**Ellen G. White and Daniel 11**

**William Fagal, Retired Associate Director**

**Ellen G. White Estate**

I have been asked to speak specifically on whether Ellen G. White’s comments on Daniel 11 constitute an endorsement of Uriah Smith’s view, especially regarding the closing verses of the chapter. I am not an expert on the interpretation of Daniel 11, though I am interested in the subject. But I have spent nearly half of my life working for the Ellen G. White Estate, full-time for 31 years and part time for an additional four. A significant portion of my work involved answering questions that came to the White Estate. This often involved responding to charges by Ellen White’s critics, so I have had to think about how to interpret her writings properly and avoid drawing conclusions that may not be sustainable. I hope I can help us collectively to think about some of these things in relation to the challenges regarding Daniel 11.

In presenting this study, I want to say that as far as I know, all the participants in this symposium believe that Ellen G. White was truly a prophet of God and hold her writings in high regard. If I come to different conclusions from those held by any of them, it is no assault on their devotion or integrity. We may merely be looking at the same data from somewhat different perspectives.

In writing and speaking on Daniel 11 and “the Eastern Question,” Uriah Smith understood Turkey to be the King of the North and Egypt to be the King of the South. He presented this view ably in his writings, and our evangelists in the 19th and early 20th centuries preached it widely and effectively. What does Ellen G. White say about “the Eastern Question”? Does she endorse Smith’s view? If so, does the endorsement indicate divine verification of all its particulars? I am grateful for the work of some of our participants in gathering statements that have a bearing on this matter. Their helpful papers have assisted me in gathering and thinking about the materials.

Though the Ellen G. White database has eight “hits” for the expression “Eastern Question,” there are really only three distinct accounts represented there. (The other five duplicate one or another of the three.) Here are the three statements:

Referring to the Groveland, Mass., camp meeting in 1877, attended by many thousands of people, Ellen White wrote, “Sunday morning the weather was still cloudy; but before it was time for the people to assemble, the sun shone forth. Boats and trains poured their living freight upon the ground in thousands. Elder Smith spoke in the morning upon the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention” (4T 279).

In 1884, Ellen White heard Elder Smith present this subject at a camp meeting in Syracuse, N.Y., with thousands in attendance: “The evening meeting was largely attended. Elder Smith spoke with great clearness, and many listened with open eyes, ears, and mouths. The outsiders seemed to be intensely interested in the Eastern question. He closed with a very solemn address to those who had not been preparing for these great events in the near future” (Letter 55, 1884).

At a campground in Australia in 1898, Ellen White wrote: “Elder Daniells speaks this evening upon the Eastern Question. May the Lord give His Holy Spirit to inspire the hearts to make the truth plain” (Ms. 189, 1898).

Clearly, Mrs. White was positive about these presentations. The first two statements note the people’s interest and attention. The second statement noted Smith’s appeal for his hearers to prepare “for these great events [coming] in the near future.” The third statement expressed her desire for the Holy Spirit to help “make the truth plain.” There is no hint here of disagreement with any part of the message.

We have a similar situation in her references to Smith’s book, *Thoughts on Daniel and the Revelation.* I have compiled what I think are all of them in an appendix to this paper. They are appreciative—some might even say effusive—in referring to the book, without any trace of reservations expressed.

In a letter to Hiram Crew in 1904, Mrs. White did not use the expression “Eastern Question,” but she did speak of Daniel 11: “We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.’ [Verses 31-36, quoted.]

“Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Daniel 12:1-4, quoted.]” (*Manuscript Releases* 13:394).

Ellen White wrote here of “no time to lose. . . . The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment.” She expected some items to be repeated, but she clearly believed that Daniel 11 was nearing its “complete fulfillment.” She wrote this letter not long after the Sabbath School lessons had covered the book of Daniel, devoting three weeks of lessons to the Eastern Question, presenting the material as Smith had done so. It seems reasonable to suppose that she had Smith’s interpretations in mind when she wrote this letter. Smith expected an earthly war in the Middle East to fulfill the final provisions of Daniel 11. And Ellen White noted in her statement that “The world is stirred with the spirit of war,” in connection with her reference to Daniel 11’s “complete fulfillment.”

Yet Ellen White herself apparently never directly addressed the question of the King of the North’s identity, a key factor in Daniel 11. W. C. White, her son who worked closely with her through the last half of her prophetic ministry, put it this way: “I do not know of any utterance of mother’s that tells us about the King of the North. The two things that most nearly approach to it, are the statement in *Testimonies,* v. 9, p. 14 and *Testimonies,* v. 4, p. 279. Here, in reporting the Danvers campmeeting, she wrote: ‘Eld. Smith spoke in the morning on the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention.’ [1877] These things are not proofs, but they seem to me to be very interesting indications.”—Letter from W. C. White to Elder John Vuilleumier, March 6, 1919.

W. C. White was very careful not to overstate matters. He quoted some of the same evidence we have, but he added, “These things are not proofs, but they seem to me to be very interesting indications.” Not proofs, but indications.

Why didn’t Elder White consider them proofs? I think it may have been simply that Ellen White did not actually *state* what she believed the King of the North to be. Short of that, we are surmising, saying what we *think* she meant. Our surmises might be correct (or not), but they are still surmises. We should carefully distinguish between the data (the facts), on which we can probably all agree, and the conclusions that we draw from the data. On those, we might have some difference of opinion. And most importantly, in interpreting Ellen White on Daniel 11, we need to follow methods that we can safely apply to other questions. So let me turn to some other questions to illustrate my concerns for using methods that will be reliable to follow.

I have had occasion to question some surmises regarding Ellen White’s views concerning certain other matters. There are her few but famous “amalgamation” statements, notably this one: “Every species of animals which God had created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men” (*Spirit of Prophecy* 1:78; also 3SG 75).

Many of Ellen White’s critics read this statement as though it said, “amalgamation of man *with* beast,” and they accuse her of believing in a now-discredited 19th-century idea of such crossings, often including in the package the claim that she believed Black people were the result of just such a crossing between human and animal. These interpretations are their surmises about the meaning of what she said. Of course, her own statements on the dignity and equality of the Black race in relation to Whites and others show that this was not her view of things, but the critics quote no less a person than Uriah Smith in support of their claims. In his 1868 book, *The Visions of Mrs. E. G. White: A Manifestation of Spiritual Gifts According to the Scriptures*, Smith defends Ellen White against her critics. Among many fine replies to the critics’ claims, on this one regarding amalgamation Smith seems to accept the critics’ premise that she was saying that humans had crossed with animals, and he lists three groups as possible candidates: “the wild Bushmen of Africa, some tribes of the Hottentots, and perhaps the Digger Indians of our own country, &c.” (p. 103). Smith is quick to assert the full humanity of these groups, but he seems to believe that they resulted from a cross between humans and animals. The critics further claim that the Whites took large quantities of this book with them to sell at camp meetings and other gatherings. Nowhere does Mrs. White appear to object to the book. Are we to conclude, therefore, that she endorsed Smith’s defense of her on this point? That’s what the critics would have you believe. And while the critics use this information to deny the divine origin of her messages, we might look at this material from the other side and ask, Does Mrs. White’s lack of criticism on this point constitute a divine approval of Smith’s reasoning?

Such conclusions, on either side, are surmises, and I think they are wrong. The book as a whole is so helpful and effective a defense of Ellen White’s prophetic gift that I can understand James White’s promotion of it and Ellen White’s not having forbidden it. And there are good reasons to see her statement as referring not to amalgamation of man *with* beast, but amalgamation *of* man and *of* beast, that is, two categories of amalgamation. In this very statement, Mrs. White says you can see the results of this amalgamation not just in “certain races of men,” which the critics focus on, but in “the almost endless varieties of species of animals.” Is this great variety among animals that we see today the result of crossing animals with humans? I know of no one, in the 19th Century or today, who believed that. It’s not what Ellen White was saying. For more information on this, see Francis D. Nichol’s book *Ellen G. White and Her Critics,* which is accessible online at egwwritings.org, and perhaps other places, as well.

My point here is that we need to follow reliable methods of determining what Ellen White believed and taught. Indications and surmises are not enough for us to state conclusively what her belief was.

But even when we can be quite sure what her belief was, does this constitute assurance that we know the mind of God on the matter? Some point to a famous statement of hers and see in it the assurance we are seeking: “I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the *‘last days’;* not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth” (EW 78).

One important function of the gift of prophecy in the last days, they note, is to “correct those who err from Bible truth.” If someone is not teaching the correct Bible truth, they conclude, we can expect Ellen White to correct that person, so that we will know what the Bible truth is. Many times she did just that, to the blessing of the individual involved and the strengthening of the church. We can rejoice in that function of the gift of prophecy.

But did it always happen that way? Ellen White published this statement in her first book, *Christian Experience and Views of Mrs. E. G. White,* printed in 1851 and later included in *Early Writings.* She had been a Sabbath keeper for just five years and was approaching seven years as the Lord’s messenger. Joseph Bates had introduced her and James White to the Sabbath, and after a time of resisting it initially, about the time they were married they accepted it on the basis of Bible evidence that Bates had put into a tract. Ellen White only received a vision on the matter, confirming the Sabbath truth, seven months *after* they had begun to keep it on the strength of that Bible evidence. Following what Bates taught them, they kept the Sabbath from 6 p.m. on Friday to 6 p.m. on Saturday, regardless of the time of year. Bates, the sea captain, thought they should keep it according to sunset at the equator, which was uniform year-round.

But some, following the Seventh Day Baptists, were commencing each Sabbath at the local sunset time, and others began keeping it from sunrise to sunrise, based on Matt. 28:1: “In the end of the Sabbath, as it began to dawn toward the first day of the week . . . .” Confusion was entering the ranks. A vision given to Ellen White pointed them to the evening time (Lev. 23:32), correcting the morning view as an error in principle. So the visions were correcting “those who err from Bible truth”! But the great majority of the believers continued to begin each Sabbath at 6 p.m.

James White became uncomfortable with the division in the ranks. He asked the young scholar J. N. Andrews to research the matter and give the believers a report. Andrews’s resulting paper was read to a conference of believers in Battle Creek, Michigan, November 17, 1855, for the Sabbath morning Bible study. Using nine Old Testament passages and two from the New Testament, the paper demonstrated conclusively that the local, observed sunset was the time to begin the Sabbath. Bates had not been wrong in principle, starting the Sabbath in the evening, but he was wrong in the detail. Almost everyone accepted the new understanding immediately. Two who did not were Joseph Bates and Ellen White. It was a vision, again, given at the close of the conference, that corrected those who erred from Bible truth, and both of these respected leaders accepted the new understanding, and there was unity. But clearly, being the Lord’s messenger did not give Ellen White instant understanding of every doctrinal error. James White addressed this matter in a *Review* article in 1868, one that will help to inform *our* understanding of Ellen White’s famous statement about correcting those who err from Bible truth:

“The question naturally arises, If the visions are given to correct the erring, why did she [Mrs. White] not sooner see the error of the six o'clock time? For one, I have ever been thankful that God corrected the error in His own good time, and did not suffer an unhappy division to exist among us upon the point. But, dear reader, the work of the Lord upon this point is in perfect harmony with His manifestations to us on others, and in harmony with the correct position upon spiritual gifts.

“It does not appear to be the desire of the Lord to teach His people by the gifts of the Spirit on the Bible questions until His servants have diligently searched His word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body on this subject, then, yes, then was the very time for God to magnify His goodness in the manifestation of the gift of His Spirit in the accomplishment of its proper work.

“The Sacred Scriptures are given us as the rule of faith and duty, and we are commanded to search them. If we fail to understand and fully obey the truths in consequence of not searching the Scriptures as we should, or a want of consecration and spiritual discernment, and God in mercy in His own time corrects us by some manifestation of the gifts of His Holy Spirit, instead of murmuring that He did not do it before, let us humbly acknowledge His mercy and praise Him for His infinite goodness in condescending to correct us at all.

“Let the gifts have their proper place in the church. God has never set them in the very front, and commanded us to look to them to lead us in the path of truth, and the way to heaven. His word He has magnified. The Scriptures of the Old and New Testament are man’s lamp to light up his path to the kingdom. Follow that, but if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of His choice correct you, and bring you back to the Bible and save you” (RH, Feb. 25, 1868, p. 168, col. 2).

So according to James White, God does not desire to teach His people Bible matters by the gifts of the Spirit until they have searched the Bible for themselves as they should. Then, if they are still in error and this puts them in danger of being lost, He may use the gifts to bring them back and save them. But He may not choose to do this with every error, but rather with ones that might lead to a loss of salvation. That’s what I’m hearing James White say about this very statement from Ellen White that we have been examining.

This tells me that we should not expect the gifts to serve as a kind of doctrinal sieve or as our Urim and Thummim to answer all our questions. We may rather have some hard work to do biblically to arrive at truth, and God does not want to deprive us of that privilege.

But is this really how the gift of prophecy worked in Ellen White’s experience? Other examples show that it is. For one, our early pioneers, including James and Ellen White, were meat eaters, and they made no distinction between the meats labeled clean and unclean in the Old Testament. Why? Hadn’t they read Leviticus 11 and Deuteronomy 14? Of course they had, but at the time, they understood these matters to be simply a part of the Jewish ceremonial law. They knew from the New Testament that Jesus’ death on the cross had brought the ceremonial system to an end. They reasoned that if it was necessary to keep this part of the ceremonial law, wouldn’t they be obligated to keep it all? They knew that this could not be so, and so they concluded that these dietary laws did not apply to Christians.

However, S. N. Haskell and his wife began to teach that the Advent people should not eat swine’s flesh. Ellen White wrote to them in 1858, reproving their action, which was out of harmony with the body of believers. You can find this in *Testimonies,* vol. 1, pp. 206, 207. She did not declare that they were theologically wrong, but she wrote, “If God requires His people to abstain from swine’s flesh, He will convict them on the matter. . . . If it is the duty of the church to abstain from swine’s flesh, God will discover it to more than two or three. He will teach His *church* their duty” (p. 207). And He did just that five years later, in 1863, in the comprehensive health reform vision that He gave to Ellen White. In it, among other things, she was shown that God’s people should not eat swine’s flesh, and that the vegetarian diet would be better still for them. While Adventists generally stopped eating swine’s flesh as a result of this vision, the vision had not spoken of Leviticus 11 or Deuteronomy 14 nor mentioned unclean foods more generally, and so Adventists continued to eat them, as did Ellen White herself at rare times. It would not be until around the turn of the 20th Century that the church came to consensus about the broad category of unclean foods mentioned in those Bible passages, and which later became a part of our Fundamental Beliefs. And as far as I know, Ellen White never did receive a vision on this larger topic. This fits with James White’s understanding of how God deals with such matters. The Lord in His mercy warned us by vision against the most common and perhaps most dangerous of the unclean foods that His people were eating, but he left us to study the matter in Scripture to come to the full understanding.

In the case we have just mentioned, apparently God did not reveal to Ellen White, nor did she perceive by her own understanding (for many years), the full Bible truth to which He was leading His people. In other cases, though, when by revelation or study she did perceive a serious theological error, she was still not necessarily quick to “draw and fire” at the offending teaching. Dr. Kellogg became enamored with pantheistic (more properly, panentheistic) views, which he published in his book *The Living Temple.* Yet Ellen White at first made no response at all. She wrote, “From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it” (*Selected Messages,* bk. 1, pp. 202, 203). This indicates that we should not expect her to have spoken out on every controversy that arose, especially if matters were handled appropriately through regular channels. Later, of course, she wrote extensively and passionately in opposition to Kellogg’s views.

But even in cases where she did speak out, she might not actually engage the false views. When Albion Fox Ballenger promoted his discordant views on the Sanctuary in the early 1900s, we do not find Ellen White explaining the Scriptures on the controverted points, responding to specific items on which she believed Ballenger had gone astray. Rather, we find her simply warning, for example, that “our Brother Ballenger is presenting theories that cannot be substantiated by the Word of God” (Ms. 59, 1905) and apparently leaving it to the able Bible expositors of the church to take up the details of exegesis. Another we could mention is her references to disagreements over the meaning of the term “the daily” in Daniel 8, in which she asked the parties involved not to use her writings to try to sustain their positions on this point that she called minor. Her reason: “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 165). We should recognize that God did not give her light on every Bible text or every controversial item. If we are not finding our concerns addressed directly in her writings, it could be simply that, as she put it here, “I have had no instruction on the point under discussion.” I am reminded of W. C. White’s statement, referenced earlier, that he knew of “no utterance” (I take that as written or oral) from Ellen White that tells us about the King of the North. The two statements he cited, that in his view came closest to it, he did not take for proofs, but only as “very interesting indications.” His method, I believe, is sound, as borne out in other examples I have given.

So we see that the statement from Ellen White’s early ministry, that the visions were to “correct those who err from Bible truth,” is not absolute, always taking place immediately and in every instance of error, but is a part of a bigger picture of how God leads His people. God did not reveal every error to her, and even when He did reveal an error, in some cases He delayed sending such correction until His people had done the requisite study. If in the process they resolved the error through this means, He might not use the visions to address the matter at all.

So, what does all this mean for the question we raised at the start, namely, whether Ellen G. White’s comments on Daniel 11 constitute an endorsement of Uriah Smith’s view, especially regarding the closing verses of the chapter? I am profoundly aware of my own fallibility here. I am in no position to rule *ex cathedra* on matters such as this, or on anything else, for that matter. All I can do is humbly share what I see here, laying it before you for your consideration, in hopes that it may be a contribution toward our common goal of better understanding God’s Word and sharing it in Holy Spirit power with the world.

As I think you know by now, I do not find Ellen White to have placed a blanket *imprimatur* on Elder Smith’s views on Daniel 11 and the King of the North, giving them divine endorsement to be used to be used in opposition to other views. There is a part of me that would like it to be so, for I know the high regard that she had for Elder Smith, and I am not inclined to set aside easily the positions that our pioneers taught. But it seems to me that we don’t have a “smoking gun” endorsement from Ellen White of the specific views we are interested in. Her positive statements could simply indicate her appreciation for the effect of these views in leading people to prepare for the “great events of the near future,” that is, for the close of this world’s history and the coming of Jesus. Her statements do not prove that she had prophetic insight on the specific correct interpretation of these verses. She could have written as she did even if she had “had no instruction on the point under discussion.” She may have admired the careful scholarship and tight reasoning of Elder Smith on these matters and been personally moved regarding the nearness of Jesus’ coming. These seem to me to be plausible alternate explanations of her statements, though they are in no way proof of how to understand them. She may indeed have had divine light that accorded with Smith’s positions, and this is what lay behind her positive statements. But with the information we have now, I do not know how to settle the matter. I believe that there is still room for study on this subject from the Bible, and that this must be our ultimate refuge.

Are we in a weak position theologically if we turn away from what the church taught so widely for so many years? This may be a concern, but we do have other examples where we have made such changes. In teaching righteousness by faith, Jones and Waggoner abandoned the kind of preaching on the law that had characterized much of Adventist evangelism up to that point, which said, in effect, “Yes, you are saved by grace through faith, *if you keep the law.”* They recognized that, as important as keeping God’s law is, it is not a causative factor in salvation, but a result of God’s grace working in the heart and life. But at a time when it appeared that this country was on the verge of a national Sunday law, many established leaders believed it was “too late” now to change our presentation regarding so crucial a matter as the law of God, which is a key foundation for the Sabbath. But Ellen White endorsed that change (in fact, she had been calling for it for years), and the church did adjust its message. On another point, prominent church leaders, including Ellen White’s own husband, had been outspoken opponents of the Trinity doctrine (or at least of some presentations of it) since the beginning of the movement. Yet in the 1890s Ellen White began writing things about Jesus and the Holy Spirit that challenged the current views. Eventually the church moved to what I believe is a biblically-compatible doctrine of the Trinity, though some still oppose that today. My point is that the church *can* come to new understandings of Bible truth; it is not bound irrevocably to the positions that others have held in its earlier years. It is not forbidden to change its teachings, but it should have solid Bible basis for doing so. This is why we have no creed. We say, the Bible is our creed. But we are not to change just because we can, or because a new view seems more in tune with the times, or for any other reason than that Scripture compels us.

The Seventh-day Adventist Church turned away from Smith’s view on Daniel 11, beginning perhaps in the 1930s and gaining more ground in the 1940s and 1950s. Smith’s book *Daniel and the Revelation* was revised to reflect new views on Daniel 11. I confess that through my life I have not seen much evidence that Turkey will take a leading role in last-day events. But interestingly enough, Turkey is in the news just now, showing formidable military strength. There is an inherent danger in trying to interpret the Bible prophecies by the events in the world news. Some 40 years ago, an Adventist scholar published an article in which he took the position that Ellen White’s account of last-day events and her interpretation of such things as the beast and the mark of the beast reflect not so much the end of the world, but the end of *her* world, the world that *she* knew. But Jesus did not come then, when things could well have happened as she predicted. Today, the world is quite different, and (in his view, if I understand it correctly) the outcome of Bible prophecy may be different, as well. He recognized the need to reach people whose worldview differs from that of Ellen White and her contemporaries, proposing that, except in Latin America where the Catholic Church is still dominant, that church simply doesn’t fit in the role that Ellen White cast for it. He suggested that “Communism, nuclear arms, energy shortages or ecological disorders may be among the ‘beasts’ and ‘signs’ unanticipated by Mrs. White and other early Adventists.” While the Catholic Church appeared to be becoming less and less relevant on the world stage, and Communism was emerging into new prominence, in only about a dozen years from that time that article was published, the Catholic Church played a key role in overthrowing the Soviet Union, and the pope seems more and more like a world leader that the major nations will look to. On what grounds, then, can we say that a King of the North role for Turkey is impossible?

The old view, out of vogue though it may seem to some, could yet prove to be true. We do not know for certain what is coming. That famous theologian, Yogi Berra, once said, “Making predictions is hard, especially about the future.” And while God clearly wants us to know the broad outlines of His plan for winding up the terrible experiment with sin that has been in progress here for some six millennia, we struggle with the details. One reason why the Eastern Question view fell out of favor is that people made predictions of what would or would not happen based on it, and some of these predictions failed. Jesus said, “And now I have told you before it comes, that when it does come to pass, you may believe” (Jn 14:29, NKJV). We know what Jesus has said, but in some respects we may only be able to believe “when it does come to pass.” Then we will know for certain what He meant, when we actually see the fulfillment. He did not give us the prophecies so that we could, in every case, predict the future, but so that we would not be disheartened when the difficult days come, knowing that He has the future in His hands.

In the setting of the post-1888 controversies over righteousness by faith, Ellen White wrote the following revealing word of caution:

“Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God’s cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high” (*Review and Herald,* February 18, 1890).

In our controversies today, we must bring the right spirit to our discussions, to examine impartially positions that differ from our own, in a courteous and Christlike attitude. For this, according to Ellen White, we need the baptism of the Holy Spirit. This baptism supersedes the importance of whether any one side in the controversy wins or loses.

So how shall we proceed? With earnestness, yes, even zeal, but with kindness and grace, seeking the baptism of the Holy Spirit. May God make this real in our lives. As we seek the truth, in His way and His spirit, He may bring us to that unity for which Jesus prayed.

**Appendix:**

**Ellen G. White’s References to the Book *Thoughts on Daniel
and the Revelation***

The light given was that *Thoughts on Daniel and the Revelation*, *The Great Controversy*, and *Patriarchs and Prophets*, would make their way. They contain the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people. {The Colporteur Evangelist 21.1; also in Colporteur Ministry 123.3, The Publishing Ministry 206.2, PH079 7.1, Letter 43-1899.16}

Instruction has been given me that the important books containing the light that God has given regarding Satan’s apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. *Patriarchs and Prophets*, *Daniel and the Revelation*, and *The Great Controversy* are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes.... Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday-law movement would not be where it is today.—The Review and Herald, February 16, 1905. {The Colporteur Evangelist 21.3; also in Colporteur Ministry 123.1, The Publishing Ministry 356.3, Letter 21-1905.20}

Canvassers should be secured to handle the books, Great Controversy, Patriarchs and Prophets, Desire of Ages, *Daniel and the Revelation*, and other books of like character, who have a sense of the value of the matter these books contain, and a realization of the work to be done to interest people in the truth. Special help, which is above all the supposed advantages of illustrations, will be given to such canvassers. The canvassers who are born again by the work of the Holy Spirit, will be accompanied by angels, who will go before them to the dwellings of the people, preparing the way for them.—Manuscript 131, 1899. {Colporteur Ministry 88.1; also in The Publishing Ministry 301.2, Manuscript Releases 15:112.1, Ms131-1899.22}

In The Desire of Ages, Patriarchs and Prophets, The Great Controversy, and in *Daniel and the Revelation*, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people.—Letter 229, 1903. {Colporteur Ministry 123.2; also in Evangelism 366.3, Manuscript Releases 21:440.4}

Elder Daniells [visited some people in rural Australia and] found them eager for a better knowledge of the truth. Upon the table of Mr. Williams was found “Thoughts on *Daniel and the Revelation*,” and several other books published by our people. They had seen but one man who was of our faith. . . . These men had studied the truth from the printed page and the Bible, and had accepted all points of doctrine as far as they could understand them without the aid of the living preacher. A great work is going silently on through the distribution of our publications. {Fundamentals of Christian Education 212.1,2; also in Review and Herald, February 14, 1893, par. 1, 2}

The Lord calls for workers to enter the canvassing field, that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. “Daniel and the Revelation,” “Great Controversy,” “Patriarchs and Prophets,” and “Desire of Ages,” should now go to the world. The grand instruction contained in “Daniel and the Revelation” has been eagerly read in many lands by those who were hungering for truth. This book has been the means of bringing many precious souls from darkness to light. It should everywhere be given a wide circulation. {Pacific Union Recorder November 6, 1902, par. 11}[A similar statement appears in Manuscript Releases 21:444.3. It includes this material: “Everything that can be done should be done to circulate Thoughts on *Daniel and the Revelation*. I know of no other book that can take the place of this one. It is God’s helping hand.” {See also Ms76-1901.13}]

We will stand together, Brother Smith. Of all the books that have come forth from the press, those mentioned are of the greatest consequence in the past and at the present time. I know that “Thoughts on Daniel and the Revelation” has done a great work in this country [Australia]. {PH079 10.2; see also Letter 43-1899.25}

I consider that that book [Thoughts on *Daniel and the Revelation*] should go everywhere. It has its place and will do a grand, good work. Letter 25a, 1889, p. 3. (To Brother Eldridge, September 8, 1889.) {1MR 60.1}

Especially should the book *Daniel and the Revelation* be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By reading it many souls have come to a knowledge of the truth. I have received many letters expressing appreciation of this book. {1MR 60.5}

Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in *Daniel and the Revelation*, becoming familiar with the truth it presents. {1MR 61.1}

Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find *Daniel and the Revelation* an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in *Daniel and the Revelation*. There is found solid, eternal truth for this time. Everyone needs the light and information it contains. {1MR 61.2} . . .

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} . . .

Young men, take up the work of canvassing for *Daniel and the Revelation*. Do all you possibly can to sell this book. Enter upon the work with as much earnestness as if it were a new book. And remember that as you canvass for it, you are to become familiar with the truths it contains. As you ponder these truths, you will receive ideas that will enable you not only to receive light, but to let light shine forth to others in clear, bright rays. {1MR 63.3; also in Ms142-1901}

Now is come the time of the revelation of the grace of God. Now is the gospel of Jesus Christ to be proclaimed. Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the first, second, and third angels’ messages. The students in our schools should carefully study *Daniel and the Revelation*, so that they shall not be left in darkness, and the day of Christ overtake them as a thief in the night. I speak of this book because it is a means of educating those who need to understand the truth of the Word. This book should be highly appreciated. It covers much of the ground we have been over in our experience. If the youth will study this book and learn for themselves what is truth, they will be saved from many perils. {1MR 63.4}

—Manuscript 174, 1899, 1-8. (“Thoughts on Daniel and the Revelation,” March 3, 1901.) {1MR 65.1}

[Referring to the needs in Australia:] We want very much the means that are being expended needlessly, because there are so many selfish wants that absorb the Lord’s goods. [There are] letters coming in constantly from different places where there are one, two, and again whole families and neighborhoods converted by reading Great Controversy, or *Daniel and the Revelation*. They have not seen the face of an Adventist. They beg for help to be sent them. They begin to cry, Give us food and not husks to nourish our spiritual strength. Brother Baker has just gone out one hundred and fifty miles to meet one of these calls. {21MR 191.2; also Letter 82a-1897.15}

In attendance at the meeting were those who had kept the Sabbath for as long as four years, and this was their first opportunity of testifying to the truth in the congregation of God’s people. Many were there who had been scattered in the highways and byways, and whom the Lord had moved upon to come up to this holy convocation. Now for the first time they were hearing the living preacher. Our papers and publications had been the messengers of God to them, and had sown the seeds of gospel truth in their hearts. In social meeting they told how they (3) were first led to see the light. To some the Sabbath truth had been revealed through reading “Great Controversy”; others had embraced the truth through reading “Thoughts on Daniel and the Revelation”; many had been much blessed by reading “Steps to Christ”. How great was the delight of these souls as they feasted on the rich banquet that heaven had prepared for them at the camp-meeting. I saw countenances lighted up, plainly impressed with the divine image. {Experiences in Australia 128.5}

He [Byron Belden] says ever since last winter he has been searching for himself. He has had free access to the Catholic priest’s library and he has read the history of Catholicism. Then he read Bower’s History of the Popes, read all our works he could get, Thoughts on *Daniel and the Revelation* and History of the Sabbath. He has searched everything he can got hold of, and he said he could no longer live a life of indifference to religion, unheeding the claims of God. I asked him what he was going to do. He said, “Keep the Sabbath.” “What if you lose your place?” “Then so it must be. My soul, the salvation of my soul is of more value than money.” {Letter 57-1884.4}

A holy joy pervades the encampment. I see countenances lighted up, plainly impressed with the divine image. Many voices are heard expressing the gratitude of joyful hearts as men and women contemplate the precious truth of the third angel’s message, and come to realize the paternal love of God. They relate their experience as to how they were first led to see the light, and in many instances we find that it was through reading the Great Controversy that the Sabbath truth was revealed to them and that they were led to search the Scriptures and to take their position upon the truth. Others embraced the truth by reading Thoughts on *Daniel and the Revelation*. {Letter 86-1894.4}

When I entered the hall to fulfill my appointment at three o’clock, I found it crowded with a noble looking company of people. Among them was Mr. Showie, the school teacher from Pennant Hills, with his wife and two children. He still holds his position as teacher. He has built a house for Brother and Sister James, who live upon his farm, and help him in his agricultural business. He also embraced the truth by reading Thoughts on *Daniel and the Revelation* and the Great Controversy. He investigated the matter for months, but has now become firmly established in the faith. {Letter 49-1895.4}

I have placed my books and also *Daniel and the Revelation*, which is highly appreciated in this country [Australia], in many families. Thus many souls have been brought to a knowledge of the truth. People who have never yet seen the living messenger are keeping the Sabbath. {Letter 41-1900.19}

This is the missionary work that we see to be done in all parts of the field. {Letter 41-1900.20}

Help in the circulation of Christ’s Object Lessons. Thus you will obtain a valuable discipline. You can be a great blessing to the families with whom you come in contact. Remember that you are doing service for the Lord. And there is no objection to your canvassing at the same time for our larger works, *Daniel and the Revelation*, Great Controversy, Patriarchs and Prophets, and Desire of Ages. {Ms18a-1901.2}

I feel very thankful to our heavenly Father for the interest that my brethren and sisters have taken in the sale of Christ’s Object Lessons. By the sale of this book great good has been accomplished, and the work should be continued. But the efforts of our people should not be confined to this one book. Our larger books, *Daniel and the Revelation*, Patriarchs and Prophets, Great Controversy, and Desire of Ages should be sold everywhere. {Ms157-1902.2}

Some of the men are already becoming convicted of the truth. Two weeks ago an intelligent man about sixty-five years of age told one of our brethren that . . . he had given up drinking and was reading Desire of Ages. He thinks Desire of Ages is the best book he has ever seen and is reading it over and over again. He says that every time he reads it he finds it more interesting. A great change has been wrought in this man by the meetings held and the reading matter given him. Another old man is reading *Daniel and the Revelation*. {Letter 122-1903.16; also in Letter 146-1903.12}

[In discussion over the “old” and “new” views of the “daily” in Daniel 8, some proposed that books presenting the “old” view should be revised to contain the “new” view. Smith’s *Thoughts on Daniel and the Revelation* was prominent in this category. Ellen White wrote:]

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.—Manuscript 11, 1910 (Published in Selected Messages 1:165). {10MR 49.3} [For more on this matter, see the item in 10MR from which this excerpt was taken.]