

## 12. Sister Ellen G. White- Truth Plain Upon Tables

Held same position on the King of the North as our pioneers

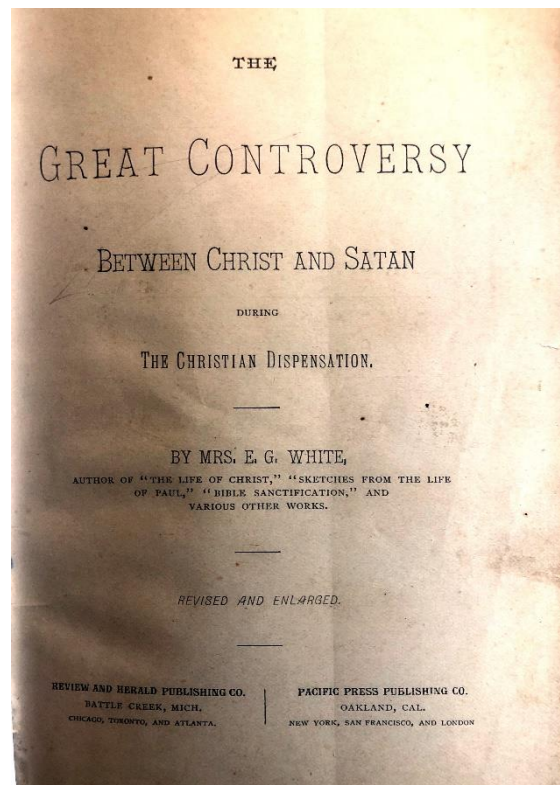
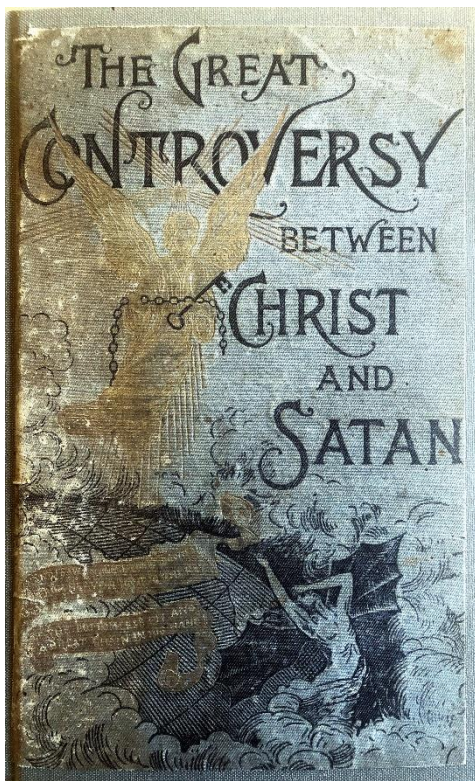
We are not to receive the words of those who come with a message that **contradicts the special points of our faith** They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the **past fifty years**. And **while the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

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

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

In this original version in the appendix to 1888 Great Controversy, Mrs. White refers the reader to points made by Dr. George Bush. The entry shows that though Bush differed with Miller on the coming of Christ in 1844, he did acknowledge something would happen. Bush felt that Christ's coming would be spiritual and not literal, but otherwise agreed with Miller. He goes further and states that the end of the fourth empire and the Ottoman Empire would be at the end of the world. Why has the EGW Trustees left this out of later editions? It proves that EGW in fact did hold a position on the king of the north and Daniel 11:45.

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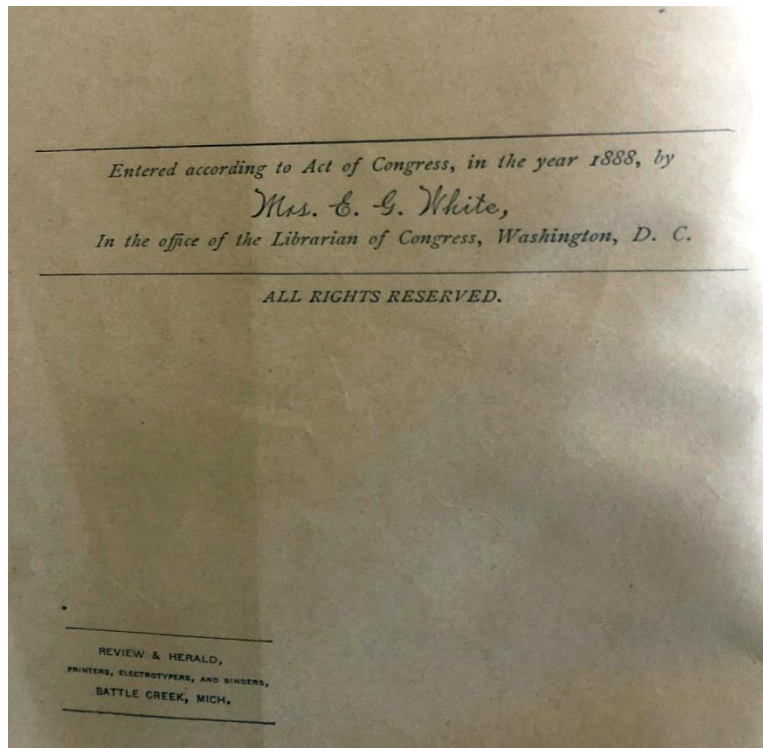
**Following copied from the E. G. White CD Rom:**

**NOTE 5. PAGE 374.**—DR. GEO. BUSH, PROFESSOR OF HEBREW AND ORIENTAL LITERATURE IN THE NEW YORK CITY UNIVERSITY, IN A LETTER ADDRESSED TO MR. MILLER, AND PUBLISHED IN THE ADVENT HERALD FOR MARCH, 1844, MADE SOME VERY IMPORTANT ADMISSIONS RELATIVE TO HIS CALCULATIONS OF THE PROPHETIC TIMES. MR. BUSH SAYS:— {GC88 682.3}

“NEITHER IS IT TO BE OBJECTED, AS I CONCEIVE, TO YOURSELF OR YOUR FRIENDS, THAT YOU HAVE DEVOTED MUCH TIME AND ATTENTION TO THE STUDY OF THE CHRONOLOGY OF PROPHECY, AND HAVE LABORED MUCH TO DETERMINE THE COMMENCING AND CLOSING DATES OF ITS GREAT PERIODS. IF THESE PERIODS ARE ACTUALLY GIVEN BY THE HOLY GHOST IN THE PROPHETIC BOOKS, IT WAS DOUBTLESS WITH THE DESIGN THAT THEY SHOULD BE STUDIED, AND PROBABLY, IN THE END, FULLY UNDERSTOOD; AND NO MAN IS TO BE CHARGED WITH PRESUMPTUOUS FOLLY WHO REVERENTLY MAKES THE ATTEMPT TO DO THIS. . . . IN TAKING A DAY AS THE PROPHETICAL TERM FOR A YEAR, I BELIEVE YOU ARE SUSTAINED BY THE SOUNDTEST EXEGESIS, AS WELL AS FORTIFIED BY THE HIGH NAMES OF MEDE, SIR ISAAC NEWTON, BISHOP NEWTON, KIRBY, SCOTT, KEITH, AND A HOST OF OTHERS, WHO HAVE LONG SINCE COME TO SUBSTANTIALLY YOUR CONCLUSIONS ON THIS HEAD. THEY ALL AGREE THAT THE LEADING PERIODS MENTIONED BY DANIEL AND JOHN DO ACTUALLY EXPIRE ABOUT THIS AGE OF THE WORLD, AND IT WOULD BE A STRANGE LOGIC THAT WOULD CONVICT YOU OF HERESY FOR HOLDING IN EFFECT THE SAME VIEWS WHICH STAND FORTH SO PROMINENTLY IN THE NOTICES OF THESE EMINENT DIVINES.” “YOUR RESULTS IN THIS FIELD OF INQUIRY DO NOT STRIKE ME AS SO FAR OUT OF THE WAY AS TO AFFECT ANY OF THE GREAT INTERESTS OF TRUTH AND DUTY.” “YOUR ERROR, AS I APPREHEND, LIES IN ANOTHER DIRECTION THAN YOUR CHRONOLOGY.” “YOU HAVE ENTIRELY MISTAKEN THE NATURE OF THE EVENTS WHICH ARE TO OCCUR WHEN THOSE PERIODS HAVE EXPIRED. THIS IS THE HEAD AND FRONT OF YOUR EXPOSITORY OFFENDING. . . . THE GREAT EVENT BEFORE THE WORLD IS NOT ITS PHYSICAL CONFLAGRATION, BUT ITS MORAL REGENERATION. ALTHOUGH THERE IS DOUBTLESS A SENSE IN WHICH CHRIST MAY BE SAID TO COME IN CONNECTION WITH THE PASSING AWAY OF THE FOURTH EMPIRE AND OF THE OTTOMAN POWER, AND HIS KINGDOM TO BE ILLUSTRIOUSLY ESTABLISHED, YET THAT WILL BE FOUND TO BE A SPIRITUAL COMING IN THE POWER OF HIS GOSPEL, IN THE AMPLE OUTPOURING OF HIS SPIRIT, AND THE GLORIOUS ADMINISTRATION OF HIS PROVIDENCE.” EVIDENTLY, MR. BUSH LOOKED FOR THE CONVERSION OF THE WORLD AS THE EVENT TO MARK THE TERMINATION OF THE 2300 DAYS. BOTH MR. MILLER AND MR. BUSH WERE RIGHT ON THE TIME QUESTION, AND BOTH WERE MISTAKEN IN THE EVENT TO OCCUR AT THE CLOSE OF THE GREAT PERIODS. {GC88 682.4}

THE DOCTRINES TAUGHT BY MR. MILLER DID NOT ORIGINATE WITH HIM; EVERY POINT ADVANCED IN HIS EXPOSITIONS OF PROPHECY, TAKEN SEPARATELY, WAS ADMITTED BY SOME AMONG HIS OPPONENTS. HENCE THERE WERE NONE WHO CONDEMNED ALL HIS VIEWS, AND THOSE WHO ATTEMPTED TO REFUTE HIM FOUND THAT THERE WAS AS GREAT DIVERSITY AMONG THEMSELVES AS BETWEEN HIM AND THEM. THEY HAD NOT ONLY TO OVERTHROW MR. MILLER'S THEORY, BUT EACH HAD TO CORRECT THOSE OF THE OTHERS. THIS BEING THE CASE, THEIR ARGUMENTS COULD, OF COURSE, HAVE LITTLE WEIGHT WITH THOSE WHO HAD RECEIVED HIS VIEWS. {GC88 683.1}

TO OPPOSE MILLER, MEN WHO HAD BEEN REGARDED AS LEADERS OF RELIGIOUS THOUGHT WERE READY TO ABANDON LONG-ESTABLISHED PRINCIPLES OF PROTESTANT INTERPRETATION. THE BOSTON





RECORDER (ORTHODOX CONG.) SAID: "IT MUST NEEDS BE ACKNOWLEDGED THAT OUR FAITH IS GREATLY SHAKEN IN THE INTERPRETATIONS ON WHICH, IN COMMON WITH MOST OF OUR OWN BRETHREN, WE HAVE HERETOFORE RELIED, AND WHICH FORM THE FOUNDATION OF THE BASELESS THEORIES OF MILLER"! {GC88 683.2}

IN THEIR DETERMINATION TO DISPROVE MR. MILLER'S POSITIONS, SOME WERE READY EVEN TO JOIN WITH UNIVERSALISTS, ADOPTING INDEFINITE AND SPIRITUALIZING METHODS OF EXPOSITION, IN PLACE OF THOSE PRINCIPLES OF LITERAL INTERPRETATION WHICH ARE AN ESSENTIAL FEATURE OF THE PROTESTANT FAITH. OF THE ARGUMENTS BROUGHT FORWARD BY PROFESSORS STUART AND BUSH THE NEW YORK EVANGELIST SPOKE AS FOLLOWS: "THE TENDENCY OF THESE VIEWS IS TO DESTROY THE SCRIPTURE EVIDENCE OF THE DOCTRINE OF ANY REAL END OF THE WORLD, ANY DAY OF FINAL JUDGMENT, OR GENERAL RESURRECTION OF THE BODY. THE STYLE OF INTERPRETATION, WE ASSERT, TENDS FEARFULLY TO UNIVERSALISM. THIS TENDENCY WE ARE PREPARED TO PROVE." SO ALSO THE HARTFORD UNIVERSALIST SAID OF PROFESSOR STUART: "HE PUTS AN UNCOMPROMISING VETO UPON THE POPULAR INTERPRETATIONS OF DANIEL AND REVELATION, AND UNITES WITH UNIVERSALISTS IN CONTENDING THAT MOST OF THEIR CONTENTS HAD SPECIAL REFERENCE TO, AND THEIR FULFILLMENT IN, SCENES AND EVENTS WHICH TRANSPIRED BUT A FEW YEARS AFTER THOSE BOOKS WERE WRITTEN." IT WAS THUS THAT POPULAR MINISTERS PREPARED THE MINDS OF THOUSANDS TO LIGHTLY REGARD THE TESTIMONY OF THE SCRIPTURES. {GC88 683.3}

This fact not being at first perceived by Mr. Miller and his associates, they looked for the coming of Christ in 1843, or in the spring of 1844; hence the first disappointment and the seeming delay. It was the discovery of the correct time, in connection with other Scripture testimony, that led to the movement known as the "midnight cry" of 1844. And to this day the computation of the prophetic periods placing the close of the 2300 days in the autumn of 1844, stands without impeachment.

NOTE 4. PAGE 373.—The story that the Adventists made robes with which to ascend "to meet the Lord in the air," was invented by those who wished to reproach the cause. It was circulated so industriously that many believed it; but careful inquiry proved its falsity. For many years a large reward has been offered for proof that one such instance ever occurred; but the proof has not been produced. None who loved the appearing of the Saviour were so ignorant of the teachings of the Scriptures as to suppose that robes which they could make would be necessary for that occasion. The only robe which the saints will need to meet the Lord will be that of the righteousness of Christ. See Rev. 19:8.

NOTE 5. PAGE 374.—Dr. Geo. Bush, Professor of Hebrew and Oriental Literature in the New York City University, in a letter addressed to Mr. Miller, and published in the *Advent Herald* for March, 1844, made some very important admissions relative to his calculations of the prophetic times. Mr. Bush says:—

"Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the *chronology* of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they *should* be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. . . . In taking a *day* as the prophetic term for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others, who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of 'these eminent divines.'" "Your results in this field of inquiry do not strike me as so far out of the way as to affect any of the great interests of truth and duty." "Your error, as I apprehend, lies in another direction than your *chronology*." "You have entirely mistaken the *nature of the events* which are to occur when those periods have expired. This is the head and front of your expository offending. . . . The great event before the world is not its *physical conflagration*, but its *moral regeneration*. Although there is doubtless a sense in which Christ may be said to come in connection with the passing

away of the fourth empire and of the Ottoman power, and his kingdom to be illustriously established, yet that will be found to be a *spiritual coming* in the power of his gospel, in the ample outpouring of his Spirit, and the glorious administration of his providence." Evidently, Mr. Bush looked for the conversion of the world as the event to mark the termination of the 2300 days. Both Mr. Miller and Mr. Bush were right on the time question, and both were mistaken in the event to occur at the close of the great periods.

The doctrines taught by Mr. Miller did not originate with him; every point advanced in his expositions of prophecy, taken separately, was admitted by some among his opponents. Hence there were none who condemned all his views, and those who attempted to refute him found that there was as great diversity among themselves as between him and them. They had not only to overthrow Mr. Miller's theory, but each had to correct those of the others. This being the case, their arguments could, of course, have little weight with those who had received his views.

To oppose Miller, men who had been regarded as leaders of religious thought were ready to abandon long-established principles of Protestant interpretation. The *Boston Recorder* (Orthodox Cong.) said: "It must needs be acknowledged that *our faith is greatly shaken in the interpretations on which, in common with most of our own brethren, we have heretofore relied*, and which form the *foundation of the baseless theories of Miller*"!

In their determination to disprove Mr. Miller's positions, some were ready even to join with Universalists, adopting indefinite and spiritualizing methods of exposition, in place of those principles of literal interpretation which are an essential feature of the Protestant faith. Of the arguments brought forward by Professors Stuart and Bush the New York *Evangelist* spoke as follows: "The tendency of these views is to destroy the Scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. The style of interpretation, we assert, tends fearfully to *Universalism*. This tendency we are prepared to prove." So also the *Hartford Universalist* said of Professor Stuart: "He puts an uncompromising veto upon the popular interpretations of Daniel and Revelation, and unites with *Universalists* in contending that most of their contents had special reference to, and their fulfillment in, scenes and events which transpired but a few years after those books were written." It was thus that popular ministers prepared the minds of thousands to lightly regard the testimony of the Scriptures.

NOTE 6. PAGE 411.—That the earth is the sanctuary was inferred from those scriptures which teach that the earth will be purified and fitted up for the eternal dwelling-place of the saints, according to the original design of the Creator. Adventists understood this just as it was taught by Wesley and others. And their minds did not rest on any other dwelling-place or any other thing which needed cleansing. The only scriptures which we ever knew to be offered in favor of the earth or any dwelling-place of man being called the sanctuary, fairly disprove the position. They are only three in number, as follows:—

## Eastern Question (aka King of the North) Quotes by Sister White

**1877**

Sunday morning the weather was still cloudy, but before it was time for the people to assemble the sun shone forth. Boats and trains poured their living freight upon the ground, as was the case last year. **Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention. It seemed to be just what they wanted to hear.** In the afternoon it was difficult for me to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was fully seated, the seats having comfortable backs. These were all filled, yet thousands stood about the tent, making a living wall several feet deep. {RH September 6, 1877, par. 11}

**1877**

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

**1877**

When we arrived at the camp ground at Groveland, Mass., we found an excellent meeting in progress. There were forty-seven tents on the ground, besides three large tents, the one for the congregation being 80 x 125 feet in dimensions. The meetings on the Sabbath were of the deepest interest. The church was revived and strengthened, while sinners and backsliders were aroused to a sense of their danger. {LS 225.2}

Sunday morning boats and trains poured their living freight upon the ground in thousands. **Elder Smith spoke in the morning upon the Eastern question.** The subject was of special interest, and the people listened with the most earnest attention. {LS 225.3}

In the afternoon it was difficult to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was full, and thousands stood outside, making a living wall several feet deep. My lungs and throat pained me very much; yet I believed that God would help me upon this important occasion. The Lord gave me great freedom in addressing that immense crowd upon the subject of Christian temperance. While speaking, my weariness and pain were forgotten, as I realized that I was speaking to a people that did not regard my words as idle tales. The discourse occupied over an hour, and the very best attention was given throughout. {LS 225.4} 1915 (Heading: Chapter 37—Public Labors in 1877)

**1881**

Sunday morning the weather was still cloudy; but before it was time for the people to assemble, the sun shone forth. Boats and trains poured their living freight upon the ground in thousands. **Elder Smith spoke in the morning upon the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention.** In the afternoon it was difficult to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was full, and thousands stood outside, making a living wall several feet deep. My lungs and throat pained me very much, yet I believed that God would help me upon this important occasion. While speaking, my weariness and pain were forgotten as I realized that I was speaking to a people that did not regard my words as idle tales. The discourse occupied over an hour, and the very best attention was given throughout. As the closing hymn was being sung, the officers of the Temperance Reform Club of Haverhill solicited me, as on the previous year, to speak before their association on Monday evening. Having an appointment to speak at Danvers, I was obliged to decline the invitation. {4T 279.1} 1881

**1884 (This quote was released in 2015; see on EGW Estate website):** Aug. 24, 1884 Syracuse, New York

**Elder [Uriah] Smith spoke on the Sabbath question to a large congregation this morning, and this evening he speaks on the Eastern question.** I feel so grateful that Brother Smith is not lost to the cause. He seems fully and thoroughly united with us; seems like Brother Smith of old. Oh, thank the Lord! Praise His Holy Name, that His love, His wondrous love has been exercised toward the children of men. It is so dark, I must stop. Will write you tomorrow. {Lt55-1884.6}

Aug. 25, 11:00 a.m



The first two pages were written Sunday after I had spoken to the crowd. The evening meeting was largely attended. Elder Smith spoke with great clearness, and many listened with open eyes, ears, and mouths. The outsiders seemed to be intensely interested in the Eastern question. He closed with a very solemn address to those who had not been preparing for these great events in the near future. {Lt55-1884.7}

### 1898

God alone can make the impression and give the increase. He alone can water the seed that has been sown. I pray to the Lord that the labor put forth may not be in vain. Many seem to feel deeply. We feel to thank and praise God that this large number could have a chance to hear the truth for themselves. Dr. Caro is now speaking at five o'clock p.m. upon the health question. Elder Daniel's speaks this evening upon the Eastern Question. May the Lord give His Holy Spirit to inspire the hearts to make the truth plain. {Ms189-1898.9} Monday, December 26, 1898

I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review—so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept, and said, "Thank God." May it always be there, as God designs that it shall be, while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation. {20MR 220.2} **Feb. 5, 1902**

Here is the first paragraph of one of Smith's articles to which Sister White is referring above in 20MR: (Notice, Sister White commented 9 days AFTER the article came out. Smith writes about the Eastern Question- The 7<sup>th</sup> Trumpet!). This prophecy is still FUTURE.

### The **Advent REVIEW** And The Sabbath HERALD

VOL. 79, No. 4. BATTLE CREEK, MICH., TUESDAY, **JANUARY 28, 1902.** WHOLE No. 2465.

Page 56.

THE DECISIVE SIGN.  
BY URIAH SMITH.

THERE is a prophecy concerning what we call "the Eastern question" which points out that the Turk shall remove the seat of his government from Constantinople to Jerusalem, and then come to his end with none to help him. And this is in close connection with the standing up of Michael, or the beginning of the everlasting reign of our Lord Jesus Christ, who finally sets up His eternal kingdom, for the saints of the Most High. Dan. 12:1; 11: 45. Naturally the mind of the student of prophecy would fix itself upon this point, the expulsion of the Turk from Europe, as the immediate and decisive sign of the second coming of Christ in the clouds of heaven.

*Let us ever hold in remembrance the cheering message, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." Habakkuk 2:3, 4. {RH, July 15, 1915 par. 3}*

This quote was published in RH the day before sister White was laid to rest.