

**A doctrine such as that of D Ford and R Brinsmead that delay the ministration of Christ for a thousand years is certainly salvational for those living during this period. [Antiochus](#)**

### **An Examination of Ellen White's 1SM Statement Regarding The DAILY.**

Note: You will see 1). That EG White had no instruction on THE USE OF HER WRITINGS. 2). That the view of paganism as the daily was contrary to established teachings of the Christian world in the 1840's. Meaning that this established view by the PIONEERS of the SDA Church is OUR OLD view. R.L. Conradi, and A.G. Daniels, trying to introduce Christ being the daily in 1901's. 3). That EG White did receive instruction that her writings were to be USED to CORRECT SPECIOUS ERRORS. 4). The pioneers had been preaching paganism some 50 years. Placed in their works and been led to this understanding by God Himself and had the right to preach it. EGW not saying God had showed me or I had been directed. 5). The Lord gave the correct view of it to the Pioneers. 6). If the Daily of Daniel 8 was the Morning and Evening Sacrifice why didn't the SDA Pioneers including EGW reference it so.

EGW to WW Prescott warning him not *“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.” “You are not beyond 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. WV 511.2 June 24. (Letter 224, 1908)

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*.... 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 results *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. WV 511.1,4 June 30. (Letter 226, 1908).

I have words to speak to my brethren east and west, north and south. I request that *my writings shall not be used as the leading argument* to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren, that they make no reference to *my writings* to sustain their views of "the daily." {1SM 164.1} {PH020 5.2. *July 31, 1910.*}

It has been presented to me that this is *not a subject of vital importance*. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. *I cannot consent that any of my writings shall be taken as settling this matter*. The true meaning of "the daily" is not to be made a test question. {1SM 164.2}

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

conditions, *silence is eloquence.* {1SM 164.3}

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

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

In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good, soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith, and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be. {PH020 6.3} July 31, 1910.

I have words to speak to . . . 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. {1SM 167.1}

The light given me is that nothing should be done to increase the agitation upon this question. *Let it not be brought into our discourses*, and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose from the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and on which we have clear light. {1SM 167.2}

#### Testimonies to Ministers 114-115.

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

1). What were the different views of the Daily?

a. The Old view of SDA's was paganism, two desolating powers. The New view being Christ's daily or continual Sacrifice in the Holy place.

2). Does EGW state what the correct view was?

a. She did have clear light on the matter, See Early Writings pg. 74.2 below. Testimonies to Ministers pg. 115.1-3. 7 BC 971.4.

b. Being how the word "sacrifice is supplied" and does not belong to the texts," ***then neither does the thought*** of a sacrifice belong to the text! To maintain this then is a forced application and wrests the scripture from its true meaning!!!

c. Did she receive more instruction on the use of Her writings? "***This*** (manuscripts and testimonies. 8T206.3) ***is now to come before the people, because it has been given to correct specious errors and to specify what is truth.*** The Lord has revealed many things pointing out the truth, thus saying, "This is the way, walk ye in it."--Letter 127, ***1910. November 22, 1910.*** {3SM 32.2}

d. Therefore it was the use of her writings to which she had "no instruction on the point under discussion," and it was A.G. Daniel's and others who, with the new view were presenting "a subject of minor importance," "not a subject of vital importance," "not to be made a test question, not be brought into our discourses."! Why? ***There are many other places in the SCRIPTURES that illustrate the ministry of Christ!!!*** Was He crucified more than once according to the type-Daily, continually? NO!

If the daily is none salvational as SDA pastor's retort, when opposition arises to them teaching the Christian worlds view of the daily, then: these pastors are preaching none salvation things.

And IF, the daily is Christ's ministry; then we would have PASTORS saying EG White said the Gospel is none salvational. But notice:

Heb. 7:27 (Christ) Who needeth ***not daily***, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for ***this he did once***, when he offered up himself.

9:28 So Christ was ***once*** offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

10:10 By the which will we are sanctified through the offering of the body of Jesus Christ ***once for all.***

3). This incorrect interpretation of EWG'S statement 1SM above applied to both views would be that:

a. Neither view can use EGW for guidance or clarity, for: "my writings shall not be used as the leading argument to ***settle questions***," "I cannot consent that any of my writings shall be taken as ***settling this matter***," "I now ask that my ministering brethren shall ***not make use of*** my writings in their arguments regarding this question." Absurd!

b. If Daniel's view were correct the gospel then (Christ's Daily ministry, the GOSPEL) we are to "Let it not be brought into our discourses," as it would be a "matter minor importance" and is "not a subject of vital importance." Absurd!

c. In "some of our important books" "matters of minor importance" that call "for careful study and correction." Yet as the matter is of minor importance, THEN WHY MAKE CORRECTIONS, in light of the position taken by those who ***MISUSE*** the above quote on the DAILY, for these very books have "brought many to a knowledge of the truth." Absurd!

She said:--

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 74.2} See

The change made in the reckoning of the seventy weeks, and the close of the 2300 days, made it necessary, of course, for Marsh to make other changes. So he changes the date of the conversion of Clovis who became "the first son of the Catholic church," from 508 to 511, so as to bring the termination of the 1290 days down to 1847, to agree with his 1847 time. And the taking away of the dominion of the papacy he placed in 1802, when Pius VII was installed as pope. Marsh held that then the pope was so reduced in his former grandeur that it was the taking away of his dominion. Of course, he had not time to note that he was set up when the third of the three horns were plucked up, in 538. {GSAM J.N.L. 1905. 500-503.}

4). But If the Daily is Christ's ministry as Desmond Ford and others before him taught, it destroys 7th Day Adventism thoroughly. Because, as they contest, Christ's ministry was "taken away" interrupted by human mediation (catholic priest 538 A.D.), it then MUST CONTINUE for its duration from where it left off and finish in the FIRST apartment of the Heavenly sanctuary, some time after the man of sin was put down 1798; not ending at 1844. Thus Fords theology MOVES the event of 1844 off into some future time.

I have much written in the diary [WHILE MRS. WHITE KEPT FROM TIME TO TIME A DAILY DIARY OF HER EXPERIENCE, YET THIS IS NOT WHAT SHE REFERRED TO PRIMARILY IN USING THE TERM "DIARY." HER WRITING WAS OFTEN DONE IN RULED BLANK BOOKS, MORE THAN A SCORE OF WHICH ARE NOW IN THE WHITE ESTATE VAULT, AND MANY OF THE MANUSCRIPTS THAT APPEAR IN THE FILE ARE FOUND TO HAVE BEEN WRITTEN FIRST IN THESE BOOKS. SOME MANUSCRIPTS ON FILE BEAR THE GENERAL HEADING "DIARY," USED IN THIS PARTICULAR SENSE. IT WILL BE REMEMBERED THAT THIS TERM IS USED BY HER IN THE TESTIMONIES IN REFERRING TO HER WRITINGS IN MANUSCRIPT FORM. (SEE TESTIMONIES, VOL. 8, P. 206, WHERE SHE SAYS, "IN MY DIARY I FIND THE FOLLOWING WRITTEN ONE YEAR AGO," AND IT IS PLAIN FROM WHAT FOLLOWS THAT SHE IS REFERRING TO TESTIMONY MATTER.)] I have kept in all my journeys that should come before the people if essential, even if I did not write another line. I want that which is deemed worthy to appear, for the Lord has given me much light that I want the people to have; for there is instruction that the Lord has given me for His people. It is light that they should have, line upon line, precept upon precept, here a little and there a little. This is now to come before the people, because it has been given to correct specious errors and to specify what is truth. The Lord has revealed many things pointing out the truth, thus saying, "This is the way, walk ye in it."--*Letter 127, 1910.* {3SM 32.2}

It is a great and grand thing to have an eye single to the glory of God. Self must not come into our serving. We need now to present the truth in its important bearings. We are to walk every step understandingly. Blessed light from the Word of God is to come to the people. No new and strange thing is to be introduced now, unless it is proved by much diligent investigation and most earnest prayer. Blessed light from the Word of God is ours to receive and in assurance give to people.--*Letter 127, 1910.* (Written to W. C. White from Sanitarium, California, November 22, 1910.)

If the preconceived opinions or particular ideas of some are crossed in being reproved by

testimonies, *they have a burden at once to make plain their position to discriminate between the testimonies, defining what is Sister White's human judgment, and what is the word of the Lord. Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human*--Sister White's opinions. *They make of none effect the counsel of God by their tradition.*--Manuscript 16, 1889. {3SM 68.2}

Still others claim by this quote that there are things in prophecy that are not “non” salvational.

The truth for this time has been brought out in many books. *Let those who have been dealing in cheap sentiments and foolish tests, cease this work and study Daniel and the Revelation. They will then have something to talk about that will help the mind. As they receive the knowledge contained in this book, they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others the great, essential truths of God's Word.* {1MR 62.4}

The interest in Daniel and the Revelation is to continue as long as probationary time shall last. *God used the author of this book as a channel through which to communicate light to direct minds to the truth.* Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King? {1MR 63.1}

In the seven church

in the seven seals

Rev. 12-14 and 17-19.

Daniel 2,7,8&9,11&12.

#### MR No. 785 - Revision of Denominational Books

In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, *there may be found matters of minor importance that call for careful study and correction.* Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be.--Ms 11, 1910 (PUBLISHED IN 1SM P. 165). {10MR 49.3}

Representations have passed before me which indicate that you [A. G. Daniells]

and Elder [W. W.] Prescott and others united with you have been inclined to search out things to be criticized or condemned in *our* printed publications. ***Were encouragement given you, changes and revisions would be made in accordance with the ideas that you have in mind.*** But you must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence in our denominational literature. He would be pleased to keep many minds employed in ***picking flaws in publications that God has blessed.*** {10MR 49.5}

The enemy of all truth well knows that if minds can be kept occupied in searching for and giving wide publicity to imperfections in books that have been printed and widely circulated, ***great weakness*** will be brought to our work. Time would pass rapidly, and the great work needed in our cities would remain undone. Besides, there would be created in the minds of many an ***uncertainty as to the value of our publications that have done a good work*** and many minds would become ***absorbed*** in a further search for possible errors in *our* literature. {10MR 49.6}

The result would be the creation of a feeling of uncertainty in the minds of many as to the value of our denominational literature in general. . . . {10MR 49.7}

Satan and all his hosts are on the battlefield. ***The enemy of our souls has acted the part of a busy agent in presenting the thought that many of our books now in print are in need of general revision. He would be glad to have our brethren receive the impression that many changes must be made. He would delight to insinuate questioning and doubt into the minds of many of our people.*** {10MR 49.8}

I have been instructed that ***the Lord is not the author*** of the proposal to make many changes in books already published. If information regarding this sort of work, even as regards the few instances where revisions are needed, should become widespread, ***seeds of doubt*** would spring up in many minds. Satan would be busy at work implanting seeds of distrust and unbelief, and it would require ***much labor*** to remedy the evil that would be wrought.--Letter 70, 1910, pp. 2,4. (To A. G. Daniells, August 11, 1910.)

Note: Not Private Copyrighted Book, bot of denominational books:—

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 counted 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 sand, storm and tempest would sweep away the structure. {1SM 204.2}

Who has authority to begin such a movement? **We have our Bibles. We have our experiences, attested to by the miraculous working of the Holy Spirit. We have the truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?** {1SM 205.1}

June 10, 1945

Elder J.S. Washburn  
#404 1/2 W. Washington St.  
Hagerstown, Md.

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 any one 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

An Interview with Sister White at St. Helena, June 8, 1910.

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

To avoid the application of this prophecy to the Roman power, pagan and papal, the papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who

could not resist the mandates of Rome. See notes of the Douay (Romish) Bible on Daniel 7; 8; 11. This application is made by the papists, to save their church from any share in the fulfillment of the prophecy; and in this they have *been followed by the mass of opposers to the Advent faith*. The following facts show that S23D 11.2  
*J.N. Andrews*

1. Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epiphanes. *Antiochus, then, was simply one of the twenty-six kings* who constituted the Syrian horn of the goat. He was, for the time being, that horn. Hence he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was. DAR 151.4

2. If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but *Antiochus Epiphanes did not by any means sustain this character*. Although he took the name Epiphanes, that is, The Illustrious, he was illustrious only in name; *for nothing*, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, *could be more alien to his true character; for, on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, "The Illustrious," into Epimanes, "The Madman."* DAR 152.1

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure peace only by the payment of a prodigious sum of money, and the surrender of a portion of his territory; and, as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, *among whom was this very Epiphanes, his son, who was carried to Rome*. The Romans ever after maintained this ascendancy. DAR 152.2

4. The little horn waxed exceeding great; *but this Antiochus did not wax exceeding great; on the contrary, he did not enlarge his dominion*, except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and commanded him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews. DAR 152.3

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called *great*, though it reigned over a hundred and twenty-seven provinces. Esther 1:1. Grecia, being more extensive still, is called *very great*. Now the little horn, which *waxed exceeding great*, must surpass them both. *How absurd, then, to apply this to Antiochus, who was obliged to abandon Egypt at the dictation of the Romans, to whom he paid enormous sums of money as*

*tribute*. The Religious Encyclopedia gives us this item of his history: "Finding his resources exhausted, he resolved to go into Persia to levy tribute, and collect large sums which he had agreed to pay to the Romans." It cannot take long for any one to decide the question which was the greater power, — the one which evacuated Egypt, or the one which commanded that evacuation; the one which exacted tribute, or the one which was compelled to pay it. DAR 152.4

6. The little horn was to stand up against the Prince of princes. The Prince of princes here means, beyond controversy, Jesus Christ. Daniel 9:25; Acts 3:15; Revelation 1:5. But *Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy cannot, therefore, apply to him; for he does not fulfill the specifications in one single particular.* The question may then be asked how any one has ever come to apply it to him. We answer, Romanists take that view to avoid the application of the prophecy to themselves; and many Protestants follow them, in order to oppose the doctrine that the second advent of Christ is now at hand. DAR 153.1

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 74.2}

Testimonies to Ministers 114-115.

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

*In the sixth century the papacy had become firmly established.* Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. *Paganism had given place to the papacy.* The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. (See

Appendix.) Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: “Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake.” Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: “The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.” Revelation 12:6. GC 54.2

*This compromise between paganism and Christianity* resulted in the development of “the man of sin” foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. GC 50.1