

# Brief Note

## Ellen White on the "Daily"

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Then I saw in relation to the "daily" (Dan. 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 [75] 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. {EW 74.2}

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 angels 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. {EW 75.1}

### Introduction

This brief note started out being brief. When I decided to include an appendix documenting what Ellen White says about the "daily" in other statements, and what Arthur White says about the "daily" in his biography of Ellen White, it wasn't brief any more. But hopefully the inclusion of these added materials will not make this note any less informative. That, after all, is the point of the exercise.

Below we discuss the text of the statement quoted above from EW 74-75, the Millerite understanding of the "daily" in the time leading up first to 1843 and then to October 22, 1844, and Ellen White's attitudes toward the work of those who used her writings to support their position that the "daily" represents paganism in Dan 8. We also discuss what we can learn about the subject in retrospect and what this means for our understanding of Bible prophecy.

Let me give just a sense of where we're going with this by quoting a lovely statement that Ellen White makes in *Desire of Ages*.

In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. To Christ "give all the prophets witness." Acts 10:43. From the promise given to Adam, down through [212] the patriarchal line and the legal economy, heaven's glorious light made plain the footsteps of the Redeemer.

Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt. (DA 211-12)

Some time ago I copied the first sentence of this statement into the flyleaf of my Bible. It guides my understanding of the entire body of Scripture. "In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God." This understanding has given me a hermeneutic This is a statement with general applicability. "In every page, . . ." Just so. If this concept pertains to every page, I would like to apply it here as well. Saying that it applies to every page, except for Dan 8, will not give us a clearer understanding of Dan 8, and all the more so since this one prophecy has had such a defining influence on everything that concerns Adventism.

### The Text of the Statement

There are six sentences in this statement. Ellen White's point here is that, "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" (p. 75). This is what she says.

Now, what does she mean? Does she mean that before 1844 nearly all were united on *what* the daily is? Or does she mean that before 1844 nearly all were united on *when* the daily ends? It might seem obvious that she means this or this, but I submit that we need to establish what she means by seeing where she herself places her emphasis. To do this we will need to read the rest of her statement. It would be a very strange procedure if we were to insist on setting the rest of the statement aside in order to determine her emphasis. So let's not do that. We'll take into account what she goes on to say.

In the table below I place the four remaining sentences in one of two columns. The one column will contain those sentences which emphasize *what* the daily is (paganism or Christ). The other column will be for those sentences which emphasize *when* the daily ends (1844 or beyond). When we're through doing this, we'll look at the resulting table and this will enable us to tell what Ellen White intended by saying that before 1844 nearly all were united on the correct view of the "daily." (See below.)

Table  
The Other Sentences in her Statement

What the Daily Is	When the Daily Ends
. . .	<i>Time</i> 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 <i>time</i> .
. . .	I saw that some were getting a false excitement, arising from preaching <i>time</i> ; but the third angels message is stronger than time can be.
. . .	I saw that this message can stand on its own foundation and needs not <i>time</i> to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

Now, in reviewing this table, where is the emphasis? Her emphasis throughout both paragraphs of the statement is not on *what* the daily is, but on *when* it ends. That's the part that we get from Dan 8:14. That verse tells us when the daily ends. Even in the two first sentences we can see hints of this emphasis:

Then I saw in relation to the "daily" (Dan. 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 [75] 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.

The cry she is talking about had to do with the judgment hour. Union existed before 1844. Confusion followed after 1844. Judgment hour. 1844. 1844. Even here her choice of words is consistent with the emphasis we see in the rest of her statement on the matter of time. Before 1844 everyone was agreed that the correct year for the end of the daily was 1844. After 1844 they experimented with setting other times. Looking back we can see that the daily ends in 1844 and the corresponding yearly begins in 1844. 1844 is what the pioneers who preached the judgment hour message all agreed on. The issue in every aspect of the above statement has to do with time.

### The Pioneers

Setting all of this to one side now, consider another aspect of what is involved in interpreting the above passage. In *The Prophetic Faith of our Fathers*, vol. 4,<sup>1</sup> E. L. Froom gives a table summarizing the positions of principal Millerite expositors from 1831 to 1844. Forty-five sources are represented in the table. Under Dan 8 there is a column labeled "Daily." In that column twelve sources are represented as saying that that the daily is paganism. Six sources take "Standard Positions," whatever that means. One source (Joseph Bates) suggests that the daily is the papacy. Twenty-five sources take no position. This has to do with what the daily is.

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<sup>1</sup> Washington, DC: Review and Herald, 1954. See p. 847.

The column labeled "2300 Days" deals with the question of when the daily ends.<sup>2</sup> In that column six sources say whatever and thirty-eight sources say 1843. There is a footnote, which says, "All Leaders United in Proclaiming 7<sup>th</sup> Month Positions, With 1844 Instead of 1843 as Grand Terminus of 2300- and 1335-Year Periods . . . ."

Up through 1843 there was general agreement that the end of the 2300 days would be in 1843. When the angel says, "Blessed is the one who waits for and reaches the end of the 1,335 days (Dan 12:12), this is what he is referring to. After that, from the end of 1843 up through October 22, 1844, there was general agreement that the 2300 days would end in 1844. So what position did "nearly all" of those who gave "the judgment hour cry" agree on? What united them in their message in a way that could be related to the "daily"? Their agreement was centered on the time when the daily would end, not on what the daily itself was.

#### Ellen White

When it came to Ellen White's attention that some were using her statement from EW 74-75, quoted at the beginning of this paper, to support their views about the "daily," she did not support them. If the point these people were making was right, but merely unimportant, she might have passed over the matter in silence. She could have started talking immediately about evangelizing cities. What she actually did do was to reprove them first, then talk about evangelizing cities. The absence of any support, ever, tells me there might be something wrong with the point these people were making.

For a list of statements – in her own writings and in the biography by Arthur White – see the appendix below. We can interpret her silence variously, but it is clear that she never supports the conclusions of those who were urging EW 74-75 as a basis for holding that the "daily" is paganism. Nor does she mention this in either edition of *Great Controversy*.

#### Discussion

The Millerites didn't understand what would happen after 1844 until after October 22 of that year. This is what the early sweetness and later bitterness of the little scroll in Rev 10 tells about. The Millerites thought at first that their work on earth would be done on October 22, 1844 (the scroll starts out sweet), and then learned to their sorrow that it was not done (the scroll turns bitter). If they had so fundamental misunderstanding of what follows 1844, why would they not have more to learn about the events that lead up to it?

They had a fundamental misunderstanding of the time until after 1843, and then learned more under the Holy Spirit's leading. They had a fundamental misunderstanding of the event that would take place in 1844, and then learned more. So not the time passes and we cannot learn more. This is not the spirit that actuated the Millerites. They were willing to learn. We should be too.

At issue is what the Millerites learned as a result of their great disappointment. I submit that until 1844 these godly people had no basis for clearly understanding what the "daily" was. If

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<sup>2</sup> That's the question raised in Dan 8:13 and answered in Dan 8:14. The end of the 2300 days marks the end of the vision, the daily, and the desolating transgression. So the end of the 2300 days marks the end of the daily.

they had understood it, there would have been no disappointment and also no Millerite movement. If the Millerites had preached that Christ was about to move from one apartment of the heavenly sanctuary to another, people would not have listened to them.

If the yearly service of the heavenly sanctuary is what Dan 8:14 brings to view, and if the Millerites did not understand this until after the passing of the time, why would this not place them in a position to learn more about what leads up to the yearly service? They had more to learn about this also.

All of this is an argument that identifying what the "daily" is cannot possibly be what Ellen White had in mind. Her unwillingness to respond whenever the matter of identifying paganism with the "daily" came up is confirming evidence that such an interpretation cannot be valid. There was nothing within her that responded to what the paganism advocates were saying. It would not be unreasonable to say that they had misunderstood her.

What she did have in mind, she continued to have in mind and to emphasize throughout her lifetime. In *Great Controversy* Ellen White gives a wonderfully succinct overview of the prophetic time periods and the role that the year 1844 would play in fulfilling them. This continued to be a major point in her understanding of Bible prophecy until the day she died. Emphasizing the same things she emphasized is not the same as twisting her intent. It is not the same as misunderstanding her. If we accept her own words, that the time element is the aspect of the "daily" that she was trying to get across in EW 74-75, this whole puzzle falls into place and we come away with a Christ-centered interpretation of Dan 8 that is consistent with everything Ellen White wrote before and since.

There is another thing we come away with. Our opponents tell us we pull the cleansing of the sanctuary out of thin air, that there is no context for it within Dan 8. There is truly a context for it, but we must be willing to see it. The context for the yearly service, with everything that that implies about the validity of the Millerite experience and the meaning of what happened in 1844, lies in a correct understanding of the "daily."

The word "sacrifice" is supplied. This becomes an issue, not because the word is supplied, but because it is the wrong word. "Daily" is an adjective and the function of an adjective is to modify a noun, i.e., to give further information about a noun. What is the noun in this case. It must be supplied from context. So what noun should we supply? We should supply the word "service." More was involved than just the daily sacrifice. What leads up to everything concerning the yearly is everything concerning the "daily." The reference is to everything Christ would do in the first apartment. This is what leads up to everything He would do in the second apartment – when the time would come for that transition in 1844.

### Conclusion

We need to take Ellen White seriously when she speaks to a matter of prophetic interpretation. We need to let her say what she says. But in doing this we must not make her say what she does not say. The issue she addresses in EW 74-75 is consistently and exclusively on the matter of time setting. This is a topic to which she frequently returns in many sources, including *Great Controversy*. We should not make it an issue of personal loyalty to insist on turning her words in a direction that she herself does not take them.

My burden is that we catch a vision of Jesus. We should see Him in the daily just as clearly as we do in the corresponding yearly. Here is another aspect of Ellen White's broader emphasis – one that runs like a thread throughout her corpus – that we would do well to assimilate. My mother once remarked that one reason why we can know that Ellen White is a true prophet of God is that she always spoke well of Christ. She always spoke well of Christ because she was always speaking of Christ. She insisted on taking Christ as her topic. Let us not use EW 74-75 to try to change this emphasis. We will show that we understand Ellen White best when we assimilate the direction she was constantly trying to take the discussion.

Appendix  
Materials Bearing on the "Daily"

Below I attach what statements I have been able to find, both from Ellen White herself and from Arthur White's biography of Ellen White, in regard to the "daily." It is a fairly complete list, although in undigested form straight off the CD.

Statements by Ellen White

September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [SEE PAGE 86.] 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. [THIS APPLIES TO THE CHART USED DURING THE 1843 MOVEMENT, AND HAS SPECIAL REFERENCE TO THE CALCULATION OF THE PROPHETIC PERIODS AS IT APPEARED ON THAT CHART. THE NEXT SENTENCE EXPLAINS THAT THERE WAS AN INACCURACY WHICH IN THE PROVIDENCE OF GOD WAS SUFFERED TO EXIST. BUT THIS DOES NOT PRECLUDE THE PUBLICATION OF A CHART SUBSEQUENTLY WHICH WOULD CORRECT THE MISTAKE, AFTER THE 1843 MOVEMENT WAS PAST, AND THE CALCULATION AS THEN MADE HAD SERVED ITS PURPOSE.] {EW 74.1}

Then I saw in relation to the "daily" (Dan. 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 [75] 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. {EW 74.2}

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 angels 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. {EW 75.1}

The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts. {FLB 196.3}

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." . . . Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "a lamb without blemish and without spot." 1 Peter 1:19. The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." . . . {FLB 196.4}

The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts. {PP 352.2}

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence

upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." Exodus 12:5. The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "a lamb without blemish and without spot." 1 Peter 1:19. The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1. We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything [353] less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will. {PP 352.3}

In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministrations. As the inner veil of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle. As in that typical service the priest looked by faith to the mercy seat which he could not see, so the people of God are now to direct their prayers to Christ, their great High Priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above. {PP 353.1}

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." {1SM 164.1}

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. {1SM 164.2}

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. {1SM 164.3}

The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our [165] brethren from the great questions that should be the burden of our message. As this is not a test question, I entreat of my brethren that they shall not allow the enemy to triumph by having it treated as such. {1SM 164.4}

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. {1SM 168.3}

The duty of God's servants at this time is to preach the Word in the cities. Christ came from the heavenly courts to this earth in order to save souls and we, as almoners of His grace, need to impart to the inhabitants of the great cities a knowledge of His saving truth.--Letter 62, 1910. {1SM 168.4}

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 [62] views have been embraced, and darkness and confusion have followed. I have also seen that time had not been a test since 1844, and that time will never again be a test. {ExV 61.2}

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 to Jerusalem. 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. {ExV 62.1}

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. 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." {TM 115.1}

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. {TM 115.2}

Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days; but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel's messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history. {TM 115.3}

Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things. [116] {TM 115.4}

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. {RH, November 1, 1850 par. 11}

The Lord showed me that Time had not been a test since 1844, and that time will never again be a test. {RH, November 1, 1850 par. 12}

"They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were reconsecrated, and of every one that willingly offered a freewill offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord. {RH, March 28, 1907 par. 17}

"But the foundation of the temple of the Lord was not yet laid. {RH, March 28, 1907 par. 18}

"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia." {RH, March 28, 1907 par. 19}

The faithful remnant who had returned were greatly cheered and encouraged by the re-establishment of the daily burnt offerings; and they now entered heartily into the preparation necessary for the rebuilding of the temple, in order that they might restore all the ancient services of the house of God. {RH, March 28, 1907 par. 20}

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 controversy. I entreat of Elder -----, -----, ----- and others of our leading brethren, that they make no reference to my writings to sustain their views of "the daily." {PH020 5.1}

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 can not 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. {PH020 5.2}

I now ask that my ministering brethren [6] shall not make use of my writings in their arguments regarding this question; 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. {PH020 5.3}

The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great questions that should be the burden of our message. As this is not a test question, I entreat of my brethren that they shall not allow the enemy to triumph by having it treated as such. {PH020 6.1}

The work that the Lord has given us at this time, is to present to the people the true light in regard to the testing questions of obedience and salvation,--the commandments of God and the testimony of Jesus Christ. {PH020 6.2}

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. {PH020 12.3}

The action of Brother ----- in publishing a tract containing condemnation of his brethren and of their belief, was not endorsed by God. And to Elder ----- I will say, The Lord has not placed upon you a burden regarding this matter. {PH020 12.4}

I was pained to hear that Elder -----, [13] knowing that there was a difference of opinion regarding this matter among our leading brethren, should urge this matter to the front, as was done in some places. {PH020 12.5}

Others of our brethren have not been guided by wisdom, and have not reasoned clearly from cause to effect regarding the results of their efforts to uphold their views regarding the interpretation of "the daily." 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. {PH020 13.1}

The duty of God's servants at this time is to preach the Word in the cities. Christ came to save souls, and we, as almoners of His grace, need to impart to the inhabitants of the great cities a knowledge of His saving truth. (Signed) Ellen G. White. {PH020 13.2}

A few days later she addressed another message to Elder Prescott in which she made mention of his involvement in pressing his views on the question of "the daily" of Daniel chapter 8. She cautioned: {10MR 334.6}

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

Dear Brother: I am instructed to say to you, Let there be no questions agitated at this time in the Review that will tend to unsettle minds. Let us seek for soul work. Let us as a people humble ourselves before the Lord, and seek Him for true conversion. There is a work to be done in our hearts and in our homes that but few understand. There is need of much praying, not need of long prayers, but prayers of faith offered in humility of soul. {12MR 223.1}

We have no time now to enter into unnecessary controversy, but we should earnestly consider the need of seeking the Lord for true conversion of heart and life. There should be determined efforts made to secure sanctification of soul and mind. There is a deep and earnest work to be done in every church and in every family. Fathers and mothers have a solemn work to do in bringing their children to understand the necessity of seeking the Lord for salvation from sin. {12MR 223.2}

In all our schools instruction is to be given that will lead the students to put on the white robe of the righteousness of Christ. In our [-224-] larger churches special personal efforts should be made for fathers and mothers, that they may understand the consecration that is required of them that they may do effectual work for the salvation of their children. Earnest prayers should be offered for the institutions established for the education and training of our children and youth, that those who receive instruction there may grow up to honor and glorify God. {12MR 223.3}

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. {12MR 224.1}

I have had no special light on the point presented for discussion and I do not see the need of this discussion. But I am instructed to tell you that this small matter upon which you are concentrating your thought will become a great mountain unless you determine to let it alone. I have been instructed that the Lord has not placed upon you the burden you are now carrying regarding this matter, and that it is not profitable for you to spend so much time and attention in its consideration. You are not using wisely the time God is giving you by thus devoting it to such jots and tittles, when you can be speaking words that will confirm the people of God in [-225-] the faith they hold. God has not placed upon any of His ministers the work of sowing seeds that will produce confusion and unbelief. {12MR 224.2}

You suppose that a mistake has been made in the view that has been held by some of our brethren in regard to the sanctuary question. There have been different opinions regarding the daily, and there will continue to be. If the Lord has seen fit to let this matter rest for so many years without correcting the same, would it not be wisdom on your part to refrain from presenting your views concerning it? I advise you not to present your ideas before our churches, but to let this matter alone, because at this period of our history the enemy will be served by an attack made on us regarding our disagreement on this point if it is made prominent, and this will lead to a worse issue. {12MR 225.1}

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 -----, -----, -----, and others of our leading brethren, that they make no reference to my writings to sustain their views of "the daily." {2NL 159.2}

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 can not 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. {2NL 159.3}

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. {2NL 159.4}

The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great questions that should be the burden of our message. As this is not a test question, I entreat of my brethren that they shall not allow the enemy to triumph by having it treated as such. {2NL 159.5}

The work that the Lord has given us at this time is to present to the people the true light in regard to the testing questions of obedience and salvation,--the commandments of God and the testimony of Jesus Christ. {2NL 159.6}

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. {2NL 161.4}

The duty of God's servants at this time is to preach the Word in the cities. Christ came from the heavenly courts to this earth in order to save souls, and we, as almoners of His grace, need to impart to the inhabitants of the great cities, a knowledge of His saving truth.--Let.-62-1910. {2NL 161.5}

## Statements from Arthur White's biography of Ellen White

In his days at Elmshaven following the session, Prescott was one of several ministers who met at the Elmshaven office to discuss a question coming into prominence--the meaning of the "daily" brought to view in Daniel 8. As will be noted in a later chapter, this subject would come into more prominence over the next two or three years. {6BIO 166.3}

As the time approached for the regular session of the California Conference, January 31 to February 5, Ellen White had counseled that changes in leadership should be made, and suggested that Elder Haskell might well be called to serve as president. As the president in his report at the opening of the session suggested, "A change in the conference management must take place." Haskell was elected (PUR, Feb. 20, 1908). {6BIO 166.4}

One of Haskell's first moves toward bringing unity and spiritual uplift in this important conference with a membership of 4,350 (ibid., Feb. 13, 1908) was to call a Bible institute in Oakland for the first two full weeks of March. Ellen White was invited to participate and, although she was "not in as good health" as she could wish, she went down to Oakland the day before the institute opened (Letter 84, 1908). She spoke six times during the two-week meeting, including the Sabbath-morning sermon on March 14, in the newly constructed Oakland church. [167] {6BIO 166.5}

The question of the meaning of the daily was not a new one in Adventist history. William Miller had taught that it referred to paganism, but even before the Disappointment, that view was questioned. The classic 1843 chart produced by Fitch, and used by all the Advent preachers, omitted reference to the meaning of the daily. {6BIO 247.1}

In 1847 O. R. L. Crosier had expressed the view that the daily refers to the high-priestly ministry of Christ in the heavenly sanctuary. Uriah Smith in 1854 briefly expounded this position (RH, March 28, 1854). But Smith, rising to prominence shortly afterward, in his *Thoughts on the Book of Daniel* (1873 ed., p. 163), went back to the view of William Miller. Smith's became the accepted position until the turn of the century, and thus was known as the "old view." Prescott's position was similar to Crosier's, but nevertheless acquired the less-than-accurate designation as the "new view." {6BIO 247.2}

Ellen White had made no mention of the daily in *The Great Controversy*, her volume dealing with prophecy. Her only use of the term is found in *Early Writings*, pages 74, 75, where she reports a vision given to her on September 23, 1850, and this in connection with the subject of time setting. {6BIO 247.3}

The *Review and Herald* of April 4, 1907, carried an article from the pen of pioneer worker J. N. Loughborough, entitled "The Thirteen Hundred and Thirty-five Days," which, while not making reference to it as such, upheld the old view. As the months passed, *Review* editor W. W. Prescott found it difficult to refrain from introducing the new view of the daily, which to him carried great light. He was aware that while still in Australia, Ellen White had received a letter from L. R. Conradi, leader of the church's work in Europe, stating that he could not harmonize his views on the question with Smith's and that if she had any light on the subject, he would appreciate receiving it. If she had no light, he intended to publish his view--the new view. The fact that Ellen White did not reply to Conradi's letter left the impression that she had no light on the point (DF 201a, WCW to J. E. White, June 1, 1910). {6BIO 247.4}

The matter simmered, Daniells unwilling to make it an issue since he had his hands more than full in the reorganization of the [248] work of the church and the struggle with Battle Creek problems. The matter was discussed now and again at General Conference Committee meetings, with both viewpoints being considered, but no conclusion was reached (DF 200). {6BIO 247.5}

As careful students took time to examine all the evidence, many were led to accept the new view--A. G. Daniells and W. C. White among them--and polarization began to develop. After the close of the Pacific Union Conference session at St. Helena in late January, 1908, some of the workers lingered on to spend a little time at Elmshaven studying the question. They met in the Elmshaven office--Daniells, Prescott, Loughborough, Haskell and his wife, W. C. White, C. C. Crisler, and D. E. Robinson (ibid.). {6BIO 248.1}

The meeting, in place of bringing some solutions to the problem, served only to harden positions. On January 27, 1908, the day after the meeting, S. N. Haskell wrote to A. G. Daniells, stating that "since the interview yesterday morning I have less confidence in the position taken by Elder Prescott than before."--DF 201. {6BIO 248.2}

## Counsel Against Agitating the Subject

Before Prescott left for the East on February 6, Ellen White spoke to him about the problem, telling him not to publish anything at that time that would unsettle the minds of the people regarding positions held in the past. She promised to write him on the subject (35 WCW, p. 217). {6BIO 248.3}

She did not write at once, but on June 24, 1908, she wrote to Prescott of perils that at times threatened his ministry. Among other things she said: {6BIO 248.4}

You are not beyond the danger of making mistakes. You sometimes allow your mind to center upon a certain train of thought, and you are in danger of making a mountain out of a molehill.--Letter 224, 1908. {6BIO 248.5}

She spoke of a tendency on his part "to sway from clearly defined truth and give undue attention to some items which seem to require hours of argument to prove, when in reality they do not need to be handled at all." She urged that when tempted to do this he should say, "We cannot afford to arouse arguments upon points that are not essential for the salvation of the soul." "Keep to the [249] simplicity of the Word," she urged. {6BIO 248.6}

A week later she wrote Prescott again in a letter opening with the words: {6BIO 249.1}

I am instructed to say to you, Let there be no questions agitated at this time in the Review that will tend to unsettle minds. . . . We have no time now to enter into unnecessary controversy, but we should earnestly consider the need of seeking the Lord for true conversion of heart and life. There should be determined efforts made to secure sanctification of soul and mind. {6BIO 249.2}

And then she counseled:

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. . . . My brother, let us be slow to raise questions that will be a source of temptation to our people. {6BIO 249.3}

Then she referred to her own relation to the matter and the fact that God had given no special revelation on it, declaring: {6BIO 249.4}

I have had no special light on the point presented for discussion, and I do not see the need of this discussion. But I am instructed to tell you that this small matter, upon which you are concentrating your thought, will become a great mountain unless you determine to let it alone. {6BIO 249.5}

I have been instructed that the Lord has not placed upon you the burden you are now carrying regarding this matter, and that it is not profitable for you to spend so much time and attention in its consideration. . . . There have been different opinions regarding the "daily," and there will continue to be. If the Lord has seen fit to let this matter rest for so many years without

correcting the same, would it not be wisdom on your part to refrain from presenting your views concerning it?--Letter 226, 1908. (Italics supplied.) {6BIO 249.6}

This letter was not sent off immediately, and we are not [250] informed of what Ellen White may have instructed him orally, but no articles on the subject appeared in subsequent issues of the Review. {6BIO 249.7}

#### S. N. Haskell and the 1843 Chart

On August 28, 1908, almost two months after writing to Prescott, she wrote to Elder S. N. Haskell, a stalwart advocate of the old view. Because Ellen White in Early Writings had made reference to "the 1843 chart" in connection with a mention of the daily, Haskell had arranged for the publication of a facsimile copy of the chart and was circulating it. Her testimony to Haskell opened: {6BIO 250.1}

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. {6BIO 250.2}

I wrote to Elder Prescott, 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. {6BIO 250.3}

She continued:

To you also I say that this subject should not be agitated at this time. Now, 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.--Letter 250, 1908. {6BIO 250.4}

While she was without special light from the Lord on the particular point in question, she did receive light on the matter of the controversy the discussion was causing, and she wrote, "I have been instructed that regarding what might be said on either side of this question, silence at this time is eloquence." She pointed out that "Satan is watching for an opportunity to create division among our [251] leading ministers." In this two-page letter she made a second reference to the chart Haskell had printed. Under the chart he had quoted words from Early Writings in regard to the view of the daily held by those who gave the "judgment hour cry" in the early 1840s. She wrote him, "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." {6BIO 250.5}

Then, significantly, in closing her letter, she declared:

Elder Haskell, I am unable to define clearly the points that are questioned. Let us not agitate a subject that will give the impression that as a people we hold varied opinions, and thus open the way for those to work who wish to leave the impression on minds that we are not led by God. It will also be a source of

temptation to those who are not thoroughly converted, and will lead to the making of rash moves.--*ibid.* (Italics supplied.) {6BIO 251.1}

How different was the situation brought to view here than in 1905 when Ellen White was called upon to meet decisively the views advocated by Elder A. F. Ballenger, which involved the work of Christ in man's behalf in the heavenly sanctuary. On that she had not only the evidence of the confirming miracle-working power of the Spirit of God in the establishment of the doctrine but repeated visions, as well, pointing out the errors in the views of Dr. Kellogg and Elder Ballenger, which would, if accepted, do away with that fundamental truth. {6BIO 251.2}

### The Issue of Inspiration

In the case of the daily, however, those who held the old view, with Haskell in the lead, maintained that to veer away from it would strike a mortal blow to confidence in the Spirit of Prophecy because of what they claimed was her endorsement of that view in the chapter "The Gathering Time," published in her first little book in 1851 and republished in *Early Writings*, pages 74-76. {6BIO 251.3}

In this chapter, written in September, 1850, in the context of time setting and containing such expressions as "Time has not been a test since 1844, and it will never again be a test" and "The message of the third angel . . . must not be hung on time," she wrote: [252] {6BIO 251.4}

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. {6BIO 252.1}

Then I saw in relation to the "daily" (Dan. 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.--EW, pp. 74, 75. {6BIO 252.2}

The advocates of the old view maintained that the wording of this statement 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. {6BIO 252.3}

While some who were involved in the discussion attempted to follow the counsel against agitating the matter of the "daily" as one of importance, and no articles on the subject appeared in the *Review*, Haskell did not remain silent. While he was willing to concede that the matter of the "daily" was one that should take a position of minor importance, and the question of the "daily" itself did not "amount to a hill of beans" (S. N. Haskell to WCW, Dec. 6, 1909) and he had never preached on the subject, his concern was "to save the cause of God and those who believe the old views on the teachings of the Spirit of Prophecy" (S. N. Haskell to AGD, Jan. 27, 1908). Writing to Elder Daniells on March 22, 1908, Haskell declared: [253] {6BIO 252.4}

It is the *Early Writings* that I would defend and as long as I believe they teach the view I take, and there are many others that believe the same, and if Sister White does not give any explanation in harmony with Prescott's idea to defend the

testimonies for the sake of others I shall defend them. Must I be made to believe the testimonies teach a certain thing, contrary to my own judgment and the reading of the writings, when Sister White herself does not so explain it? {6BIO 253.1}

Thus, with not a few the discussion took on a major significance--namely, the integrity of the testimonies and loyalty to the Spirit of Prophecy. The question of revelation-inspiration was pressed to the front. Quite a number of leaders became involved, but we may look to S. N. Haskell as representing certain views and Elders A. G. Daniells and W. C. White taking another position. All three had labored very closely with Ellen White and had unquestioned confidence in her call and work. The crux of the matter was an understanding of and interpretation of the Early Writings statement. Said Haskell: {6BIO 253.2}

If Sister White says that she does not mean what she said when she said what she did on the "daily," then I will say no more.--S. N. Haskell to CCC, March 30, 1908. {6BIO 253.3}  
Daniells just as pointedly made his understanding clear:

I want to tell you plainly that it is my deep conviction that those who hold the new view and who interpret the writings of the Spirit of Prophecy in harmony with that view, as Brother Prescott has done in his tract, are the truest friends of the gift of prophecy in our ranks. I believe that those who interpret that passage in Early Writings as supporting the "old view" are doing your mother a great wrong. They are arraying her against the plain text of the Scripture, and all the reliable history of the world. {6BIO 253.4}

As I look at it, your mother and her writings need to be protected from such short-sighted expositors. Every time I review this study I am profoundly thankful that the passage in Early Writings is so susceptible of interpretation which is in harmony with both Scripture and history. . . . [254] {6BIO 253.5}

If they [our brethren] will expound Daniel 8:9-14 by the Scriptures and history they will establish a harmony between the Bible, the testimonies, and history, and this will establish the confidence of many thousands of our people.--AGD to WCW, Feb. 22, 1910. {6BIO 254.1}

#### Study of the Context Important

Concerning this whole matter, W. C. White, after spending a day or two studying it through carefully, on June 1, 1910, wrote to Edson, taking the position that the context of the statement must be considered. {6BIO 254.2}

It is evident that the vision of September 23, 1850, as published in Early Writings, new edition, pages 74-76, under the title "The Gathering Time," was given to correct the prevalent error of time setting, and to check the fanatical doctrines being taught regarding the return of the Jews to Jerusalem. {6BIO 254.3}

The statement concerning the "daily" of Daniel 8:9-14, as published in Early Writings, appeared first in Present Truth, Vol. I, No. 11, dated Paris, Maine, November, 1850. During the same month and in the same place, there was published the first number of Second Advent Review and Sabbath Herald, which has

continued as the church paper of Seventh-day Adventists ever since. In this first number appears an article by Elder Joseph Bates on "The Laodicean Church," in which he writes at considerable length on the confused state of various bodies of Advent believers, in contrast with the unity that the commandment-keeping Adventists were endeavoring to maintain. {6BIO 254.4}

On the point of confusion of many bodies of Adventists, at that period in their history, over the question of prophetic "time," he declares: {6BIO 254.5}

"For six successive years, viz: from the fall of 1844 to the spring and fall of 1850, the most of these leading members have been aiding and assisting each other in changing the chronology, i.e., the world's history, to prove that they were on the true position. What have they gained? Answer, nothing but disappointment and confusion. This, too, in direct opposition to their standard work--Advent Shield. It has not proved to be their [255] shield, that is clear. Six times did we say, yes more. Some have moved the time for the termination of the 2300 days, from fall to spring, for six years in succession, and thus they have almost finished a circle (if seven years would make one), instead of gaining one inch the right way." {6BIO 254.6}

One month later [December, 1850], in [Second Advent] Review and [Sabbath] Herald, Vol. I, No. 2, Elder James White wrote as follows: {6BIO 255.1}

#### "Our Present Position"

"There has never been a time since we first embraced the Advent faith, that our position looked so clear and satisfactory as at the present. Our pathway, like 'the shining light that shineth more and more unto the perfect day,' is brightening at every step we take. This was to be the portion of the 'just,' who in the waiting, watching time, should 'live by faith.' {6BIO 255.2}

"The 2300 days.--This prophetic period has been, and still is, the main pillar of the Advent faith. It is, therefore, of the utmost importance that we have a correct view of the commencement and termination of this period, in order to understand our present position. {6BIO 255.3}

"B.C. 457 was the year presented, and clearly proved by Brother Miller, as the true date for the commencement of the 2300 days. It was published to the world by every Second Advent paper in the land, by books, and by public lectures, as the true date. The proof was so very conclusive that those who examined the point with candor embraced it at once. Learned opponents did not, and could not, show that we were incorrect in dating the 2300 days from B.C. 457. With this clearly ascertained date for the commencement of the main pillar of the 'original' Advent faith, lecturers went forth united to give the judgment-hour cry. This was the date written upon the 'chronological chart of the visions of Daniel and John, published by J. V. Himes, 14 Devonshire St.' {6BIO 255.4}

"It was the united testimony of Second Advent lecturers and papers, when standing on 'the original faith,' that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and those who deny it leave the original faith), then it follows that B.C. 457 was the year from [256]

which to date the 2300 days. It was necessary that 1843 should be the first published time in order that 'the vision' should 'tarry,' or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry."--DF 201a, WCW to J. E. White, June 1, 1910. {6BIO 255.5}

W. C. White in his letter to Edson then pointed out that these facts must be kept in mind as one studies the statements in Early Writings in which the daily is mentioned. {6BIO 256.1}

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: {6BIO 256.2}

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. {6BIO 256.3}

I then asked if she could recall what was shown her regarding this subject. {6BIO 256.4}

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. {6BIO 256.5}

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. {6BIO 256.6}

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. {6BIO 256.7}

She replied that these features were not placed before her in [257] vision as the time part was. She would not be led out to make an explanation of those points of the prophecy. {6BIO 256.8}

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. {6BIO 257.1}

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.--DF 201b, AGD statement, Sept. 25, 1931. {6BIO 257.2}

Since charts figure in this matter, Ellen White's attitude in this interview is given strong support as the reckoning of the Cummings 1854 "prophetic chart" is studied. In this the Jewish altar of "daily sacrifice" in 446 B.C. is used as the starting point for a new 2300-year time span set to end in 1854. This chart, published at Concord, New Hampshire, in 1853, was typical of charts that commenced the 2300 days with what was said to be the taking away of the "daily sacrifice." [THE ORIGINAL OF THIS CHART,

PROBABLY NEVER SEEN BY DANIELLS, IS NOW IN THE ADVENT SOURCE COLLECTION AT ANDREWS UNIVERSITY.] {6BIO 257.3}

### A Call to Halt the Controversy

Ellen White watched with growing anxiety and distress the time-consuming controversy between leading brethren on an unimportant point and one on which she repeatedly said she had received no light. On July 31, 1910, she could restrain herself no longer. She took her pen and wrote: {6BIO 257.4}

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 Haskell, Loughborough, Smith, and others of our leading brethren, that they make no reference to my writings to sustain their views of the "daily." {6BIO 257.5}

It has been presented to me that this is not a subject of vital

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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. {6BIO 257.6}

I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question; 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.--MS 11, 1910 (see also 1SM, p. 164). {6BIO 258.1}

She pointed out that "the enemy of our work is pleased when a subject of minor importance is used to divert the minds of our brethren from the great questions that should be the burden of our message," and she insisted that as this was not a test question, it should not be treated as such. Then in this connection, obviously speaking of Thoughts on Daniel and the Revelation, which she held in high esteem, she wrote: {6BIO 258.2}

In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books.--Ibid. (see also 1SM, p. 165). {6BIO 258.3}

She pointed out that "should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message" and advised that "the less that is done unnecessarily to change our publications, the better it will be."--Ibid. In closing the communication, she called everyone back to the earnest counsel that had been given to warn the cities. {6BIO 258.4}

A few days later, on August 3, 1910, she addressed a communication to the ministry of the church: [259] {6BIO 258.5}

To My Brethren in the Ministry:

Dear Fellow Workers: I have words to speak to Brethren Butler, Loughborough, Haskell, Smith, Gilbert, Daniells, Prescott, and all who have been active in urging their views in regard to the meaning of the "daily" of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work. {6BIO 259.1}

The light given me is that nothing should be done to increase the agitation upon this question. Let it not be brought into our discourses, and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose from the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and on which we have clear light.--Letter 62, 1910 (see also 1SM, p. 167). {6BIO 259.2}

Then she referred to the last prayer of Christ calling for unity, brought to view in John 17, and commented, "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," she urged, "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." And she pleaded, "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." --Ibid. {6BIO 259.3}

As to the discourses of Seventh-day Adventist ministers, her counsel continued: {6BIO 259.4}

Our ministers should seek to make the most favorable presentation of truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital [260] subjects that can be easily understood. . . . We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength.--Ibid. (see also 1SM, pp. 167, 168). {6BIO 259.5}

She closed her appeal with the admonition that "while the present condition of difference of opinion . . . exists, let it not be made prominent. Let all contention cease. At such a time silence is eloquence."--Ibid. (see also 1SM, p. 168). {6BIO 260.1}

#### Futility of Controversy Over Minor Doctrinal Points

These clear-cut messages, in which proponents of both sides of the controversy over the daily were named and called upon to cease and desist, brought to a halt open discussions and freed a number of the leading men involved to give attention to more important lines of endeavor. There was forever made clear the futility of involvement in doctrinal controversy on points of minor importance, or points on which there is no clear light in the Spirit of Prophecy writings. Among other factors, the incident brought to the front points for consideration in the study of revelation and inspiration, opening the way for positive, fruitful approaches. It did not, as was feared by the adherents of the old view, destroy confidence in the Spirit of Prophecy itself. {6BIO 260.2}

At the same time it brought to view the lengths to which men who were brethren would go in attempts to accomplish their determined ends. One illustration of this was provided in the manner in which private personal testimonies were used. A linotype operator at the Review and Herald office, who had been reared in the Midwest in a community of "staunch old patriarchs" who had an undying love and zeal for the truth, was led to espouse the old view of the daily. He won the confidence of the custodian of the General Conference files containing in bound form testimonies sent to leading men, and gained access to materials that should have been held in confidence, testimonies to key individuals that at times dealt with matters between them and God. In the controversy, excerpts from these personal testimonies were used to discredit key men who held the new view. Daniells decried the access that was [261] given to private testimonies and believed that shockingly indiscreet use was made of some of them. Certain men, he declared, seemed to have their pockets full of personal testimonies (AGD to WCW, Aug. 5, 1910). {6BIO 260.3}

As Elder Daniells traveled around the field, he was often called upon to deal with questions asked about Ellen White and the Spirit of Prophecy. This was true also in his correspondence. He found that taking into account the contextual considerations often solved what seemed to be difficult questions. When pressed as to why an ordained minister was managing a denominational sanitarium when Sister White had spoken against ministers performing largely administrative duties, he pointed out that the state of the man's health was a factor. He urged that it would not do to take a single statement and stretch it beyond its purpose and meaning. {6BIO 261.1}

W. C. White repeatedly declared his position that statements in the Spirit of Prophecy must be taken in their proper context. On the question of the Early Writings statement in which the daily is mentioned, he considered it relevant that his mother had written much concerning the importance of the Advent Movement and of the 2300-year prophecy, while the nature of the daily itself was "wholly ignored" in all her writings except in one thirty-five-word sentence, found in the middle of the argument that "time has not been a test since 1844, and it will never again be a test." To him the context of the statement found in Early Writings seemed to involve the entire article in which the statement was originally written, the entire scope of the Ellen White writings on the subject, and the historical background of the original writing (DF 201b, WCW to J. E. White, June 1, 1910). {6BIO 261.2}

But larger issues than the identity of the daily concerned W. C. White: {6BIO 261.3}

I have told some of our brethren that I thought there were two questions connected with this [daily] matter that were of more importance than the decision which shall be made as to which is most nearly correct, the old or the new view regarding the "daily." The first is, How shall we deal with one another when there is difference of opinion? Second, How shall we deal with Mother's writings in our effort to settle doctrinal questions?-- WCW to AGD, March 13, 1910. {6BIO 261.4}

There is no question but that the church had entered upon a period when some basic principles having to do with the productions of an inspired writer were carefully examined, as was done with an interpretation of Ellen White's Early Writings statement on the "daily" of Daniel 8. Another, which we shall observe in the next few chapters, deals with what has been termed the 1911 revision of The Great Controversy. One thing is ever certain: Ellen G. White was intelligently responsible for all materials, published and unpublished, that appeared over her name. {6BIO 267.5}

A number of questions have arisen over here as to what we are doing and why. Some have asked if you and Brother Prescott have been criticizing Great Controversy, and have asked to have it changed so that it will agree with the new light on the "daily." {6BIO 310.4}

Our answer is, No; that you have neither of you expressed any wish of this sort; that the "daily" is not mentioned or referred to in Great Controversy, that it is wholly ignored in that book, as are many other points of prophetic interpretation which, as published in Elder Smith's Daniel and Revelation, are

being criticized. . . . {6BIO 310.5}

I have maintained that as far as I can discern, you and Brother Salisbury and Elder Wilcox are in hearty sympathy with us and are doing what you can to help us to find clear and substantial evidence for the positions taken in Great Controversy. {6BIO 310.6}