

In 1847

A Word to the "Little Flock"

May 1847.

The Time of Trouble.

Page 8

That Jesus rose up, and shut the door, and came to the Ancient of days, to receive his kingdom, at the 7th month, 1844, I fully believe, see Luke 13:25; Matt. 25:10; and Dan. 7:13,14. But the standing up of Michael, Dan. 12:1, appears to be another event, for another purpose. His rising up in 1844, was to shut the door, and come to his Father, to receive his kingdom, and power to reign; but Michael's standing up, is to manifest his kingly power, which he already has, in the destruction of the wicked, and in the deliverance of his people. Michael is to stand up at the time that the last power *in chapter 11 comes to his end, and none to help him*. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all christendom, it follows that the last oppressive power has not "come to his end;" and Michael has not stood up. *This last power that treads down the saints is brought to view in Rev. 13:11-18. His number is 666.*

Note: In the above notice that James White is confused as to who the Image to the Beast represented. He connects Daniel 11: 45 with Revelation 13:11. EG White in the Great Controversy is clear Rev. 13: 11 is Protestant America.

In 1854

The Advent Review and Sabbath Herald

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James White Editor

Article

Discordant Opinions

We do not believe that Russia is "the king of the north." It is our opinion that *any power that reigns over Syria* is—for the time being—"the king of the north," spoken of Daniel xi; hence that Turkish Dynasty is now [1854] that power. If Russia, Austria, England, or France should become possessed of supreme power over Syria, then it—which ever it might be—would then become the king of the north. *Till then none but the Turkish Dynasty occupies that position*, in our opinion. Our views of Russia, Turkey, and France are known to our readers. No arguments, nor ridicule, that has yet appeared, has in the least shaken our mind; yet we do not affirm that we are right; events may convince us that we are wrong in this matter. We have no theory at stake, and shall feel, we think, no mortification to find we are—just what we believe

all others to be—fallible.

In 1859

**The
Sounding
of the
Seven Trumpets
of
Revelation 8 and 9
By
James White**

**Steam Press of the Review & Herald Office
Battle Creek, Mich.
1859**

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

In 1875

**AN EXPOSITION
OF
THE SEVEN TRUMPETS
OR
REVELATION VIII & IX
BY ELDER JAMES WHITE
1875**

**THE FIFTH TRUMPET
OR FIRST WOE
pg. 55-56**

For an exposition of this trumpet we shall again extract from the writings of Mr. Keith. This writer truthfully says:--.....

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

Note: Notice that this quotation explains the power of Daniel 11 and Revelation 9 (5th and 6th trumpet 1st and 2nd woe) to be the same power!

In 1877.

The Advent Review

AND SABBATH HERALD.

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UNFULFILLED PROPHECY.

Page 172.

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

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45. Is it said that Palestine is such a glorious land, and that the Turkish seat of government is to be removed to that land, then we will remark:--

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

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

It is here that all nations are represented. Three years since, in a Catholic procession which was three hours passing a given point. on carriage flung to the breeze thirty-two flags, representing that number of nations.

Our free schools, the freedom of the press, and freedom of religious liberty, added to the fertility of our vast country, make it at this time the land of delight. We close this article with the inquiries: Viewing the past and present, is there not more probability that the seat of the beast will be moved to our country, than that the seat of the Turkish government will be moved to Palestine? And in advancing opinions upon unfulfilled prophecy, is it not safer to move slowly?
J.W.

Note: It is not true that Chapters 2 and 7 of Daniel end with Rome, for they speak of the ten toes and horns, Rome's fall, its breakup by 478 A.D. Chapter 8 however, is explained in chapter 9 and ends with the fall of Rome "poured upon the desolate," verse 27 (margin "him that makes desolate or, the desolator"). Therefore the main point in the above falls flat! Proving that chapter 11 is under No such constraints!

Also notice that James believed it was AMERICA that was "the glorious holy mountain" that met the specification of the prophecy. America is not mentioned in chapters 2, 7, 8-9 why then would it be in chapter 11? Yet here is where he said the Papacy will move to. And what becomes of the Image of Rev. 13? No Protestant-false prophet, no need for the 2nd Angels message!

BIOGRAPHICAL BOOKS

3BIO-Ellen G. White Volume 3 The Lonely Years. 1876-1879

By Arthur L. White (1894)

Chapter 7. (1878) The Tide Turns

One of the testimonies to individuals, delivered most likely only in oral form, was addressed to James White--a reproof for his course of action just before the combined camp meeting and General Conference session. He and Uriah Smith held conflicting views on the prophecy of the "*king of the North*" pictured in Daniel 11, and the power presented in verse 45 that would come to his end with none to help him. White, in his Sabbath morning address September 28 in the newly pitched camp-meeting tent, countered Smith's interpretations. He felt that Smith's approach, indicating that the world was on the verge of Armageddon, would threaten the strong financial support needed for the rapidly expanding work of the church.

Ellen White's message to her husband *was a reproof* for taking a course that would lead the people to *observe differences* of opinion among leaders and to lower their confidence in them. For the church leaders to stand in a divided position before the people was hazardous. James White accepted the reproof, but it was one of the most difficult experiences he was called to cope with, for he felt he was doing the right thing. At no time did *Ellen White reveal which*

man was right in the position he held. That was not the issue. The crux of the matter was the importance of leaders presenting a united front before the people. {3BIO 97.1}

Note: An assertion is brought forth here by Arthur still echoed today. Yet if EG White was a prophet-messenger she must follow Bible principles and not punish-correct the innocent. Based on the following who in the above was she addressing and why?

Pro. 17:26 Also ***to punish the just is not good,*** nor to strike princes for equity. 10:31 The mouth ***of the just bringeth forth wisdom:*** but the froward tongue shall be cut out. 17:15 He that justifieth the wicked, and he that condemneth the just, ***even they both [are] abomination*** to the LORD. Due. 16:19 Thou shalt ***not wrest judgment;*** thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. Ex. 23:2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause ***to decline*** after many to wrest judgment:

My husband had some ideas on some points differing from the views taken by his brethren. I was shown that ***however true his views were,*** God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance. {15MR 21.1}

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background.--Letter 37, 1887. {15MR 21.2}

Underlining, bold, and italics mine.