

Brothers and Sisters,

In relation to recent well-meaning videos that have been posted regarding events that may transpire **this spring** (2019), we would do well to carefully heed the words of the prophet rather than man.

We are not to set time (days, years, months, seasons) for any future events, we are only to watch (Mark 13:28-30) for future events. And this is what we will be doing in our DAR study... looking to a worldwide future event (the Eastern Question of Dan 11:45), though we know not the day, hour or year, this event will transpire, but we will know AFTER it (close of probation) transpires that this will be the sign for us to know the second coming is around the corner (within a year- plagues last about a year- Rev 18:8). This will become very clear as we study the (forgotten) past time prophecies of Revelation 9 that bring us down to our current day. Meanwhile, I pray that we all may be wise and follow the clear counsel from the prophet regarding time setting.

Melinda Harris

Eph 4:14 That we [henceforth] be no more children, tossed to and fro, and carried about with **every wind of doctrine**, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive;

Warnings Against Timesetting

Matt. 24:32-34 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 (close of probation) is near, even at the doors. Verily I say unto you, **This generation** shall not pass, till all these things be fulfilled.

1 Thess. 5:4-6 But ye, brethren, are **not in darkness, that that day (close of probation) should overtake you as a thief.** Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but **let us watch** and be sober.

Mark 13:33 "Take ye heed, watch and pray: for **ye know not when the time (close of probation) is.**"

Jesus has left us word: "**Watch (when Turkey invades and occupies Jerusalem) ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly (close of probation) He find you sleeping. And what I say unto you I say unto all, Watch.**" (Mark 13:34-36) **We are waiting and watching for the return of the Master,** who is to bring the morning, lest **coming suddenly** He find us sleeping. **What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary,** when He lays off His priestly attire and clothes Himself with garments of vengeance, **(Dan 12:1 close of probation)** and when the mandate goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." (Rev 22:11) {2T 190.1}

Rev 10:6 And swear by him that liveth for ever 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:**

Let all our brethren and sisters beware of any one who would set a time for the Lord to fulfil his word in regard to his coming, or in regard to any other promise he has made of special significance. "It is not for you to know the times or the seasons, which the Father hath put in his own power." False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as **they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth.** What a pity it is that men will go to such pains to discover some theory of error, when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. **Instead of teaching truth, they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth.** They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which he prayed was unessential, that there is no necessity for his followers to be one, even as he is one with the Father. They go off on a tangent, and Jehu-like, call to their brethren to follow their example of zeal for the Lord. If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. **But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading.** This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done,—accuse and condemn those upon whom God has laid the burden of the work. {RH September 12, 1893, par. 6}

The world placed all time proclamation on the same level and called it a delusion, fanaticism, and heresy. Ever since 1844 I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. **Our position has been one of waiting and watching, with no time proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming.** We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door. {Lt38-1888.16}

PRESUMPTUOUS TO PREACH DEFINITE TIME—"Many who have called themselves Adventists have been time setters. Time after time has been set for Christ to come, but repeated failures have been the result. **The definite time of our Lord's coming is declared to be beyond the ken of mortals.** Even the angels who minister unto those who shall be heirs of salvation know not the day nor the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is at hand. **Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity.** They produce Scripture and

by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. {4T 307}

Those who think they must preach definite time in order to make an impression upon the people do not work from the right standpoint. The feelings of the people may be stirred and their fears aroused, but they do not move from principle. An excitement is created; but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness, darkness, and sin, and it is almost impossible to arouse their consciences without some great excitement. {4T 308.1}

Will the students of our schools study, and endeavor to copy the life and character of Him who came down from heaven to show them what they must be, if they would enter the kingdom of God? I have borne you a message of the near coming of the Son of God in the clouds of heaven, with power and great glory. **I have not presented before you any definite time,** but have repeated to you the injunction of Christ himself, to watch unto prayer, “for in such an hour as ye think not, the Son of man cometh.” The warning has come echoing down the ages to our time, “Behold, I come quickly, and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” {RH August 21, 1888, par. 18}

I plainly stated at the Jackson camp meeting to these fanatical parties that **they were doing the work of the adversary of souls;** they were in darkness. They claimed to have great light that probation would close in October, 1884. {PH030 9.3}

I there stated in public **that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844;** and that I knew that this message which four or five were engaged in advocating with great zeal, was heresy. The visions of this poor child were not of God. This light came not from heaven. Time was short; but the end was not yet. A great work was to be accomplished to prepare a people to be sealed with the seal of the living God. {PH030 9.4}

After these seven thunders uttered their voices, the instruction comes to John, as to Daniel, in regard to the little book: “Seal up those things which the seven thunders uttered.” . . . **JOHN SEES THE LITTLE BOOK UNSEALED. . . . THEN DANIEL’S PROPHECIES HAVE THEIR PROPER PLACE IN THE FIRST, SECOND, AND THIRD ANGELS’ MESSAGES TO BE GIVEN TO THE WORLD. THE UNSEALING OF THE LITTLE BOOK WAS THE MESSAGE IN RELATION TO TIME.**

THIS TIME, WHICH THE ANGEL DECLARES WITH A SOLEMN OATH, IS NOT THE END OF THIS WORLD’S HISTORY, NEITHER OF PROBATIONARY TIME, BUT OF PROPHETIC TIME, which would precede the advent of our Lord. That is, **THE PEOPLE WILL NOT HAVE ANOTHER MESSAGE UPON DEFINITE TIME. AFTER THIS PERIOD OF TIME, REACHING FROM 1842 TO 1844. THERE CAN BE NO DEFINITE TRACING OF THE PROPHETIC TIME. THE LONGEST RECKONING REACHES TO THE AUTUMN OF 1844.** (Ellen White Manuscript 59, 1900)

How do we know the difference of prophetic time verses literal time!

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. The special light given to John which was

expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. {Ms59-1900.23}

Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in his own power. **Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.** {RH March 22, 1892, par. 7}

I was searching through my writings, before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written, "Testimony given in regard to time-setting, June 21, 1851. Preserve carefully." I opened it, and this is what I found. It reads, "A copy of a vision the Lord gave sister White June 21, 1851, at Camden, N. Y.

The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness. {RH March 22, 1892, par. 8}

"**I saw some were making everything bend to this next fall;** that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason, **instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the work would end this fall, without inquiring their duty of God daily.**" {1888 959.2}

This was the document I came upon last Monday in searching over my writings, and here is another which was written **in regard to a man who was setting time in 1884,** and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson, Mich., camp-meeting, and I told the people **they need not take heed to this man's theory; for the event he predicted would not take place.** **The times and the seasons God has put in his own power, and why has not God given us this knowledge?—Because we would not make a right use of it if he did.** A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. **We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told his disciples to "watch," but not for definite time.. His followers are to be in the position of those who are listening for the orders of their Captain; they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for "of that day and hour knoweth no man" [Matt 24:36- close of probation].** You will not be able to say that he will

come in one, two, or five years, neither are you to put off his coming by stating that it may not be for ten or twenty years. {RH March 22, 1892, par. 10}

The world placed all time-proclamation on the same level and called it a delusion, fanaticism and heresy. **Ever since 1844** I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. **Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming.** We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door. {10MR 270.1}

Jesus has left us word: "**Watch** (*when Turkey invades and occupies Jerusalem*) **ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly (close of probation) He find you sleeping. And what I say unto you I say unto all, Watch.**" (*Mark 13:34-36*) **We are waiting and watching for the return of the Master,** who is to bring the morning, lest **coming suddenly** He find us sleeping. **What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministrations in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, (Dan 12:1 close of probation) and when the mandate goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."** (*Rev 22:11*) {2T 190.1}

When Jesus ceases to plead (*close of probation*) for man, the cases of all are forever decided. This is the time of reckoning with His servants. To those who have **neglected the preparation of purity and holiness, which fits them to be waiting ones** to welcome their Lord, the sun sets in gloom and darkness, and rises not again. **Probation closes; Christ's intercessions cease in heaven. This time (close of probation), finally comes suddenly upon all,** and those who have **neglected to purify their souls by obeying the truth** are found sleeping. They became weary of waiting and watching; they became indifferent in regard to **the coming (close of probation) of their Master. They longed not for His appearing,** and thought there was no need of such continued, persevering **watching.** They had been disappointed in their expectations and might be again. **They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure.** It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in **the appearing (close of probation) of the Master.** They became indifferent and careless, as though **His coming (close of probation) were yet in the distance. But while their interest was buried up in their worldly gains, the work closed (close of probation) in the heavenly sanctuary, and they were unprepared.** {2T 191.1}

You speak of a Sister Sawyer, also Travers, that made statements in reference to me. **These statements are certainly false. I have never been shown in vision any definite time in regard to the coming of the Lord, but have borne a universal testimony that there would be no definite time given for the people of God in regard to the time of Christ's coming.** Mrs. Travers' statement is wholly incorrect without the semblance of truth. {L153-1874.2}

One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep

of the dead was an abomination within a shut door that a woman Jezebel, a prophetess, had brought in and he believed that I was that woman, Jezebel. **We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his.** It had but little effect. His darkness was felt upon the meeting and it dragged. {Lt28-1850.11}

The statement above written in 1850. The 1290 prophecy is on the 1843 and 1850 chart of which Sister White endorses as a fulfillment of Habakkuk. These charts are truth and the 1335 is also on the 1844 chart and is truth. Below is the position of our pioneers in regard to 1335. It is fulfilled and can't be placed in the future; it has ended.

I also saw it was as **necessary for the paper** to be published as for the messengers to go, for the messengers need a paper to carry with them, containing present truth to put in the hands of those that hear and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw which will appear in the paper. {Lt28-1850.6}

Again: it was said to Daniel that he should "rest and stand in his lot at the end of the days," or prophetic periods. **I can find none that extend beyond 1844.** The periods of 1290 and 1335 days commence at the downfall of Paganism, 508: adding the 1290 years, they carry us to 1798, and 1335 full years would carry us to 1844, the last period. **I know of no period that can be so reckoned as to come this side of 1844;** so that the time Daniel was to stand in his lot at the end of the days was 1844. The word which is rendered lot, does not signify his redeemed state, but, chance. Daniel should stand his chance. Why? Because his sins had been confessed, and on the day of atonement those sins, which have been confessed are opened before-hand to judgment. {February 14, 1854 **JWe**, ARSH 30.5}

There was no mistake in the figures given on the chart for the beginning of the 2300 days, there must also of necessity be, and there was, a harmony of the dates of the **1260**, the **1290**, and the **1335** days with that of the **2300** days. **These then were all correct.** True there was a mistake in the minds or faith and teaching of Advent believers in dating the commencement of the 2300 days from the first month of 457 B. C., but this mistake was not on the chart. 457 is the true year from which to reckon the 2300 days: 457 and 1843 full years added together make just 2300 full years; **hence there was no mistake on the chart in all these figures.** **And as I understand the time which the angel of Rev.x,5,6, swore should be no longer, included all prophetic time,** and that that testimony given, and **that most solemn oath was fulfilled in the time of the tenth of the seventh month move 1844,** hence I believe that all of the prophetic periods were then ended, and none of them can be extended beyond that point. {January 10, 1856 **JWe**, ARSH 113.16} by **BY H. EDSON**

James White agrees regarding time:

➔ **"The day and hour** of Christ's second coming **are not revealed** in the Scriptures. **Neither is the year** in which this glorious event is to take place pointed out. **NOT ONE OF THE PROPHETIC PERIODS REACHES TO THE SECOND COMING OF CHRIST.** The sanctuary is to be cleansed at the end of the **2300** days, and **Daniel is to stand in his lot at the end of the 1335 days.** But that these events occur **before** the second appearing of Christ, is susceptible of the clearest proof. **BOTH THESE PROPHETIC PERIODS TERMINATED IN 1844.**" (**James White**, The Second Coming of Christ, p 62. 1870)

Prophetic periods cannot be extended past Oct. 22, 1844

NO PROPHETIC PERIOD CAN EXTEND BEYOND 1844, if the first angel's message be correct; for he solemnly swears that time (and he must have exclusive reference to prophetic time) shall be no longer."(James White, Review and Herald, October 27, 1859 (Vol. 14, #23).)

God has given me light regarding our **periodicals**. What is it?--He has said that the dead are to speak. How?--Their works shall follow them. We are to repeat the words of the pioneers in our work, **who knew what it cost to search for the truth as for hidden treasure**, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. **The word given me is, Let that which these men have written in the past be reproduced.** And in The Signs of the Times let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper. {RH, May 25, 1905 par. 21}

My husband, with **Elders Joseph Bates**, **Stephen Pierce**, **Hiram Edson**, and others **who were keen, noble, and true**, was among those who, **after the passing of the time in 1844, searched for the truth as for hidden treasure.** {TM 24.3}

The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. **The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.** {GC 457.1}

many - n. men'ny. **A multitude**; a great number of individuals; the people.

Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. **The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed.** Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready. {GC 594.1}

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn

away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: "The time will come when they will not endure sound doctrine." 2 Timothy 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love. {GC 594.2}

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"I want you to see that it is **not in the providence of God that any finite man shall, by any device or reckoning that he may make of figures, or of symbols, or of types, know with any definiteness in regard to the very period of the Lord's coming.** What shall we know? We are to study the signs which show that He is at the door. You may say, "I have expected it, and I have waited a long time, and the Master has not come yet: and this long time of waiting makes me think that He is not coming." Just so those foolish virgins began to think. They did not have any supply of grace to enable them to stand the test or trial." {10MR 272.1}

"If you are wearing the yoke of Christ, if you are lifting his burden, you will see that there is plenty to do in the same lines wherein the servants of God are laboring,--in preaching Christ and him crucified. But any one who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing, has taken up a yoke and is proclaiming a message that the Lord has never given him." {RH, September 12, 1893 par. 18}

"The times and seasons God has put in His own power. And why has not God given us this knowledge?-- Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told His disciples to "watch," but **not for definite time.** His followers are to be in the position of those who are listening for the orders of their Captain; they are to **watch, wait, pray, and work,** as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for "of that day and hour knoweth no man." **You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years. . . . We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.**"--Review and Herald, March 22, 1892. {Ev 221.1}

"**God has not revealed to us the time when this message will close, or when probation will have an end.** Those things that are revealed we shall accept for ourselves and for our children; **but let us not seek to know that which has been kept secret in the councils of the Almighty.** It is our duty to watch and work and wait, to labor every moment for the souls of men that are ready to perish. We are to keep walking continually in the footsteps of Jesus, working in His lines, dispensing His gifts as good stewards of the manifold grace of God. Satan will be ready to give to anyone who is not learning every day of Jesus, a special message of his own creating, in order to make of no effect the wonderful truth for this time."

"The Spirit of the Lord is working to take the truth of the inspired Word and stamp it upon the soul so that professed followers of Christ will have a holy, sacred joy that they will be able to impart to others. The opportune time for us to work is now, just now, while the day lasts. **But there is no command for anyone to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips.** He would have no mortal



tongue declare that which He has hidden in His secret councils.”--The Review and Herald, Oct. 9, 1894. {1SM 191.2}

“I understand that Brother [E. P.] Daniels has, as it were, set time, stating that the Lord will come within five years. Now I hope the impression will not go abroad that we are **time-setters**. **Let no such remarks be made. They do no good.** Seek not to obtain a revival upon any such grounds, but let due caution be used in every word uttered, that fanatical ones will not seize anything they can get to create an excitement and the Spirit of the Lord be grieved.

**We want not to move the people's passions to get up a stir, where feelings are moved and principle does not control.** I feel that we need to be guarded on every side, because Satan is at work to do his uttermost to insinuate his arts and devices that shall be a power to do harm. **Anything that will make a stir, create an excitement on a wrong basis, is to be dreaded, for the reaction will surely come.**--Letter 34, 1887

“There will always be false and fanatical movements made by persons in the church who claim to be led of God--**those who will run before they are sent and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief.**”--2SM 84 (1897). {LDE 34, 35}

Then I saw the daily, that the Lord gave the correct view of it to those who gave the first angel’s message. When union existed before 1844, nearly all were united on the correct view of the daily, but since, in the confusion other views have been embraced and darkness has followed. **I saw that God had not made a test of time since 1844, and that time never again will be a test.** {Ms15-1850.12}

There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by **misapplying the Scripture** men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined as we near the final struggle. **We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment way in the past are made future, and thus by these theories the faith of some is undermined.** {17MR 2.4}

From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. **You recognize these facts in Bible history as true, but apply them to the future.** They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such they are to be presented to those who are in the darkness of error. {17MR 3.1}

We then decided that it was our duty to labor in the State of New York. My husband felt a burden upon him to write and publish. We rented a house in Oswego, borrowed furniture from our brethren, and commenced housekeeping. There my husband wrote, published, and preached. **It was necessary for him to keep the armor on every moment, for he often had to contend with professed Adventists who were advocating error, preaching definite time, and were seeking to prejudice all they could against our faith.** We took the position that the time they set would pass by. **I was shown that the honestly deceived would then see the deception of**

some whom they then had confidence in, **who were zealously preaching time,** and they would be led to search for truth. {LS80 265.1}

**In this our day, as in Christ's day, there will be a misreading and misinterpreting of the Scriptures.** If the Jews had studied the Scriptures with earnest, prayerful humble hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's first appearing. They would not have ascribed the glories of the second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and other prophets; they had the teaching of Moses; and here was Christ Himself in their midst, and still they were searching the Scriptures for evidence in regard to His coming. They were doing to Christ, at the same time, the very things that it had been prophesied they would do. They were so blinded that they knew not the time of His visitation, or what they were doing. Thus they were fulfilling the Scripture. {Ms41a-1896.33}

**Many are doing the same thing today, in 1897, because they have not had experience in the testing message comprehended in the first, second, and third angels' messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history.** Therefore

FAIL TO GIVE  
PROPER PLACE IN  
PROPHETIC HISTORY

such are in danger of misleading the people in regard to locating the messages. **They do not see and understand the time of the end, or when to locate the messages.** The day of God is coming with stealthy tread, but the supposed wise and great men are prating about "higher education," which they suppose originates with finite men. They know not the signs of Christ's coming, or of the end of the world. {Ms41a-1896.34}

The evidence of the soon coming of Christ is right upon us, and many of us are asleep. We do not half gather up the important truths that are for our admonition, upon whom the ends of the world are come. If we receive and believe the word of God, we should be farther in advance spiritually than we are today. Iniquity abounds everywhere, and the love of many has waxed cold. Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready a people to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of the night. {Ms41a-1896.35}

Everything is now clothed with a solemnity that all who believe the truth should feel and sense. They should act in reference to the great day of God. **The plagues of God are already just upon the world, and we need to be preparing for that great day. We have not time now to spend in speculative ideas, or in haphazard movements. We should fear to skim the surface of the Word of God.** When the light shine in our hearts, we shall, by all our words and works, live in accordance with that light, understand the words of God, and make it our spiritual, daily food, as represented by Christ as eating His flesh and drinking His blood. Then we will be prepared to teach the Word of God as we never have done before. We must sink the shaft deeper in the minds of truth. All the little things of life are but a mote now. **Those that pertain to eternity are of great consequence.** {Ms41a-1896.36}

**Different times were set for the Lord to come, and were urged upon the brethren.** But the Lord showed me that they would pass by, for the time of trouble must take place before the coming of Christ, and **that every time that was set, and passed, would weaken the faith of God's people.** For this I was charged with being the evil servant that said: "My Lord delayeth His coming." {1T 72.2}

These statements relative to **time setting** were printed about thirty years ago, and the books containing them have been circulated everywhere; yet some ministers claiming to be well acquainted with me, state that I have set time after time for the Lord to come, and those times have passed, therefore my visions are false. No doubt these false statements are received by many as truth; but none who are acquainted with me or with my labors can in candor make such

report. **This is the testimony I have ever borne since the passing of the time in 1844: "Time after time will be set by different ones, and will pass by; and the influence of this time setting will tend to destroy the faith of God's people."** If I had in vision seen definite time, and had borne my testimony to it, I could not have written and published, in the face of this testimony, that all times that should be set would pass, for the time of trouble must come before the coming of Christ. Certainly **for the last thirty years**, that is, since the publication of this statement, I would not be inclined to set time for Christ to come, and thus place myself under the same condemnation with those whom I was reproofing. **And I had no vision until 1845, which was after the passing of the time of general expectation in 1844. I was then shown what I have here stated.** {1T 72.3}

And has not this testimony been fulfilled in every particular? The First-day Adventists **have set time after time, and notwithstanding the repeated failures, they have gathered courage to set new times. God has not led them in this. Many of them have rejected the true prophetic time, and ignored the fulfillment of prophecy,** because the time passed in 1844, and did not bring the expected event. **They rejected the truth, and the enemy has had power to bring strong delusions upon them that they should believe a lie. The great test on time was in 1843 and 1844; and all who have set time since then have been deceiving themselves and deceiving others.** {1T 73.1} 1868}

## Don Frost "At That Time" video notes (Daniel 12:4-13 and Rev 10:1-11)

### Location of Three-Fold Message Divinely Fixed

**The proclamation of the first, second, and third angel's messages has been located by the Word of Inspiration. Not a peg or pin is to be removed.** No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular. {1MR 43.1}

**The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are**

**seeking for the truth. By sound the proclamation, and the application of bring us to the third There cannot be a third**

Now under the 3<sup>rd</sup> message- including Eastern Question, showing the line of prophetic history. 1896

**pen and voice we are to showing their order, the prophecies that angel's message. without the first and**

**second.** These messages we are to give to the world in publications, in discourses, showing in **the line of prophetic history** the things that have been, and the things that will be. {1MR 43.2}

**The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days.** The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." When the book was opened, the proclamation was made, **"Time shall be no longer."** **The book of Daniel is now unsealed,** and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days. {1MR 43.3} **1896**

The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world. {1MR 46.1}

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore 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.**" {1MR 46.2}

**This message announces the end of the prophetic periods.** The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed. Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. **All has taken place as He has predicted through His prophets.** He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established. {1MR 46.3}

**All that God has in prophetic history specified to be fulfilled in the past, has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation, the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place.** He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we **must know** as we stand on the very threshold of their fulfillment. {1MR 47.2}

In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been will be repeated. **Old controversies will be revived, and new theories will be continually arising.** But God's people, **who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand.** They have an experience that is more precious than fine gold. **They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.** {1MR 47.3}

A transforming power attended the proclamation of **the first and second angels' messages**, as it attends the message of the **third angel**. Lasting convictions were made upon human minds. **The power of the Holy Spirit was manifested.** There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. **The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.** {17MR 11.2} **1896**

**The mighty Angel who instructed John was no less a personage than Jesus Christ.** Setting His right foot on the sea, and His left upon the dry land, shows the part

which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. **The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth.** But the mighty Angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. {19MR 319.3} **1900**

After these seven thunders uttered their voices, the instruction comes to John as to Daniel in regard to the little book: "**Seal up those things which the seven thunders uttered.**" These relate to future events which will be disclosed in their order. **Daniel shall stand in his lot at the end of the days.** John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. **The unsealing of the little book was the message in relation to time.** {19MR 320.1}

After these seven thunders uttered their voices, the instruction comes to John, as to Daniel, in regard to the little book: "Seal up those things which the seven thunders uttered." . . . **JOHN SEES THE LITTLE BOOK UNSEALED. . . . THEN DANIEL'S PROPHECIES HAVE THEIR PROPER PLACE IN THE FIRST, SECOND, AND THIRD ANGELS' MESSAGES TO BE GIVEN TO THE WORLD. THE UNSEALING OF THE LITTLE BOOK WAS THE MESSAGE IN RELATION TO TIME.**

**THIS TIME, WHICH THE ANGEL DECLARES WITH A SOLEMN OATH, IS NOT THE END OF THIS WORLD'S HISTORY, NEITHER OF PROBATIONARY TIME, BUT OF PROPHETIC TIME,** which would precede the advent of our Lord. That is, **THE PEOPLE WILL NOT HAVE ANOTHER MESSAGE UPON DEFINITE TIME. AFTER THIS PERIOD OF TIME, REACHING FROM 1842 TO 1844. THERE CAN BE NO DEFINITE TRACING OF THE PROPHETIC TIME. THE LONGEST RECKONING REACHES TO THE AUTUMN OF 1844.** (Ellen White Manuscript 59, 1900)

How do we know the difference of prophetic time versus literal time!

**The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation: one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.** {19MR 320.2}

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. **In the order of God, most wonderful and advanced truths** would be proclaimed. **The first and second angels' messages** were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that **time should be no longer.** {19MR 320.3}

**This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time.**

**After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.** {19MR 320.4}


The Angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. **The comprehension of truth, the glad reception of the message, is represented in the eating of the little book.** The truth in regard to the time of the advent of our Lord was a precious message to our souls. {19MR 321.1} 1900

In his vision of the last days Daniel inquired, "O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: **for the words are closed up and sealed till the time of the end.** Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. . . . **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.** But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" [Daniel 12:8-13]. **Daniel has been standing in his lot since the seal was removed (1844) and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days.** {1SAT 225.5} 1893

"**And at that time** shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and **at that time** thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" [Daniel 12:1-4].--Manuscript 50, 1893, September, 1893. (MR 900.33) {1SAT 226.1}

The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. **They know not what they believe. Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.** There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, "My Lord delayeth His coming." {15MR 228.2}

### **THE WARNING:**

 **Daniel is today standing in his lot, and we are to give him place to speak to the people. Our message is to go forth as a lamp that burneth. "At that time shall Michael stand up, (Dan 11:45; 12:1) the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." {AUCR, March 11, 1907 par. 10}

**These words present the work that we are to do in these last days.** We are not one-half awake. We have not the power that is essential to the doing of the work that must be done. We must come into life, come into union. **Now, just now, we must stand in that position where repentance and pardon shall be the striking features of our work. There must be no quarrelling. It is too late to engage with Satan in his work of blinding eyes.** It is too late to

give heed to seducing spirits and doctrines of devils. {AUCR, March 11, 1907 par. 11}  
I am instructed to say that when the Holy Spirit gives tongue and utterance, we shall see a work done similar to that done on the day of Pentecost. The representatives of Christ will work intelligently. There will not be found one man here and another there seeking to tear down and destroy. {AUCR, March 11, 1907 par. 12}

**"Before the decree bring forth,** (*Sunday Law*) before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

**When the power of God testifies to what is truth, the truth is to stand forever as the truth.**

**No after suppositions, contrary to the light God has given are to be entertained. Men will**

**arise with interpretations of Scripture which are to them truth, but which are not truth.** **The**

**truth for this time, God has given us as a foundation for our faith.** He Himself has taught us what is truth. One will arise and still another with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus [their] voices are to be heard. **They are to bear their testimony as to what constitutes the truth for this time.** We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. **And**

**while the Scriptures are God's Word, and are to be respected, the application of them, if**

**such application moves one pillar of the foundation that God has sustained these fifty**

**years, is a great mistake.** He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God. {PH020 14.2} 1905                      1905- 50 years = 1855

## **The Third Angel's Message to be Made Plain by a Chart**

In mid-September James White laid aside publishing the *Advent Review*, as there were conferences to attend at Sutton, Vermont, September 26 to 29; at Topsham, Maine, October 12 and 13; and at Fairhaven, Massachusetts, October 19 and 20. The Whites could not visit Massachusetts without spending a little time at the Otis Nichols home, in Dorchester, near Boston. So on Monday, the day after the Fairhaven conference, they made their way there. That night, while in the home of a man whose business was lithographing, Ellen White was given instruction in vision. She wrote of it to Reuben Loveland and his wife, whom she had recently met on a visit to Vermont: {1BIO 184.6}

There in the night God gave me a very interesting vision, the most of which you will see in the paper.—[Letter 26, 1850](#). {1BIO 185.1}

In her letter to the Hastings family she went into more detail concerning this vision and its call for an advance step in proclaiming the third angel's message: {1BIO 185.2}

**On our return to Brother Nichols' the Lord gave me a vision and showed me that the truth must be made plain upon tables and it would cause many to decide for the truth by**

**the third angel's message, with the two former being made plain upon tables.—Letter 28, 1850.** {1BIO 185.3}

In this vision she was also shown that which would give James White courage to continue publishing: {1BIO 185.4}

**I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them containing present truth to put in the hands of those that hear, and then the truth would not fade from the mind.** And that the paper would go where the messengers could not go.—*Ibid.* {1BIO 185.5}

**Work on the new chart was begun at once,** and opportunity was given to tell the brethren about it in the issue of *Present Truth* that James got out the next month: {1BIO 185.6}

The Chart. A chronological chart of the visions of Daniel and John, calculated to illustrate clearly the present truth, is now being lithographed under the care of Brother Otis Nichols, of Dorchester, Massachusetts. Those who teach the present truth will be greatly aided by it. Further notice of the chart will be given hereafter.—The Present Truth, November, 1850. {1BIO 185.7}

By late January, 1851, the chart was ready and advertised for \$2. James White was much pleased with it and offered it free to “those whom God has called to give the message of the third angel” (*The Review and Herald*, January, 1851). Some generous donations had helped meet the expense of publication. {1BIO 185.8}

### **A Marked and Significant Change in the Tide**

Turning the pages of the publications and perusing the extant letters as 1850 gave way to 1851 reveals a marked change in the tide as it related to the emerging church. While James or Ellen White would in 1849 or early 1850 write in gratitude for the receipt of \$1 to aid **the cause**, in January, 1851, **James could publish a list of significant contributions toward the publication of “the chart”**: {1BIO 186.1}

Brethren in Connecticut have paid \$40; David Arnold, \$5; A. R. Morse, \$10; Harvey Childs, \$5; Reuben Loveland, \$5.—*Ibid.* {1BIO 186.2}

Two weeks later he reported that Otis Nichols had contributed \$75. {1BIO 186.3}

New names were beginning to appear in correspondence, and published reports indicated larger numbers were att

the conferences called here and there. Preaching forces were materially increased with S. W. Rhodes, John N. Andrews, and George W. Holt traveling from place to place, and Elders Hollis and Lathrop also in the field (JW to “Dear Brother,” July 21, 1850), encouraging the believers and through their ministry adding to their numbers. A different tone developed in the later months of 1850 in James White’s editorial statements and notes, in the Ellen White communications, and in the letters from the field written by both “messengers” and laymen. A firm foundation had been constructed through the late 1840s and the time for marked advance was approaching. The *Advent Review* was doing an effective work, fulfilling its God-appointed mission. {1BIO 186.4}

I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means have been spent in making charts and forming uncouth, disgusting images to represent angels, and the glorious Jesus. Such things, I saw, were displeasing to God. **I saw that God was in the publication of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible,** and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all needed it just as much. {Ms1-1853.19}

Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. **Daniel is standing in his lot and in his place. The prophecies of**



Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witness in the world. By their fulfilment in these last days, they will explain themselves. {KC 105.2}

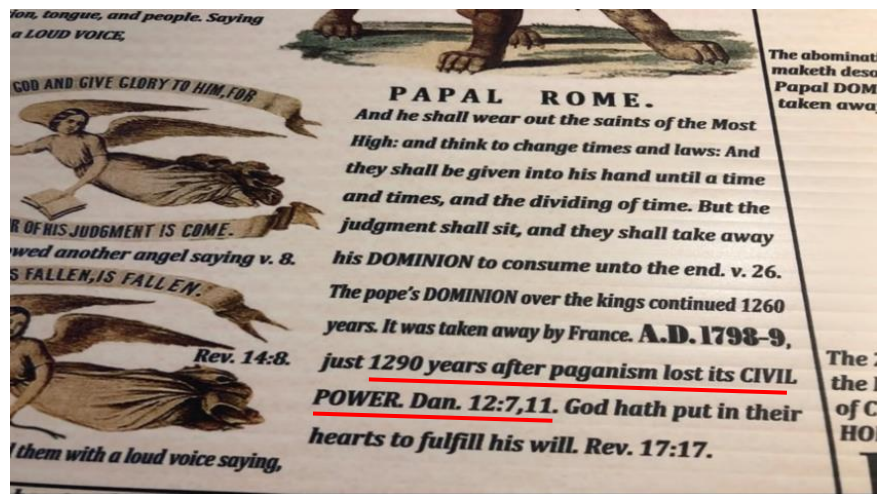
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LS 88 221.1

BTS Feb 1, 1903 par 2-3

19MR 282.1

1850 Chart



**WHAT ARE WE WARNED ABOUT REGARDING PUTTING THESE 10 HORNS AS COMING UP IN THE FUTURE?**

"All must agree that the "kings" mentioned in dan.2:44 are the original ten kingdoms that arose out of the old Roman Empire. But these kingdoms, which can be so clearly traced in Europe to-day, exist to the end; for it is "in the days of these kings" (not a new set), that the God of heaven sets up his kingdom. Then these kingdoms cannot lose their identity, cease to exist, and a new set arise, as this scheme proposed, before Christ comes. In Dan.7:7,11, there is no intimation that a new set of just ten horns takes the place of the first that arose out of Rome, before the beast goes into the burning flame. Or, do these ten horns refer, not to the past divisions of Rome, but only to the future ten horns? And is there another little horn to arise among them? And have our past expositions of this prophecy been all wrong? {ND UrS, SHR 32.3}

When the pope erects the ten new provinces in Europe, then it is said his dominion has returned to him, and the deadly wound (received in 1798) is healed, but is not healed before. Then these ten give their power and strength to the beast one hour, which is taken as a prophetic period, meaning fifteen days. If this is so, the angel of rev.10:6, swore to a falsehood, or the views of that prophecy heretofore held are all wrong. He swore that time should be no longer; that is, not that time might not be spoken of in a prophetic sense, as of the days "of the seventh angel," but that every prophetic period had expired, and there was to be no more prophetic time in that sense. But lo! Here comes up a definite prophetic period of fifteen days, to begin somewhere in the future. Such an idea must be abandoned, or we must apply the message of the angel of revelation 10 to this future time; but this would disarrange the messages of revelation 14, concerning which the spirit of prophecy has warned us not to "move a block or stir a pin." - "Spiritual Gifts," Vol. 1, page 121. {ND UrS, SHR 33.1}

The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe. Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end. There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, "My Lord delayeth His coming." [Matthew 24:48.] {Lt161-1903.6}

↑  
Time setting leads to delaying His coming!

"The reapplications of Daniel Chapter 12 have no basis in the Spirit of Prophecy to be done or considered. Reapplication is a false position, and the people who do are false prophets unless they repent of their false views." *Stephen Dickie*

## **EXAMPLES SHOWING THAT PROPHECIES IN DANIEL CHAPTER 12 (INCLUDING THE 1335) CANNOT BE PLACED IN THE FUTURE BASED ON THE CLEAR TEACHINGS OF OUR ADVENT PIONEERS:**

### **Pioneer and E.G. White Articles Regarding the 1335 day Prophecy of Daniel 12**

#### **Joseph Bates**

Out of the great mass of advent believers in '44, I do not believe you knew of twenty that did not think the days were ended in '44. We will try to show, by-and-by, who have followed sound reason, and who have got "the plain word of God." You say you "know enough of the effect of that theory that teaches the 2300 days are ended." Allow me to tell you that you do not know so much about it as you think you do, or as you will wish you had. You are as much afloat here as you are on the subject of the Sabbath and commandments. That portion who abandoned the idea of the days being ended, of which you boast, are of those that organized and entered the state of the Laodicean church, "neither hot nor cold;" neither in one position nor yet in another; "always learning and never coming to the knowledge of (the present) truth". The ending of the 2300 days was the great burden of the advent teaching in '43 and '44; 'then the sanctuary shall be cleansed.'" You will have it that this cannot be before the coming of the Lord, and you see he may come at any time; yes, now, by the first of January, as your Bible Advocate states. You have now heard something of the character of this J. Weston. He would have us believe that he was so full of the spirit of the Lord, that God had revealed to him that Jesus would come the 24th of

December, or by the 1st of January. All good - we will publish it! What about the 2300 days, Br. W.? Oh, no matter, Jesus is coming now. H.H. Gross has refuted this time, but look at him last spring; the 1335 days must end the 18th day of April, and the resurrection, or they would not end under forty-five years. Well, he confessed that he was wrong in ever believing that they had ended in '44. Come, then, where will they end here? On, somewhere a little while before the 1335 days end in the spring of 1847. Well, time has passed on; out he comes again and says the Lord will come in the spring of 1848. Where will the 2300 and 1335 days end, friend Gross? Can't say - that is, he doesn't say - neither does J. Weston, and he does not correct him for this; it is only because the advent cannot be until spring. And here I will risk an opinion - that there is not a man in the whole advent ranks - (it seems to me that I will not even except you) - that can show that the Lord will come this winter or next spring. H.H. Gross is just as much mistaken in his calculation this coming spring, as he was the last. Now you may go on and call us what it seems to you good, we are confident that you have not got the present truth, neither have you had it since you have followed any thing but "the word of God and sound reason." And this is the main reason why you cannot answer brother Fuller's important questions on THE OPEN BOOK OF REV.10:2 **It requires some one that has followed the truth, the present truth,** nearer than you have, to reply to such questions, and they as surely involve the days as a cry at midnight brought us to the end of them. Do you not see how you are first blowing hot and then blowing cold? Six weeks ago, you said you knew enough of the effect of that theory that the days are ended. You say "all will see by reading the article, what are Br. F's views." That is, he is one that we have no fellowship for. But, you say, we hope that he and many others may be benefited by a careful and prayerful investigation of some of the many questions he has asked, &c.&c. Now this is the right and only way to investigate. But if some one undertakes to follow your advice by the Scripture, it would not amount to much, for we should expect to see you right out against them, for these that have rejected plain Scripture, connected with experience, as you have, and ridiculed those who had faith in it, have but little hope now, since you have become an editor. We deeply lamented that you should have taken such a course; but we have seen since, that it required something more than common moral courage, for a shepherd to remain with the tried and tempted flock, when he sees that all his fellow shepherds were deserting them. The warnings you have had, have no doubt brought many solemn convictions to yours and their minds, or else we should not find you in this luke-warm state. Yes, you have been faithfully warned by your old, firm friends, not to come out with your Advocate; you have heard their voice, that two were enough to give the light on the doctrine of the advent, and they had hard work to get along. But no, your paper was going to take different ground, in some things! In one respect, it has shown pretty clearly, as the Scriptures fully demonstrate, that "the dead know not any thing;" and allow me here to tell you, if you go on with your no-law-of-God and no-commandment system, and continue to reject the clear fulfillment of prophecy, in our past experience, you will as clearly prove that you know but a very little more. But after all you have said and done, you are following hard on in the track - the same old deep-cut rut, made by your predecessors. Pharaoh's host like, the ruts so deep you can neither back nor turn out; but on you drive after them, thinking, no doubt, that you are going to accomplish something for God and his cause. The only way that I can see for you to do that, will be, either to abandon your load, or shift the tongue of your chariot on the opposite end, drive back with all speed, and get into the highway of the Waymarks and high heaps, that you so willfully abandoned more than three years ago." Joseph Bates, A Vindication of the Seventh-day Sabbath, and the Commandments of God, p 170-171 (p 52-53).

"(Brother Merriam asks question #)2. Do the 1335 days of Dan.xii,12, reach to the end of the wonders, in answer to the question, [verse 6,] How long? &c. What blessing is given to those who wait and come to those days? If they ended in 1844, what is understood by the last verse, Thou shalt rest and stand in thy lot at the end of the days? If the prophetic periods are all ended, in what time are we living now, and how long will it last?"

"Your first question here is, Do the 1335 days of Dan.xii,12 reach to the end of the wonders in verse 6? We answer, they do not. We understand that the same period of time from the cleansing of the Sanctuary in 1844 to the breaking of the little horn without hand in chap.viii, as proved above, will also be found between the 1335 days and the end of the wonders in Dan.xii; because we further show that **the 1335 days ended with the 2300 in 1844.** When the first angel's message [Rev.vi,7; x,1-6] was given on time from 1840, and finished in 1844, proclaiming the judgment hour cry, and "that there should be time no longer," it was then understood and afterwards seen more clearly that **this declaration was in reference to the long periods of time given to Daniel in chap.viii,13; xii,12.** For he was expressly told that the vision should "be at the time of the end," and afterwards told to go his way, "for the words are closed up and sealed till the time of the end." Chap.viii,17; xii,9. So when this time of the end came, the words of the vision that had been sealed, were unsealed, and the book open in the angel's hand declaring with an oath that there should be time no longer. Referring of course to all the time which had been sealed up. The angel symbolizes a body of people giving the message in question.

"Time here cannot mean duration as measured in months and years, for 1000 years are measured after this, and after that Jesus is set on his father David's throne, "and of his kingdom there shall be no end." Therefore the angel could swear to no other time but prophetic time, which was the burden of his message.

"In the typical day of atonement under the first covenant the earthly Sanctuary was cleansed at an appointed time once a year, at which time the lot was cast to obtain blood for a sin-offering which the high priest bore into the most holy place to make an atonement for the transgressions of Israel in all their sins. Thus all Israel were in their lot. In the antitypical day of atonement under the new covenant the time appointed for cleansing the Sanctuary is unto 2300 days. This being the day of atonement to cleanse the whole Israel of God, both the dead and living saints, from all their transgressions in all their sins, it was previously declared to Daniel, "Thou shalt rest and stand in thy lot at the end of the days." **This shows most clearly that both of these periods, viz., the 2300 and 1335 days bring all of God's people in their lot, to be cleansed from all, their sins by the precious blood of Christ in the antitypical day of atonement.** And when the great High Priest has accomplished the work for them all, even to the last, and the sins of Israel are all blotted out forever, the living saints will surely know (and so will you, Bro. Merriam, if faithful) that "**blessed is he that waiteth and cometh to the 1335 days.**" Daniel stands in his lot with all the righteous dead, that all their sins of ignorance may be blotted out before the resurrection.

"In regard to your question about Daniel's standing in his lot at the end of the days, I refer you to Bro. White's article on that point in the Review, Vol. IX, No. 13.

"Your last question under this head is this, "if the prophetic periods are all ended, in what time are we living now, and how long will it last?"

"Answer. The prophetic periods as you see are all ended, and **we are now living in the day of atonement; the finishing, crowning work of God; being addressed by the third angel, declaring "here is the patience of the saints: here are they that keep the Commandments of God, and the Faith of Jesus."** When this message closes the work is done. The mandate will then go forth, "He that is unjust, let him be unjust still: he which is righteous, let him be righteous still." We are also living in the Laodicean, the last state of the church, in imminent danger of being spued out of the Saviour's mouth, unless we hastily repent and seek a closer walk with God. We see therefore that it will take every moment of our time to get ready for the auspicious hour that is now dawning. Let us haste then and tarry not in all the plain. God, and Christ, and holy angels are urging us onward. **Time was given in the first message. In this last message time is not given, but signs which are unmistakable, showing that we are in the closing scene.**" Joseph Bates, Review and Herald, June 4, 1857 (Vol. 10, #5).

“The **time times and an half or dividing of time**, in Daniel vii and xii, or **1260 years** commenced in A. D. 538, where Justinian made his head bishop the pope. **These two periods added, ended 1798 when Berthier took away his dominion. This harmonized with the prophecy as saith Daniel vii,26, and xii,7.** The 1290 of Daniel xii,11, Eld. H. (Joshua Himes) declared in the "Signs of the Times," commenced in A. D. 508, when Clovis, king of France, with a large army abolished the daily Pagan worship and set up in its place the Roman Catholic religion, or what Daniel calls the abomination that maketh desolate. The same as shown also in chapter xi,31. Then the 1290 were added to the 508 which also ended in 1798. Does not Daniel xii,11, say there are to be 1290 from the time the daily is taken away? Yes; then the foregoing addition is right, and there were no 30 years beyond 1798 to be added anywhere. In verse 12 a blessing is pronounced on those that come to the 1335 years from where the 1290 commence. Here then were 45 years to be added on where the 1290 ended, viz., in 1798; this brought us to 1843. How many times he made his opponents yield the point when he stated that the 70 weeks of Daniel ix, were the beginning of the 2300 years of Daniel viii,14, and that the 25th verse pointed to a commandment or decree that would go forth to begin those years, and how readily he pointed them to Ezra vii,1,7,13; ix,9, and showed them from thence, and from history that that decree went forth in 457 B. C., which number subtracted from 2300 **would leave us in 1843 Roman time, 1844 Bible time.** Then shall the sanctuary be cleansed.

“How like God and the Bible that looked and sounded then! Such harmony with the prophetic numbers made the world tremble. **They ended with the mighty cry, "The hour of his judgment is come."**” Joseph Bates, Review and Herald, August 7, 1860 (Vol. 16, #12)

### I.D. Cramer

“DEAR BRO. WHITE:- We are still among the accountable beings of the world. Shut in as we are, we are trying to live out the truth of the third angel's message. There are truly many trials connected with our daily endeavors to do good to those around us, in presenting the truth to those we hope to benefit. **The Timeists are how coming along with additional folly to their theory. They are presenting to the public that the 1335 days end the 19th of next May, and that "Blessed are they that wait and come to that time; for Daniel is to stand in his lot at that time.** They contend that the law was abolished at the crucifixion; that the commandments could not be kept as God gave them, therefore Christ nailed them to his cross, and therefore Christ says, A new commandment I give unto you, that you love one another. This course they have to pursue **in order to get rid of the third angel's message.**

“**The angel said to John, If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city.** Rev.xxii,19. Now men have the power to resist the truth; but like Jannes and Jambres **their folly shall be manifest unto all men, as theirs also was.** We hope the truth will shortly begin to take effect here. We have done what we could in our unworthy way. There has been no meeting here since last October. We have been almost discouraged, but we have continued to cry to God for help. He is our only help: thanks be to his ever blessed name.” I.D. Cramer, Review and Herald, August 15, 1854 (Vol. 6, #1).

### Hiram Edson

“**The Advent chart of 1843, without doubt, was arranged in the order of God's counsel;** but perfection of knowledge in understanding all parts of the inspired volume had not then been attained; knowledge is still increasing. It is evident that God saw fit to suffer a mistake in some of

the figures on the '43 chart, but **for wise purposes hid that mistake until the proper time arrived for the mistake to be developed.**

“There was no mistake in the figures given on the chart for the beginning of the 2300 days, there must also of necessity be, and there was, a harmony of the dates of the 1260, the 1290, and the 1335 days with that of the 2300 days. These then were all correct. True there was a mistake in the minds or faith and teaching of Advent believers in dating the commencement of the 2300 days from the first month of 457 B. C., but this mistake was not on the chart. 457 is the true year from which to reckon the 2300 days: 457 and 1843 full years added together make just 2300 full years; hence there was no mistake on the chart in all these figures. **And as I understand the time which the angel of Rev.x,5,6, swore should be no longer, included all prophetic time, and that that testimony given, and that most solemn oath was fulfilled in the time of the tenth of the seventh month move 1844, hence I believe that all of the prophetic periods were then ended, and none of them can be extended beyond that point.**” Hiram Edson, Review and Herald, January 10, 1856 (Vol. 7, #15).

“Reformation has succeeded reformation, during the 45 years waiting time between the 1290 and the 1335 years. Just call to mind the wonderful outpouring of the Holy Spirit, and **the almost unparalleled reformations that swept over the land in the closing scenes of the 1335 days, while the first angel of Rev.xiv,6,7, was giving his message with a loud voice,** which contained the healing balm that was capable of healing the breach and confusion of divisions and subdivisions among Protestant religionists; for it did heal all that embraced and lived out its holy truths, and united them in one body. But this healing balm, was by the great body of Protestants rejected, and they were not healed. **The 1335 days ended in 1844,** and O how sad the change which then came over the great body of Protestant religionists, themselves being judges. Hiram Edson, Review and Herald, January 17, 1857 (Vol. 7, #16).

### **J.N. Loughborough**

“Again: it was said to Daniel that he should “rest and stand in his lot at the end of the days,” or prophetic periods. I can find none that extend beyond 1844. **The periods of 1290 and 1335 days commence at the downfall of Paganism, 508:** adding the 1290 years, they carry us to 1798, and **1335 full years would carry us to 1844,** the last period. I know of no period that can be so reckoned as to come this side of 1844; so that **the time Daniel was to stand in his lot at the end of the days was 1844.** The word which is rendered lot, does not signify his redeemed state, but, chance. Daniel should stand his chance. Why? Because his sins had been confessed, and on the day of atonement those sins which have been confessed are opened before-hand to judgment.” J.N. Loughborough, Review and Herald, February 14, 1854 (vol. 5, #4).

### **William Miller**

“The events which took place in the year 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also,

the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Bellisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the Church of Rome the pre-eminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A.D. 538 until A.D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan.xii.11,12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A.D. 508; add 1290, makes 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

**"When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A.D. 508, to which add 1335 and it makes A.D. 1843,** when Daniel will stand in his lot, and all who have waited for the Lord will be blessed." William Miller, Millers Works, vol 1, "Views of the Prophecies and Prophetic Chronology", p 50-51.

"From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan.xii.11, were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A. D. 1843." William Miller, Mr. Miller's Apology and Defence, "COMMENCEMENT AND TERMINATION OF THE PROPHETIC PERIODS", p 11.

### **Uriah Smith**

"VERSE 11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

"We have here a new prophetic period introduced; namely, 1290 prophetic days, which would denote the same number of literal years. From the reading of the text, some have inferred (though the inference is not a necessary one) that this period begins with the setting up of the abomination of desolation, or the papal power, in 538, and consequently extends to 1828. But while we find nothing in the latter year to mark its termination, we do find evidence in the margin that it begins before the setting up of the papal abomination. The margin reads, "To set up the abomination," etc. With this reading the text would stand thus: "And from the time that the daily sacrifice shall be taken away to set up [or in order to set up] the abomination that maketh desolate, there shall be a thousand two hundred and ninety days." The daily has already been shown to be, not the daily sacrifice of the Jews, but the daily or continual abomination, that is, paganism. (See on chapter 8:13.) This had to be taken away to prepare the way for the papacy. For the historical events showing how this was accomplished in 508, see on chapter 11:31. We are not told directly to what event these 1290 days reach; but inasmuch as their commencement is marked by a work which takes place to prepare the way for the setting up of the papacy, it would be most natural to conclude that their end would be marked by the cessation of papal supremacy. Counting back,

then, 1290 years from 1798, we have the year 508, where it has been shown that paganism was taken away, thirty years before the setting up of the papacy. This period is doubtless given to show the date of the taking away of the daily, and it is the only one which does this. **The two periods, therefore, the 1290 and the 1260 days, terminate together in 1798, the one beginning in 538, and the other in 508, thirty years previous.**

**"VERSE 12.** Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

"Still **another prophetic period is here introduced denoting 1335 years.** The testimony concerning this period, like that which pertains to the 1290 years, is very meager. **Can we tell when this period begins and ends? The only clue we have to the solution of this question, is the fact that it is spoken of in immediate connection with the 1290 years, which commenced, as shown above, in 508.** From that point there shall be, says the prophet, 1290 days. And the very next sentence reads, "Blessed is he that waiteth, and cometh to the 1335 days." **From what point? - From the same point, undoubtedly, as that from which the 1290 date; namely, 508.** Unless they are to be reckoned from this point, it is impossible to locate them, and they must be excepted from the prophecy of Daniel when we apply to it the words of Christ, "Whoso readeth, let him understand." Matt.24:15. **From this point they would extend to 1843; for 1335 added to 508 make 1843. Commencing in the spring of the former year, they ended in the spring of the latter.**

"But how can it be that they have ended, it may be asked, since at the end of these days Daniel stands in his lot, which is by some supposed to refer to his resurrection from the dead? This question is founded on a misapprehension in two respects: First, that the days at the end of which Daniel stands in his lot are the 1335 days; and, secondly, that the standing of Daniel in his lot is his resurrection, which also cannot be sustained. **The only thing promised at the end of the 1335 days is a blessing unto those who wait and come to that time; that is, those who are then living. What is this blessing? Looking at the year 1843, when these years expired, what do we behold? - We see a remarkable fulfilment of prophecy in the great proclamation of the second coming of Christ. Forty-five years before this, the time of the end commenced, the book was unsealed, and light began to increase. About the year 1843, there was a grand culmination of all the light that had been shed on prophetic subjects up to that time. The proclamation went forth in power.** The new and stirring doctrine of the setting up of the kingdom of God, shook the world. New life was imparted to the true disciples of Christ. The unbelieving were condemned, the churches were tested, and **a spirit of revival was awakened which has had no parallel since.**

"Was this the blessing? Listen to the Saviour's words: **"Blessed are your eyes," said he to his disciples, "for they see; and your ears, for they hear."** Matt.13:16. And again he told his followers that prophets and kings had desired to see the things which they saw, and had not seen them. But "blessed," said he to them, "are the eyes which see the things that ye see." Luke10:23,24. **If a new and glorious truth was a blessing in the days of Christ to those who received it, why was it not equally so in A.D.1843?"** Uriah Smith, Daniel and Revelation, p 341-343.

### **Ellen G. White**

"I have seen that the 1843 chart (which placed the 1335 days as ending in 1843) was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed....**Time has not been a test since 1844, and it will never again be a test.**" Early Writings, p 74-75.



"We told him [Brother H] of some of his errors in the past, that **the 1335 days were ended**, and numerous [other] errors of his." Manuscript Releases, vol 5, p 203 (Letter 28, November 7, 1850: To "The Church in Brother Hastings' House").

One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess, had brought in and he believed that I was that woman, Jezebel. **We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his.** It had but little effect. His darkness was felt upon the meeting and it dragged. {Lt28-1850.11}

I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Every one felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot write. It had a great effect on Bro. Hewit. He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him. {Lt28-1850.12}

In his vision of the last days Daniel inquired, "O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.... Blessed is he that waiteth, and cometh to the **thousand three hundred and five and thirty days**. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" [Daniel 12:8-13]. Daniel has been standing in his lot **since the seal was removed and the light of truth has been shining upon his visions**. He stands in his lot, bearing **the testimony which was to be understood at the end of the days**. {1SAT 225.5}

## **James White**

"The day and hour of Christ's second coming are not revealed in the Scriptures. Neither is the year in which this glorious event is to take place pointed out. No one of the prophetic periods reaches to the second coming of Christ. The sanctuary is to be cleansed at the end of the 2300 days, and Daniel is to stand in his lot at the end of the **1335 days**. But that **these events occur before the second appearing of Christ**, is susceptible of the clearest proof. **Both these prophetic periods terminated in 1844.**" James White, The Second Coming of Christ, p 62.

**"The view that the 1335 days extend to the resurrection we do not endorse.** - ED. REVIEW." James White, Review and Herald, January 31, 1856 (Vol. 7, #18).

"In the great day of atonement for the blotting out of the sins of all of every age, the cases of patriarchs and prophets, and sleeping saints of all past ages will come up in judgment, the books will be opened, and they will be judged according to the things written in the books. It is thus, at the end of the 1335 days, [Dan.xii,13,] that DANIEL STANDS IN HIS LOT.

"The first and second definitions of the word lot, as given by Webster, are, 1. "That which in human speech, is called chance, hazard, fortune, but, in strictness of language, is the determination of Providence; as, the land shall be divided by lot. 2. That by which the fate or

portion of one is determined; that by which an event is committed to chance, that is, to the determination of Providence; as, to cast lots; to draw lots."

"By reference to the Englishman's Hebrew Concordance, we find that the Hebrew word from which lot in Dan.xii,13 is translated, is "goh-rakl" This word occurs, and is translated lot, seventy-five times in the Old Testament, besides Dan.xii,13. That the reader may be able to determine the signification of the word, we will give the seventy-six instances of its use.

"Lev.xvi,8. Aaron shall cast lots. One lot for the Lord, and the other lot for the scape-goat.

"9. upon which the Lord's lot fell.

"10. on which the lot fell.

"Num.xxvi.55. the land shall be divided by lot.

"56. according to the lot shall the possession of the land be divided. See also Num.xxxiii,54; xxxiv,13; xxxvi,2,3; Josh.xiv,2; xv,1; xvi,1; xvii,1,14,17; xviii,6, 8, 10, 11; xix,1, 10, 17, 24, 32, 40, 51; xxi,4, 5, 6, 8, 10, 20, 40; Jud.i,3; xx,9; 1Chron.vi,54, 61, 63, 65; xxiv,5, 7, 31; xxv,8, 9; xxvi,13, 14; Neh.x,34; xi,1; Est.iii,7; ix,24; Ps.xvi,5; xxii,18; cxv,3; Prov.i,14; xvi,33; xviii,18; Isa.xvii,14; xxxiv,17; lvii,6; Jer.xii,25; Eze.xxiv,6; Dan.xii,13; Joel iii,3; Obad. 11; Jonah i,7; Micah ii,5; Nah.iii,10.

"There is another word [gheh-vel] which is translated "region," "country," "lot of inheritance," &c., as in Deut.iii,4, 13, 14; xxxii,9; Josh.xvii,5, 14; xix,9, 29.

"It will now be seen that Daniel does not stand in the "lot of his inheritance," as it has been expressed, at the end of the 1335 days, but he stands in his lot in the decisions of the judgment of the righteous dead.

**"When did those days end? Evidences are conclusive that the 1335 days ended with the 2300, with the Midnight Cry in 1844. Then the angel [Rev.x,1-6] swore that time should be no longer.** Time here cannot mean duration, as measured in months and years, for 1000 years are measured after this; but it must refer to prophetic time, which was the burden of the angel's message. As Daniel was to stand in his lot at the end of the days, we must conclude that the judgment of the righteous dead commenced at that time, and has been progressing more than twelve years.

"When will the cases of the living saints pass in review in the investigative judgment of the house of God? This is a question worthy the candid and most solemn consideration of all who have a case pending in the court of heaven, and hope to overcome. In the order of heaven, we must look for their judgment to follow that of the dead, and to occur near the close of their probation." James White, Review and Herald, January 29, 1857 (Vol. 9, #13)

"[To Correspondent.] H. C. Crumb. We do not know of any other date that can be assigned for the commencement of the 1290 years but 508 where the Abomination of Desolation was "set up." Thirty years later, A. D. 538, the saints, times and laws, were given into his hands, which marks the commencement of the 1290 years. The two periods end together in 1798. **The 1335 years evidently commence at the same time with the 1290. No prophetic period can extend beyond 1844, if the first angel's message be correct; for he solemnly swears that time** (and he must have exclusive reference to prophetic time) **shall be no longer.**" James White, Review and Herald, October 27, 1859 (Vol. 14, #23).

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