

"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,"

Sister White understood the Daily, and she understood that teaching the Daily was Christ's Sanctuary ministry is something that came from angels that were expelled from Heaven and that it

only brings confusion and darkness; and, she knew the Pioneer position that the Daily represented Paganism, and that when the Daily was taken away, the 1335-year time prophecy began. She knew that. She knew the difference, no matter what these guys want to say.

"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 . . . [Lower third of this page left blank.]

"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."

The very elect is not going to be deceived, but there are going to be people who are standing with the very elect that are going to get deceived. The very elect are the wise virgins. The foolish virgins are going to get deceived, right?

And as the wise virgins in this time period, when the temptation is there to deceive the very elect, as the wise virgins are receiving the outpouring of the Holy Spirit, what are the foolish virgins receiving? The strong delusion of 2 Thessalonians. We will deal with that, too, in connection with the Daily.

—"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."

What is the very bottom line of spiritualism?

When it comes to the story of King Saul, what did Samuel say? "Rebellion is as witchcraft."  
Rebellion is witchcraft.

Where does Saul end up?

FROM THE AUDIENCE: With the witch of Endor.

With the witch of Endor.

What was it that King Saul did to produce this train of events that leads him to the witch of Endor? He set his word above God's Word. He had been told what to do, but he went ahead and he did what he wanted to do.

The very bottom line of spiritualism is placing your word above God's Word. That is where it all starts. That is witchcraft.

Witchcraft is identifying how Satan brings you under his influence. How he entrances you it is a magical term dealing with magical deception.

When you are bewitched, who is the first to become bewitched? The witch. It all starts when I place my word above God's Word. That is witchcraft, that is rebellion, and I am the one that has become bewitched. And that is what happened to Daniells and Prescott.

And what sentiments were Daniells and Prescott trying to bring in when this was happening? A wrong view of the Daily.

And what is the true view of the Daily? Is that it is Paganism, and Paganism is the religion of self-exaltation. It is a religion that began in the courts of Heaven when Satan, when Satan, set his word above God's Word and introduced into the history of mankind the mystery of iniquity.

The mystery of iniquity is Satan's work in bewitching us. It is Satan's work in getting us to place our word or his word above God's Word.

Do you follow my thought?

Look up iniquity. It will define iniquity in Strong's Concordance. And when you take it down to the root word, what is the root word for iniquity? Alpha, alpha. That is the Alpha Apostasy.

When were Daniells and Prescott pushing this foolish view? In the time period of the Alpha Apostasy.

So, do not miss what Sister White is saying here about deceiving the very elect and about reading Ezekiel 28. She knew what was going on. She knew that this Daily thing is something that is not only wrong doctrinally but it requires those who are going to preach the wrong view of the Daily to

place their word above God's Word and puts them in the position where they are bewitched; and, therefore, they are a tool in the hand of Satan to bewitch others with their rebellion.

"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,"

People say, "Oh, Ellen White, she doesn't have a position on the Daily."

"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,"—

This is spiritualism. He has placed his word above God's Word. He is believing that he is being inspired by God.

"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. Ms 67, 1910, 1–8. Manuscript Release, volume 20, 17–22.

The strange crops of evil are growing all over Adventism today.

Ellen White places her endorsement on the Pioneer understanding of the 2520.

Ellen White places her endorsement on the Pioneer understanding that the Daily in the Book of Daniel represents Paganism.