

6. Loughborough- Truth Plain Upon Tables

Millions were moved with a desire to hear the call

I have just completed a careful reading of **Brother H. E. Robinson's book**, "[The Eastern Question](#)". From its title, one would hardly form an idea of the various important questions which are treated in the book, but they all have a bearing on the final settlement of the Eastern question, which question really is, "What disposition is to be finally made of the [Turkish power](#)?" and what is ultimately to be done with the territory which he now occupies?" The various theories on that subject are carefully examined in the book, and the Bible settlement of the case is clearly presented. Let all secure and read the book. They will be amply repaid for so doing." (J.N. Loughborough, Review and Herald, Jan.25, 1898, Vol.75, No.4)

Loughborough at Walla Walla College, lecturing with the 1843 chart in the background.

In 1908, Adventist were still teaching from the 1843 and 1850 charts as we can see from the photo below.
1907-08- Picture of Loughborough at Walla Walla College teaching with 1843 chart behind him.



We know, and **Elder Haskell** and **Elder Loughborough** know also, of the earlier history of this work. There are few now alive who passed through the experience of 1843 and 1844..." {Lt88-1906.4} 1906

What did Haskell & Loughborough teach in their books regarding Daniel 11:45? Turkey is the King of the North!

Caption that was under photo in an Adventist History Book: "Adventist pioneer J. N. Loughborough delivered a series of Bible prophecy sermons at Walla Walla College during the 1907- 1908 school year. President M. E. Cady sits to Loughborough's right in the old chapel"

The influence of **Elder Loughborough** is valuable in our churches. Just such a man is needed, **one who has stood unwaveringly for the light that God has given to his people**, while many have been changing their attitude toward this work of God. I say let **Elder Loughborough** do a work that is suffering to be done in the churches. **The Lord would have his voice heard as was John's**, telling the things he has seen, and that which he has heard, **which he himself has experienced in the rise and progress of the third angel's message.**"{1888 716.3} {Lt20-1890.9} October 7, 1890

The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. **Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book.**"{CW 145.2} {Lt105-1903.4} June 1, 1903

Above, Sister White is referring to Loughborough's Book: "The Great Second Advent Movement: Its Rise and Progress" and says this book "should receive attention" and "be circulated."

Dear Brother,

Your letter of recent date received. Yesterday I mailed to you a copy of the book on the sealing message. And I have sent a dime to the Pacific Press requesting them to mail to you a copy of "Prophetic Gift in the Gospel Church." As to where you can get information on "**the king of the North**," I think you will find it in **Bro. Daniel's book on "The World War."** **Brother Uriah Smith laid no claims to "inspiration," but his view on the king of the North is well established by Sister White in speaking of one occasion when he spoke on the "Eastern Question."** This you can read in Volume 4 of the Testimonies, page 278-279 where she called the discourse "a subject of special interest." etc. It would bother those holding another view than what he advocated to find a word from her favoring their views. One Brother who had intimated in his writing on the subject that the king of the North might be the pope, told me that Sister White told him he "**never should have intimated any such thing, and that his idea would only create confusion.**" This was not put in print, but it was what he told me in Autumn 1878. {J. N. Loughborough Letter to Wilfrid Belleau, California. March 25, 1915}

Excerpts from Loughborough's book, "The Great Second Advent Movement: Its Rise and Progress:

CHAPTER VII THE RAPID ADVANCEMENT OF THE MESSAGE

"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 upon 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 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." 1 {1905 JNL, GSAM 126.1}

An Angel a Symbol of Human Messengers

As already shown, the work of preaching the gospel has been committed to man, and the Lord has promised his blessing on that instrumentality till the "end of the world." 2 So the angel bearing this message must be a symbol of a message concerning time which is to be preached 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**. {1905 JNL, GSAM 126.2}

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- twenty-three hundred days-leading to the investigative judgment; that the prediction that knowledge should be increased was accurately fulfilled by the raising up of many to whom he revealed 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. 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. {1905 JNL, GSAM 127.1}

The Loud Cry of the First Message

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 message 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 extends to the sounding of the seventh trumpet.** {1905 JNL, GSAM 127.2}

The Time of the Loud Cry

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." 3 In the service of the earthly sanctuary, the apartment containing the ark- the most holy place- was opened only once a year; that was on **the day of atonement**, and for the purpose of blotting

out 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. 4 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. 5 {1905 JNL, GSAM 127.3}

This prophetic symbol of Revelation 10 presents 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" in other words, to the end of the twenty-three hundred days. The first four trumpets met their fulfillment in the wars of the Goths, Vandals, Huns, etc., which divided Western Rome into ten parts or kingdoms. {1905 JNL, GSAM 128.1}

The Fifth Trumpet

The fifth trumpet presents the rise of Mohammedanism with its cloud of errors, but especially the period of "five months," or one hundred and fifty literal 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. {1905 JNL, GSAM 128.2}

The Close of the Sixth Trumpet

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." {1905 JNL, GSAM 128.3}

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 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 August 11, 1840, for the termination of the period of Turkish independence, as set forth under the sixth trumpet. {1905 JNL, GSAM 129.1}

Dr. Josiah Litch Predicts the Fall of the Ottoman Empire

In 1838 Dr. Josiah Litch, of Philadelphia, Pa., having embraced the truth set forth by William Miller, united in the work of giving greater publicity to the message. He prepared articles for the public print on the subject of the seven trumpets of the Revelation. He took the unqualified position that the sixth trumpet would cease to sound and the Ottoman power fall on the 11th day of August, 1840, and that that would demonstrate to the world that a day in symbolic prophecy represents a year of literal time. {1905 JNL, GSAM 129.2}

Some of the brethren, even those who believed with him on this point, trembled with fear for the result "if it should not come to pass" as he said. This did not, however, daunt him, but he went forward to do all in his power to give publicity to his views on the Turkish question. Public journals spread abroad the claim he had made on the subject. Infidel clubs discussed the question in their meetings, and said, "Here is a man that ventures something, and if this matter comes out as he says, it will establish his claim without a doubt that a day in prophecy symbolizes a year, and that twenty-three hundred days is so many years, and that they will terminate in 1844." {1905 JNL, GSAM 129.3}

The publication of Dr. Litch's lecture made a general stir, and many thousands were thus called to watch for the termination of the difficulties that had sprung up between Mehemet Ali, the pasha of Egypt, and the Turkish sultan. Hundreds said, "If this affair terminates as the doctor has asserted, it will establish the 'year-day' principle of interpreting symbolic time, and we will be Adventists." {1905 JNL, GSAM 130.1}

The Turkish Sultan at War with the Pasha of Egypt

For several years previous to 1840, the sultan had been embroiled in a war with Mehemet Ali, pasha of Egypt. In 1838 the trouble between the sultan and his Egyptian vassal was for the time being restrained by the influence of the foreign ambassadors. In 1839, however, hostilities were again begun, and were prosecuted until, in a general battle between the armies of the sultan and Mehemet, the sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the sultan been reduced, that, when the war again began in

August, he had only two first-rates and three frigates as the sad remains of the once powerful **Turkish fleet**. This fleet Mehemet positively refused to give up and return to **the sultan**, and declared that if the powers attempted to take it from him, he would burn it. In this posture affairs stood, when, **in 1840, England, Russia, Austria, and Prussia interposed**, and determined on a settlement of the difficulty; for it was evident that if let alone, Mehemet would soon become master of the **sultan's** throne. {1905 JNL, GSAM 130.2}

Intervention of the Allied Powers

"**The sultan** accepted this intervention of the allied powers, and thus made a voluntary surrender of the question into their hands. A conference of these powers was held in London, the sheik, Effendi Bey Likgis, being present as **Ottoman** plenipotentiary. An ultimatum was drawn up, to be presented to the pasha of Egypt, whereby **the sultan** was to offer him the hereditary government of Egypt, and all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre, for life; he, on his part, to evacuate all other parts of **the sultan's** dominions then occupied by him and to return the **Ottoman** fleet. In case he refused this offer from **the sultan**, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit. {1905 JNL, GSAM 131.1} Ali, the matter would forever be beyond the control of the former [**the sultan**], and the disposal of his affairs would, from that moment, be in the hands of the foreign powers. {1905 JNL, GSAM 131.2}

The Prophecy Fulfilled-End of Turkish Independence

"**The sultan** dispatched Rifat Bey on a government steamer to Alexandria, to communicate the ultimatum to the pasha. It was put into his hands, and by him taken in charge, on the **eleventh day of August, 1840!** On the same day a note was addressed by **the sultan** to the ambassadors of the four powers, inquiring what plan was to be adopted in case the pasha should refuse to comply with the terms of the ultimatum; to which they made answer that provision had been made, and there was no necessity of his alarming himself about any contingency that might arise. **This day the period of three hundred ninety-one years and fifteen days allotted to the continuance of the Ottoman power ended; and where was the sultan's independence?- Gone!**" 6 {1905 JNL, GSAM 131.3}

From that day to this **the sultan** has had to move under the dictation of the powers, and watch the dismemberment of his kingdom, as slice by slice it has been appropriated to their own use. {1905 JNL, GSAM 132.1}

Public Interest in Prophecy Aroused

This striking fulfillment of the prophecy had a tremendous effect upon the public mind. It intensified the interest of the people to hear upon the subject of fulfilled and fulfilling prophecy. **Dr. Litch** said that within a few months after August 11, 1840, he had received letters from more than one thousand prominent infidels, some of them leaders of infidel clubs, in which they stated that they had given up the battle against the Bible, and had accepted it as God's **revelation to man**. Some of these were fully converted to God, and a number of them became able speakers in the great second advent movement. Some expressed themselves to **Dr. Litch** on this wise: "We have said that expositors of prophecy quote from the musty pages of history to substantiate their claims of prophetic fulfillments; but in this case we have the living facts right before our eyes." {1905 JNL, GSAM 132.2}

To illustrate how, just at the close of **the sixth trumpet**, the advent message began to go "**with a loud voice.**" I will note a case as related to me by one of the actors in this message. {1905 JNL, GSAM 132.3}

In the year 1840, **E. C. Williams**, an extensive tent and sail maker, of Rochester, N.Y., accepted the message, and invited Elders Miller and Himes to come to Rochester and speak to the thousands of that city. They replied that they lacked the money necessary to secure a hall of sufficient size to accommodate the people. He replied, "I have a circular tent 120 feet in diameter. I will pitch it, seat it, and care for it, free. Come on and proclaim the message." "They came," he said to me, "and the tent did not half hold those who came to hear, so I put in a forty-foot splice, making a tent 160 x 120 feet in size. **This tent was filled with people daily, and hundreds crowded near on the outside, all eager to hear the word.**" {1905 JNL, GSAM 132.4}

Hundreds Proclaiming the Message

To meet the growing interest, **large tents were used**, and grove meetings were held in the summer season. Some of the largest church buildings and public halls were used in the winter, and all **were packed to their utmost capacity with interested listeners**. Instead of **Elder Miller** now standing, as he had previous to 1840, "almost alone" in declaring the message, about three hundred joined him in publicly proclaiming the termination of the twenty-three-hundred-day period, and in giving the cry, "**There shall be time no longer,**" and, "**The hour of his judgment is come.**" Thus we see how, when **the Lord's time came for the message to make its world-wide advancement**, his word was fulfilled, and the **millions were moved with a desire to hear the call**. {1905 JNL, GSAM 133.1}

What was true of the movement in America was true in other countries. From the year 1840, instead of a few individuals scattering their publications, scores sprang, as it were, to the front to proclaim the cry. In England there were seven hundred ministers of the Church of England alone proclaiming the message, to say nought of the scores of others engaged in the same work. In more than a score of the different leading nations of the earth a message was going with that zeal which led the looker-on to say, "This people are terribly in earnest." {1905 JNL, GSAM 133.2}

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Sister White states the same as Loughborough above regarding the "multitudes"/ "millions" of people that were convinced of the truth based on the prediction of the fall of the Ottoman Empire on August 11, 1840.

In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case."—Josiah Litch, in Signs of the Times, and Expositor of Prophecy, August 1, 1840. {GC 334.4}

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended. {GC 335.1}

As we can read below, according to the date of this quote in the RH, 1877, on the Eastern Question (the 7<sup>th</sup> trumpet/ 3<sup>rd</sup> woe), the Eastern Question message continued to be preached (1877 onward down to our day) after the passing of time in 1844 (quote above) regarding the fulfilment of 6<sup>th</sup> trumpet/ 2<sup>nd</sup> woe.

See first quote of this document regarding Brother Robinson.

### Eastern Question- 7<sup>th</sup> Trumpet

Brother Robinson spoke in the evening. Elder Canright came upon the ground Sunday morning with a request that I should go to Danvers and speak to the people there on Monday night. I ventured to say I would go, trusting in the Lord to give me strength. My throat and lungs were still very sore, and made speaking difficult. Sunday forenoon Elder Smith spoke upon the Eastern Question, just the subject the people wished to hear. The cars and three steamboats were pouring the living freight upon the ground until we thought that there were nearly as many as last year. And indeed there were more attentive listeners than last year. The mammoth tent was well seated, with backs to the seats. {Lt10a-1877.9}

Sunday morning the weather was still cloudy; but before it was time for the people to assemble, the sun shone forth. Boats and trains poured their living freight upon the ground in thousands. Elder Smith spoke in the morning upon the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention. In the afternoon it was difficult to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was full, and thousands stood outside, making a living wall several feet deep. My lungs and throat pained me very much, yet I believed that God would help me upon this important occasion. While speaking, my weariness and pain were forgotten as I realized that I was speaking to a people that did not regard my words as idle tales. The discourse occupied over an hour, and the very best attention was given throughout. {4T 279.1} {RH September 6, 1877, par. 11}

Loughborough lists the “leading men” also in his book GSAM endorsed by Sister White.

Elders Miller and Himes, stood, as it were, in the "fore front of the battle" in the second advent movement in America, and were only two among scores who labored with them in proclaiming the doctrine of the advent of Christ, whose leading characteristics were firmness of purpose and sterling integrity. These men were largely of that class called by the world "self-made men,"-men who had developed by contact with the stern realities of life, who had learned to decide upon the merits of a cause from principle and not from policy. They were of the character of those who Elder Miller said usually accepted the message from the churches, "the most pious, devoted, and living members." This fact was confirmed by the ministers of the various churches, who said, after the final separation of the Adventists from them, "It [the doctrine] has taken the cream of our flock." {1905 JNL, GSAM 124.1}

#### Other Prominent Adventist Preachers

It may be of interest to mention by name some of the men who acted a prominent part with Elder Miller and Himes in the movement of those early times. First to head the list is Charles Fitch, of Cleveland, Ohio, who in 1842 suggested the idea of having charts to illustrate the visions of Daniel and the Revelation. The origin of the thought was based upon Habakkuk 2:2, 3. The death of Charles Fitch occurred Oct. 10, 1844. {1905 JNL, GSAM 124.2}

Dr. Josiah Litch, of Philadelphia, who, as we shall see in the following chapter, was moved upon by the Lord to proclaim a truth that in its fulfillment caused the sudden and rapid development of interest in the advent message. {1905 JNL, GSAM 124.3}

Elon Galusha, of Lockport, N.Y., a noted Baptist minister, whose writings and ministrations on the subject of the Lord's near coming made a great stir in that denomination. {1905 JNL, GSAM 124.4}

E. R. Pinney, of Seneca Falls, N.Y., another devoted minister of the Baptist church whose ministry and writings were a power in the work. He could well be called "The salt of the earth." {1905 JNL, GSAM 125.1}

Geo. Storrs, of New York City, who previous to his conversion to the advent doctrine was a prominent revivalist. His writings exerted a mighty influence in moving the people to a greater consecration of self and substance to the work; especially was this the case in the closing weeks of the twenty-three hundred days. It was he, who, after the disappointment, brought to the consideration of the Adventist the state of the dead, and future punishment. {1905 JNL, GSAM 125.2}

Elder Stockman, of Portland, Maine, was another earnest worker in William Miller's revivals in that city. His death occurred a few weeks before the close of the Jewish year 1843, while the Adventist people were hoping and expecting the Lord would come at that time. {1905 JNL, GSAM 125.3}

There were other men of prominence that for lack of space we will merely mention, such as N. N. Whiting, who made a translation of the New Testament into English, known as Whiting's Translation; S. S. Snow, F. G. Brown, Appollos Hale, L. D. Mansfield, Geo. Needham, O. R. Fassett; George, Wesley, and Edwin Burnham (three brothers), all efficient workers in the message. {1905 JNL, GSAM 125.4}