

## 9. James White- Truth Plain Upon Tables King of North, symbols thrown off, a literal prophecy

We are not to receive the words of those who come with a message that contradicts the special points of our faith They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God. -- Preach the Word, p. 5. (1905.) {CW 32.2} 1905- 50 years = 1855

There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages. {2SM 111.2}

The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people {CW 145.2} 1903

### James White

The burden of this prophesy is time, concerning which, there has been true, and false visions. The true vision (or light) on time, was written on the Chart, or table. - Hab.2:2. God approved of the proclamation of 1843, and the 10th day of the 7th month 1844: by the pouring out of the Holy Ghost. Since the 7th month 1844, the "rebellious house" of Israel, have been removing the "land-marks," and writing, and proclaiming false visions; but we all know that it has been the work of man, and not of God. These flattering divinings, have cheered on the "rebellious house" of Israel to some extent; but the work has not had the holy, sanctifying influence, as when God's hand was in the work on time. {1847 JW, WLF 5.9}

"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. — 6BIO 255.5.



First, let's review what the Spirit of Prophecy had to say about Uriah Smith's book, "Daniel and the Revelation" in which Smith teaches about the Eastern Question.

**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?" (E.White, 1MR, p.63.1)

Notice how the prophet lists Smith's book along with her books that should go to the world since it is God's helping hand:

**Daniel and Revelation**, Great Controversy, Patriarchs and Prophets, and Desire of Ages **should now go to the world.** The **grand instruction contained in Daniel and Revelation** has been eagerly perused by many in Australia. **This book** has been the means of **bringing many precious souls to a knowledge of the truth.** Everything that can be done should be done to circulate Thoughts on Daniel and Revelation. **I know of no other book that can take the place of this one. It is God's helping hand.**" (E.White, Manuscript Releases, Vol.21, pgr.444)

Ministerial students are listed among those who desire to become successful students of the prophecies need to understand this book.

**"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.**" (E.White, Manuscript Releases, Volume 1, p. 61)

2

Now pay careful attention to the following two quotes concerning Uriah Smith and Elder Daniells on speaking about the 'Eastern Question' [TURKEY as the King of the North] from Sister White:

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.** (E.White, Lt55, August 24, 1884)

**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.** (E.White, Ms189, December 25, 1898)

Now if Ellen White did NOT support Uriah Smith and our other pioneers in their view of **Turkey** being the King of the North [the Eastern Question], then she would not have said it was to make the truth so plain that none need err therein, there is found solid, eternal truth and EVERYONE needs the light (truth) and information it contains.

Many a Seventh-day Adventist today reject what we have shown above because of two simple reasons. One is that they would rather follow the current leaders of the SDA church, who have **turned away from** the beliefs of our pioneers. Another is because James White on a number of occasions said that the king of the north is 'Rome'. **But he never called the king of the north 'the Papacy'.** And James White called the king of the north Rome because he paralleled Daniel 11 with Daniel 2, 7 and 8, as follows:

Let us take a brief view of the line of prophecy **four times spanned** in the book of Daniel. It will be admitted that the same ground is passed over in **chapters two, seven, eight, and eleven,** with this exception, that Babylon is left out of chapters eight and eleven. We first pass down the great image of chapter 2, where Babylon, Persia, Greece, and

Rome are represented by the gold, the silver, the brass, and the iron. **All agree that these feet are not Turkish but Roman.** And as we pass down to the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter 8, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome. In all these lines thus far Rome is the last form of government mentioned. (James White, Review and Herald, November 29, 1877)

What is James White saying? He is simply saying that Rome would be the last power or 'form of government' on earth. Which is why he related the king of the north to Rome. And yes, this is correct. The last 'form of government' in the world before Jesus returns will be a 'Roman' one. But this does not take away from the fact that the last verses of Daniel 11 are a literal prophecy giving us a 'guidepost' to the nearness of the close of probation. And if you simply study this for yourself, you will see that the king of the north is the Turkish power (Islam), not the Papacy.

Now take a look at a Letter from James White's son (Willie) to Le Roy Froom concerning this:

During the few months preceding this meeting I had read Thoughts on Daniel and Thoughts on Revelation by Elder Uriah Smith. I loved the writer; I admired his style; I loved his teaching; and **I was shocked when Elder White presented another view regarding the king of the north.** One day I said to him, 'Father, I have just read Elder Smith's books and his exposition seems clear to me. **Do you really believe that Rome is the king of the north? His answer was,** 'I think Elder Smith is going too fast in his ex- position, and **I thought it was time to present something to check the current of belief that what is transpiring was the beginning of Armageddon.**' (W.C. White Letter to L. E. Froom, May 12, 1930)

[https://archive.org/stream/WhiteA.L.DifferenceInDoctrinalViewsHeldByUriahSmithAndJamesWhite/1966\\_white-a\\_differenceInDoctrinalViewsHeldByUriahSmithAndJamesWhite\\_kingOfTheNorth\\_divu.txt](https://archive.org/stream/WhiteA.L.DifferenceInDoctrinalViewsHeldByUriahSmithAndJamesWhite/1966_white-a_differenceInDoctrinalViewsHeldByUriahSmithAndJamesWhite_kingOfTheNorth_divu.txt)

3

**Did James White say ...** "Yes, I REALLY BELIEVE the king of the north is Rome!""?? **No!** He simply said that he wanted to check this teaching which would make people think that Armageddon was upon them, which would stop James White being able to raise money to pay off the debts, which is what he laboured earnestly to do for the church. Now consider another letter from Willie White:

In father's efforts to arouse our brethren to clear of the B. C. College debt, and to raise money for the B. C. San. and for the European Mission, and for the proposed British Mission, and other things, he had met the plea, 'It is too late, Eld. White to plan for all these things. TOO LATE, TOO LATE.' **And when he heard Eld. Smith's presentation, fear seized his soul, and he threw in his exposition on Daniel 11, not so much that he really believed it, as that he thought it would check a movement that he thought was bordering into fanaticism, and might lead to the hindrance of the work to be done. He was reproved by the Lord for bringing in distrust as to the unity of the leaders,** and sank down in discouragement, and thus the great financial campaign collapsed. (Letter from Willie White to Elder John Vuilleumier, March 6, 1919)

Regarding the importance of the unanimous position of our pioneers:

[http://www.daniel11prophecy.com/uploads/1/1/3/7/113721993/unholy\\_war.pdf](http://www.daniel11prophecy.com/uploads/1/1/3/7/113721993/unholy_war.pdf)

Interesting! So Willie White stated that his father **didn't really believe that the king of the north was the Papacy**, but that he just wanted to check any 'fanatical' thoughts that Armageddon was upon them, thus hindering his work of raising money to pay the debts of the church off. It is also interesting that those who like to quote James White on this issue, ignore what he says elsewhere:

"There is a line of historic prophecy in chapter eleven, **where the symbols are thrown off**, beginning with the kings of Persia, and reaching down past Grecia and Rome, **to the time when that power shall come to his end, and none shall help him.**" (James White, Review and Herald, Oct. 3, 1878)

Did you notice what Brother White said in 1878? That the 'symbols are thrown off' from all of Daniel 11. But what do you need to do to come to the conclusion that the Papacy is the king of the north? You have to employ much symbolism! And yet James White confirms above that symbolism cannot be used in Daniel 11. So while James White focused on the fact that the 'Roman kingdom' would be the last form of world government, influencing his view of the king of the north, our other pioneers firmly and unanimously believed the King of the North to be Turkey.

"There is danger that the spirit of unrest in the religious world will possess our hearts, and that in our study we shall mistake idle speculation and mere theorizing for divine revelation. Hence we should be very certain that our conclusions are well founded before we sweep aside positions which have stood the test of long years and the closest scrutiny of the enemies of this movement, and substitute in their place expositions which are but the result of comparatively short and superficial study. We see no reason at the present time for departing from the view we have held for years regarding the exposition of Daniel 11. We have seen no new interpretation which in our judgment is superior to the old. We believe that the conclusions held by us from the beginning of this movement, that Turkey is represented by the term "king of the north" in the prophecy, is correct. And because just at this present juncture in the affairs of this world there seems to be no immediate prospect that Turkey will plant her palaces at Jerusalem, is no reason why we should change our view of the question. If we cannot see, then it is best to wait and bide God's time for fuller light, and watch him work things around as we believe his Word reveals that he will." (Review and Herald, 30th January, 1919)

## James White's View on the King of the South

By John Witcombe,  
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Here is what James White had to say on the king of the south:

"We have passed the period, in the political history of the world, when the western empire was extinguished; and the way was thereby opened for the exaltation of the papacy. The imperial power of the city of Rome was annihilated, and the office and the name of the emperor of the west was abolished for a season. The trumpets assume a new form, as they are directed to a new object, and the close coincidence, or rather express identity between the **king of the south**, or the king of the north, as described by Daniel, and the first and second wo, will be noted in the subsequent illustration of the latter. The spiritual supremacy of the pope, it may be remembered, was acknowledged and maintained, after the fall of Rome, by the emperor Justinian. And whether in the character of a trumpet or a wo, the previous steps of history raise us, as on a platform, to behold in a political view the judgments that fell on apostate Christendom, and finally led to the subversion of the eastern empire." {1859 JW, SSTR 31.1}

Chap. 9, 1. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit." {1859 JW, SSTR 31.2}

I find it of interest that James White taught that the powers of the king of the north and king of the south in the time of the end dealt with the same powers spoken of in Revelation 9—that is Islamic powers. He is taking this word for word from what Josiah Litch wrote in 1842. You will notice below that Uriah Smith also copied what Litch had written. We know what Litch and Smith believed regarding Daniel 11:40. For James White to put this into his book tells us that he too agreed with Litch and Smith in 1859. This tells me that all our standard-bearers were in agreement on Daniel 11:40. When James White gave his conflicting view in 1878 we can believe his son's testimony that his father didn't really believe what he presented on that occasion but was desperate to relieve the debt on several institutions. He was reproved by the Lord for what he did. We should not use this isolated incidence to

destroy the unity of our standard-bearers on the significant prophecy of Daniel 11. James White's published book lets us know that Litch, White and Smith were all in agreement.

**Josiah Litch:**

Prophetic Expositions; or A Connected View of the Testimony of the Prophets Concerning the Kingdom of God and the Time of Its Establishment.

BY JOSIAH LITCH.  
IN TWO VOLUMES.  
VOL. II.

BOSTON:  
PUBLISHED BY JOSHUA V. HIMES,  
14 Devonshire Street.  
1842. 2

"There is scarcely so uniform an agreement among interpreters concerning any part of the apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second wo, to the Saracens and **Turks**.' It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation, in equal portions, is occupied with a description of both. {1842 JoL, PREX2 161.3}

"The Roman empire declined, as it arose, by conquest; but the Saracens and the **Turks** were the instruments by which a false religion became the scourge of an apostate church; and, hence, instead of the fifth and sixth trumpets, like the former, being marked by that name alone, they are called woes. It was because the laws were transgressed, the ordinances changed, and the everlasting covenant broken, that the curse came upon the earth or the land. {1842 JoL, PREX2 161.4}

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**James White:**

The Sounding of the Seven Trumpets of Revelation 8 and 9 Information about this Book

By James White  
Steam Press of the Review & Herald Office  
Battle Creek, Mich.  
1859

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#### Uriah Smith:

July 22, 1858  
RH VOL. XII. - BATTLE CREEK, MICH., FIFTH-DAY, - NO. 10  
Uriah Smith  
ADVENT REVIEW, AND SABBATH HERALD

"There is scarcely so uniform an agreement among interpreters concerning any part of the apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second wo, to the Saracens and **Turks**. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation, in equal portions, is occupied with a description of both. {July 22, 1858 UrSe, ARSH 73.7}

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"We have passed the period, in the political history of the world, when the western empire was extinguished; and the way was thereby opened for the exaltation of the papacy. The imperial power of the city of Rome was annihilated, and the office and the name of the emperor of the west was abolished for a season. The trumpets assume a new form, as they are directed to a new object, and the close coincidence, or rather express identity between the king of the south, or the king of the north, as described by Daniel, and the first and second wo, will be noted in the subsequent illustration of the latter. The spiritual supremacy of the pope, it may be remembered, was acknowledged and maintained, after the fall of Rome, by the emperor Justinian. And whether in the character of a trumpet or a wo, the previous steps of history raise us, as on a platform, to behold in a political view the judgments that fell on apostate Christendom, and finally led to the subversion of the eastern empire." {July 22, 1858 UrSe, ARSH 73.9} 4

With this new information, we can see that James White was in harmony with Litch and Smith.

Here is Josiah Litch's view on Daniel 11:40 which was Smith's view and from the fact that James White quoted Josiah Litch regarding the connection between the kings of the north and south and the first and second woe, we can know that in 1859 this was also White's view:

Verse 40. "And at the time of the end shall the king of the South push at him, and the king of the North shall come against him, like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." {1841 JoL, APEC 97.2}

"The time of the end" is a period to which frequent allusion has been made, and now we are brought down to the period where it is introduced. It has before been stated, that "the time of the end" is from the fall of Popery, 1798, to the end itself. The king of the South, we have also seen in the preceding remarks, is Egypt; and the king of the North, is Syria. "Him," in the 40th verse, is the atheistical government of France. This government was to prosper, verse 36, "until the indignation be accomplished;" or until Papal Europe should be scourged for the persecutions inflicted on the people of God. For this purpose, atheistical France was permitted to triumph. The French revolution, and the wars which followed it, and desolated Europe for so many years, were God's sore judgment on the Papal powers. Buonaparte was an instrument of vengeance in the hand of the Almighty. "And at the time of the end"-he is presented as growing up out of the revolution, rising above, and giving direction to, that dreadful storm. The Papal dominion was taken away in Feb. 1798; and in May following, at the instigation of Napoleon, the French fitted out an expedition for Egypt, the command of which was given to Buonaparte. He landed in Egypt on the 1st of July, and landed his army at Marubaut, about a mile and a half from Alexandria. The **Turks**, although unprepared for this invasion, mustered what force they could, and, shutting the gates of the city, held out until the French forced their way through the old, crumbling walls. Thus, in 1798, the king of the South pushed at him. After reconciling matters, however, with the Mohammedans, as well as he could, he commenced his march through Egypt to the Pyramids, in sight of which they arrived on the 21st of July. Here a decisive battle ensued with the Mamelukes, in which Buonaparte gained an important victory. The effect was, Cairo surrendered to him, and Lower Egypt was entirely conquered. In the meantime, the French fleet, which was moored in the bay of Aboukir, was destroyed by Lord Nelson. After settling the affairs of Egypt, he commenced, in the beginning of 1799, a march into Syria, with an army of 10,000 picked men. Feb. 15, he took possession of El-Arish; and, pursuing his march, he took Gaza without opposition; but at Jaffa (Joppa) the **Turks** made a resolute defence; but the walls were carried by storm, and 3000 Turks died with arms in their hands. And from 1200 to 3000 more, who had surrendered, were led out of the town, and murdered in cold blood. {1841 JoL, APEC 98.1}

# Eastern Question

## Is the King of the North in Daniel 11:40-45 The Turks or the Papacy?

by Elder James S. White

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*(Note: The Russo-Turkish War of 1877–1878 was in full swing at this time. Uriah Smith was enthusiastically preaching that Daniel 11:40-45 was being fulfilled. The Turks, according to U.Smith, were the "king of the North" of that prophecy. James White, as we will see in the following articles, did not agree.)*

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*Advent Review and Sabbath Herald, Vol. 50 #22, November 29, 1877 p172*

Fulfilled prophecy may be understood by the Bible student. Prophecy is history in advance. He can compare history with prophecy and find a complete fit as the glove to the hand, it having been made for it. But in exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy.

There are those who think more of future truth than of present truth. They see but little light in the path in which they walk, but think they see great light ahead of them.

Positions taken upon the Eastern question are based upon prophecies which have not yet their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement.

**IT MAY BE SAID THAT THERE IS A GENERAL AGREEMENT UPON THIS SUBJECT, AND THAT ALL EYES ARE TURNED TOWARD THE WAR NOW IN PROGRESS BETWEEN TURKEY AND RUSSIA AS THE FULFILLMENT OF THAT PORTION OF PROPHECY WHICH WILL GIVE GREAT CONFIRMATION OF FAITH IN THE SOON LOUD CRY AND CLOSE OF OUR MESSAGE.** But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question. Wars, pestilences, famines, and earthquakes are not the surest signs of the end. These have ever existed. We may have war, then peace, pestilence, then health, famine, then plenty, earthquakes, then the bowels of the earth may be quiet ; but the message of the third angel is given but once. The progress of this work in fulfillment of prophecy is the highest and brightest light now shining in the religious heavens.

**THOSE LOOKING AT THE EASTERN QUESTION WILL PROBABLY BE DISAPPOINTED;** but we may bear our whole weight upon the last message without fear of disappointment. As we now see our world-wide message extending to the nations, we see the fulfillment of prophecy, and the clearest sign of the close of the work, and the consummation of the hope of the church.

Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven, with this exception that Babylon is left out of chapters eight and eleven.

We first pass down the great image of chapter two, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not **Turkish** but Roman. And as we pass down, the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not **Turkey** that is cast into the burning flame, but the Roman beast. So of chapter eight, all agree that the little horn that stood up against the Prince of princes is not **Turkey** but Rome.

**In all these three lines thus far Rome is the last form of government mentioned.**

Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome.

"And he shall plant the tabernacles of his palace between the seat in the glorious holy mountain, margin, of delights of holiness, yet he shall come to his end and none to help him." Dan. 11:45.

Is it said that Palestine is such a glorious land, and that the Turkish seat of government is to be removed to that land, then we will remark that:—

Palestine has had the curse of God resting upon it ever since the death of the Son of God. Whatever it may have been, it is not now at the time the prophecy speaks to us any such a country. If there is any portion of our world that God has forsaken more than another, it is that which drank up the blood of prophets, the Son of God, and his holy apostles.

But the western continent is now at the time of the fulfillment of the prophecy just such a land. Here, stretching between the Atlantic and the Pacific is a country which is the desire of all nations. Even the poor Chinaman with all his idolatry and filth flocks to our comparatively delightful land by thousands. It is here that all nations are represented.

Three years since, in a Catholic procession which was three hours passing a given point, one carriage flung to the breeze thirty-two flags, representing that number of nations. Our free schools, the freedom of the press, and freedom of religious liberty, added to the fertility of our vast country, make it at this time the land of delight. We close this article with the inquiries: Viewing the past and present, is there not more probability that the seat of the beast will be moved to our country, than that the seat of the **Turkish** government will be moved to Palestine? And in advancing opinions upon unfulfilled prophecy, is it not safer to move slowly?

J. W

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***Advent Review and Sabbath Herald, Vol. 51 #15, Oct.3, 1878 p. 116***

MEETING AT BATTLE CREEK

We were very happy to again stand before the people of our charge, and speak to them the words of life. We spoke seventy minutes with ease, answering the important question, "Where are we?" We traced down the several lines of prophecy in Daniel two, seven, eight, and eleven, showing that all the specifications of these prophetic chains have been fulfilled excepting the crowning event of prophecy, the coming of the Son of man.

And while the prophecy of Daniel has to do with four empires, Babylon, Persia, Grecia, and Rome, the book of the Revelation has to do with the fourth only, Rome. We trace down the four leading chains of symbols in this book and find ourselves standing before the Judgment of the last day, waiting for the second appearing of Christ. And although we had done this a thousand times, yet on this occasion the field seemed new, and the evidences more conclusive than ever before. As we followed down the seven seals to the opening of the seventh, we stood before the naked scenes of the last Judgment. And the churches brought us to the preaching of the coming of Christ in the sixth, while the seventh [church] reveals our real condition. Here the inquiry was again raised, in view of the description given of the church of the Laodiceans, "Where are we?" Or, what is our real condition before God? The danger of self-deception was pointed out, references to cases of great deception in Old-Testament history were made, and the church was exhorted to new consecration and devotion to the work of God.

We trace down the line of prophecy represented by the metallic image of the second chapter of Daniel, from the golden head, Babylon, the silver breast and arms, Media and Persia, past the sides of brass, Grecia, to the feet and toes, Rome in its divided state, and there we find ourselves waiting the utter destruction of all earthly governments, represented by the stone dashing the image in pieces.

What next? Answer: The establishment of the everlasting kingdom of God, which includes the coining of the Son of man to destroy his enemies, raise the righteous dead, restore the earth to its Eden glory, and reign with his people upon it "forever, even forever and ever."

The same field of prophecy is occupied in the seventh chapter of Daniel with the use of another class of symbols, the lion, the bear, the leopard, the beast with ten horns, and the same beast with three horns plucked up by the little horn. The kingdom of Babylon is symbolized by the lion of this chapter, the same as by the golden head of chapter second. Persia by the bear, Grecia by the leopard, and Pagan and Papal Rome by the two forms or conditions of the great and terrible beast. The specifications of this prophetic chain are more minute than those of chapter second. The time of the persecuting rule of Papal Rome is given in a manner so very plain, its twelve hundred and sixty years bounded at each end, commencing A. D. 538, and terminating A. D. 1798, that it can hardly be misunderstood.

What next? Answer: The second appearing of Christ, the destruction of the beast, his body given to the burning flames.

We have passed all the light-houses on the coast of time, and are entering the eternal haven by the light of the judgment fires of the burning day and the blazing glory of the coming of the Son of man.

Again, the last three of those four universal empires are symbolized in the eighth chapter of Daniel by the ram with two horns, Media and Persia; the goat, Grecia; and the little horn, Rome. This horn was to become exceedingly great, stand up against the Prince of princes in his first advent, and be broken without hand at his second advent. We wait the destruction of the man of sin by the brightness of the coming of the King of kings.

And there is a line of historic prophecy in **chapter eleven, where the symbols are thrown off**, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power "shall come to his end and none shall help him."

If the feet and the toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, if the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophet chains, then the last power of the eleventh chapter, which is to "come to his end and none shall help him," is Rome. But if this be

**Turkey**, as some teach, then the toes of the image of the second chapter are **Turkish**, the beast with ten horns of the seventh chapter represents **Turkey**, and it was **Turkey** that stood up against the Prince of princes of the eighth chapter of Daniel.

True, **Turkey** is bad enough off; but its waning power and its end is the subject of the prophet of John and not of Daniel.

The fulfillment of these lines of prophecy constitutes signs of the approaching end.

While the lines of prophecy in the book of Daniel have to do with the four kingdoms, Babylon, Persia, Greece, and Rome, that of John pertains to the fourth only, Rome. The Revelation contains four distinct lines of prophecy, measuring the period of the fourth universal empire, covering the history of the church until her Lord shall come.

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***Signs of the Times, Vol. 6 #28, July 22, 1880 p. 330***

THE TIME OF THE END.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

THE field of Daniel's prophecy embraces five universal kingdoms. These are Babylon, Media and Persia. Grecia, Home, and the eternal kingdom of God The ground of the four perishable kingdoms, reaching to, and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters two, seven, eight and eleven. The eleventh chapter of Daniel closes with the close of the fourth monarchy, with these words:-

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; [mountain of delight of holiness, Heb. Marg.]; yet he shall come to his end, and none shall help him."

The twelfth chapter continues:—

"And at that time shall Michael [Christ] stand up [reign], the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The student of prophecy is thus borne down the stream of time from Babylon in the height of the glory of that kingdom, past Media and Persia, the kingdom of Grecia, and the Roman Empire which comes to its end at the second coming of Christ and the resurrection of the dead, and out into the ocean of eternity, when the truly wise "shine as the firmament, and they that turn many to righteousness as the stars for ever and ever."

Prophecy is history in advance. The prophetic pencil sketches the future history of nations. The car of Providence rolls down the track of prophecy, bearing the secular historian, who writes a second history of the rise and fall of empires. The student of prophecy compares the two histories, and learns his position on the highway of time.

Prophecy, reaching into the sealed future, could not be understood by the prophets themselves. Time, in its rapid flight, marking the fulfillment of each specification, unseals prophecy. Hence the words of the angel to the prophet: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."

The time of the end is not the end itself. It is evidently a period of time just prior to the end. In this time many run to and fro and knowledge upon the subject before the mind of the prophet increases. The prophecy of the book of Daniel, sealed in the day of the prophet from the nature of the case, as it related to the future history of kingdoms, is not to be sealed to the end, but to the time of the end. In the time of the end it is to be unsealed, and in the light of this open book many are to be engaged in proclaiming the increasing knowledge contained in the book, relative to the end.

## **SYNOPSIS OF JAMES WHITE'S TEACHING (on above 3 articles) by C.G.**

**1. Notice, James said THE GENERAL VIEW OF THE CHURCH WAS THAT TURKEY WAS THE KING OF THE NORTH**

**2. Then he switches position and rebukes what Uriah Smith taught regarding this Eastern Question**

**3. Sister White does share his views on this subject. She thought it was quite interesting (4T 279.2)**

**4. She mentions this 3 x on the CD Rom and an additional 4 x on the new released writings at [www.egwwritings.org](http://www.egwwritings.org)**

On the CD Rom, see also at → LS1915 225.3 and RH, September 6, 1877 par. 11

**5. Some say she endorsed James White position on this because she wrote in his little booklet titled**

‘Word to the Little Flock’.

This book came out in 1847.

Although she wrote article/s for the same book, she did not understand what James wrote on the subject

For her mind was locked until 1849, sometime after her 2<sup>nd</sup> child was born

See → 1SM 207.1-.2 and TDG 317.3-.6

**6. In 1854, the Church's position was Turkey was the King of the North**

See → (December 12, 1854 JWe, ARSH 134.18) in the pioneer section of the EG White

CD Rom

So it was James White who went contrary to the original position, not Uriah Smith

**7. According to the Prophet, we are not to go contrary to what has already been established as truth by the church**

See → 8T 297.1 .... Written in 1904

The last 50 years, according to the quote, would take us back to 1854

1854 is when the Church, through its paper, stated their position of Turkey being the King of the North

See also → 2SM 111.2

**8. According to the Prophet, GOD WILL NOT RAISE A MAN, OR TWO, TO SPEAK CONTRARY TO THAT WHICH THE BODY HAS ALREADY ESTABLISHED AS TRUTH**

See → CW 45.2

**9. The prophet says her husband was not infallible**

→ 1T 612.4

**10. She did not view all things as he did**

→ 20MR 23.1

**What are we counseled about ministers who are going by the teachings of others, such as James White, and presenting it as fact?**

“These young men who so rashly undertake to stand as ministers of God, fail because they lack thoroughness. They acquaint themselves with the reasons of our faith, and gather up the arguments ready-made from the lips or pens of others. They do not carefully study the word of God, and establish themselves firmly on the principles, of Bible truth, line upon line, and precept upon precept...our ministers are in danger of using only the facts sought out by others, and going no further. They do not themselves dig for truth as for hidden treasures, but become careless and easily satisfied with the researches of others. They need a deep religious experience and knowledge gained for themselves in order to be successful in the important work of the ministry. {ST, September 7, 1876 par. 12}

**Regarding deep study habits, what are the statistics?**

13

“...nine-tenths (90%) of our people, including many of our teachers and ministers, are content with surface truths.” {1MR 38.1}

**What should be done about surface reading?**

“The members of the church of god need to be instructed and educated, line upon line, as a bible class...” (1MR 38.1)

“In the Bible the truth is compared to treasure hid in a field, the which, when a man hath found, he hideth; and for joy thereof goeth and selleth all that he hath, and buyeth that field. He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren in the name of the Lord to sink the shaft deep into the mines of truth. Ms 35, 1901. (“Consumers, but not Producers, April 25, 1901.) {1MR 38.2}

**Dig Deeply for Solid Foundations**

Put your mind to the tax. Never rest satisfied with a partial knowledge of the truth, pieced out with some weak suppositions. Ms 174, 1899, pp. 7, 8. (“Thoughts on Daniel and the Revelation,” March 3, 1901.) {1MR 38.3}

SEE → (CE 85.2; CG 511.1; FE 187.2; ST, March 21, 1906 par. 7; WB, September 9, 1902 par. 11; 2MR 96.2; GW92 126.2)

**Definition for expositor = interpreter; dictionary; vocabulary**

<http://webstersdictionary1828.com/Dictionary/expositor>

“Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little.”{CW 59.4}

“The principles of truth impressed upon the heart, line upon line and precept upon precept, will produce right action...”(YRP 231.4)

**Remember, what does the prophet Habakkuk say we should do when we are argued with regarding these time prophecies? Take them to the tables (1843 and 1850 charts)! Why? Because at the end it will “speak” and “not lie.”**

**Let us ever hold in remembrance the cheering message, “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.... The just shall live by his faith.” Habakkuk 2:3, 4.** {RH July 15, 1915, par. 3}

**Habakkuk 2:1-4**

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 [argued with].**

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.**



**“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. — 6BIO 255.5.**