

# History of Time Setting Among the Remnant

Compiled By Elder Darrio Taylor

## 1845

“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. I had no vision until 1845 which was after the passing of the time of general expectation in 1844. I was then shown that many would be deceived, and would set different times for the Lord to come, and urge them upon their brethren. But the Lord showed me that these times would pass; for the time of trouble must come before the coming of Christ; and that every time thus set and passed, would only weaken the faith of God’s people. Has not this testimony which has been before the public nearly thirty years in published form been fulfilled in every particular?” {Life Sketches 80 Pg. 221}

“In view of the inevitable conclusion reached by the majority of the Adventists immediately after the Disappointment—that their message for the world closed on October 22, 1844—it was not strange that some should look forward to the autumn of 1845 as a time of importance. Not a few anticipated the jubilee year of deliverance at that time. Earnestly the Scriptures were searched for some clue. They found in Luke 12 the parable of the servants waiting for the return of their Lord, and the words of verse 38: “If he shall come in the second watch, or come in the third watch, and find them so [waiting], blessed are those servants.” Could it be that Jesus would come in the “fourth watch,” or at the end of the year of expectancy? James White came to believe so, as presented in his article in the *The Day-Star*, September 20, 1845. In recounting the history in 1847, he declared:

“It is well known that many were expecting the Lord to come at the seventh month, 1845. That Christ would then come we firmly believed.”—*A Word to the Little Flock*, 22. And then he revealed what averted another disappointment on the part of the believers: A few days before the time passed, I was at Fairhaven, and Dartmouth, Massachusetts, with a message on this point of time. At this time Ellen was with the band at Carver, Massachusetts, where she saw in vision that we should be disappointed and that the saints must pass through the “time of Jacob’s trouble,” which was future. Her view of Jacob’s trouble was entirely new to us, as well as herself.—*Ibid.* With a channel of communication now in the world, God in His mercy gave light that spared sincere Advent believers another disappointing blow.” {*EGW Biography Vol.1 Pgs. 99 To 100.4*}

## 1851

“In 1850 Joseph Bates, entirely on his own initiative, published a pamphlet on the sanctuary, in which he sparked a time-setting rash. A statement on pages 10 and 11 read: The seven spots of blood on the golden altar and before the mercy seat I fully believe represent the duration of the judicial proceedings on the living saints in the Most Holy, all of which time they will be in their affliction, even seven years. God by His voice will deliver them, “for it is the blood that maketh an atonement for the soul” (Leviticus 17:11). Then the number seven will finish the day of atonement (not redemption). Six last months of this time, I understand, Jesus will be gathering in the harvest with His sickle, on the white cloud.—“An Explanation of the Typical and Antitypical Sanctuary by the Scriptures With a Chart,” pp. 10, 11.

“This view was accepted by a few, mostly in New Hampshire and Vermont, but it was not taken up or advocated by the workers generally. Nevertheless, such teaching was a threat that could lead to confusion and disappointment. But at the conference at Camden, on Sabbath, June 21, Ellen White was

given a vision on the point. The message of the vision was sent out in letters and then published a month later on the last page of a special number of the Review dated July 21 and hurried into the field:

“Dear Brethren,

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel’s message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness. I saw that some were making everything bend to the time of this next fall—that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: Instead of going to God daily to know their Present duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily.

“In The Review and Herald, August 19, 1851, James White, with the message of the vision of June 21 ringing in his ears, published a well-reasoned article entitled “Our Present Work,” in which he dealt firmly with the time-setting issue: It is well known that some of the brethren have been teaching that the great work of salvation for the remnant, through the intercession of our great High Priest, would close in seven years from the termination of the 2300 days, in the autumn of 1844. Some who have thus taught we esteem very highly, and love “fervently” as brethren, and we feel that it becomes us to be slow to say anything to hurt their feelings; yet we cannot refrain from giving some reasons why we do not receive the time.”—Ibid., August 19, 1851

“Then White wrote in general terms: It has been our humble view for the past year that the proclamation of the time was no part of our present work. We do not see time in the present message; we see no necessity for it, and we do not see the hand of the Lord in it. And we have felt it to be our duty to let the brethren know that we have no part in the present movement on time, and that we believe that our present work and present duty is to strive to be united in presenting those important truths embraced in the third angel’s cry.—Ibid.

“With the publication of the view given to Ellen White, and James White’s clear-cut statement, Joseph Bates and others who had taken up the time message dropped it in the summer of 1851. It was considered of such minor importance that it was ignored in conferences held in the late summer, as noted by James White’s second and last reference to “the time” in his report on the Oswego, New York, conference. He stated: The subject of the seven years’ time was not mentioned. In fact, we know of no one in this State or in the West who teaches it. Some may suppose from our remarks in No. 2 [August 19, 1851] that the seven years’ time is held by quite a large portion of the brethren; but it is not so. The view has been mostly confined to the State of Vermont, and we learn by Brother Holt that most of the brethren there have given it up.—Ibid., September 16, 1851

“Some, however, who did not have confidence in the visions, persisted in holding the view of the 1851 time. After it passed they found themselves in confusion. Reporting a conference held in Washington, New Hampshire, October 31 to November 2, Ellen White stated: The time has passed and left those who believed in it very low and dark, and the influence of those who believed the time has been very distracting.... Such confusion and distraction has followed the time and fighting against the visions! They had also lost the power of the third angel’s message, and some of them were in complete darkness.—Letter 8, 1851.” {EGW Biography Vol.1 Pgs. 208 to 210.5}

**1854 Fanatical Time Movement: Non-Resurrection of the Wicked, The Age to Come, False Speaking in Tongues, Adopting the American Costume. New Beginning and Ending for the 2300 Day Prophecy, also the 1260, 1290, and 1335 Days are Altered. New View of the Daily in Daniel. See Cummings 1854 Prophetic Chart**

“The fanaticism which raged in years past has left its desolating effects in the East. I saw that God tested His people upon time in 1844, but that no time which has since been set has borne the special marks of His hand. He has not tested His people upon any particular time since 1844. We have been, and still are, in the patient waiting time. Considerable excitement was created by the 1854 time, and many have settled it that that movement was in the order of God because it was quite extensive and some were apparently converted by it. But such conclusions are not necessary. There was much preached in connection with the time in 1854 that was reasonable and right. Some who were honest took truth and error together, and sacrificed much of what they possessed to carry out the error, and after their disappointment they gave up both truth and error, and are now where it is very difficult for the truth to reach them. Some who endured the disappointment have seen the evidences of present truth, and have embraced the third angel’s message, and are striving to carry it out in their lives. But where there is one who has been benefited by believing the 1854 time, there are ten who have been injured by it; and many of these are placed where they will not be convinced of the truth, though it be presented before them ever so clearly.

“The proclamation of the 1854 time was attended with a spirit which was not of God. It was a noisy, rough, careless, excitable spirit. Noise was considered by many the essential of true religion, and there was a tendency to bring all down upon a low level. Many regarded this as humility; but when opposed in their peculiar views, they would become excited in a moment, manifest an overbearing spirit, and accuse those who did not agree with them of being proud and of resisting the truth and the power of God. Holy angels have been displeased and disgusted with the irreverent manner in which many have used the name of God, the great Jehovah. Angels mention that sacred name with the greatest awe, ever veiling their faces when they speak the name of God; and the name of Christ is so sacred to them that they speak it with the greatest reverence. But how opposite the spirit and influence attending the 1854 time movement. Some who are still under the same influence speak of God as they would of a horse or of any other commonplace thing. In their prayers they use the words God Almighty in a very common and irreverent manner. Those who do this have no sense of the exalted character of God, of Christ, or of heavenly things. Many who were converted through the influence of the 1854 movement need to be converted anew. And now tenfold more labor is required to correct the wrong, distracting views which they have received from their teachers, and to lead them to receive the truth unmixed with error, than would have been necessary to bring them out in the first place upon the third angel’s message. This class must unlearn before they can learn aright, else the poisonous weeds of error would grow rank and root out the precious seeds of truth. Error must first be rooted up, then the soil is prepared for the good seed to spring up and bear fruit to the glory of God.

“The only remedy for the East is thorough discipline and organization. A spirit of fanaticism has ruled a certain class of Sabbathkeepers there; they have sipped but lightly at the fountain of truth and are unacquainted with the spirit of the message of the third angel. Nothing can be done for this class until their fanatical views are corrected. Some who were in the 1854 movement have brought along with them erroneous views, such as the nonresurrection of the wicked, and the future age, and they are seeking to unite these views and their past experience with the message of the third angel. They cannot do this; there is no concord between Christ and Belial. The nonresurrection of the wicked and their peculiar views of the age to come are gross errors which Satan has worked in among the last-day heresies to serve his own purpose to ruin souls. These errors can have no harmony with the message of heavenly origin.

“Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all heaven. Such gifts are manufactured by men and women, aided by the great deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. “Ye shall know them by their fruits.” Fanaticism and noise have been considered

special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting because their happiness did not come from the right source. The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ." {Testimonies to the Church Vol. 1 Pgs. 409 to 412.1}

"Another rises, claiming to be led of God, and advocates the heresy of the nonresurrection of the wicked, which is one of Satan's great masterpieces of error. Another cherishes erroneous views in regard to the future age. Another zealously urges the American costume. They all want full religious liberty, and each acts independent of the others, and yet they claim that God is especially at work among them. Some rejoice and exult that they have the gifts, which others have not. May God deliver His people from such gifts. What do these gifts do for them? Are they through the exercise of these gifts, brought into the unity of the faith? And do they convince the unbeliever that God is with them of a truth? When these discordant ones, holding their different views, come together and there is considerable excitement and the unknown tongue, they let their light so shine that unbelievers would say: These people are not sane; they are carried away with a false excitement, and we know that they do not have the truth. Such stand directly in the way of sinners; their influence is effectual to keep others from accepting the Sabbath. Such will be rewarded according to their works. Would to God they would be reformed or give up the Sabbath! They would not then stand in the way of unbelievers." {Testimonies to the Church Vol. 1 Pgs. 418 to 419}

"Some who believe the truth may think that it would be more healthful for the sisters to adopt the American costume, yet if that mode of dress would cripple our influence among unbelievers so that we could not so readily gain access to them, we should by no means adopt it, though we suffered much in consequence. But some are deceived in thinking there is so much benefit to be received from this costume. While it may prove a benefit to some, it is an injury to others. [See Appendix.] I saw that God's order has been reversed, and His special directions disregarded, by those who adopt the American costume. I was referred to Deuteronomy 22:5: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." God would not have His people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ. There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety." 1 Timothy 2:9. Those who feel called out to join the movement in favor of woman's rights and the so-called dress reform might as well sever all connection with the third angel's message. The spirit which attends the one cannot be in harmony with the other. The Scriptures are plain upon the relations and rights of men and women. Spiritualists have, to quite an extent, adopted this singular mode of dress. Seventh-day Adventists, who believe in the restoration of the gifts, are often branded as spiritualists.

"Let them adopt this costume, and their influence is dead. The people would place them on a level with spiritualists and would refuse to listen to them. With the so-called dress reform there goes a spirit of levity and boldness just in keeping with the dress. Modesty and reserve seem to depart from many as they adopt that style of dress. I was shown that God would have us take a course consistent and explainable. Let the sisters adopt the American costume and they would destroy their own influence and that of their husbands. They would become a byword and a derision. Our Saviour says: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is

in heaven.” There is a great work for us to do in the world, and God would not have us take a course to lessen or destroy our influence with the world. {Testimonies to the Church Vol 1. Pgs. 421 to 422.1}

“Since charts figure in this matter, Ellen White’s attitude in this interview is given strong support as the reckoning of the Cummings 1854 “prophetic chart” is studied. In this the Jewish altar of “daily sacrifice” in 446 B.C. is used as the starting point for a new 2300-year time span set to end in 1854. This chart, published at Concord, New Hampshire, in 1853, was typical of charts that commenced the 2300 days with what was said to be the taking away of the “daily sacrifice.” [The original of this chart, probably never seen by Daniells, is now in the advent source collection at Andrews University.] {EGW Biography Vol. 6 Pg. 257.3}

#### **1884: Probation Would Close in October 1884**

“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.” 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.” {Review and Herald, March 22, 1892, par. 10}

“I am compelled to state that I have not had the least faith in Mr. [J. M.] Garmire or his work. The pamphlet that was issued last fall at the time of our Jackson camp meeting had not the least sanction of our people. They were sent broadcast by stealing the Review and Herald list. The daughter of Mr. Garmire claims, or he claims for her, to have visions; but they bear not the stamp of God. They are of the same character as many such things we have met in our experience—a delusion of Satan. 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. 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.—An Exposure of Fanaticism and Wickedness, 9, 10, (Pamphlet) (1885).” {2 Selected Messages Pgs. 72 to 73.3}

“South Lancaster, Mass.,  
**August 7, 1885.**

“I am compelled to state that I have not had the least faith in Mr. Garmire or his work. The pamphlet that was issued last fall at the time of our Jackson camp-meeting had not the least sanction of our people. They were sent broadcast by stealing the Review and Herald list. The daughter of Mr. Garmire claims, or he claims for her, to have visions; but they bear not the stamp of God. They are of the same

character as many such things we have met in our experience,—a delusion of Satan. 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. 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. Mr. Garmire, Frank Allen, and Frank Jones were the principal advocates of this heresy. God does not send his light and his truth through impure channels. The record of these men is not clear. They have pursued such a course in their religious life that we have no confidence in them as Christians. We thought that after the time passed they might humble themselves, confess their delusion, and the Lord would pardon the grievous sin of erecting a false light. But no; they went farther and farther into delusion. I wish to warn all in Battle Creek, and all who are liable to be in any way deceived by these men, that they are in a delusion. Frank Jones is a special agent of Satan. He has had influence to deceive some souls. When his doctrines are so manifestly originated by a mind impure and corrupt, we would think any mind that had been under the influence of the Spirit of God, and that was conversant with the Scriptures in any degree, would turn from his polluting heresy, and denounce his vagaries with loathing. But there is that in the human heart which inclines to accept anything new and odd and strange, even of the most inconsistent and revolting character.” {Pamphlet 030 Pgs. 9 to 10.3}

#### 1894

“The light God has given me is that the Scriptures you have woven together you yourself do not fully understand. If you did, you would discern that your theories tear up the very foundation of our faith. My brother, I have had many testimonies to correct those who have started out in the same way you are now traveling. These persons seemed sure that they were led by God, and they have come with their different theories to ministers who were preaching the truth. I said to these ministers, “The Lord is not in this; be not deceived, neither take the responsibility of deceiving others.” At camp meetings I have had to speak plainly in regard to those who were thus leading away from right paths. With pen and voice I have borne the message, “Go not ye after them.”

“The hardest task I ever had to do in this line was in dealing with one who, I knew, wanted to follow the Lord. For some time he had thought he was obtaining new light. He was very ill, and must soon die. And oh, how my heart hoped he would not make it necessary for me to tell him just what he was doing. Those to whom he presented his views listened to him eagerly, and some thought him inspired. He had a chart made, and reasoned from the Scriptures to show that the Lord would come at a certain date, in 1894, I think. To many his reasoning seemed to be without a flaw. They told of his powerful exhortations in his sickroom. Most wonderful views passed before him. But what was the source of his inspiration? It was the morphine given him to relieve his pain.

“At our camp meeting at Lansing, Michigan, just before I came to Australia, I had to speak plainly in regard to this new light. I told the people that the words they had heard were not the truth of inspiration. The wonderful light, which presented such a show of truth, was the result of a misapplication of Scripture. The Lord’s work would not close up in 1894. The word of the Lord to me was, “This is not truth, but will lead into strange paths, and some will become confused over this representation, and will give up the faith.” {Manuscript Releases Vol. 17 Pg. 16.4}

“No one has a true message fixing the time when Christ is to come or not to come. Be assured that God gives no one authority to say that Christ delays His coming five years, ten years, or twenty years. “Be ye also ready: for in such an hour as ye think not the Son of man cometh” [Matthew 24:44]. This is

our message, the very message that the three angels flying in the midst of heaven are proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest. The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages. The truth as it is in Jesus is the refuge in these days of error. {Manuscript Releases Vol. 17 Pg. 18.1}

### **Views of John Bell. Placing the Time Prophecies of the Three Angel's Messages in the Future**

"I have not been able to sleep since half past one o'clock. I was bearing to Brother John Bell a message which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experience of God's people as He has led them for the last forty years, he would be better prepared to make the correct application of Scripture. The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied.

"There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground and acted a part in the proclamation of the first, second, and third angel's messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God." {Manuscript Releases Vol. 17 Pgs. 1&2}

"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 away in the past are made future, and thus by these theories the faith of some is undermined." {Manuscript Releases Vol. 17 Pg. 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." {Manuscript Releases Vol. 17 Pg. 3.1}

“The proclamation of the first, second, and third angels’ 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. 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 pen and voice we are to sound the proclamation, showing their order and the application of the prophecies that bring us to the third angel’s message. There cannot be a third 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.” {17 Manuscript Releases Vol. 17 Pg. 6}

“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. “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” [Revelation 10:5, 6]. 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.” {Manuscript Releases Vol. 17 Pgs. 9-10}

“The very same Satan is at work to undermine the faith of the people of God at this time. 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. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God.

“If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels’ messages. It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain.

“According to the light God has given me, this is the work which you, Brother John Bell, have been attempting to do. Your views have found favor with some; but it is because these persons have not discernment to see the true bearing of the arguments you present. They have had but a limited experience in the work of God for this time, and they do not see where your views would lead them, and you do not see yourself where they would lead. They are ready to assent to your statements; they see nothing in them but that which is correct. But they are misled because you have woven together much Scripture in



constructing your theory. Your arguments appear conclusive to them.” {Manuscript Releases Vol. 17 Pgs. 14 to 15.2}

### **1925 Margaret Rowen Prediction of Probation Closing and Jesus’ Return**

“After the death of Ellen White, counterfeit messengers soon arose. In June 22, 1916, less than a year after Mrs. White died, Margaret Rowen in Los Angeles, California, claimed to have a vision. Her early “testimonies” had a superficial likeness to Mrs. White’s testimonies. In addition to these “messages,” the physical manifestations accompanying her visions were remarkably similar to those of Ellen White. “Both her followers, including several medical doctors, and skeptics agreed that these visions were supernaturally inspired. The question in dispute was: With which supernatural power did they originate?”

“Mrs. Rowen’s attempt to usurp the role of “messenger” to the Adventist Church reached extraordinary lengths when she had a document “planted” in the Ellen G. White vault at Elmshaven, purporting to be a letter written by Mrs. White. This “letter” was intended to prove that she was Ellen White’s designated successor. Even after this scandalous episode was exposed, her followers remained strongly supportive. Rowen’s specific but failed predictions culminated in her announcement that Jesus would return on February 6, 1925. This failed prediction caused many followers to wonder, but many accepted her explanation—that she had misunderstood how long it would take Jesus to travel from heaven to earth. Further elements in this strange story may be found in Light Bearers to the Remnant, including her attempt to murder her chief supporter and her jail time in San Quentin Penitentiary.” {Messenger Of The Lord by Herbert Douglass Pg 534-535} See Light Bearers To The Remnant by R.W. Schwarz Pgs 450 to 452 Margaret Rowen

“Margaret Rowen prophesied that probation for all living would close on February 6, 1924, and that Jesus would return to earth exactly one year later. She forged at least two Ellen White letters, complete with signature (though the first was a most clumsy and transparently obvious counterfeit), and adroitly succeed in getting one of them smuggled into the vault of the Ellen G. White Estate, where she subsequently arranged for its “discovery.” Mrs. Rowen embezzled thousands of dollars from her own movement, a loss that was discovered by Dr. and Mrs. Burt Fullmer, co-leaders of her “Reformed Seventh-day Adventist Church.” Dr. Fullmer was her publications director, Mrs. Fullmer her treasurer, and they shared a duplex with the Rowens in Hollywood. Disillusioned by this discovery and perplexed by numerous failed predictions, Dr. Fullmer confessed to being the party who smuggled the first forgery into the White Estate vault in 1919. Angered at this exposure, Margaret Rowen vowed vengeance. Late on the night of February 27, 1927, she arranged for Dr. Fullmer to be summoned to a motel cabin in a suburb of Los Angeles, where he was ambushed and nearly murdered. The occupants of an adjoining cabin, upset at what they perceived as a drunken brawl despoiling the peace of the night, summoned the police, who arrived just in time to save the doctor’s life and apprehend some of the conspirators.

“Mrs. Rowen and others were tried for attempted murder in a Los Angeles superior court and served their sentences for approximately one year at San Quentin near San Francisco, after which they disappeared. The failed prediction on the second coming, which had been widely heralded by the press across America, and the sensational trial for attempted murder brought great embarrassment to the Rowenite movement. The Reformed Seventh-day Adventist Church disintegrated soon after that, thus ending the strange case of “The Woman Who Would Be Prophet.” 41 {Heralds Of New Light by Roger Coon Pgs. 25-26}