

Habakkuk's Two Tables #4

DIRECTED BY THE HAND OF THE LORD

EARLY WRITINGS

“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.

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. 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 VISION—*REVIEW AND HERALD*, NOVEMBER 1, 1850

"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.

“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.

SHOWN TEN PRIMARY TRUTHS IN TWELVE PARAGRAPHS

Love, offerings, prayer for sick, the communion service, seven last plagues connected with millennium issues, new light, the gathering after 1844 and the publishing work, the 1843 chart, the “daily”, “time” as a test and pilgrimages to Jerusalem.

REVIEW AND HERALD, NOVEMBER 1, 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.**

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“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.

THE NEXT STEP (STEP TWO)—1851—A SKETCH OF THE CHRISTIAN EXPERIENCE AND VIEWS OF ELLEN G. WHITE

“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.” *Experience and Views*, 61–62.

TIME NOT CONNECTED WITH THE THIRD ANGEL

“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.” *Experience and Views*, 48.

THE LAST STEP (STEP THREE)—1882—EARLY WRITINGS

“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.

DARKNESS AND CONFUSION

CROSIER—SEPTEMBER 23, 1850

“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.**”

MARCH 1850—THE “DAILY” IS THE EARTHLY SANCTUARY

“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.

SEPTEMBER 1850—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 8:12) 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

“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. **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.**

OMITTED INACCURACIES

“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 Sanctuar, &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 the felt to inaccurate.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 125.

NEVER COULD REPRINT HIS COMPLETE DOCUMENT

“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.

CROSIERS’ ARTICLE REPRINTS

SEPTEMBER, 1850

THE ADVENT REVIEW—VOLUME 1, AUBURN, NY, NUMBER 3

THE ADVENT REVIEW—VOLUME 1, AUBURN, NEW YORK, NUMBER 4

THE ADVENT REVIEW—VOLUME 1, AUBURN, NEW YORK, SPECIAL

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

“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.**

“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.

“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. 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.

“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.

1850 CHART

| | |
|---|-----|
| Ten Horns Arose | 490 |
| Pagan Dominion or The Daily Taken Away Daniel 11:31 | 508 |
| Papacy Set Up | 538 |

1843 CHART

Taking Away of the Daily Sacrifice. Daniel 12:11, 12.

“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**. I saw that there was **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.

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

1858

THE 1290 AND 1335 DAYS

“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.

“+ Advent Manual, 66.

“* Advent Manual, 68.

“+ ‘Goodrich’s Universal Hist. and Gutherie’s Geog.’

“++ Croley, 55.

“* Croley, 207, 208.

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

“++ Advent Manual, 73.

“SS Ibid., 75, 76.

“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.

MANUSCRIPT RELEASES VOLUME TWENTY

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.”)

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

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

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

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

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

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

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

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

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

“**I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year**. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, **you had no moral right to blaze out as you did upon the subject of the ‘Daily’ and suppose your influence would decide the question**. There was Elder Haskell, who has carried the heavy responsibilities, and there is Elder Irwin and several men I might mention who have the heavy responsibilities.

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

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

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

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

“How does the Lord look upon the unworked cities? Christ is in heaven. Now its acknowledgment is to be, ‘There is no kingly rule. And now is the crisis of this world. Now I am the Power to save or to destroy. Now is the time when the destiny of all is in My hands. I have given My life to save the world. And “I, if I be lifted up,” the saving grace I shall impart will prove that all who will be fashioned after the divine similitude and will be one with Me shall work as I work with My power of redeeming grace.’ Whoever will, [let him] take hold with his brethren to do the work given them to do when in responsible places under the counsel the Lord gives, and seek most earnestly to work in complete harmony with Him who so loved the world He gave His life a full sacrifice for the saving of the world. I speak to our ministers, that as they enter upon the work in our cities let there be a calm sacredness attending the ministry of the Word. We cannot make the proper impression upon the minds of the people if we . . . [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 hungry and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger.** Elder Daniells was in great danger [of] becoming **wrapped in a delusion** that if these sentiments could be spoken everywhere it would be as a new world.

“Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a **spiritual[istic] appearance** and drawing our people to beautiful sentiments that would deceive, if possible, the very elect. I have to trace with my pen [the fact] that these brethren would see defects **in their delusive ideas that would place the truth in an uncertainty**; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] **when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the ‘Daily,’ the after results were presented. Our people were becoming confused. I saw the result,** and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strangecrops of evil would take the place of truth.—Ms 67, 1910, 1–8. *Manuscript Release*, volume 20, 17–22.

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