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# LAST-DAY TOKENS

BY J. N. LOUGHBOROUGH



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*Mrs E Parkin*

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# LAST-DAY TOKENS

*Mrs E Paulin*

*4145 Stearns St*

BY

J. N. LOUGHBOROUGH

PACIFIC PRESS PUBLISHING COMPANY,

OAKLAND, CAL.,

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LAST-DAY TOKENS

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Last-day tokens



## PREFACE.

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MANY books have been written on the subject of prophecy, in which has been clearly shown from history the accurate fulfilment of the divine predictions. This book is not introduced to controvert any already in the field; but the writer takes up a line of comparison of prophecy with historical facts in a manner which he has not seen in print hitherto, trusting that a perusal of its pages may be of profit to the reader.

Many people have but a limited idea of the vastness of the great Second Advent Movement. In these pages your attention is called not only to the *extent* of that wide-spread message, which went forth from 1834 to 1844, but also to the accurate fulfilment of the specific *signs* of the coming of the great day of the Lord.

Here also it is shown that at every step in the delivery of the Advent Message, both the *time* and *manner* of giving it were in harmony with what the prophetic word has recorded concerning this great and important subject.

In presenting this third edition, the cuts of "wonders" seen are printed in their actual colors, which gives the reader a clearer sense of the sublime grandeur of the various phenomena. A number of new illustrations will be found in this book that were not in the two previous editions. We acknowledge with thanks those furnished by Pastors Wilcox and Shultz.

J. N. LOUGHBOROUGH.

Oakland, Cal., May 20, 1904.





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## INTRODUCTION.

PROPHECY has been defined as "history written in advance." This being the case, and the prophecy proceeding from the divine mind—from One having power to foresee the future—the events of the real history would most surely fit the prophecy.

We may learn from the words of Christ to the apostles one object of the Lord in giving prophecy. Speaking of the things that would take place in the career of Judas, He said, "I tell you before it come, that, when it is come to pass, ye may believe that I am He."<sup>1</sup>

The Lord by the prophet Isaiah also says, "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure."<sup>2</sup>

Again, "I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass. . . . I have even from the beginning declared it to thee; before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day

<sup>1</sup> John 13:19.

<sup>2</sup> Isa. 46:9,10.

when thou heardest them not; lest thou shouldest say, Behold, I knew them."<sup>3</sup>

From the above language, the force of prophetic fulfilments as a proof of the divine origin of prophecy is seen, as well as its being a demonstration of the power of the Lord above all the gods of the heathen. It is also observed from these words that prophecy occupies a very important place in the Scriptures of truth. These facts being true, it is surpassingly strange that so many people give little or no attention to the study of the prophetic portions of the sacred Scriptures.

The uninformed say they are unlearned, and, therefore, can not understand the prophecies. On the other hand, many of the educated, and some of them even among the ministry, say: "The prophecies are sealed, and can not be understood. We all know that the book of Revelation is a sealed book."

In the Revelation, the beloved John was told positively not to seal the book,<sup>4</sup> and, also, in this book a blessing is pronounced upon those that "hear the words of this prophecy, and keep those things which are written therein."<sup>5</sup> How could the things contained in a *sealed* book be kept, which were not, and could not be, understood?

That the Lord designed the prophecies of Daniel to be understood is evident from His words to His disciples respecting the same: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth,

<sup>3</sup> Isa. 48:3-7.

<sup>4</sup> Rev. 22:10.

<sup>5</sup> Rev. 1:3.



let him understand);”<sup>6</sup> that virtually says, Understand Daniel the prophet.

A claim that prophecy could not be understood is also clearly delineated in these words: “The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I can not; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”<sup>7</sup>

Had the people to whom the prophet refers followed the sure word of prophecy, they need not have drifted away from God’s law, and substituted for His precepts the commandments of men.

It is not that prophecy has some deep, hidden, mysterious meaning that a failure is made in understanding it. The apostle Peter has said of it, and of understanding it, “Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.”<sup>8</sup>

<sup>6</sup> Matt. 24 : 15.

<sup>7</sup> Isa. 29 : 11-14.

<sup>8</sup> 2 Peter 1 : 20, 21.

It is plainly implied from the above language that what is most essential to an understanding of prophecy is the reception of the Spirit which spake through the prophets. Of that Spirit, promised to all who seek it, it is said, "He will guide you into all truth."<sup>9</sup>

In the study of prophecy, these facts should be impressed upon the mind; God, who is infallible, is the Author of prophecy; and when the time comes for the fulfilment of a prophecy, the very event predicted is there. Again, when the Lord's time comes for His message of truth to go forth, the message, in His order, is unmistakably there every time. As expressed by another: "To the believer in prophecy, a false fulfilment in the time when the true one should come is an impossibility."

<sup>9</sup> John 16: 13.



## CHAPTER I.

### THE SECOND ADVENT.

THE second coming of Christ is not only placed before us in the Scriptures as the hope of God's people, but as the great and glorious event for which they will be found waiting and watching when it shall at last come. The apostle Paul, when speaking of this coming, said: "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."<sup>1</sup>

When Christ is about to appear, His people are represented as responding to His declaration, "Surely I come quickly," with the triumphant words, "Amen. Even so, come, Lord Jesus."<sup>2</sup> When He shall at last come, as expressed by the prophet Isaiah, His people will joyfully say, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."<sup>3</sup>

#### NOT A FABLE.

Speaking of that event, the apostle Peter said: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His

<sup>1</sup> Heb. 9: 28.

<sup>2</sup> Rev. 22: 20.

<sup>3</sup> Isa. 25: 9.

majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."<sup>4</sup>

In the above language the apostle refers to the transfiguration on the mount as a proof of the second coming of Christ. Previous to this scene, our Saviour had said to His apostles, "There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom."<sup>5</sup> As recorded by Luke, He also said, "There be some standing here, which shall not taste of death, till they see the kingdom of God."<sup>6</sup>

#### VISION OF THE KINGDOM.

The record of the fulfilment of this promise is found in the account of the transfiguration. In this "vision" on the mount, they saw Jesus glorified, as He will appear when He comes in His kingdom. They saw Elias (Elijah), who was taken to heaven without tasting death, representing those who will be translated—changed—"in a moment, in the twinkling of an eye," when the Lord comes.<sup>7</sup> There also was Moses, one who had died, representing those who will be raised from the dead to meet the Lord. So, in this "vision"

<sup>4</sup> 2 Peter 1: 16-19.

<sup>5</sup> Matt. 16: 28.

<sup>6</sup> Luke 9: 27.

<sup>7</sup> 1 Cor. 15: 51, 52; 1 Thess. 4: 16, 17.



on the mount, they had a view of Christ coming in His kingdom, as He had promised them.

Though the apostles had seen this glorious sight on the mount of transfiguration, and had heard the voice of God's approval, the apostle Peter says: "We have a *more sure* word of prophecy." By this statement he is not discrediting what they saw and heard on that memorable occasion. Then they heard the voice of God only once, but in the great lines of prophecy, extending down to Christ's second coming, we have the voice of God oft repeated. In fact, every definite prophetic prediction fulfilled, or recorded in history, is the voice of God to us. It must be in this sense that the word of prophecy is "*more sure.*" The Revised Version translates it "*made sure.*" The prophecy is made sure by every specification fulfilled. Each and every event predicted, when fulfilled, is an assurance that the remaining events will surely come.

#### LIGHT IN THE DARKNESS.

The apostle says we should give heed to prophecy as unto a light shining in a dark place. The purpose of a light is to dispel the darkness—when traveling in a dark place, to show the pathway—and to show the pathway clearly, that the traveler may be enabled, step by step, to see and choose the right way, the light should shine at his feet. "Thy word," says the psalmist, "is a lamp unto my feet, and a light unto my path."<sup>8</sup> The wise man says: "The path of the just is as the shining light, that shineth more and more unto the perfect day."<sup>9</sup> Thus it is seen, in

<sup>8</sup> Ps. 119: 105.

<sup>9</sup> Prov. 4: 18

passing down the stream of time, that the Word of God, especially in its prophetic fulfilments, will open more and yet more, making it clearer and clearer to the Bible student that he is surely in the pathway leading to the everlasting light and eternal day.

In giving heed unto the sure word of prophecy, as to a light that is to guide our steps, discovering to us the correct path through the darkness, it must be that we shall find the pathway down the stream of time to the second advent of Christ, marked out in the prophetic word. This being the case, those who follow closely the light of prophecy will not only recognize the signs and tokens that the great day is near, but will recognize also the work of the Lord as it steadily moves on in the messages of truth which are to prepare a people to meet Him in peace at His coming.

#### COMING AS A THIEF.

While the Scriptures declare that the day of the Lord will come upon the masses as "a thief in the night,"<sup>10</sup> it also says of those standing in the counsel of God: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day."<sup>11</sup>

From the foregoing quotation it may be expected that in the further investigation of this subject the pathway of the people of God down to the second advent of our blessed Lord and Saviour, will be clearly and accurately traced in succeeding chapters.

<sup>10</sup> 1 Thess. 5:2; 2 Peter 3:10.

<sup>11</sup> 1 Thess. 5:4, 5.



## CHAPTER II.

### THE DAY OF THE LORD COMETH.

**I**N the prophecy of Joel there are presented events which, in their fulfilment, betoken the near approach of the great day of the Lord. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."<sup>1</sup>

Among the events to transpire, as the great day approaches, the prophet speaks of that which he compares to the unrestrained march of a devastating army. This army the Lord designates as the locust, canker-worm, caterpillar, and the palmerworm.<sup>2</sup> Before these destructive agencies come upon the land, He says, it "is as the Garden of Eden," but "behind them a desolate wilderness."<sup>3</sup> This is undoubtedly in the time mentioned by the prophet Isaiah when he says: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth."<sup>4</sup>

These visitations of the curse, as we approach the end, are the visible evidences that the earth and atmospheric heavens are waxing old as doth a garment, and that they are soon to be folded up and changed.<sup>5</sup>

<sup>1</sup> Joel 2 : 1.

<sup>2</sup> Joel 2 : 2-11, 25.

<sup>3</sup> Joel 2 : 3.

<sup>4</sup> Isa. 24 : 5, 6.

<sup>5</sup> Heb. 1 : 11.

While the curse is thus resting more heavily upon the earth, the prophet shows that earthquakes will increase, and the signs appear which our Saviour said would show that His coming was even "at the door." He says: "The earth shall quake before them; the heavens shall tremble; the sun and moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter His voice before His army; for His camp is very great; for He is strong that executeth His word; for the day of the Lord is great and very terrible; and *who can abide it?*"<sup>6</sup>

In comparing the above with the language respecting the sixth seal, there is seen a striking similarity as to both the events introduced and the question raised. Here are the signs in the sun, moon, and stars; and then as the voice of God shakes the heavens and the earth, and rocks are flying in every direction, men call to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and *who shall be able to stand?*"<sup>7</sup>

This "voice of God" before His army, which rends mountains, is in that time when the seventh and last plague is poured out, and Christ comes to a warned, yet unprepared, world as a thief in the night.<sup>8</sup>

The prophet Joel proceeds to show the necessity of an earnest, humble seeking of God, a rending of the heart before Him, and that to such He will give the "latter rain" of His Spirit—the same that the apostle James declares the Lord is waiting to bestow upon

<sup>6</sup> Joel 2 : 10, 11.

<sup>7</sup> Rev. 6 : 16, 17.

<sup>8</sup> Rev. 16 : 15-21.



His people when "the coming of the Lord draweth nigh."<sup>9</sup> Having carried us past this "latter rain," the prophet presents the final consummation in these words: "My people shall never be ashamed."<sup>10</sup>

The prophet then refers back to that prediction which the apostle Peter said began its fulfilment on the day of Pentecost,<sup>11</sup> and carries us down to the "great day of the Lord" again. "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show

#### WONDERS IN THE HEAVENS

and in the earth, blood, and fire, and pillars of smoke [Septuagint, "pillars of smoky vapor"]. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."<sup>12</sup>

It appears from the order of events here introduced, that before the signs in the sun and moon, there were to be "*wonders* in the heavens," and such, too, as would have the appearance of "blood, fire, and pillars of smoke."

About the middle of the sixteenth century there appeared a wonder in the heavens that finally, in the forepart of the eighteenth century, assumed the exact appearance of that predicted by the prophet Joel. It is the *aurora borealis*, first seen in a fiery display in

<sup>9</sup> James 5 : 7, 8.

<sup>10</sup> Joel 2 : 27.

<sup>11</sup> Acts 2 : 16.

<sup>12</sup> Joel 2 : 28-31.

Great Britain in 1716, and in America for the first time, three years later, in 1719. From the middle of the sixteenth century there has been witnessed, from time to time, in increasing magnitude, "spears of white light in the heavens," and "shooting stars;" but up to A. D. 1716 no fiery display is recorded.

As the first authority for these statements, a quotation is given from the Edinburg Encyclopedia, published about the year 1804. From that work we quote the following paragraphs:—

"The most unaccountable of all the circumstances respecting the *aurora borealis* is that it is not much more than a century since this phenomenon has been observed with any degree of frequency in our latitudes. We find, indeed, atmospheric phenomena recorded by the ancients, which may be regarded as examples of this meteor; but, with trifling exceptions, the whole of antiquity is absolutely silent on this subject.

"Dr. Halley, of London, England, informs us that he had begun to despair of witnessing this beautiful phenomenon, when the remarkable aurora of 1716 made its appearance. This philosopher has given us a historical detail of the several observations of this meteor, in which he says the first of it on record in an English work is a book entitled 'A Description of Meteors,' by W. F., D. D., reprinted at London, in 1654, which speaks of burning spears being seen Jan. 30, 1560. He says, in this book, that the next appearance of a like kind is recorded by Stow, and occurred on Oct. 7, 1564. In 1574, according to Stow and Camden, an aurora was seen for two successive nights,



viz., the 14th and 15th of November. The same phenomenon was twice seen in Brabant, in 1575, on the 13th of February and the 28th of September, and the circumstances accompanying it were described by Cornelius Gemma, who compares them to spears, fortified cities, and armies fighting in the air. In 1580 and 1581, this phenomenon was repeatedly observed at Backrang, in the county of Wurtemberg, in Germany. But from this till 1621, we have no such phenomenon on record, when it was seen all over France on September 2, and is particularly described by Gassendi, in his 'Physics,' under the title of 'Aurora Borealis.'

"In November, 1623, another was seen all over Germany, and is particularly described by Kepler. Since that time, for more than eighty years, we have no account of any such phenomenon being observed. In 1707, Mr. Neve observed one of short continuance in Ireland, and in the same year a similar appearance was seen by Romer at Copenhagen, while during an interval of eighteen months, in the years 1707 and 1708, this sort of light had been seen no less than five times.

"The aurora of 1716, which Dr. Halley particularly describes, was remarkably brilliant. It was also visible over a prodigious tract of country, being seen from the west of Ireland to the confines of Prussia and the east of Poland, extending nearly thirty degrees of longitude [about 1,800 miles east and west] and from the fiftieth degree of north latitude, over almost all the north of Europe [about 800 miles north and

south], and in all places, exhibiting, at the same time, appearances similar to those observed in London.

“It appears then to be certainly established that the aurora was of rare occurrence in our latitude till about a century ago; for it can not be supposed that so beautiful and striking a phenomenon would have passed unnoticed and unrecorded during the two preceding centuries, while men of science, and particularly astronomers, were so busily employed in examining every remarkable appearance of the heavens, or that the philosophers of Greece and Rome would have remained silent concerning so beautiful a meteor, had it been in any degree familiarly known to them. It is in vain to account for their silence by saying that they inhabited latitudes which are scarcely ever visited by these appearances, for the Romans not only visited, but long resided, in the north of Germany and Britain, where the aurora is now frequently seen in great splendor.”

The above details from the encyclopedia show that the aurora, especially in its crimson and fiery display, is of modern date.

#### INCREASE MATHER'S TESTIMONY.

Increase Mather, father of Cotton Mather (both eminent and learned divines of the Congregational Church, Boston, Mass.), in a book of five sermons on “Fearful Sightings and Great Signs Shall There Be from Heaven,” published in 1680, made no reference in his sermons to any fiery display of aurora. He said he had searched all history, both ancient and modern.



He referred to fiery comets, one of which was visible when he preached his fifth sermon. He had found in history accounts of several blazing stars, which he supposed had sufficiently the appearance at times of "blood and fire and pillars of smoke" in the heavens to be in fulfilment of the word of the Lord by the prophet Joel.

In a book published in London, about one hundred and fourteen years ago, entitled "Dictionary of Arts and Sciences," is an account of the fiery aurora of 1716. This book states expressly that "the oldest inhabitants there, at that time, had never seen nor heard of the like before."

#### J. B. FELT'S TESTIMONY.

In Dr. J. B. Felt's history of Salem, Mass., is an account of the first appearance of the aurora in America: "The *aurora borealis* was seen for the first time in America, Dec. 17, 1719. It filled our country with great alarm. It was dreaded, as being the precursor of the judgment fires which were to consume the world. It had a similar effect on the people of England in 1716."

#### TESTIMONY OF WILLARD'S HISTORY.

A description of the aurora borealis, on page 146 of "Willard's Abridged History of the United States," published in 1869, is as follows: "A phenomenon, singular at the time, and not yet satisfactorily explained, alarmed the people of New England in 1719. This was the 'aurora borealis,' first noticed in this country on the night of the 17th of December. Its appearance,

according to the writings of the day, was more calculated to excite terror than later appearances of the same kind."

A writer in the New York *Evening Post*, about the year 1864, speaking of the effect on the people of these wonderful sights in the heavens, says: "It prompts some to a more constant study of the heavens, others to a more reverent feeling of dependence upon Him by whose command all things were made that were made, and terrifying others by the threatening approach of those latter days—those times prophesied of by Joel—when wonders should be shown in the sky, and when, according to St. Luke, 'Fearful sights and great signs' from heaven should appear."

#### AURORA IN 1789.

In a work called "Percy Anecdotes," we have an account of the "aurora" as witnessed in Virginia in 1789: "On that day I stopped in Portsmouth to spend the evening at a house where there was a large party of both sexes. All at once our ears were assailed by loud murmurs outside. We rushed to the door, and were much astonished to find the whole population of the place in the street, the greater part of them on their knees, and uttering the loudest lamentations. Attracted by the brilliancy of the heavens, I raised my eyes upward, and observed a very vivid aurora borealis, casting its coruscations over more than one half of the hemisphere. On turning round I saw the whole company on their knees, and evidently in great trepidation. *The scene was certainly awful.* . . . ."



Toward midnight the aurora disappeared, as did the fears of the good people of Portsmouth. On crossing the ferry to Norfolk, I saw that the same species of alarm had also existed there to a considerable extent, and was happily extinguished."

This record is of itself conclusive evidence that the aurora was a new sight to the people of Virginia in 1789.

#### AURORA OF JAN. 25, 1837.

In a work entitled "Modern Phenomena of the Heavens" are two accounts of the wonderful fiery aurora of Jan. 25, 1837. The first reads: "Another instance of this phenomenon was extensively witnessed in this country [America] early in the evening of Jan. 25, 1837, when, as described by many, the very heavens, for a short time, seemed to be on fire, and when the snow upon the ground much resembled *blood* and *fire*, which was so alarming in appearance as to cause the solemn inquiry with some who were out at the time, if the day of judgment had come, and also to cause the animals to tremble with fear. In one place, near a mountain, the people informed me that on the snow there was the appearance of '*waves of fire* rolling down the mountain.'"

The second statement from the above work is respecting the aurora of Jan. 25, 1837, as it appeared in the state of Massachusetts: "A clergyman of Massachusetts gave me the following account of the same phenomenon, as he and others witnessed it in one of the towns of Cape Cod, in that state. He was sitting

with another minister in the pulpit, who had just commenced a discourse on the subject of the final judgment to a crowded audience of a protracted meeting, when suddenly, through the windows, the whole house was filled with a most vivid and fiery light, so alarming in its appearance that several of the audience shrieked aloud. All was disorder and commotion. Many rushed for the doors, and all prospect for further worship, for the time, seemed to be lost, till one from without, perceiving the consternation within, forced his way through the astonished crowd, up to the desk, with an account of the aurora phenomenon, just witnessed by those out-of-doors. Then this clergyman, as he said, called attention, and informed the audience that they had 'more cause for admiration than alarm, and that the appearance they had just witnessed was but a beautiful and unusually splendid exhibition of the aurora borealis, which the Lord had been giving them.' "

A friend has kindly furnished a picture of the house and snowy hillside in Victor, Ontario Co., N. Y., where both the friend and writer witnessed the fiery display just described.

#### AURORA IN LONDON, 1839.

A most graphic description of a display of the aurora, as it appeared in Great Britain, from 10 P. M., Sept. 11, to 4 A. M., Sept. 12, 1839. The account was written by an eye-witness, and published in a copy of the *New York Christian Advocate and Journal*, of the same year. The article was dated,









London, Sept. 13, 1839, and reads: "Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years. The first indication of this singular phenomenon was about ten minutes before ten, when a crimson light, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the center of the heavens, and by ten o'clock, or a quarter past, the whole heavens, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a *terrific fire*. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen with it *volumes of smoke*, which rolled over and over, and every beholder seemed convinced that it was a tremendous conflagration.

"The consternation in the metropolis was very great. Thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker Street, Waterloo Road, Watling Street, Farringdon Street, and likewise those belonging to the West London station,—in fact, every fire engine in London,—was horsed, and galloped after the supposed scene of destruction with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway before the error was discovered. The appearances lasted

for upward of two hours, and toward morning the spectacle became one of more grandeur.

“At two in the morning the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark, but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast. It was clear to extreme, and the light varied and was very vivid. There was a continual succession of meteors, which varied in splendor. They appeared in the center of the heavens and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with that swiftness toward the earth that the eye could scarcely follow the track. They seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, in dispersing, displayed a luminous rainbow on the zenith of the heavens and round the ridge of darkness that overhung the southern portion of the country. Soon afterward columns of silvery light radiated from it. They increased wonderfully, intermingled among crimson vapor, which formed at the same time, and, when at full height, the spectacle was beyond all imagination. Stars were darting about in every direction, and continued until four o'clock, when all died away. During the time that they lasted, a



great many persons assembled on the bridge over the Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."

Various indeed have been human speculations as to the cause of the aurora, or northern lights. After advancing different theories, all are obliged to admit "the cause is unknown." In the face of this, the student of the prophetic word declares: "This phenomenon is produced by the direct power of the Lord in the fulfilment of His prediction made through the prophet Joel [Joel 2:30], and is a sure token that we are nearing 'the great and terrible day of the Lord.'"

AURORA OF NOV. 14, 1837.

"Years of observation, covering many countries and embracing all zones and latitudes, give no record of any display of auroral glories equal in sublimity and magnificence and extent to the aurora borealis of Nov. 14, 1837. . . . So extensive was this magnificent celestial phenomenon that it exhibited its wonderful splendors contemporaneously to the inhabitants of Europe and America. . . . It was such a sight as fills the mind with wonder and awe; and in America, at least, was the most marvelous of the kind ever known."—From "*Our First Century*."

## CHAPTER III.

### THE JUDGMENT MESSAGE.

UNDER the symbol of three angels' messages, there is introduced in the book of Revelation a threefold warning, which is followed by our Saviour's coming to reap the "harvest of the earth."<sup>1</sup> In the public ministry of Christ, our Lord gave a parable in which he presented not only the seed sowing and the growth of the plants, but also the final "harvest." In explaining this parable to His disciples, He told them distinctly that "the harvest is the end of the world,"<sup>2</sup> thus showing that these three messages not only immediately precede the end of the world, but that they contain the truths which are to "ripen" the harvest of the earth,—the one class for the heavenly garner, and the other for the winepress of the wrath of God.

The first of these messages proclaims the "everlasting gospel." It is not the work of literal angels visibly to preach the gospel to men, but to minister to those "who shall be heirs of salvation."<sup>3</sup> In the case of the devoted Cornelius, to whom a glorious angel appeared, it was not to communicate to him the simplest fact of the gospel even, but to tell him where one of God's chosen ministers was, who could and would teach him the truth.<sup>4</sup>

Our Saviour committed the preaching of the gospel to men, and to those faithful in their commission is still His assurance, "Lo, I am with you alway, even unto the end of the world."<sup>5</sup>

<sup>1</sup> Rev. 14: 14, 15.

<sup>2</sup> Matt. 13: 39.

<sup>3</sup> Heb. 1: 14.

<sup>4</sup> Acts 10: 3-6.

<sup>5</sup> Matt. 28: 20.



These angelic messengers of revelation are regarded as symbols of messages of truth to be proclaimed by men to this last generation. While the visible workers are men, angels, who "desire to look into"<sup>6</sup> the truths of the gospel, camp about<sup>7</sup> those who, in the fear of the Lord, proclaim His Word.

It is not a new gospel that is to be proclaimed to the last generation, but the same "everlasting gospel." In the first of these three messages, however, there is, connected with the proclamation of the gospel, a *new reason* assigned why men should yield obedience to the Lord. It is found in these words: "For the hour of His judgment is come."<sup>8</sup> When the apostle Paul stood before Felix and "reasoned of righteousness, temperance, and judgment to come, Felix trembled!"<sup>9</sup> His trembling, undoubtedly, would have been much greater had the message been: "The hour of His judgment is come." This first angel's message does not say the judgment is *coming*, but "the hour [period] of His judgment is *come*." †

Such an announcement could only be made at a time when the judgment is actually to begin. If men are to give such a message to their fellow men, the Scriptures must contain a line of prophetic truth, and a prophetic period leading down to the session of the judgment. Do the Scriptures contain such a period?—They do, or men could never, from the Scriptures, give such a message. That period of time is the 2,300 days,<sup>10</sup> leading down to the cleansing of

#### THE SANCTUARY.

The work of mediation in the earthly sanctuary

<sup>6</sup> 1 Peter 1:12.

<sup>7</sup> Ps. 34:7.

<sup>8</sup> Rev. 14:7.

<sup>9</sup> Acts 24:25.

<sup>10</sup> Dan. 8:14.

was a representation, in figure, of the real work of Christ, the true High Priest, as He pleads before His Father, in the heavenly sanctuary, for those who, with truly contrite hearts, confess their sins to Him.<sup>11</sup> First, as in the typical service, there is a *pardon* for the repentant believer; and in the closing of the service (cleansing of the sanctuary), a blotting out of sins, which blotting out is a final decision of the cases of the righteous. In the type, the sins blotted out one year were remembered again the next year,<sup>12</sup> because the blood of beasts did not actually take away their sins. In the blotting out to be accomplished by Christ, the sins of His people will be remembered no more.<sup>13</sup> So this final work of Christ, as the true High Priest, in blotting out the sins of God's people—the cleansing of the heavenly sanctuary—must be the passing of judgment on their cases.<sup>14</sup>

#### CLEANSING OF THE SANCTUARY.

As performed in the Jewish economy, the cleansing of the sanctuary must have been a matter with which Daniel was familiar. It occurred in their service once a year, on the tenth day of the seventh month of each year. He must also have had some definite idea of the significance of that atonement, as it prefigured the final work to be accomplished by the promised Messiah.

The Jewish people of this day who carefully study their service understand the type, at least. That this

<sup>11</sup> Heb. 8: 4, 5; 9: 13, 14, 24.

<sup>12</sup> Heb. 10: 3.

<sup>13</sup> Heb. 10: 17.

<sup>14</sup> For full explanation of the sanctuary question, see "The Sanctuary," published by Review and Herald, Washington, D. C., or Pacific Press, Mountain View, Cal.



is so is seen both in their sayings and writings. As proof, your attention is called to the following circumstance: In September, 1869, during a series of meetings held in Healdsburg, Cal., a well-educated Jew, who resided in that place, became much interested in the meetings. Being a man who was very diligent in his mercantile business, it was a matter of great surprise that he should leave his store to attend a meeting in mid-week, and in the daytime. At the close of the meeting, one of the ministers questioned him regarding the matter. He replied, with seriousness: "Why, elder, a Jew who broke every Sabbath in the year would not dare to work to-day. This is the Day of Atonement; the tenth day of the Jewish seventh month." The minister then asked, "What is the most solemn name your people have for this day?" With a most devout and reverential look, and in a tremulous tone of voice, he replied, "*To-day is the Day of Judgment.*"

The following quotation from the Scriptures represents the day of atonement as a decisive day with that people. "On the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."<sup>15</sup>

In further proof that the Jewish people regard the

<sup>15</sup> Lev. 23: 27-29.

tenth day of the seventh month as a day of judgment, the following is quoted from one of their journals published in San Francisco. It is called the *Jewish Exponent*, and is an organ of the orthodox Jews, west of the Rocky Mountains. In the issue for September, 1892, was the announcement that before the next number would be published, the seventh month and day of atonement would come. Their name for the seventh month is Tisri, and that of the sixth month is Elul; so the paper stated: "The month of Elul is here, and the monitory sounds of the shofar [the trumpet that was to be blown from the first to the tenth day of the seventh month]<sup>16</sup> are to be heard every morning in the orthodox synagogues, advising preparation for the day of memorial, and the *final judgment* of yom kippur." Hence, as they were in the close of Elul, the sixth month, and Tishree, the seventh month, was about to open, they would every morning, for ten days, hear the trumpet announcing the final day of judgment of that typical system.

Here is the testimony of another, the Rev. Isidore Myer, rabbi of a large congregation in San Francisco. In announcing the day of atonement in the autumn of 1902, he explained the significance of the feast thus:—

"While crossing the threshold of time from one year to another, the Israelite is forcibly reminded of the creation and of the universal sovereignty of the Creator, and is called upon to celebrate, with the blast of trumpet, the anniversary, so to speak, of the birth of time and of the coronation of the great

<sup>16</sup> Ps. 81: 3, 4.



King. He is also summoned by the voice of the same trumpet, or 'shofar,' to scrutinize retrospectively his actions of the past year, while he stands trembling before the all-seeing eye of Eternal Justice *sitting on the throne of judgment.*"

#### STANDING IN THE LOT. ✕

From the time that Daniel heard the saint say, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed,"<sup>17</sup> his mind was filled with anxiety as to what should be "the *end* of these things," and as to how *long* it should be.<sup>18</sup> Finally, he is given to understand that a knowledge of the time is not for his day. It is said to him, "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."<sup>19</sup>

Some have supposed this language to refer to the final end of the world, and that at that time Daniel, with the rest of the Lord's people, would receive their reward, and stand in their lot of inheritance. The Hebrew word for lot of inheritance, region of country, etc., we are told is *geh vehl*. That is not the word translated "lot" in this scripture. The word is *goh rahl*. Hebrew scholars tell us that this word occurs seventy-six times in the Old Testament. It is the same word that is used in speaking of the typical cleansing of the sanctuary, where "lots" were cast to determine which of the two goats was to be slain. As the high priest took the blood of the Lord's goat and went into the sanctuary to perform the work of cleansing, all Israel stood without, afflicting their souls, and confessing their sins, that they might stand clear, and

<sup>17</sup> Dan. 8 : 14.

<sup>18</sup> Dan. 12 : 6, 8.

<sup>19</sup> Dan. 12 : 13.

receive the blessing of the high priest as he would come out of the sanctuary, instead of being classed with the rejected ones, who would be cut off from among the people. Thus, on that day, Israel stood in their lot.

When the final cleansing of the sanctuary should come, at the close of the twenty-three hundred days (which comes down a little further than any other prophetic period, at the end of which it could be said, "The *end* of the days"), Daniel's case, with the cases of all the righteous dead, came in review before God. So Daniel stands in his lot.

Thus it is seen that the great period of twenty-three hundred days brings us to the investigative judgment. As in the Jewish temple service, the sanctuary was cleansed once every year, it must have been apparent to Daniel that this cleansing at the end of the twenty-three hundred days must relate to something besides yearly typical service. The Lord had instructed His people that when using symbols in prophecy, the time given was counted "each day for a year,"<sup>20</sup> so this period of twenty-three hundred years would reach far into the future from Daniel's time.

In the twelfth chapter, this anxious inquiry is found: "How long shall it be to the end of these wonders?" and, "O my Lord, what shall be the end of these things?"<sup>21</sup>

#### TIME SEALED UP.

In response to Daniel's inquiry, the angel replied. "O Daniel, shut up the words, and seal the book,

<sup>20</sup> Num. 14: 34; Eze. 4: 6.

<sup>21</sup> Dan. 12: 6, 8.



even to the *time of the end*: many shall run to and fro, and knowledge shall be increased."<sup>22</sup> Again: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end."<sup>23</sup>

What so exercised the mind of Daniel was the "*when?*" the "*how long?*" and "*what shall be the end?*" These were the points that perplexed and troubled the prophet, and these things only were to be sealed up till the time of the end, and not the whole book of Daniel, as some have supposed. These words were not then written in vain, never to be understood, for the time was to come when the wise should understand.<sup>24</sup> When the appointed time should come for this sealed matter to be opened—for the "*when?*" the "*what?*" and the "*end*" of these periods to be unsealed and made plain—when the time of the end should come, many would "run to and fro" through the Scriptures, searching into these things, and knowledge on the close of these prophetic times would be increased.

That this is the idea conveyed in the foregoing language will be made more clear by the following translations of the text:—

Dr. Adam Clarke says: "Many shall endeavor to search out the sense; and knowledge shall be increased—by this means."

In the German Bible of Luther, Revised, we read: "So shall many come over it, and find great understanding."

The German Parallel Bible reads: "Many shall run it through, and so the knowledge will be increased."

<sup>22</sup> Dan. 12:4.

<sup>23</sup> Dan. 12:9.

<sup>24</sup> Dan. 12:10.

The German Bible of L. Van Ess, admitted also by the pope to Catholic readers, translates it: "Many will search it through, and the knowledge will be great."

The Swedish Bible reads: "Many shall search in it, and knowledge shall become great."

The Danish-Norwegian, Revised, reads: "Many shall eagerly search, and knowledge shall become much."

In the prediction concerning the sealing up and the opening of these words, the accuracy of prophetic fulfilment is again seen; namely, that the event, the time, the knowledge of the period of time, shall be sealed up, and when it shall be opened and understood by "many." This event is called

"THE TIME OF THE END."

Till the time of the end, this matter should be sealed up. What is the time of the end? It can not be the actual end of the world, for then this part of Daniel's prophecy would be of no use to mortals; it must therefore refer to a period just before the end. But, "things which are revealed belong to us,"<sup>25</sup> says the prophet.

To ascertain what is meant by the expression "time of the end," we will notice where the same terms are used in another prophetic scene. In the eleventh chapter of Daniel, a persecuting power is introduced which was to hold its dominion until the time of the end. The Lord says of the work of this persecutor, "And some of them of understanding shall fall, to

<sup>25</sup> Deut. 29: 29.



try them, and to purge, and to make them white, even to the time of the end; because it [the time of the end] is yet for a time appointed."<sup>26</sup> Protestant commentators are generally agreed in applying the prophecy of this persecuting power to the papal church, which had the civil power in its hands for the appointed time—"time, times, and an half,"<sup>27</sup> the 1260 years from A. D. 538 to 1798. Its civil power was taken away at the end of the "time appointed"—1798. So, at that time, the people had ceased to "fall" by the hand of that persecuting power, as they had previously been falling. This marks 1798 as the period of time in prophecy called *the time of the end*.

Then, in the light of this prediction, the knowledge of when the twenty-three hundred days (the close of all prophetic days) were to close, was sealed up; but when that point of time passed, "many" were to search out, and obtain the light upon the subject. Now, these are the facts in the case; for until the year 1798, the exponents of prophecy had no light as to where the twenty-three hundred days would end. They could understand the symbols, the image, and the beasts of the book of Daniel. They also understood and correctly applied the seventy weeks of the ninth chapter, but could not tell where the twenty-three hundred days ended; for, as yet, they had no understanding as to where the days commenced.

#### KNOWLEDGE INCREASED.

In the paper called the *Midnight Cry*, of June 15, 1842, we read: "It is truly interesting to find the

<sup>26</sup> Dan. 11:35.

<sup>27</sup> Dan. 12:7.

various independent writers, who, *since 1798*, have seen what was *entirely unperceived before*,—that the seventy weeks was a key to the twenty-three hundred days."<sup>28</sup>

The discovery that the seventy weeks was the first part of the twenty-three hundred days unlocked the whole subject. Whereas, before they failed to find where the twenty-three hundred days commenced, now, as the seventy weeks were the first part of the twenty-three hundred days, of course the two periods must begin at the same date.

Previous to 1798, students of prophecy had light concerning the commencement of the seventy weeks—B. C. 457. Christ's public ministry, death, etc., occurred in exact harmony with that date. This exact fulfilment of the Saviour's mission in harmony with this reckoning had given them a mighty proof that He was indeed the true Messiah, and that the date of the seventy weeks was unalterably fixed. Failing to discover that the seventy weeks was the first part of the twenty-three hundred days, left the matter *sealed* up until 1798, as predicted.

Coming down this side of 1798, the other part of the prediction is as accurately fulfilled. Again we quote from the same number of the *Midnight Cry*: "Is it not a wonderful coincidence that so many writers, without any knowledge of one another, came to the same conclusion about the same time?" And why should it not be so? The Lord's time had come when He said "many" would receive the light, and His Spirit would lead minds to the truth regardless

<sup>28</sup> The *Midnight Cry* is the name of the Advent paper published at New York City from 1842 to 1845.



of distance or countries, and without knowledge one of another.

Before me is a list of twenty different localities where the light was discovered, not by communication one with another, but as the result of diligent searching of the Scriptures, led by the influence of the Spirit of God. Heading the list is William Miller, of the state of New York. Then follow A. J. Krupp, of Philadelphia; David McGregor, of Falmouth, Me.; Edward Irving, of England; Archibald Mason, of Scotland; W. E. Davis, of South Carolina; Joseph Wolff, who labored in various parts of Asia; Alexander Campbell, in his debate with R. Dale Owen, 1829; Capt. A. Landers, of Liverpool, England; Leonard Henrich Kelber, of Stuttgart, Germany; Laucunza, of Spain, in his book, "Ben Ezra;" Hentzepeter, of The Hague, Holland; Dr. Capadose, of Amsterdam, Holland; Rau, of Bavaria; priests of Tartary, in 1821; Bible students of Yemen, in the book called "Seera;" Hengstenberg, in another part of Germany; Russians on the Caspian Sea; Molokaners, on the shores of the Baltic, etc.

Such a general discovery of light on the close of the twenty-three hundred days, and at the time when God predicted that the matter, so long sealed up, would be opened, is not so surprising. It is, however, interesting, after the lapse of years, to bring together the conclusions of the various students who, from the opening of the nineteenth century to 1840, reckoned out the period of twenty-three hundred days, and located the seventy weeks as the first part of that

period, and then to find the whole period terminating in 1844.

The question arises, Can we rest with certainty that 1844 is the true date for the close of the twenty-three hundred days?—Yes; for as surely as a false fulfilment of prophecy can not come in the right time for the true fulfilment, the conclusion must be correct that 1844 is the true date for the close of that period.

God, who sealed up the knowledge of the time till 1798, and promised that *then* the true light would shine, by His unerring Spirit, guided those who earnestly sought Him to a correct understanding of this time. His time had come for the “knowledge” on that subject to “be increased,” and He guided to the true light.

We have now discovered the period of time, developed in the Lord’s order, when the judgment of the saints would come. With this time as a basis, the message could finally be given, “The hour of His judgment is come.” Mark, it does not say that immediately on the discovery of that period the message would be proclaimed, but that this light previously sealed would be made plain. In succeeding chapters it will be seen that the Lord just as definitely marks the time when the advent message would be proclaimed to the whole world.



## CHAPTER IV.

### THE LAST GENERATION.

A SHORT time before our Saviour's death, His disciples asked Him the following very important question relative to the close of earth's history: "What shall be the sign of Thy coming, and of the end of the world?"<sup>1</sup>

Not repudiating their question, Christ proceeded to give them a definite answer, rehearsing the predictions concerning events that would transpire, and finally giving signs by which, when fulfilled, it might be known that His coming is near; even saying that the very generation witnessing the signs—the *last* generation—is not to pass until He shall come.

The Saviour goes over this prophetic ground three times, first giving what may be called a summary of events reaching down to the end.<sup>2</sup> None of these, however, does He call definite signs of His *near* coming until the last one mentioned,—“This gospel of the kingdom [“glad tidings of the reign,” some translate] shall be preached in all the world for a witness unto all nations; and *then* shall the *end* come.”<sup>3</sup> In passing over the ground the first time, Christ told His disciples there would be wars, famines, pestilences, and earthquakes in divers places, and, though these things were to come, they were not the signs of His *near* coming; for, said He, “The *end* is *not* yet.”<sup>4</sup>

<sup>1</sup> Matt. 24 : 3.

<sup>2</sup> Matt. 24 : 4-14.

<sup>3</sup> Matt. 24 : 14.

<sup>4</sup> Matt. 24 : 6.

That famines, pestilences, etc., have been abundant, history fully shows.<sup>5</sup> While these were not the tokens of His immediate coming, they were things which would transpire. However, He does proceed to give what will be the state of things when the end is near. He says: "Because iniquity shall abound, the love of many shall wax cold." This prediction is in exact accord with that given by the apostle Paul respecting the last times: "In the *last days* perilous times shall come." Paul enumerates some eighteen sins that will exist among that class who have a "form of godliness" and who are "lovers of pleasure more than lovers of God."<sup>6</sup>

From verses fifteen to twenty-eight, our Saviour goes over the ground the second time, down to His second coming, this time going back only to the destruction of Jerusalem. Having given the tokens of its overthrow, and instructions to His people regarding the course they should pursue when the ruin of the city should be threatened, He calls attention to the great tribulation which was to come upon God's people. The tribulation came in the persecutions of the "Dark Ages," but was to be, and *was*, shortened, else none of the elect would have been left. This period of tribulation was from A. D. 538 to 1798. Although the persecutors retained the civil power, by virtue of which they had heretofore persecuted, until the year 1798, the rage of persecution was restrained by the government's granting toleration to all re-

<sup>5</sup> See "An Exposition of Matthew Twenty-four," and "The Coming King," published by Review and Herald, Washington, D. C., or Pacific Press, Mountain View, Cal.

<sup>6</sup> 2 Tim. 3: 1-5.



ligions about 1773 and onward. Thus the days of persecution were shortened even before they expired, and while yet the persecutors retained the civil power.

Before closing this second line of prophecy, our Lord presented the fact that near the end "Lo heres!" and "Lo theres!" would arise, teaching of secret comings of Christ. That His followers be not deceived by that deception, He guards them with the great fact that His coming is an event that will be as visible to all as the lightning's flash which shines in mid-heaven.

The third time our Saviour reviews this line of prophetic events down to His coming, He goes back to the close of the tribulation and gives the definite signs by which it may be known when He is "near, even at the doors." In verse twenty-nine is found this record: "*Immediately after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven."<sup>7</sup> Here are distinct signs. Of these He says: "When ye shall see all these things, know that it [margin, "He"] is near, even at the doors."<sup>8</sup>

Respecting the time when these definite signs should begin to be fulfilled, we read in Mark's record of the same discourse, "Except the Lord had shortened *those* days, no flesh should be saved," and, "*In those* days, *after* that tribulation, the sun shall be darkened," etc.<sup>9</sup> Comparing these two records of the discourse, it is seen that these definite signs would begin to receive their fulfilment "*in those* days," and "*immediately after* the tribulation." The days ended in 1798.

<sup>7</sup> Matt. 24 : 29.

<sup>8</sup> Matt. 24 : 33.

<sup>9</sup> Mark 13 : 20, 24.

The persecutions began to be checked from about 1773, as previously stated, and the last act of public burning was in 1779. The first of these signs, then, would naturally be expected between the years 1779 and 1798. Now what are the facts?—The signs here mentioned in the sun and moon were both fulfilled in that memorable “dark day” of May 19, 1780. It was a darkness that continued for twelve hours—from II A. M. to II P. M. Although the moon had fullled the day before, it was said by those describing the scene of that night that “if every luminous body had been struck out of existence, the darkness could not have been more complete.”<sup>10</sup>

It is not to be understood from the words of our Saviour, as recorded in Luke, that those who should observe the first of these signs would be of the generation that should witness His coming; but said He, “When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”<sup>11</sup>

The third of these signs, the falling of the stars, was fulfilled on Nov. 13, 1833. On that night—or rather for five hours previous to day dawn—there was a meteoric shower, compared by some to streams of fire coming down from heaven; by others said to resemble sparks of fire flying from some great piece of fireworks. This phenomenon covered all North America, from the Gulf of Mexico on the south to Hudson’s Bay on the north, and from the Sandwich Islands on the west to within two hundred miles of Liverpool on the east. Where observed, it was

<sup>10</sup> For testimonials on the “dark day,” see “An Exposition of Matthew Twenty-four,” and “The Coming King.”

<sup>11</sup> Luke 21 : 28.



the same continuous shower of stars, falling as thickly as snowflakes in a snow-storm. Testimonials concerning this wonderful display of "celestial fireworks" may be found in the publications already referred to.

In a book published by Leonard Heinrich Kelber, in Stuttgart, Germany, in 1835, it is stated that, on Nov. 25, 1833, there was a fine display of falling stars on the continent of Europe. Mr. Kelber says that "in Minsterburg, Silesia, stars fell like a rain of fire. With them fell balls of fire, making the night so light that the people thought that the houses near them must be on fire.

"At the same time, in Prin, Austria, there was a falling of stars that covered a space of over five hundred square miles. It was described by some as like streams of fire coming down from heaven. Some called it a rain of fire. Horses were frightened by it, and fell to the ground. Many people were made sick through fear."

#### PARABLE OF THE FIG TREE.

Coming down in this line of prophecy past the fulfilment of the third sign, our Saviour says: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [margin, "He"] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Heaven and earth shall pass away, but My words shall not pass away."<sup>12</sup>

This language does not apply to the generation that was living when Christ gave this discourse, but to the generation who see these things *fulfilled*—not who see them fulfilling, but *fulfilled*. The things they see fulfilled as tokens that Christ is at the door does not include the shaking of the heavens when He will be seen actually coming. These signs of His near coming include this third sign, the one in the stars. As surely as we know that summer is coming when the leaves are putting forth, so surely we may know by the signs that are past that Christ's coming is near, even at the door, and may know also that the generation witnessing the falling stars will not pass away until His actual coming shall take place. This statement Christ declares to be more certain than the continuance of the heavens and the earth. They will pass away, but His words respecting His coming in this generation shall not fail.

With these points clearly established, do not the events, with their fulfilments, designate the last generation? The last of these events—the falling of the stars—was fulfilled in 1833. Since this date we have entered upon the last generation, the generation that shall not pass away until Christ shall come.

#### LEARNING THE PARABLE.

The Lord's appointed time for the people to *learn* the parable of the fig tree dates this side of 1833. Here also is seen the accuracy of prophetic fulfilment

<sup>12</sup> Matt. 24 : 32-35.



in the great Advent Movement. The Lord, by this prophecy, marked the time when the proclamation of His second coming should be sounded to the world, and the parable was to be *learned*. Having reached this date, it is evident, too, that the time for the Lord to raise up teachers to *teach* the parable has come; for, "How shall they *hear* without a preacher? and how can they preach, except they be sent?"<sup>13</sup> When the Lord has something for His people to *learn*, He will see that teachers are provided to *teach* that very thing. As His time had come for the parable to be learned, it was equally true that His time had come to raise up teachers.

Then this side of 1833 is the Lord's time for the people to be taught that His coming is at the doors, and that His coming is before that generation shall pass away. Thus the time is marked out in this prophecy when the great advent proclamation should be given to the world.

In fulfilment of this prediction we find that right there the Lord raised up His ministers in various parts of the world, who, from 1834 to 1844, sounded the cry of Christ's coming near, "even at the doors;" and these *taught* the parable of the fig tree, pointing to these signs of His coming, even as He had instructed. This message, either by the living teacher, or through the agency of the printed page, went to every missionary station in the world, and to every seaport on the earth.

The extent of the message has been plainly set forth by the editor of the *Voice of Truth*, of

<sup>13</sup> Rom. 10: 14, 15.

Rochester, N. Y., January, 1845: "The everlasting gospel, as described in Rev. 14:6, 7, has been preached to every nation, kindred, tongue, and people; saying with a loud voice, 'Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.' No case can be more clearly substantiated with facts than that this message has been borne to every nation and tongue under heaven, within a few years past, in the preaching of the coming of Christ in 1843 [1843, Jewish time—our time, 1844], or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the words to the end of the world."

Some people, unacquainted with the facts, have looked upon the Second Advent Movement as limited to a certain locality, supposing it a work connected with William Miller and a few hundred ministers associated with him in the northern portion of the United States. To such it may be a surprise to learn that the movement in America, in which Elders Miller and Himes were prominent leaders, was but a small part of a great message that, as stated above, went "to the ends of the earth."

The Lord's time came for this proclamation to go forth to the world, and in a score or more different parts of the earth, at about the same time, men were raised up, who, without a knowledge of one another's work, went forth to sound this message to all parts of the earth. Many of those mentioned in chapter



three, who received the light on the close of the twenty-three hundred days, were afterward moved upon to engage in the proclamation of the first angel's message of Revelation 14.

Such men as W. E. Davis, of South Carolina; Archibald Mason, of Scotland; Edward Irving, of England; Hentzepeter, of Holland; Laucunza, of Spain; Rau, of Bavaria; Kelber, of Germany; and Joseph Wolff, of Asia, did not receive their message from William Miller. In fact, but few of them had heard of William Miller until his work, like that in their own countries, had so spread as to rouse the public interest. Hentzepeter, of Holland, in a letter of 1843, said he never heard of William Miller until 1842. He had then been publishing books and preaching the doctrine of Christ's second coming in Holland for about ten years.

There are individuals who have regarded this doctrine of the near advent of Christ as an American movement only, and under the leadership of William Miller. From some English writings it appears there were people in Great Britain who thought the movement was confined alone to Britain. An English writer said of the extent of this work: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America, about three hundred ministers of the Word are thus preaching this 'gospel of the kingdom,' while in this country about seven hundred of the Church of England are

raising the same cry."<sup>14</sup> Besides these of the Church of England, many of the Non-Conformist ministers were engaged in giving the same message.

At Newark, Ohio, Aug. 8, 1894, Elder G. W. Mitchel stated to the writer that Elder Miller told him, at McConnelsville, Ohio, in September, 1844, that he had the names and addresses of three thousand ministers in various parts of the globe, who were proclaiming, "Fear God, and give glory to Him; for the hour of His judgment is come."<sup>15</sup>

Of the extent of the proclamation, William Miller himself said that "one or two in every quarter of the globe have proclaimed the news; and all agree in the time. Wolff, of Asia; Irving, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region, are, or have been, giving the cry."<sup>16</sup>

In 1837, Elder Hutchinson was sent from England as a Wesleyan missionary to Canada. He finally settled in Montreal, where he embraced the advent doctrine. In the years 1843 and 1844, he published a paper called the *Voice of Elijah*, in which he earnestly promulgated the message of Christ's advent near. He had a very extensive acquaintance in foreign countries. Having ready access to vessels sailing to those countries, and being privileged to send large parcels of his papers free,<sup>17</sup> he sent large quanti-

<sup>14</sup> Mourant Brock. Quoted in "Advent Tracts," Vol. II, p. 135 (1844).

<sup>15</sup> In "Rise and Progress of Seventh-day Adventists," it says fifteen hundred. It should read "*three thousand*." <sup>16</sup> "Miller's Lectures," p. 238 (1843). <sup>17</sup> Captain Stanton, of Liverpool, in 1882, said to the writer: "Sailors are somewhat superstitious; they think carrying religious works for missionary purposes is a sort of insurance on a ship's safety."



ties of them to all parts of the earth. The Adventists in the United States, Canada, and other parts furnished him means with which to print, and he sent hundreds of thousands of his papers all over the sea, and to the ends of the earth. He said of his own work, that he had sent the papers freely to Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, and all over the British Dominions.

Thus is seen, in the light of facts presented, how accurately prophecy concerning the Advent Message was fulfilled. God's time came for the parable of the fig tree to be taught,—for the first announcement of the first angel's message<sup>18</sup> to be given,—and He raised up His messengers to herald the cry to all nations, peoples, and tongues.

The history of the *rise* of this work has now been given; but as other messages "followed" ("went with," as some translate) the first message, in following the movement to its present threefold cry, which is widely spreading, there are other features of the work to be examined.

<sup>18</sup> Rev. 14:6-7.

## CHAPTER V.

### LAST-DAY TOKENS.

**I**N answer to the question, "What shall be the sign of Thy coming?" our Saviour replies by saying, "Fearful *sights* and great *signs* shall there be from heaven."<sup>1</sup> From this reply the conclusion would naturally be drawn that as the proclamation of the Lord's near coming was being given, signs and wonders in the heavens would be multiplied. That such has been the case will be clearly shown in the many wonderful and unexplainable sights that have appeared in the heavens from time to time, as related by the individuals themselves who observed them.

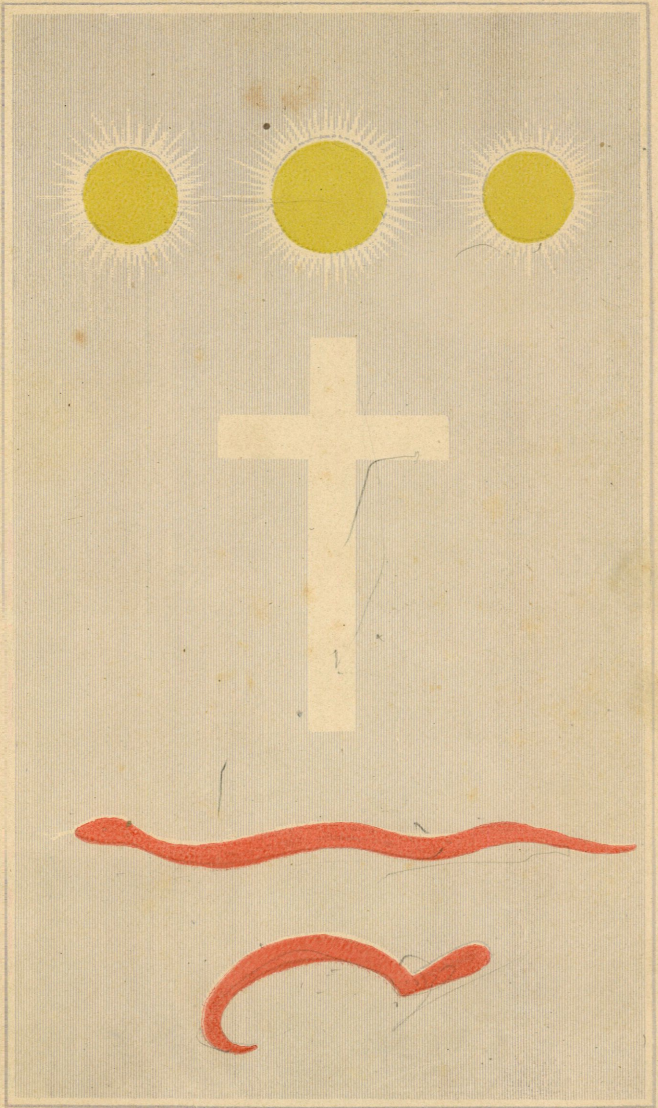
From a work entitled "The End Comes," written by Leonard Heinrich Kelber, and published in Stuttgart, Germany, in the year 1835, we quote as follows:—

"In 1811, on March 20, in some parts of Silesia, there were three suns visible at the same time.

"In 1814, April 14, in several parts of Russia, for a *whole day*, the real sun was covered with a cloud. On either side of the cloud appeared a clear sun. Under the clouded sun was a clear white cross, under the cross a serpent, under the serpent a sickle. On the opposite side of the heavens was the moon.

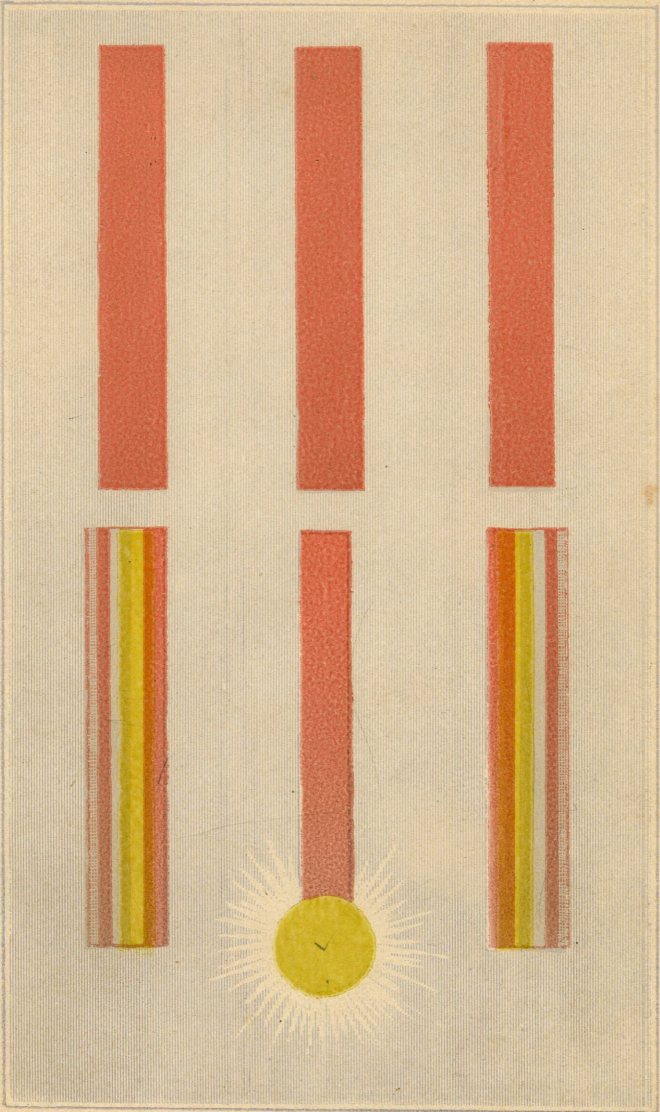
<sup>1</sup> Luke 21: 11.

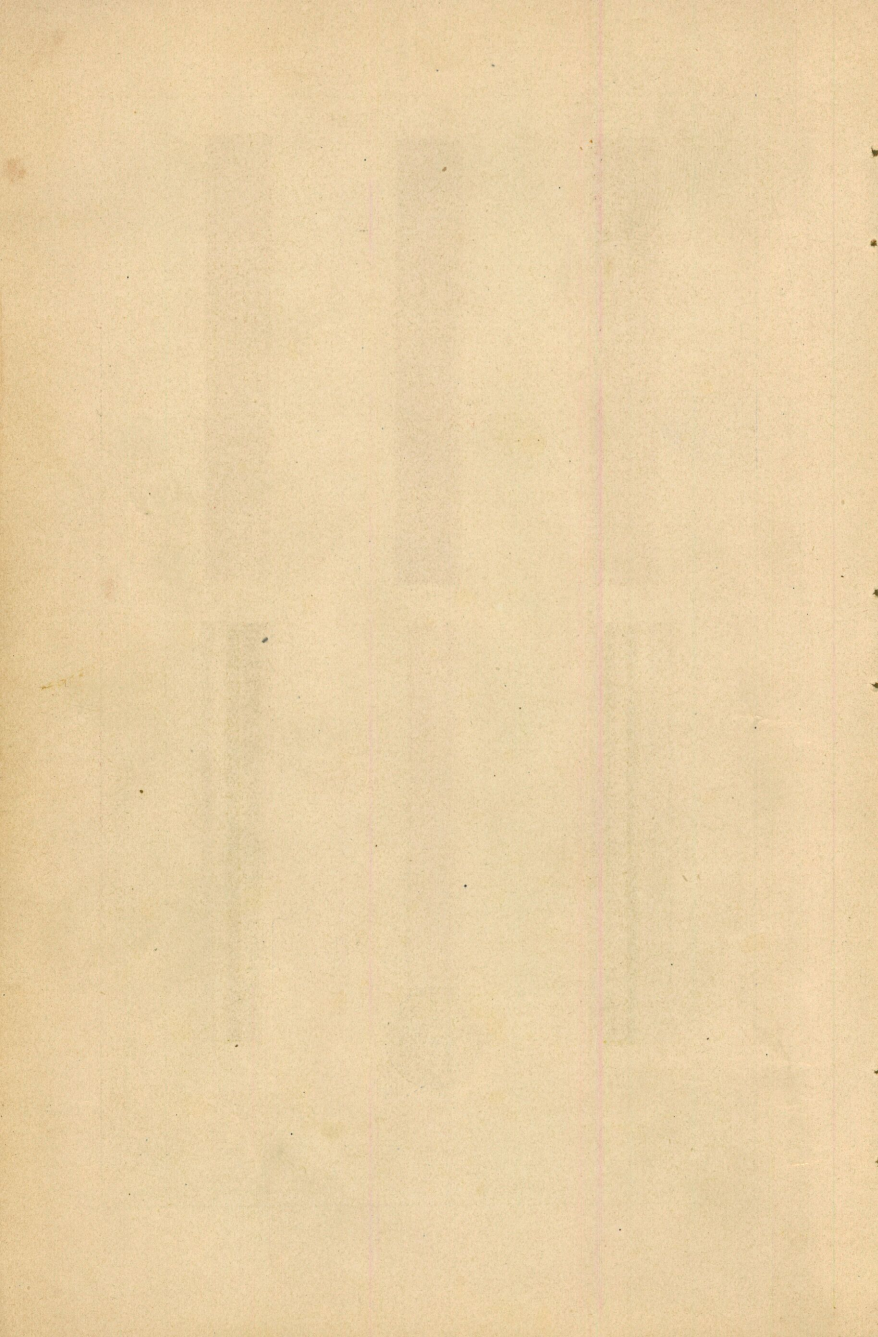














“At the same date, in Bavaria, there appeared a clear white cross in the sky, which was visible for three days.

“In 1826, December 14, in Stuttgart, Germany, from 9:30 A. M. till noon, two extra suns were visible, one on either side of the real sun. These extra suns had tails shooting out from them opposite the true sun, like comets’ tails.

#### BERLIN WONDER OF 1829.

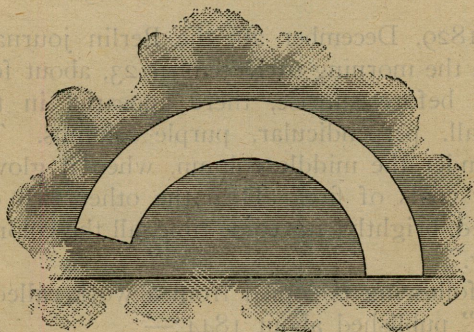
“In 1829, December 26, the Berlin journals state that, on the morning of December 23, about forty-five minutes before sunrise, there appeared in the east three tall, perpendicular, purple columns. The sun arose under the middle column, when it glowed like burning coals of fire. Then the other two columns displayed, brightly, for some time, all the colors of the rainbow.”

The following is copied from a work called “Bible Reader,” published about 1844:—

#### A BAND OF LIGHT.

“Mr. Asahel Towner and family, of Oxford, Conn., now solemnly affirm that in the summer of 1828 they saw a very white breadth of light, which lighted the earth so that they could see to pick up a pin on the ground in the middle of the night. The light, they say, rose gradually in the east of northeast and came overhead, even to the horizon of the west of southwest, which seemed to them of the equal width of four or five yards, and it so remained for several hours. And

while the latter end of it sank below the horizon, the first end appeared to rise to the height of an hour. Waves of darker light arose in the same belt of light, from both ends of it, and met overhead, and succeeded one another as often as every minute or two. It disappeared about midnight. Many others, they say, witnessed the same sight, and that they saw an account of it published in the papers afterward, as having appeared in other places."



Coming down to the years 1843 and 1844, when the doctrine of the Lord's near coming was being proclaimed with great power to the world, signs in the heavens seemed very abundant.

#### FIERY SERPENT IN THE SKY.

On the next page is given an illustration of a wonder seen by the pilot of the steamer "William Penn," on the Ohio River, on the night of March 21, 1843. An account of it was published in the *Cincinnati Sun*, of March 27, 1843, and reads as follows:—





G  
O  
D





“On Saturday afternoon, Mr. William Frances, pilot of the ‘William Penn’ steamboat, a packet that runs between this city and Rising Sun, Ind., called personally at our office to give us the full particulars of the wonderful sight seen by him on the night above mentioned, fully impressed with the solemnity of the subject, and the awful responsibility of telling anything of this nature but what is strictly true. Mr. Frances informed us that he is a member of the church, and assured us in the most solemn manner that what he was about to relate was truth, and nothing but the truth, and that he is ready to convince any gentleman or lady that will call upon him.

“He states that as the ‘Penn’ was on her trip to this city, when between Rising Sun and Aurora, about 11 or 12 P. M., he was steering the boat along, it being a star-bright night,—excepting a few clouds in the west, low down, sky clear,—when of a sudden a light burst forth, the whole face of the earth appearing to be lit up, which so blinded him that it was with difficulty he could see anything, even the most near object. His first impression was that it lightened sharply, but its continuing convinced him it must be something else; which he could not account for.

“The captain of the ‘Penn,’ James Pratzman, was sitting in the cabin at the time with three or four candles; he saw the light, notwithstanding, ran out to the guard, anxious to know the cause, and asked Mr. Frances if he saw the light.

“He said he did.

“‘What is it?’ said Captain P.

“‘Dear only knows,’ answered Mr. F., ‘for I don’t.’

“From that the captain disappeared from looking over the hurricane deck, and went below.

“Mr. Frances now being anxious to discover whence this bright light came, looked diligently out of the side of the pilot-house, in rather a southwest course, but nearly overhead, when he saw the outlines of

#### A SERPENT IN THE SKY,

in a crooked position, except the tail, which was straight, and the head toward the east. It turned to a lively bright red, deep and awful, and remained stationary among the stars. Mr. Frances watched it for two or three minutes, when the part disappeared nearly to the middle, and the remainder, in a gradual manner, formed into a distinct Roman

#### G.

“Mr. F. had time now to mind the channel of the river and deliberate upon the grandeur of the letter in the sky! It was remarkably interesting to him, as may well be supposed from the accuracy of its formation. And, in about one minute and a half, he watched it and the boat alternately, when it changed, turning into a distinct letter

#### O,

as perfect as was ever seen, in which position it remained as before. Mr. F. stated that he was surprised greatly at this, but not scared or frightened in the least, and immediately tapped the bell for the captain to witness the scene. The captain did not



come immediately, but after a moment or two appeared, but ere this the figure in the heavens had changed to a plain, distinct letter

### D.

"The captain said to Mr. F., 'What's wanting?'

"'Come here, quick,' said Mr. F., 'and look up yonder. Did you ever see the like?'

"The captain answered, 'I see it,' and looked at it till it disappeared.

"Mr. F. states that when the O turned to a D, it formed a kind of oblong shape, and then came straight on one side, as a D should be. When it disappeared it turned into the same oblong shape as before, and gradually the sky returned to its original appearance.

"Mr. F. states that he did not leave the wheel of the boat, but steered it straight to this city. He declares that, let others think or say what they will, what he has related is strictly true. He is no Millerite, neither is he crazy or frightened; and if gentlemen or ladies will call upon him, he will convince them that what he has told is true."

### A SWORD AND CROWN.

A letter from John Morrison, of Glasgow, Lower Canada, dated May 27, 1843, reads: "A family near this place saw, in the heavens, on the evening of Friday, May 19, a great sword, exceedingly bright." He quotes the statement of another person, near the same place, who said: "On Monday last (May 21, 1843), in the afternoon, as I was coming from the post-office,

being alone, and it being a cloudy afternoon, I saw a spot of clear sky in the west, and in that the appearance of a splendid crown, highly ornamented, as clear and bright as I ever beheld in a picture. I kept my eye upon it, and hastened home to show it to my family. But I saw it was changing, and it became quite round. It was red as blood, and much larger than the moon.

“A black line came across the center, and after a few moments it disappeared.”

#### SIGN IN THE SUN IN ENGLAND.

The cut presented on page 71 represents a scene connected with the sun, as seen in Norwich, England, in the month of December, 1842. The drawing and explanation as here given were furnished to the editor of the *Midnight Cry*, in a letter from E. Lloyd, 21 Parker's Terrace, Necauger Road, Bermondsey, London, dated Jan. 3, 1843. He says: “This sight was seen in the heavens just as Brethren Winter, Burgess, and Routon were about to commence their advent lectures in that city, and so prepared the people to listen to truth that they met with great success in their mission there.”

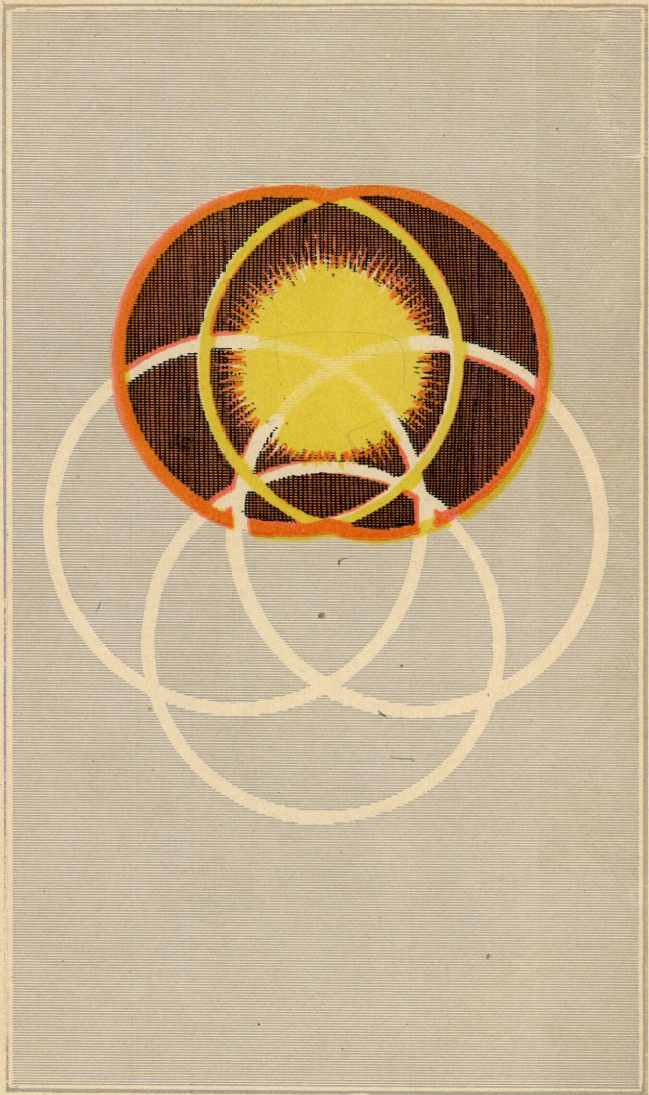
In describing the wonderful phenomenon, he says: “There has been a remarkable ‘sign in the sun’ seen by the principal part of the citizens of Norwich and the surrounding country, such as has never been seen in England before. It was seen in December last, about twelve o'clock, noon, and continued for two hours. It very much alarmed the inhabitants.















“The small inner circle represents the sun, of a light orange hue. The outer part of the two larger circles, at unequal distances from the sun, appeared of the same hue, but the inner part of those circles was of a very deep yellow. The sky within those circles appeared of a dusky brown color, and the three large circles passing through the sun appeared of a distinct bright light.”

SIGN IN THE SUN IN AMERICA, 1844.

The following description of a sight which appeared in connection with the sun in New Haven, Conn., Sept. 9, 1844, was published in the *Hartford Courant*, of Sept. 12, 1844:—

“The rings around the sun on Monday, Sept. 9, 1844, for two hours before and after midday, appear to have been generally observed by our citizens with much interest, and have awakened an intelligent curiosity to learn more respecting appearances of the same kind and their causes.

“The present halo was remarkable for its duration, and afforded favorable opportunities for observation. About midday it consisted chiefly of two complete rings, one about forty-five degrees in breadth, encircling the sun at its center, and the other about seventy-two degrees broad, having its center in the zenith, while its circumference passed through the sun. The smaller circle was accompanied by an ellipse of the major axis, and of small eccentricity. Directly opposite the sun, and thirty-six degrees north of the zenith, the larger circle was intersected by two other

circles of nearly or quite the same diameter, forming at the point of intersection a bright spot, such as would naturally result from the combined light of three luminous rings. The ring that encircled the sun exhibited the colors of the rainbow, frequently with much vividness and beauty. The other rings were white, and fainter as they were more distant from the sun. Small portions of circles, however, with prismatic [rainbow] hues, appeared at different times, both in the east and west. . . . Such uniformity of structure must depend on *some law* which regulates the formation of halos; but the nature of the law is not fully developed. . . . Not much difficulty has been experienced in accounting for the production of the ring that encircles the sun, since the cause is somewhat similar to that which produces the rainbow; but to explain the origin of the ring which has its circumference in the sun's center, has been found more difficult."

#### GOD'S POWER PRODUCES THE WONDERS.

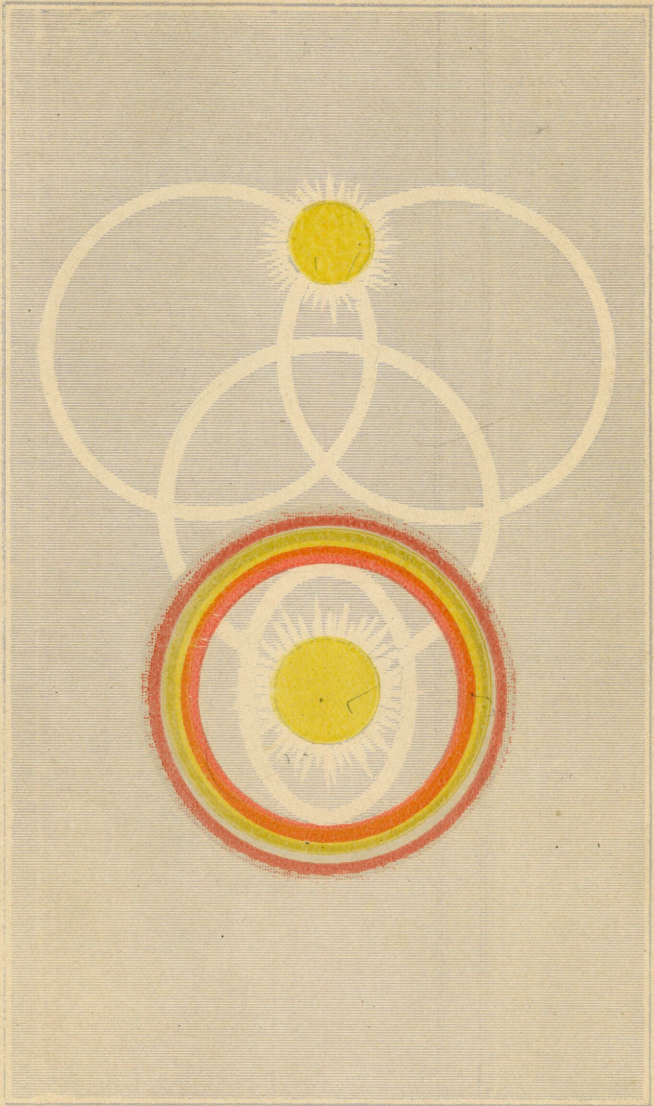
To him that acknowledges that all things are "upheld" by the word of God's power,<sup>2</sup> and that by Him "all things consist,"<sup>3</sup> there is no difficulty in accounting for these remarkable appearances in the heavens. Such a one recognizes the fact that "fire, and hail; snow, and *vapors*; stormy wind," are "fulfilling His word."<sup>4</sup> Of the rainbow God said, "I do set My bow in the cloud. . . . It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; . . . and I will look

<sup>2</sup> Heb. 1 : 3.

<sup>3</sup> Col. 1 : 17.

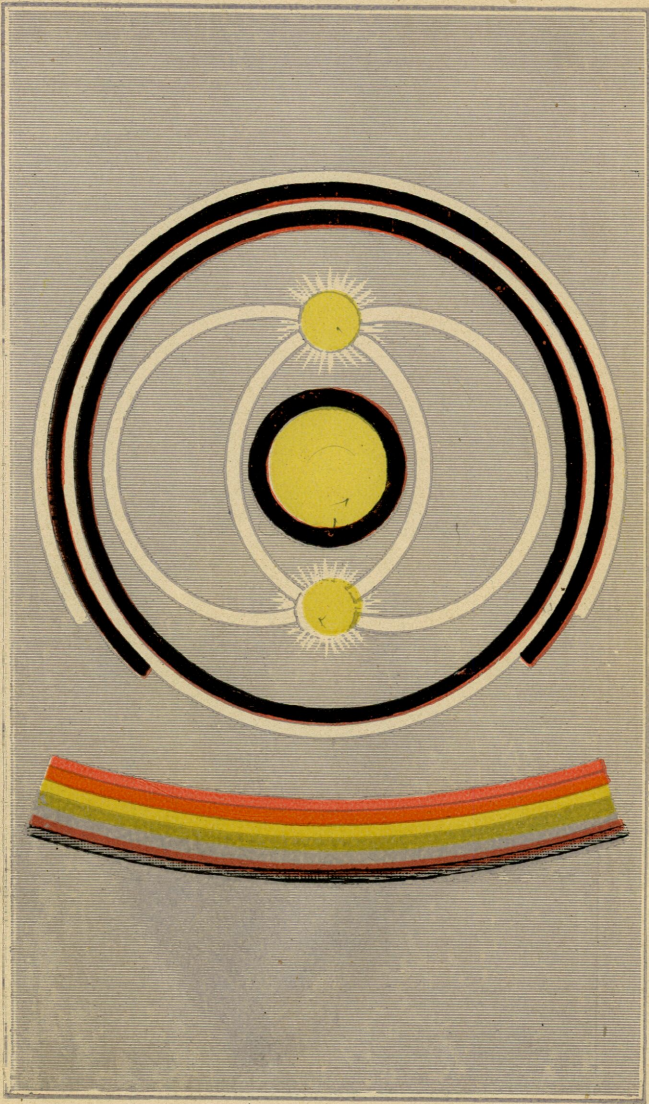
<sup>4</sup> Ps. 148 : 8.















upon it.”<sup>5</sup> God’s power produces the beautiful bow, with its varied colors; and while we look upon it, our mind is solemnized with the thought that God too is looking at it.

As the storm and vapors fulfil His word, it is of little consequence whether the center of His rainbow-colored circles are in the sun or outside, or whether the convex of the rainbow half-circles, or the concave is toward the sun. God has said in His Word that as the end draws near, there shall be “signs in the sun.” His power produces these signs in a way that defeats all the speculations of men as to how they are produced. When men talk of “natural law,” let it be remembered that “nature is but the name for an effect, whose cause is God.”

#### WONDERFUL SUN RINGS.

About the date of this last-described wonder (1844), New York papers gave an account of a most wonderful appearance around the sun. The exact date of the paper is not at hand. However, we give the description of the phenomenon as seen, on page 77. The article reads: “An unusual and beautiful solar phenomenon was visible in this city for about two hours this morning. The sun appeared to be surrounded by several rings of different shades, shapes, and centers. Two rings, with the sun nearly in their centers, appeared and intersected each other at two opposite points. The inner circumference of the rings within the points of intersection were dark, but beyond the points of intersection they were luminous.

<sup>5</sup> Gen. 9 : 13-16.

Several other circles and arcs of circles appeared, with the sun either in their circumference or near one side. Under the sun was the appearance of an inverted rainbow. The phenomenon was exceedingly curious and interesting, and needs the description of a scientific observer to give a proper and adequate delineation of it. We trust that some one competent to do so will submit to the public such a description. The appearance is very unusual in this latitude. . . . One similar to that of to-day was observed in Connecticut, Sept. 9, 1844, and another of the same character at Jackson, Tenn., Jan. 1, 1824. The Millerites, we understand, regard the phenomenon as a sign of the end of all things."

And why not? The Lord has said that when the great day of the Lord is drawing near, He will show "wonders in the heavens," and "signs in the sun." Faith in God leads His people to say: "These are things the Lord said should come, and here they are, fulfilling His word. Surely, the great day of the Lord is nearing."

#### OTHER WONDERFUL SUN RINGS.

Your attention is next called to a wonderful appearance of the sun as witnessed at Danville, Ky., Jan. 1, 1843. The same appeared again at the same place on February 3, of the same year. The first appearance, as given in the *Danville Mercury*, of Jan. 4, 1843, reads as follows:—

"The citizens of this village were much astonished



on the 1st inst. at the appearance of one of those singular and unusual exhibitions termed parhelia. It was about 2 P. M. that we first observed the singular phenomenon. At this time the heavens presented the following appearance: Around the sun there was a circle of light, such as is frequently seen around both it and the moon. The diameter of this appeared to be about forty-five degrees; outside of this there was another circle, or rather segment of a circle, for it was not complete, seeming likewise to have the sun for its center, and whose diameter was about twice that of the former, and only the upper portion—perhaps the half—was visible. Extending around the whole horizon, and apparently equally distant from it in every part, was a third circle, cutting the former at right angles, and passing through the sun. At the points of intersection between this and the inner circle surrounding the sun were two colored images, very distinct, which might have been, and were for an instant, mistaken for the sun by persons who were in such a situation that they could not see the sun itself. In this same horizontal circle were two other less brilliant and white images,—one each side of the two former, and apparently at equal distances from them, and also, of course, from the sun. These two last images were each, perhaps, about one hundred degrees from the sun. There was also a fourth segment of a circle, presenting the appearance and brilliant colors of the rainbow. About one-third of the circle could be seen. It was high above the horizon, and seemed to have a point in or near the zenith as its center; if

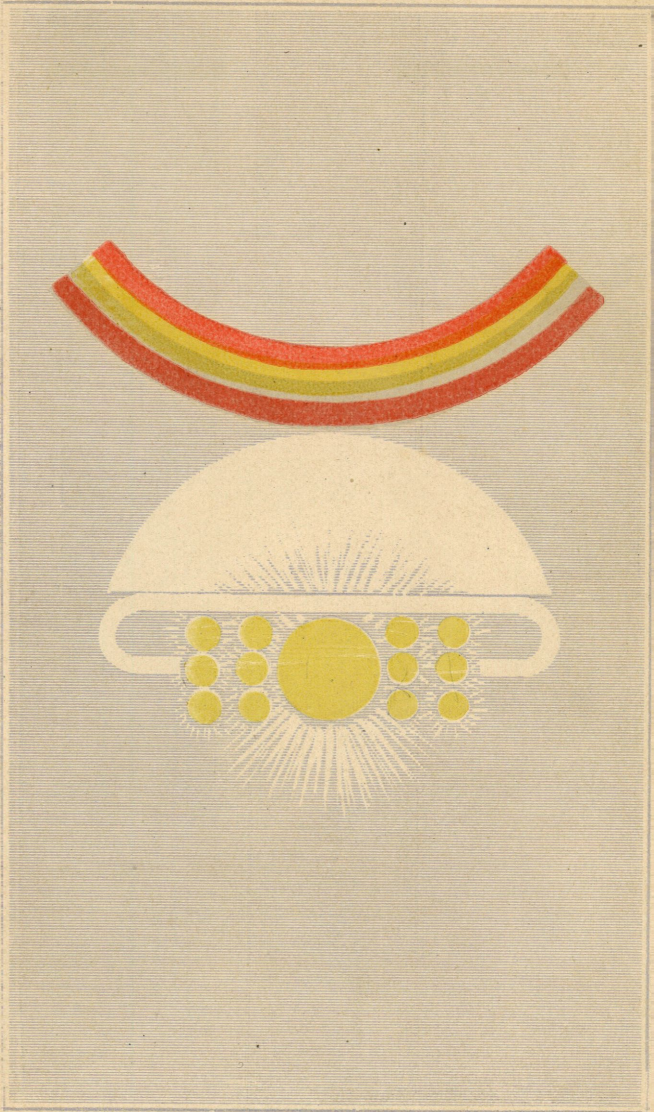
completed, its diameter would have been, perhaps, forty-five degrees. It was, of course, convex toward the sun, and just touched the outer circle surrounding the sun. The colors of the rainbow were exceedingly distinct—the red being next to the sun, and the others in order.

“At about a quarter past two the appearance was the most brilliant, the four images and the four circles being then all visible. From this time it began to fade away, the circle and images disappearing one at a time, until about 3 P. M., when nothing unusual could be seen.”

The postmaster of Danville, in a letter dated Feb. 3, 1843, said: “One of these astonishing and singular phenomena appeared here this morning at ten o’clock. The sky was clear. It was precisely the same as appeared on the first of January, a description of which will be published in to-morrow’s paper.”

The Danville *Clarion* of the next day contained the following concerning the sight seen on February 3: “Yesterday morning, about ten o’clock, we were summoned to the street to view the re-appearance of the beautiful and strange phenomenon in the heavens, called parhelia. The sky was unusually clear, and the appearance differed from that witnessed by our citizens on the first day of last month (a description of which we gave) only in the increased brightness of the four luminous spots then mentioned as having the appearance of the sun partly obscured by clouds. This lasted, as did the other, about one hour.”









## RAINBOW CIRCLES ON THE SUN.

In the *Illustrated London News*, of March 22, 1845, was a cut illustrating the appearance of the sun on March 9, 1845, and a description of the same, written by Theodore F. Ellis, of Cambridge, England, who viewed it through his telescope. He says: "I write to inform you of a most extraordinary phenomenon which has to-day been observed at Cambridge; and I do so because, although the event is one which must interest the scientific world to a very high degree, yet the results of the minute observations made by the Plumian Professor will not be completed for some days, and I thought meanwhile the results of my own observation might not be unacceptable.

"The morning was beautifully fine, and the sky cloudless, if we except a few *cirro cumuli* in the south of southeast, which appeared like thin pieces of white gauze floating in the sky—scarcely a breath of air stirring. About twenty-five minutes past ten my attention was drawn to the sun, which, though apparently unclouded, seemed to shine with less than usual luster, and its rays appeared slightly tinged with green.

"I immediately put on the dark glass of my achromatic telescope, and, with a power of about forty, directed the instrument to the sun's center. I here saw distinctly a small dark spot, surrounded successively by violet, blue, green, yellow, orange, and red rings, separated by comparatively dark rings, and beyond the exterior red ring the same recurred in the same

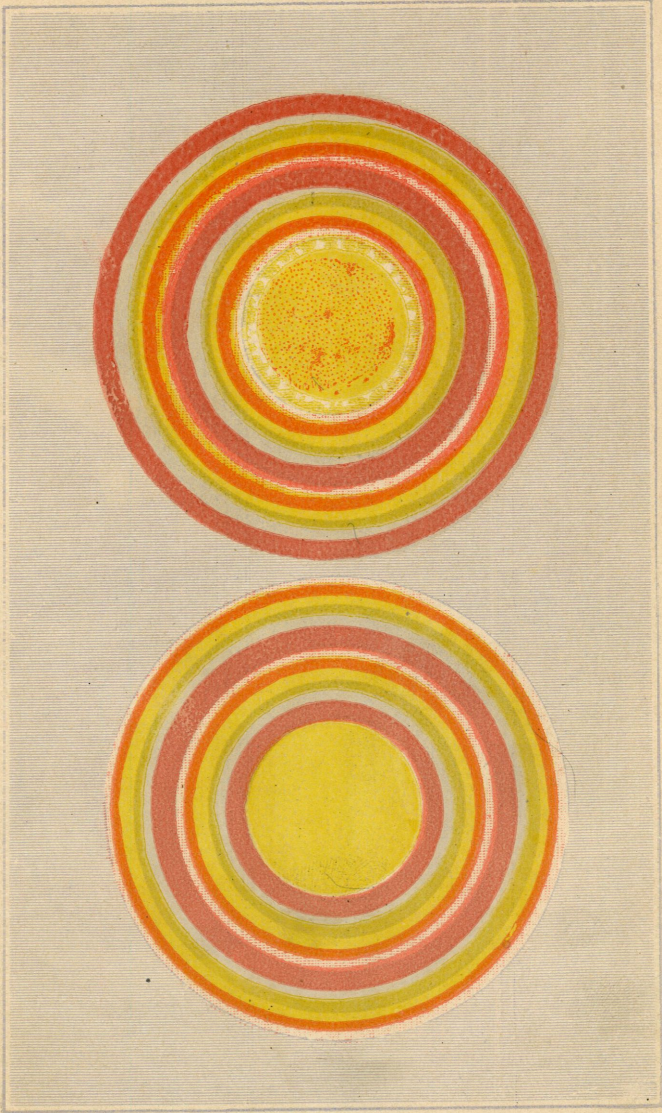
order, but the colors then were much more faint, and at last hardly visible. This appearance increased in intensity until five minutes past eleven, after which the colors began to fade, and exactly at twelve all traces of color disappeared. However, I continued my observations, and soon found that the phenomenon had not concluded, for the colors now began to return in a reversed order; *i. e.*, at the sun's center was now a spot of purely white light, and each color was replaced by its complementary one; and, most astonishing to relate, this appearance of the sun's disc increased in intensity of color until five minutes before one, and then began to fade, vanishing completely at thirty-five minutes past two, after which everything resumed its ordinary appearance, and nothing more could be discerned unusual throughout the day."

#### RAINBOW RINGS. EXTRA SUNS.

The following account was published in the *Metho-  
dist Protestant*, of Baltimore, Md., and the *Baltimore  
American*, in 1864, and is from a correspondent at  
Pleasant Hill, Md., and dated Feb. 6, 1864:—

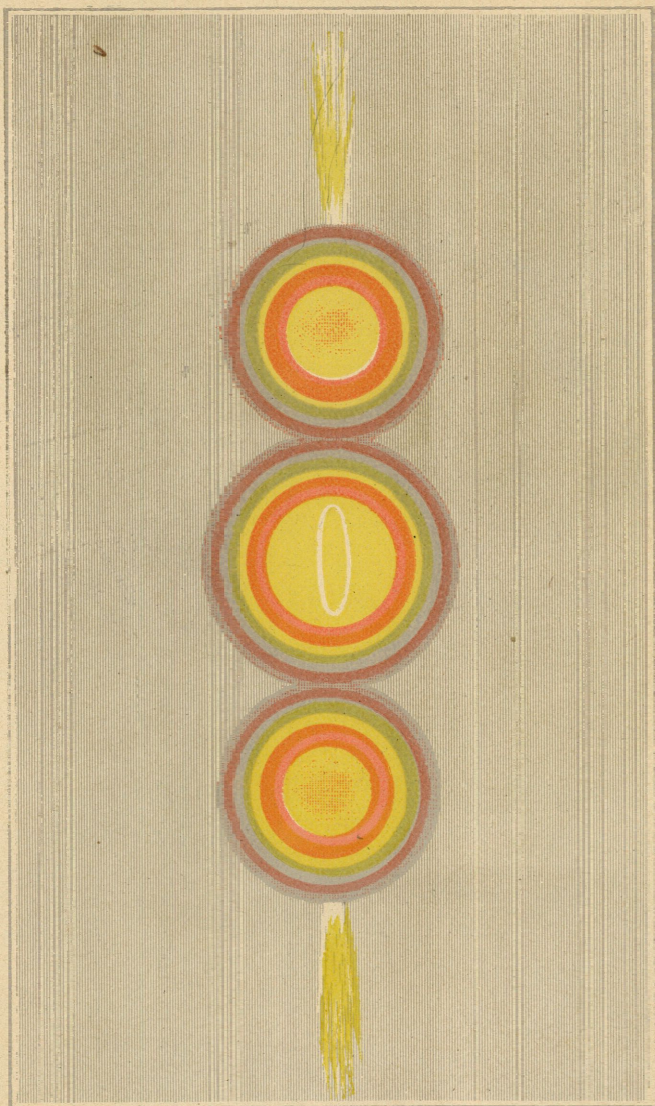
"A curious and beautiful phenomenon of the heav-  
ens was witnessed to-day, which, for its remarkable  
and unaccountable appearance, should be publicly  
noted. At or about half-past eleven o'clock this  
morning, one of my brothers, coming up the avenue  
from the city, observed that the sun gave a very  
peculiar light. Looking up, he saw the wonderful  
appearance of three suns in the sky, at the same time  
surrounded by a halo. He immediately came into















the house and acquainted the rest of the family and myself with the fact.

“The true sun was near the meridian, and the two parhelia, or mock suns, were very bright and distinct, one on the east and the other on the west of the true sun, and intersected by a halo surrounding the sun, with an imaginary circle parallel to the horizon and passing through the true sun. The mock suns were, as well as the halo, colored like a rainbow, and whitish toward the sun. Each mock sun had a streak or tail of light diverging from it in opposition to the true sun. This strange appearance continued for about half an hour after we first saw it.

“This extraordinary phenomenon was witnessed by some of our neighbors also, and was the most remarkable spectacle I ever witnessed.”

#### A SIGHT WITNESSED AT ACOTLAN, MEXICO.

The following account of a sight seen at Acotlan, Mexico, Oct. 27, 1847, is taken from a paper called *Girdle of Truth, Extra*, Vol. I, No. 6, New York, Jan. 20, 1848. B. Matthias, editor; E. Curtis, publisher. It is a portion of an account of the scene as given in the official report of the alcalde (mayor) of the city of Acotlan, to the governor of the state of Jalisco, Mexico. He says: “Mexican papers of October 27 report that after the earthquake at Acotlan, at 12 o'clock in the day there was seen in the sky, between the west and the north, a very perfect image of the crucified Saviour, which lasted half an hour, during which time more than two thousand persons, who were

in the market-place, prostrated themselves, performing acts of contrition, and calling on the Lord with shouts for mercy."

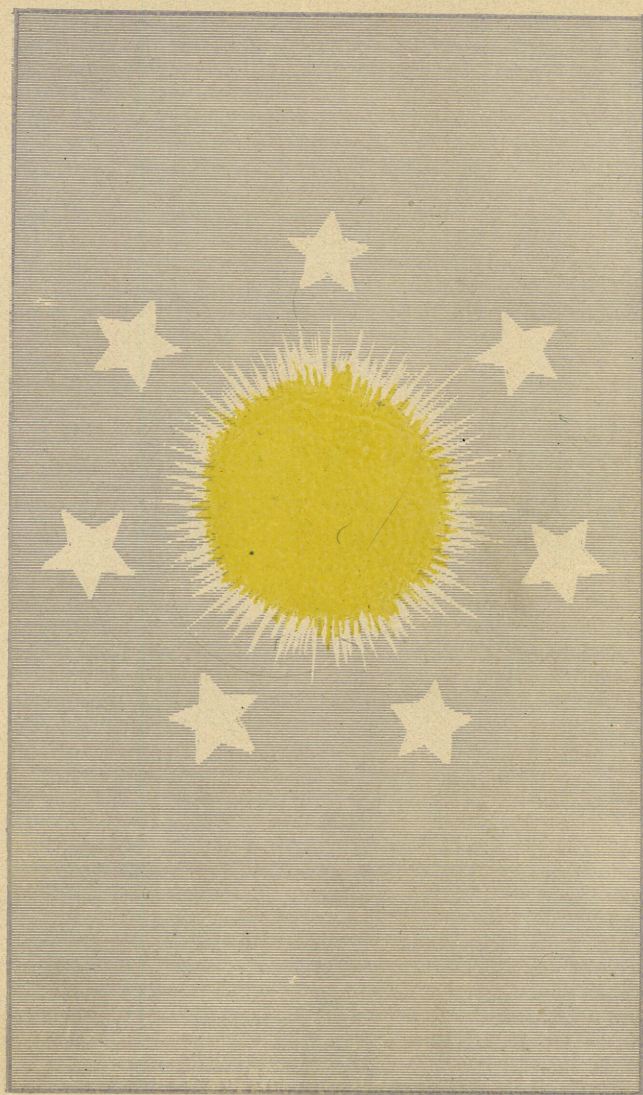
#### AN EVENING SUN AND SEVEN STARS.

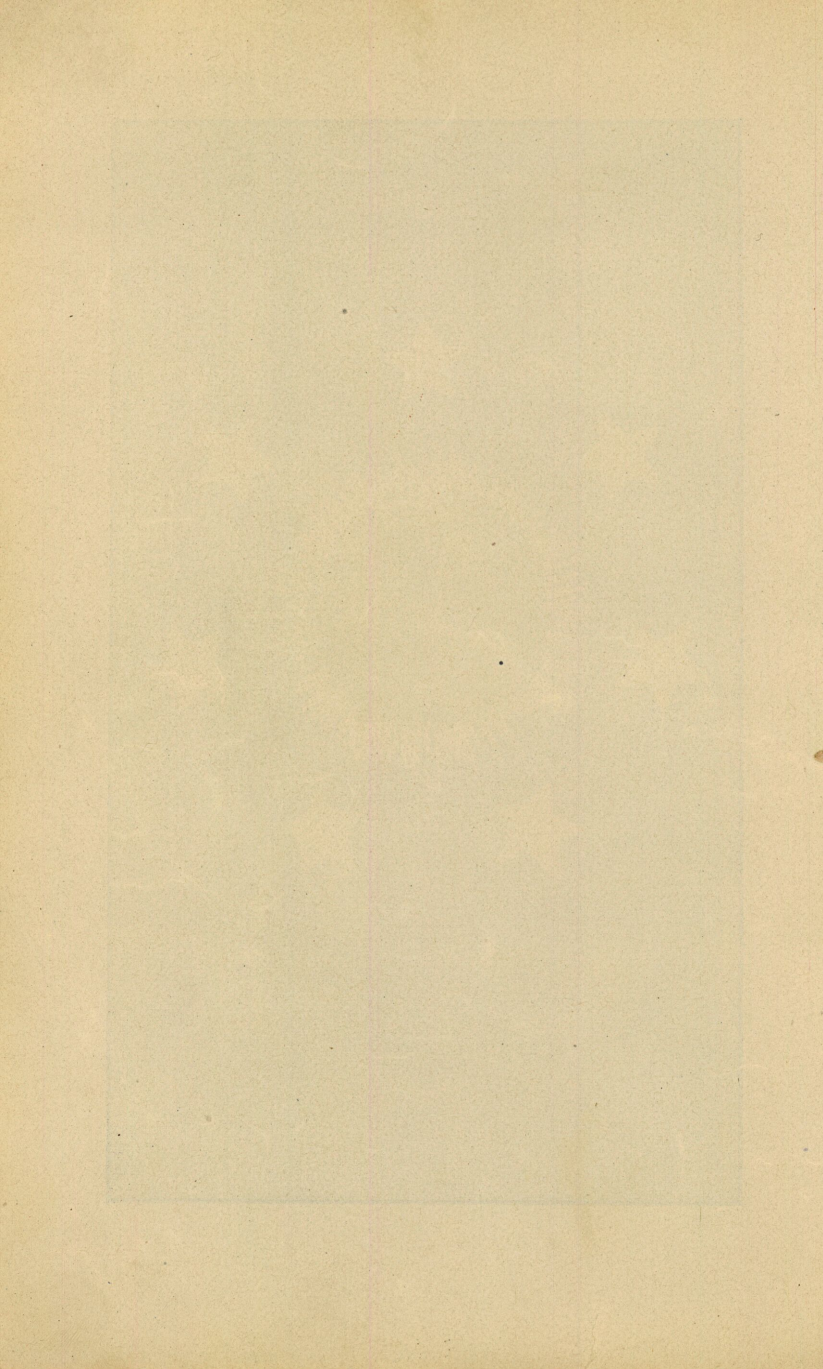
In a pamphlet written by Leonard Henrich Kelber (the learned schoolmaster of Stuttgart, Germany), published in the year 1824, we read of a wonderful sight seen in Valencia, Spain, and at other points, in the year 1816. He says: "In Valencia, Spain, and several other places, there was seen in a clear sky, on Oct. 16, 1816, two hours after sunset, for over half an hour, in the western mid-heavens, a bright sun surrounded by seven stars, which lighted up the whole city as light as day. When the scene ended, it was by the stars passing one by one into the body of the sun, and then the sun vanished from sight."

#### FOUR EXTRA SUNS. RAINBOW-COLORED ARCS AND CIRCLES.

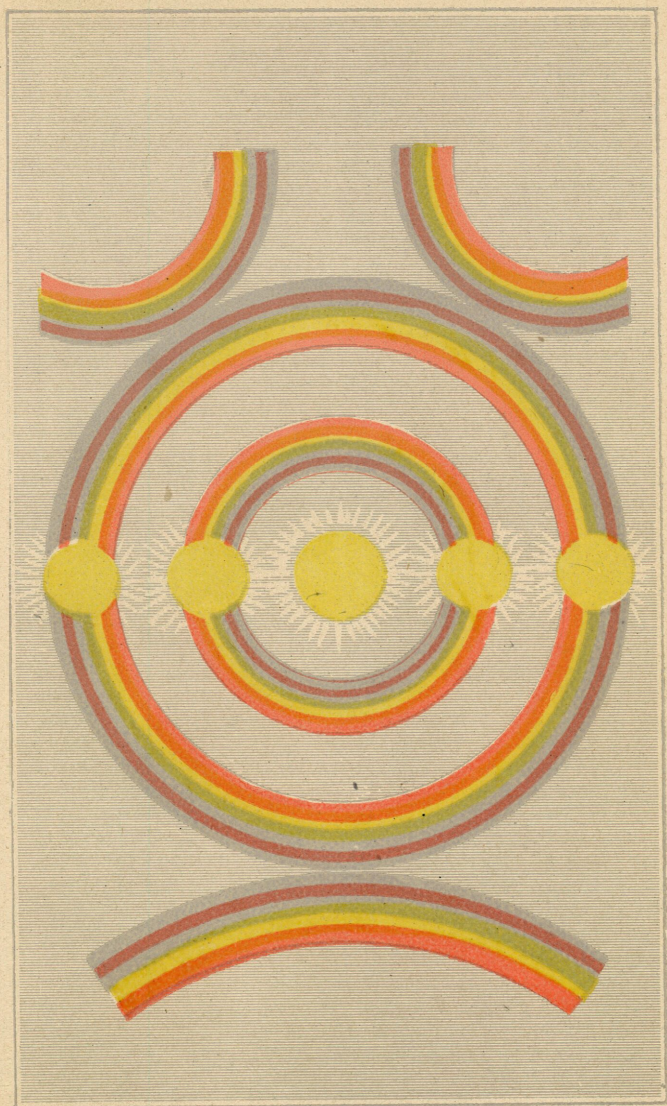
The illustration found on page 95, with description, I obtained at Cady, Ireland, in the month of May, 1900. It is taken from Lloyd's Cyclopedic Dictionary. This phenomenon was seen in the heavens, in a clear sky, in County Down, Ireland, in the month of August, in the year 1858. The day of the month was not given. The record stated that the scene, as shown in the illustration, began at 2:20 P. M., and continued for half an hour. There were four extra suns, two on either side of the real sun, and a few yards from

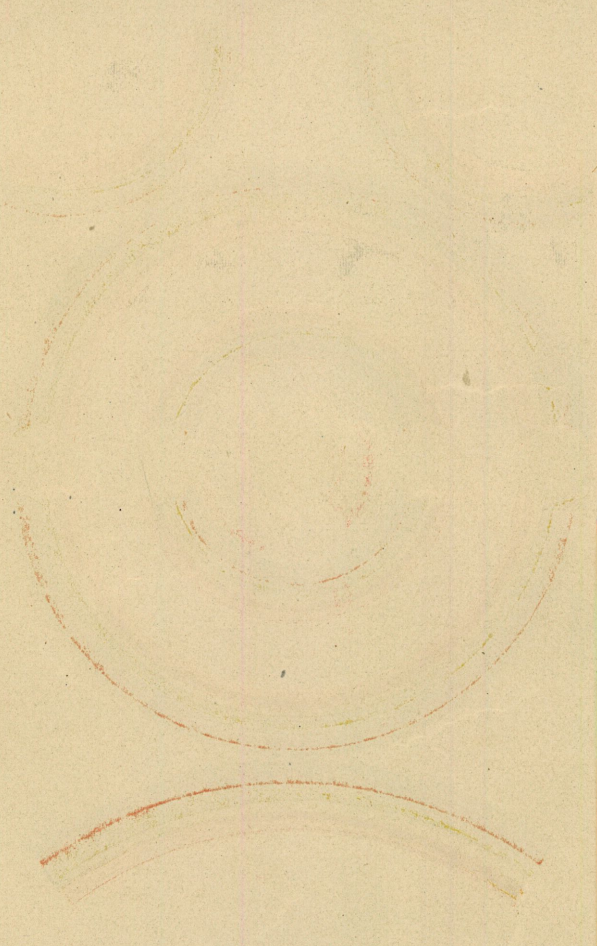














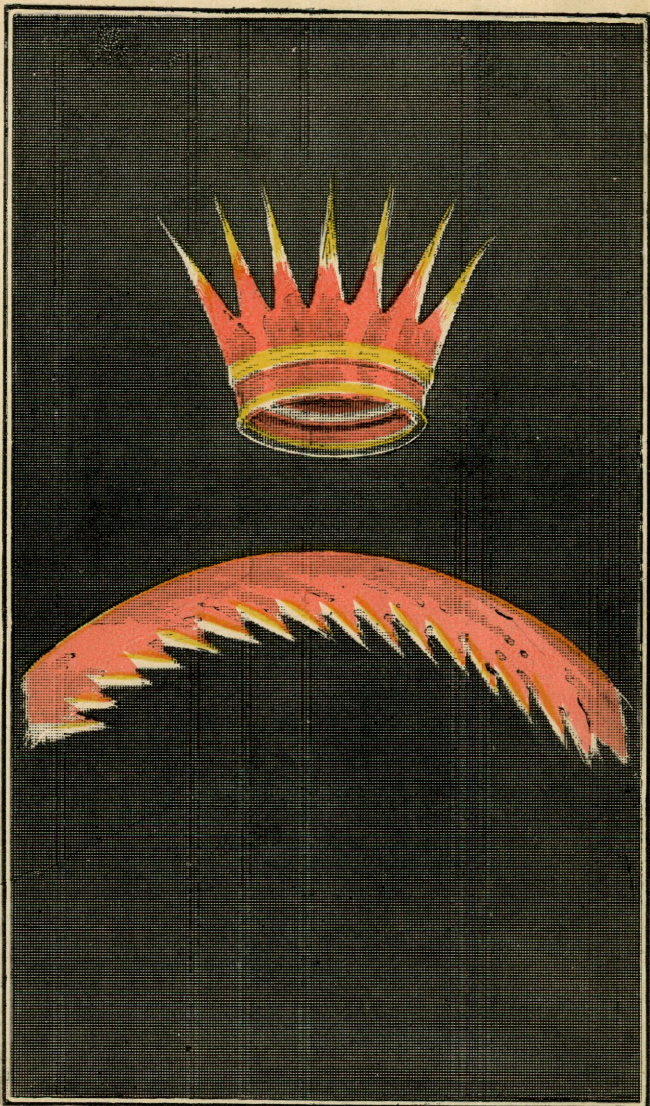
it. These were on a line horizontal with the real sun. Rainbow-colored circles passed through the extra suns on either side. Over the outer circle was an inverted rainbow, and under the circles, to the right and left, were quarter sections of a circle, all in bright rainbow colors. The cut in the dictionary was the same as this one, save that it was not colored, but the statement was made that all the circles were of rainbow hues.

**A GREAT BATTLE IN THE SKY.**

BY HENRY SHULTZ.

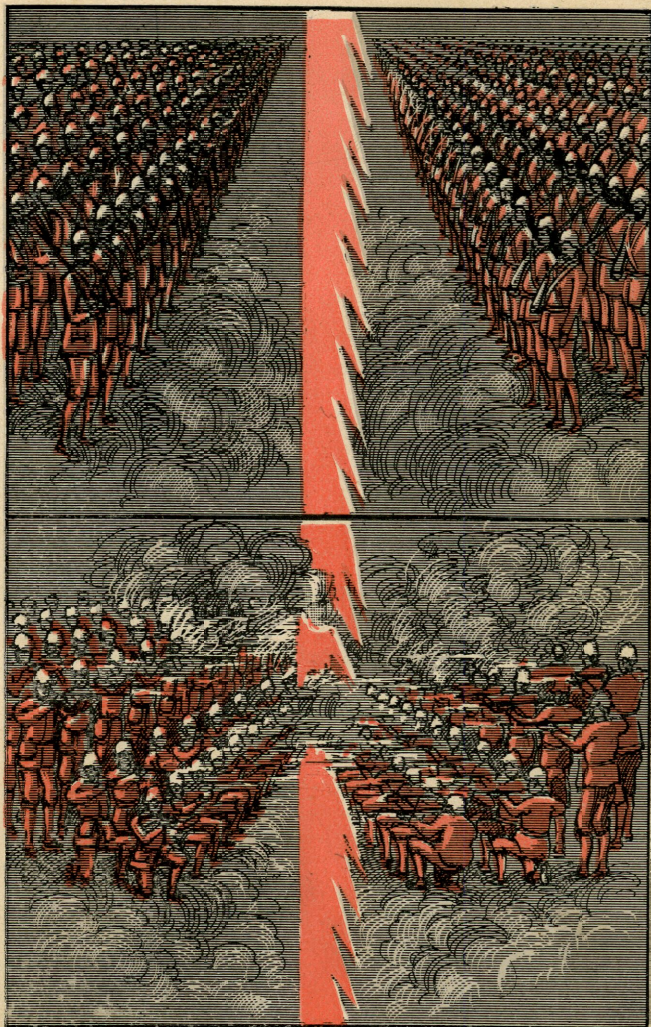
IN the month of September, in the year 1870, I do not remember the exact day of the month, but it was in the dark of the moon, I was visiting with my uncle in northwestern Illinois, in the locality then known as Green Vale, now Stockton Post-office. One evening my uncle and I were up until nearly midnight, and before retiring went out of doors, and noticed a great red light, lighting up all things lighter than a bright moonlight. The sky was perfectly clear, and as we looked into the heavens to see what caused this great light, we saw a large bright circle of golden red, with streaks of red from the edge of it all around. These outer circles seemed to be moving upward, and finally the object we were viewing assumed the form of a beautiful crown, apparently as large as a good sized wash-tub; from the body of the crown there went up sharp prongs about eighteen inches in length. All was vivid red. There were no jewels on this crown, but all was of one color. This view lasted about ten minutes after we first saw it. I do not know how long it may have been in the heavens before we noticed it. It opened up as it appeared and disappeared from view, leaving all in dense darkness for a moment. Then it was immediately replaced by a streak of red light about four feet wide, extending over the entire heavens from east to west, with prongs out on the lower or south side of the band. These prongs were about two feet long, all pointing to the











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WITHDRAWN











southwest. The prongs were also of deep red. The band then looked much like a timber saw, as all of these sharp points were pointed one way.

While we were looking wonderingly upon this, there arose from the north, as far up as the sun would be when two hours high, a perfect army composed of thousands of men, fully equipped, arms shouldered; and then, from the south, another army just like the first arose. Both of these armies were clad in deep red, and marched towards one another. When they reached the red band, and that extended, as we said, from east to west, they leveled their guns and both sides fired at once. We heard no report, but saw the blast of the fire from the guns and the smoke rolling upward. Then all at once they seized their guns by the barrels, and with the breech of the guns began beating one another, using their guns as clubs. I was in the Civil War, 1861 to 1865, and saw skirmishes where this very mode of warfare was resorted to, but this scene in the heavens was the most awful battle one could ever want to witness. It was immensely greater than anything I ever witnessed in the war. In this sky battle the clubbing went on until there was not a person left standing. All were killed and prostrate on the ground. We heard no noise, as before stated, but saw the thick smoke and confusion of the battle.

The battle being thus over, the whole scene again disappeared, but only for a short time, when there arose from the east a bright flaming red light, extending from east to west across the whole heavens.

This band of light was about one rod wide, and went from the east to the western horizon over the zenith of the heavens. This wave of light lasted about five minutes, revealing a terrible scene of dead bodies and broken guns, covering the whole earth as far as the eye could extend. This whole scene, with its varied changes, lasted from thirty to forty-five minutes.

When I was in Missouri some years later, hunting land, I met a man to whom, in the course of our conversation, I quoted from scripture the text about there being 'signs in the heavens,' when he at once described to me the very scene which I have here related, he having also seen it in Missouri at the same time I saw it in Illinois.\*

HENRY SHULTZ.

*Oakland, Cal., June 13, 1901.*

\*[Since receiving this description, as related by Pastor Shultz, I have met parties who witnessed the same scene at the same time in Ohio, in Wisconsin, in Iowa, and those who saw the same during the same year in Sweden.

The above phenomenon in the heavens seems at least to be strikingly significant of the last great battle, described by the prophet Jeremiah, where he says: "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."—Jer. 25: 32, 33.—J. N. L.]



## CHAPTER VI.

### OTHER WONDERS WITNESSED.

IN the previous chapter attention was called especially to wonderful phenomena connected with the sun. In tracing this subject further, it will be seen that there have been some strange and unaccountable appearances connected with the moon. It will be remembered that our Saviour, in mentioning the signs of His coming, said: "There shall be signs in the sun, and in the moon."<sup>1</sup> Reference has already been made to the darkening of the moon, May 19, 1780. From the prophecy of Joel, and the book of Revelation, it will be observed that when this event should occur, the moon would appear "as blood."<sup>2</sup>

Milo Bostwick, of Camden, New Jersey, in speaking of the darkness of May 19, 1780, as witnessed by himself, when sixteen years of age, said: "At noon we lit a candle, but it did not give light as in the night, and my father and mother could not see to read with two candles. My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and the sky seemed as usual, but the moon, which was at its full, had the *appearance of blood*. The alarm that it caused and

<sup>1</sup> Luke 21: 25.

<sup>2</sup> Joel 2: 31; Rev. 6: 12.

the frequent talks about it impressed it deep on my mind."

The appearance of the moon on that occasion, as above described, is in exact accord with the relation of the circumstance often made by my grandfather in my presence as he saw it at Trenton, New Jersey. He said, "When the moon appeared on that night, for some time it looked like a *great ball of blood* hung in the heavens."

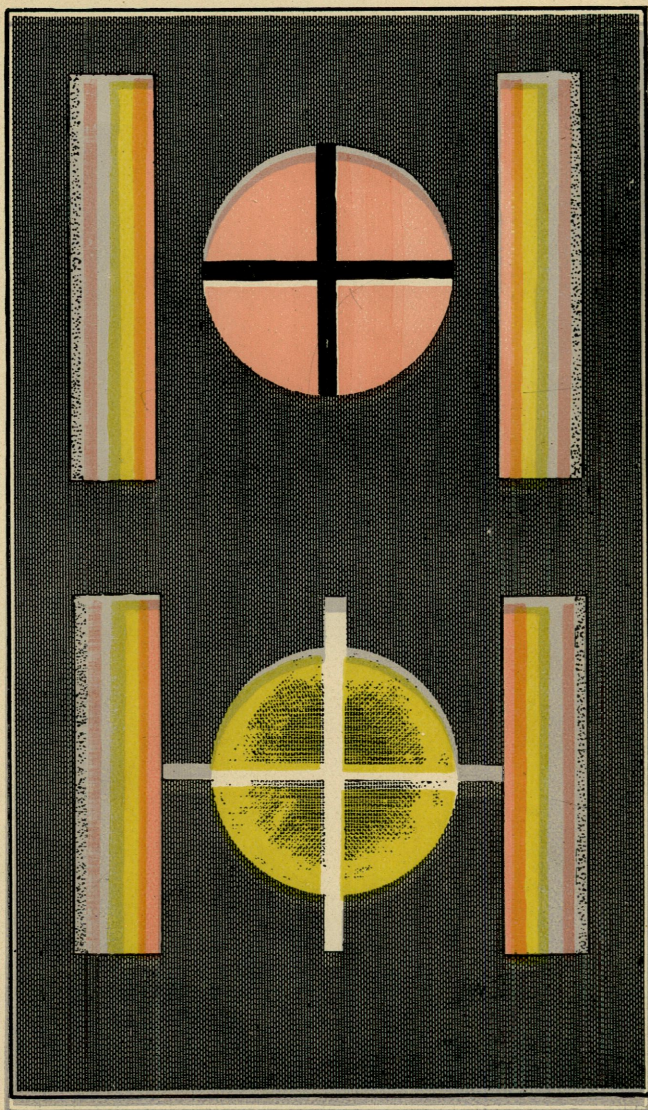
#### OTHER SIGNS IN THE MOON.

Of the many reported signs in the moon witnessed in various localities, space is given only to a few of the most striking. The first noticed is one reported in the Philadelphia *Inquirer*, as described by an officer in the United States army, a man said to be of the most unquestionable character and veracity. This letter was dated Fort Leavenworth, Kan., March 20, 1843, and reads as follows:—

"On the 14th of February we had the most remarkable phenomenon I ever heard of, except the falling of the stars. At three A. M., the moon, which had been obscured by a cloud for some hours, burst forth of a *deep blood-red color*, with a black cross of equal proportion over the face, but not extending beyond the rim, while on the two sides small pieces of a rainbow were visible.

"After continuing in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became of a silvery white, with the edges extending beyond the moon, and touching the rainbow.









“It continued so for half an hour, and heavy clouds then intervening obscured the moon, which set unseen. This phenomenon was seen by the hospital attendants, who were up at that hour—some of them very intelligent men—and by the guard and sentinels on post, and by several citizens of Weston, a little town five miles off. The next morning the sun arose accompanied by two sun-dogs, as they are commonly called, nearly equal in brilliancy to the sun, and resembling two other suns. This latter scene was witnessed by numbers.”

#### CROSS IN THE MOON.

The Vincennes (Ind.) *Gazette*, in December, 1843, described a sight which was witnessed at that place on December 18, of the same year, as follows:—

“Shortly after the rising of the moon, two luminous appearances, similar to sun-dogs, were observed near the planet; and in a few minutes after, the form of a cross, similar to that of a Greek cross, was distinctly and clearly seen, extending from top to bottom, right and left, making the moon a center. This continued about half an hour.”

#### IMAGE ON THE MOON.

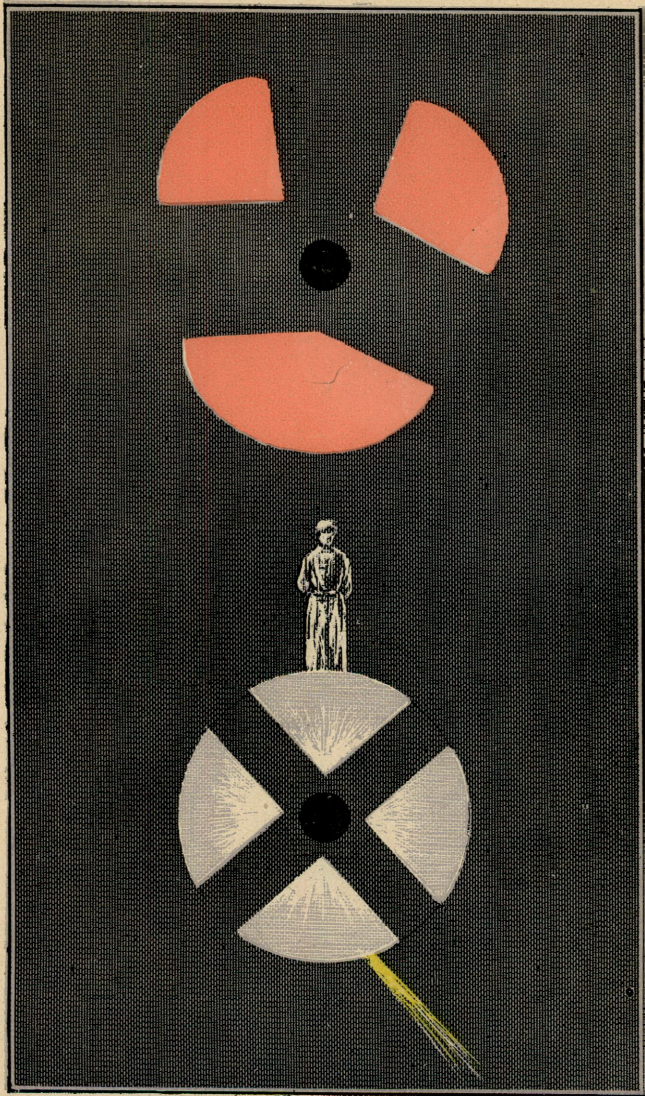
The New York *Express*, of May 25, 1848, contained the following, copied from the Penola (Miss.) *Register*: “Wonderful Phenomena—Singular Appearance of the Moon—A Black Spot on the Surface—The Moon Split into Fragments—Lights Shooting Off from It and Forming into the Shape of a Man!

“Mr. James D. King, a respectable citizen of this county, and a gentleman of undoubted veracity, called at our office on Wednesday, and gave the following details of a most remarkable appearance of the moon, for about an hour between seven and nine o'clock on Tuesday night last:—

“He stated that, being in the habit of noticing the appearances of the moon at this season of the year, with a view to the common prognostication of whether it would be ‘wet or dry,’ he observed, while looking with that object, on Tuesday night, that it appeared at first much larger than common, nearly three times the usual size, and more like a circular sheet of fire than like an ordinary moon. In a few moments a very black spot was plainly discernible about the center of the moon’s disc, which immediately commenced playing up and down, backward and forward, on the surface; and as the spot approached the upper edge, it grew less, and a faint light distinctly shone through it. This spot became stationary in the center, when the moon divided into three separate fragments, each giving distinct and separate lights, being of irregular forms, and appearing as though the spot had split them off. Then the moon gradually returned to its original appearance, and from that again looked natural.

“What he had already seen was so remarkable that Mr. King, with his family, continued the observation, and but a few moments had elapsed before the black spot again appeared, and again the moon divided—this time into four distinct irregular parts or frag-









ments; and immediately a light resembling the tail of a comet shot from the lower fragment at the southeast corner, apparently some three or four feet downward, while another, much larger, from the upper portion, or northwest corner, struck off directly upward, to the length of between five and six feet. This last now went off and left the corner apparently four feet or more, and turned into the shape of a man standing erect. The figure was of the most perfect imaginable symmetry, of about the medium size and height, clothed in the purest snow white, and the back alone presenting itself to view. It was visible a few moments, when gradually the figure changed to the simple light, the lights returned to the fragments, these again came together, and the moon resumed a natural appearance.

“The family of Mr. King, consisting of his wife and a daughter thirteen years of age, with another young lady, all witnessed what is above related. Mr. King lives about five miles east of this place. He protests that, in calling on us to make public these facts, he has no motive but to tell a plain, unvarnished tale of truth, and leaves others to judge of its import—that he was not in the least alarmed or agitated, but as much in his sober senses as he ever was in his life—and in order that no one should have occasion to doubt the sincerity of his narrative, he has authorized us to give his name and to refer to his family as witnesses of the scene with himself. . . . He avows that his statement, from which we have deviated, if at all, in no essential particular, is true, and will at all

times be maintained to be true on his honor and character as a man, as he will convince any one more fully who may choose to inquire of him further in relation to it."

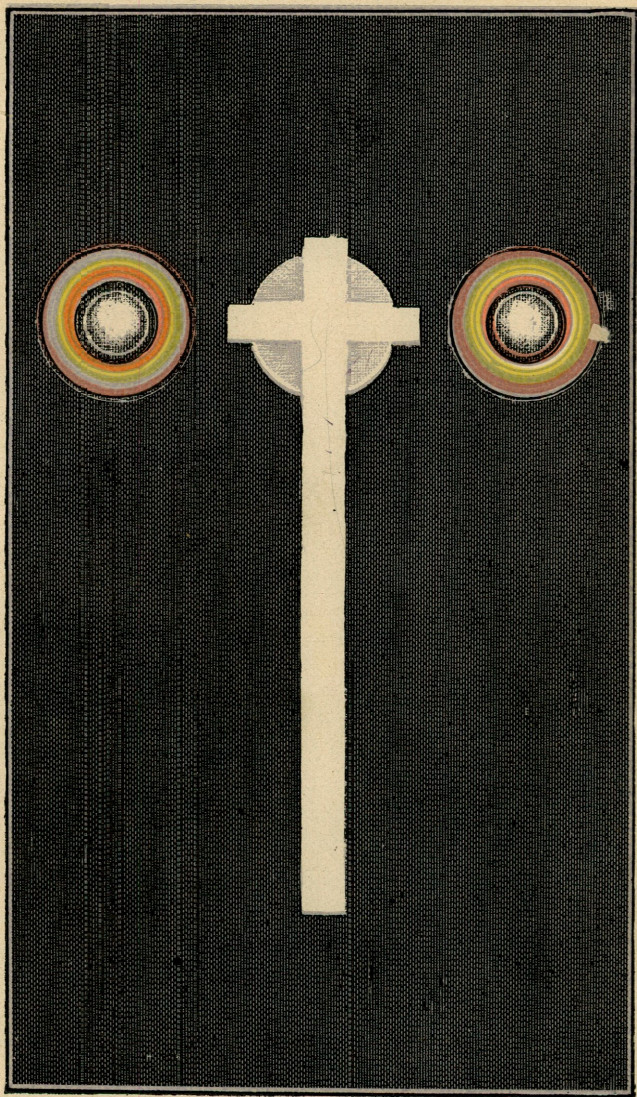
### THREE RAINBOW RINGS AROUND THE MOON.

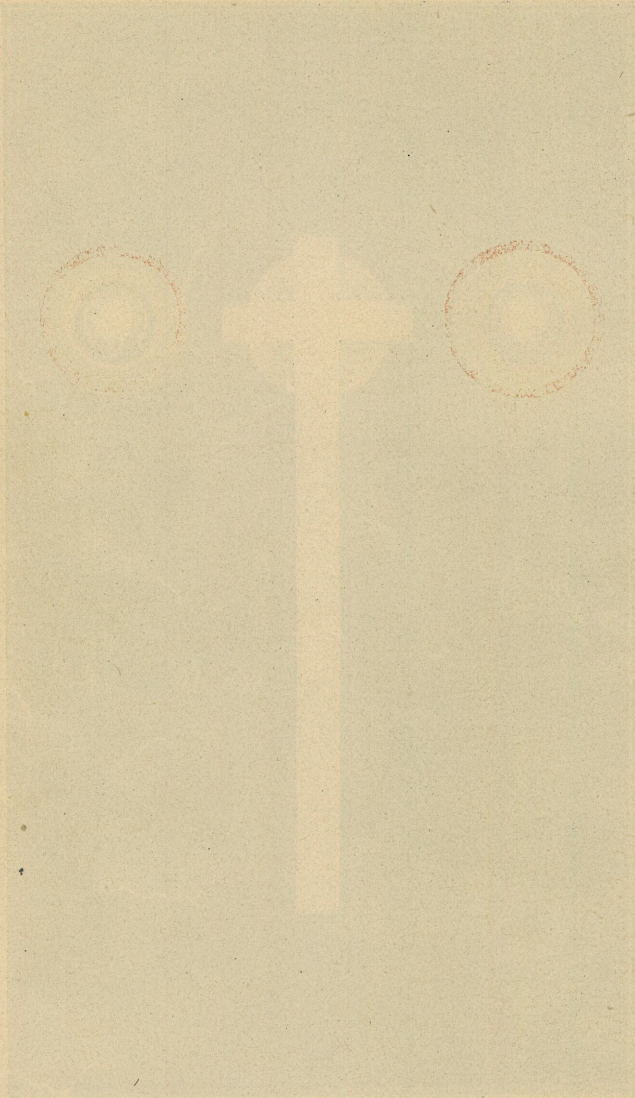
The following is an account of a phenomenon which appeared at Newark, N. J., on the evening of Feb. 15, 1843, and was reported in the *Midnight Cry*, of New York City. The scene was witnessed by hundreds of spectators with thrilling admiration. The article reads:—

"It was first observed between eight and nine o'clock in the evening, the moon being about at the zenith. It was surrounded by *three* concentric circles, beautifully marked with all the varied colors of the rainbow, of the most brilliant hue, the center space within the circumference of the lunar circle being of beautiful silvery whiteness.

"The opposers of the speedy coming of Christ seem to have been somewhat agitated by the phenomenon, and anticipated an application for us. A clergyman at Newark, on seeing it, said, 'I suppose the Millerites will see something of Miller in it,'—probably he 'supposed' we were not philosophers enough to SEE GOD IN IT!! An elderly lady, who despises 'Millerism,' on seeing it, made the following beautifully prophetic observation: 'The Lord has promised that He will not drown the world with water any more, and He has set the rainbow in the clouds for a sign. But now He has closed the bow, and is going to burn the world with fire.'"









## CROSS IN MOON. TWO EXTRA MOONS.

The following is an extract from a letter signed "Veritas," dated Auburn, N. Y., Feb. 27, 1843:—

"I have seen no published notice of a singular phenomenon which was seen by the citizens of this place, and also, I understand, in the neighboring towns, on the evening of the 16th of February. Coming out of church about half past nine o'clock, with some friends, . . . the moon being then near its full, and in its ascension about one-half above the eastern horizon, in a clear sky, there was seen in the same distance from the horizon and parallel with the moon, two bright representations of the moon, a little obscured, having the colors of the rainbow. These mock moons, as they were called, continued visible until about ten o'clock, the northern one fading away first. I understand that they had been visible some time previous to their being noticed by us. But the most extraordinary part of the whole was, that before they faded away, there was distinctly seen a light or luminous line running perpendicular through the true moon, commencing a little above and running down to near the horizon; then another, a similar streak, crossing the other horizontally through the center of the moon, giving the appearance of a cross. A brother was asked the next day how he accounted for it. He said it was the reflection of the false moons upon the true moon. When asked why these reflections were not horizontal or both perpendicular, he could not give the reason.

“The above you may depend upon as correct, as it was seen by many witnesses.”

#### A FIERY MOON.

Henry Jones, in a letter dated New York, May 9, 1843, writes as follows concerning strange phenomena witnessed in Patchogue, Long Island:—

“Several credible witnesses residing in the above place have recently informed me at their own dwellings that they and others saw on Saturday evening, April 29, 1843, between nine and ten o'clock, a very brilliant light in the northwest, brighter than the moon, which, increasing and diminishing in size, sometimes appeared nearly as large as the moon itself, apparently two or three hours high, and continued something like three-fourths of an hour; and what was most singular, they say that there were streaks of fiery light, resembling red-hot bars of iron, which emanated from it, upward and downward, to a considerable distance, some of which would remain for a minute or so, and then vanish. Its disappearance was sudden, and at once, and at a time when it was brightest.

“The same witnesses testify that some six or eight weeks ago they saw very nearly the same image or appearance of the moon in the west, somewhat above the horizon, which continued, as they thought, about an hour. The singularities of it differed from that of April 29, in its having streaks of light more red than itself, of apparently three inches width, which passed directly through its center, forming a perfect cross, and extending beyond the edge of it twice the



diameter of the light, with several spots like blood on its surface. Its size, like the other, increased and diminished, with occasional seeming sparks of fire thrown out from it in various directions, and, like the other, its disappearance was sudden, and all at once.

“Barnet Matthias, pastor of the Congregational Church in Patchogue, will witness to the correctness of this matter, if called upon.”

#### A BAND OF LIGHT.

Near the last of December, 1843, there was seen in the sky, in the central part of the state of New York, a clearly-defined band of white light extending from the western to the eastern horizon. It was of about the same width as the disc of the full moon when half an hour high. It was in the “dark of the moon,” with a cloudless, starlit night. Such an arch, extending over the zenith, and spanning the whole dome, was indeed a most beautiful and soul-inspiring sight. It was a mysterious visitor that none could explain—one of the Lord’s wonders hung out in the heavens.

It was the privilege of the writer to behold this grand sight in Victor, N. Y., about ten o’clock at night, on coming out of the meeting house where Elder James Barry (an Adventist) had just delivered a very solemn discourse on the subject of the final judgment. The sermon was characterized by great solemnity, and made a deep impression on the audience. On beholding this “token” in the

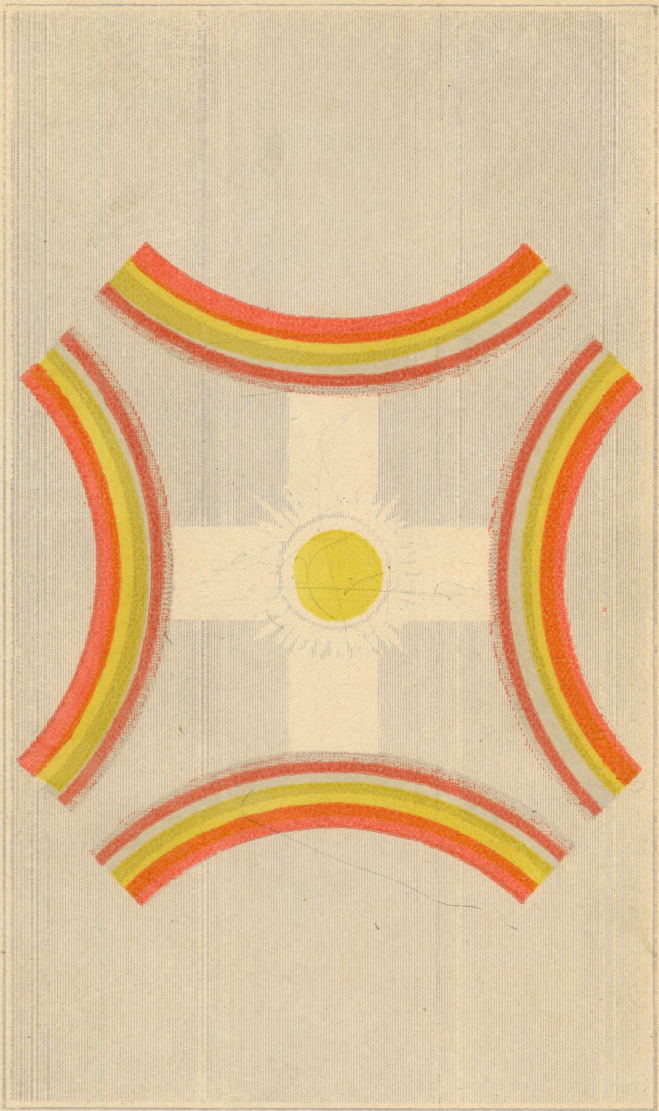
sky, more than one gave utterance to their convictions by saying, "The Adventists' doctrine is true."

The band of light continued in the heavens all that night. The next night being just as clear, it was again visible all night. Some few illiterate persons said: "This light must be the tail of a comet." A few nights after, a large comet did appear for several nights in the southwestern heavens. Its tail was of a fiery red color, and apparently about three feet in length. The band of light was as white as a summer's fleecy cloud, and extended from the eastern to the western horizon.

#### CROSS AND RAINBOW ARCS.

Another view worthy of notice is a grand display which was visible in the heavens for two days in northeastern Iowa, the last of November, 1856. The sky was free from clouds, and the sun was shining brightly. In the morning there were particles of frost floating in the air. At about ten o'clock there formed a most magnificent sight in connection with the sun. There first appeared a Greek cross, with the sun at its central point of intersection. The bars of the cross were of the same breadth as the sun, and the ends extended beyond the sun's disc, apparently about six or seven times the breadth of the sun. When the cross was formed, the point of intersection covering the sun could be looked upon without any inconvenience to the naked eye; still it was clearly apparent that the sun was there. No sooner had this cross formed than









a still grander scene opened to view; on the outer end of each bar of the cross appeared a section of a rainbow, in bright colors, with the convex of the arc toward the sun, as represented in the cut.

This phenomenon continued with the sun until it set at night, and appeared with it the same when it arose the next morning, continuing until about four o'clock in the afternoon of the second day, when suddenly it vanished, and the sun shone out brightly. This phenomenon was witnessed by the writer at Waukon, Allamakee County, Iowa.

#### A YEAR OF WONDERS.

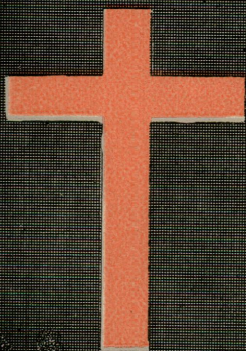
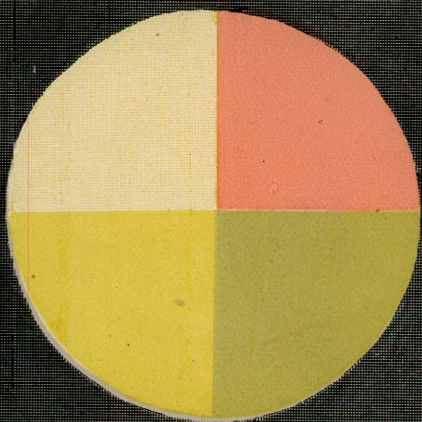
At the close of the year 1860, there appeared in the *Chicago Journal* an article giving a summary of mysterious events of the year, in which the writer says: "Regarding the year that has just closed, with an eye to its celestial as well as planetary phenomena, it has been a remarkable one, and might well create in the mind of a Millerite an irrefragable conviction that he had at last the date for a final prophecy. Thunder and lightning storms have been more violent and disastrous than usual. Tornadoes, unprecedented in fury, have ravaged every part of the country. Our western frontier has been parched and blighted by burning simoons. While one section reaped a bountiful harvest, another had its crops cut off by the lack of vivifying showers. Terrible storms and gales have swept our inland waters and seaboard. Freshets and inundations have ravaged the country in different quarters. Meteors of

unusual splendor and size have burst in upper air. Comets have brandished their fiery traces. The aurora has flaunted its banners of crimson and pearl in the northern heavens with unusual brilliancy. We have had rain storms and lightning, hail storms and gales of wind, sunshine and a variation of twenty degrees by the thermometer in a single day. The predictions of the weather-wise have been falsified, the astronomer confounded, and the almanac man at fault. Is there not here a magnificent field for the man of science who shall explain these things, trace out secret agencies at work, and show the cause of the phenomena of 1860?"

A FULL MOON IN FOUR QUARTERS, EACH A DIFFERENT  
COLOR.

The accompanying phenomenon, which was seen in Nord Laen (county), Sweden, in the midsummer of 1870, was related to me by an eye-witness. It was at the time of the full moon, in a clear night, when their hay was just in the condition to "house." Fearing a storm was coming on that would injure the crop, hundreds of people arose at three o'clock in the morning to draw in their hay by clear moonlight. Their astonishment was great, when they beheld the moon lined off into four quarters, and each quarter of a different color. The upper right-hand quarter was a bright red, while the left-hand upper quarter was natural color, the left-hand lower quarter a livid green, and the lower right-hand quarter





J K S





a bright yellow. Hundreds were on their knees, calling on God for mercy, fearing that the end of all things was right upon them.

#### A RED CROSS AND INITIAL LETTERS.

The phenomenon of the red cross was witnessed at Urskong, some twenty English miles north of Christiania, Norway, in the month of August, 1896. About two hours after sunset, in a clear sky, at an angle of forty-five degrees, in the western heavens, was seen, for an hour or more, a large red cross, and under it, in great red letters, J. K. S. Those who saw it recognized at once the initial letters for an important sentence in their language—"Jeg kommer snart." The English of this sentence is, "I come quickly." So great was the impression of this scene upon the people, as I was told by one who not long after made a trip of some fifty miles above Christiania, that the people had painted on the flat surface of the perpendicular rocks, in red letters, in various places, a red cross, and under it the letters "J. K. S." On inquiring as to what this meant, he was told that it was to keep in the memory of their children the wonderful sight that just before had been seen in the heavens.

#### WONDER SEEN IN SOUTH DAKOTA, 1897.

Passing over a number of years, observations of a more recent date are brought to your notice. First, a phenomenon that appeared in the horizon at Alexander, S. D., about Feb. 10, 1897, an account of which was furnished the writer at Mitchell,

S. D., in June, 1897, and attested by several persons who witnessed it. From the description given, a diagram was prepared, and the description written out and sent to Judge Miller, of Alexander, S. D. In a letter accompanying a testimonial which he sent, with his signature attached, he said: "The diagram is as nearly correct as I can describe it at this time."

The testimonial reads: "This certifies that at Alexander, S. D., on or about Feb. 10, 1897, from 9 A. M. until about 4 P. M., there was a rainbow-colored band around the whole heavens about one hour above the horizon. In this band were four suns. Around two of the suns were rainbow-colored rings, having the suns for their centers, and two other rainbow rings with the suns in the circumference of the circles, as here represented. By two o'clock some of the people began to wonder if the Adventists would not think this a sign of the Lord's coming.

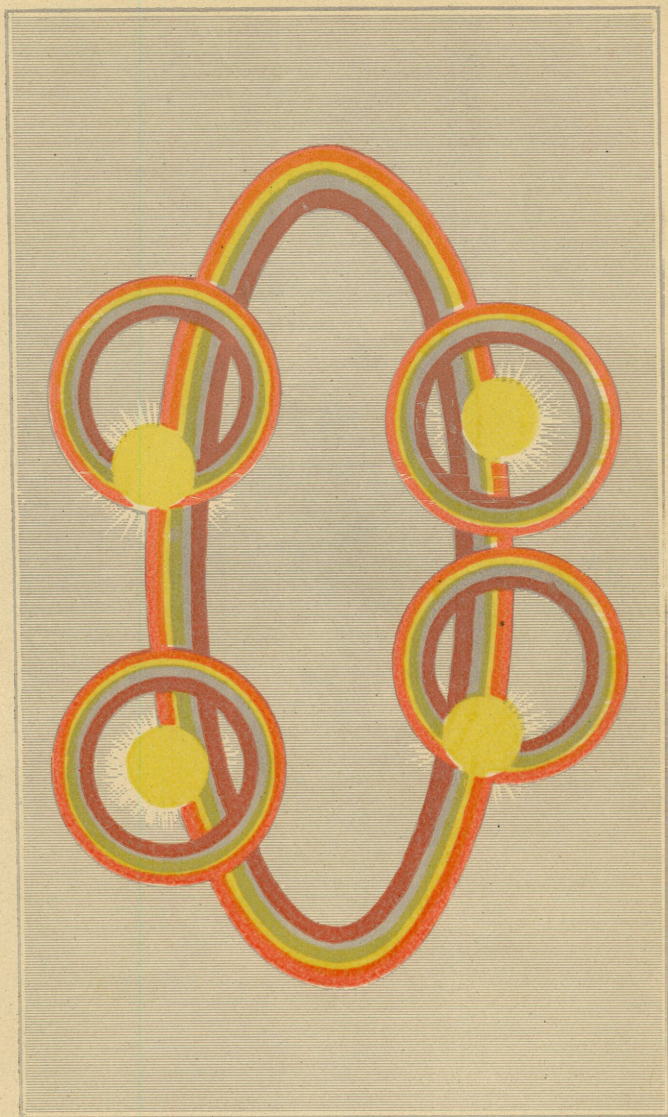
J. H. MILLER."

Why should such a question be asked, unless the mind was impressed with the thought that this unexplainable "wonder" in the heavens might be one of the last-day tokens? And such is the case, for the Word says that when the great and terrible day of the Lord is drawing nigh, He will show wonders in the heavens, and signs in the sun, and in the moon, and in the stars.

#### TWO CIRCLES AND A GRECIAN CROSS.

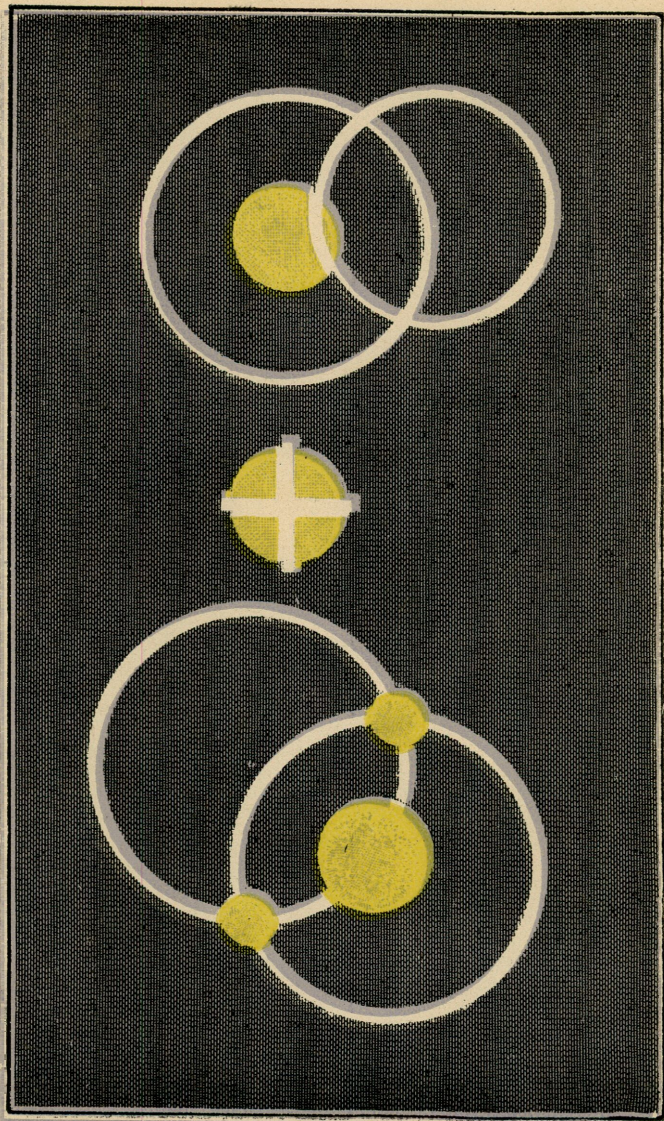
That wonderful sights in the heavens have not















yet ceased the following from the Louisville (Ky.) *Evening Post*, of Feb. 28, 1898, will show:—

“There were strange happenings in the heavens last night. . . . The appearance of two large circles of light, followed by a large Grecian cross, with the moon in the center, is not an every-night occurrence.

“The first circle appeared at about eight o’clock, when the moon could be seen about seventy degrees above the horizon. It stretched from the southwest corner of the heavens over the center to the north. . . . In about half an hour, as the clouds became heavier in the east, the other circle appeared. For a while the circles remained apart, but toward the end they arranged themselves at right angles, with the moon in the center, thus forming the cross. While the display was remarkable, it is thought, as was stated, that it was due to the refraction of the moon’s light on the thin layers of cloud and mist that covered the heavens last night, but which were so light that even the starlight penetrated them.”

The Louisville *Courier-Journal*, of February 28, said of the moon’s appearance: “No similar phenomenon was ever before witnessed in this vicinity. Its appearance was enough to cause more than a passing notice. It [the moon] was first surrounded by a small circle, and then there was the segment of a second circle that made a magnificent sweep around the zenith. The large circle cut the little circle in two, and when they finally faded away, a little before midnight, they were followed by a well-

developed Grecian cross, with the moon in the center. This was the phenomenon every one who looked at the moon saw.

“It was an extraordinary phenomenon, which, for all that is known, may have transcended the domain of meteorology. The general impression is that it was a ‘lunar rainbow.’ In its earlier stages of development, a greenish tinge was quite perceptible; but there were numerous other phases about it that were difficult to reconcile with the theory of rainbow. It was, in all probability, due to the reflection and refraction of the rays of moonlight upon the thin stratum of cirro-stratus clouds at the particular altitude at which they were flying during those hours.”

If, according with this theory, this phenomenon was such an ordinary affair—simply the rays of the moon shining upon clouds so thin that stars shone through them—why so rare that no such sight had ever been seen there before? Why not acknowledge the power of God so combining the rays of light at that time as to produce this “wonder” in the heavens?

#### CIRCLES AROUND THE MOON.

The New York and Jersey City papers of April 5, 1898, contained full accounts of a sight seen in connection with the full moon of the night before. It was a clear night, and the moon was near the zenith, when there appeared a large circle, with the moon in its circumference. This circle was to the



north of the moon, and displayed, distinctly, all the colors of the rainbow. At the same time there was a smaller circle of white light, with the moon in the center of the circle, which intersected the other circle on the east and west of the moon. At each of the two points of the intersection there was an extra moon, three moons being visible in the heavens for more than an hour, when all passed away. Many thousands of people in New York, Brooklyn, and Jersey City witnessed this phenomenon.

#### A FLAMING SWORD.

In the Chicago *Inter-Ocean* of Sunday, March 20, 1898, is an account of a "flaming sword" seen in the sky by the people of New York City on the evening of Monday, March 14. It reads:—

"Thousands upon thousands of people in New York, Brooklyn, Jersey City, and neighboring places saw a wonderful sight in the heavens Monday night of last week. It was a sword of flaming fire, sharp, and well defined. None of those who saw it had doubt concerning its nature; what they asked themselves was, 'What does it portend?'

"The sword was first seen in the western skies, well above the horizon, at 8:10 P. M. Mercury was then descending, and as this was then the ruling planet, but on the wane, astrologers will have it that the flaming sword means war, and quick war at that."

So we see, as expressed by the apostle Peter, men seek to explain away—"all produced by natural causes"—those tokens and wonders the Lord has

promised as reminders of His power, and evidences that the end approaches. The apostle affirms that in the last days the people would say: "Since the fathers fell asleep, all things continue as they were from the beginning of the creation."<sup>1</sup>

#### FOUR EXTRA SUNS AND AN INVERTED RAINBOW.

The above illustration was witnessed for two hours in southeastern England on the afternoon of Oct. 11, 1899. I give the account as described in several English papers.

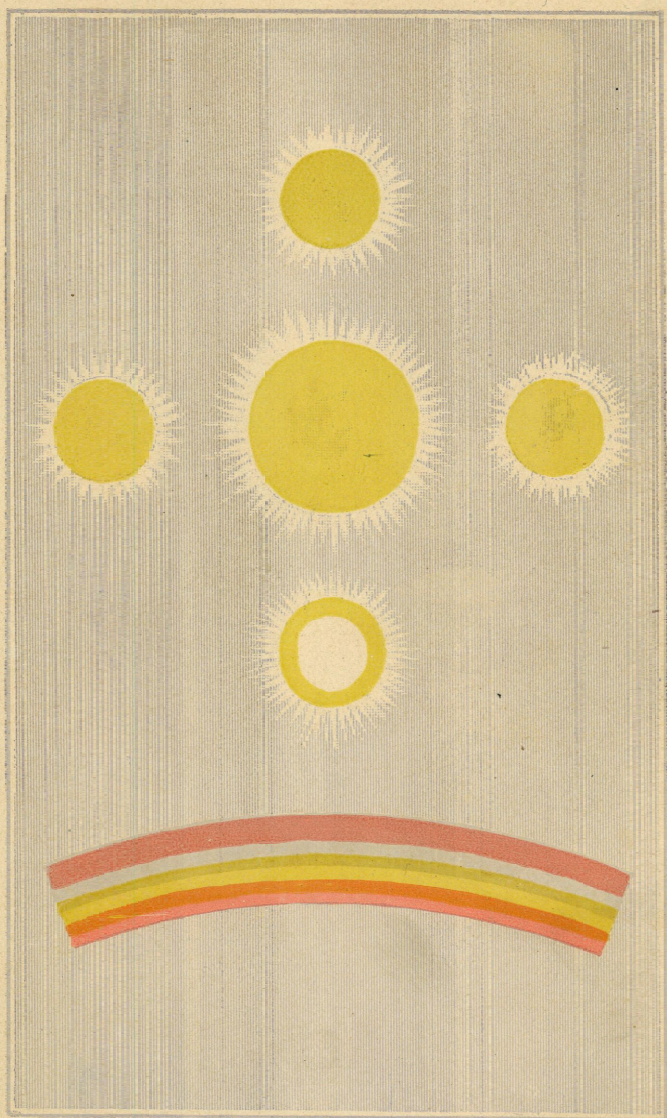
In the London *Daily Mail*, of Oct. 16, 1899, we read: "A correspondent, M. D., sends us the following description of an interesting celestial phenomenon which he and others witnessed at Tonbridge on the afternoon of Wednesday last:—

"'Soon after two o'clock, a halo round the sun was observed, with brilliant mock suns, east, west, and north. The southern one was below the point of our vision, hidden by the trees, while over the upper mock sun was an inverted rainbow, in strong prismatic colors. At four o'clock only one sun remained visible, of an intense white.'"

From the *Kettering Daily Telegraph*, of Oct. 23, 1899, we quote: "A correspondent writes from Bushy, Herts, to the *Spectator*: 'On the afternoon of Wednesday, October 11, at three o'clock . . . I observed what few of your readers, I believe, will have ever seen. Almost directly over the sun, and high up in the zenith, in a clear blue sky, was the portion of the arc of a rainbow. Its colors were

<sup>1</sup> 2 Peter 3:4.









vivid. . . . Several others, countrymen of Hertfordshire, were looking up at the same time, and I heard the words, "Never saw such a thing as that in my life."'"

In the London *Echo* of Oct. 23, 1899, is the following: "The singular rainbow phenomenon of October 11 seems to have been visible over a very wide area. Correspondents writing from Ipswich, Ventnor, and Bournemouth all bear testimony in the *Spectator* to having seen it. The Bournemouth gentleman saw 'a highly respectable tradesman in a rather excited state, as he said he had just seen a thing he had never seen before in his life. A neighbor had called him into the open to see a rainbow which was upside down, reversed. I said, "What, concave instead of convex?" He said, "Yes, reversed like a cup." It must have been about three o'clock when these men saw it.'"

Having called attention to a few of the many "wonders" that have been observed in the heavens during the present century, perhaps it may be well to quote the testimony of an able writer respecting the future:—

"Greater wonders than have yet been seen will be witnessed by those upon the earth a short time previous to the coming of Christ.

"In the day of the Lord, just before the coming of Christ, God will send lightning from heaven in His wrath, which will unite with fires in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gar-

dens and fields, villages and cities; and as they pour their melted ore, rocks, and heated mud into the rivers, it will cause them to boil like a pot, and send forth massive rocks, and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere.”<sup>1</sup>

### A REMARKABLE PHENOMENON.

BY M. C. WILCOX.

ONE of the præcursors of the great day of God, as given by the prophet Joel, is “wonders in the heavens.” The passage in which it is found reads as follows:—

“And I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord cometh.”<sup>2</sup>

The darkening of the sun and moon occurred May 19, 1780. The “blood, and fire, and pillars of smoke” are common, graphic appearances of various electric and light phenomena, manifest especially in the aurora borealis, the marvelous forms of which have excited alarm, wonder, admiration, and curiosity in earth’s children during the last century or so, for it is only in later times that these wonders have become so manifest. They are evidences of decay, disintegration, and disturbance in the earth and its atmosphere. The Bible, more than twenty-

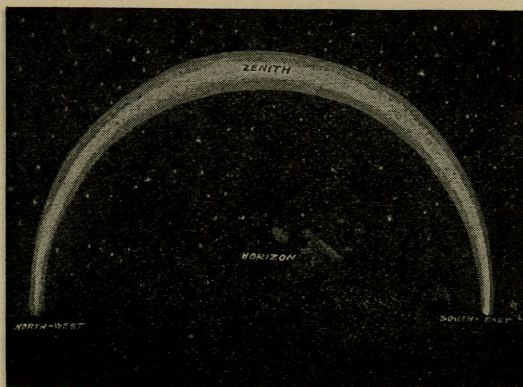
<sup>1</sup> “Spirit of Prophecy,” Vol. I, pp. 84, 85 (1870).

<sup>2</sup> Joel 2: 30, 31.



five centuries ago, foretold their appearance. God is now confirming that word by hanging these predicted signs in the heavens.

A remarkable wonder, worthy of note, occurred last August. A correspondent, Mr. W. H. Holden, at Choteau, Mont., under date of Aug. 24, 1903, writes us that this remarkable phenomenon was seen by him August 21, 10:15 P. M. It consisted in a

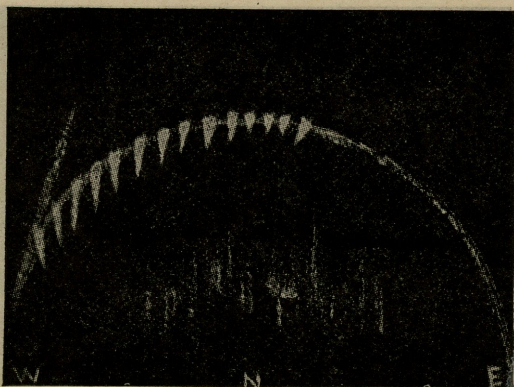


NO. 1. AS SEEN IN CHOTEAU, MONT.

clearly-defined band or belt of light, extending athwart the heavens, from the northwestern to the southwestern horizon, "passing directly overhead, and cutting the heavens into two equal parts. At the zenith it seemed a little wider than the disc of a full moon when half an hour high, and tapered toward either end." The edges were clear-cut and regular. There was no moon at the time. As the

time passed (illustration No. 1 is from a rough drawing furnished by Mr. Holden), the north end swung slowly to the west, as if moved by a gentle breeze, but did not break. "After maintaining its appearance for nearly an hour, it suddenly began to fade equally throughout its length, and in about ten minutes it had entirely disappeared."

A similar phenomenon was witnessed at York



NO. 2. AS SEEN IN YORK HARBOR, ME.

Harbor, Me., on the same night, at 9:30 P. M., preceded by an ordinary display of aurora borealis, which gradually faded. The one who records this is Dr. A. F. A. King, a scientific observer, in the *Popular Science Monthly* for October. He thus describes it:—

"At 9:30 P. M. there appeared a magnificent arch spanning the heavens from east to west, the top of



the arch being a little north of the zenith, and almost overhead. As shown in the diagram, at least three-fourths of the eastern half of the arch consisted of a pale, only half-luminous column of visible streaks, the band being perhaps as wide as the diameter of a full moon appears to be. The western segment of the arch presented a most extraordinarily magnificent spectacle. [See cut No. 2.]

“Beginning a little east of the zenith and continuing almost to the western horizon, there appeared what might easily be likened to a string of tremendous comets. These pendants of light, however, unlike comets, were more brilliant at their bases, less so at their apices. Their bases were directed upwards, their points down. They were constantly changing, appearing and disappearing, but not very rapidly. . . . At the western end of the arch, one long, half-luminous streak shot up obliquely (as shown in the figure), and remained some minutes after the arch had disappeared. The arch lasted from 9:30 to nearly 10 P. M. . . .

“No visible connection existed between the arch and the nebulous masses and streaks of light near the northern horizon.

“In looking at the diagram, the reader may well conceive it to be too toy-like and artificial to come within the range of truth or possibility, but so was the arch itself. No one could have conceived such a display to be either natural or possible. To some it suggested a festive arch, adorned with luminous cornucopias, like a Christmas decoration. Those of

us who, for a few weeks before, had obtained telescopic views of Breli's comet with some difficulty, seemed now to be rewarded by nature exhibiting a whole string of far more brilliant comets for our special delectation. The kind and degree of luminosity appeared to be almost exactly like that of the comet when seen through a good glass.

"The splendor and magnificence of the display were beyond description, startlingly beautiful. The spectacle seemed almost to overstep the modesty of nature, but its coming unheralded during the majestic silence of night served to banish so unjust a thought. Surprise, delight, admiration, and awe,—these were the feelings which thrilled with pleasure those of us who witnessed the sublime, mysterious scene.

"The writer remembers witnessing a similar phenomenon just before the Civil War, probably in 1861. This was in Theresa, N. Y. Many looked upon it and the remarkable display of aurora borealis that winter as precursors of coming war. The belt of light was uniform throughout, in width about the face of the full moon, extending from the eastern to the western horizon, athwart the heaven. It must have lasted over an hour."

These are among the many tokens of the soon-coming day of God, when before His face the very heavens shall seem to be rolled up as a scroll, and all nature marred by sin shall crumble in His presence.

M. C. WILCOX.

*Oakland, Cal.*



## CHAPTER VII.

### LOUD VOICE OF THE TIME MESSAGE.

IN previous chapters it has been proved that the Lord marked the time when the light should be given relative to the close of the great prophetic period leading to the investigative judgment, and that He accurately fulfilled the prediction at that time, that "knowledge shall be increased," by raising up many who discovered that light, and that He also marked the time when the "parable of the fig tree" should be *learned*, by raising up His teachers then and there to go forth and herald that parable to the world.<sup>1</sup> Just so accurately has He marked the point when the time message should swell to its *loud cry*, and just so accurately was that fulfilled.

In Revelation, chapter 10, is a prophecy relating to this very subject: "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices. . . . And the angel which

<sup>1</sup> See Chapters III, IV.

I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.”<sup>2</sup>

#### THE ANGEL A SYMBOL.

As already shown, the work of preaching the Lord's truth to the inhabitants of earth has been committed to mankind,<sup>3</sup> and the Lord has promised His blessing on that instrumentality till the “end of the world.”<sup>4</sup> So this angel, bearing this message, must be a symbol of a work of preaching *time* to earth's inhabitants. The message is proclaimed from a book that is “open,” clearly implying that it had once been closed. These messengers are esteemed of God; for the “*bow*,” a token of God's covenant, is over them, and they stand clothed with the light of God's glory, and declare the message on the authority of the Creator of all things. That which is here declared is a *time* message, once “sealed,” but now proclaimed from an “open” book.

The point of time when the loud cry of this proclamation was to be made is a question of interest. It is here placed between the sounding of the sixth and seventh trumpets, which may be seen not only by its position in the Scripture record, but by the mes-

<sup>2</sup> Rev. 10: 1-7.

See Chapter III.

<sup>4</sup> Matt. 28: 19, 20.



sage itself, which says: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." This is conclusive evidence that the time proclaimed in this message is the time extending to the

#### SOUNDING OF THE SEVENTH TRUMPET.

When the seventh angel sounds, we read that "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament."<sup>5</sup> In the service of the earthly sanctuary, the apartment containing the ark—the most holy place—was only opened once a year; that was on the day of atonement, and for the blotting out of sins—the cleansing of the sanctuary. The time spoken of by the prophets, when this *cleansing* work, as accomplished by Christ, should take place, is at the close of the twenty-three hundred days.<sup>6</sup> It is also stated that when the seventh angel sounds, voices in heaven say that the time is come for the dead to be judged.<sup>7</sup>

In the days of the Jewish sanctuary, the yearly service was an "example" of the work of Christ in the heavenly sanctuary,—first, a service for those confessing their sins, and finally a work to *blot out the sins* which had been confessed, which is really the investigative judgment. So it is seen that this *time* message of Revelation 10 is but another symbol of the message in Revelation 14,—“The hour of His judgment is come.”

This prophetic symbol of Revelation 10 presents

<sup>5</sup> Rev. 11 : 19.

<sup>6</sup> Dan. 8 : 14.

<sup>7</sup> Rev. 11 : 18.

the time when this message is to go forth "with a loud voice," and finally, "as when a lion roareth." The *time* when, according to this prophecy, the message was to increase to its "loud cry" is from the close of the sixth trumpet to the end of that prophetic period leading to the cleansing of the sanctuary,—in other words, to the end of the twenty-three hundred days. The first four trumpets met their fulfilment in the wars of the Goths, Vandals, Huns, etc., which divided Western Rome into ten parts or kingdoms.

#### THE FIFTH TRUMPET

presents the rise of Mohammedanism with its cloud of errors, but especially the period of "five months," one hundred and fifty prophetic days (one hundred and fifty years) from the time they "had a king over them." July 27, 1299, Othman, the founder of the Ottoman Empire, invaded the territory of Nicomedia. From that time the Ottomans harassed and "tormented" the Eastern Empire of Rome till July 27, 1449, the one hundred and fifty years of the sounding of the fifth trumpet. At that time the Turks came with their forces against the city of Constantinople itself, using gunpowder in their warfare; and from a ponderous cannon, which the historian Gibbon says required sixty oxen to draw, they fired great rocks against the walls of Constantinople. About this time John Paleologus—who is set down by historians as the last Greek emperor—died. Constantine Decozes was the rightful heir to the throne, but



it is said that his fears of Amurath, the Turkish sultan, who was waging this warfare against him, led him to ask permission of Amurath to ascend the throne. Such an act would almost seem a resignation of the throne to the Turks. In fact, very shortly the Ottomans had possession of the city of Constantinople, and the Eastern Empire of Rome. Thus they (politically) "killed" that empire which they had before "tormented." They were to "slay" it for "an hour, and a day, and a month, and a year." Taking this as prophetic time, a day for a year, how long a time would it be? The problem is a simple one: A year, 360 days, or years; a month, 30 days, or years; and one day, one year,—in all, 391 days, or, literally, 391 years. An hour being the twenty-fourth part of a day, as a symbol it would be half a month, or fifteen days. The whole time of Mohammedan independent rule of Eastern Roman territory would therefore be 391 years and 15 days. This added to July 27, 1449, brings us to Aug. 11, 1840. On that very day, the affairs of the Turkish Government passed into the hands of the "allied powers" of Europe, and there they have remained until the present time. The four governments which at that time took in hand to manage for the Turk were England, Russia, Austria, and Prussia.

#### CLOSE OF THE SIXTH TRUMPET.

The sounding of the sixth trumpet, as it closes with the independent rule of the Turk, brings us down to Aug. 11, 1840. From that time until the close

of the twenty-three hundred days in 1844, the *time* message was to increase to a mighty cry. The question as to the termination of the twenty-three hundred days in 1844 rested on the ground that a day in symbolic prophecy meant a year of literal time. N. Colver, a theologian of Boston, Mass., said: "If these days are years, the world will end in [with] 1843; any schoolboy can see it; for if the four hundred and ninety days terminated at the death of Christ, the twenty-three hundred days would terminate in [with] 1843; and the world must end, unless it can be shown that some other event is to take place, and I do not see how that can be done."

#### CLOSE OF TURKISH INDEPENDENCE.

In 1838, Dr. Josiah Litch, of Philadelphia, Pa., published to the world an exposition of the seven trumpets of the Revelation, claiming, on the ground that a day in symbolic prophecy means a year of our time, that the Ottoman power would lose its independence on the 11th of August, 1840. The fulfilment of the prophecy at that exact date demonstrated to the satisfaction of thousands that a day in symbolic prophecy was a symbol of a year. Brother Litch said that after the fall of the Ottoman Empire in 1840, he had letters from over one thousand prominent infidels (some of them had been leaders in infidel clubs) who, on the fulfilment of the predicted fall of the Ottoman independence, renounced their infidelity, and accepted the Christian religion, and declared their faith in the Word of God.



Now, as it has been shown that 1840 is the date in the prophecy when the time message is to begin its "loud voice," let us carefully review the facts. We have already seen that when we came to the sign in the stars—1833—we had reached the time when the Lord would raise up His teachers to teach the parable of the fig tree; and to the time when He did raise up teachers in various parts of the world. By the publication of books, and in lecturing, they began to teach the people the parable, and that the coming of Christ was at the doors, but it was this side of Aug. 11, 1840, that the public mind was so fully aroused, and the message increased to its "loud cry," as may be shown by

#### WILLIAM MILLER'S WORK PRIOR TO 1840.

Elder Himes, in a letter dated at McConnelsville, Ohio, speaks of his first joining Elder Miller in his work in the year 1840, and says that up to that time "Brother Miller stood almost alone, but his labors had been incessant and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord; as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at His coming."

To show the increasing interest in the work from that time to the close of the prophetic period in 1844, more than three hundred ministers joined Brother

Miller in his work in the northern portion of the United States. In like proportion did the interest increase in other countries. In Great Britain, seven hundred ministers of the Church of England enlisted in giving the message for that time.

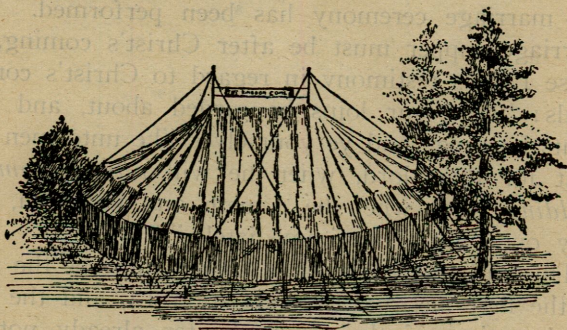
The fall of the Ottoman Empire on the very day predicted, demonstrating so clearly that the "year-day" theory was true, aroused intense interest everywhere to hear the advent message. To meet the growing interest to hear on this subject, some of the largest church buildings were occupied; but these being too small in the summer season to accommodate the vast crowds that assembled, tents were employed, capable of seating thousands. E. C. Williams, a tent and sail-maker, of Rochester, N. Y., embraced the doctrine, and furnished, *gratis*, a large tent, which was used in such cities as Rochester, Buffalo, Cleveland, Cincinnati, etc. Thus the message was brought to the attention of many thousands.

When, in the year 1855, Mr. Williams was making a tent for the Seventh-day Adventists of the state of New York, he said to the writer: "This reminds me of the work of Brethren Miller and Himes. I had a circular tent one hundred and twenty feet in diameter, and I said to them, 'I will erect this tent, and seat it, and care for it; now come on, and preach the message.' And so they came. The tent being too small to seat the people who came to hear, we put in a forty-foot splice, using two center poles. I made a nice bunting banner for them, with a motto,



reading, 'Thy kingdom come,' which was placed above the tent between the two center poles."

With this mammoth tent, the message was proclaimed in many of the large cities in the United States until the fall of 1844.



#### CALL TO THE CHURCHES.

Having shown that the prophecy relating to the time when the "loud voice" of the message should go forth was fulfilled, we will examine predictions relating to other features of the work, noticing how they met their accomplishment. The first prediction relates to the class of people to whom the call should first be made, found in Luke's record of Christ's teachings, and reads: "A certain man made a great supper, and bade many; and sent his servants at supper time to say to them that were bidden, Come; for all things are now ready."<sup>8</sup> The supper is the last meal of the day, and at the close of the day. This call, undoubtedly, has reference to the marriage supper of the

<sup>8</sup> Luke 14 : 16, 17.

Lamb, of which the apostle John speaks: "Blessed are they which are called unto the

MARRIAGE SUPPER OF THE LAMB."<sup>9</sup>

It is customary to serve the marriage supper after the marriage ceremony has been performed. This marriage supper must be after Christ's coming, because Luke's testimony in regard to Christ's coming reads: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will *return from the wedding*; that when he cometh and knocketh, they may open unto him immediately."<sup>10</sup>

This call to the marriage supper must be the same as the first message of Revelation 14, and the time proclamation of the tenth chapter already noticed. As recorded in Luke, this first call goes to those persons who had "been bidden." It must, therefore, have gone direct to the churches, and there is just where the first call of the second advent message went. Protestant churches were open in all directions for the preaching of the message. Elder Himes thus spoke of the labors of Brother Miller, down to the spring of 1844:—

LABOR AMONG THE CHURCHES.

"He labored among all parties and sects without interfering with their organization or discipline, believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King."

<sup>9</sup> Rev. 19: 9.

<sup>10</sup> Luke 12: 35, 36.



He speaks of his own and Brother Miller's united labor thus: "Most of the ministers and churches that opened their doors to us and our brethren who were proclaiming the Advent doctrine, co-operated with us until the last year."

The calls for the labors of Adventist ministers among the churches were so numerous up to April, 1844—the close of the Jewish year, 1843—that neither Brother Miller nor his numerous associates could possibly answer them.

The first call went in and to the churches; but, according to Luke's statement,<sup>11</sup> we now reach a time when excuses abound, and a second call of short duration—being "made quickly"—goes out to gather those together who, by some means, have become "maimed," "halt," and "blind." The cause of such a deplorable state of things the writer will endeavor to show.

#### SECOND CALL TO THE SUPPER.

In the first announcement of the time message the Adventists supposed the twenty-three hundred days began with the natural Jewish year 457 B. C., and the period would end with the natural Jewish year 1843, which would really be in our April, 1844. When that period of time passed, and the Lord did not come, those in the churches who had not sincerely embraced the Advent doctrine turned to persecute those who still held fast their faith in Christ's immediate coming. This brings us to notice another point predicted by the Saviour, which began its fulfilment immediately after April, 1844.

<sup>11</sup> Luke 14: 21.

## TWO CLASSES OF SERVANTS.

Referring again to the twenty-fourth chapter of Matthew, you will notice that after the proclamation of the parable of the fig tree, two classes of servants are presented, in the following language: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."<sup>12</sup>

These two classes of servants have been "fellow servants." They must then have been engaged in the same work. This was true of those ministers in the churches who said, "Amen," to the advent doctrine up to April, 1844, but who, after that time, turned to oppose the doctrine. They had been "fellow servants" with those who still continue to give "meat in due season," and had joined them in saying, "The Lord is coming," and in teaching the needed preparation to meet Him. Now they begin to smite their fellow servants, and at the same time "to eat and drink with the drunken."

<sup>12</sup> Matt. 24: 45-51.



## MODERN CHURCH FESTIVALS.

Up to the passing of the time in April, 1844, such gatherings as modern church festivals, which have since, in some instances, been carried to such extremes, were unknown. When the circumstances of their origin are given, the accuracy of the fulfilment of the prediction concerning them will be understood. The first of such entertainments known to the writer was in the city of Rochester, N. Y., in May, 1844. While Brother Miller was meeting with hundreds of the Advent believers in a large hall in the city, encouraging them to hold fast,—although there was a “tarrying” in the fulfilment of their hopes, the Lord would give the light to His people in due time,—a different scene, *new* to the people of that place, was being enacted in another part of the city. The following quoted paragraph is Brother Miller’s own description of it:—

“One of the D. D.’s in Rochester, Mr. —, of the M—— Church,<sup>13</sup> wrote a pamphlet against Millerism, called his lords and ladies into the house of the Lord, made a great feast of oysters and other ‘picnics,’ Belshazzar-like, drank their coffee and tea, ate their costly delicacies, and sold their ice-cream and sweetmeats, and his pamphlets against the second advent of the dear Saviour. The night before I left, another of the reverend gentlemen had a picnic feast at a public house, or hall, and sold, as above, his tickets, ice-cream, and sweetmeats. I was happy to hear that some of the churches of the different sects

<sup>13</sup> This minister was president of a theological school.

did not approve of such Babylonian feasts; and I do hope, in my soul, that not all of these sectarian churches will be found 'eating and drinking with the drunken' when Christ comes. I am astonished that these reverend gentlemen do not see themselves in the glass of God's Word; and I would recommend them to read Luke 14:12-14; Matt. 24:48-51; Luke 13:25-28; 2 Peter 2:13; Jude 10:21. These are the last times, surely."

#### SMITING FELLOW SERVANTS.

The prophecy fulfilled concerning those who had been fellow servants was not confined to their "eating and drinking" merely, but extended to and included the *smiting* of their fellow servants. This smiting is not to be understood as literal smiting with the fist, but as expressed by the prophet Jeremiah, when those who were rejecting his counsel said, "Come, and let us *smite* him with the tongue, and let us not give heed to any of his words."<sup>14</sup>

As to how this was done, the following quotation from Brother Himes' writings of Aug. 29, 1844, will show: "Most of the ministers and churches that opened their doors to us and our brethren who were proclaiming the Advent doctrine, co-operated with us until the last year. The ministry and membership who availed themselves of our labors, but had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or, in the crisis that was right upon them, they would have difficulty with the decided and determined

<sup>14</sup> Jer. 18:18.



believers. They, therefore, decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was withheld from them, and the siren song of 'peace and safety' was sounded in their ears from Sabbath [Sunday] to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her, My people.'"

"It was not until 'divers were hardened' and 'spake evil of that way [the Lord's coming] before the multitude,' that our brethren were moved to come out and separate from the churches. They could not endure this 'evil speaking' of the 'evil servants.' And the churches that could pursue the course of oppression and 'evil speaking' toward those who were looking for the 'blessed hope,' were to them none other than the daughters of mystic Babylon. They so proclaimed them, and came into the liberty of the gospel. . . . It is death to remain connected with those bodies that speak lightly of or oppose the coming of the Lord. It is life to come out from all human tradition, and stand upon the Word of God, and look daily for the appearing of the Lord."

SECOND ANGEL'S MESSAGE.<sup>15</sup>

The Adventists who were thus treated, as above described, quoted to their oppressors the words addressed to the Sardis church: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."<sup>16</sup>

The believers said to their persecutors: "In thus rejecting and opposing the doctrine of Christ's soon appearance, you will meet with a moral fall, and become the fallen Babylon of the Revelation, of which it is finally said, they are 'a cage of every unclean and hateful bird.'"<sup>17</sup> Thus it is seen how the people who were the first to hear the second call to the supper, as mentioned in Luke 14,<sup>18</sup> became "maimed," "halt," and "blind."

Of the situation at that time, George Storrs, one of the leading Advent ministers of those times, thus spoke: "Which of them [the churches] will suffer a soul to remain among them in peace that openly and fearlessly avows his faith in the advent at the door? Are not the terms of remaining among them undisturbed, that you 'wholly refrain' from a *public* expression of faith in the coming of the Lord this year, whatever your convictions may be on the subject, and however important you may feel it to be to cry, 'Fear God, and give glory to Him; for the hour of His judgment is come'?"

It was this condition of things, as above described,

<sup>15</sup> Rev. 14 : 8.

<sup>16</sup> Rev. 3 : 3.

<sup>17</sup> Rev. 18 : 2.

<sup>18</sup> Luke 14 : 21.



that brought about the proclamation of the second angel's message,—“Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”<sup>19</sup> The wine of Babylon, as explained by the Adventists, was the doctrines by which the church was blinding the eyes of the people as to the great truths connected with the judgment-hour message.

#### SEPARATION ADVISED.

The course pursued by the Adventists at that time was in accordance with the decision of a conference of believers, held in Boston, Mass., May 31, 1845, which was as follows:—

“We should, however, be decided in doing our duty, in testifying for the truth on all proper and suitable occasions, and if, by taking this course, we give offense to the churches, and they threaten us with expulsion unless we remain silent (though if we see fit to dissolve our relation to the church amicably, it may be the better way), let us do our duty, and when we are expelled, be patient in suffering the wrong, and be willing with our Master to ‘Go forth without the gate, bearing His reproach.’”

#### STORRS' SIX SERMONS. NATURE OF MAN.

About this time George Storrs published his six sermons on the “Nature of Man, and Final Punishment of the Wicked,” showing from the Scriptures that there is no immortality out of Christ, and that future eternal life is the reward promised alone to the righteous. With this view he claimed that future

<sup>19</sup> Rev. 14:8.

punishment of the wicked could not be eternal conscious misery, but must be *destruction*, as the Bible plainly says.

While this doctrine was largely accepted by the Advent believers, and to them gave greater force to the event of Christ's second coming than they had before seen,—all future life of His people depending on His coming again to raise them from the dead and give them their final reward,—it, on the other hand, increased the opposition of the churches, so that, as previously quoted from Brother Himes, the Adventists “arose in the majesty of their strength, shook off the yoke, and raised the cry, ‘Come out of her, My people.’”

As the result of the second angel's message thus proclaimed in America, over fifty thousand, in the northern portion of the United States, separated themselves from the different churches and came out an independent people, who, untrammelled by church creeds, could now carefully and prayerfully search the Word of God for truth and duty. The cry of separation spread to foreign countries, and thousands were separated from the “established” church.

While the Adventists were thus oppressed and excluded from the churches, they consoled themselves by often quoting the words of the prophet Isaiah: “Hear the word of the Lord, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed.”<sup>20</sup>

<sup>20</sup> Isa. 66 : 5.



## CHAPTER VIII.

### PARABLE OF THE TEN VIRGINS.

TRACING still further the prophecies concerning the Advent Movement, the parable of the ten virgins of Matthew 25 will next be considered. The previous chapter closed with the record of the *smiting* of fellow servants and the beginning of church feasting and amusements. The twenty-fifth chapter, which is but a continuation of the same discourse, says: "*Then* shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."<sup>1</sup>

The question arises, When is this comparison to be made? The text says, "*Then*;" and this is when the "smiting" of fellow servants and the "eating" begin. What is said of these virgins?—"Five of them were wise, and five foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom *tarried*, they all slumbered and slept."<sup>2</sup>

After the close of the Jewish natural year 1843 (April, 1844), Adventists compared their situation with that described in the above texts. The prophecy said *then* the situation would be thus likened, and

<sup>1</sup> Matt. 25 : 1.

<sup>2</sup> Matt. 25 : 2-5.

thus it was, as may be seen by their writings of that date.

#### TARRYING TIME.

In confirmation of the above statement, please read the following quotation from the *Midnight Cry* of May 9, 1844: "We believe that we are occupying that period spoken of by the Saviour, when the bridegroom tarries (Matt. 25: 5), to which the kingdom of heaven should be likened, when 'that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken,' and the lord should come in a day they look not for him.

"We shall continue, God willing, to proclaim, 'Behold, the Bridegroom cometh! go ye out to meet Him;' and, 'The hour of His judgment is come!' and we trust we shall not fail to continue to cry aloud to the world and church to arouse themselves from their songs of 'peace,' and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us."

In the *Advent Herald*, of Boston, Mass., we have the following quotation in an article called "Vindication," by Brethren Himes, Bliss, and Hale. In speaking of the passing of the time in April, 1844, they say: "But the time—the year 1843, the Jewish year—passed, and we were disappointed in not beholding the King in His beauty, and all who opposed us, honestly supposed that every distinctive character-



istic of our belief had been demonstrated to be false, and that we should, as honest men, abandon our whole position. And therefore it was with surprise that they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the Scriptures indicated that there must be a *tarrying time*, and that while the vision tarried, we must wait for it. . . . We frankly and freely admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence; but while we were thus mistaken, we can see the hand of the Lord in that matter. We can see that He has made use of that proclamation as an alarm to the world, and a *test* to the church. It placed His people in an attitude of expectation. It called out those who were willing to suffer for His name's sake. It demonstrated to whom the cry of the Lord's coming was tidings of great joy, and to whom it was an unwelcome sound in their ears. It was shown to the universe who would welcome the Lord's return, and who would reject Him at His second coming, as the Jews did at His first advent; and we regard it as a step in the accomplishment of God's purpose, in this 'day of His preparation,' that He might lead forth a people who should only seek the will of the Lord, that they might be prepared for His coming."

## SLUMBERING OF THE VIRGINS.

In this parable of the virgins, we read further: "While the bridegroom tarried, they all slumbered

and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out."<sup>3</sup>

Not only is a *tarrying* time represented in the comparison, but another event is introduced,—a midnight cry. This, like the other features of prophecy, had just as accurate a fulfilment in the Advent message of 1844. A day, in prophecy, as a symbol of a year, is now so well understood that further discussion is unnecessary. That point, therefore, being established, a night would surely be half a year; midnight, half a night, or three months. Now, it is an undisputed fact that just three months from the passing of the time in April, 1844, the Adventists did give such a message as here indicated, and called direct attention to the above scripture as setting forth the fact that such a

#### MIDNIGHT CRY

would be given. In confirmation of this, a few extracts from the writings of Adventists of that time are given. The first are words of George Storrs:—

“Behold, the Bridegroom cometh’ this year; ‘go ye out to meet Him.’ We have done with the nominal churches and the world, except so far as this cry may affect them. Our work is now to wake up the ‘virgins who took their lamps and went forth to meet the Bridegroom.’ Where are we now? ‘If the vision

<sup>3</sup> Matt. 25: 5-8.



*tarry*, wait for it.' Is not that our answer since last March or April?—Yes. What happened while the bridegroom tarried?—The virgins all slumbered and slept, did they not? Christ's words have not failed; and 'the Scriptures can not be broken,' and it is of no use for us to pretend that we have been awake; we have been slumbering, not on the *fact* of Christ's coming, but on the time. We came into the tarrying time; we did not know 'how long' it would tarry, and on that point we have slumbered. Some of us have said in our sleep, 'Don't fix *another* time;' so we slept. Now the trouble is to wake us up. Lord, help, for vain is the help of man. Speak Thyself, Lord. O that the 'Father' may now 'make known' *the time!*

"How long is the tarrying time?—Half a year. How do you know?—Because our Lord says, "At *midnight*,' while the bridegroom tarried. The vision was for 'twenty-three hundred evening-mornings,' or days. An 'evening,' or night, is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of *time* commenced about the middle of July, and has spread with great rapidity and power."<sup>4</sup>

#### THE TARRYING NIGHT.

In the same article in the *Midnight Cry*, we read: "But how came we into this tarrying night?—Because we commenced the vision [vision of the 2,300 days] in the *spring*, instead of the *fall*, 457 B. C., we fell short of reaching the destined port six months

<sup>4</sup> *Midnight Cry*, Oct. 3, 1844.

and a few days over. It threw us into the tarrying night six months."

Another writer, in the *Midnight Cry* of Aug. 22, 1844, said of the twenty-three hundred days: "They began at the going forth of the decree to restore and build Jerusalem. The decree was made at the first by Cyrus, renewed by Darius, and completed by Artaxerxes Longimanus in the seventh year of his reign. It was fully promulgated, and went into effect in the autumn of the year B. C. 457, when Ezra, having arrived at Jerusalem by the good hand of the Lord, restored the Jewish commonwealth, appointed magistrates and judges, and commenced the building of the wall."<sup>5</sup>

#### TERMINATION OF THE TWENTY-THREE HUNDRED DAYS.

Again, in the *Midnight Cry* of Oct. 31, 1844, about ten days after the close of the twenty-three hundred days, we read: "In view of all the circumstances attending this movement, the blessed effects it has produced on the minds of God's children, and the hatred and malice His enemies have displayed, we must regard it as the true 'midnight cry.' And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be going out. This could not be till after the passing of the tenth day [the close of the 2,300 days]; for till that time their lamps

<sup>5</sup> See Dan. 9:25; Ezra 7:21-26; 9:9; Neh. 1:3; 2:12-17.



would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must have been of 1843, for the tarrying time."

In the *Advent Herald* of Nov. 13, 1844, we read still further: "It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of His coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts may know on which side of it they would have been found had the Lord then come—whether they would have exclaimed, 'Lo, this is our God, we have waited for Him, and He will save us,' or whether they would have called for rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

GO YE OUT TO MEET HIM.

In the *Voice of Truth*, published in Rochester, N. Y., in the issue of Nov. 7, 1844, the following words are found: "We think the parable of the ten virgins tells us *where* we are. The proclamation of the tenth day of the seventh month we believe was the '*midnight cry*,' when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been 'going out,'—their faith is dying; the wise have no oil to spare."

To show the effect of the "tenth-day" proclamation upon the people, we quote from George Storrs'

letter in the *Midnight Cry* of Oct. 3, 1844, nineteen days before the close of the period. He says: "It is attended with a demonstration of the Spirit, such as I never witnessed when the cry was '1843.' It is now literally, 'Go ye out to meet Him.' There is a leaving of *all* that I never dreamed could be seen. When this cry gets hold of the heart, farmers leave their farms, with their crops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth, such as was never felt in the previous cry, in the same degree, and a weeping or melting glory in it that passeth all understanding, except to those who have felt it."

In the same paper, in the issue of Oct. 31, 1844, is further testimony respecting the movement: "It seemed to us to have been so independent of human agency, that we could not but regard it as a fulfilment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparation for the Lord's coming."

#### POWER OF THE MIDNIGHT CRY.

In the article from which the above extract is made, is the following description of the power which accompanied this "midnight cry:" "There seemed to be an irresistible power attending the proclamation,



which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before high Heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confessing of wrongs, a breaking down before God, and penitent, broken-hearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed."

#### BUY FOR YOURSELVES.

In the *Midnight Cry* for Oct. 10, 1844, we learn *how* the "virgins" were admonished to "buy" for themselves—to gain an individual experience that would prepare them to meet the Lord: "It requires," says the writer, "the same faith that led Abraham to offer up Isaac, or Noah to build the ark, or Lot to leave Sodom, or the children of Israel to stand all night waiting for their departure out of Egypt, or for Daniel to go into the lions' den, or the three Hebrews into the fiery furnace. We have fancied that we were going into the kingdom without such a test of faith, but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare to be accounted fools, madmen, or anything else that antediluvians, Sodomites, a luke-

warm church, or sleeping virgins are disposed to heap upon them. Once more would I cry, 'Escape for thy life;' 'look not behind you;' 'remember Lot's wife.'

"How shall we be ready for that day?—Believe God's truth, and venture out upon it, by strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die upon that day, the same entire consecration to God and deadness to the world."

#### COMING OF THE BRIDEGROOM.

In examining more closely the parable of the ten virgins we notice that "while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut."<sup>6</sup> While this work of arousing and exhorting all to be ready was in progress, the twenty-three hundred days ended. Those who were fully consecrated to God very soon received light as to the nature of the event that was to take place at the close of this period. Said they, "Christ has gone in to the marriage." By faith they "went in with Him." That is, their faith followed Him in the work upon which He had now entered. In confirmation of this, we find in the *Voice of Truth* of Nov. 7, 1844, this statement: "We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we can not yet admit that our great High Priest did not do, on that very day, all that the type would justify us in expecting. We now believe He did."

<sup>6</sup> Matt. 25 : 10.



## HIGH PRIEST IN THE SANCTUARY.

In the *Advent Herald* of Nov. 13, 1844, we read the following: "On that day the high priest, under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was a 'shadow of good things to come;' as the crucifixion of Christ, the Paschal Lamb, 'our Passover,' was on that day, though not the hour, as some have believed, of the Jewish Passover; as He rose the first-fruits of those that slept, on the day the priest waved before the Lord the first-fruits of the earth for a wave-offering; and as the Holy Spirit descended on the day of Pentecost,—the feast of weeks; so we believe that our great High Priest, having entered into the holy of holies and sprinkled it with His blood, might come out of the same to bless His people on the day that this great antitype was shadowed forth by the observance of this Jewish law."

In the above extracts, we see how the Lord was leading the minds of His people to the subject of a sanctuary in heaven, and to the nature of the work there being entered upon by Christ, our High Priest. In the type, the work of entering and coming out of the most holy place was accomplished in one literal day. In the antitype it was to cover years. As announced by the *time* message of Revelation 10, it is "in the days [years] of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."<sup>7</sup> He declared to Daniel that

<sup>7</sup> Rev. 10:7.

at the end of the twenty-three hundred days, "then shall the sanctuary be cleansed."<sup>8</sup>

By referring again to the *time* proclamation in Revelation 10, we see that when the message is given, the people engaged in it will suppose their work for the world is then done. But they are told: "Thou must prophesy again before many peoples, and nations, and tongues, and kings."<sup>9</sup>

#### MEASURE THE TEMPLE.

In the first verse of the eleventh chapter of Revelation we learn something of the nature of the work in which the Lord's people are to engage after the close of the twenty-three hundred days: "And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein."<sup>10</sup> The measurement of those who worship in the temple is not a literal measurement of stature, for "God is no respecter of persons."<sup>11</sup> While men look on the outward appearance, "the Lord looketh on the heart."<sup>12</sup> The measurement of the worshipers in the temple must be for the purpose of discovering to them their true standing before the Lord,— a discovering to them their defects in character, that they may be put away,—cancelled by the blood of Christ our Saviour. This "rod" by which the people of God are measured must be none other than the moral law of God, for, as stated by the apostle Paul, "by the law is the knowledge of sin."<sup>13</sup> Again, "I had not known

<sup>8</sup> Dan. 8 : 14.

<sup>11</sup> Acts 10 : 34.

<sup>9</sup> Rev. 10 : 11.

<sup>12</sup> 1 Sam. 16 : 7.

<sup>10</sup> Rev. 11 : 1.

<sup>13</sup> Rom. 3 : 20.



sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet."<sup>14</sup>

This people came to the time of the sounding of the seventh trumpet, when "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament."<sup>15</sup> The ark in the typical sanctuary was called the ark of the testament, because it contained the ten commandments, the testimony which the Lord spake with a "loud voice," on Mt. Sinai, in the audience of all Israel. "And He gave unto Moses, when He had made an end of communing with him upon Mt. Sinai, two tables of *testimony*, tables of stone, written with the finger of God."<sup>16</sup> "And He [the Lord] wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me."<sup>17</sup>

This sanctuary, with its furniture, is said by the apostle Paul to be a "pattern," "shadow," and "figure" of the sanctuary in heaven, where Christ, our High Priest, "ministers for us."<sup>18</sup> So when the twenty-three hundred days ended, and the seventh trumpet began to sound, the time had come for the opening of that apartment of the heavenly sanctuary which contained the ark, as the time had arrived for the cleansing of the sanctuary. The believers then began to see, by faith, the ark of the testament.

<sup>14</sup> Rom. 7:7.

<sup>17</sup> Deut. 10:4, 5.

<sup>15</sup> Rev. 11:19.

<sup>18</sup> Heb. 8:5; 9:8, 9, 23, 24.

<sup>16</sup> Ex. 31:18.

They saw in that ark the original of the law, of which only a duplicate was placed in the ark constructed by Moses. Here, then, they obtained the "reed like unto a rod"—the rule of life by which men's hearts or motives were to be measured. Here, also, they began to receive the light on the third angel's message, which says, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."<sup>19</sup>

The measurement of the temple is not a literal measurement in cubits, as before stated, for there is no report made of the dimensions. It is unlike the measurement of the New Jerusalem, mentioned in Revelation 21, for in that measurement there is a definite report of the size of the city in furlongs, and the height of the wall in cubits. This, then, is a literal measurement of a literal city. But the measurement of the worshipers of Revelation 11 is figurative, meaning character; so also is the measurement of the temple (sanctuary), and the cleansing to be made at the end of the twenty-three hundred days. Just this light made the past all plain, and demonstrated to the Advent believers the accuracy of the proclamation, "The hour of God's judgment is come," and, "Then shall the sanctuary be cleansed." Christ had entered upon the work of cleansing the sanctuary, and the judgment of the righteous dead had begun.

<sup>19</sup> Rev. 14:9-12.



## CHAPTER IX.

### THE "LITTLE BOOK" AND THE TALENTS.

PREVIOUS to the close of the prophetic periods in 1844, the believers in the second advent labored under the erroneous supposition that the earth was the sanctuary to be cleansed at the end of the twenty-three hundred days. The glorious truth on the subject of the sanctuary, as now understood, was not recognized until after the expiration of the great prophetic period. Then came the Lord's time for the revealing of that marvelous light.

A devoted brother, of Port Byron, N. Y. (Hiram Edson), who had earnestly labored in the first and second messages, began to receive light on the sanctuary question the day after the close of the prophetic time. While praying, it came to him as distinctly as though spoken with an audible voice, "The sanctuary to be cleansed at the end of the twenty-three hundred days is in heaven." He at once began the investigation of the subject by searching his Bible, opening at Hebrews and reading chapters eight and nine. Although he had often read these scriptures before, he was now greatly astonished at discovering how clearly they proved a sanctuary in heaven, of which the earthly tabernacle is a "figure," a "shadow," a "pat-

tern," and its service an example of Christ's mediatorial work in the heavens.

As this disappointed people were again to take up the work of teaching "peoples, and nations, and tongues, and kings," it was of the highest importance that the subject of the true sanctuary, and the nature of its cleansing, be understood. The sanctuary question connects the *time* message of 1844 with the third angel's message of Revelation 14. The burden of that message is "the commandments of God, and the faith of Jesus," which is really the third call to the supper of Luke 14. This call goes "into the highways and hedges," compelling the people, not by physical force, but by the clearness of truth and the power of the Holy Spirit, "to come in."

#### THE SWEET AND BITTER BOOK.

Another feature of the *time* proclamation of Revelation 10 should not be passed unnoticed. As John sees the angel standing upon the sea, and upon the earth, saying that *time* shall be no longer, he says:—

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my



mouth sweet as honey; and as soon as I had eaten it, my belly was bitter."<sup>1</sup>

As the angel here proclaiming the time, represents those who go forth to give the *time* message, so John, receiving and eating the book, represents those receiving the message. The message contained in the book is time. When the time therefrom proclaimed expired, the book was fully eaten. While eating, it was "sweet as honey" to the eater, but as soon as eaten it became "bitter." The contrast here presented clearly sets forth a scene of bitter disappointment. The very thing that had heretofore been such sweet spiritual food, now, as soon as consumed, becomes, O! so "bitter."

Let us consider for a few moments the situation of that people who, with joyous hearts and rejoicing lips, came up to the tenth day of the seventh Jewish month—Oct. 22, 1844. Thousands met in various places of worship, expecting ere the setting of that day's sun to be in immortal glory. The day passed, and October 23 found them, O! so sad. The cup of sweetness in anticipated immortal joys is dashed to their feet.

The following quotations are from those who were participants in the scene, and give expression to their hearts while longing and praying for light concerning the

#### BITTER DISAPPOINTMENT.

"The disappointment at the passing of the time was a bitter one. True believers had given up all

<sup>1</sup> Rev. 10 : 8-10.

for Christ, and had shared His presence as never before. They had, as they supposed, given their last warning to the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And, with the divine blessing upon them, they felt more like associating with their soon-expected Master and holy angels than with those from whom they had separated themselves. The love of Jesus filled every soul and beamed from every face, and with inexpressible desires they prayed, 'Come, Lord Jesus, and come quickly.' But He did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers, who now scoffed as never before, was a terrible trial of faith and patience. When Elder Himes visited Portland, Me., a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child."<sup>2</sup>

Again, from the same book, we give the words of another:—

"The weak and the wicked united in declaring that there could be no more fears or expectations now. The time had passed, the Lord had not come, and the world would remain the same for thousands of years. This second great test revealed a mass of worthless drift that had been drawn into the strong current of the Advent faith, and been borne along for a time with the true believers.

"We were disappointed, but not disheartened. We

<sup>2</sup> Elder James White, in "Life Sketches," pp. 107-109.



resolved to submit patiently to the process of purifying that God deemed needful for us; to refrain from murmuring at the trying ordeal by which the Lord was purging us from the dross and refining us like gold in the furnace. We resolved to wait with patient hope for the Saviour to redeem His tried and faithful ones.

"We found everywhere the scoffers which Peter says shall come in the last days, walking after their own lust, and saying, 'Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.' But those who had looked for the coming of the Lord were not without comfort; they had obtained valuable knowledge in the searching of the Word. The plan of salvation was plain to their understanding. Every day they discovered new beauties in its sacred pages, and a wonderful harmony running through all,—one scripture explaining another, and no word used in vain.

#### LIKE THE DISAPPOINTED DISCIPLES.

"Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem, they expected Him to be crowned King. The people flocked from all the region about, and cried, 'Hosanna to the Son of David!' And Jesus, when the priests and elders besought Him to still the multitude, declared that if they should hold their peace, even the stones would cry out, for prophecy must be fulfilled. Yet in a few days these very

disciples saw their beloved Master, who, they believed, would reign on David's throne, stretched upon the cruel cross above the mocking, taunting Pharisees. Their high hopes were drowned in bitter disappointment, and the darkness of death closed about them."<sup>3</sup>

Thus it was seen how the book that was so sweet to the taste of those who were hearing the *time* proclamation, became bitter, and also how accurately another prophetic symbol of the Advent Movement was fulfilled.

#### THE PHILADELPHIA CHURCH.

In the third chapter of Revelation is found this testimony to the Philadelphia church: "Behold, I come quickly." It will be remembered that the Philadelphia church followed the Sardis church, which, as we have already seen, had heard the doctrine of the Lord's coming, and was admonished to hold fast what they had "heard" and "received;" otherwise His coming would overtake them "as a thief."<sup>4</sup> The Philadelphia church was composed of those who came out under the second angel's message as a distinct Adventist body, waiting and watching for the coming of the Master.

The first angel's message, as first proclaimed, went to the churches; and the leaders in the movement, down to April, 1844, had no thought of forming a new organization, supposing the churches would continue to co-operate with them in heralding the near advent of Christ. In this, however, they were disappointed; but it was in the order of the Lord, for

<sup>3</sup> "Life Sketches," pp. 190-192.

<sup>4</sup> Rev. 3:3.



the "gospel of the kingdom" should first go to the churches. It was also His purpose to have a people separated from the churches, that they might have liberty to search for further light and truth, and so the second angel's message and the midnight cry developed a company who searched out and presented to the world the great themes of man's nature, future rewards and punishments, the Sabbath, and other important truths comprehended in the third angel's message. The Lord's purpose was to have a people free to search for, accept, and obey the developing truths of His Word, untrammelled by man-made creeds.

#### FOOLISH VIRGINS AND TIME-SETTERS.

We again call attention to the parable of the ten virgins, for the purpose of showing that while the wise virgins were learning the nature of the event that was transpiring after the coming of the Bridegroom to the marriage,—going in with Him, by faith,—and the lights of the foolish virgins were going out, another feature is presented, found in these words:—

"Afterward came also the other virgins, saying, Lord, lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."<sup>5</sup>

Here is brought to view a movement representing a class of persons who went forth to meet the Bridegroom, but failed to go in with Him to the marriage. A class, who, not seeing the light as to the true events

<sup>5</sup> Matt. 25: 11-13.

to take place at the close of the twenty-three hundred days, were setting time for the Lord's return; for the Master says to them, "Ye know neither the day nor the hour wherein the Son of man cometh." The class to whom this text refers professed to *know* that which they are told they do *not* know.

This language represents a movement, not after Christ's second coming, but after the true time proclamation—after the announcement of the coming of the Bridegroom, and the *going in* with Him to the wedding. The query arises, What has been done since the close of the twenty-three hundred days? While light has been obtained and has spread concerning the present position of the Bridegroom, a class of people has arisen who are almost yearly setting the time for the Lord to come. Those leading out in this work were persons who were in the Advent movement previous to October, 1844, but who did not follow Christ into the marriage at the close of the midnight cry.

The admonition of the Saviour is to "watch." And this is the attitude of Seventh-day Adventists. They believe all prophetic time closed Oct. 22, 1844, with the closing of the twenty-three hundred days, hence they have had no part in time-setting. Their position is, and ever has been, that of "watching,"—watching fulfilling prophecy, watching the signs of the times, watching the advancement of the third angel's message, which is to lighten the earth with its glory, and ripen the harvest of the earth.



## PARABLE OF THE TALENTS.

At this point in our Saviour's discourse, He introduced the parable of the "talents," in which He points out the duties and dangers of those who have the light concerning Christ's present position—judging the righteous dead, soon to pass to the judgment of the righteous living. After the parable of the talents is the literal second coming, and the final separation of the righteous and wicked, as shown by the following scriptures:—

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."<sup>6</sup>

In that time when the Master has gone in to the marriage, when the cleansing of the sanctuary (the investigative judgment) is going on, when the Lord's people are "watching" and waiting, not knowing the day or hour of His coming,—in that day, and to that people, does the parable of the talents apply; and by it we of this time are instructed. With this thought in mind, we will read the parable:—

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and

<sup>6</sup> Matt. 25 : 31-34.

delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

“After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

“Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou



knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath [improved upon that entrusted to him] shall be given, and he shall have abundance; but from him that hath not [rightly used that entrusted to him] shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."<sup>7</sup>

While it has ever been the duty of the Lord's people to be diligent in using their entrusted abilities in extending the cause of God, it is more emphatically so with those who are waiting for the immediate return of the Master. The Lord has said to His people, in that time when He is to "come quickly:"<sup>8</sup> "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."<sup>9</sup>

One essential lesson to be learned from the parable of the talents is that when the Lord and Master is about to come, all who have a knowledge of the event should be doing all in their power to extend the light respecting His coming, and should be making the needful preparation to meet Him in peace.

It behooves all who have named the name of Christ, and especially those who are making a wise use of the talents entrusted to them, to be admonished by the Saviour's caution to "take heed to yourselves, lest

<sup>7</sup> Matt. 25: 14-30.

<sup>8</sup> Rev. 22: 12.

<sup>9</sup> Rev. 22: 17.

at any time your hearts be *overcharged* with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."<sup>10</sup>

In our Saviour's approval of those placed on the right hand in that day, we may understand the nature of the work which should now more especially engage the attention of His professed people. He says: "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."<sup>11</sup>

We are in the very time when this parable has its special application. Poverty, affliction, suffering, and distress abound on every side. And this condition of things is not to diminish, but, rather, to increase. Happy will it be for all who improve their talents in ministering to the needy in this time. Such, and such only, will receive at last the plaudit of the Master: "Well done, thou good and faithful servant."

<sup>10</sup> Luke 21 : 34.

<sup>11</sup> Matt. 25 : 35-40.



## CHAPTER X.

### THE THIRD MESSAGE, AND LAST CALL.

**I**N the foregoing pages of this book we have endeavored to show that all the important developments in the Second Advent Movement were in exact fulfilment of the divine predictions made concerning them. And for the convenience of the reader in obtaining dates and facts, we recapitulate and condense in the following brief

#### SUMMARY.

1. Nearing the time when the signs in the sun, moon, and stars were to appear, there was seen in the heavens the fiery display of the aurora borealis, as predicted by the prophet Joel.

2. The knowledge of the close of the prophetic periods announced by Daniel the prophet, remained "sealed up" till "the time of the end"—1798.

3. Immediately after 1798, men in different parts of the world, independently of each other, learned that the period of the twenty-three hundred days closed in the year 1844. Thus was the statement verified that "many" would obtain "knowledge" on the great prophetic period, which had previously been "sealed up."

4. Our Saviour said of the signs in the sun, moon,

and stars, that when they are fulfilled, then we may know that we are in the generation that is to witness His coming. The sign in the stars—1833—marked then the Lord's time for the parable of the fig tree to be learned. He then raised up His teachers, who taught the parable to the world.

5. When the sixth trumpet should cease its sounding, the time message was to increase in power to its "loud voice." From that date—1840—the message stirred the public mind, and rapidly spread to every known seaport, and the sound went throughout the world.

6. The first call to the supper, found in Luke 14, was to them that had been "bidden"—the Lord's professed people. The message prior to April, 1844, went to the churches. In every direction the various places of worship were opened to those announcing the Lord's near coming.

7. After the teaching of the parable of the fig tree, of Matthew 24, there would be one class of servants giving "meat in due season," and another class smiting "their fellow servants." After April, 1844, many of the ministers who before that date had favored the Advent doctrine, now turned and bitterly opposed those who still clung to the faith of the Lord's near coming.

8. In the month of May, 1844, the modern churches introduced church festivals and various amusements for the purpose of raising means with which to pay church expenses, etc.; to these gatherings *all classes*, professors and non-professors, came, paid their



money, and ate and drank their delicacies. Thus, as the Scriptures declared; they began "to eat and drink with the drunken."

9. When the Lord's professed people should be found thus doing, the "kingdom of heaven,"—work of the gospel—should be likened to the ten virgins of an Eastern marriage. Immediately after the disappointment in April, 1844, those who retained their faith in the near coming of Christ began comparing their own experience with the parable, and thus became convinced that they were in the "tarrying time."

10. As this people were scoffed at and taunted with jeers, they went forth to give the second angel's message, the second call to the supper (Revelation 14 and Luke 14), which call was to be "quickly" made, to the wounded in the streets and lanes of the city.

11. As the virgins in the parable slumbered till midnight, so the Advent bands, from April to July (half a year—day-night), slumbered on the matter of time. Then light being received on the true ending of the days, they went forth, giving the midnight cry of the proclamation, which aroused the virgins, and mightily stirred the people.

12. At the close of the twenty-three hundred days, Oct. 22, 1844, the "little book" of the tenth chapter of Revelation—the time message—which had been "sweet" to the taste, now became very "bitter." A failure in the realization of their high hopes of soon seeing the Lord was indeed a bitter disappointment, giving an experience similar to Mary's in the Garden of Gethsemane, when she said, "They have taken

away the Lord out of the sepulcher, and I know not where they have laid Him.”

13. After the close of the twenty-three hundred days, the consecrated, praying ones began to receive light upon the position of Christ in the heavenly sanctuary, and to understand from the Scriptures that He had “gone in to the marriage;” and by faith they followed Him.

14. As the dawning light opened the sanctuary to their view, there was seen “in His temple the ark of His testament;” and in the ark, with the other nine, was the fourth commandment intact, which led to the observance (among the Adventists) of the seventh-day Sabbath.

15. Immediately after the close of the twenty-three hundred days there were those among the leaders in the past movement who said: “We have now had the first and second messages of Revelation 14, and still a third message is to be given.”<sup>1</sup> And the third call “followed,” as predicted.

16. While there were those who followed Christ by faith, receiving advancing light, there were others who rejected these truths, and engaged in time movements. To the class mentioned in the parable who were not ready to go in with Him to the marriage, but came “afterward,” setting the time for His coming, He said, “Ye know neither the day nor the hour wherein the Son of man cometh.” From this it appears they professed a knowledge of a definite time when Christ would come. To those He said, “I know you not.” Since the close of the prophetic

<sup>1</sup> *Voice of Truth*, Rochester, N. Y., November, 1844.



periods in 1844, there have been those who have been active in fixing a definite time for the Lord to come. But Christ admonishes all to *watch*, for "ye know neither the day nor the hour."

#### THE LORD'S MESSAGE.

The points briefly noted in the above summary stamp this Second Advent Movement as the Lord's message, developed in His own appointed time; hence it is neither a false fulfilment of prophecy, nor a spurious message. Being settled in the conviction that the Lord is in the work, we are fully justified in the claim that this movement is the Lord's method of warning the world, and that He has set His hand to the work of preparing a people for His coming; therefore the question asked by Israel of old, "Is the Lord among us or not?" would in our case be unreasonable.

In the preceding chapters, attention has been especially given to the first and second messages. The third angel was to follow them; as expressed in some translations, it "went with them," implying that in the last call the three were to unite. The Advent message now is, in fact, a threefold warning, the truths relating to each being taught with the third. So also is this threefold message now to reach the same classes mentioned in the three calls of Luke 14. The invitation is to those who have been "bidden," to the wounded and oppressed in the "streets and lanes of the city;" and most emphatically to those in the highways and hedges is now the call, "Whosoever will, let him come."

In the fall of 1844, soon after the close of the twenty-three hundred days, Elder Joseph Bates, of Fairhaven, Mass., who, because of his former seafaring life, is designated as

CAPTAIN BATES,

began the observance of the seventh-day Sabbath, being one of the earliest pioneers in advocating the third angel's message. Not many months elapsed, however, ere he was joined in his work by Elder James White and Mrs. E. G. White. These three labored incessantly and earnestly in planting the message in New England and in the central states. The Lord abundantly blessed their labors, and those of others who soon united with them. At this time the believers in the third angel's message were, for the greater part, of the poor of this world, schooled in poverty.

It was not until the year 1848 that those advocating the third angel's message had their attention especially called to the seventh chapter of Revelation—to the sealing work. As they prayerfully studied this subject, they saw a message to go forth bearing the sign (seal)<sup>2</sup> of the living God to the world,—a message which was to prepare a people to stand when the great day of the Lord's wrath should come. Just as this truth was clearly unfolding to their minds, and their hearts were becoming imbued with the spirit of it, the great confusion of 1848, among the principalities, kingdoms, and empires of Europe, broke out, beginning with the riot in Paris on February 22.

<sup>2</sup>The sign of God is the seventh-day Sabbath. See Ex. 31 : 13, 17; Eze. 20 : 12, 20.



About the same time, the "spirit rappings" began in the state of New York. The time-setting Adventists thought then they surely had evidence that the Lord was immediately to come. Said they, "The

#### BATTLE OF THE GREAT DAY

is to be the end of the commotion." What better proof could they have? Spirits of devils were to gather the nations to that final conflict, and here were the spirits already going forth. The Seventh-day Adventists viewed the situation differently; "For," said they, "a sealing message is to do its work in preparing a people to stand when the nations shall be angered, and God's wrath at last comes."

The First-day Adventists, who were continually setting the time for the Lord to come, made light of the Sabbath message and the small company who were to deliver it, and one of their leaders said to them: "It will take 144,000 years to accomplish the work you contemplate." However, the humble few were not disheartened. They were only reminded of the difficulties experienced by the Israelites, when, in their poverty and weakness, they were rebuilding the walls of Jerusalem. "If a fox," said their enemies, tauntingly, "go up, he shall even break down their stone wall." And, like them, they cried, "Hear, O our God; for we are despised."<sup>3</sup> The belief was strong that the third angel's message and the sealing work was the truth of God, to be heralded to the world, but the

<sup>3</sup>Neh. 4:3, 4.

question was, *How* can it be done? With the thought of publishing in mind, without the means with which to do the work, Brethren Bates and White, Mrs. White, and a few others, met in Dorchester, Mass., Nov. 18, 1848, to engage in prayer for divine guidance—to inquire of One who knoweth the end from the beginning *how* to publish the truth. The Lord graciously heard, and gave light.

It was a fact that the winds of war and strife were about to be loosened for the final conflict, but the Lord in mercy commissioned His angels to “hold the winds” (keep back the battle of the great day) until the sealing of God’s servants should be accomplished. This Sabbath message, so small in its beginning, was to rise in strength and power, like the rising of the sun.

The commission was given to publish the truth to the world, with the assurance that the blessing of God would attend the effort.<sup>4</sup> With this encouragement, Elder White began the work of

#### PUBLISHING A PAPER.

It was small at first, but, as the people read it, money was sent him with which to print, and thus the work grew. From that small beginning the truth was spread, until, as represented to him by another, “like streams of light it has encircled the world.” The first issue of the paper appeared July, 1849, with the approval of the few who, at that time, were associated with him, and with the sanction of high Heaven.

<sup>4</sup> It is not the purpose of this little work to explain all the features of the third angel’s message. For a full exposition see the work on “Daniel and the Revelation.” Review and Herald, Washington, D. C., or any of the Seventh-day Adventist Publishing Houses.



## THE WINDS HELD.

The seventh-day people began to *print* the truth, as advised. Soon the turmoil of the nations of Europe ceased. Of its cessation, however, the editor of the *New York Tribune* said: "It was a great wonder to us all what started so suddenly that confusion among the nations, but it is a greater wonder still what stopped it." To the children of God all was plain. The Lord had a message to be given to the world. He commissioned His angels to hold the winds of war, so that the final conflict of the nations could not come until a people were sealed, and prepared to stand in the trying day.

From 1848 to this day, though wars have been here and there, and such preparations for warfare made as never before, still the nations are held in check. Almost every year the politicians have foretold the bursting of the war-cloud which would involve all nations, and still they are restrained. Millions of soldiers in the various nations are "armed to the teeth," and all anxious for the encounter, yet the spirit of war only breaks out in limited places, and the final contest is kept in abeyance. And *why* is all this?—That the Lord's last great and final message of warning, bearing the sign (seal) of the living God, may be heralded to the ends of the earth.

Space is lacking to trace in these few pages all the interesting history of the rise of the third angel's message. This is given more fully in larger works.<sup>5</sup> But a few thoughts in ~~reference~~ reference to the results of the

<sup>5</sup> See "The Great Second Advent Movement, Its Rise and Progress." Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

publishing work, begun under such adverse circumstances, can not well be omitted when endeavoring to show to some extent the

GROWTH OF THE MESSAGE,

and how the "streams of light," before mentioned, are fast making their way around the world.

Instead of that one little eight-page paper, eight by five inches, of which Elder White printed eleven numbers, in the years 1849 and 1850, Seventh-day Adventists are now printing forty-two weekly and monthly periodicals. About half of these are in foreign tongues, and the remaining number are in the English language. This does not include a score or more of small local conference and mission monthly and semi-monthly sheets. Books, pamphlets, and tracts advocating the truths of this sealing message are now printed in thirty-nine languages; and, to give the reader a limited conception of how these "streams of light" are going to earth's remotest bounds, these various languages are mentioned, and, as you read, you will perceive that all the leading languages of the world are given: Arabic, Armenian, Basuto, Bohemian, Bulgarian, Bengali-India, Chinese, Danish, English, Esthonian, Finnish, French, Fijian, Greek, German, Dutch, Hungarian, Hawaiian, Italian, Icelandic, Japanese, Kaffir, Lettish, Lavonian, Maori, Polish, Portuguese, Rumanian, Russian, Servian, Spanish, Swedish, Tahitian, Turkish, Tongan, Welsh, etc. In these various countries there are active workers with the publications.



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