

The Year/Day Principle #1

MORNING WORSHIP JANUARY 30, 2012

SIGNS, REBELLION & THE REST

SABBATHS ARE A SIGN

EXODUS 31:13; EZEKIEL 20:10–13

SIGN—H226: (in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag*, *beacon*, *monument*, *omen*, *prodigy*, *evidence*, etc.:—mark, miracle, (en-) sign, token.

SYMBOL, n. [L. *symbolum*; Gr. with, and to throw; to compare.]

1. The sign or representation of any moral thing by the images or properties of natural things.

SYMBOLICALLY, adv. By representation or resemblance of properties; **by signs**; typically. *Webster's 1828 Dictionary*.

NUMBERS 14:34

ALL THE SIGNS

And the Lord said unto Moses, **How long will this people provoke me?** and how long will it be ere they believe me, **for all the signs which I have showed among them?** . . . And the Lord said, I have pardoned according to thy word: But *as truly as I live*, all the earth shall be filled with the glory of the Lord. Because **all those men which have seen my glory**, and **my miracles**, which I did **in Egypt and in the wilderness**, and have tempted me now these **ten times**, and have not hearkened to my voice; Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it. Numbers 14:11, 20–23.

HEBREWS 3:7–4:11

THE REST OF GRACE

“Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. ‘There remaineth therefore a rest to the people of God. . . . Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief.’ **The rest here spoken of is the rest of grace**, obtained by following the prescription. ‘Labor diligently.’” *Pacific Union Recorder*, November 7, 1901.

LET US LABOR

“But **through their own course of rebellion** the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, ‘But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.’ **May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time.** For if they do as did the children of Israel in the face of warnings and admonitions, **the same result will follow** in these last days as came upon the children of Israel. The apostle admonishes, ‘Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.’ Now comes the warning of the apostle, sounding down along the lines to our time: ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, **if we hold the beginning of our confidence steadfast unto the end.**” *Review and Herald*, October 21, 1890.

THE BEGINNING OF OUR CONFIDENCE

“‘These things . . . are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. The warning comes sounding down along the line to our time:

“‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, **if we hold the beginning of our confidence steadfast unto the end;** while it is said,

Today if ye will hear His voice,
Harden not your hearts, as in the provocation.

‘For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.’ Hebrews 3:12–16.

“‘Cannot we who are living in the time of the end realize the importance of the apostle’s words: ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God’? Verse 12.

“‘Upon us is shining the accumulated light of past ages. The record of Israel’s forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people.” *Testimonies*, volume 8, 115.

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science.

“Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ Jeremiah 6:16.

“Let none seek to tear away the foundations of our faith—**the foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

“In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock.

“Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: ‘Other foundation can no man lay than that is laid’? 1 Corinthians 3:11.

“So we are to hold **the beginning of our confidence steadfast unto the end**. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” *Testimonies*, volume 8, 296–297.

“I am instructed to say that those who would tear away the foundation that God has laid are not to be accepted as the teachers and leaders of His people. We are to hold **the beginning of our confidence steadfast unto the end**. Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” *Battle Creek Letters*, 82.

JEREMIAH 17:21-27

“On one occasion, by command of the Lord, the prophet took his position at one of the principal entrances to the city and there urged the importance of keeping holy the Sabbath day. The inhabitants of Jerusalem were in danger of losing sight of the sanctity of the Sabbath, and they were solemnly warned against following their secular pursuits on that day. A blessing was promised on condition of obedience. **‘If ye diligently hearken unto Me,’ the Lord declared, and ‘hallow the Sabbath day,** to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and **this city shall remain forever.’** Jeremiah 17:24, 25.

“This promise of prosperity as the reward of allegiance was accompanied by a prophecy of the terrible judgments that would befall the city should its inhabitants prove disloyal to God and His law. **If the admonitions to obey the Lord God of their fathers and to hallow His Sabbath day were not heeded,** the city and its palaces would be **utterly destroyed by fire.**” *Prophets and Kings*, 411-412.

ENTERING INTO THE REST

“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. Lightness, vanity, love of ease and pleasure, selfishness, and impurity are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober.” *Testimonies*, volume 5, 160.

“In concluding this narrative, I would say that we are living in a most solemn time. In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved. Many will get above the simplicity of the work. They will conform to the world, cherish idols, and become spiritually dead. The humble, self-sacrificing followers of Jesus will pass on to perfection, leaving behind the indifferent and lovers of the world.

“I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbathkeepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them.

“A blessing or a curse is now before the people of God—a blessing if they come out from the world and are separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims of heaven. **The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they.** ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’” *Testimonies*, volume 1, 608–609.

THE SABBATH

“In the days of Samuel, Israel thought that the presence of the ark containing the commandments of God would gain them the victory over the Philistines, whether or not they repented of their wicked works. Just so, in Jeremiah's time, the Jews believed that the strict observance of the divinely appointed services of the temple would preserve them from the just punishment of their evil course.

“**The same danger exists today** among the people who profess to be the depositaries of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice. They refuse to be reproved for evil, and charge God's servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep His law to depart from all iniquity. Neglect to repent and obey His word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. **The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity.**

“When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry and declared that he should die. They were boisterous in their denunciations of him, crying: ‘Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.’ Thus was the message of God despised and the servant with whom He entrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophesy deceit.” *Testimonies*, volume 4, 166–167.

THE OMEGA APOSTASY

“In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this **platform**. Then I heard a voice saying, ‘Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This **foundation** was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present **doctrines that deny the past experience of the people of God?** The time has come to take decided action.’

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as **the pillars** of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. **The Sabbath of course, would be lightly regarded**, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. **Their foundation would be built on the sand, and storm and tempest would sweep away the structure.**

“Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?” *Selected Messages*, book 1, 204–205.

THE MESSAGES REPEATED

“**The first, second, and third angels’ messages are to be repeated.** The call is to be given to the church: ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’

“Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, **the last testing message to be given to the world**, and a similar position will be taken when the last call is made.” *Review and Herald*, October 31, 1899.

PERFECT FULFILLMENT, YET FUTURE

“The Bible declares that before the coming of the Lord, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.**” *The Great Controversy*, 389.

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” *Selected Messages*, book 2, 104.

“The parable of the ten virgins of Matthew 25 also illustrates **the experience of the Adventist people.** In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: ‘Then shall the kingdom of heaven be likened unto ten virgins.’ **Here is brought to view the church living in the last days,** the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage.” *The Great Controversy*, 393.

“When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter,** for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*,

“Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation.

“Again, these parables teach that there is to be **no probation after the judgment.** When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” *Christ’s Object Lessons*, 123.

“There have been and always will be tares among the wheat, the foolish virgins with the wise, those who have no oil in their vessels with their lamps” *Signs of the Times*, October 23, 1879.

Sabbaths are Symbolic #2

EVENING WORSHIP JANUARY 30, 2012

EXODUS 31:13; EZEKIEL 20:10–13

SIGN—H226: (in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag*, *beacon*, *monument*, *omen*, *prodigy*, *evidence*, etc.:—mark, miracle, (en-) sign, token.

SYMBOL, n. [L. *symbolum*; Gr. with, and to throw; to compare.]

1. The sign or representation of any moral thing by the images or properties of natural things. *Webster's 1828 Dictionary*.

A DAY FOR A YEAR

THE SEVENTH YEAR

And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the **seventh year** thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. Six days thou shalt do thy work, and on the **seventh day** thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. Exodus 23:10–12.

Fulfill her **week**, and we will give thee this also for the service which thou shalt serve with me yet **seven other years**. And Jacob did so, and fulfilled her **week**: and he gave him Rachel his daughter to wife also. Genesis 29:27–28.

THE SABBATH OF THE LORD

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the **seventh**^{H7637} day *is* **the sabbath of the Lord** thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and **rested the seventh**^{H7637} **day**: wherefore the Lord blessed the sabbath day, and hallowed it. Exodus 20:8–11.

THE SABBATH OF THE LAND

And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the **seventh**^{H7637} **year** shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is **a year of rest** unto the land. And the **sabbath of the land** shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat. Leviticus 25:1–7.

A SABBATH YEAR

“Special **laws** were given to the Israelites in regard to the tilling of the soil. [Leviticus 25:1–7, quoted.]

“These **laws** seem peculiar to those who have not known God’s **statutes**; but the Lord knew better than man what arrangements to make with His people. These **laws** were written down, and **the seventh year after they settled in Canaan was to be a Sabbath year.**” *Manuscript Releases*, volume 6, 394.

A DAY FOR A YEAR

The Sabbath Commandment—“rested the **seventh**^{H7637} day”
The Year of Rest Statute—“the **seventh**^{H7637} year”

SEVENTH: H7637—Ordinal from **H7657**; *seventh*: - seventh (time).

H7657: Multiple of H7651; *seventy*:—seventy, threescore and ten (+ -teen).

H7651: From H7650; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:— (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

H7650: A primitive root; properly to *be complete*, but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

A CARDINAL NUMBER

Cardinal number: A number (such as *1, 2, or 3*) used in counting to indicate quantity **but not order**.

When using number words, it is important to keep the difference between **cardinal numbers** and **ordinal** numbers in mind. Cardinal numbers are counting numbers. **They express absolute number without any implication of position.** . . .

The **ordinal** numbers, on the other hand, are position numbers. They correspond to the cardinal numbers but **indicate position in relation to other numbers.** . . . *About.com.grammar and composition*

A DENOMINATIVE

Denominative: **1.** (Linguistics) giving or **constituting a name**; naming **2.** (Linguistics / Grammar) a. (of a word other than a noun) formed from or having the same form as a noun **b.** (as noun) the verb “to mushroom” is a denominative *Collins English Dictionary—Complete and Unabridged* © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003.

SABBATHS, TIMES AND YEARS (A CARDINAL NUMBER)

And thou shalt number **seven**^{H7651} **sabbaths of years** unto thee, **seven**^{H7651} **times** **seven**^{H7651} **years**; and the space of the **seven**^{H7651} **sabbaths of years** shall be unto thee forty and nine years. Leviticus 25:8.

SEVEN— **H7651: From H7650**; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:— (+ by) seven ([*-fold*], *-s*, [*-teen*, *-teenth*], *-th*, *times*).

H7650: A primitive root; properly to *be complete*, but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):— adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

THE 2520—SEVEN TIMES

And if ye will not yet for all this hearken unto me, then I will punish you **seven**^{H7651} **times** more for your sins. . . .

And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven**^{H7651} **times** more plagues upon you according to your sins. . . .

Then will I also walk contrary unto you, and will punish you yet **seven**^{H7651} **times** for your sins. . . .

Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven**^{H7651} **times** for your sins. Leviticus 26:18, 21, 24, 28.

THE QUARREL OF MY COVENANT

And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. Leviticus 26:25.

ISAIAH 7:8—742BC & 65 YEARS

For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

SCATTERED SHEEP

Israel *is* a scattered sheep; the lions have driven *him* away: **first** the king of Assyria hath devoured him; and **last** this Nebuchadrezzar king of Babylon hath broken his bones. Jeremiah 50:17.

THE PRIDE OF POWER

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass. Leviticus 26:19.

HOSHEA—723BC

For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. 2 Kings 17:22–23.

MANASSEH—677BC

And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. 2 Chronicles 33:10–11.

AN “EARNEST”

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an **earnest** of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital.” *Prophets ad Kings*, 382.

Earnest: 1. **First fruits; that which is in advance**, and gives **promise of something to come**. Early fruit may be an earnest of fruit to follow. The first success in arms may be an earnest of future success. The Christian’s peace of mind in this life is an earnest of future peace and happiness. Hence **earnest or earnest-money** is a first payment or deposit giving promise or assurance of full payment. Hence the practice of giving an earnest to ratify a bargain. This sense of the word is primary, denoting **that which goes before, or in advance**. *Webster’s 1828 Dictionary*.

CAUSE AND EFFECT

As the bird by wandering, as the swallow by flying, so **the curse causeless** shall not come. Proverbs 26:2.

“We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules—the rules given us from the highest authority. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. **They do not reason from cause to effect**, their faith has **no genuine foundation**, and in the time of trial they will find that they have **built upon the sand**.

“He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with Scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ. **A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints—Christ in you the hope of glory.** They think they are defending **the old landmarks**, but they are lukewarm and indifferent. They know not what it is to weave into their experience and to possess the real virtue of love and faith. They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness, we must study the Scriptures for a purpose, for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, which grand truths are not clearly comprehended.” *The 1888 Materials*, 403.

The Foundation—Seven Weeks #3

MORNING WORSHIP JANUARY 31, 2012

“The scripture which above all others had been both **the foundation and the central pillar** of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” *The Great Controversy*, 409.

PASSOVER TO PENTECOST

THE JUBILEE—LEVITICUS 25:8–13

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee **forty and nine years**.

Then shalt thou cause **the trumpet of the jubilee** to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make **the trumpet** sound throughout all your land. And ye shall hallow **the fiftieth year**, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be **a jubilee** unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. **A jubilee** shall that **fiftieth year** be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is the jubilee; it shall be holy unto you*: ye shall eat the increase thereof out of the field. In **the year of this jubilee** ye shall return every man unto his possession.

THE YEAR OF RELEASE

“**Every seventh year** the whole law was to be read in the assembly of all Israel, as Moses commanded: ‘At **the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles**, when all Israel is come to appear before the Lord thy God in the place which He shall choose, **thou shalt read this law** before all Israel in their hearing.’ *Patriarchs and Prophets*, 503.

THE JUBILEE—THE GREAT YEAR OF RELEASE

“After ‘seven sabbaths of years,’ ‘seven times seven years,’ came that **great year of release—the jubilee**.” *Patriarchs and Prophets*, 533.

THE JUBILEE—THE YEAR OF RESTORATION

“Every fiftieth year, the year of jubilee, every inheritance in the land was to be restored to its original owner. ‘In the year of jubilee ye shall return every man unto his possession,’ God declared.” *The Seventh-day Adventists Bible Commentary*, volume 1, 1112.

A JUBILEE IN HEAVEN

“But **the time had now come**. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. **For ten days** the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, **a jubilee in heaven**. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples.” *Signs of the Times*, December 1, 1898.

FIFTY DAYS (PENTECOST) AND THE FEAST OF WEEKS

“**Fifty days** from the offering of first fruits, came the **Pentecost**, called also the **feast of harvest** and **the feast of weeks**. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. **The Pentecost occupied but one day**, which was devoted to religious service.” *Patriarchs and Prophets*, 540.

PENTECOST

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye **number fifty days**; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the **firstfruits** unto the Lord. Leviticus 23:15–17.

PENTECOST, n. [Gr. fiftieth.]

1. A solemn festival of the Jews, so called because celebrated on the fiftieth day after the sixteenth of Nisan, which was the second day of the passover. It was called the feast of weeks, because it was celebrated seven weeks after the passover. It was instituted to oblige the people to repair to the temple of the Lord, there to acknowledge his absolute dominion over the country, and offer him the first fruits of their harvest; also that they might call to mind and give thanks to God for the law which he had given them at Sinai on the fiftieth day from their departure from Egypt.

2. Whitsuntide, a solemn feast of the church, held in commemoration of the descent of the Holy Spirit on the apostles. Acts 2:1. *Websters 1828 Dictionary*.

THE FIRST FRUIT OFFERING

“Christ arose from the dead as the first fruits of those that slept. He was **the antitype of the wave sheaf**, and His resurrection took place on **the very day when the wave sheaf was to be presented before the Lord**. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. ‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.’ 1 Thessalonians 4:14.” *The Desire of Ages*, 785.

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: ‘Christ the first fruits; afterward they that are Christ’s at His coming.’ 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is **the first fruits** of that immortal harvest of redeemed ones that at **the future resurrection** shall be gathered into the garner of God.

“These types were fulfilled, not only as to the event, **but as to the time**. On the fourteenth day of the first Jewish month, **the very day and month** on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as ‘the Lamb of God, which taketh away the sin of the world.’ That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on **the third day**, ‘the first fruits of them that slept,’ a sample of all the resurrected just, whose ‘vile body’ shall be changed, and ‘fashioned like unto His glorious body.’ Verse 20; Philippians 3:21.” *The Great Controversy*, 399.

BAPTISM

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection. Romans 6:3–5.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea. 1 Corinthians 10:1–2.

THE 47TH DAY

In **the third month**, when the children of Israel were gone forth out of the land of Egypt, **the same day** came they *into* the wilderness of Sinai. Exodus 19:1.

TWO DAYS LATER—THE 49TH DAY

And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready **against the third day**: for **the third day** the Lord will come down in the sight of all the people upon mount Sinai. Exodus 19:10–11.

THE 50TH DAY

And Moses came and told the people all the words of the Lord, and all the judgments: and all **the people answered with one voice**, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and **rose up early in the morning**, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. Exodus 24:3–4.

A NUMBERING

“And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and **took of the Spirit that was upon him, and gave it unto the seventy elders**; and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease.’ **These persons were endowed with the Spirit of the Lord in a similar manner as were the disciples on the day of Pentecost.** They foretold the work and mission of Christ, and by their wisdom and fluency of speech evidenced to all men that the power of God was upon them. The Lord saw fit to thus prepare them for their work, and honor them in the presence of the congregation, that confidence should be established in them as men chosen of God to unite their authority with that of Moses in his arduous work of restraining and governing the people during their sojourn in the wilderness.” *Signs of the Times*, August 12, 1880.

“After **filling the vacancy in the apostolic number**, the disciples gave their time to meditation and prayer, being often in the temple, testifying of Christ, and praising God. **The Pentecost was a feast celebrated seven weeks after the Passover.** Upon these occasions the Jews were required to repair to the temple and to present the first-fruits of all the harvest, thus acknowledging their dependence on the great Giver of all good, and their obligation to render back to God, in gifts and offerings to sustain his cause, that which he had intrusted to them. On this day of divine appointment, the Lord graciously poured out his Spirit on the little company of believers, who were **the first-fruits of the Christian church.**” *Spirit of Prophecy*, volume 3, 265.

SEVEN WEEKS OF YEARS—LEVITICUS 25:8–9

Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince **shall be seven weeks**, and threescore and two weeks: **the street** shall be built again, and **the wall**, even in **troublous times**. Daniel 9:25.

“The experience of Nehemiah is repeated in the history of God’s people in this time.” *Southern Watchman*, April 12, 1904.

THE WALL

“**The law of ten commandments** is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is **a wall of protection**. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.” *Selected Messages*, book 1, 235.

THE STREET

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:16–17.

TROUBLOUS TIMES

And **the nations were angry**, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. Revelation 11:18.

NEHEMIAH 7:1—PEOPLE NUMBERED

8:1–3—AS ONE MAN; ACTS 2:1

9:38, 10:1—A SEALING

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” *Testimonies*, volume 5, 214.

ACTS 3:19–20

“**The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory.** A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

“The work will be **similar to that of the Day of Pentecost.** As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.” *The Great Controversy*, 611.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until **the times of restitution** of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:19–21.

And when the day of Pentecost was fully come, they were all with one accord in one place. . . . But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. But this is that which was spoken by **the prophet Joel**. Acts 2:1, 14–16.

THE FOURTH GENERATION

The word of the Lord that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and *let* your children *tell* their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. . . . And **I will restore** to you **the years** that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. Joel 1:1–4, 2:25.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in **the fourth generation** they shall come hither again: for the iniquity of the Amorites *is* not yet full. Genesis 15:13–16.

The Foundation—Seventy Weeks & 2300 Days #4

EVENING WORSHIP JANUARY 31, 2012

“The scripture which above all others had been both **the foundation and the central pillar** of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” *The Great Controversy*, 409.

SEVENTY WEEKS: 490

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Daniel 9:24.

DETERMINED—H2852: A primitive root; properly to *cut off*, that is, (figuratively) to *decree*:—determine.

SEVENTY TIMES SEVEN

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until **seventy times seven**. Matthew 18:21–22.

ACTS 13:16–21—490 YEARS

And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us **a king to judge us**. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. 1 Samuel 8:5–7.

SEVENTY YEARS

Punishment—Jeremiah 25:9–12

Mercy—Jeremiah 29:10–14; Zechariah 1:12

Desolation—Daniel 9:2

The Resting Land—2 Chronicles 36:21

LEVITICUS 26:33–43



Daniel 40-45

Future for America

THE FOUNDATION—TWO THOUSAND THREE HUNDRED DAYS

BY BOOKS

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish **seventy years** in the desolations of Jerusalem. . . . 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**^{H7621} that *is written in the law of Moses* the servant of God, because we have sinned against him. Daniel 9:2, 11.

OATH—H7621: Feminine passive participle of **H7650**; properly something *sworn*, that is, an *oath*:—curse, oath, X sworn.

H7650: A primitive root; properly to *be complete*, but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

H7651: From H7650; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:— (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

passive participle: A part of speech present in some languages but absent in English, providing **a sense of something having happened** (e.g. ‘having been educated’). *Wiktionary*.

DANIEL 8:14

DAYS

EVENING—H6153: ereb: *dusk*: - + day, even (-ing, tide), night.

MORNING—H1242: bôqer: properly *dawn* (as the *break* of day); generally *morning*: - (+) day, early, morning, morrow.

And **the vision** [mareh] of the evening [ereb] and the morning [boger] which was told is true: wherefore shut thou up the vision [chazon]; for it shall be for many days. Daniel 8:27.

2300 EREBS AND BOGERS

And he said unto me, Unto two thousand and three hundred days [erebs & bogers]; then shall the sanctuary be cleansed.

CLEANSSED: MADE RIGHT

Cleansed—H6663: tsa^h daq: A primitive root; **to be (causatively make) right** (in a moral or forensic sense): - cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

MAKE DANIEL UNDERSTAND THE MAREH VISION

And it came to pass, when I, even I Daniel, had seen **the vision [chazon]**, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand **the vision [mareh]**. Daniel 8:13–16.

THE TIME OF THE END—1798

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision [chazon].

CHAZON VISION SEALED UP UNTIL FOR LATTER DAYS

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [chazon] is for many days. Daniel 10:14.

TWO INDIGNATIONS

AGAINST THE WICKED—ISAIAH 26:20–21, REVELATION SIXTEEN; DANIEL 12:1–3

AGAINST GOD'S PEOPLE—LAMENTATIONS 2:1–9; EZEKIEL 22:17–31; DEUTERONOMY 29:27–29

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.

TIME APPOINTED

APPOINTED—H4150: mō'êd: From H3259; properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

2300: SANCTUARY—2520: HOST

THE SAME EVENT

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

The Foundation—One Week #5

MORNING WORSHIP FEBRUARY 1, 2012

“The scripture which above all others had been both **the foundation and the central pillar** of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” *The Great Controversy*, 409.

THE COVENANT QUARREL

And I will bring a sword upon you, that shall avenge **the quarrel of my covenant**: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. Leviticus 26:25.

And **he shall confirm the covenant** with many for one **week**^{H7620}: and in the midst of the **week**^{H7620} he shall cause the sacrifice and the oblation to cease . . . Daniel 9:27.

WEEK—H7620: Properly passive participle of **H7650** as a denominative of H7651; literally *sevened*, that is, a *week* (specifically of years):—seven, week.

Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven**^{H7651} **times** for your sins. Leviticus 26:28.

SEVEN—H7651: From **H7650**; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:—(+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

WEEK—H7620: Properly passive participle of **H7650** as a denominative of H7651; literally *sevened*, that is, a *week* (specifically of years):—seven, week.

REVELATION 13:8

“Our only safety is in walking circumspectly before God. Perilous times are before us. We are to make every effort to stand in the counsel of God and not in our own wisdom. Let the simple doctrines of the Word shine forth in their true bearing, and let them be urged home according to their relative importance. Let us teach only the truth of heavenly origin. Things new and old are connected through the Holy Spirit’s guidance when the truth is taught as it is in Jesus, without obscurity, without compromise, without fear, without losing sight of the cross as **the great center of all truth**. A sanctified presentation of the message for this time, the Holy Spirit will make effective unto the saving of the souls of the hearers.” *Manuscript Release*, number 760.

THE BAPTISM—REVELATION 10:1–4; 18:1–3

THE TEST

REVELATION 10:8–10; JOHN 6; EXODUS 16:15

THE MARRIAGE

“Beside the doorway stood six large stone water jars, and Jesus bade the servants fill these with water. It was done. Then as the wine was wanted for immediate use, He said, ‘Draw out now, and bear unto the governor of the feast.’ Instead of the water with which the vessels had been filled, there flowed forth wine. Neither the ruler of the feast nor the guests generally were aware that the supply of wine had failed. Upon tasting that which the servants brought, the ruler found it superior to any he had ever before drunk, and very different from that served at the beginning of the feast. Turning to the bridegroom, he said, ‘Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept **the good wine until now.**’

“As men set forth the best wine first, then afterward that which is worse, so does the world with its gifts. That which it offers may please the eye and fascinate the senses, but it proves to be unsatisfying. The wine turns to bitterness, the gaiety to gloom. That which was begun with songs and mirth ends in weariness and disgust. But **the gifts of Jesus are ever fresh and new.** The feast that He provides for the soul never fails to give satisfaction and joy. Each new gift increases the capacity of the receiver to appreciate and enjoy the blessings of the Lord. He gives grace for grace. There can be no failure of supply. If you abide in Him, the fact that you receive a rich gift today insures the reception of a richer gift tomorrow. The words of Jesus to Nathanael express the law of God's dealing with the children of faith. With every fresh revelation of His love, He declares to the receptive heart, ‘Believest thou? thou shalt see greater things than these.’ John 1:50.

“**The gift of Christ to the marriage feast was a symbol.** The water represented baptism into His death; the wine, the shedding of His blood for the sins of the world. The water to fill the jars was brought by human hands, but the word of Christ alone could impart to it life-giving virtue. So with the rites which point to the Saviour's death. It is only by the power of Christ, working through faith, that they have efficacy to nourish the soul.

“The word of Christ supplied ample provision for the feast. So abundant is the provision of His grace to blot out the iniquities of men, and to renew and sustain the soul.

“At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At the last supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth ‘till He come.’ 1 Corinthians 11:26. And the sorrow of the disciples at parting from their Lord was comforted with the promise of reunion, as He said, ‘I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.’ Matthew 26:29.

“The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine ‘in the cluster,’ and says, ‘Destroy it not; for a blessing is in it.’ Isaiah 65:8.” *The Desire of Ages*, 148–149.

Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

Thus saith the Lord, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for **my servants'** sakes, that I may not destroy them all. And I will bring forth a **seed** out of Jacob, and out of Judah **an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.** And Sharon shall be a fold of flocks, and the valley of **Achor** a place for the herds to lie down in, for my people that have sought me. Isaiah 65:7–10.

Achor: H5911—From H5916; *troubled*; *Akor*, the name of a place in Palestine: - Achor.

NEW WINE

The teaching of Christ, though it was represented by the new wine, was not a new doctrine, but the revelation of that which had been taught from the beginning. But to the Pharisees the truth of God had lost its original significance and beauty. To them Christ's teaching was new in almost every respect, and it was unrecognized and unacknowledged.

“Jesus pointed out the power of false teaching to destroy the appreciation and desire for truth. ‘No man,’ He said, ‘having drunk old wine straightway desireth new: for he saith, The old is better.’ All the truth that has been given to the world through patriarchs and prophets shone out in new beauty in the words of Christ. But the scribes and Pharisees had no desire for the precious new wine. Until emptied of the old traditions, customs, and practices, they had no place in mind or heart for the teachings of Christ. They clung to the dead forms, and turned away from the living truth and the power of God.

“It was this that proved the ruin of the Jews, and it will prove the ruin of many souls in our own day. Thousands are making the same mistake as did the Pharisees whom Christ reproved at Matthew's feast. Rather than give up some cherished idea, or discard some idol of opinion, many refuse the truth which comes down from the Father of light. They trust in self, and depend upon their own wisdom, and do not realize their spiritual poverty. They insist on being saved in some way by which they may perform some important work. When they see that there is no way of weaving self into the work, they reject the salvation provided.

“A legal religion can never lead souls to Christ; for it is a loveless, Christless religion. Fasting or prayer that is actuated by a self-justifying spirit is an abomination in the sight of God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposing sacrifice, proclaim that the doer of these things regards himself as righteous, and as entitled to heaven; but it is all a deception. Our own works can never purchase salvation.

“As it was in the days of Christ, so it is now; the Pharisees do not know their spiritual destitution. To them comes the message, ‘Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.’ Revelation 3:17, 18. Faith and love are the gold tried in the fire. But with many the gold has become dim, and the rich treasure has been lost. The righteousness of Christ is to them as a robe unworn, a fountain untouched. To them it is said, ‘I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’ Revelation 2:4, 5.” *The Desire of Ages*, 279–280.

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” *Selected Messages*, book 2, 120.

MY HOUSE

And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. Matthew 21:13.

JOHN 2:13–20

Zeal: G2205—From G2204; properly *heat*, that is, (figuratively) “zeal” (in a favorable sense, *ardor*; in an unfavorable one, *jealousy*, as of a husband [figuratively of God], or an enemy, *malice*): - emulation, envy (-ing), fervent mind, indignation, jealousy, zeal.

ZECHARIAH 1:12–14

Jealous: H7065—A primitive root; to *be* (causatively *make*) *zealous*, that is, (in a bad sense) *jealous* or *envious*: - (be) envy (-ious), be (move to, provoke to) jealous (-y), X very, (be) zeal (-ous).

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.” *Prophets and Kings*, 714.

“In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. . . . In cleansing the temple from the world’s buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. ‘The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.’ Malachi 3:1–3.” *The Desire of Ages*, 161.

YOUR HOUSE

Behold, your house is left unto you desolate. Matthew 23:38.

AN ASS TIED

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. Matthew 21:2.

THE TRIUMPHAL ENTRY

“The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ’s triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, ‘Blessed is he that cometh in the name of the Lord!’ [Matthew 21:9.] In like manner did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule--feel the convincing power attending the message, ‘Behold, the Bridegroom cometh!’

“At that time there was faith that brought answers to prayer,—faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as wave after wave of the glory of God swept over the faithful, believing ones.” *Spirit of Prophecy*, volume 4, 250–251.

“Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come’ (1 Corinthians 10:11). ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into’ (1 Peter 1:12).” *Selected Messages*, book 3, 338.

EXODUS 32:26; REVELATION 14:10–12; 13:11

“Christ consented to die in the sinner’s stead, that man, by a life of obedience, might escape the penalty of the law of God. His death did not make the law of none effect; it did not slay the law, lessen its holy claims, nor detract from its sacred dignity. The death of Christ proclaimed the justice of His Father’s law in punishing the transgressor, in that He consented to suffer the penalty of the law Himself in order to save fallen man from its curse. The death of God’s beloved Son on the cross shows the immutability of the law of God. His death magnifies the law and makes it honorable, and gives evidence to man of its changeless character. From His own divine lips are heard the words: ‘Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.’ The death of Christ justified the claims of the law.” *Testimonies*, volume 2, 200.

DANIEL 12:1

Ellen White & the 2520 #6

EVENING WORSHIP FEBRUARY 1, 2012

“It is a fearful thing for any soul to place himself on Satan’s side of the question; for as soon as he does this, a change passes over him, as it is said of the king of Babylon, that his visage changed toward the three faithful Hebrews. **Past history will be repeated.** Men will reject the Holy Spirit’s working, and open the door of the mind to Satanic attributes that separate them from God. **They will turn against the very messengers through whom God sends the messages of warning.** Even now I fear that the very things I am seeking to make plain will be **misapplied, misinterpreted, and falsified**; some have felt it a virtue to educate themselves in this line, and **by their misapplication they make of no effect the messages God sends.**” *Special Testimonies on Education*, 212.

EARLY WRITINGS

A MISTAKE IN THE FIGURES

“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.” *Early Writings*, 74.

The Prophetic Periods

“I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning of the prophetic periods.** Those who were looking for their Lord did not discover this **mistake**, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts.

“They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search **the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that **the prophetic periods reached to 1844**, and that **the same evidence** which they had presented to show that **the prophetic periods closed in 1843, proved that they would terminate in 1844.** Light from the Word of God shone upon their position, and they discovered a tarrying time—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.

“Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God’s people, who were living out the heaven-sent message.

“The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, **that the prophetic periods extended to 1844.** With clearness the believers explained their **mistake** and gave the reasons why they expected their Lord in **1844.** Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it. Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel.” *Early Writings*, 236–237.

JAMES WHITE:

“Says an objector, ‘I do not believe that the midnight cry has yet been given.’ Neither do we believe that the midnight cry has been heard by us, or that it ever will be. The cry of Matthew 25:6, ‘Behold the bridegroom cometh,’ is in the history of an eastern marriage. But that a cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it. It came in the right time. The cry of the parable immediately followed the **delay**, and the slumbering and sleeping. This followed our **delay**, having been **disappointed**, and reached our ears while in a dormant state. That cry waked up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, aroused the Advent people, and led them to **search the Bible as never before**, and to consecrate themselves and their worldly possessions wholly to the Lord. Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw that **the prophetic periods reached to that time**, therefore, the **evidence** that had been presented from **the periods** to prove that **the Advent would be in 1843, proved that it would be in 1844**. We then saw **an error in that manner of reckoning** which terminated the 2300 days in **1843**. None of those who wrote against the Advent saw it. **The hand of Providence** covered the **mistake** until the time came for it to be seen. **The error was in taking 457 full years** from the 2300, which left 1843, without making any account of the fraction of the year 457 B. C., that had passed, when the commandment went forth, from which the 70 weeks are reckoned. As it takes 457 **full years** and 1843, to make 2300, the fraction of the year 457, B. C., that had passed when the 70 weeks commenced, should be added to 1843, which brings the termination of the 2300 days in 1844. **This point is made clear** in the following testimony from the *Advent Herald* of November 13, 1844.

“Our minds were directed to that point of time, [1843,] from the fact that dating the several **prophetic periods** from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date **the ‘seven times,’ or 2520 years**, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers **BC677**. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting **BC677** from **2520** years there remained **AD1843**. We, however, did not observe that as it would require **677 full years BC** and **1843 full years AD to complete 2520 years**, that it would also oblige us to extend this period as far into **AD1844** as it might have commenced after the beginning of **BC677**. The same was also true of the other periods. The great jubilee of 2450 years [**not represented on either the 1843 or 1850 charts**], commencing with the captivity of Jehoiakim **BC607**; and **the 2300 days, commencing with the 70 weeks BC457**, would respectively require **1843 full years** after Christ added to as many **full years** before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date BC of its commencement, there would remain **AD1843**, no reference whatever was made to the fraction of the year, which in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of **AD1843**, as they respectively began after the commencement of the year BC from which they are dated.

“While **this discrepancy was not particularly noticed by us**, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point.’

“The right application of Habakkuk 2:2–3, was seen clearly by those who gave the seventh month message. The Advent body then held that the publication of what is called **the old chart** was a fulfillment of the words of the Prophets, ‘Write the vision and make it plain upon tables.’—Reference to the different Advent papers published in 1844, will settle this point.—As time is connected with the visions of Daniel and John, the conclusion seems natural that their prophecies were the subject matter to be made ‘plain on tables,’ which was to be for ‘an appointed time.’

“‘Though it tarry, wait for it; because it will surely come, it will not tarry.’ Here is a seeming contradiction, **which can only be explained by facts in our Advent experience**. The period, 1843, was written upon the chart, as the apparent time of the termination of the 2300 days; but that, as was clearly seen in 1844, **was not the real date of their termination**. Therefore the vision did not really tarry, but seemed to tarry. ‘Though it tarry, [beyond the period of expectation,] wait for it,’ for at the real point of time for the termination of the 2300 days, 1844, the vision ‘will speak, and not lie.’ It is said that the message of the 7th month, 1844, was **a ‘lie,’** because Christ did not then come. True, the vision of 2300 days did not teach that Christ would then come, or that his coming would be at the end of the days; but we have the best of evidence that the days, then ended, as was taught that they would end, by those who gave the message of the seventh month.

“The types of the law of Moses did not teach us that our Great High Priest would come out of the heavens, on the tenth day of the seventh month, 1844, yet they, in connection with the 2300 days, clearly prove that Christ did then enter upon the work of cleansing the Heavenly Sanctuary, shadowed forth by the tenth day atonement in the law. Such a change in the position of our Great High Priest, represented by the coming of the bridegroom in the parable, was very properly heralded by those who gave the seventh month message. Neither did the parable teach that the Lord would come at the point in our history where the midnight cry applied. We now see points in the parable that apply later in our experience, yet before the Second Advent, such as the knocking. When giving the seventh month message the then future scenes of trial **were sealed up to us**, and for our lives we could not see any Prophecy to be fulfilled prior to the Advent.

“The Advent people scripturally sought, and earnestly plead, for the ‘bread’ of life in **1843**, and we are loath to believe that our heavenly Father gave us a ‘stone,’ or that he gave us a ‘scorpion’ in **1844**. And **we fail to see how it was possible for the Advent body to follow down the track of prophecy, without experiencing such a movement as that of the autumn of 1844. The vision that had seemed to tarry then spake**. Let others **call it ‘a lie.’** But we fully believe that then was experienced the fulfillment of the words of the Prophet ‘at the end [of the 2300 days] it shall speak, and NOT LIE.’ True we were disappointed as to the event to take place, but that is no evidence that the movement was not in the order of the Lord, and a fulfillment of Prophecy. Those that ‘cast their garments in the way,’ and cried ‘Hosanna to the Son of David,’ as Jesus rode into Jerusalem, entirely mistook the object of the first Advent, yet that display was all necessary to fulfill Zechariah 9:9. The Pharisees said, ‘Master, rebuke thy disciples,’ Jesus answered, ‘I tell you, that if these should hold their peace, the stones would immediately cry out.’

“If such an exhibition should take place at this day, a thousand voices would be raised pronouncing it ‘Mesmerism.’ Our ‘mistake,’ as it is called, at the seventh month, was of the same nature as that of the disciples. They had an opportunity of learning the object of the first Advent. Adventists have a chance to learn the events that in order precede the Second Advent.

“No doubt but many who joined in the general shout of ‘Hosanna to the Son of David,’ were afterwards ashamed of it, and perhaps made their ‘confession’ to the Pharisees. Adventists should not be ashamed of the very experience that called them from the world and churches, and has made them Adventists. **Consistency requires them to own their experience, or give up the Advent name.**” James White, *Review and Herald*, volume 1, July 9, 1851. Edited by Joseph Bates, S.W. Rhodes and J.N. Andrews.

SAMUEL SNOW:

“The **seven times of Gentile domination** over the church of God, spoken of in **Leviticus 26**, began with the breaking of the pride of their power, at the captivity of **Manasseh**, king of Judah, **BC677**. See Isaiah 10:5–12, Jeremiah 15:3–9, 2 Chronicles 33:9–11. This is the date assigned by all chronologers for that event. The **seven prophetic times amount to 2520 years**. As proof of this, see Revelation 12:6, 14, where 3 1/2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7, make **2520**. Had this period commenced with the first day of **BC677** it would have terminated with the first day of **AD1844**, for **677 full years** on one hand, and 1843 on the other, **make 2520 complete years**. It has been supposed that the period would end in **AD1843**. But as a part of **BC677** is left out, a corresponding part of **AD1844** must be taken in to make the period complete.

“It must have been in autumn that **Manasseh** was taken captive. As proof of this, see Hosea 5:5; Isaiah 7:8; Isaiah 10:11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isaiah 7:8, is correctly dated **BC742**; 65 years from that point bring us to **BC677**. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings 17. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of **BC677**, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of **BC677** they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From **that time 2520 years reach to the autumn of AD1844**. Then the times of the Gentiles will be fulfilled, the dispensation of **the fullness of times** will come, the Redeemer will come to Zion, and all Israel shall be saved.” Samuel Snow, *The True Midnight Cry*, August 22, 1844.

URIAH SMITH:

“As time continued beyond **AD1843**, many began to inquire the reasons of their disappointment respecting the year of their expected deliverance. **It was then seen**, that commencing all **the prophetic periods** in the years **BC**, where we had always dated their commencement, they would not be respectively completed, even upon the supposition that our chronology and date of their commencement were correct, until sometime within the year **1844**. Thus, of **the seven times, or 2520 years, commencing in BC677**—the great jubilee, or 2450 years [**not represented on either the 1843 or 1850 charts.**], commencing in **BC607**—and **the 2300 years of Daniel, commencing in BC457**—as a portion of each of those years, from which **the prophetic periods** were respectively dated, had expired before the occurrence of the several events which marked their commencement, it would be necessary that **they should extend as far into AD1844**, as they respectively commenced after the beginning of the years **BC** from which they are severally reckoned, in order, either to complete the number of years in each, or to test the correctness of our chronology. But there was no clue to the time, in the respective years **BC**, at which the several periods began; and consequently the time in the year of their termination, could not be accurately marked.” Uriah Smith, *Advent Review and Sabbath Herald*, August 27, 1857, J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, and Stephen Pierce Editors.

Uriah Smith, James White, J.N. Andrews, J.H. Waggoner, R.F. Cottrell and Stephen Pierce. Samuel Snow, Joseph Bates, and S.W. Rhodes all marked the 2520 and the 2300 as the prophetic periods that were recognized as concluding in 1844 after the Lord removed His hand from the 1843 chart and provided the explanation of the fullness of the year mistake.

LEADING & TEACHING

EXCEPT

“In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future **except as we shall forget the way the Lord has led us, and His teaching in our past history.**” *Testimonies to Ministers*, 31.

OUR PAST TEACHINGS

“**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.” *Review and Herald*, January 19, 1905.

HOW THE LORD HAS LED US

“God tested and proved His people by the passing of the time in 1843. The **mistake made in reckoning the prophetic periods** was not at once discovered even by learned men who opposed the views of those who were looking for Christ’s coming. Scholars declared that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, and the waiting people of God, were in a common error on the question of time.

“We fully believe that God, in His wisdom, **designed that His people should meet with a disappointment**, which was well **calculated to reveal hearts and develop the true characters** of those who had professed to look for and rejoice in the coming of the Lord. Those who embraced the first angel’s message (see Revelation 14:6, 7) through fear of the wrath of God’s judgments, not because they loved the truth and desired an inheritance in the kingdom of heaven, now appeared in their true light. They were among the first to ridicule the disappointed ones who sincerely longed for and loved the appearing of Jesus.

“Those who had been disappointed were not long left in darkness; for in searching **the prophetic periods** with earnest prayer, the error was discovered, and the tracing of the prophetic pencil down through the tarrying time. In the joyful expectation of the coming of Christ the apparent tarrying of the vision had not been taken into account, and was a sad and unlooked-for surprise. Yet **this very trial was necessary** to develop and strengthen the sincere believers in the truth.” *Testimonies*, volume 1, 52–53.

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.

“The Bible must be your counselor. Study it and the *testimonies* God has given; for they never contradict His Word.” *Selected Messages*, book 3, 33.

THE LORD NEVER DENIES HIS WORD

THE POSITIONS TAKEN IN MY BOOKS

“I know and understand that we are to be established in the faith, in the light of the truth given us in our early experience. . . .

“All these truths are immortalized in my writings. **The Lord never denies His word.** Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but **all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in in these last days. . . .**

“**The positions taken in my books are truth.** The truth was revealed to us by the Holy Spirit, and we know that Brother Ballenger’s position is not according to the word of God. His theory is a deceiving theory, and he misapplies Scriptures. Theories of the kind that he has been presenting, we have had to meet again and again.

“**I am thankful that the instruction contained in my books establishes present truth for this time.** These books were written under the demonstration of the Holy Spirit. I praise the Lord with heart and soul and voice, and I pray that He will lead into all truth those who will be led. I praise Him that He has so wonderfully spared my life up to this time, to bear **the same message upon the important points of our faith that I have borne for half a century.**” *Manuscript Releases*, volume 8, 319–320.

THEIR MISTAKE

“Then opened he their understanding, that they might understand the Scriptures.’ Before this opening of their understanding, the disciples had not understood the spiritual meaning of what Christ had taught them. And **it is necessary now that the minds of God’s people should be opened to understand the Scriptures.** To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ in spirit in character and in the manner of our work, and the brighter will the truth become to us. As we behold it in **the increasing light of revelation, it will become more precious than we first estimated it from a casual hearing or examination.** The truth, as it is in Jesus, is capable of **constant expansion, of new development,** and like its divine Author it will become more precious and beautiful; it will **constantly reveal deeper significance,** and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection.

“The entire system of the Jewish religion was the gospel of Christ presented in types and symbols. Then how inappropriate was it for those who were under the Jewish dispensation, to reject and crucify Him who was the originator and foundation of what they claimed to believe. Where did they make their mistake?—**They made their mistake in not believing what the prophets had said** concerning Christ, ‘That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.’

“It is not God that puts the blinder before the eyes of men or makes their hearts hard; it is the light which God sends to his people, to correct their errors, to lead them in safe paths, but which they refuse to accept,—it is this that blinds their minds and hardens their hearts. They choose to turn from the light, to stubbornly walk in sparks of their own kindling, and the Lord positively declares that they shall lie down in sorrow. When one ray of light which the Lord sends is not acknowledged, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned, and so the darkness will constantly increase until it is night to the soul. Christ said, ‘How great is that darkness!’

“It is an astonishment to the whole universe that men do not see and do not acknowledge the bright beams of light that are shining upon them; but if they close their hearts to the light, and pervert the truth until it is interpreted to be darkness, they will imagine that their own criticism and unbelief is light, and will not confess their opposition to the ways and works of God. By pursuing a course like this, men who might have stood fast to the end, will place their influence against the message and messenger that God sends. But in the day of judgment, when the question is asked, ‘Why did you intercept yourself, your judgment and influence, between the people and the message of God?’ they will have nothing to answer. If they open their lips then, it will only be to say that they now see truth as God sees it. They will confess that they were full of pride of opinion, trusted in their own judgment, and strengthened the hands that sought to tear down that which God had commanded to be built up. They will say, ‘Although the evidence was strong that God was working, I would not acknowledge it; for it was not in harmony with what I had taught. I was not in the habit of confessing any error in the past in my experience; I was too stubborn to fall upon the Rock and be broken. I determined to resist, and not be converted to the truth. I would not reveal the fact that I thought my course was wrong in any degree, and my light went out in darkness.’ To such the words apply, ‘Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.’

“As the prophet looked down the ages, and beheld the ingratitude of Israel, as he was shown in vision their unbelief, he also saw that which brought him joy of heart, and gave him a vivid sense of the goodness of God to Israel. He said, ‘I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.’ But **through their own course of rebellion** the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, ‘But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.’

“May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time. For if they do as did the children of Israel in the face of warnings and admonitions, the same result will follow in these last days as came upon the children of Israel. The apostle admonishes, ‘Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.’ Now comes the warning of the apostle, sounding down along the lines to our time: ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.’” *Review and Herald*, October 21, 1890.

The Longest & Last Prophetic Period #7

MORNING WORSHIP FEBRUARY 2, 2012

“The **experience** of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ, had its counterpart in the **experience** of those who proclaimed the message of His second advent. As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so Miller and his associates **proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in.** The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.” *The Great Controversy*, 351.

1843 & 1844

“God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in **1843 and 1844.**” *Manuscript Release*, Number 760.

SOUND IN THE THIRD ANGEL

“Those who stand as **teachers and leaders** in our institutions are to be sound in the faith and in **the principles of the third angel’s message.** God wants His people to know that we have the message as He gave it to us in **1843 and 1844.**” *General Conference Bulletin*, April 1, 1903.

TEACHERS OR LEADERS

“I am instructed to say that those who would tear away **the foundation that God has laid** are not to be accepted as the **teachers and leaders** of His people. **We are to hold the beginning of our confidence steadfast unto the end.** Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” *Battle Creek Letters*, 82.

THE BEGINNING OF OUR CONFIDENCE

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They **teach** that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and **rob the people of God of their past experience,** giving them instead a false science.

“‘Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths,** where is the good way, and walk therein.’ Jeremiah 6:16.

“Let none seek to tear away **the foundations of our faith—the foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation. Upon these **foundations** we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. **Other foundation can no man lay than that which has been laid.**

“In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock.

“Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: ‘Other foundation can no man lay than that is laid’? 1 Corinthians 3:11.

“So we are to hold **the beginning of our confidence steadfast unto the end.** Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” *Testimonies*, volume 8, 296–297.

THE ROCK OF AGES

“The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages.** It has been guiding me ever since it was given.” *Review and Herald*, April 14, 1903.

THE LOUD CRY MESSAGE

“**The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed.** The messages of **the first, second, and third angels** will in the future be proclaimed with **a loud voice.** They will be given with earnest determination and in the power of the Spirit.” *Manuscript Releases*, volume 15, 371.

ALL THE MESSAGES

“**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’ [Matt. 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.

THE TEST OF EARLY WRITINGS

HIS HAND HID

“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.” *Early Writings*, 74.

HIS HAND WAS REMOVED

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search **the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that **the prophetic periods reached to 1844**, and that **the same evidence** which they had presented to show that **the prophetic periods closed in 1843, proved that they would terminate in 1844.** Light from the Word of God shone upon their position, and they discovered a tarrying time—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.” *Early Writings*, 236–237.

A SEARCHING TEST BY GOD’S DESIGN

“I saw the people of God joyful in expectation, looking for their Lord. But **God designed to prove them.** His hand covered **a mistake in the reckoning of the prophetic periods.** Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. **God designed that His people should meet with a disappointment.** The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in **proving** His people and giving them **a searching test** to discover those who would shrink and turn back in the hour of trial.” *Early Writings*, 235.

THE MILLERITE TEST

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

And the Lord answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and **not lie: though it tarry, wait for it**; because it will surely come, it will not tarry.

Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:1–4.

OUR TEST

Cast not away therefore your **confidence**, which hath great recompense of reward.

For ye have need of **patience**, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and **he that shall come will come**, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Hebrews 10:35–39.

HEBREWS 10:37 & 9/11

“For the Coming of the King

‘Yet a little while, and He that shall come will come, and will not tarry. Hebrews 10:37.

The Last Crisis” *Testimonies*, volume 9, 11.

HISTORY REPEATED

“**Past history will be repeated.**” *Special Testimonies on Education*, 212.

THE ANGER OF THE CHURCHES

“The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, **that the prophetic periods extended to 1844**. With clearness the believers explained their **mistake** and gave the reasons why they expected their Lord in **1844**. Their opposers could bring no arguments against the powerful reasons offered. Yet **the anger of the churches was kindled**; they were determined **not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it**. Those who dared not withhold from others the light which God had given them, **were shut out of the churches**; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel.” *Early Writings*, 237.

OUR TEST

Cast not away therefore your **confidence**, which hath great recompense of reward.

For ye have need of **patience**, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and **he that shall come will come**, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Hebrews 10:35–39.

OUR CONFIDENCE

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and **rob the people of God of their past experience**, giving them instead a false science.

“Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ Jeremiah 6:16.

“Let none seek to tear away the foundations of our faith—the **foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. **Other foundation can no man lay than that which has been laid.** . . .

“So we are to hold **the beginning of our confidence steadfast unto the end**. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” *Testimonies*, volume 8, 296–297.

PATIENCE

“It will not be long till we shall see Him in whom our hopes of eternal life are centered. And in His presence, all the trials and sufferings of this life will be as nothingness. ‘Cast not away therefore your **confidence**, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and **He that shall come will come**, and will not tarry.’ Verses 35–37. Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. **Be patient therefore, brethren, unto the coming of the Lord.** Behold, **the husbandman waiteth** for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also **patient**; stablish your hearts: for the coming of the Lord draweth nigh.’ James 5:7, 8.” *Testimonies*, volume 9, 287.

THE HUSBANDMAN THAT WAITS

“‘The sower went forth to sow’ (R.V.). In the East the state of affairs was so unsettled, and there was so great danger from violence that the people dwelt chiefly in walled towns, and **the husbandmen went forth daily** to their labor outside the walls. **So Christ, the heavenly Sower, went forth to sow.**” *Christ’s Object Lessons*, 36.

HE THAT SHALL COME

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And **he shall send Jesus Christ**, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:19–21.

EAST AND WEST

PORTLAND, MAINE—1844

“About this time, while visiting a dear sister in Christ, whose heart was knit with mine, the first vision was given to me. There were but five of us, all women, kneeling quietly in the morning at the family altar, when this event transpired. I related this vision to the believers in Portland, **who had full confidence that these manifestations were of God**. A power attended them that could only emanate from the divine. A solemn sense of eternal interests was constantly upon me. An unspeakable awe filled me, that I, so young and feeble, should be chosen as the instrument by which God would give light to his people. While under the power of the Lord I was so inexpressibly happy, seeming to be surrounded by radiant angels in the glorious courts of heaven, where all is peace and joy, that it was a sad and bitter change to wake up to the unsatisfying realities of mortal life.” *Life Sketches*, 1888, page 193.

“I saw that the reason why visions have not been more frequent of late, is, **they have not been appreciated by the church**. The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them have not heeded them.” *Testimonies*, volume 1, 119.

1883

Spring 1883, Uriah Smith concludes, publishes and teaches that Sister White’s visions were inspired, her testimonies were not

1884

Review and Herald, January through June 1884, George Butler—ten articles
Degrees of Inspiration, based on the degree a person is inspired
The books of Moses and the words of Christ were the highest degree
The writings of the prophets and apostles, with some of the Psalms were next in priority
Proverbs, Ecclesiastes, Song of Songs and Job last
Romans 15:24; 1 Corinthians 1:16; 4:19; 7:7–40; 16:5–9; 2 Corinthians 11:21;
Philippians 2:19, 23; 2 Timothy 4:9 “could hardly be inspired.”
Endorsed by Battle Creek Church and College

“Both in the Battle Creek tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the *Review*, neither did He approve their endorsement before our youth in the college. When men venture to criticize the word of God they venture on sacred, holy ground and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this.

“Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart, arguments in favor of infidelity will fasten in the mind that will finally lead to skepticism as a result of this course.” *The 1888 Materials*, 238.

PORTLAND, OREGON—1884

“On one occasion Elders White and Andrews, and myself, were awakened at midnight, and called to come and pray for Sister White. She had fainted, and all efforts to revive her were unavailing. We had a season of prayer, and she seemed to revive and was taken off in vision. Some of our opponents say, ‘Yes, that is always the way, she is always sick and faints away before she has one of her visions.’ But this is not true. The first one I saw her have was at the close of a meeting, when she was well enough to take a long journey. **Her last open vision was in 1884, on the camp ground at Portland, Oregon.** She has visions at the present time, but they are not open visions in a public assembly. It is a heavenly place to be in, where there is an open vision, as some of those here who have seen her at such times, can testify.” J. N. Loughborough, *General Conference Daily Bulletin*, January 29, 1893, 20.

NEWPORT, RHODE ISLAND

“In the seventeenth century there were several Sabbatarian churches in England, while there were hundreds of Sabbath-keepers scattered throughout the country. Through their labors this truth was planted in America at an early date. Less than half a century after the landing of the pilgrims at Plymouth, the Sabbath-keepers of London sent one of their number to raise the standard of Sabbath reform in the new world. This missionary held that the ten commandments as they were delivered from Mount Sinai are moral and immutable, and that **it was the antichristian power which thought to change times and laws**, that had changed the Sabbath from the seventh to the first day. **In Newport, R. I., several church-members embraced these views**, yet continued for some years in the church with which they had previously been connected. Finally there arose difficulty between the Sabbatarians and the Sunday observers, and the former were **compelled to withdraw from the church**, that they might peaceably keep God’s holy day. Soon after, they entered into an organization, thus forming the first Sabbath-keeping church in America. These Sabbath-keepers had flattered themselves that they could obey the fourth commandment and yet remain connected with Sunday observers. It was a blessing to them and to after-generations that such a union could not exist; for had it continued, it would eventually have caused the light of God’s holy Sabbath to go out in darkness.” *Spirit of Prophecy*, volume 4, 183.

Time Setting #8

EVENING WORSHIP FEBRUARY 2, 2012

ARTHUR WHITE—"THE CONTEXT OF TIME SETTING"

"The advocates of the old view maintained that the wording of this statement [*Early Writings*, 74–75.] placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith. The new-view advocates held that the statement must be taken in its **context—the context of time setting**. Ellen White's repeated statements that 'I have no light on the point' (Letter 226, 1908) and 'I am unable to define clearly the points that are questioned' (Letter 250, 1908), and **her inability to make a definite statement** when the question was urged upon her, **seemed** to give support to their conclusion. They were confident also that the messages given through Ellen White would not conflict with the clearly established events of history." Arthur White, *EGW*, volume 6, 252.

EARLY WRITINGS

"September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

"Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

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

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

THE ORIGINAL VISION

REVIEW AND HERALD, NOVEMBER 1, 1850

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

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

“Then **I was pointed back** to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. **I saw** that all should move understandingly, and follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

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

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

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

“Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the Execution of the Judgment. The wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

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

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

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

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

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

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

SHOWN TEN PRIMARY TRUTHS IN TWELVE PARAGRAPHS

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

REVIEW AND HERALD, NOVEMBER 1, 1850

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

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

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

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

THE NEXT STEP (STEP TWO)

1851—A SKETCH OF THE CHRISTIAN EXPERIENCE AND VIEWS OF ELLEN G. WHITE

“September 23d, the Lord shewed [**formerly—“showed”**] me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. [**Removed: It is as necessary that the truth should be published in a paper, as preached.**] [**Paragraphs Combined**] I have seen [**formerly—“the Lord showed me**] that the 1843 chart was directed by the hand of the Lord, [**formerly—“by His hand”**] and that it should not be altered; [**formerly—“no part of it should be altered”**] that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

“Then I saw in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but since 1844, in the confusion, other views have been embraced, and darkness and confusion have followed. [**Paragraphs Combined**] I have also seen [**Formerly—“the Lord showed me”**] that time had not been a test since 1844, and that time will never again be a test.]” *Experience and Views*, 61–62.

TIME NOT CONNECTED WITH THE MESSAGE OF THE THIRD ANGEL, REVELATION 14:9–12

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

THE LAST STEP (STEP THREE)

1882—EARLY WRITINGS

“September 23, . . . I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. **Time has not been a test since 1844, and it will never again be a test.**

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

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

THE CONTEXT OF TIME SETTING

1850—SEPARATE PARAGRAPH

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

1851—COMBINED WITH THE PREVIOUS PARAGRAPH

I have also seen **that time had not been a test since 1844, and that time will never again be a test.**

1882—FOLLOWED BY A NEW PARAGRAPH FROM A DIFFERENT VISION

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

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

ARTHUR WHITE—"THE CONTEXT OF TIME SETTING"

"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.**

"**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.

"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.

"On the point of **confusion** of many bodies of Adventists, at that period in their history, **over the question of prophetic "time,"** he declares: "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 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."

"One month later [December, 1850], in [*Second Advent*] *Review and [Sabbath] Herald*, Vol. I, No. 2, Elder James White wrote as follows:

"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.'

"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.

"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.'

“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 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.

“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.

“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:

“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.

“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.**

“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.—DF 201b, AGD statement, **Sept. 25, 1931.**” Arthur White, *Ellen G. White*, volume 6, 257.

“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.**

“**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.’

“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.**” Arthur White, *Ellen G. White*, volume 6, 247.

Darkness and Confusion #9

MORNING WORSHIP FEBRUARY 3, 2012

CROSIER

SEPTEMBER 23, 1850

“September 23, 1850 the Lord showed me When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but **since 1844**, in the confusion, **other views have been embraced, and darkness and confusion has followed.**”

MARCH 1850—THE “DAILY” IS THE EARTHLY SANCTUARY

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

SEPTEMBER 1850—THE “DAILY” IS CHRIST’S SANCTUARY MINISTRY

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

“The Sanctuary cast down is **His** against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, Daniel 11:30–31, ‘For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant. ‘And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength.’ What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the ‘holy covenant’, and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. In this sense this ‘politico-religious’ beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven, (Psalm 102:19; Jeremiah 17:12; Hebrews 8:12) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, ‘Lord God the Pope’, ‘Holy Father’, ‘Head of the Church’, etc., and there, in the counterfeit, ‘temple of God’, he professes to do what Jesus actually does in His Sanctuary; 2 Thessalonians 2:1–8. The Sanctuary has been trodden under foot (Daniel 8:13), the same as the Son of God has. (Hebrews 10:29.)” O. R. L. Crosier, ‘The Sanctuary’, *Review and Herald*, September, 1850.

THE LOGIC OF JAMES’ WHITE

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

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

OMITTED INACCURACIES

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

NEVER COULD REPRINT HIS COMPLETE DOCUMENT

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

EIGHT SECTIONS OF CROSIER’S ARTICLE

THE LAW OF MOSES; THE LEGAL TYPES AND ANTITYPES; THE SANCTUARY; THE PRIESTHOOD OF CHRIST; THE ANTITYPE; THE AGE TO COME; THE SCAPE-GOAT; THE TRANSITION

FOUR SECTIONS NEVER REPRINTED

THE LAW OF MOSES; THE LEGAL TYPES AND ANTITYPES; THE AGE TO COME; THE TRANSITION

FOUR SECTIONS REPRINTED

THE SANCTUARY; THE PRIESTHOOD OF CHRIST; THE ANTITYPE; THE SCAPE-GOAT

CROSIERS’ ARTICLE REPRINTS

SEPTEMBER, 1850

THE ADVENT REVIEW—VOLUME 1, AUBURN, NY, NUMBER 3
THE ADVENT REVIEW—VOLUME 1, AUBURN, NEW YORK, NUMBER 4
THE ADVENT REVIEW—VOLUME 1, AUBURN, NEW YORK, SPECIAL

SEPTEMBER 16, 30, OCTOBER 14, 1852

THE ADVENT REVIEW, & SABBATH HERALD—VOLUME 3, ROCHESTER, NY, NUMBER 10
THE ADVENT REVIEW, & SABBATH HERALD—VOLUME 3, ROCHESTER, NY, NUMBER 11
THE ADVENT REVIEW, & SABBATH HERALD—VOLUME 3, ROCHESTER, NY, NUMBER 12

OCTOBER 9, 1931

W. C. WHITE, OCTOBER 9, 1931

	REPRINTED SECTIONS	1850
	VOLUME 1, NUMBER 3	
THE <u>SANCTUARY</u> & THE PRIESTHOOD OF CHRIST		
	VOLUME 1, NUMBER 3	
THE PRIESTHOOD OF CHRIST, THE ANTITYPE & THE SCAPEGOAT		
	VOLUME 1, SPECIAL	
THE <u>SANCTUARY</u> , THE PRIESTHOOD OF CHRIST, THE ANTITYPE & THE SCAPEGOAT		
		1852
	VOLUME 3, NUMBER 10	
THE PRIESTHOOD OF CHRIST		
	VOLUME 3, NUMBER 11	
THE PRIESTHOOD OF CHRIST & THE ANTITYPE		
	VOLUME 3, NUMBER 12	
THE ANTITYPE & THE SCAPEGOAT		
		1931
	W. C. WHITE, 1931	
THE <u>SANCTUARY</u> , THE PRIESTHOOD OF CHRIST, THE ANTITYPE & THE SCAPEGOAT		

REPRINTS OF "THE SANCTUARY" SECTION

VOLUME 1, NUMBER 3

VOLUME 1, SPECIAL

W. C. WHITE, 1931

1931

THE SANCTUARY

The Crosier Article on The Sanctuary (Explanatory Note)

“This article, *The Sanctuary* was printed in the *Day-Star Extra* in 1846. Regarding it, Mrs. White wrote in a letter to Brother Eli Curtis under date of April 21, 1847:

“I believe the Sanctuary to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, etc; and that it was His will, that Brother C. should write out the view which he gave us in the *Day-Star Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.” *A Word to the Little Flock*, printed in 1847.

“In the *Advent Review* of September 1850, the Crosier article was reprinted, **seemingly in full.**

“In the *Advent Review*, printed at Auburn, in 1850, this article was again reprinted, but two and a half very important paragraphs were omitted. These were also omitted in a partial reprint of the article in the *Review and Herald* of September 1852.

“These **essential** two and a half paragraphs omitted from **the later reprints** of the article have been copied in this document, **in italics**, in order to clearly point out to the reader the portion omitted from the later reprints. They will be found on pages 3 and 4 of this copy.

“[CD-ROM Editor's Note: The italics have been lost.]

“Before copying this article, all Scripture references have been verified. For the convenience of the reader the figures used in the Scripture references have been changed from the Roman numerals to the Arabic. Where references were made, giving, “ch.” referring to a book before mentioned, we have in each case substituted the name of the book. Illustrating this is the last Scripture reference in the first paragraph of page 4. It read, “ch. 8:1–2.” In this copy it has been written “Hebrews 8:1, 2.”

“Several very evident errors have been corrected in Scripture references and in a few cases where there was a seeming error we have used the reference given, and added “see” and we have given what we believe to be the correct reference.

“The long paragraphs have been broken up to make the article more readable.

“These mechanical changes have been made to render the article more easily read and more useful for study. W. C. WHITE. October 9, 1931.

“[CD-ROM Editor's Note: The 1931 reprint of the *Advent Review* articles was mimeographed with new paging 1–25.]

THE SANCTUARY

THE PRIESTHOOD OF CHRIST; THE ANTITYPE; THE SCAPE-GOAT
“Copied from *Advent Review*, Volume 1, Numbers 3 & 4, September 1850.”

A. G. DANIELLS' (1931) INTERVIEW???

“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:

“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.” A. G. Daniels, *Statement Regarding an Interview with Ellen White on the 'Daily'*, September 25, 1931.

Monday, January 19, 2009

To whom it may concern:

I have heard that there is a log-book that recorded who had interviews with Sister White and what the interviews concerned. I am trying to verify or repudiate whether A. G. Daniells had an interview with Sister White in 1910 concerning the subject of the “daily.” I am aware that there is historical testimony that the interview took place, but I am wondering if there is any record in an official log-book that actually records this. At the same time I have been told that F. C. Gilbert also had an interview with Sister White in 1910 on the subject of the “daily,” and would like to know if that can be confirmed by a log-book that was kept by her staff during that period. Perhaps there was no log-book, or perhaps if there was you do not release that information, or perhaps it may be beyond your ability to check it out for me even if it does exist. So in any case I wanted to ask. Any help you could provide would be greatly appreciated. Jeff Pippenger

Dear Jeff,

Thank you for your email. We do have a fairly complete account of Ellen White’s itinerary, based upon her letters, diaries, and published appointments, but no “log-book” as such.

You have no doubt read about A G Daniells’ visit with Ellen White in vol. 6 of the EGW Biography, *The Later Elmshaven Years*, pp. 256–257. We have found no independent record of this interview. We do have a letter from Elder Gilbert on June 1, 1910, indicating his plan to be in Monday, January 19, 2009

AN INTERVIEW WITH SISTER WHITE AT ST. HELENA, JUNE 8, 1910.

F. C. GILBERT

“There was a reproof given to Daniells and Prescott at the time of the General Conference at Washington. **Prescott wanted to work himself and his ideas into the minds of the people.** If he did, I know that he would work himself out. We have a testing message to give to the people, and we do not want to get the people stirred up about a little item that does not affect our salvation. What they are doing is to try and work up a lot of jots and tittles.

“I was shown Prescott’s case, and saw that he ought to be engaged in better business. There was a paper presented to us that he was looking over, and he was working over it and **trying to find something that was different from what other people had.** There was nothing in it that was of any effect to the people; and therefore they ought to spend their time in spreading the message, and in doing the work that should be done in the cities.

“They had to be getting up something new, and of course by doing so they would not give the older brethren in the cause any chance to say anything that these older brethren knew about the early days of the message. In the work they are doing they are taking up hours and hours of the time of the people, and it all does not amount to anything. We have a life and death question to settle, and what is needed is to teach the people how to meet this great vital testing message.

“When they did not accept my message of reproof I knew what they would do and I knew what Daniells would do in getting the people all stirred up. I have not written to Prescott because his wife is so very sick, and so did not feel like writing to him at the present time. **Daniells was here to see me, and I would not see him on any point, and I would not have anything to say to him about anything. About this daily that they are trying to work up, there is nothing in it, and it is not a testing point of character.** What we want is to know about the things which are vital, and which affect our salvation.

“There is no need of anything of this kind being taken up at all with the people; they will get the people off the real vital work of the message, and there is nothing of any consequence in this thing they are agitating.

“I have just been writing to Elder Daniells to get the work done in the cities. This is the work that ought to be done, and they are not to bother with these other things. When I was at 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 question of the daily; we are to have our minds on more vital points of the message.

“When I gave them my message and saw the way they treated it, I knew that the Lord would work against them. **I knew they would work against my message, and then the people would not think there was anything in my message.** They are taking the minds of the people off the testing message for this time. I have written to him, and told him that he was showing himself **not fit to be President of this General Conference.** He was showing that he was **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.** This work they are doing is to divide the people of God, and to take their minds off the testing truths for these last times. **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. He was there as long as God wanted him there. When he comes here and switches the people off as he has, the Lord has no more use for him as the President of the General Conference, and **I was told not to have any more conversations with him about any of these things.**

“I would not see Daniells about the matter, and I would not have one word with him. They pled with me that I would give him an interview, but I would not give him any at all. They have stirred up the minds of the people about these things.

“God is testing these men, and they are showing how they are standing the test, and **how they stand with regard to the Testimonies.** They have shown by their actions how much **confidence they have in the Testimonies.** **I was told to warn our people not to have anything to do with this thing they are teaching.** They are to give no attention to it at all, as there is nothing in it that amounts to a single thing; they must have something that no one else has. There is no test about this matter; there is no life and death question about it, its purpose is simply to distract the mind, and to divert the attention away from the truth for this time. You see there is nothing to it, and the light that was given to me was that **I was forbidden of the Lord to listen to it.**

“I have expressed myself as not having a particle of confidence in it. I saw how that they had a paper in their hands, and they wanted to get a hearing on this question at Loma Linda; but I saw I had nothing to do with it, and there was nothing to be done about it.

“I saw why it was that Daniells was rushing this thing through from place to place; for he knew that I would work against it. That is why I know they did not stand the testing. I knew they would not receive it. The time has come when his Presidency should come to an end. He has been in too long. This whole thing they are doing is **a scheme of the devil.** He has been president too long, and should not be there any longer.”

F. C. Gilbert

June 10, 1945

“Dear Brother Washburn:

“Received your letter yesterday, and glad to learn you are at home once more, and I hope that you had a pleasant time during your stay at Takoma Park.

“Am enclosing with this copy of that article, rather interview I had with Sister White. I should say this to you about that interview. Please remember, that Sister White did not write this. She started to tell me some things. I recognized at once that what she had to say was important. The way she began to speak. So I got a pencil and put down what she said. Then as soon as I was able, after she finished telling me, I transposed what she said, that I had written on the paper while she was talking, on to a typewriter, and the enclosed is the result. Sister McEnterfer her secretary and nurse and traveling companion was present, I feel certain when we had the interview.

“I felt it was necessary for me to give you this explanation, so in case you should have occasion to say anything to anyone about it, you would have the matter straight, and no one, neither you nor I, would have any misinformed come back. I do not know of but two other persons but you and I who have this document. So I thought it might be well for you to know this. Always glad to hear from you. May be some time I can send you an article or two that might be of interest to you. Sincerely your brother in Christ,”

F. C. Gilbert

[signed] F.C. Gilbert

PROPHETIC SILENCE

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. Luke 1:22.

And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they *are* a rebellious house. Ezekiel 3:26.

Ellen G. White Estate
Washington, D.C.
December 1, 1988

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“We are 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 . . . [Lower third of this page left blank.]

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

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

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

A Conspiracy is Found Among the Men of Judah #10

EVENING WORSHIP FEBRUARY 3, 2012

The word that came to Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; And say thou unto them,

Thus saith the Lord God of Israel; Cursed *be* the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: That I may perform **the oath** which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O Lord.

Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, **Hear ye the words of this covenant**, and do them. For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked everyone in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

And the Lord said unto me, **A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.** They are **turned back to the iniquities of their forefathers**, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have **broken my covenant** which I made with their fathers.

Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal. Therefore **pray not thou for this people**, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. The Lord called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the Lord of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

And the Lord hath given me knowledge *of it*, and I know *it*: then thou showedst me their doings. But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the Lord, that thou die not by our hand: Therefore thus saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation. Jeremiah 11.

Conspiracy H7195: *keh'-sher*—From **H7194**; an (unlawful) *alliance*: - confederacy, conspiracy, treason. **H7194:** *kaw-shar'*—A primitive root; to *tie*, physically (*gird, confine, compact*) or mentally (in *love, league*): - bind (up), (make a) conspire (-acy, -ator), join together, knit, stronger, work [treason].

“THE THREAT OF DISTRACTING DOCTRINAL CONTROVERSY

“Soon after becoming leader of the church in 1901, Elder Daniells was brought into close association with W. W. Prescott, former president of Battle Creek College. As editor of the *Review and Herald* and vice-president of the General Conference during the period of 1901 to 1909, Prescott worked closely with Daniells. Early in their association, Prescott brought to Daniells’ attention what was termed the ‘new view’ of the “daily” of Daniel 8. His own study and association with workers in Europe had led Prescott to question the presentation in the widely read Uriah Smith book *Thoughts on Daniel and the Revelation*, which came to be known as the ‘old view.’ . . .

“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.

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. . . . Prescott’s position was similar to Crosier’s, but nevertheless acquired the less-than-accurate designation as the ‘new view.’

“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. . . .

“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).

“The matter simmered, Daniells unwilling to make it an issue since he had his hands more than full in the reorganization of the 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).

“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.).

“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.

“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).

“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:

‘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.

“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 simplicity of the Word,’ she urged.

“A week later she wrote Prescott again in a letter opening with the words:

‘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.

“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.

“Then she referred to her own relation to the matter and the fact that God had given no special revelation on it, declaring:

“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. . . . 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.)

“This letter was not sent off immediately, and we are not informed of what Ellen White may have instructed him orally, but no articles on the subject appeared in subsequent issues of the *Review*.

“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:

‘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 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.

“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.

“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 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.’

“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.)

“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.

“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.

“**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:**

‘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” (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.—EW, pp. 74, 75.’

“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:

‘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?’

“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:

‘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} Arthur White, *Ellen White* Biography, volume 6,246–253.

NO SPECIAL LIGHT

“[Elder Prescott] 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**.

“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 the faith they hold. **God has not placed upon any of His ministers the work of sowing seeds that will produce confusion and unbelief.**

“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.” *Manuscript Releases*, volume 12, 225.

CAUTIONS OF OUR KEEPING A UNITED FRONT

“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 [W. W. Presscott], 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.

“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.

“I leave these words with you, praying that you will keep heart and mind in simplicity, and depend fully on God.” *Manuscript Releases*, volume 9, 106–107.

“Sanitarium, Calif., August 3, 1910.

“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.

“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 have clear light.

“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.

“Our ministers should seek to make the most favorable presentation of the truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood. When all our ministers see the necessity of humbling themselves, then the Lord can work with them. We need now to be reconverted, that angels of God may co-operate with us, making a sacred impression upon the minds of those for whom we labor.

“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.

“**This is not a time to make prominent unimportant points of difference**. If some who have not 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.

“The action of Brother [O. A. Johnson] in publishing a tract containing condemnation of his brethren and of their belief, was not endorsed by God. And to [**Elder Daniells**] I will say, The Lord has not placed upon you a burden regarding this matter.

“I was pained to hear that [**Elder Daniells**], 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.

“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.

“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.” *A Call to the Watchmen*, 10–13.