

# THE GOLDEN THREAD OF PROPHECY

## Section #08a: "THE DAILY IN DANIEL"

### 1. DANIEL'S DAILY: THE "DAILY" HISTORY

We believe that the 1843 chart that was Present Truth in the Millerite time period is now Present Truth again for us at the end of the world although in a different aspect. Every part of this chart has light for us that we need to understand if we are to correctly discern the prophecies for today. Prophecy shows us that not only will the 144,000 have complete victory over sin, they will have the experience that prophecy calls each man and woman to, and they will also have a full understanding of the prophetic message so they will have a grasp of the different truths that are represented on this chart.

We are going to look at the Daily as shown on the 1843 chart.

First the history of the 'Daily', and this statement in 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."* Early Writings, 74–75.**

Most of us in Adventism are not familiar with the subject of the Daily and what it represents in Daniel 8, 11, and 12. Few realize that what we teach about the Daily in Adventism today is directly opposite to what the pioneer view of it was. When we begin to look at this we see that there was a controversy over the Daily that came in to Adventism in the early 1900s, and during the fourteen years that Ellen White was alive she did comment on the Daily. It was not until 1931 that A. G. Daniells came out with a statement where he said that he believed that Sister White endorsed his view of the Daily. We reject his conclusion and we will show the logic of this.

## THE MODERN HISTORIANS

Those modern historians that suggest that A. G. Daniells' understanding of the daily was correct and the pioneer position was incorrect seem not to be very careful to notice what the above passage in Early Writings is saying.

***“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.”***

William Miller, Josiah Litch, Sylvester Bliss, Joseph Bates, J. N. Andrews, Hiram Edson, James White, Uriah Smith, Steven Haskell, J. G. Matson, F. C. Gilbert and J. N. Loughborough all believed the “daily” symbolized paganism—and they presented this truth in their writings.

This includes some of the best known names of those who gave the judgment hour cry and Sister White said that those who gave the judgment hour cry were correct on the subject of the Daily.

The modern historians wrest that statement and say that all she was saying in that statement is there will be no more time-prophecies. I would submit to you that if you took this statement to an English teacher they would say that you cannot draw that conclusion from this statement.

Nearly all were united on the correct view of the daily and the correct view was given to those who gave the judgment hour cry. They were given the correct view.

We have deeper studies on the Daily available but in this study we are going to make more of an overview of this subject.

The view that was coming into Adventism in the early 1900s was a view that was largely taught before William Miller was raised up. It was an old view taught by mainline Protestantism, that it represented Christ's work in the heavenly sanctuary. But William Miller came to understand the Daily as representing Paganism in the book of Daniel and until 1901, this was the standard teaching in Adventism.

In 1901, the old protestant view was reintroduced into Adventism by Lewis Conradi from Germany. So in Adventism this old protestant view that the Daily represented Christ's ministry in the sanctuary, became known as the ‘new view’. The view that the Daily represented Paganism is one of the things that William Miller discovered.

Now we have a statement from A. G. Daniells suggesting that he had an interview with Ellen White during the 1910 time period where she endorsed his view of the Daily—the old protestant view, called the ‘new view’ in Adventism, which he had gotten from Conradi who had gotten it from apostate Protestantism—and not Miller's view.

Here is A. G. Daniells' statement as found in Arthur White's biographical books volume 6.

***“At one point a little later in the discussions, Elder Daniells, accompanied by W. C. White and C. C. Crisler, eager to get from Ellen White herself just what the meaning was of her Early Writings statement, went to her and laid the matter before her. Daniells took with him Early Writings and the 1843 chart. He sat down close to Ellen White and plied her with questions. His report of this interview was confirmed by W. C. White:”***

W. C. White, Ellen White's son confirms that Daniells had an interview with Ellen White on the Daily in the 1910 time period but in the records of the Ellen White estate there is no record that he ever interviewed Ellen White on the Daily—keep that in mind because we will have more to say about the Ellen White Estate record-keeping.

Continuing, here is what Daniells said:

***“ I first read to Sister White the statement given above in Early Writings. Then I placed before her our prophetic chart used by our ministers in expounding the prophecies of Daniel and Revelation. I called her attention to the picture of the sanctuary and also to the 2300-year period as they appeared on the chart.***

***‘I then asked if she could recall what was shown her regarding this subject.***

***‘As I recall her answer, she began by telling how some of the leaders who had been in the 1844 movement endeavored to find new dates for the termination of the 2300-year period. This endeavor was to fix new dates for the coming of the Lord. This was causing confusion among those who had been in the Advent Movement.***

***‘In this confusion the Lord revealed to her, she said, that the view that had been held and presented regarding the dates was correct, and that there must never be another time set, nor another time message.’***

Now we just read her statement and here he is suggesting that all she was saying in that statement is that there is no more timesetting. He is disregarding the fact that she says that those who gave the judgment hour message had the correct view on the Daily. He just walks right past that. He continues on:

***“ I then asked her to tell what had been revealed to her about the rest of the ‘daily’—the Prince, the host, the taking away of the ‘daily,’ and the casting down of the sanctuary.’ ”***

Note that in early writings pg 74 she does not say anything about “the Prince, the host, the taking away of the ‘daily,’ and the casting down of the sanctuary.” But this does not take away the fact that she said that those who gave the judgment hour message had the correct view on the Daily! Doesn't matter if she had any light on the rest of those things, what she was told about the Daily is that William Miller had it right. Continuing on with Daniells' statement:

***“ She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy.***

***‘The interview made a deep impression upon my mind. Without hesitation she talked freely, clearly, and at length about the 2300-year period, but regarding the other part of the prophecy she was silent.***

***‘The only conclusion I could draw from her free explanation of the time and her silence as to the taking away of the ‘daily’ and the casting down of the sanctuary was that the vision given her was regarding the time, and that she received no explanation as to the other parts of the prophecy.’ Daniells statement, September 25, 1931.” Ellen G. White, volume 6, The Elmshaven Years, 1905—1915, page 256, 257.***

Now I don't doubt that she may have had no explanations to the other parts of the prophecy but she DID say that the men who gave the judgment hour cry were CORRECT on the Daily.

Now this interview that W. C. White says he remembers A. G. Daniells having with Ellen White, supposedly took place in 1910 even though there is no record of it in the White

Estate. But during the time when the argument was going on, F. C. Gilbert, a convert to Adventism from Judaism, (He was a Hebrew scholar, it was his first language. He knew the Hebrew and he was defending the Pioneer position that the Daily represented Paganism from the Hebrew language against A. G. Daniels and Prescott. He was there in that Battle) he says that he had an interview on the subject of the Daily with Ellen White in 1910, and on his death bed later that same year, he recorded what the interview was about, what he remembered about that interview. And if you go back to the White Estate and you look at the log book of the people that interviewed Ellen White, sure enough on the very date that he said he interviewed Ellen White on the Daily, it says "F. C. Gilbert was here and interviewed Ellen White on the Daily."

So the very year it happened you have one person saying, "I interviewed Ellen White on the Daily," and the record is there. Twenty-one years after 1910 and sixteen years after Ellen White was laid to rest, so there is no way she could confirm or deny the report, A. G. Daniels says he had an interview that has no reference in the White Estate log-book and these two interviews are totally opposite.

Why is it important to look at F. C. Gilbert's statements? You don't hear this because the subject of the Daily isn't discussed much except as it is taught the incorrect way in Adventism, but when the manuscript releases volumes came out in the 1980s, 1990s, there was in it a manuscript from 1910, that very year, where Sister White is talking about Daniells' view of the Daily and if you look at her statement from that very year, you'll see that she is saying the identical things that F. C. Gilbert said.

If you took that into a court of law to an non-Adventist and just looked at the validity of the witnesses and compared how supportable were the witnesses, there is no way that a jury would come down on A. G. Daniells' side, they would have to come down on F. C. Gilbert's side.

Here are some of the things that F. C. Gilbert says in his deathbed statement:

## **A SCHEME OF THE DEVIL**

F. C. Gilbert reported on June 9, 1910, that on June 8, 1910, Ellen White stated to him; that what Daniells and Prescott were teaching [the daily] was "a scheme of the devil."

***"Daniells and Prescott . . . would not give the older brethren in the cause any chance to say anything. . . . Daniells was here to see me, and I would not see him. . . . I would not have anything to say to him about anything. About the 'daily' that they are trying to work up, there is nothing to it. . . . When I was in Washington there seemed to be something that just encased their minds, and I could not seem to touch them. We are to have nothing to do with this subject of the 'daily' . . . I knew they would work against my message, and then the people would not think there was anything to my message. I have written to him and told him that he was showing himself not fit to be president of the General Conference . . . not the man to keep the Presidency.***

***"If this message of the 'daily' were a testing message the Lord would have shown me. These people do not see the end from the beginning in this thing. . . . I utterly refuse to see any of them who are engaged in this work.***

***"The light that was given me of God is that Brother Daniells has stood in the Presidency long enough . . . and I was told not to have any more conversation with him about any of these things."***

Now when Sister White is saying "I was told..." Who is telling her? God, an angel is saying do not do this. Now this article is not Sister White writing, it is F. C. Gilbert as he remembered his interview.

Continuing:

***"I would not see Daniells about the matter, and I would not have one word with him. They pled with me to give him an interview, but I would not give him any at all. . . . I was told to warn our people not to have anything to do with this thing they are teaching. . . . I was forbidden of the Lord to listen to it. I have expressed myself as not having a particle of confidence in it. . . . This whole thing they are doing is a scheme of the devil."* F. C. Gilbert's deathbed report of an interview given him by Ellen White on June 8, 1910.**

Now we have read what Sister White says in Early Writings about the Daily; she says those people that gave the judgment hour cry were correct on the Daily and they believed the Daily is Paganism. That was the standard understanding until 1901, when Lewis Conradi, one of the most famous apostates in the history of Adventism, introduced this false view of the Daily and it was taken up by Daniells and Prescott and they began to agitate the subject. He was a man that pretty much single-handedly destroyed the confidence of the brethren in Europe in the Spirit of Prophecy to this very day.

Sister White had many things to say about the controversy that then raged about whether the Pioneer position was correct or this new view was correct. She was dealing with the shaking it was causing within the church, not so much with any of the theological analysis of the Daily, but she wrote things about whether we should be presenting the Daily or arguing about the Daily.

Sixteen years after her death, Daniells says that he had an interview where Sister White basically endorses his position, yet one of the men that was opposing Daniells HAD an interview with Sister White that is confirmed, and he says the opposite from Daniells and then in the 1980s or 1990s when manuscript releases came out, Sister White makes her statements about the Daily and you will see that what F. C. Gilbert was stating is what Sister White is stating. She is agreeing with F. C. Gilbert's testimony of the interview.

## **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.' Editors, *Manuscript Releases*. Volume 20, 17-22.

[Note: 1910 was the year that Daniells claimed to have had an interview with Sister White and the year F. C. Gilbert DID have an interview with her.]

***"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; [note: in the culture of Christianity, what does it mean when the enemy is working someone's mind? Satan is influencing their 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."**

[We have statements from Ellen White that Uriah Smith's book Daniel and Revelation is God's helping hand. He has the subject of the Daily correctly understood and these men wanted to go back into the book and change the view to match with theirs. So part of what she is saying here is that they do not need to go in and change those books because they are correct on the Daily.]

**"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."**

Note: right here in these paragraphs she is saying that Daniells' mind was being worked by angels that were expelled from heaven and his ideas of the Daily were Satan's wiles and they should not be introduced at this time. Yet sixteen years after Ellen White died, Daniells said that very year he had an interview with Sister White and all he concludes is that she endorsed his position on the Daily. Yet the very year she was writing this, F. C Gilbert says he had an interview with Sister White which is recorded in the White Estate and he agrees with what Sister White is saying about Daniells' and Prescott's' new view of the Daily. She told him it was from the devil.

Continuing:

**"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 [of his view of the Daily] 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. [In F. C. Gilberts statement the same thing is noted and that Daniells should not be the president any longer. That is just what she is saying here.] 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.”**

Note: in modern Adventism, one of the arguments on even discussing the Daily is that so often when Sister White was even discussing the subject of the Daily she said, “Silence is eloquence”. If you check the statements where she is saying this, it is from this situation where these men were bringing in a false view of the Daily from the devil, and she is telling them, “Your wisdom is to keep your mouth shut about this subject.” That was the specific counsel she was giving to Daniells and Prescott and wasn’t the general counsel to all of Adventism, because at THAT time most of the church held the correct view and Daniells and Prescott were agitating error. She was advising the subject be dropped so that the minority position of Daniells and Prescott would simply disappear leaving the church united on the correct view.

Therefore now when the modern theologians are saying, “You should not be discussing the Daily”, she was not giving that type of counsel, she was trying to control a controversy being brought into the church at that time and the situation no longer applies to us today.

Continuing:

**“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, [on the right side of the Daily] 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.”**

What time was this? In 1910, the same time that Daniells said he was interviewing Sister White and she was endorsing his position of the Daily which she says in this passage came from the devil.

**“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 every one [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 . . .**

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**"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."**

Note: She is here indicating that there is something about the false view of the Daily that would deceive the very elect. This is not a minor error; this is part of 2 Thessalonians 2 that those people who do not receive a love of the truth are going to receive strong delusion. She is inferring that right here.

Continuing:

**"I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the 'Daily,' the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth. Manuscript 67, 1910, 1–8." Manuscript Releases, volume 20, 17–22.**

**1 Corinthians 14:32, 33 "And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."**

She was shown that their ideas of the Daily would bring about confusion and who is the author of confusion? It is not the Lord.

“Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.” This is certainly where we are at in Adventism today. In the last quarter of 2004 the Sabbath School lessons dealt with the Daily in the book of Daniel and they taught it just as Daniells and Prescott presented it.

## TIME AND PLACE

***“Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.” Selected Messages, book 1, 57.***

For example, there are passages that Sister White points out that it is a sin to own a bicycle. Is it sin to own a bicycle today? Perhaps for some, but in third world countries there are many people carrying out their mission work on bicycles. But when she made these statements it was a fashion fad, and it would take a couple month’s wages to buy a bicycle. People were doing it just to make a fashion statement. “Time and place must be considered.”

## PRESENT TRUTH

***“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began ‘at Moses and all the prophets’ and ‘expounded unto them in all the scriptures the things concerning Himself.’ Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.” Christ’s Object Lessons, 127.***

There is certainly going to be a message of Present Truth for us here at the end of time. Whatever message it is, will be in harmony with the foundational message of the pioneers, and only by understanding the old truths, will we comprehend the new properly. If new light comes to God’s people, some will not recognize or receive it.

Some say we are not to expect new light, but Sister White says we are to be searching for new light as a miner digs for treasure. Prophecy says that it continues to unfold at the end of the world.

“He who rejects or neglects the new does not really possess the old.” You cannot recognize new light unless you understand the foundations. How can you tell light from darkness if you do not have any understanding of the true foundations of Adventism? One of the big parts of the early pioneer’s message was the 1843 chart which Sister White said was endorsed by God and should not be altered.

In Adventism today a good percentage do not even know that there was a chart or what it meant. This is a divine foundation of Adventism, endorsed by God, found in the 1843 chart, and we need to understand it.

## THE ELEVENTH CHAPTER OF DANIEL

***“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse***

***a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. Daniel 11:30–36 quoted.***

***“Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of.” Manuscript Releases, number 13, 394.***

Here Sister White is taking about a future fulfillment of verses in Daniel 11, she says much of it will be repeated and then she specifically says verses 30-36 will be repeated. Verse 31 includes the Daily: Daniel 11:31 “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.” She had something to say about the controversy about the Daily that came in during her life time, but at that time the final verses of Daniel 11 had not begun to unfold. They began to unfold in 1989.

She did say that when these final verses are fulfilled the history of verses 30-36 is a pattern for that future fulfillment. The fact that the Daily is a part of these verses means that suddenly it has a Present Truth component that it did not have in 1901 to 1915. When it comes to the Testimonies, time and circumstances are to be considered. In every age there is a new development of Present Truth and the subject of the Daily means more for us here at the end of the world as the last six verses of Daniel 11 are beginning to unfold than it did back then, when Daniells and Prescott were preaching that the Daily represented the work of Christ in the heavenly sanctuary.

In conservative Adventism today some staunchly uphold the pioneer position on the Daily while some do not like to separate themselves from the standard position that is taught today by the modern theologians. One of the arguments is this, “Brother you shouldn’t be talking about the Daily. Sister White says we’re not supposed to talk about the Daily.” This is a common argument. We will look at some of those passages in their context:

## **UNDER PRESENT CIRCUMSTANCES**

***“This is not a time to make prominent unimportant points of difference. If some who have not had a strong living connection with the Master, reveal to the world their weakness of Christian experience, the enemies of the truth who are watching us closely will make the most of it, and our work will be hindered. Let all cultivate meekness, and learn lessons from Him who is meek and lowly in heart.***

***“The subject of ‘the daily’ should not call forth such movements as have been made. As a result of the way this subject has been handled by men on both sides of the question, controversy has arisen and confusion has resulted. . . . While the present condition of difference of opinion regarding this subject exists, let it not be made prominent. Let all contention cease. At such a time silence is eloquence.” Notebook Leaflets, number 2, 161.***

When she made this statement it was such a minority that was pushing the false view of the Daily against the majority of the Adventist church. But today the majority doesn’t have a position one way or the other on the Daily. We are walking along in our Laodicean condition and we hardly understand anything about prophecy.

There is a small group that think they understand something about it and by far the majority in that group have the position that Sister White said came from the devil. One of

the arguments that prevent people from clarifying this problem is that people say we are not supposed to discuss the Daily. But that was under those conditions back then and the situation is entirely different today. In fact the way she states this shows there would come a time that the subject would need to be addressed, or she would have said that we were never to discuss it.

***“I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren, that they make no reference to my writings to sustain their views of ‘the daily.’”***

***“It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of ‘the daily’ is not to be made a test question.***

***“I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question [‘the daily’]; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence. . . .”***

***“I would bring to your attention the last prayer of Christ, as recorded in John 17. There are many subjects upon which we can speak—sacred, testing truths, beautiful in their simplicity. On these you may dwell with intense earnestness. But let not ‘the daily,’ or any other subject that will arouse controversy among brethren, be brought in at this time; for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon just now. Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the Word the sacred truths regarding the binding claims of the law of God.” Selected Messages, book 1, 164, 167.***

***“It will prove to be a great mistake if you agitate at this time the question regarding the ‘daily,’ which has been occupying much of your attention of late. I have been shown that the result of your making this question a prominent issue would be that the minds of a large number will be directed to an unnecessary controversy, and that questioning and confusion will be developed in our ranks. Cannot you see that if this question is agitated now minds would be unfavorably impressed, and many who should be seeking most earnestly for the saving grace of Christ would be drawn into controversy? There are some who would make capital of this matter to turn souls away from the truth. My brother, let us be slow to raise questions that will be a source of temptation to our people.” Manuscript Releases, volume 12, 224.***

***“I have had cautions given me in regard to the necessity of our keeping a united front. This is a matter of importance to us at this time. As individuals we need to act with the greatest caution.***

***“I wrote to \_\_\_\_\_, telling him that he must be exceedingly careful not to introduce subjects in the Review that would seem to point out flaws in our past experience. I told him that this matter on which he believes a mistake has been made is not a vital question, and that, should it be given prominence now, our enemies would take advantage of it, and make a mountain out of a molehill.***

***“To you also I say that this subject [THE IDENTITY OF THE ‘DAILY’ OF DANIEL 8.] should not be agitated at this time. No, my brother, I feel that at this crisis in our experience that chart which you have had republished should not be circulated. You have made a mistake in this matter. Satan is determinedly at work to bring about issues that will create confusion. There are those who would be delighted to see our ministers at an issue on this question, and they would make much of it.***

***“I have been instructed that regarding what might be said on either side of this question, silence at this time is eloquence. Satan is watching for an opportunity to create division among our leading ministers. It was a mistake to publish the chart until you could all get together and come to an agreement concerning the matter. You have not acted wisely in bringing to the front a subject that must create discussion and the bringing out of various opinions, for every item will be strained and made to mean something that will only mean injury to the cause. We have all we can do to handle the false statements of those who have given evidence of their willingness to bear false witness.” Manuscript Releases, volume 9, 106.***

Daniells said when he interviewed Sister White that she had nothing to say about the rest of the Daily:

## **PRINCE, THE HOST, THE TAKING AWAY AND THE CASTING DOWN OF THE SANCTUARY**

***“I then asked her to tell what had been revealed to her about the “daily”—the Prince, the host, the taking away of the “daily,” and the casting down of the sanctuary.***

***“She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy.***

***“The interview made a deep impression upon my mind. Without hesitation she talked freely, clearly, and at length about the 2300-year period, but regarding the other part of the prophecy she was silent.***

***“The only conclusion I could draw from her free explanation of the time and her silence as to the taking away of the “daily” and the casting down of the sanctuary was that the vision given her was regarding the time, and that she received no explanation as to the other parts of the prophecy.’ Daniells statement, September 25, 1931.” Ellen G. White, volume 6, The Elmshaven Years, 1905—1915, page 256, 257.***

But she did say that those men that gave the judgment hour cry had the correct view on the Daily.

## **DARKNESS AND CONFUSION HAVE FOLLOWED**

***“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.” Early Writings, 74–75.***

The men that put the 1843 chart together were the men who gave the judgment hour cry and they placed their view on record in this chart. Also their writings contain page after page on the subject clearly outlining their position on the Daily. Under 508 on the chart they said that Paganism had been removed and replaced with Catholicism. That was their teaching on the Daily.

The Daily is a subject that has been controversial in Adventism for over a hundred years. It is clearly recorded that here at the end of the world the Daily has a different significance than it did at the beginning of Adventism. It is now a component of Present Truth and as men and women called to finish the work at the end of the world, we need to understand every piece of light available on these subjects.

## DANIEL'S DAILY: THE PIONEER VIEW OF THE "DAILY"

### WILLIAM MILLER:

*"I read on, and could find no other case in which it [the daily] was found but in Daniel. I then [by the aid of a concordance] took those word which stood in connection with it, 'take away;' he shall take away the daily; 'from the time that the daily shall be taken away' I read on and thought I would find no light on the text. Finally I came to 2 Thessalonians 2:7-8, 'For the mystery of iniquity does already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.' 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 that hinders Popery from being revealed? Why it is Paganism. Well, then, 'the daily' must mean paganism." Review and Herald, January, 1858.*

### JOSIAH LITCH:

*"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 and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host." Review and Herald, January, 1858.*

### APOLLOS HALE (HISTORIAN):

*"What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. There are 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 the 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 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?'" Review and Herald, January, 1858.*

### GOD'S HELPING HAND

*"The grand instruction contained in Daniel and Revelation has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate Thoughts on Daniel and Revelation. I know of no other book that can take the place of this one. It is God's helping hand." Publishing Ministry, 356.*

### THE DAILY TAKEN AWAY IN 508

*"As we approach the year A. D. 508, we behold a mighty crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France. in A. D. 496, the French and other nations of Western Rome were pagan; but following that event, the efforts to convert idolaters to Romanism were crowned with great success. . . .*

*“From the time when those successes were fully accomplished, in A. D. 508, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachment of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity as exhibited in the Roman Catholic Church was, and is, only paganism baptized. . . .*

*“We think it clear that the daily was taken away by A. D. 508. This was preparatory to the setting up, which was a separate and subsequent event. Of this prophetic narrative now leads us to speak.*

*“Papacy Sets Up an Abomination—‘They shall place the abomination that maketh desolate.’ Having shown quite fully what we think constitutes the taking away of the daily, or paganism, we inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508 his progress toward universal supremacy was without parallel.” Thoughts on Daniel and Revelation, Uriah Smith, page 271–273.*

## **MATTHEW 24**

*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:). Matthew 24:15.*

## **DANIEL 9:26**

*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Daniel 9:26.*

## **THE CURSE OF MOSES**

*Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Daniel 9:11–13.*

## **DEUTERONOMY 28**

*But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: . . .*

*Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.*

*The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. Deuteronomy 28:15, 45–52.*

### **ROME—DANIEL 8:23–25**

*And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. Daniel 8:23–25*

### **DANIEL 9:26**

*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Daniel 9:26.*

## **TWO DESOLATING POWERS**

### **THE DAILY DESOLATION AND THE TRANSGRESSION OF DESOLATION**

*Yea, he magnified himself even to the host of heaven; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Daniel 8:11–13.*

### **THE DAILY DESOLATION AND THE ABOMINATION THAT MAKETH DESOLATE**

*And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. Daniel 11:31*

*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. Daniel 12:11.*

## **DANIEL 9:26—DESOLATIONS ARE DETERMINED**

### **DESTROY THE CITY AND A FLOOD**

*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Daniel 9:26.*

## **REVELATION 12—TWO DESOLATIONS**

*And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.*

*And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*

*And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*

*And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Revelation 12:5, 6, 14–16.*

## **DANIEL 9:26—DETERMINED**

### **UNTO THE END OF THE WAR**

*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Daniel 9:26.*

### **POURED UPON THE DESOLATE—AT THE CONSUMMATION**

*And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel 9:27.*

### **THAT THAT IS DETERMINED—THE INDIGNATION ACCOMPLISHED**

*And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:36.*

### **THE END OF THE INDIGNATION—THE TIME APPOINTED**

*And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. Daniel 8:19.*

## **TIME APPOINTED**

**330**

*And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. Daniel 11:27–29.*

**1798**

*And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.*

## **DIFFERENT HEBREW WORDS**

*In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. Daniel 11:1.*

*Strong's 6635: tsaba: military campaign.*

*Strong's 4150: mowed: an appointment*

## **THE LAST? END OF THE INDIGNATION—1844**

*And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. Daniel 8:19.*

## **DANIEL 8**

### **PAGAN ROME:**

*Yea, he magnified himself even to the host of heaven; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. Daniel 8:11.*

### **PAPAL ROME:**

*And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Daniel 8:12.*

*Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Daniel 8:13.*

*And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:14.*

## **DANIEL 11—PAGANISM REMOVED**

*And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. Daniel 11:31.*

## **DANIEL 12—PAGANISM REMOVED**

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. Daniel 12:11.

**508**

**1290 DAYS. [A DAY IS YEAR IN BIBLE PROPHECY]**

**1798**

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. Daniel 12:11.

**508**

**1335 DAYS. [A DAY IS YEAR IN BIBLE PROPHECY]**

**1843**

## **THE BLESSED YEAR**

*“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.*

*“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844.*

*“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.” Manuscript Releases, volume 21, 437.*

*“We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches. We need the Holy Spirit to kindle in our hearts the zeal and earnestness that were then seen among God’s people. I thank the Lord that there are still living a few who can remember those days, and who know whereof they speak.” Review and Herald, January 19, 1905.*

## **Appendix to Sermon Two**

In 1858, the editors of the *Review and Herald* compiled an article on the “Daily” which they published in the January 28, edition. In the article they incorporated some of the written testimony of those who gave “the judgment hour cry” in order to set forth their understanding of the “daily”. The following is that article.

**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 History and Guthrie’s Geography**

**++ 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.\* Rabin, 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 Appollos 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.***