The Prophetic Faith of Our Fathers, vol. 4

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Table of Contents

Table of Contents 2
Illustrations and Charts 29
From the Author to the Reader 33
I. The Climax of Centuries of Antecedent Preparation 33
II. Focal Points of Time and Eternity 35
Part I - American 19th Century Revival of Prophetic Interpretation Among Men of All Faiths, 1800-1844 37
CHAPTER ONE: The Background of the American Denominations 37
I. Setting the Stage for Coming Events 37
II. “Left-Wing” and “Right-Wing” Protestantism 38
III. State Churches Constitute “Right-Wing” Group 40
1. STATE CHURCHES IN THE OLD WORLD 40
2. STATE CHURCHES IN COLONIAL AMERICA 40
IV. The Inadequacy of the Colonial Churches 43
V. “Great Awakening” of Mid-Eighteenth Century 45
VI. America Achieves Separation of Church and State 48
VII. The Dual Revolt Against Calvinism 51
1. DEISM AND THE RIGHTS OF MAN 51
2. ARMINIANISM’S REVOLT AGAINST CALVINISM 52
VIII. New American Arminian Denominations 53
1. THE HEART OF THE UNITARIAN CONTROVERSY 53
2. THREE NEW ENGLAND MOVEMENTS ARISE 54
3. THE POSITIONS OF THE “CHRISTIANS 55
4. CALVINISM’S PROBLEMS IN THE NEW WEST 56
5. THREE GREAT FRONTIER SECTS FORGE AHEAD 57
6. DISCIPLES ORGANIZE AS SEPARATE BODY 58
CHAPTER TWO: The Great Revival and the Camp Meeting 60
I. Ebbing Spirituality Precedes Revival 61
II. The Great Revival Molds the Nation 63
1. FRONTIER REVIVAL “SAVES” THE WEST 63
2. EASTERN REVIVAL FOSTERS NEW ENTERPRISES 64
III. Camp Meetings Develop on the Frontier 67
1. ORIGIN OF THE CAMP MEETING 67
2. EXCESSIVE EMOTIONALISM AT CANE RIDGE 68
3. CAMP MEETINGS SPLIT PRESBYTERIANS 68
4. METHODISTS ADOPT CAMP MEETING SYSTEM 69
5. AMONG THE BAPTISTS AND IN ENGLAND 69
6. AT THE CREST; THEN ON THE WANE 70
IV. Primitive Camp Meetings and Primitive Emotions 71
V. Tied in With Millennial Expectancy 73
VI. Revivalism and Development of Hymnody 74
1. HYMNS OF THE HEART REPLACE THE PSALMS 74
2. WATTS’S HYMNS COME TO AMERICA 75
3. WESLEYS INTRODUCE HYMNS OF EXPERIENCE 75
VII. Uplifting Songs of the Great Revival 78
1. DISTINCTIVE CAMP MEETING SONG APPEARS (c. 1800) 78
2. REVIVAL SONGS IN THE CHURCHES 79
3. NEGRO SPIRITUALS-VOICE OF THE OPPRESSED 80
4. REVIVAL SONGS WANE AS REVIVAL PASSES 80

VIII. Overtone of Prophecy Heard in Songs of the Day 82
IX. Social Experiments and Strange Utopias 84
CHAPTER THREE: Light Dawns on the Last Days 85
I. Century Ends With Upsurge in Prophetic Study 85
II. Ogden-Striking Papal Portrait Painted in Revelation 88
III. National Fast Day Evokes Sermons on Prophecy 91
IV. M'Corkle-1260 Years From Justinian to French Revolution 93
V. Belknap-France's Conquering March to Be Checked 96
VI. Father Thayer-Challenges Protestant Position on Antichrist 99
VII. Mason-Christianity to Be Established by "Spiritual Revolution" 101
VIII. Livingston-Prophetic Outline Nearing Consummation 103
IX. Bacon-Second Beast (of Revelation 13) Has Protestant Connotations 105
X. Farnham-Pathfinder for Oncoming Expositions 109
1. APPROACHING END OF PROPHETIC NUMBERS 109
2. END OF TURK BEFORE MILLENNIUM 110
3. RAVAGES OF THE SARACENS AND TURKS 110
4. ANTICHRIST IDENTIFIED AS THE PAPACY 111
5. THE TIME OF PAPAL DOMINANCE 111
6. GREAT "EARTHQUAKE" HAS SHAKEN FRANCE 112
7. SEVENTH TRUMPET BRINGS THE END 112
8. THE LAST CONFLICT AND ETERNAL TRIUMPH 112
CHAPTER FOUR: Prophecy Ascendant at Turn of Century 113
I. Turn of Century Marks Transition Hour 113
II. Leaders Emphasize Prophetic Significance of Times 117
III. Baptist Association Stresses Expectancy of Latter Days 120
1. STONINGTON MESSAGE COUCHED IN PROPHETIC PHRASING. 120
2. ASSOCIATION SAYS PROPHETIC ANGEL HAS BEGUN FLIGHT. 121
IV. Nott Predicates Missionary Sermon on Prophecy 123
V. McFarland Presses on Prophetic Signs of Times 125
1. VIALS OF WRATH POURED ON WORLD APOSTASY 125
2. VIAL POURED OUT IN TIME OF THE END 126
3. FLYING ANGEL Is Now ON THE WING 126
4. DESIRE OF ALL NATIONS SOON TO COME 126
5. FLYING ANGEL Is HUMAN PREACHING OF GOSPEL 127
VI. King-Ends Both 1260 and 2300 Years About 1866 128
1. 1260 YEARS NEARING THEIR END 128
2. 2300 YEARS FROM PERSIA TO PERHAPS 1867 129
3. TWO-HORNED BEAST—PERHAPS EMPEROR BONAPARTE. 130
4. THE SEVEN LAST PLAGUES Now FALLING 130
VII. Romeyn—Final Overthrow of Papacy Prophesied 132
VIII. Morse-Prophecy Fulfilling Before Our Eyes 136
IX. Beecher-Signs Herald the Millennial Day 139
X. Griffin-Millennium Scheduled at End of 1335 Years 141
1. URGES CHURCH TO PREPARE FOR MILLENNIUM 141
2. LOOKS FOR CRISIS IN 1847 OR 1848 142
3. NEW ERA OPENED IN 1792 142
4. EXPECTS MILLENNIAL KINGDOM ABOUT 1922 143
CHAPTER FIVE: British Exposition Reprints Influence America 145
I. Compilation of French Revolution Predictions 146
1. SCOPE OF THE PROPHECIES OF REVELATION 147
2. JURIEU PREDICTS FRENCH BREAK BY 1795 149
3. FLEMING FORECASTS PAPAL HUMILIATION BY 1794 149
II. King and Bicheno Look to French Revolution 151
1. KING ANNOUNCES CLOSE OF 1260 YEARS IN 1798 151
2. BICHENO ENDS 1260 YEARS IN 1789 152

III. Commentary and Dictionary Reprints Mold Views on Prophecy 154
1. COMMENTARIES POPULAR IN AMERICA 154
2. PRIESTLEY (UNITARIAN): SHIFTS FROM POST—TO PRE-MILLENNIALISM 155
IV. British Commentaries Reprinted in America 157
1. NONCONFORMIST HENRY: PIONEER IN COMMENTARY FIELD 157
2. ANGLICAN COMMENTATOR SCOTT: WIELDS UNPARALLELED INFLUENCE 158
3. SCOTT'S WHITBYAN VIEWS SPREAD POSTMILLENNIALISM. 159
4. CLARKE (WESLEYAN): STANDARD ON DANIEL'S OUTLINES. 159
5. BIBLE NOTES EXPOUND PROPHECY 161
V. Jenks (Congregationalist)—Produces Popular American Commentary 164
VI. Other Foreign Works Drawn Upon 166
1. BUCK (INDEPENDENT): ENDS TURKISH PERIOD IN 1844 166
2. ROLLIN (FRENCH): CHRIST'S KINGDOM FOLLOWS FOURMONARCHIE 166
3. PRIDEAUX (ANGLICAN): SEVENTY WEEKS FROM 458 B.C. TO A.D. 33 167
4. HORNE (METHODIST): CURIOUS DATING OF 2300 YEARS 167
5. FABER (ANGLICAN): FOLLOWED BY MANY EXPOSITORS.— 168
6. CROLY'S REPRINT CONFIRMS KEY POSITIONS 169
7. SCOTTISH POET PAINTS COLORFUL PICTURE 170
CHAPTER SIX: Periodicals Become Forum for Prophetic Discussion 174
I. "Evangelical Magazine" Medium for Prophetic Discussion 175
1. MILLENNIUM THE CLIMAX OF THE CONFLICT 175
2. THE 2300 YEARS TO END BY A.D. 2000 175
3. FIGURATIVE RESURRECTION INTRODUCES MILLENNIUM 176
4. LITTLE HORN AS THE PAPAL POWER 176
5. JUDGMENT SITTING AND STONE SMITING 177
6. ANGELS OF Revelation 14 Now GIVING MESSAGES In the July, 1809, issue application is made, by an anonymous writer, of the angelic messages of Revelation 14:6-8-the first angel flying in the midst of heaven with the everlasting gospel for all mankind of every land, saying, "Fear God, and give glory to him; for the hour of his judgment is come," and the second declaring, "Babylon is fallen, is fallen." The searching question 177
7. HERALDING ANGEL SYMBOL OF MISSIONARY AGENCIES 178
8. THE PURPOSE AND SCOPE OF PROPHECY 179
II. "Christian Observer" Forum for Prophetic Discussion 181
1. TURKEY'S PLACE IN PROPHECY COMMONLY ACCEPTED.— 181
2. 1260 YEARS FROM JUSTINIAN TO FRENCH REVOLUTION. 181
3. FRENCH REVOLUTION AND TURKISH TRUMPET PERIODS. 182
4. CUNINGHAME GIVES DOCUMENTATION FOR DATING 1260 YEARS 183
5. J. A. B[ROWN] ENDS 2300 YEARS IN 1843 183
6. "C. E. S." ENDS THE 391 AND "2400" YEARS IN 1844. 183
III. "Herald of Gospel Liberty" Stresses Prophecy 185
1. VISIBLE SIGNS OF THE SECOND ADVENT 185
2. SIGNS IN THE STARS ARE AWAITED 186
3. SECOND ADVENT'S ATTENDANT CIRCUMSTANCES 187
4. THE FOUR WORLD POWERS OF PROPHECY 187
5. 1260 YEAR-DAYS ARE ABOUT EXPIRED 188
6. POPE ASSUMES COMMAND IN DIVIDED EUROPE 189
7. TERRIBLE EVENTS PRECEDE KINGDOM'S ESTABLISHMENT. 189
8. PAPACY IS AN "IMAGE" OF PAGANISM 190
9. GENERAL TESTIMONY OF NEW ENGLAND CLERGY 190
10. SMITH'S LATER JOURNAL DISCUSSES PROPHECY 191
IV. Even Newspaper Joins in Widespread Exposition 193
CHAPTER SEVEN: Prophecy Expounded by Outstanding Leaders 194
I. President Dwight-Expounds Prophecies in Yale Chapel 195
1. PROPHETIC PORTRAYAL OF ANTICHRIST 197
2. BEGINS MILLENNIUM WITH ANTICHRIST'S DESTRUCTION 198
3. PRESENT TIME OUTLINED BY PROPHECY 198
4. ANTICHRIST'S OVERTHROW UNDER WAY 199
5. FIFTH VIAL POURED OUT DURING REFORMATION 200
6. SPIRITS LIKE FROGS FROM THE SPIRITUAL EMPIRE 201

7. INFIDELIC PLAGUE FOLLOWED BY GREAT REVIVAL 201
8. SCARLET WOMAN SYMBOL OF ROMAN CHURCH 202
9. JOHN'S "BEAST" DERIVED FROM DANIEL'S "BEASTS." 202
10. PAPACY DESTROYED BEFORE MILLENNIUM 203
11. SEVEN HEADS AND HORNS IDENTIFIED 203
12. ANGELIC MESSAGE PRECEDES MILLENNIUM 204
13. BELIEVES MILLENNIUM INTRODUCED GRADUALLY 204
14. HOLDS TO SUCCESSIVE DATES CONCEPT 204
II. Boudinot-Expounds Major Features of Prophecy 206
1. HOLDS STANDARD VIEW OF FOURTH WORLD POWER 208
2. SEVENTY WEEKS REACH TO TIME OF MESSIAH 209
3. ROME PORTRAYED IN Daniel 8 and 11 209
4. TEN KINGDOMS AND THE 1260 YEARS 209
5. PREDICTED WITHDRAWAL OF FRENCH SUPPORT 210
III. Lathrop-Prophetic Drama Includes French Revolution 211
1. THE PROPHETIC DRAMA OF Revelation 12 211
2. PAPAL APOSTASY DOMINANT FOR 1260 YEARS 212
3. FRENCH REVOLUTION TIMED BY PROPHECY 212
4. MOHAMMEDAN APOSTASY AND APPROACHING FALL 213
5. MAN OF SIN DESTROYED BY SECOND ADVENT 213
6. UNPRECEDENTED TIME OF TROUBLE IMPENDS 213
7. ANGEL OF Revelation 14 SYMBOLIZES MISSIONARIES 214
8. GOD'S CALL OUT OF APOSTASY 214
IV. Emerson-Blends Historical and Postmillennial Concepts 216
1. STANDARD VIEW OF FOUR KINGDOMS AND PAPAL HORN 216
2. BEASTS OF APOCALYPSE ROME'S Two PHASES 217
3. 1260 YEARS DATED FROM 606 TO 1866 217
4. SEVENTY-FIVE YEARS OF "TIME OF THE END." 217
5. CONDITIONS TO PREVAIL DURING "MILLENNIUM." 218
6. SPIRITUALIZES BOTH RESURRECTIONS AND MILLENNIAL REIGN 219
V. Tennessean Jurist Holds to Basic Prophetic Views 221
CHAPTER EIGHT: Fulfilling Signs of Times Emphasized 223
I. Smith, of "Christian Connection," Expounds Prophecy 224
1. STANDARD VIEW OF Daniel 2 and 7 224
2. ALL-INCLUSIVE CONCEPT OF ANTICHRIST 224
3. FRENCH "EARTHQUAKE" SHAKES ALL STATE RELIGIONS 225
4. AMERICA'S PART IN ESTABLISHMENT OF "KINGDOM." 226
5. DARK DAY RECOGNIZED SIGN OF ADVENT 227
6. HYMNS SING STORY OF THE ADVENT 228
7. THE NEW EARTH THE CLIMAX OF PROPHECY 229
II. Miller-Drying of Euphrates Is Withdrawal of Support 231
III. Kinne-Anticipates Millennium About 1866 234
1. STANDARD POSITIONS ON OUTLINE PROPHECIES 234
2. FOLLOWS MEDE ON SEALS AND TRUMPETS 234
3. PARALLEL WOES AND VIALS 235
IV. Ethan Smith-Places Emphasis on France 236
1. BEASTS, TRUMPETS, AND VIALS 236
2. BARBARIAN INVASIONS AND TURKISH WOE 237
3. THE WOMAN-CHURCH AND PAPAL BEAST 237
4. FLYING ANGEL Is GOSPEL PROCLAMATION 238
5. 2300 YEARS FROM 481 B.C. TO A.D. 1819 238
6. FRENCH REVOLUTION AND INDEFINITE MILLENNIUM 239
V. Armstrong-Remarkably Balanced Views on Revelation 240
1. SEVEN SEALS ARE HISTORY OF CHURCH 240
2. SEVEN TRUMPETS: SCOURGES UPON APOSTATE CHURCH 241
3. EVENTS OF 1260 YEARS DEPICTED 242
4. RESURRECTION OF WITNESSES AND BIBLE SOCIETIES 242
5. THE WOMAN, THE DRAGON, AND THE BEASTS 242

6. THE FLYING ANGELS AND THE JUDGMENT HOUR 243
7. SEVEN VIALS PREPARE FOR LAST TRUMP 244
8. SIGNS OF THE APPROACHING ADVENT 244
9. LAST TRUMPET ANNOUNCES DAY OF GOD 245
10. PREMILLENNIAL ADVENT OPENS THE JUDGMENT 245
11. THE VOICE OF WARNING SOUNDS FORTH 246
VI. Eccentric Lorenzo Dow Adds His Curious Bit 247
1. STANDARD INTERPRETATION OF BASIC OUTLINES 247
2. ODD IDEAS ON LESSER FEATURES 247
3. STONE BEGINNING TO SMITE IMAGE 248
CHAPTER NINE: 2300 Years Become New Point of Emphasis 250
I. Basic Prophetic Principles Become Axiomatic 250
II. Fundamental Principles Considered Established 251
III. Dual Shift in Prophetic Emphasis Marks Nineteenth Century 254
1. CHANGE-OVER FROM Daniel 7 TO Daniel 8 254
2. PARALLELING SHIFT FROM Revelation 13 TO Revelation 14 255
IV. Relationship of the 2300 Years and the 70 Weeks 256
V. Davis-First American to Begin Periods Jointly 258
VI. 70 Weeks Clue to 2300-Year Terminus in 1843 262
1. YEAR-DAY PRINCIPLE APPLIED TO 1260 DAYS 262
2. MILLENNIUM FOLLOWS CLOSE OF 2300 YEARS 262
3. 70 WEEKS ARE FIRST PART OF 2300 YEARS 262
4. CRUCIFIXION IN MIDST OF 70(tm) WEEK 263
5. 70 WEEKS END IN 37; BEGIN IN 453 263
6. FOUR-YEAR ERROR PROBABLE IN CHRISTIAN ERA 264
7. BEGINNING OF 70 WEEKS TO DESTRUCTION OF POPERY 264
8. CALCULATE BEGINNING AND END FROM MIDDLE POINT 265
9. 1260 YEARS DATED 587 TO 1847 265
10. HUNDREDS OF EXPOSITORS MISSED THE CLUE 266
11. CATASTROPHE EXPECTED 36 OR 37 YEARS FROM 1811 266
VII. The Prophetic Symbols of Revelation 13 267
1. BOTH BEASTS OF Revelation 13 SYMBOLIZE PAPACY 267
2. DISTINCTION BETWEEN THE Two SYMBOLS 267
VIII. Davis' View of Last Things 269
IX. "Robertson" Pamphlet-Indiana Reprint of Davis 271
X. Widespread Expectancy of Crisis About 1844 273
CHAPTER TEN: 70 Weeks Considered Key to 2300 Years 275
I. Prophetic Exposition Engages the Finest Minds 275
II. Moderator Wilson-Anticipates Cleansing of Sanctuary in 1847 277
1. REPEATS NOTABLE SERMON IN FOUR STATES 278
2. CHURCH TO BE CLEANSED AT TIME APPOINTED 279
3. SUCCESSION OF KINGDOMS ENDS IN GOD'S KINGDOM 280
4. THE CLIMAX OF Daniel 7, 8, and 11 280
5. TIME OF TROUBLE BEFORE CLEANSING COMPLETED 280
6. 70 WEEKS FIRST PART OF 2300 YEAR-DAYS 281
7. CLUES FROM DAVIS, "ROBERTSON," AND WOLFF 282
8. 70 WEEKS WERE CUT OFF FOR JEWS 282
9. COUNTS BACK FROM END YEAR TO A.D. 37 283
10. ANTICHRIST IDENTIFIED AS BISHOP OF ROME 283
11. TESTIMONY OF MIDDLE AGES SCHOLARS CITED 284
12. CLEANSING ANTICIPATED ABOUT 1847 284
13. EXTENDS 1290 AND 1335 YEARS BEYOND 2300 TERMINUS 285
14. ADMONISHES PREPARATION FOR DAY OF GOD 286
III. Premillennialist McCorkle of Tennessee-Ends 2300 Years in 1847 287
1. M'CORKLE CALCULATION BASED ON DAVIS' POSITION 287
2. 70 WEEKS END IN A.D. 33; 2300 YEARS IN 1847 288
3. STONE HAS NOT YET SMITTEN IMAGE 288

4. CATACLYSM PRECEDES MILLENNIAL PEACE 289
5. SECOND BEAST OF Revelation 13 Is PROTESTANTISM 289
6. LAST PLAGUES AND MILLENNIUM STILL FUTURE 290
7. PRESENT WORLD AWAITS DESTRUCTION 291
8. 1847 THE JOINT ENDING OF Two PERIODS 292
9. PREMILLENNIAL, LITERAL, VISIBLE RETURN OF CHRIST. 292
IV. Reid-Ends 2300 Years Within the Generation 294
1. Daniel 7: SUCCESSION OF EMPIRES TO JUDGMENT 294
2. ANTICIPATES SANCTUARY'S CLEANSING "ABOUT 1850." 295
3. SANCTUARY TO BE CLEANSED FROM POLLUTIONS 295
4. BEGINS 70 WEEKS WITH ARTAXERXES 296
5. PUTS MILLENNIUM 45 YEARS AFTER CLEANSING 296
6. PAGAN ROME FOLLOWED BY PAPAL PERIOD 296
7. PREACHING OF THE THREE ANGELS YET FUTURE 297
CHAPTER ELEVEN: Ephecies Dominate Debates and Periodicals 299
I. Campbell! te Foundei Declares for 1847 Terminus 299
1. FIRST ADVENT AT PREDICTED POINT IN ROMAN RULE 300
2. FOUR WORLD-POWER DOMINIONS DEPICTED 301
3. CONNECTS 70 WEEKS WITH 2300 DAYS 301
4. EXTENDS 70 WEEKS FROM 453 B.C. TO A.D. 37 302
5. CLEANSING OF CHURCH DATED FOR 1847 302
6. SEPTUAGINT SPREADS KNOWLEDGE OF COMING MESSIAH 303
7. FOUR WORLD POWERS OF Daniel 7 304
8. LITTLE HORN IDENTIFIED AS PAPACY 304
9. LITTLE HORN'S PERIOD Is 1260 YEARS 304
10. TEN-POINT INDICTMENT INCRIMINATES ROME 305
11. BEAST AND LITTLE HORN ARE IDENTICAL 306
12. GREAT HARLOT SAME AS MAN OF SIN 306
13. PAPAL HISTORY SKETCHED BY INSPIRED HAND 307
4. CAMPBELL SEES APPROACH OF MILLENNIUM 308
II. Millennial Harbinger—Forum for Prophetic Discussion 310
1. MILLENNIUM THE GOAL OF THE AGES 310
2. M'CORKLE ENDS 2300 YEARS IN 1847 311
3. TWO-HORNED BEAST INVOLVES REFORMED CHURCHES 311
4. CAMPBELL NOTES CROLY AND FABER POSITIONS 313
5. CAMPBELL DISCUSSES SUNDRY SYMBOLS AND SIGNS 313
6. DATING OF DANIEL'S TIME PERIODS 314
7. CAMPBELL REVIEWS THREE THEORIES OF MILLENNIUM. 315
8. CRITICAL REVIEW OF MILLER'S POSITIONS 315
9. SHARP DECLINE IN PROPHETIC DISCUSSION 316
III. Philadelphia Writer Focalizes Periods on 1844 318
1. THE FOUR EMPIRES AND THE 1260 YEARS 318
2. PALESTINE THOUGHT TO BE THE SANCTUARY 319
3. PLAGUE VIALS TO BE POURED OUT BY 1844 319
4. 1260 YEARS OF WITNESS (A.D. 533 TO 1793) 319
5. REGARDS 666 AS YEARS (1177 TO 1843-44) 320
6. DATES 2300 YEARS FROM 456 B.C TO A.D. 1844 320
CHAPTER TWELVE: Medley of Voices Swell Prophetic Chorus 321
I. Harriet Livermore-Expects World's Climax in 1847 322
1. LAST-DAY FULFILLMENTS CENTER IN 1843-1847 323
2. MILLENNIAL VIEWS AND ANTICHRIST 324
3. "SEVEN TIMES" FROM 677 B.C. TO A.D. 1843 324
4. 2300 YEARS FROM 457 B.C. TO A.D. 1843 324
5. COUNCIL OF LAODICEA AND ANGELIC WARNING 325
II. Prophetic Themes Are Put Into Verse 327
III. Anti-Catholic Literature Also Draws on Prophecy 329
1. FORMER PRIEST IDENTIFIES ROMAN "ANTICHRIST" 330
2. IMAGE OF THE BEAST Is SECTARIANISM 331

3. “PROTESTANT VINDICATOR” PERMEATED WITH EXPOSITION 332
4. EDITOR BROWNLEE APPLIES PROPHECIES TO PAPACY 333
5. PROPHETIC OVERTONE CONSTANT IN “PROTESTANT BANNER” 334
6. “PROTESTANT MAGAZINE” CITES PROPHECY CONSTANTLY. 335
IV. Catholicism’s Attempt to Counter Protestant Interpretation 336
1. PAGAN PERSECUTIONS END; SATAN BOUND 337
2. PAGAN BABYLON FALLS; “STONE” FILLS EARTH 337
3. MOHAMMEDAN DEPREDATIONS; PROTESTANT LOCUSTS SPREAD 338
4. MOHAMMEDANISM Is LITTLE HORN; NAME YIELDS “666.” 338
5. ANTICHRIST’S FINAL DEPREDATIONS FOR 31/2 YEARS 338
6. NEW JERUSALEM THE TRIUMPH OF THE CHURCH 339
V. Founder of Christadelphians a Constant Expounder 341
VI. Discordant Notes Heard in Prophetic Chorus 343
CHAPTER THIRTEEN: Meteoric Showers Seen as Heralds of Advent 344
I. Lisbon Quake and Dark Day Regarded as Harbingers 345
1. “FALLING OF STARS” SPECIFICALLY ANTICIPATED 346
2. GORTON: SUN DARKENED; STAR SHOWERS FOLLOW 347
II. Cluster of Star Showers at Time Expected 350
III. Matchless 1833 Spectacle Unsurpassed in History 352
IV. Regarded as Sign of the Latter Days 354
1. EDITOR OF “OLD COUNTRYMAN” PRONOUNCES IT “HARBINGER.” 354
2. DOUGLASS SAW IT AS TOKEN OF THE TIMES 354
3. EPISCOPALIAN CLERIC VIEWS AS SIGN OF LAST DAYS 355
4. MANY SEE CORRESPONDENCE WITH PROPHETIC FORECAST 357
CHAPTER FOURTEEN: International Character of Emphasis 359
I. Worldwide Emphasis Develops for 1843-1847 359
II. Mexican Magistrate’s Remarkable Time—prophecy Interpretation 360
1. FAMILIAR WITH DISSENTIENT LITERATURE AND LACUNZA 361
2. INDIFFERENCE TO PROPHECY FATAL TO JEWS 362
3. YEAR-DAY PRINCIPLE APPLIED TO 70 WEEKS 363
4. 2300 DAYS LIKEWISE HELD TO BE YEARS 363
5. Daniel 9 UNLOCKS MYSTERY OF Daniel 8 364
6. CROSS IN A.D. 33; 2300 YEARS END ABOUT 1847 364
7. DATES 70 WEEKS FROM ARTAXERXES IN 454 B.C. 364
8. EXPECTS END OF THE AGE BETWEEN 1843 AND 1849 365
9. FALLING STARS AND OTHER SIGNS HARBINGERS OF END 366
10. REMARKABLE EXPOSITION FOR A ROMAN CATHOLIC 368
III. Burwell (Canada)—Also Ends 2300 Years in 1847 370
1. EXPOUNDS SYMBOLS OF APOCALYPSE EFFECTIVELY 370
2. SYMBOLS OF DANIEL AND PROPHECIES OF CHRIST 370
3. FOUR EMPIRES END BY CLOSE OF 2300 YEARS 371
4. INTERPRETS “CHRONOLOGY OF PROPHECY” IMPRESSIVELY 372
5. Two JUDGMENTS BOUND THE MILLENNIUM 372
6. 70 WEEKS THE KEY TO THE 2300 DAYS 373
7. FUNDAMENTAL FALLACY OF WORLD BETTERMENT 373
8. DISASTROUS LESSON OF THE JEWS 374
9. MAKES 1847 THE GREAT FOCAL POINTT 375
IV. Scott (Baptist)—Crisis Approaching in 1843-1844 376
1. FINAL CHAPTERS OF PROPHECY AWAIT FULFILLMENT 376
2. FOUR WORLD POWERS FOLLOWED BY ROME’S BREAKUP 377
3. WOE TRUMPETS AND THEIR TIME PERIODS 378
4. HAVE ENTERED LAST PHASE OF PROPHECY 378
5. PROTESTANTS MAKE IMAGE OF PAPAL BEAST 379
6. GENERAL EXPECTANCY OF THE MILLENNIAL STATE 379
7. SECOND ADVENT AS LITERAL AS FIRST 379
8. 70 “WEEKS” TO A.D. 33; 2300 YEARS TO 1843-1844 380
9. 666 YEARS FROM 1177 LEAD TO 1843 381
10. TIME PERIODS SHOW THAT DAY Is AT HAND 381

11. LAST EVENTS SOON TO BE FULFILLED 381
V. Wolff Proclaims Advent Faith to American Congress 383
VI. Rogers Reprints Leading British Advent Awakening Expositions 385
VII. Premillennial Position of the “American Millenarian” 387
CHAPTER FIFTEEN: Conflict Centers Around Millennialism 390
I. Duffield Declares Premillennial Advent Scenes Impend 390
1. CERTAIN POPULAR OBJECTIONS ANSWERED 392
2. DISSENTS FROM POPULAR “SPIRITUALIZED” MILLENNIUM 393
3. DANIEL’S OUTLINE FROM BABYLON TO THE JUDGMENT 394
4. JUDGMENT NOT CONFINED TO 24-HOUR DAY 395
5. VARIOUS SIGNS OF APPROACHING ADVENT 395
6. CHRONOLOGY OF VARIOUS TIME PERIODS 396
7. 1843-1847 REGARDED AS IMPORTANT POINT 397
8. “TIME OF THE END” CLEARLY MARKED OUT 398
9. 1260 YEARS PROBABLY ENDED IN 1792 398
II. Crandall Anticipates End of Periods in 1868 400
1. 1260-YEAR PAPAL TRIUMPH, 533-1792 400
2. 31/2 YEARS OF WITNESSES’ DEATH, 1793-1797 400
3. THE DRAGON, CHILD, BEAST, AND MESSENGERS 401
4. 1335 AND 2300 END TOGETHER IN 1868 401
5. SEVEN VIALS PRECEDE THE MILLENNIUM 402
6. MILLENNIUM, RESURRECTION, AND ADVENT SPIRITUALIZED 402
III. Tyng Endorses “Bible Companion” Prophetic Exposition 403
IV. Bishop Henshaw Champion of Genuine Premillennialism 406
1. MOHAMMEDANISM’S TWOFOLD SCOURGE FORETOLD 407
2. PAPAL APOSTASY FOLLOWS ROMAN RESTRAINT 408
3. ANGELIC MESSAGE PREPARATORY TO ADVENT 408
4. LAST-DAY SIGNS FULFILLING ALL ABOUT 408
5. REJECTS UN-SCRIPTURAL SPIRITUAL MILLENNIUM 409
CHAPTER SIXTEEN: Premillennialism Rallies Stalwart Defenders 411
I. Winthrop-Outspoken Champion of Premillennialism 411
1. CHRIST COMING IN PERSON, POWER, AND GLORY 411
2. FIRST RESURRECTION Is LITERAL AND BODILY 412
3. Six LEADING SIGNS OF THE TIMES 412
4. HOLDS STANDARD VIEWS ON Daniel 7 413
II. Hinton-Firm on Historical Interpretation 415
1. STANDARD HISTORICAL VIEWS OF Daniel 2 and 7 415
2. PAPACY SEEN IN MANY SYMBOLS 416
3. ENDS 70 WEEKS IN A.D. 33 417
4. TIES 2300 YEARS TO MOHAMMEDAN POWER 417
5. REMARKABLE AGREEMENT ON TURKISH POWER 417
6. MILLENNIUM TO BE A GRADUAL PROCESS 418
III. Seventh Day Baptist Expositor Is Postmillennialist 419
1. STONE HAS NOT YET SMITTEN PROPHETIC IMAGE 419
2. HOLDS TO 365,000-YEAR “MILLENNIUM.” 419
3. LIVING IN TIME OF FLYING ANGELS 420
4. BABYLON IN HER FINAL ROLE 421
IV. Local Freewill Baptist Conference Endorses “1843” 422
1. STANDARD VIEW ON Daniel 2 422
2. STONE KINGDOM NOT ESTABLISHED IN EARLY CENTURIES 422
3. LITTLE HORN NOT ANTIOCHUS EPIPHANES 422
4. 2300 YEARS TERMINATE IN “1843. 423
5. SANCTUARY TO BE CLEANSED Is PALESTINE 423
6. No MILLENNIUM BEFORE WORLD’S END 423
7. STUDY QUESTION OF ADVENT IN 1843 423
8. PROPER TO PREACH JUDICIOUSLY ON SUBJECT 423
V. President Junkin-University Expounder of Prophecy 425
1. PROPHETIC HISTORY OF THE WORLD 426

2. PAPAL HORN AND ITS TIME PERIOD 426
3. MOHAMMEDAN HORN, LOCUSTS, AND TIME PERIODS 426
4. TWO BEASTS ARE TWO PHASES OF ROME 427
5. WOMAN IN SCARLET CLEARLY IDENTIFIED 428
6. MISCELLANEOUS ITEMS DISCUSSED 428
7. MILLENNIUM AND SATAN'S BINDING SPIRITUALIZED 428
8. RESURRECTION SPIRITUALIZED; WORLD RESCUED FROMSATAN 429
CHAPTER SEVENTEEN: Scholarly Treatises Stress Expectancy of Times
I. Ramsey of Philadelphia-Ardent Presbyterian Premillennialist 430430
1. APOSTOLIC AND MODERN MISCONCEPTIONS 431
2. SIGNS OF TIMES INDICATE ADVENT NEAR 432
3. ANTICHRIST MUST FIRST BE DESTROYED 432
II. Episcopalian Shimeall-Advent in 1847; Consummation in 1868 435
1. EXPECTS SECOND ADVENT IN A.D. 1847 435
2. BEGINS 1260, 1290, AND 1335 TOGETHER IN A.D. 533 436
3. PAPAL LITTLE HORN CLEARLY IDENTIFIED 437
4. BELIEVES MILLENNIUM FOLLOWS A.D. 1868 437
5. TURKISH 391-YEARS FROM 1453 TO 1844 437
6. STRESSES PREMILLENNIAL SECOND ADVENT 438
III. McGregor of Maine-Ends "the Time" About 1843-1847 440
IV. Rector College President Also Looks to 1843-1847 441
V. Ohio College President Maintains Premillennial Positions 442
VI. Kentucky College President Expects End in 1843-1847 444
VII. Robinson of Cincinnati-Likewise Awaits End in 1847 445
1. 2300 YEARS TO RESTORATION OF TRUE WORSHIP 445
2. PLACES CRUCIFIXION IN A.D. 33 446
3. 70 WEEKS BEGIN THE 2300 YEARS 446
4. TERMINATES LONGER PERIOD IN 1847 447
5. DOWNFALL OF PAPAL ANTICHRIST IMPENDS 447
6. CLIMAX TO COME IN RAPID STRIDES 448
CHAPTER EIGHTEEN: The Status of Prophetic Interpretation 450
I. Three Epochs Predominant in Prophetic Emphasis 450
1. THE PREMILLENNIALISM OF THE EARLY CHURCH 451
2. EARLY CHRISTIANS HELD HISTORICAL VIEW 452
3. MEDIEVAL HISTORICISM AND POSTMILLENNIALISM 453
4. SECOND EPOCH CLIMAXES IN REFORMATION 453
5. JESUITS PROJECT PRETERISM AND FUTURISM 454
6. WHITBY INTRODUCES His POSTMILLENNIALISM 455
II. Nineteenth Century Introduces Third Epoch 456
1. END OF 1260 YEARS CONTEMPORARILY RECOGNIZED 456
2. RESURGENT PREMILLENNIALISM BRINGS NEW EMPHASIS 457
III. Analysis of Over-all American Positions on Prophecy 459
1. INTERNATIONAL PROPHETIC AWAKENING EMBRACES AMERICA 459
2. POSTMILLENNIALISM ASCENDANT IN NORTH AMERICA. 459
3. DEDUCTIONS TO BE DRAWN FROM PART I 461
4. CURRENT EVENTS CREATE INTEREST IN PROPHETICPERIODS 465
5. END OF 2300 YEARS NEW FOCAL POINT OF STUDY 466
6. MILLER NOT ORIGINATOR 01 2300-YEAR TERMINUS 466
IV. Facts of Major Significance Revealed by Master Char 468
1. ANTICIPATED BY SCORES OF DISTINGUISHED SCHOLARS 468
2. 70 WEEKS SEEN AS "KEY" UNLOCKING 2300 YEARS 469
3. TRANSCENDENT EVENT ANTICIPATED BETWEEN 1843 AND 1847. 469
4. POSITION OF CROSS IN SEVENTIETH WEEK A DETERMINING 470
5. RELATED MINOR TERMINAL POINTS 470
6. SEPARATION OF SEVENTIETH WEEK FROM 69 470
7. CLOSE OF PROBATION ANOTHER POINT OF DIVERGENCE. 471
8. CORRECTS SERIES OF MISCONCEPTIONS 472

CHAPTER NINETEEN: Breakdown of Historic Premillennialism 474
I. Irreconcilable Conflict Over Millennium 474
1. THREE THEORIES ON MILLENNIUM CURRENT 474
2. POSTMILLENNIALISM MAJORITY VIEW IN AMERICA 475
3. POSTMILLENNIALISM PUTS GOLDEN AGE BEFORE ADVENT 475
4. TENDENCY OF POSTMILLENNIALISM TOWARD MODERNISM 476
II. Resurgent Premillennialism Stresses Literalism 478
1. OPPONENTS AGREE ON POINTS IN COMMON 478
2. Two SCHOOLS OF PREMILLENNIALIST INTERPRETATION 478
3. VIEWS OF THE HISTORICAL PREMILLENNIALISTS 479
III. The Breakdown of Historic Premillennialism 481
1. LITERALISTS BECOME CHAMPIONS OF THE WORD 481
2. EXTREME LITERALISM LED TO GRAVE DEPARTURES 482
3. DIVERGENT VIEWS ON PROPHETIC FULFILLMENTS 482
4. FAILURE OF PREDICTIONS DAMPENS ENTHUSIASM 483
5. IRVINGISM PRODUCES SERIOUS DEFECTION 483
6. CATHOLIC COUNTERINTERPRETATIONS INTRODUCED 484
IV. New Developments Abandon Historic Premillennialism 486
1. NEW VIEWS FORMULATED AT BRITISH CONFERENCES 486
2. PRETRIBULATIONIST FUTURISM PROPAGATED BY LITERALISTS 487
3. A RETURN TO NON-CHRISTIAN ELEMENTS 488
4. DIFFERS FROM FUTURISM OF EARLY CHURCH 489
5. OPPOSED BY MOST HISTORICIST EXPOSITORS 490
Part II - Prophetic Exposition the Foundation of The Millerite Phase of the Second Advent Movement 1831-1844 492
CHAPTER TWENTY: Tremendous Changes Alter World Picture 492
I. Cracking the Constrictions of a Localized World 492
1. FUNDAMENTAL CHANGES BECOME IMPERATIVE 493
2. PREPARATORY FORCES AND FACTORS INVOLVED 494
3. WORLD-WIDE MISSIONARY AWAKENING 495
4. MIGHTY SPIRITUAL REVIVALS BEGIN ABOUT 1800 496
II. Transportation and the Colonization of the West 498
III. American Journalism Enters Era of Expansion 500
IV. Reformatory Changes in Every Channel 503
1. THE RELIGIOUS PROBLEM OF THE FRONTIER 503
2. AGITATION AND REFORM SWEEP THE LAND 504
V. Temperance Movement Gathers Momentum 506
CHAPTER TWENTY-ONE: Preview of the Amazing Advent Movement 508
I. From Tiny Rivulet to Continental Waterway 508
II. Two Main Phases to the Millerite Movement 511
III. Eight Progressive Epochs in Millerite Development 513
IV. Caliber and Character of Millerite Leaders 516
V. Prophecy the Explanation of This Amazing Phenomenon 518
VI. Their High Caliber and Motivating Force 520
CHAPTER TWENTY-TWO: The Founding Father of the Millerite Movement 521
I. Miller's Early Thirst for Knowledge 522
II. His Subsequent Quest for God 524
III. Two Year Intensive Search for Bible Truth 528
IV. Conclusions Reached as Result of This Study 529
V. Prophecy Held in Balanced Relation to Gospel Fundamentals 532
1. MILLER'S TWENTY ARTICLES OF FAITH 532
2. FUNDAMENTAL GOSPEL PREMISE PRECEDES PROPHECIES 535
VI. Miller's First Statement of Prophetic Faith 537

1. UNDERSTANDING THE FIGURES OF PROPHECY 538
2. CHALLENGES “TEMPORAL MILLENNIUM” AND RETURN OF JEWS 539
3. YEAR-DAY PRINCIPLE FOR TIME PROPHECIES 541
4. BELIEVES PROPHETIC PERIODS TERMINATE ABOUT “1843.” 542
5. REACHES SETTLED CONCLUSIONS ON PROPHECIES 543
6. REVIEWS EVIDENCE AND RESOLVES OBJECTIONS 544
CHAPTER TWENTY-THREE: From Initial Sermon to Full-Time Preacher
I. The World Must Be Warned of Coming Events 545545
II. Prophetic “Evidences” Outlined for Andrus Early in 1831 548
1. REITERATES STANDARD POSITIONS ON Daniel 7 and 8 548
2. CHALLENGES POPULAR VIEW OF TEMPORAL MILLENNIUM 549
3. ENDS 1335 YEARS WITH 2300 IN “1843.” 549
4. ENDS 1260 YEARS IN 1798; 391 YEARS IN 1843 550
5. LAST GREAT CRISIS EXPECTED IN 1843-1847 550
III. Miller’s First Sermon Based on Daniel 7 and 8 552
IV. Intimate Glimpses Afforded by Personal Letters 559
V. Miller Becomes a Full-Time Preacher in 1834 565
VI. “Text Books” Disclose Amazing Accomplishments 568
VII. Initial License in 1833; Broader Certificate in 1835 570
CHAPTER TWENTY-FOUR: From Individual Effort to Group Endeavor
I. Preaching Alone Over Small-Town New England 575575
II. Publication of Miller’s Views Gives New Impetus 583
III. Miller’s Three Progressive Literary Efforts 585
IV. Serial Reprints Appear in Boston “Daily Times” 588
V. The “1843” Phase of the Millerite Movement 591
1. MILLER’S FIRST BOOK AROUSES WIDE INTEREST 592
2. HIMES INTRODUCES NEW EPOCH OF EXPANSION 592
3. CONFERENCES AND SOCIAL MEETINGS INTRODUCED 593
4. CAMP MEETING PLAN PROVES A SUCCESS 594
5. DAY OF LARGE THINGS Is REACHED 595
6. MAJOR EXPANSIONS WEST AND SOUTH 595
7. POINTS OF “INTEREST” IN THE YEAR “1843.” 597
8. EXPANSIONS EAST, WEST, AND NORTH 598
9. MILLERISM MORE THAN TRACING TIME PERIODS 599
CHAPTER TWENTY-FIVE : Earliest Ministerial Recruits Join the Cause
I. Litch-First Methodist Minister to Espouse Adventism 602601
II. Fitch-Presbyterian Western Apostle of Advent Message 606
1. INITIAL ADVENT INTEREST LAPSES UNDER RIDICULE 607
2. CLASH WITH PRESBYTERY OVER SANCTIFICATION 607
3. WON TO ADVENT FAITH BY LITCH 608
4. DESIGNS FAMOUS “1843” PROPHETIC CHART 611
5. COGENT REASONER AND POWERFUL PREACHER 611
6. CARRIES MESSAGE TO CLEVELAND AND OBERLIN 613
7. PUBLISHES “THE SECOND COMING OF CHRIST 615
8. INITIATES CALL “OUT OF BABYLON 615
9. DEATH FROM PNEUMONIA ON OCTOBER 14, 1844 617
III. Captain Bates-Pioneer in Southern Territory 618
IV. Himes-Publishing and Publicity Genius Joins Hands 622
CHAPTER TWENTY-SIX :Successive Conferences Solidify the Movement 627
I. Characteristics of General and Local Conferences 628
II. Significance of Local Conferences, Covering 1842-1844 630
III. First General Conference Inaugurates New Advance 633
IV. Significance of the Conference Report 639
V. Ward’s Expositions Match Those of Miller 643

1. PRESENT CHURCH NOT THE COMING KINGDOM 644
2. KINGDOM FOLLOWS DESTRUCTION OF WORLD POWERS 645
3. 2300 YEARS ARE NEAR THEIR CLOSE 645
4. 1260 YEARS Is PERIOD OF BABYLONIAN HARLOT 646
5. MESSIAH'S KINGDOM TO SMITE MODERN NATIONS 646
6. DAY OF JUDGMENT FOLLOWS EMPIRE SERIES 647
7. TRIPLE-CROWNED HORN PERISHES AT ADVENT 647
8. HERALDING MESSAGES PRECEDE ADVENT 648
9. SPIRITUAL REIGN SUBSTITUTED FOR MILLENNIAL REIGN 648
10. PREPARING WAY FOR THE COMING GLORY 649
VI. Jones-Logical Secretary of First Conference 651
VII. Epitome of Jones's Fundamental Beliefs 654
CHAPTER TWENTY-SEVEN: Momentum Increases as Conferences Progress 656
I. Second Conference at Lowell in Christian Church 657
II. Second Advent Library a Major Contribution 659
III. Typical Millerite Messages at This Time 660
IV. The "Turk" One of Litch's Favorite Subjects 662
V. Litch Places "Trial Judgment" Before Second Advent 663
VI. Prophetic Setting for the Coining Kingdom 668
VII. Portland-Unity of View Really Remarkable 671
VIII. Grove Meetings in God's Great Out-of-Doors 672
CHAPTER TWENTY-EIGHT: Conferences Make Impress on Great Cities
I. New York City Comes of Age 674674
1. GREAT MATERIAL AND INTELLECTUAL CHANGES 674
2. ANTISLAVERY AGITATION BREAKS FORTH 675
3. THE BIRTH OF TEMPERANCE SOCIETIES 676
4. REVOLUTIONARY ATTITUDES IN RELIGIOUS FIELD 676
II. Broadway Tabernacle-Center of Revival and Reform 677
III. Fourth Conference in Large Broadway Tabernacle 681
IV. Fifth Conference in Miller's Home Town 683
V. Four Smaller Conferences in Four States 686
VI. Momentum Slower in New York City 688
VII. Advent Cause Established in Philadelphia 690
VIII. Boston Conference Launches Charts and Camp Meetings 693
IX. Last of General Conferences Held in Boston 698
CHAPTER TWENTY-NINE: Unrivaled Battery of Millerite Periodicals 700
I. Remarkable Range of Periodicals and Editors 700
1. THEIR NUMBER, SCOPE, SIZE, AND FREQUENCY 700
2. SECOND ADVENT EMPHASIS APPEARS IN NAMES 701
3. UNUSUAL ROSTER OF CAPABLE EDITORS 703
4. MILLIONS OF COPIES IN TOTAL CIRCULATION 704
5. SCOPE OF THREE OF THE LEADING JOURNALS 705
II. Bliss-Able Editor of "Signs of the Times" 708
III. Southard-Successful Editor of "Midnight Cry" 710
IV. Fleming-Guides "Glad Tidings" Acceptably 711
V. Marsh-From Christian Editor to Millerite Editor 713
VI. Hutchinson-Canadian Representative and Editor 714
1. Two TRACTATES ON THE PROPHECIES 715
2. HOLDS STANDARD MILLERITE POSITIONS 715
VII. Hale-Stout Defender of the Advent Faith 717
VIII. Whiting-Scholarly Translator of New Testament 718
CHAPTER THIRTY: Camp Meetings Bring Millerism Before the Masses
I. Canadian Camps Spearhead for Giant Meetings in States 722722

II. Camp Meetings Introduce New Era in Cause 725
1. INITIAL VENTURE A PRONOUNCED SUCCESS 725
2. SEVEN CHARACTERISTIC FEATURES MARK THE CAMP 726
3. SPREADS PREMILLENNIAL POSITION WIDELY 727
4. JOHN G. WHITTIER'S CLASSIC DESCRIPTION 728
5. PROGRAM, ORDER, AND INTERRUPTIONS 729
6. THE NUMBER AND ATTENDANCE 730
7. IMPRESSIVE CEREMONY AT CAMP'S CLOSE 731
III. Summarizing Analysis of Millerite Camp Meetings 733
1. ATTENDANCE 733
2. SPEAKERS 733
3. OBJECTIVES 734
4. Music 734
5. SPECIAL FEATURES 735
6. MEALS 735
7. RESULTS 735
IV. The "Big Tent" Becomes a Major Asset 736
CHAPTER THIRTY-ONE: Close-ups of Miller's Lesser-known Associates
I. Sabine-Long a Student of Bible Prophecy 744743
II. Cole-First Massachusetts Minister to Embrace Millerism 747
III. Cook-Appeals to Baptist Ministry Through Prophecies 748
IV. Brown-Struggle of Soul Gives Way to Peace 751
V. Bernard-Explicitly Declares His Convictions 753
VI. Hawley-Cites Supporting Witnesses of the Centuries 754
1. THE FOURTH KINGDOM Is ROME 756
2. THE LITTLE HORN OF CHAPTER 7 756
3. THE EXCEEDING GREAT HORN OF CHAPTER 8 756
4. THE LENGTH OF THE PROPHETIC PERIODS 756
5. THE BEGINNING OF THE 70 WEEKS 757
6. THE CONNECTION BETWEEN THE 2300 DAYS AND THE 70 WEEKS 757
7. THE RISE OF THE LITTLE HORN OF Daniel 7 757
VII. Galusha-Casts in Lot With Miller Movement 760
CHAPTER THIRTY-TWO: Miller's Power in the Pulpit 764
I. Foremost Herald of the Approaching Advent 764
II. Characteristics of Miller's Public Address 768
III. Unique Effectiveness as a Public Speaker 771
IV. Dealing With a "Year-Day" Quibbler 774
V. Direct Exposition on the 1260-years 777
VI. The Gentle and Persuasive Approach 779
VII. Exposition of the Prophetic Parables 781
CHAPTER THIRTY-THREE: American Base Expansion and Overseas Extension 787
I. "Christian" Journals Become Proponents of Millerism 788
II. Editor of "Palladium" Yields Post for Faith 791
III. Colored Ministers Join in Heralding Advent 794
IV. Women's Voices Tell the Advent Story 795
V. Feminine Pens Promote and Defend 797
VI. Hervey-Discusses Two Advents and Prophecies 799
VII. Like the Swirling Leaves of Autumn 800
VIII. Extension Movement Spread to Ends of Earth 804
IX. Millerite Movement Penetrates Great Britain 806
X. Breaks Into Daily Press Reports 809
XI. Gunner-Marshals Evidence of Last Times 810
CHAPTER THIRTY-FOUR: Millerite Charts Epitomize Their Interpretation

I. Charts and Diagrams Used to Expound Prophecy 812812
1. CHARTS COME TO OCCUPY CENTRAL PLACE 812
2. USED UNDER EVERY SORT OF CIRCUMSTANCE 813
3. PROGRESSIVE REVISION IN INTERPRETATION 813
II. Numerous Early Charts Precede “1843” Standard 815
1. MILLER FIRST SYNCHRONIZES PERIODS BY DIAGRAM.— 815
2. ANONYMOUS DIAGRAM OF SEALS, TRUMPETS, AND VIALS. 816
III. “Cry” Carries Lucid Chart of Daniel’s Prophecies 818
IV. Himes’s Composite Chart of Daniel’s Visions 820
V. Litch’s Chart in “Trumpet of Alarm” 822
VI. French Improves Diagrams of Daniel’s Periods 823
VII. Prophetic Exposition on the “1843” Broadside 825
VIII. Fitch’s “1843 Chart” Becomes Standard in 1842-1843 829
1. SCOPE OF THE “1843 CHART.”— 830
2. MORE ADVANCED POSITIONS INCLUDED.— 830
3. OMISSION OF CERTAIN PREVIOUS POSITIONS.— 831
CHAPTER THIRTY-FIVE: Increasing Attacks by Press and Clergy 833
I. “Herald” Feature Stories Draw Thousands to Tent 833
II. “Extra” Gives Vivid Description of Newark Camp 835
III. Tribune “Extra” Fails to Stem the Rising Tide 842
IV. Conflicting Positions Taken by Opponents 846
V. Millerites Ridiculed by Scurrilous Cartoons 855
CHAPTER THIRTY-SIX: Rising Opposition Leads to Separation 858
1. No Independent Organization Contemplated at First 858
II. Opposition Brings on Separation From Churches 862
III. The Call to Separate Reluctantly Issued 865
IV. Proscription Grows in Religious Bodies 869
V. Fitch Starts Call to “Come Out” 871
VI. Editor of “Maine Wesleyan Journal” Casts in Lot 872
VII. “Bath Resolutions” Forbid Dissemination of Adventism 875
VIII. Smith Dismissed by Maine Ecclesiastics for Beliefs 878
IX. Stockman-Forfeiture of Benefits Threatened 880
X. Ladd-Likewise Expelled Without Charge of Misconduct 883
XI. 100,000 Leave the Various Communions 885
CHAPTER THIRTY-SEVEN: Transition From Spring to Autumn, 1844 886
I. 1843 and 1844 Phases in Comparison and Contrast 886
1. BASIC DIFFERENCES BETWEEN THE TWO PHASES 886
2. INTEREST SHIFTS FROM EARTH TO HEAVEN 886
3. LEADERSHIP CHANGES TO OTHER HANDS IN 1844 887
4. “TARRYING TIME” FOLLOWS THE 1843 PHASE 887
5. CROSS IN “MIDST,” NOT AT END OF WEEK 888
6. CLOSE OF 1335 YEARS EXTENDED TO 1844 888
7. FULL YEARS AND AUTUMNAL TYPES LEAD TO OCTOBER 22 888
8. INTENSIFIED ACTIVITY IN THE FINAL PHASE 889
9. RELATION OF “BABYLON’S FALL” TO EACH PHASE 890
II. How Miller First Fixed Upon the Year “1843” 891
III. Historical Development of Early Time Calculations 893
1. INVOLVEMENTS OF MILLER’S EARLY CALCULATIONS 894
2. AUTUMNAL TYPES NOTED FIRST BY MILLER 896
IV. Close of “1843” Shifted to New Moon of April 897
V. Crucifixion Date Corrected to A.D. 31 900
1. SHIFT END OF SEVENTIETH WEEK TO A.D. 34 900
2. MAJORITY COME TO FAVOR “MIDST OF THE WEEK” CROSS 900
VI. Emergence of “Seventh Month” Movement Positions 902

VII. Snow-Initiator of Seventh-Month Movement 905
VIII. Storrs-"Go Forth!" Is "Cry at Midnight" 908
IX. Storrs Holds to Standard Outlines of Daniel 912
CHAPTER THIRTY-EIGHT: Seventh-Month Movement Launched at Exeter 914
I. High Priest to Come Forth to Bless People 914
II. Snow's Evidence From Types Becomes Deciding Factor 918
III. The Movement Enters Its Final Phase 920
IV. Augmenting Voice of the "Midnight Cry" 922
1. MILLER'S EARLY CONCEPT OF "MIDNIGHT CRY." 922
2. SEVENTH-MONTH HERALDS GIVING "TIME" CRY 923
3. BEGAN TO BE HERALDED IN JULY AND AUGUST 924
4. FINAL ACCEPTANCE AND FULL SUPPORT BY LEADERS 924
5. FULL COMMITMENT BY LEADING PERIODICALS 925
6. OCTOBER 22 THE DAY OF EXPECTATION 926
7. No MILLERITES LOOKED TO SEPTEMBER 23 927
V. The Movement Sweeps to Its Climax 929
CHAPTER THIRTY-NINE: The Parting of the Ways 933
I. Early Confusion Becomes Prevalent 935
II. The Controversy Over the "Shut Door" 937
1. THE "TRUE MIDNIGHT CRY." 937
2. MIDNIGHT CRY INVOLVES "SHUT DOOR." 938
3. MILLERITE VIEW OF THE "DOOR." 938
4. MILLER'S GROUP DECIDES DOOR Is STILL OPEN 939
5. VARIOUS VIEWS OF THE "SHUT DOOR." 939
6. CONTROVERSY LEADS TO EXTREMES 940
III. Significance of the Albany Conference 942
1. PRINCIPLES ADOPTED AT ALBANY MEETING 942
2. SIGNIFICANCE OF THE ALBANY STATEMENT 943
IV. Within the "Circle of a Few Years" 945
V. The Inevitable Breakup Takes Place 947
1. HIMES DECLARES AGAINST "SHUT DOOR." 947
2. SMALL FANATICAL GROUP HOLDS EXTREME "SHUT DOOR." 948
3. THIRD GROUP REJECTS BOTH FORMALISM AND FANATICISM 949
VI. The Continuation of the Adventist Stream 952
1. THE STREAM DIVIDES INTO THREE BRANCHES 952
2. Two BRANCHES OF ALBANY CONFERENCE GROUP 952
3. LITERALISTS CHANNEL INTO LATER FUTURISM 953
4. THREEFOLD ORIGIN OF SABBATARIAN ADVENTISTS 954
Part III - Completing the Contribution of the Centuries by Retention, Restoration, and Advance, 1844-1875 960
CHAPTER FORTY: The Aftermath of the Bitter Disappointment 961
I. The Tragedy and Grief of Disappointment 961
II. Outburst of Public Indignation Against Himes 963
III. Miller Declares Faith in Imminent Advent Unaltered 964
IV. Vindicate Positions in "Address to the Public" 966
V. Second Address Encourages Believers 972
VI. Opponents Disagree Fatally Among Themselves 973
VII. Positions of Opponents Flayed by Non-Millerite Scholars 976
VIII. Every Fundamental Sustained by Some Critics 978
IX. Exact Time Clearly a Mistake; but Advent Near 980
X. Year-Day Principle Stands Unimpeached 981
XI. 70 Weeks Still Key to 2300 Years 982

XII. Stand on Imminent Premillennial Advent Platform 983
XIII. Five-Year Circle of Disputed Time 985
CHAPTER FORTY-ONE: Clarifying Light Dawns on Sanctuary's Cleansing 987
I. New Concept of Sanctuary Explains Disappointment 987
II. Significance of the Bitter-Sweet Book 990
III. Startling Parallel to Disciple Disappointment 992
IV. Intensive Group Study Continues for Months 994
V. The Aftermath of the Two Disappointments 996
VI. Edson-First to Catch Glimpse of Sanctuary Light 998
VII. Crosier-Writer of Epochal "Sanctuary" Article 1000
VIII. Group Sees Striking Parallel With Disciple Disappointment 1002
IX. Sanctuary Service Prefigures Work of Redemption 1005
X. Scapegoat-Symbol of Satan's Banishment 1009
XI. Further Proclamation Forecast in Prophecy 1011
XII. Periodical Articles Carry "Light" to Adventists 1013
XIII. Important Conference Convened at Edson's Place 1015
CHAPTER FORTY-TWO: Seventeenth-Century Emergence of Sabbath Issue 1017
I. Historical Beginnings of the Sabbath Revival 1017
II. Dr. Peter Chamberlen-Sabbatarian Court Physician 1020
III. Daniel's Prophecy of Sabbath-Change Constantly Affirmed 1027
IV. Establishment of Seventh Day Baptist Churches in America 1028
CHAPTER FORTY-THREE: The Sabbath Penetrates the Western World
I. Continental European Agitation Transferred to America 1030 1030
II. Ramos Mexia Introduces Sabbath into Argentina 1033
III. Like a Voice in the Desert of Apostasy 1035
1. PROTESTS UNFAIR TREATMENT OF INDIANS 1035
2. CLAIMED TO BE SPOKESMAN FOR GOD 1036
IV. Ramos Mexia, the Protestant; Lacunza, the Catholic 1038
1. THE ALL-SUFFICIENCY OF THE BIBLE 1038
2. RAMOS MEXIA-PROFOUND PROTESTANT THEOLOGIAN 1039
3. APOSTASY FOLLOWS TIME OF CONSTANTINE 1039
V. Ramos Mexia Protestant in Theology 1041
1. RESTS COMPLETELY IN CHRIST'S SACRIFICE 1041
2. THE COMING KINGDOM His SOLE HOPE 1041
3. LITERAL RESURRECTION AND MORNING STAR SOON 1041
VI. Lancastrian Schools Spread Biblical Knowledge 1043
VII. Irreconcilable Conflict Between Castaneda and Ramos Mexia 1045
1. RAMOS MEXIA SEEKS CONVERSION OF INDIANS 1047
2. PROTESTS EXPLOITATION BY PRIESTS AND AUTHORITIES.— 1047
3. CASTANEDA-RAMOS MEXIA CLASH INEVITABLE 1048
4. COMMANDANT CONVERTED TO RAMOS MEXIA'S TEACHINGS 1048
VIII. Makes Sabbath-Sunday Issue the Heart of Conflict 1050
1. GREAT CONTROVERSY CENTERS ON SABBATH 1050
2. AUTHORITIES OPPOSE His SABBATH OBSERVANCE 1050
3. SABBATH OBSERVED IN VARIOUS LOCALITIES 1051
IX. The Case for Ramos Mexia Summed Up 1053
X. Scottish Begg-Blends Advent, Prophecies, and Sabbath 1054
CHAPTER FORTY-FOUR: The Rise of Sabbatarian Adventism 1059
I. Seventh Day Baptists Appoint Days of Fasting and Prayer 1061
II. Washington, New Hampshire-Where Sabbath and Advent Unite 1064
III. Rachel Oakes Preston-Brings Sabbath to Washington Group 1067

IV. Wheeler-First Adventist Minister to Accept Sabbath 1069
V. Preble-Introduces Sabbath to Bates and Andrews 1070
VI. William Farnsworth-First Washingtonian to Declare Acceptance 1072
VII. Bates-Writer of First (1846) Sabbath Tract 1073
VIII. Scope and Emphasis of Bates's Sabbath Tract 1076
IX. Sabbath Draws Strength From Sanctuary Setting 1080
X. Andrews-First Missionary; Author of Sabbath History 1081
XI. Honest Hewitt-First Sabbath Convert in Michigan 1083
CHAPTER FORTY-FIVE: The Spirit of Prophecy Manifested 1084
I. God's Established Channel of Communication 1085
1. ROLE OF THE PROPHET IN THE PLAN OF GOD 1085
2. THE BIBLE THE SUPREME PRODUCT OF PROPHECY 1086
3. A NORMAL CHANNEL OF COMMUNICATION 1087
4. GOD'S METHOD OF PROPHETIC REVELATION 1087
5. Loss OF PROPHETIC GIFT FROM THE CHURCH 1089
6. RESTORATION OF GIFT IN LAST DAYS EXPECTED 1090
7. RELATION OF SPIRIT OF PROPHECY TO BIBLE 1093
8. MEANING OF THE TERM "SPIRIT OF PROPHECY." 1095
9. AIDS AS A MAGNIFYING GLASS ASSISTS 1096
II. A Messenger to the Advent People 1098
1. CHILDHOOD, YOUTH, AND RELIGIOUS EXPERIENCE 1098
2. PUBLIC LIFE BEGINS AT SEVENTEEN 1100
3. TRAVELS OF THE ADVENT PEOPLE PORTRAYED 1102
4. HER SOUL-WINNING INFLUENCE 1104
5. FALSE MANIFESTATIONS CREATE POPULAR PREJUDICE 1104
6. BROAD SCOPE AND INFLUENCE OF WRITINGS 1106
7. HER REMARKABLE LIFE AND WORK 1107
8. SIGNIFICANT TRIBUTE FROM RELENTLESS CRITIC 1108
CHAPTER FORTY-SIX: Testing the Validity of the Messages 1109
I. Evidence of the Gift Found in the Writings 1110
II. The Four Determining Factors Enumerated 1113
1. "To THE LAW AND TO THE TESTIMONY." 1113
2. FIDELITY TO THE VERITIES OF THE FAITH 1114
3. "Bv THEIR FRUITS YE SHALL KNOW THEM." 1115
4. PREDICTIONS MUST COME TO PASS 1116
III. Meeting the Test of Fulfilled Predictions 1117
IV. Streams of Published Light to Encircle Globe 1118
V. Rochester "Rappings" to Become World encircling Delusion 1121
VI. Troubles and Disasters Predicted for Cities 1124
VII. World War Cataclysms Predicted Back in 1890 1128
1. OTHER APPALLING DEVELOPMENTS FORETOLD 1129
2. MOUNTING FATALITIES ON "LINES OF TRAVEL." 1129
VIII. Difficulties in Travel to Hedge Up Evangelism 1131
IX. Speed to Characterize Final Movements 1133
X. Powerful Engines of Destruction to Be Invented 1135
XI. Jets of Light to Encircle the Earth 1137
XII. Adventists Not Pessimists but Bible Optimists 1142
CHAPTER FORTY-SEVEN: Sabbath Conferences Consolidate Emerging Movement 1146
I. The Scope of the Six Sabbath Conferences 1146
1. ROCKY HILL, CONNECTICUT, APRIL 20-24 (ALBERT BELDEN'S HOME)." 3E. G. White, Life Sketches of Ellen G. White, 108. A good epitome of the first five conferences is found in Arthur L. White, Prophetic Guidance in Early Days, pp. 14-16. A running account also appears in Spalding, Captains, pp. 175-178. 1147
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6. DORCHESTER, MASSACHUSETTS, NOVEMBER 18 (OTISNICHOLS' HOME) 1149
II. Disciples' Disappointment Parallels Their Own 1152
III. Sevenfold Scope of Conference Studies 1155
IV. Formulating a Harmonious System of Truth 1157
1. STAND ON IMMINENT ADVENT REAFFIRMED 1157
2. TENET OF CONDITIONAL IMMORTALITY HELD FIRMLY 1158
3. HUMAN COUNTERPART OF ANGELIC HERALDS 1159
4. THIRD ANGEL ADDS THE FINAL NOTE 1160
V. Main Millerite Prophetic Positions Simply Reaffirmed 1162
VI. Edson View of Sanctuary Definitely Adopted 1165
VII. Sabbath Issue the Overshadowing Topic 1167
1. SPECIFICATIONS OF THIRD MESSAGE STUDIED 1167
2. SUNDAY MARK WILL BE ENFORCED BY LAW 1167
3. CREATION AND REDEMPTION; LAW AND GOSPEL 1168
4. HELD TO BAPTISM BY IMMERSION ONLY 1169
VIII. Prophetic Gift Restored in Remnant Hour 1170
1. IDENTIFYING EARMARKS OF REMNANT CHURCH 1171
2. RELATIONSHIP OF BIBLE STUDY AND SPIRIT OF PROPHECY 1172
IX. Concurrence of Fulfillments Identifies "Remnant" 1174
CHAPTER FORTY-EIGHT: Raising Up the Foundations of Many Generations 1175
I. Nine Point Platform of Sabbatarian Adventists 1176
1. RESTORATION AND RE-ESTABLISHMENT 1176
2. RETENTION AND APPLICATION 1176
3. COMPLETION AND CONSUMMATION 1177
4. REVISION AND CLARIFICATION 1177
5. HARMONIZATION AND SYNTHESIS 1177
6. DISTINCTION AND DIFFERENTIATION 1178
7. CHRIST-CENTERED AND REDEMPTIVE 1179
8. PORTRAYAL OF AGE-OLD CONTROVERSY 1179
9. CONSUMMATION OF THE CONFLICT 1179
II. Recovery of Established Orthodox Positions 1181
III. James White-Pioneer Leader, Publisher, and Organizer 1183
IV. James White's Early Convictions on Prophecy 1187
1. LAST PLAGUES BELIEVED STILL FUTURE 1187
2. MICHAEL'S STANDING UP YET FUTURE 1187
3. Revelation 13 TO 14:1-5 Is CONSECUTIVE 1188
4. Revelation 14:6 ff SUCCESSIVE MESSAGES OF ADVENTTRUTH 1188
5. BEAST AND 1260 YEARS: FROM 538 TO 1798 1189
6. KEY DATES OF 2300 YEARS REAFFIRMED 1190
7. HEAVENLY SANCTUARY TRODDEN UNDERFOOT 1190
8. TWO HORNED BEAST SYMBOLIZES "OUR NATION." 1192
9. IMAGE CAUSED TO SPEAK AND ACT 1192
10. Revelation 18:14 MESSAGE YET FUTURE 1193
11. Daniel 12:4 RUNNING To AND FRO WITH PROPHECY 1193
12. EACH MESSAGE DISCERNED WHEN PROCLAIMED 1194
13. MARRIAGE OF LAMB-WHEN THRONE AND CAPITALRECEIVED 1194
14. CAUTION CONCERNING UNFULFILLED PROPHECY 1195
15. PAPACY THE LAST POWER OF Daniel 11 1195
V. First Sabbath School Lessons Include Prophecy 1198
CHAPTER FORTY-NINE: Studies Cluster Around Third Message 1199

I. Rhodes and Nichols—Produce Earliest Sabbatarian Chart 1200
II. Otis Nichols' Interpretation of Key Positions 1204
1. Revelation 13-CRISIS FROM IMAGE YET FUTURE 1204
2. BABYLON-CATHOLIC MOTHER AND HER DAUGHTERS 1204
3. POWER VESTED IN PAPACY DURING 1260 YEARS 1205
4. Revelation 17-HATING THE "WHORE" ANTEDATES REVOLUTION 1205
5. Revelation 12-JUSTINIAN CONFERS SEAT, POWER, AUTHORITY 1205
6. Daniel 11-Verses 40-45 APPLIED TO EUROPE 1206
7. Daniel 11:45-ENGLAND BELIEVED "KING OF NORTH." 1207
III. Bates-Pagan Rome, Papal Europe, and Protestant America 1208
1. Revelation 12 and 13-DRAGON, PAGAN ROME; BEAST, PAPACY 1208
2. Revelation 13-HEALING OF WOUND IN 1815 1209
3. IMAGE-TO BE ESTABLISHED IN NORTH AMERICA 1209
4. Revelation 17 AND THE MILLENNIUM 1210
IV. 1863 White Chart Becomes the Standard Exposition 1211
1. MARKED IMPROVEMENT OVER 1850 CHART 1211
2. AMPLIFIED EXPOSITION GIVEN IN SMITH'S "KEY 1212
V. Edson—Fundamental Emphasis on Revelation 13 to 17 1214
1. THE SARDIS, PHILADELPHIA, AND LAODICEA CHURCHES 1214
2. Revelation 14-FIRST AND SECOND ANGELS' MESSAGES 1215
3. Revelation 13-BEAST FROM SEA WOUNDED 1215
4. TWO-HORNED BEAST FROM EARTH-PROTESTANT ROME 1215
5. Revelation 17-SEVEN HEADS BEGIN WITH BABYLON 1216
6. Revelation 14-EMPHASIS Now ON THIRD MESSAGE 1217
7. TERMINUS OF 1335 YEARS MUST COINCIDE WITH 2300 1218
8. Daniel 11-POPE CONSIDERED THE WILLFUL KING 1218
9. 1260 YEARS-JUSTINIAN DECREE BECAME EFFECTIVE IN 538 1219
VI. Arnold—Agrees on Major Points, Differs on Minor 1220
1. SECOND PHASE OF CHRIST'S MEDIATION BEGAN OCTOBER 22 1220
2. Daniel 2-DIFFERS FROM STANDARD INTERPRETATION 1220
3. DAILY SACRIFICE TAKEN AWAY BY TITUS 1221
VII. Holt-Saints in Heaven; Earth Desolate During Millennium 1222
1. Revelation 13-APPLIED 666 TO TWO-HORNED BEAST 1222
2. Revelation 20-EARTH DESOLATE DURING THOUSAND YEARS 1222
VIII. Case-Protestant Union of Church and State 1224
IX. Cottrell-Writes on "Mark" and "Rappings" 1225
CHAPTER FIFTY: The Two-Horned "Beast" of Revelation 13 1227
I. Andrews-Author of Able "History of the Sabbath" 1228
II. Thumbnail Sketch of Andrews' Interpretation 1230
1. DIGEST OF INTERPRETATION OF DANIEL 1230
2. RESUME OF ANDREWS ON THE APOCALYPSE 1230
III. America Seen in Symbol of Revelation 13:12-18 1233
1. BABYLON-BELIEVED TO BE APOSTATE CHURCHES 1234
2. TWO-HORNED BEAST Is WEST OF OLD WORLD 1235
3. THE IMAGE A UNION OF CHURCH AND STATE 1235
IV. Gives Systematic Exposition on Three Messages 1237
1. PAGAN ROME, PAPAL ROME, AND UNITED STATES 1237
2. THE THREEFOLD WARNING AGAINST APOSTASY 1237
V. Cornell-Assembles Witness of Eminent Expositors 1239
VI. Waggoner-Editor of Western "Signs of the Times" 1242
VII. Loughborough-Chronicler of Pioneer Days 1243
VIII. Haskell-Father of Tract Societies and the Bible Work 1245
CHAPTER FIFTY-ONE: A Systematic Harmony of the Prophecies 1247
I. Uriah Smith-Systematic Expositor of Prophecy 1248
II. Early Expositions in Smith's Formative Period 1251
1. LESSONS ON THE SANCTUARY AND ITS CLEANSING 1251
2. Daniel 2, 7, 8-STANDARD EXPOSITION OF FOUR EMPIRES. 1252

3. ENUMERATION OF TEN DIVISIONS OF ROME 1253
4. IRON AND CLAY ARE PAPACY AND DIVISIONS 1253
5. THREE UPROOTED HORNS-HERULI, VANDALS, AND OSTROGOTHS] 1253
6. 1260 YEARS-FROM A.D. 538 TO 1798 1254
7. STANDARD INTERPRETATION OF 70 WEEKS AND 2300 YEARS 1254
8. SIGNIFICANT QUESTION ASKED ON Daniel 11:45 1255
III. Mature Harmony of Prophecies Developed 1257
IV. Systematic Exposition of Daniel Emerges 1258
1. FOLLOWS CLASSIC PROTESTANT PATTERN ON Daniel 2 1258
2. Daniel 7-FROM BABYLON TO LAST JUDGMENT 1259
3. Daniel 8-FROM PERSIA THROUGH TO THE ADVENT 1260
4. 70 WEEKS CLIMAX WITH CHRIST'S MINISTRY 1260
5. Daniel 11-FIXES UPON TURKEY AS KING OF NORTH 1261
6. Daniel 12-PORTRAYAL OF CONVERGING LAST EVENTS 1261
V. The Apocalypse Completes the Prophetic Picture 1263
1. CHURCHES AND SEALS COMPRISE HISTORY OF CHURCH 1263
2. TRUMPET-FROM ROME'S BREAKUP TO THE FINALE 1263
3. BIBLE SUPPRESSION AND FRENCH REVOLUTION 1264
4. PERSECUTING DRAGON, WOMAN, AND WILDERNESS 1264
5. THE PAPAL AND PROTESTANT BEASTS 1265
6. THREE WARNING MESSAGES AND LAST PLAGUES 1265
7. CORRUPTED CHURCH SUPPORTED BY CIVIL POWER 1265
8. MILLENNIUM-FROM SECOND ADVENT TO EARTH RENEWED 1266
VI. Gage-Papacy the Last Power of Daniel 11 1267
VII. Educator Bell-Produces Systematic Lessons on Prophecies 1270
VIII. Comprehensive Coverage of the Major Prophecies 1272
1. FOUR WORLD POWERS AND THEIR AFTERMATH 1272
2. 2300 YEARS, AND 70 WEEKS TO CHRIST 1272
3. THE SANCTUARY SERVICE AND THE JUDGMENT 1273
4. SEALS, TRUMPETS, AND FIRST Two MESSAGES 1273
5. PAPAL CHURCH AND STATE IN Revelation 17 1274
6. PERVERSIONS POLLUTE THE DAUGHTER CHURCHES 1274
7. UNITED STATES-SECOND POWER OF Revelation 13 1275
8. SPIRITUALISM, IMAGE OF THE BEAST, AND THE MARK 1275
9. FINAL EVENTS, INCLUDING THE MILLENNIUM 1275
CHAPTER FIFTY-TWO: The Larger Aspect of Prophecy 1277
I. High Lights on the Prophecies of Daniel 1279
1. Daniel 2-NOW IN CRUMBLING "TOES" KINGDOMS 1279
2. UNION OF CHURCH-CRAFT AND STATE-CRAFT PORTRAYED 1279
3. STONE IS CHRIST'S COMING KINGDOM 1280
4. "LITTLE HORN" OF Daniel 7 IS PAPACY 1280
5. LITTLE HORN'S 1260 YEARS FROM 538 TO 1798 1281
6. 2300 YEARS FROM 457 B.C. TO A.D. 1844 1281
7. 70 WEEKS FROM 457 B.C. TO A.D. 34 1282
8. PROPHECY OF Daniel 11 ALMOST COMPLETED 1282
9. ONLY "LAST DAYS" PORTION OF DANIEL SEALED 1282
10. REVIVAL OF PROPHETIC STUDY FOLLOWING 1798 1282
II. High Lights on the Apocalypse 1284
1. SEVEN CHURCHES SPAN CHRISTIAN ERA 1284
2. SIXTH SEAL PRECEDES SECOND ADVENT 1284
3. TURKEY INVOLVED IN SIXTH TRUMPET 1284
4. Two WITNESSES IDENTIFIED AS THE Two TESTAMENTS 1285
5. FRENCH REVOLUTION PREDICTED IN Revelation 11 1285
6. WOMAN, CHILD, AND DRAGON IDENTIFIED 1285
7. Two BEASTS INDICATE PAPACY AND PROTESTANTISM 1286
8. THREE ANGELS' MESSAGES OF Revelation 14 1286
9. SEVEN LAST PLAGUES STILL FUTURE 1286
10. CORRUPTED WOMAN Is ECCLESIASTICAL ROME 1287
11. MILLENNIUM INTRODUCED BY ADVENT AND RESURRECTION 1287

III. Unique Emphasis Given by Ellen White 1288
1. INCREASED LIGHT TO SHINE UPON PROPHECY 1288
2. PRESENT INDEBTEDNESS TO PAST EXPOSITORS DECLARED 1289
3. FIDELITY TO TRUTH AND FACT 1290
4. EMPHASIS ON CHRIST AND His RIGHTEOUSNESS 1291
5. THE MAGNETIC PULL OF PROPHECY 1291
CHAPTER FIFTY-THREE: Prophecy's Place in the Master Plan of God
I. Prophecy's Fundamental Place in the Adventist Faith 12931293
1. TWO PRINCIPAL AREAS OF EMPHASIS 1294
2. A CLEANSED PEOPLE AND A CLEANSED SANCTUARY 1294
II. Truth Trodden Down Under Apostasy to Be Restored 1296
III. Significance of Keeping the "Faith of Jesus" 1299
IV. Larger Intent of Cleansing of Sanctuary Dawns 1301
V. The Consciousness of a Great Commission 1303
VI. Prophecy Adds Depth and Meaning to Doctrine 1306
1. GIVES RADIANCE TO SALVATION THROUGH CHRIST 1306
2. ADDS SIGNIFICANCE TO LIFE OF CHRIST 1307
3. HIGH LIGHTS THE GREAT JUDGMENT HOUR 1308
4. MAKES THE SABBATH A PRINCIPLE OF LIFE 1308
5. CONSTITUTES HEART OF CREATIONISM ISSUE 1309
6. PROPHECY PROTECTS AGAINST SPIRITUALISM 1310
7. PROPHECY CALLS FOR SEPARATION FROM APOSTASY 1311
VII. Provides Sound Platform for Intelligent Faith 1313
Epilogue - Persistence of Premillennial Second Advent Emphasis in America and Britain, 1878-1952 1315
CHAPTER FIFTY-FOUR: The Millennial Emphasis Persists 1316
I. Interdenominational Prophetic Congress Called by Representative Group 1318
II. Amazing Report of the 1878 Conference 1320
1. CITES STRONG REAFFIRMATION IN BRITAIN 1320
2. "PERSONAL AND VISIBLE" IS KEYNOTE EMPHASIS 1322
3. PAPACY RECOGNIZED AS HISTORICAL ANTICHRIST 1323
4. VIVRO HISTORY OF PREMILLENXTALISM PRESENTED 1324
5. TAKE STAND AS CONTINUATORS OF PREMILLENNIALISM 1325
CHAPTER FIFTY-FIVE: British Exposition Parallels American Interpretation 1327
I. Second American Conference Aggressively Premillennial 1327
1. SECOND ADVENT AND PROPHECIES STRESSED AS LITERAL 1329
2. HISTORICAL SCHOOL OF PROPHETIC INTERPRETATIONMAINTAINED 1329
3. PROPHETIC PICTURE OF PAPAL ANTICHRIST INESCAPABLE 1330
4. MOOREHEAD SATAN FINAL FORM OF ANTICHRIST. 1332
II. 1873 London "Prophetical Conference" on Second Advent 1336
III. Guinness-Outstanding Modern Expositor of Prophecy 1337
1. OCCASION AND SCOPE OF WRITINGS 1338
2. THE HISTORICIST CONCEPTION OF PROPHECY 1340
3. PROGRESSIVE ADVANCES IN INTERPRETATION 1341
4. ASTRONOMICAL ANGLE OF TIME PROPHECY 1343
5. POWERFUL PORTRAYAL IN VERSE 1344
6. THREEFOLD FOREVIEW OF ROMANISM 1345
IV. "Dispensationalism" and "Rapture" Are Later Developments 1346
Acknowledgments 1347
APPENDIX A - RUNNING TO AND FRO IN THE PROPHECIES 1351
APPENDIX B - THE "FALLING OF THE STARS" 1353
I. Meteors and Meteor Showers 1353
1. NATURE OF STAR SHOWERS 1353

2. SHOWER OF 1833 STARTS INVESTIGATION 1354
3. LEONID CYCLE ESTABLISHED FROM HISTORICAL RECORDS 1355
4. METEORS THK DEBRIS OF COMETS 1355
5. CHARACTERISTICS OF THE LEONID STREAM 1357
6. BEGINNING OF MODERN LEONID SERIES 1358
7. THE SUPREME LEONID SHOWER OF 1833 1359
8. SUBSEQUENT RETURNS OF LEONIDS ANTICIPATED 1361
9. NUMEROUS BUT PALER BIELIDS 1362
10. LATER MAJOR LEONID SHOWERS FAIL TO MATERIALIZE 1363
II. Examples of Prophetic Application 1365
APPENDIX C - THE DEVELOPMENT OF MODERN FUTURIST PREMILLENNIALISM 1370
I. The Position of the Early Literalists 1370
1. EARLIER LITERALISTS WERE HISTORICISTS 1370
2. EMBRACED A “JUDAIZING” CHILIASM 1370
II. A New Departure in Premillennialism 1372
1. VIEWS OF NEW PREMILLENNIALISM SUMMARIZED 1372
2. DEVELOPMENT OF A NEW PROTESTANT FUTURISM 1373
3. POWERSCOURT CONFERENCES AND THE PLYMOUTH BRETHREN 1374
4. PRETRIBULATION RAPTURE TRACED TO JEWISH TRADITION 1376
5. LOCATION OF THE SEVENTIETH WEEK 1377
6. THE RISE OF ULTRA-DISPENSATIONALISM 1377
III. Later Developments in Premillennialism 1379
IV. Church’s Heritage of Fulfilled Prophecy 1381
APPENDIX D - EPITOME OF CROSIER’S “DAY-STAR” (EXTRA) ON THE SANCTUARY 1See p. 900. 1383
I. Basic Propositions Underlying Sanctuary Positions 1384
II. Types Are Symplified Model of System of Redemption 1385
1. BEGINS WITH CROSS; REACHES TO MILLENNIUM’S CLOSE 1385
2. VERNAL TYPES WERE SCRUPULOUSLY FULFILLED 1385
3. AUTUMNAL TYPES PERTAIN TO END EVENTS 1386
III. Sanctuary Service Is Heart of Typical System 1387
1. SANCTUARY OF NEW COVENANT IS IN HEAVEN 1387
2. Two SANCTUARIES CONNECTED WITH TWO JERUSALEMS 1387
3. HEAVENLY SANCTUARY CAST DOWN BY ECCLESIASTICAL ROME 1387
4. CHRIST’S PRIESTHOOD HAS Two GRAND DIVISIONS 1389
IV. Larger Meaning of the Atonement 1390
1. DAILY SERVICE FOR FORGIVENESS OF SINS 1390
2. FINAL ATONEMENT FOR BLOTTING OUT SIN 1390
3. RELATION OF SCAPEGOAT TO THE ATONEMENT 1391
V. Atonement Not Completed on Calvary 1392
1. DAILY SERVICE MAKES YEARLY A NECESSITY 1392
2. CLEANSING NOT COMPLETE TILL SCAPEGOAT TRANSACTION 1393
VI. Scapegoat Type of Satan, Not of Christ 1394
1. EIGHT REASONS FOR REJECTING POPULAR VIEW 1394
2. CHRIST’S “LAST ACT” IS PLACING SINS ON SATAN 1395
3. ENDORSED BY BATES AND ELLEN WHITE 1395
APPENDIX E - PUBLISHED WORKS OF ELLEN G. WHITE *See pp. 986, 987. 1396
APPENDIX F - SPIRITUALISM CLAIMS PROPHETIC STATUS 1See pp. 1001-1003. 1400
APPENDIX G - THE MASTER CHART AND THE PILOT AT THE PORT 1See pp. 975, 976. 1404
APPENDIX H - CHRIST’S MASTER PROPHECY OF Matthew 24 1See p.

1158. 1406
1. THE SPECIFICATIONS OF THE PREDICTION 1406
2. EVENTS OF THE CENTURIES IN CONSECUTIVE OUTLINE 1407
3. REPEATS OUTLINE WITH ADDED DETAIL 1408
4. THIRD SURVEY STRESSES SIGNS OF LATTER DAYS 1409
5. DOUBLE QUESTIONS OF DISCIPLES RECEIVE DUAL ANSWER 1410
APPENDIX I - CALCULATING THE DAY OF PENTECOST IN A.D. 31
1See chapter 37. 1411
Bibliography 1413
Books 1414
Newspapers, Periodicals, and Serials 1457
Manuscripts 1467

Picture 1: THE MASTER'S PARTING PLEDGE TO RETURN
The Saviour's Solemn Assurance of his return at the end of the age, attested by angels and echoed by the prophets, became the hope of the apostolic church and is to be the keynote of heaven's last message to men
Page 2*PFF4 6*

The
PROPHETIC FAITH OF OUR FATHERS

The Historical Development of Prophetic Interpretation by
LEROY EDWIN FROOM

VOLUME IV
New World Recovery and Consummation of Prophetic Interpretation

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TO THAT Goodly Company of Pioneering Prophetic Expositors, Spread Across the Centuries, Whose Principles of Sound Interpretation, Supported by a Record of Progressive Fulfillments, Have Been as a Flaming Torch Illuminating the Uncharted Path of History, and Have Become Our Heritage Today, This Volume Is Affectionately Dedicated

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1. From the Author to the Reader 9

Part I - American 19th Century Revival of Prophetic Interpretation Among Men of All Faiths, 1800-1844 13

2. CHAPTER ONE: The Background of the American Denominations 15
3. CHAPTER TWO: The Great Revival and the Camp Meeting 36
4. CHAPTER THREE: Light Dawns on the Last Days 56
5. CHAPTER FOUR: Prophecy Ascendant at Turn of Century 82
6. CHAPTER FIVE: British Exposition Reprints Influence America 108
7. CHAPTER SIX: Periodicals Become Forum for Prophetic Discussion 134
8. CHAPTER SEVEN: Prophecy Expounded by Outstanding Leaders 153
9. CHAPTER EIGHT: Fulfilling Signs of Times Emphasized 179
10. CHAPTER NINE: 2300 Years Become New Point of Emphasis 204
11. CHAPTER TEN: 70 Weeks Considered Key to 2300 Years 226
12. CHAPTER ELEVEN: Ephecies Dominate Debates and Periodicals 249
13. CHAPTER TWELVE: JLVLedley of Voices Swell Prophetic Chorus 269
14. CHAPTER THIRTEEN: Meteoric Showers Seen as Heralds of Advent 289
15. CHAPTER FOURTEEN: International Character of Emphasis 301
16. CHAPTER FIFTEEN: Conflict Centers Around Millennialism 330
17. CHAPTER SIXTEEN: Premillennialism Rallies Stalwart Defenders 350
18. CHAPTER SEVENTEEN: scholarly Treatises Stress Expectancy of Times 366
19. CHAPTER EIGHTEEN: The Status of Prophetic Interpretation 382
20. CHAPTER NINETEEN: Breakdown of Historic Premillennialism 411

Part II - Prophetic Exposition the Foundation of The Millerite Phase of the Second Advent Movement 1831-1844 427

21. CHAPTER TWENTY: Tremendous Changes Alter World Picture 429
22. CHAPTER TWENTY ONE: Preview of the Amazing Advent Movement 443
23. CHAPTER TWENTY TWO: The Founding Father of the Millerite Movement 455
24. CHAPTER TWENTY THREE: From Initial Sermon to Full-Time Preacher 476

25. CHAPTER TWENTY FOUR: From Individual Effort to Group Endeavor 503
26. CHAPTER TWENTY-FIVE : Earliest Ministerial Recruits Join the Cause 528
27. CHAPTER TWENTY-SIX :Successive Conferences Solidify the Movement 555
28. CHAPTER TWENTY-SEVEN: Momentum Increases as Conferences Progress 582
29. CHAPTER TWENTY EIGHT: Conferences Make Impress on Great Cities 598
30. CHAPTER TWENTY NINE: Unrivaled Battery of Millerite Periodicals 621
31. CHAPTER THIRTY: camp Meetings Bring Millerism Before the Masses 642
32. CHAPTER THIRTY ONE: Close ups of Miller's Lesser known Associates 663
33. CHAPTER THIRTY TWO: Miller's's Power in the Pulpit 681
34. CHAPTER THIRTY THREE: American Base Expansion and Overseas Extension 699
35. CHAPTER THIRTY-FOUR: Millerite Charts Epitomize Their Interpretation 719
36. CHAPTER THIRTY-FIVE: Increasing Attacks by Press and Clergy 738
37. CHAPTER THIRTY-SIX: Rising Opposition Leads to Separation 761
38. CHAPTER THIRTY SEVEN: Transition From Spring to Autumn, 1844 784
39. CHAPTER THIRTY EIGHT: seventh-Month Movement Launched at Exeter 810
40. CHAPTER THIRTY NINE: The Parting of the Ways 827
Part III - Completing the Contribution of the Centuries by Retention, Restoration, and Advance, 1844-1875 854
41. CHAPTER FORTY: The Aftermath of the Bitter Disappointment 855
42. CHAPTER FORTY ONE: Clarifying Light Dawns on Sanctuary's Cleansing 877
43. CHAPTER FORTY TWO: seventeenth-Century Emergence of Sabbath Issue 906
44. CHAPTER FORTY THREE: The Sabbath Penetrates the Western World 918
45. CHAPTER FORTY FOUR: The Rise of Sabbatarian Adventism 941

46. CHAPTER FORRTY FIVE: The Spirit of Prophecy Manifested 964
47. CHAPTER FORTY SIX: Testing the Validity of the Messages 989
48. CHAPTER FORTY SEVEN: Sabbath Conferences Consolidate Emerging Movement 1021
49. CHAPTER FORTY EIGHT: Raising Up the Foundations of Many Generations 1049
50. CHAPTER FORTY NINE: Studies Cluster Around Third Message 1070
51. CHAPTER FIFTY: The Two-Horned “Beast” of *Revelation 13* 1093
52. CHAPTER FIFTY ONE: A Systematic Harmony of the Prophecies 1109
53. CHAPTER FIFTY TWO: The Larger Aspect of Prophecy 1138
54. CHAPTER FIFTY THREE: Prophecy’s Place in the Master Plan of God 1152
Epilogue - Persistence of Premillennial Second Advent Emphasis in America and Britain, 1878-1952 1175
55. CHAPTER FIFTY FOUR: The millennial Emphasis Persists 1177
56. CHAPTER FIFTY FIVE: British Exposition Parallels American Interpretation 1186
Acknowledgments 1205
Appendices 1209
Bibliography 1249

Illustrations and Charts

THE MASTER'S PARTING PLEDGE TO RETURN	2
THE GOVERNOR BRADFORD HOUSE AT PLYMOUTH	19
COLUMBUS REPORTS TO FERDINAND AND ISABELLA	24
PRESIDENT JOHN QUINCY ADAMS' CALL TO PRAYER IN 1798	61
APOCALYPTIC SYMBOLS ON PLAQUE AND PLATTER	76
THREE NOTED EXPOSITORS OF PROPHECY	104
MARIE ANTOINETTE ON THE WAY TO THE GUILLOTINE	109
SCOTTISH INTERPRETER WILLIAM CUNINGHAME AND RESIDENCE	142
SYMBOLIC ANGELS BELIEVED Now FLYING	198
PETRI'S HOME AT SECKBACK; PETRI'S CHURCH IN GERMANY	209
EARLIEST EXPOSITORS OF 2300-YEAR TERMINUS IN 1843	211
WIDELY SCATTERED EXPOUNDERS STRESS APPROACHING PROPHETIC CLIMAX	227
ALEXANDER CAMPBELL USED PROPHECIES IN WINNING DEBATES	250
ORBITAL PATH OF THE LEONID METEORS	293
INDIAN ANNUAL CALENDARS NOTE 1833 STAR SHOWER	296
MEXICAN JURIST CITES STAR SHOWERS AS HARBINGER	309
PROPHETIC INTERPRETERS APPEAR IN ALL FAITHS	331
HERALDS OF SECOND ADVENT ARISE SIMULTANEOUSLY IN OLD WORLD AND NEW	389
DANIEL AND REVELATION CHART REPRINTS	392-401
19TH CENTURY ADVOCATES OF 2300-YEAR PROPHECY TERMINUS IN 1843-1847 PRIOR TO WILLIAM MILLER	404, 405
YEARS OF INTENSIVE STUDY LEAD TO STARTLING CONCLUSIONS	460
TREASURE CHEST OF MILLERITE SOURCE DOCUMENTS	464
SCENES OF MILLER'S EARLIEST SERMONS ON THE IMMINENCE OF THE ADVENT	487
INITIAL MINISTERIAL LICENSE GRANTED TO MILLER IN 1833	495
SAMPLE ENTRIES IN MILLER'S FIRST TEXT BOOK	497
MILLER PREACHED IN CHURCHES OF ALL FAITHS	511

PROGRESSIVE PRINTINGS OF MILLER'S VIEWS 516
SUNDRY BUILDINGS WERE SCENES OF ADVENTIST MEETINGS 523
MILLER AND EARLIEST QUARTET OF MINISTERIAL RECRUITS 529
CHARLES FITCH—ADVENT HERALD ON WESTERN OUTPOST 542
MILLERITE GENERAL CONFERENCES FILL LARGE AUDITORIUMS 556
COVER PAGE OF FIRST GENERAL CONFERENCE REPORT 566
DR. HENRY DANA WARD 570
FAMOUS "1843" CHART USED BY ALL MILLERITE HERALDS 616
COMPOSITE VIEW OF LEADING MILLERITE JOURNALS 622
SECOND ADVENT MOVEMENT PERIODICALS (CHARTS) 624, 625
CAMP MEETINGS BRING MILLERISM BEFORE THE MULTITUDES 644
CONTEMPORARY DRAWING OF MILLERITE BIG TENT 656
MILLERITE MINISTERS HAD PASTORED THESE CHURCHES 671
WILLIAM MILLER—EFFECTIVE PREACHER OF THE PROPHECIES 684
TRIBUNE "EXTRA" FAILS TO STEM RISING TIDE OF MILLERISM 746
SCURRILOUS CARTOONS RIDICULE THE MILLERITES 758
MILLERITE CALCULATION OF STRUCTURAL DATES OF BASIC 2300-YEAR PERIOD 790
CIVIL EQUIVALENT OF DAY OF ATONEMENT IN 1844 792
LEADERS IN THE VIRILE SEVENTH-MONTH MOVEMENT 801
WAITING FOR THEIR LORD TO COME ox OCTOBER 22 825
THREE INDEPENDENT TEACHINGS MERGE INTO ONE 845
DANIEL: LEADING POSITIONS OF PRINCIPAL MILLERITE EXPOSITORS—1831-1844 846, 847
REVELATION: LEADING POSITIONS OF PRINCIPAL MILLERITE EXPOSITORS (1830-1844) 848-851
TRIO OF HEAVENLY MESSENGERS Now UNDER FLIGHT 852
HIRAM EDSON—KEY FIGURE IN EXPANDING SANCTUARY STUDY 878
PLEADING FOR LIGHT ON THEIR DISAPPOINTMENT 880
LIGHT ON THE SANCTUARY FLASHES INTO EDSON'S MIND 882
CROSIER'S SANCTUARY POSITIONS GIVEN WIDE PUBLICITY 902
NOTED ENGLISH COURT PHYSICIAN A PIONEER SABBATARIAN 914

Two 1729 SABBATH TREATISES PRINTED IN PHILADELPHIA	919
PALATIAL HOME OF ARGENTINEAN FRANCISCO RAMOS MEXIA	922
HISTORIC SCENES ENACTED IN WASHINGTON, NEW HAMPSHIRE, CHURCH	946
WILLIAM FARNSWORTH PLEDGES OBSERVANCE OF THE SABBATH	950
THE BRIDGE THAT MADE SABBATH HISTORY	955
ELLEN G. WHITE, PROLIFIC WRITER OF THE SABBATARIAN ADVENTISTS	977
MOMENTOUS OCCURRENCES IN PORTLAND (MAINE) CHURCHES	979
STREAMS OF LIGHT TO ENCIRCLE THE GLOBE	998
PHENOMENAL SPREAD OF SPIRITUALISM PREDICTED	1000
LAYING THE FOUNDATIONS FOR A WORLD-ENCIRCLING MOVEMENT	1020
YOUTHFUL ELLEN WHITE URGES HUSBAND TO WRITE AND PUBLISH	1024
PRAYER CIRCLE FOR SUCCESS OF FIRST PERIODICAL	1026
HERALDS OF A WORLD-WIDE MESSAGE	1034
LEADERS OF THE DEVELOPING SABBATARIAN MOVEMENT	1050
JAMES WHITE—STALWART ADVENTIST LEADER	1056
Two EARLIEST PROPHETIC CHARTS ISSUED BY SABBATARIAN ADVENTISTS	1072
HISTORICAL EXPOSITORS OF THE 2 BEASTS OF *Revelation 13*, AND THE 3 ANGELS OF *Revelation 14*	1091, 1092
DISTINGUISHED PIONEERS IN NEW EXPOSITION OF *Revelation 13*	1094
OFF FOR EUROPE	1095
URIAH SMITH MAKES MAJOR CONTRIBUTION TO SYSTEMATIC EXPOSITION	1110
DANIEL: LEADING POSITIONS OF PRINCIPAL SABBATARIAN ADVENTISTS - 1844-1875	1118, 1119
REVELATION: LEADING POSITIONS OF PRINCIPAL SABBATARIAN ADVENTISTS—1844-1875	1118, 1119
EXPOSITORS OF THE TRUMPETS AND THEIR TIME PERIODS	1124, 1125
COMPOSITE PICTURE OF INTERRELATED PROPHECIES OF SACRED SCRIPTURE	1128, 1129

THE FAITH OF JESUS AND THE COMMANDMENTS OF GOD 1158
THE DOMINANT NOTE OF THE LAST DAYS OF TIME 1170
ASSEMBLY HALLS OF LATER PROPHETIC CONGRESSES 1176
NOTED LEADERS IN THE 1886 PROPHETIC CONFERENCE 1187
DR. HENRY GRATTAN GUINNESS 1195
PERIODIC CONFERENCES ON PROPHECY—1878-1952 (CHART) 1204

From the Author to the Reader

I. The Climax of Centuries of Antecedent Preparation

The majestic cathedrals that adorn the Old World were not the work of a few short years, but were the result of generations of laborious effort. Centuries usually elapsed between the laying of the foundation stones and the completion of the towering superstructures, Such massive creations were inevitably a slow, painstaking task. The foundations were laid with great care and characterized by solidity. Deep excavations reached down to the solid bedrock on which they were built. And the extensive work of erection that followed was so painstaking and thorough that the results were most impressive and enduring.*PFF4 9.1*

Thus also with the second advent hope, based on Bible prophecy and eventuating in the great Second Advent Movement of the nineteenth century, popularly yet often contemptuously known as Millerism,* and now before us for study. Millerism was not a cause but a consequence. Its participants held that it was not a new, spontaneous development—not an isolated, independent, irrational, unrelated phenomenon, mushrooming to the surface at that time. They maintained, instead, that it was the inevitable outcome of two thousand years of solid preparatory backgrounds, perceptions, and cumulative fulfillments in the field of prophecy.*PFF4 9.2*

Its leaders profoundly felt that, logically and historically, it had to be; just as verily as the great Reformation of the sixteenth century had at that time to be—because the appointed hour had come, in the divine plan of the ages, for it to appear and give its destined witness. And of this the Reformers in their day were similarly conscious. They considered themselves to be men of destiny, men with a mission, acting under the guidance of an All-wise Providence, a product of prophecy.*PFF4 9.3*

In a similar way, the Millerite movement of the nineteenth century was considered, by its proponents, to be the climax and consummation of the progressive exposition of prophecy that had been steadily unfolding across the centuries. The great Second Advent Movement cannot be explained on any merely social,

psychological, economic, or organizational grounds. It partook of the nature and spirit of a great Christian crusade, with its rootage deep in the long past.*PFF4 10.1*

It was considered to be a new Reformation; or more accurately, the resumption and consummation of the arrested Reformation of the sixteenth and seventeenth centuries—It was timed for the closing scenes of the Christian dispensation. And an undeniable power and fervor attended it that was dynamic, often sweeping all irresistibly before it It constituted the climax of centuries of preparation in advent expectation and witness. It was regarded as the unrolling of the final segment in the great prophetic scroll of the ages.*PFF4 10.2*

To the nineteenth century, then, we now turn. In Volume III the extensive Old World Advent Awakening of the early decades of the century that penetrated and surcharged all religious groups has been surveyed. The similar New World Advent Awakening that developed into a full-fledged movement will now be considered. We shall first note, in Part I, the general awakening on prophecy, with its expositors scattered throughout the various religious bodies—an interdenominational development. Then in Part II, the spectacular Millerite movement will be unfolded, which drew into its orbit hundreds of stalwarts from these various denominations—individual heralds of the advent and prominent expounders of Bible prophecy.*PFF4 10.3*

And, finally, in Part III the aftermath of that development will be surveyed, tracing the persistence of the premillennial concept and the Historicist view of prophecy, that eventuated in the rise of one segment that has assumed significant proportions and expanded over the globe in ever-widening circles. The centrality of the second advent hope in the Christian faith, and its vital and inescapable relationship to the great first advent truth and fact, thus becomes the central truth of these latter times. An Epilogue will sketch the persistence of premillennialism in the decades following.*PFF4 10.4*

II. Focal Points of Time and Eternity

For ages astronomers had studied the heavens to find the secret of the movements of the planets. They had pondered these speeding spheres, sweeping through space without confusion or conflict, swinging on with precision in their ceaseless cycles. They tried in vain to calculate the path of their orbits on the basis of a circular movement through the heavens. Their thought was fixed on a single center for every orbit. But such calculations would not work out. They left the investigators in confusion, conflict, and chaos. Finally, one astronomer, Johann Kepler, found that the planetary orbit is an ellipse, or elongated circle, and therefore having two centers or foci. Then astronomical calculations of their courses became harmonious, exact, and complete. The law of the heavens had been found.*PFF4 11.1*

Similarly with the plan, or orbit, of salvation, if it may be so called. Multitudes through the years have sought to fathom the provisions of God's great redemptive movements and timings, but have thrown that orbit around a single center, the first coming of Christ some nineteen centuries ago. But the plan of redemption, it was found, has two centers, or foci. It sweeps around the second coming of Christ as well as the first. These twin centers—the tragedy of the cross and the triumphal return of Christ in power and glory—were seen to be inseparable. One is incomplete without the other.*PFF4 11.2*

Only in dual relationship does the plan of salvation become complete and harmonious. Only thus can those who seek for truth understand the otherwise confusing and seemingly contradictory lines of prophecy in the Old Testament concerning the advent of the Messiah—some telling of His coming as a man in weakness and humiliation, born as a babe in Bethlehem, with subsequent suffering, sorrow and grief, His visage marred, His person contemned; others proclaiming His coining as King of kings, a glorious and resistless sovereignty that purges the earth, delivers His people, and inaugurates a reign of everlasting peace and righteousness.*PFF4 11.3*

But once this mighty truth of the two comings is grasped, one has in

his possession the key to all the divine movements of the ages-past, present, and future. It is this that affords the solution to a thousand confusing problems and the rational basis 6f the only true philosophy of history. Such the Adventists of the nineteenth century came to believe. They came to see that around these two transcendent events revolve the issues of time and eternity. This, then, will be the scope of our quest in the closing sections of this concluding volume of' the Prophetic Faith series.*PFF4 12.1*

LEROY EDWIN FROOM. Washington, D.C.

Part I - American 19th Century Revival of Prophetic Interpretation Among Men of All Faiths, 1800-1844

CHAPTER ONE: The Background of the American Denominations

I. Setting the Stage for Coming Events

The unique developments that took place in the United States in the first half of the nineteenth century [1] and the movements that arose out of those throbbing decades represent the culmination of the incipient but insistent influences of the past. They would have been unthinkable, if not entirely impossible, back in the first two centuries of American history, or at any time in an Old World setting. And the distinctive currents and cross currents of nineteenth-century American prophetic interpretation can be understood only in the light of the American situation in its historical background.*PFF4 15.1*

Tracing with sweeping strokes the over-all picture of certain basic trends in North America from the days of the landing of our Colonial forefathers—with a glance back to antecedent Old World conditions—we shall then go on to the crucial decades of the first half of the nineteenth century*—the period of our special quest in tracing the progressive development of prophetic interpretation at that time.*PFF4 15.2*

[1] In this initial background chapter, heavy draft is made upon such recognized authorities as Sidney E. Mead, of the University of Chicago; William W. Sweet, formerly of the University of Chicago, and now of the Southern Methodist University; Ernest Sutherland constitute the basic sources, as in the previous volumes of Prophetic Faith.

II. “Left-Wing” and “Right-Wing” Protestantism

Before the Protestant Reformation, church and state had been united in all lands, with the pope, in theory and often in practice, as lord of kings as well as head of the church. Dissent from ecclesiastical dogmas was a civil as well as an ecclesiastical offense, subject to corresponding civil penalties.*PFF4 15.3*

The Reformation—primarily a spiritual revolution, although soon permeated by political.. elements—was but the crest of a tide that had been rising for centuries among such “left-wing” protesting groups as the early “heretical” Waldenses, Lollards, and Bohemians. But in certain ways the Reformation of Luther’s time underwent a reaction, giving rise to distinctly “right-wing” churches, which actually exchanged the domination of the Catholic Church for the domination of the state. 2Ernest Sutherland Bates, American Faith, pp. 34, 37-52; William Warren Sweet, The American Churches, pp. 12-15.*PFF4 16.1*

Modern historians frequently distinguish between “right wing and left wing Protestantism—using the words in a the social and political implication of those terms in modern parlance. 3of Religion, April, 1941, pp. 124-134. The right-wing group—The Anglicans Reformed(Calvinistic), and Lutherans—com—the union of church and state, and justified The religious “left-wingers” (such as the *, Quakers, Mennonites, and German sectaries in (may, be defined, roughly, as those who rejected all union f^ church and state and stressed the inner, personal character of religion. Springing from the masses, these groups, “commonly on the left also with regard to church organization, sacraments, and creeds,” leaned toward Scriptural literalism and a return to primitive Christian standards of teaching and practice, stressing the necessity of a spiritual rebirth (sometimes turning to mysticism, or perchance to perfectionism). They looked to prophecy, and to eschatology, as commonly involving the concept of an approaching “divine event to shatter the present scheme of history,” or a cataclysmic end of the world. 4R. H. Bainton, op. cit., pp. 125, 129, 130.*PFF4 16.2*

It is well to remember, as Sweet pertinently remarks, that the

Baptists^ Methodists, Disciples, and Quakers were once the troublemakers for the “respectable” churches—at that time the Congregationalists, Presbyterians, and Episcopalians. Just a little earlier these, in their turn, had been the troublemakers for the dominant Roman church in Reformation times.[5] [5]W. W. Sweet, Revivalism in America, p.^ 177. Pressing the principle back a little further, we find that the early Christian church was, similarly, the troublemaking group for the Jewish church at the beginning of the Christian Era. This would surely suggest reserve in the criticism of lesser groups today. So much by way of a definition of terms.*PFF4 16.3*

The precious boon of American religious freedom may be called the ultimate fruit of seed sown over centuries of heroic struggle by the religious radicals, the heretics, or spiritual “leftists” of pre-Reformation times.[6] [6]E. S. Bates, op. cit., p. 9. In this section heavy draft is made upon Bates’s excellent outline. The left-wing Anabaptists the “direct descendants,” spiritually, of such groups as the Waldenses, and the “direct ancestors” of the Congregationalists, Baptists, and Quakers —as well as the Mennonites and the Schwenkfeldians, advocated separation of church and state. And the early English Baptists published a clear Declaration of Faith, demanding this separation of church and state.[7] [7]Ibid,, pp. 52-57. In the English Anabaptists’ “Brief Confession or Declaration of FAITH,” drawn up at London in March, 1660, after a comprehensive statement of highly orthodox Protestant faith, Article XXIV reads: “That it is the will, and mind of God (in these Gospel times) that all men should ha that others should do unto them, they should even so do unto others, *Matthew 7:12*, and that the Tares and Wheat should grow together in the field, (which is the world) until the harvest (which is the end of the world,) *Matthew 13:29, 30, 38, 39*.”*PFF4 17.1*

III. State Churches Constitute "Right-Wing" Group

1. STATE CHURCHES IN THE OLD WORLD

At the time of its separation from Rome, the Church of England was not Protestant; it was simply an "English edition" of Roman Catholicism. Final authority was simply transferred, by the Act of Supremacy, from the pope to the king. But Catholic rites and dogmas were progressively set aside, and the liturgy translated into English. Even the persecution of Mary's Catholic reign did not kill out Protestant ideas. It resulted, however, in the introduction of Calvinism into England and Scotland, when the exiled clergy returned from Geneva under Elizabeth's Protestant regime. Calvin's view of an "absolutely fixed and sacred system of laws and punishments decreed by God and upheld by His ministers," required a theocracy in which the Calvinist churchmen should dominate civil authority with censorship over private morals. In England the conservative Anglo-Catholic party was supported by the throne against an increasingly aggressive, reforming minority of Calvinistic Puritans in a contest over the vesting of authority in presbyters rather than in bishops. [8]E. S. Bates, op. cit., pp. 60-74. But the ethical attitude of Calvinism, under the guise of "Puritanism," later influenced the Anglican Church, and it became well established in America in Colonial days.*PFF4 17.2*

Meantime, the "Brownists" developed—the Independents, Separatists, or Congregationalists—who also were to have a profound influence on American religious life. Robert Browne, the founder of Congregationalism, openly supported the Anabaptist position—"that the church should return to the pattern of Primitive Christianity," with autonomous congregations—and he even countenanced the separation of church and state. The Separatists exercised the most "rigid inquisitorial control" over morals and conduct, for they were Puritans. Persecution drove several groups of them to Holland, and thus furnished the "original nucleus" for the later New England Pilgrims. [9]Ibid., pp. 74-78.*PFF4 18.1*

2. STATE CHURCHES IN COLONIAL AMERICA

America became the melting pot of political, social, and religious ideas and ideals, as well as of nationalities. But religious liberty for all was not brought over to the colonies from Europe. On the contrary, radical and conservative alike-left wing and right wing-had essentially the same concept of establishing God's kingdom on earth through human, churchly endeavor. [10]Ibid., pp. 83-86.*PFF4 18.2*

Picture 1: THE GOVERNOR BRADFORD HOUSE AT PLYMOUTH
Primitive conditions marked the new
world's colonial beginnings in the destined land of freedom. Many believed it to be part of the "Wilderness" or "Place" that God had prepared, as a place of refuge from
persecution
Page 19*PFF4 19*

In Virginia, the first English colony, the Anglican was the established church, and uniformity was enforced to a certain extent. The second colony, Plymouth, was settled by the Separatist Pilgrims, whose ideal was not so much that of separation of church and state as of a community of the faithful, covenanted together in single, local church fellowship for the worship of God-a basic Anabaptist concept.*PFF4 19.1*

The Massachusetts Bay Colony, established about 1630, was not founded by Separatists, but by members of the Puritan wing of the established church, though they used the Congregational polity for practical purposes. In Massachusetts the ideals of Calvin seemed about to be realized—the divine right of pope and kings replaced by the divine right of the clergy and magistrates. The Pilgrims at Plymouth were somewhat milder, but in Massachusetts Bay the voter must be a church member, and to become such he must be examined and passed upon by the clergy. [11]Ibid., pp. 94, 95, 104, 105, 120, 124.*PFF4 19.2*

But in 1631 the newly arrived Roger Williams—the "profoundest thinker that England gave to American history" struck at the central principle of the Massachusetts Bay oligarchy by demanding the Anabaptist principle of separation of church and state. Forced to flee, he established Rhode Island, the only colony where complete religious freedom was vouch—, safed to all-including Quaker, Jew,

and Roman Catholic. [12]Ibid., pp. 125. 130, 134, 135, 149.*PFF4 19.3*

Maryland had beep| the first colony to introduce “toleration” (not complete religious liberty) as a policy. But next to Rhode Island, the Quaker colonies-Pennsylvania, New Jersey, and Delaware—were the most liberal. All the proprietary colonies had liberal tendencies because of their mixed population. It was, indeed, this very diversity of religions that made possible the separation of church and state, and gave a distinctive character to American church development. [13]Ibid., pp. 173, 174; American State Papers and Related Documents on Freedom in religion, pp. 91, 92; W.W. sweet religion in colonial America pp. 322-339.*PFF4 20.1*

IV. The Inadequacy of the Colonial Churches

In this new country, especially under frontier conditions, the church, for various reasons, never kept pace with the population. There were successive waves of migration from other countries, of differing religious backgrounds, [14]Leonard W. Bacon a history of American Christianity pp. 36, 37. and migrations are, as Candler remarks, periods of definite peril and moral danger to those cut off from established; vitalizing forces and the old restraints. Our Colonial forefathers were divided into separate jealous colonies, with differing religious groups in the lead, but in most cases with no dominant religion. Under the stress of wars and frontier conditions and the inadequacy of churches and pastors, religion declined, manners coarsened, and intemperance and licentiousness prevailed. Even the established churches were honeycombed with the unconverted. Such was the serious situation in Colonial America on the eve of the Great Awakening of the mid-eighteenth century. [15]Warren A. Candler great revivals and the great republic pp. 39, 40.*PFF4 20.2*

The early Puritans had been men of sturdy faith, strong convictions, and deep moral earnestness. But their religious life was controlled by the forbidding principles of duty and fear, and their ultra-Calvinism practically denied man's free moral agency. In the attempt to hold the succeeding generations, the "Halfway Covenant" filled the churches in New England with unconverted members, with general spiritual and moral declension as a natural consequence. [16]Frank G. Beardsley, A History of American Revivals, chap. 2; see also Wesley M. Gewehr, The Great Awakening in Virginia, pp. 3, 4.*PFF4 20.3*

In the colonies where the Anglican Church was established, the same spiritual declension was to be found, because political considerations rather than spiritual qualifications governed the appointment of the clergy. Furthermore, the great majority of the colonists were not church members. Of the 101 voyagers on the Mayflower, only a mere dozen were church members, or even professing Christians. Sweet summarizes the situation thus:*PFF4 21.1*

“That New England was the best churched section of the colonies goes without saying, and here church membership was about one to eight “in 1760. In the Middle Colonies where the great new German and Scotch-Irish immigration was coming to a larger extent than anywhere else, the proportion of unchurched was much larger, and was perhaps something like one to fifteen or eighteen. In the Southern Colonies the ratio of the churched to the unchurched was not more than one to twenty; taking the colonies as a whole, the ratio was something like one to twelve.” [17]W. W. Sweet, Revivalism in America, p. 18. *PFF4 21.2*

V. “Great Awakening” of Mid-Eighteenth Century

Then, in the middle of the eighteenth century, following a generally acknowledged period of spiritual declension and a low ebb morally, extraordinary efforts were put forth by men aflame for God to induce their fellows to accept the overtures of Christ’s gospel. Such revivals of religion have always stressed pre-eminently the salvation of the individual rather than general social, political, and economic needs. It has been said that society in motion is, in fact, always an individualistic society; it is established communities that tend to embrace institutional religion.*PFF4 21.3*

The awakening first started in the middle colonies, and was joined by Jonathan Edwards’ New England revival, which reached out from the little village of Northampton. It spread until the entire Colonial area from north to south and from the seaboard to the utmost fringe of settlement had felt its power. Edwards, the greatest theologian of the Great Awakening, pressed hard on justification by faith, even though some of his sermons were lurid, such as “Sinners in the Hands of an Angry God.” Abhorrent as such preaching might appear today, it served to arrest the laxity and religious indifference of the time. This revival spirit was exemplified by such preachers as Frelinghuysen, Blair, and Tennent (the founder of the famous Log College in Neshaminy, Pennsylvania), and others. [18]F. G. Beardsley, Religious Progress Through Religious Revivals, p. 7.*PFF4 22.1*

Chiefest among those promoting the Great Awakening in America, came to be the eloquent Anglican George Whitefield (1714-1770), of the Evangelical (or Wesleyan) Revival in Britain. The great British revival under John and Charles Wesley not only averted the danger of Deism, and established a great denomination, but also quickened Nonconformist groups to new life. And the Anglicans derived from the Wesleyan movement the spiritual impulse that later established the tract, missionary, and Bible societies, as well as the Sunday school, which constituted the beginning of popular education.*PFF4 22.2*

While this Old World revival was overwhelmingly Arminian in tone, the Great Awakening in America was decidedly Calvinistic, although embodying Methodist principles. White-field, though himself a

Calvinist, did not preach his Calvinism. Rather, he emphasized the experience of "justification by faith and the new birth, leaving men to find their election by experiencing saving grace." [19]W. A. Candler, op. ctt., p. 77. If he had preached outright Wesleyan Arminianism, he would have aroused controversy and hindered unity. Hence, steering between the two, his message had the widest appeal. Allusions to the resurrection, the second coming of Christ, and the judgment occur frequently in his preaching. Furthermore, the revival enthusiasm of this period (1740) as "partly generated by the widespread belief that the unprecedented movement presaged the imminent coming of the millennium," was a view promoted by Edwards and many of his followers. [20]S. E. Mead, Nathaniel William Taylor, pp. 12, 13. *PFF4 22.3*

Invited t6 Georgia by the Wesleys, who had, been in this country, Whitefeeld also preached in Philadelphia, New York, Charleston, Boston, and other centers with increasing success, until multitudes were called back to God through his ministry. But partly because of strife over emotional extravagances, and partly because of the conditions of the succeeding period, the religious quickening was not permanent, and theological controversy followed. The various denominations shared in the harvest of conversions, but the revival brought to the Presbyterians the temporary "New Side"—"Old Side" division. And to New England Congregationalism, the controversy between Calvinism and Arminianism led eventually to the permanent Unitarian schism. *PFF4 23.1*

Nevertheless, the Great Awakening had many positive results. Aside from revitalizing religion for thousands and combating frontier irreligion and imported rationalism, it produced significant by—products. It aided indirectly in bringing equal freedom to all religions; it stimulated education, missions, social consciousness, and humanitarianism, and started movements "whose consequences for good in American life are beyond exact calculation." [21]W. W. Sweet, Religion in Colonial America, p. 317. On the Great Awakening, see F. G. Beardsley, Religious Progress, chap. 1; Benjamin Rice Lacy, Jr., Revivals in the Midst_ of the Years, chap. 2; W. A. Canceller, op. cit., chap. 4; W. W. Sweet, Revivalism in America, chaps. 2-4; L. W. Bacon, op. cit., chap. 11; F. L. Chapell, The Great Awakening of 1740; Joseph Tracy, The

Great Awakening..*PFF4 23.2*

VI. America Achieves Separation of Church and State

It has been well said that the two most profound changes, or revolutions, in the entire history of the Christian church have been, "first, the change of the church, in the fourth century, from a voluntary society having in its membership only those who were members by their own choice, to a society conceived as necessarily coextensive with the civil community and endowed with the power to enforce the adherence of all members of the civil community; second, the reversal of this change," or the return to persuasion—with that second reversal accomplished in America in the eighteenth century. [22]Winfred E. Garrison, "Characteristics of American Organized Religion," The Annals W. Johnson and Frank H. Yost separation of church and state in the united states, p. 256. Sidney E. Mead pertinently lists four key factors as bearing upon the accomplishment [23]From Sidney E. Mead's able lectures in "Christianity in America, "a course given at the University of Chicago, 1950, and used by permission. of this "reversal":*PFF4 23.3*

Picture 2: COLUMBUS REPORTS TO FERDINAND AN ISABELLA
He recounts the providences of his first voyage to the "Indies," considering himself to be God's messenger for the opening of the world to the preaching of the gospel before the end of the age
Page 24*PFF4 24*

First, no one "right-wing" church could be a dominant majority in Colonial America. "By the time of the Constitutional Convention (1787), it had become clear to them that the only way to get freedom nationally for themselves was to grant it to all others"; thus "these groups cancelled each other out." [24]S. E. Mead, "Christianity in America," lecture 4, pp. 1, 2. And the immense geographical spread of the New World made effective persecution impossible.*PFF4 24.1*

Second, during and following the Great Awakening of the eighteenth century, left-wing membership increased and there was a shift of emphasis from intellectual belief to personal religious experience, from the sovereign reign of God in the total community, to the reign of God as sovereign in the individual human heart.

25Ibid. (see also H. W. Schneider, the puritan mine, pp. 106, 107, 126.) *PFF4 25.1*

Third, rationalism had by this time permeated the intellectual classes. Civic leaders like Franklin, Jefferson, and Madison-largely deists—advocated religious liberty on the principle— *PFF4 25.2*

"that Religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and, therefore, all men are equally entitled to the free exercise of religion, according to the dictates of conscience." 26Virginia's "declaration of rights," sec. (prepared by Patrick Henry and James Madison and adopted June 12, 1776) in American archives, 4th series, vol. 6, col. 1562; quoted also in American state papers and related documents in religion, p. 97. *PFF4 25.3*

Both deists and left-wing Evangelicals looked upon religion as a personal, individual relationship with God, and the church as a "voluntary society." 27See W. W. Sweet "the protestant churches, "the annals of the American academy of Political and Social Science, March, 1948, p. 45. The positive movement for the separation of church and state, and for equality of all religious groups before the law, therefore, sprang essentially from the joint activities of the large left-wing Protestant groups, particularly the Baptists and Quakers, along with those of the rationalistic leaders. 28S. E. Mead, "Christianity in America,'—' lecture 4, pp. 2, 3. *PFF4 25.4*

Fourth, for the first time a group of civil states was to be found where the large majority—90 per cent, says Garrison ere without religious affiliations, 29W. E. Garrison, op cit., p., 20. yet were largely influenced by the prevailing pietistic left-wing and rationalistic views, together with the rather widespread anticlerical sentiments floating about. And although the Federal declaration for religious freedom did not automatically abolish church establishments in the States, complete religious freedom was achieved in all the States through democracy, religious toleration, and the growth of the "sect" groups which, taken together, clearly outnumbered those of the establishments. 30S. E. Mead, "Christianity in America," lecture 4, pp. 3, 4. *PFF4 25.5*

In the swift transition period from 1775 to 1800, marked by the Declaration of Independence, the successful Revolution, the consolidation under the Articles of Confederation and the new Constitution, long-cherished ties were severed with parent European churches, and national religious freedom was established, with that peculiarly American phenomenon-an array of varied and independent churches, or "denominations," equally protected and equally free of governmental support and control. Then came the Great Revival at the turn of the century, and many new trends and developments in the new nation that show the significance of this crucial period in American affairs.*PFF4 26.1*

As Mead sums it up, "during the Colonial Period several religious groups, transplanted from Europe, meant to perpetuate their European religious patterns in America." [31]S. E. Mead, "Christianity in America," lecture 6, pp. 1, 2. But these Old World patterns of uniformity ultimately broke down, in successive steps, from religious toleration to real religious freedom, and eventually to complete separation of church and state, with all religious groups on an equal and voluntary basis. The left-wing church groups of the "sect" type grew at the expense of the right-wing churches, and the "pietistic-evangelical-revivalistic" tendencies predominated. Latourette well observes:*PFF4 26.2*

"The Christianity which developed in the United States was unique. It displayed features which marked it a$ distinct from previous Christianity in any other land." [32]Kenneth Scott Latourette, A History of the Expansion of Christianity, vol. 4, p. 424.*PFF4 26.3*

So the end of the eighteenth century and the beginning of the nineteenth marked the rise of the free American denomination, [33]The Congregationalism and Baptists were already completely independent, and the Presbyterian, Dutch and German Reformed, Quaker, and Moravian groups called for little change. The Methodist and Anglican (Protestant Episcopal) bodies quickly made their ecclesiastical reorganization. the beginning of the Great Revival, and the triumph of left-wing Protestantism in the battle of revealed religion versus "French infidelity." [34]S. E. Mead, "Christianity in America," lecture 5, p. 1.*PFF4 27.1*

VII. The Dual Revolt Against Calvinism

Two radically different trends away from the prevalent Calvinist "orthodoxy" came into the foreground toward the end of the eighteenth century-Deism [35]Deism believed in a personal God as the Creator, but rejected the divine inspiration and revelation of the Bible and the direct personal intervention of God in human affairs. and Arminianism. [36]On Arminianism see note on p. 28.*PFF4 27.2*

1. DEISM AND THE RIGHTS OF MAN

Deism stemmed out of the concept of rationalism's "natural religion," which paralleled Locke's philosophy of the natural rights of man. From English sources before the Revolution, and especially from admiration for the French during and after the war, Deism became popular in the new American democracy. It flourished particularly on the unchurched frontier. The excesses of the French Revolution were popularly regarded as the inevitable fruitage of Deism. [37]S. E. Mead, "Christianity in America," lecture 5, p. 3. Such, for example, was the contention of Jedediah Morse in a Fast Day sermon in Boston on March 23, 1798. See pp. 99-102 of this volume. The stage was set for coming developments.*PFF4 27.3*

The publications of Ethan Allen and Thomas Paine and the rise of deistic societies and antichurch movements gave the signal for Timothy Dwight, and scores of other defenders of revealed religion, [38]On Timothy Dwight, see pp. 153-163 of this volume. to launch an all-out attack on "French Infidelity." The Great Awakening had already demonstrated effective methods in reaching and moving the populace, and soon Deism and "French infidelity" virtually disappeared under the tidal wave of the new revivalism.' [39]See H. M. Jones, America and French Culture, 1750-1848, pp. 410, 411.*PFF4 27.4*

And in all this, be it noted, Bible prophecy occupied a central place; by scores of outstanding religious leaders, as we shall soon see, it was regarded as one of the supreme evidences of inspiration, as an infallible light on the immediate times and their final outcome, and the supreme weapon against infidelity.*PFF4 28.1*

2. ARMINIANISM'S REVOLT AGAINST CALVINISM

But more important to American church development than the issue over Deism, was the revolt of Arminianism. [40]Arminianism is a term hard to define. Originally the system of the learned Dutch theologian Arminius, it was a negation of Calvinist dogmatism, a protest against certain ideas regarded as implicit in the doctrine of the absolute sovereignty of God, which fully rejected, with Calvinism itself, the idea of "reliance placed upon human nature alone," teaching the principle that man is entirely dependent on the grace of the Spirit of God for salvation. (Frederic Platt, "Arminian, in James Hastings, Encyclopaedia of Religion and Ethics, vol. 1, pp. 808, 809.) Arminianism occupies the middle ground between over depreciation and overemphasis on the human-"a via media, between Naturalism and Fatalism." (Ibid., p. 811.) Arminianism advocated moderation and toleration and tended to distrust creeds. It is because of this fact that later Dutch and English Arminians went to extremes of emphasis on the human element and became allied with Arianism. Socinianism, or Pelagianism, which have no true connection with pure Arminianism. The drift toward Rationalism and Latitudinarianism was not a necessary consequence of Arminianism, as is proved by the fact that it was the basis of Methodism, "whose leaders re-stated Arminianism in modern theology in its purest form, and vitalized it with the warmth of religious emotion and the joyous assurance of the Evangelical spirit." (Ibid., p. 813.) Like Deism, partly an importation from England, it was nevertheless a native protest against American Calvinism, and was colored by American democracy. The Calvinists, whose endless arguments over doctrinal minutiae had aggravated the situation, submerged their chief differences to present a solid fighting front not only against Deism but also against the growing Arminian menace within the church.*PFF4 28.2*

Arminianism in essence, teaches that the supremacy of God is conditioned on, the human freedom of will, which He has voluntarily given to man, and it places squarely on the individual the responsibility for his own sins and for his decision to accept salvation. It forced the Calvinists, in answering it, to modify their own statement of doctrine. And many a Calvinist revivalist, calling men to a voluntary decision, came under suspicion on the score of his Arminian implications. American Calvinism was attacked not only through the evangelical emphasis of Methodism but also through the liberal angle of the New England Unitarian schism.*PFF4 28.3*

VIII. New American Arminian Denominations

1. THE HEART OF THE UNITARIAN CONTROVERSY

During the period of comparative indifference between the Great Awakening and the Great Revival at the end of the eighteenth century, American Unitarianism developed slowly as the liberal wing of Congregationalism, drawing its leadership from native and anti revivalist intellectualism, its theology from the literature of English liberalism and of Arian-Arminianism, [41]One of the main sources was in the writings of the English dissenters, particularly of Whitby and Taylor. It is interesting to note that Whitby, who was both Arminian and Arian, contributed the postmillennialism which Edwards and his successors propagated here in New England. and its easy-going optimism from Boston culture, prosperity, and world trade. The closer contact of eastern New England with the Old World allowed Arminianism and "liberal theology" to take greater root in that region. [42]Williston Walker, A History of the Congregational Churches in the United States, p. 269. *PFF4 29.1*

Unitarian leaders such as William Ellery Channing emphasized "the loving kindness of God, the nobility of man, and the joy of a religious life." [43]Alice Felt Tyler, Freedom's Ferment, p. 27. For discussions of the Unitarian separation, see Williston Walker, op. cit., pp. 329-346; W. W. Sweet, The Story of Religion in America, pp. 347-349. They avoided Joseph Priestley, the radical Unitarian exile from England; they disclaimed English Unitarianism, and acknowledged the name merely as denoting their disbelief in the traditional doctrine of the Trinity, not the more radical belief, as commonly understood by the term in England, that Christ was merely human. Nevertheless, the New England Unitarians and orthodox Congregationalists finally separated after legal battles over church property. The Unitarians won more than one hundred churches in eastern New England, and the most prosperous and cultured part of the population. *PFF4 29.2*

At first the Unitarians moved only to Arianism, which "did not lessen for them their implicit faith in his [Christ's] revelation or their recognition of the beauty and glory of his divine character." [44]George Willis Cooke, Unilarianism in America, p. 15. He defines the Arian position by saying that they insisted on the language of the New Testament; they regarded

the Son as subordinate to the Father, as in the ancient family, but they believed in Christ i pre-existence. His supernatural character and mission, that He was the creator, or that the world was created "by means of the spirit that was in him, and that every honor should be paid him except that of worshipping him as the Supreme Being." (Ibid., p. 56.) The Unitarians denied (a) the depravity of human nature, (b) the worship of Christ at God, (e) the substitutionary atonement as the means of salvation. But a later period of radicalism brought in the new theory that the spiritual message is "inward," and not outward, "directly to the soul of a man," and not through the mediation of a person or a book. [45]Ibid., p. 199. Although tolerating all shades of opinion, the Unitarian Church moved far beyond the liberalism of Channing's day. The human emphasis in place of a supernatural message soon channeled Unitarian zeal and idealism into humanitarian enterprises. The ideals of Transcendentalism, expressed by some of the most noted literary lights of New England, were of Unitarian origin.*PFF4 30.1*

2. THREE NEW ENGLAND MOVEMENTS ARISE

Following the American Revolution, while the, Unitarian controversy still remained a matter of theory rather than of action, three humbler Arminian movements rose to attack Calvinism. Separating from New England orthodoxy, they soon formed sects—the Universalists, the Freewill Baptists, and the "Christians."[46]David M. Ludlum, Social Ferment in Vermont, 1791-1850, pp. 31-36. And the Great Revival produced frontier schisms that formed new denominations, like the Cumberland Presbyterians and the western branch of the "Christians"—and later the Disciples.[47]For the Cumberland Presbyterians and the Disciples, see pp. 33—35. The Universalists, repudiating the Calvinist "limited atonement" (for the elect only) carried their "universal atonement" to the extreme of universal salvation; they later became closely identified with the Unitarians. [48]Universalists believe in universal salvation for all souls. Today there, are few churches in Europe bearing the name Universalist, but the doctrine finds favor and, in instances, open advocacy. Denominational organization in this country followed the introduction from England of the teachings of James Relly by John Murray about 1770. Most Universalists are Unitarians in Christologv. The original Universalists denied any punishment for sins except the consequences in this life, but most of them now, like the Kestorationists, who broke off from them in the

1830's, maintain that the wicked will pass through temporary punishment after death. (See Richard Eddy, Universalism in America, vol. 1, Introduction; George T. Knight, "Universalists," The New Schafi-Hertog Encyclopedia, vol. 12, pp. 96, 97.) The Freewill Baptists,[49] The first church of the Freewill Baptist group arose about 1780 at Durham. New Hampshire. John Randall's search for a faith that would satisfy led him first to forsake the coldness of Congregationalism, and then to adopt the Baptist principle*. Next, disunworshipped for his Arminian position, he finally ventured to organize his own sect. In the early 1800's these Arminian Baptists grew rapidly, founding more than one hundred societies in Vermont alone. They were always "on the evangelical side of every doctrinal dispute of the day," and in the forefront of every reform movement-temperance, antislavery, ant masonry, and women's rights. (D. M. Ludlum, op. cit., p. 35; Oliver Johnson, William Lloyd Garrison and His Times, p. 75; I. D. Stewart, The History of the Freewill Baptists.) drawing off from the Calvinist Baptists because of irreconcilable doctrinal differences, multiplied rapidly in the beginning of the nineteenth century.*PFF4 30.2*

3. THE POSITIONS OF THE "CHRISTIANS

The third group, the "Christians," or Christian Connection, who attempted to end all denominational and creedal differences, need a little explanation, because they are often confused with the later and more numerous Disciples of Christ. They were a fusion of three schismatic groups. [50] One came from the Virginia Methodists (1792), lea by James O'Kelly; one from the New England Baptists, led by Abner Jones, of Vermont (1802): and one from the Kentucky Presbyterians, under Barton W. Stone (1803), later uniting under the simple name of Christians. In 1829 Barton W. Stone and a large number of _ the Christians in Kentucky and Ohio joined with the Campbellites, or Disciples of Christ, with the result that many congregations Connection." More recently designated officially as the "Christian Church (General Convention of the Christian Church)," this body merged m 1931 with the Congregationalism to form the General Council of Congregational and Christian Churches, with local groups calling themselves either Christian or Congregational, as they might prefer. (On the history of the earlier Christians, see Milo True Mornll, A History of the Christian Denomination in America; also historical and doctrinal statement in the U.S. Census volume, Religious Bodies, 1936, vol. 2, part 1, pp. 524, 525.)*PFF4 31.1*

Originating as part of the revolt against the restraints of Calvinistic

creeds, they insisted on Christian character as the only test of fellowship, and their only creed the "plain language, and understanding of the Bible according to average judgment, as to meaning and interpretation." A member might likely have declared himself "neither Unitarian, Trinitarian, an Arian or Socinian, but simply a Christian." [51]M. T. Morrill, op. cit., p. 185. Thus, although holding various views, the anti-Calvinist Christians fell easily into the classification of anti-Trinitarians as a result of their reluctance to be bound by a "metaphysical" theological term not found in Scripture [52]In the appeal to "plain language," some of them seem to have been influenced by anti-Calvinist arguments currently used by the liberals concerning the "proper Sonship" of Christ, when they inquired "how the Lord could be God and the Son of God in a proper human sense at one and the same time"—the question rising, of course, from their insistence that words describing divine relationships must be used in a hitman sense. But these frontier revivalists and fundamentalists stood at the opposite pole from the Unitarian intellectuals and liberals of Boston, and should not be confused with them. "The Bible only" was their watchword. Morrill puts it thus:*PFF4 31.2*

"Never for a moment have they surrendered the Bible, nor its simple direct use. People who have dubbed the Christians 'Unitarian1 and other harder names, failed to appreciate their standpoint, and misapprehended their intention. True religious freedom avoids all theological dogmatism. Freedom and revivalism have always characterized the Christians. Their fold has included men of all opinions, and men of deep convictions, but by mutual consent they laid aside their speculative opinions and divisive tenets in favor of practical Christianity, plain Scriptural teaching and winning men to Christ." [53]Ibid., p. 185.*PFF4 32.1*

4. CALVINISM'S PROBLEMS IN THE NEW WEST

The frontier conditions necessitated, as many thought, a more unified organization than Congregationalism. Therefore, between 1801 and 1837, Presbyterianism and Trinitarian Congregationalism tried out a "Plan of Union." The Presbyterians profited more from this. But they would not consent to subordination of the doctrines of predestination, original sin, and election, to revivalism, or to the employment of ministers without full formal education. And rather

than yield on these points, they allowed the Cumberland Presbyterian Church [54]See p. 43. to develop and take over their most promising western section in Kentucky. Ecclesiastical trials—for example the celebrated cases of Albert Barnes, Asa Marian, and Lyman Beecher in the 1830's—were followed by the split between the "Old School" conservatives and the "New School" progressives, with strength wasted in dogmatic controversy that might have gone into growth. So the Methodists* Baptists, and then the Disciples took the definite lead in the new West. [55]E. S. Bates, op. cit., pp. 322, 323.*PFF4 32.2*

5. THREE GREAT FRONTIER SECTS FORGE AHEAD

On the Western frontier—the mountains and the Ohio-Mississippi valley—three left-wing groups took the lead. The most successful of these were the Arminian Methodists, who had been organized in 1784, with Francis Ashury as the first American bishop. They stressed "original virtue," says Bates, rather than "original sin," and held that man had the power, with God's enabling grace, to escape the consequences of the Fall and to avoid eternal punishment. They threw open the gates of heaven not only to the "elect" but also to all who truly willed to enter. And they held that in this life one might have the "certitude of salvation," the two steps, of stages, to this being "justification" and "sanctification." Meanwhile, the Baptists, Congregationalists, and Unitarians fought over control in New England, and the Presbyterians held Pennsylvania. But the itinerant-preacher system, successfully used by the Waldenses and the Wyclifites, and revived by the Methodists, was best suited to the needs of the frontier. For thirty years stalwart circuit riders, like Peter Cartwright, resolutely "carried salvation" to the Western wilderness. [56]Ibid., pp. 325, 327, 328. And the camp meeting was taken over as a Methodist institution.*PFF4 32.3*

Likewise, into the West and South went the Baptists—"soft-shell" and "hard-shell," "general" and "particular." The Freewill Baptist movement spread from New Hampshire to the Northwestern frontier. A line of liberal Baptist colleges extended from Maine to Minnesota. Disputes with other groups over immersion versus sprinkling were common, and among themselves over Calvinism

and foreign missions. The Calvinistic Baptists made the greatest gains—including large Negro accessions—in the South; however, there was little to distinguish the Southern Baptists from the Methodists except the name. [57]Ibid., pp. 330-332. *PFF4 33.1*

6. DISCIPLES ORGANIZE AS SEPARATE BODY

The third of the great frontier sects was an indigenous American product, the Disciples of Christ, also called Christians, founded by the Scotch-Irish Presbyterian preacher, Thomas Campbell (who came to America in 1807), and his son Alexander, who was associated with his father's work from 1810 onward. The elder Campbell's revolutionary proposal for reuniting all Protestants, by exchanging simple Bible teachings for creeds, brought down upon him a vote of censure from the Presbyterian synod in Pennsylvania. He then began to preach in the homes of his friends, holding "the Bible only" as his rule of faith. "Where it speaks," he said, "we speak; where it is silent, we are silent." [58]Ibid., pp. 333, 334. *PFF4 33.2*

The Campbells did not desire to establish a separate sect. A Christian Association (not a church) was therefore established in 1809, without a paid ministry. They welcomed all Protestants who wished to join. Alexander Campbell took his stand for adult baptism only, and so, between 1813 and 1832, they were affiliated with the Baptist Church as its most radical group. [59]Ibid., pp. 334, 335. *PFF4 34.1*

But in 1816 Alexander Campbell virtually discarded the Old Testament, or "the Law"—as the letter, the ministration of condemnation and death—in contrast with the New Testament gospel of the Spirit, the ministration of righteousness, the law of liberty and Christ. Nor did he require a public expression of Christian experience before baptism, as the Baptists did. As doors were now closed against them, in self-defense the "Campbellites" soon felt forced to abandon the dream of a unified Protestant church and to form themselves into a separate denomination—the Disciples of Christ. These were joined by Barton W. Stone and a group of the ex-Presbyterian "Christians," and by other groups, increasing their membership from 10,000 in 1830 to 250,000 in

1850. [60]Ibid., pp. 335-337*PFF4 34.2*

Walter Scott, one of their fiery evangelists, converted in 1819, cherished a belief in the imminent second coming of Christ. And Alexander Campbell, whose debates with deist Robert Owen and the Catholic Bishop Purcell were among the high lights of the times, significantly changed the name of his journal, The Christian Baptist, to the Millennial Harbinger[61] and began to stress the prophecies.*PFF4 34.3*

[61]Nos. 29, 59, and 45 in Book I of his Hymns and Spiritual Songs.

But the development of the distinctly American system of varied, voluntary, and completely autonomous denominations cannot be understood except in its setting of another distinctive phase of American religious life-the Great Revival the early nineteenth century. Both old and new denominations still show marks of the influence of that fervent revivalism. This we shall survey in the next chapter.*PFF4 35.1*

CHAPTER TWO: The Great Revival and the Camp Meeting

Just as the Great Awakening, in the midst of the eighteenth century, had turned the tide against forces of irreligion in the colonies, so the Great Revival, at the beginning of the nineteenth century, saved the church of the infant nation from decadent ecclesiasticism and rationalistic unbelief, gave it a sense of its vital mission to the world, and stimulated the great missionary and philanthropic movements of the nineteenth century. Following the Great Awakening had come a spiritual decline, as a result of the French and Indian War and the unrest culminating in the Revolution.[1] F. G. Beardsley, Religious Progress, pp. 26, 27; Daniel Dorchester, Christianity in the United States, pp. 195, 338. The rise of Deism paralleled the theory of the natural rights of man. The successful Revolution and the new Republic brought not only the Declaration of Independence and the Bill of Rights but also a reaction against “orthodoxy”; and the pendulum swung to the other extreme.*PFF4 36.1*

I. Ebbing Spirituality Precedes Revival

According to Bacon, "the closing years of the eighteenth century show the lowest low-water mark of the lowest ebb-tide of spiritual life in the history of the American church." [2]L. W. Bacon, op. cit., p. 230. After the Revolution, skepticism rolled in like an engulfing tide from France, the more easily because of America's affection for the land of Lafayette; and emancipation from religious tyranny was regarded as the rightful sequel to political emancipation. Men were charmed with the subtle French wit of the Encyclopedists, who contended that religion was a trick of priestcraft, revelation was without authority, and moral obligation a needless incumbrance; that matter was eternal, and thought was merely the result of elective affinities; therefore animal pleasures were actually the only happiness, Such was the contemporary picture as painted by Timothy Dwight, president of Yale, and by other competent witnesses. [3]Arthur B. Strickland, The Great American Revival, pp. 25-29; D. Dorchester, op. cit., pp. 287, 288, 313-324; F. G. Beardsley, Religious Progress, pp. 27, 28. *PFF4 36.2*

Many American colleges became "hotbeds of infidelity" instead of training schools for Christian leadership. Thus it was with William and Mary in Virginia, Harvard in New England, the University of Pennsylvania, and others. When Timothy Dwight came to the presidency of Yale, in 1795, he-found it honeycombed with "atheistical clubs," where the students cynically dubbed each other "Voltaire," "Rousseau," "D'Alembert," and the like. Princeton had apparently only two students who professed Christianity. Conspicuous civic leaders had aligned themselves with Liberalism, and some with French Deism. "Cold Unitarianism and frigid ethical theories" made heavy inroads. [4]A.'B. Strickland, op. cit.,'pp. 28-34; F. G.'Beardsley, Religious Progress, p. 29;W. A. Candler, op. cit., pp. 151, 152. Infidelity was particularly noticeable on the Western frontiers, where great sections were isolated, without a preacher or a church, and where Paine's Age of Reason had, for many, virtually supplanted the revealed Word. Various towns were named after Frenchmen, such as Rousseau. [5]F. G. Beardsley, Religious Progress, p. 30. *PFF4 37.1*

Voltaire, who is said to have boasted that soon the Bible would be a forgotten book, fascinated men with his brilliant skeptical wit, and

infidel clubs flourished everywhere. Thoughtful men feared that mankind was heading toward some grave unseen crisis or revolution. Paralleling this growing infidelity, dueling increased, drunkenness became prevalent, family ties weakened, and many churches lost ground. [6]D. Dorchester, op. cit., pp. 341, 342, 347; A. B. Strickland, op. cit., p. 36; L. W. Bacon, op. cit., pp. 231, 232. *PFF4 37.2*

At the close of the Revolution, great streams of emigrants moved westward toward the headwaters of the Ohio and southward through the valleys of Pennsylvania and Virginia, into the Piedmont sections of North and South Carolina, and Georgia, or down the Ohio and Holston rivers into Kentucky and Tennessee. [7]Lacy, op. cit., pp. 63, 64. Wrenched away from former social and religious ties and restraints, the settlers spent all their energies in wresting a livelihood and security from the raw wilderness. So lawlessness and intemperance were common. The desperate moral conditions of Logan County, Kentucky, [8]Autobiography of Peter Cartwright, pp. 24, 25. described by Peter Cartwright, celebrated Methodist pioneer preacher, prevailed, in varying degrees, in all the pioneer country. Only a saving tide of religion, similar to the Wesleyan revival and the Great Awakening, could reclaim this frontier territory. *PFF4 38.1*

II. The Great Revival Molds the Nation

1. FRONTIER REVIVAL "SAVES" THE WEST

What is known as the Great Revival of 1800, but continuing with greater or less constancy into the early forties, really began with local forerunners in Virginia as early as 1787. In 1794 a profound sense of dissatisfaction with the marked spiritual declension led to circular letters appealing for nationwide "Aaron and Hur Societies," to uphold the ministers' hands through intercession. And about 1800 there was a "simultaneous outbreak of revivalistic phenomena" among Presbyterians, Baptists, and Methodists.[9] F. G. Beardsley, Religious Progress, p. 32; A. B. Strickland, op. cit., pp. 43-49; Elizabeth K. Nottingham, Methodism and the Frontier; Indiana Proving Ground, p. 186. For the forerunners of the revival, see Lacy, op. cit., pp. 67-73; W. W. Sweet, Revivalism in America, pp. 118-120. *PFF4 38.2*

Following up the western emigrants, rode the itinerant Methodist circuit riders. And in 1796 James McGready, a "terribly earnest" Presbyterian preacher, moved into Logan County, Kentucky. Holding a modified form of Calvinism, he stressed the necessity of knowing where and when conversion took place—a new note in Presbyterianism. Preaching with unusual power, he drew large crowds. Soon two brothers, William and John McGee (or Magee), one a Presbyterian minister and the other a Methodist, came to the Cumberland country of Kentucky and Tennessee, likewise preaching with amazing results.[10] Frederick M. Davenport, Primitive Traits in Religious Revivals, pp. 67, 69; W. A. CHandler, op. cit., p. 159; F. G. Neardsley, religious progress, p. 33. *PFF4 38.3*

In July, 1800, in Logan County, thousands encamped in the woods for several days to hear the long-neglected gospel; this was evidently the beginning of the increasingly frequent and effective camp meetings. In August, 1801, the huge camp meeting at Cane Ridge, in Bourbon County, lasted nearly a week. An estimated twenty or thirty thousand people came, and four or five preachers, including Methodists and Baptists, had to speak simultaneously to different sections. All denominations benefited with accessions and quickened spiritual life.[11] W. A. Candler, op. cit., pp. 159-162; L. W. Bacon

op. cit., pp. 235, 236; F. G. Beardsley, religious progress, pp. 34, 35. Bacon W. Stone later associated with Alexander Campbell and the Disciples of "Christ," tells not only strange physical accompaniments. Men fell, "slain" as in battle, sometimes remaining "smitten" for hours before obtaining "deliverance," and then would testify with power to the surrounding multitudes. (W. A. Candler. op. fit., pp. 160, 161.)*PFF4 39.1*

The narrative sounds almost like the accounts of White-field's preaching back on Boston Common or at Blackheath, England, Candler declares. There was a startling awakening as an uncommon need was met in an uncommon way. The revival ran all through the Cumberland and Ohio country. The Presbyterians, however, soon dropped the camp meeting plan, whereas the Methodists took it over, under William McKendree (later bishop), who used it mightily for the "winning of the West." The Cumberland Presbyterian Church was also the direct result of this revival, and others grew out of the movement. [12]W. A. Candler, op. cit., pp. 162-167.*PFF4 39.2*

Certain excesses and irregularities were to be expected under frontier conditions. But the whole face and tone of society was definitely changed in Kentucky and in other sections. Something extraordinary had happened that confounded infidelity. Soon these intensifying revival fires, which had been burning in various localities in the East, were fanned into a national conflagration. Religious leaders everywhere recognized it as the Great Revival.*PFF4 39.3*

2. EASTERN REVIVAL FOSTERS NEW ENTERPRISES

East of the Alleghenies the revival was scarcely less influential and beneficial, though less tumultuous. So a revival of national extent, in widely scattered centers, from north to south and east to west, came at the very time it was so greatly needed.*PFF4 40.1*

It deeply influenced the colleges of the East. Yale, for example, was shaken to its very heart as the result of President Timothy Dwight's incessant warfare on skepticism. More than two hundred young men were converted, many of whom entered the ministry. Four distinct revivals occurred during his administration, and thirteen

between 1812 and 1837-some of the converts coming to render distinguished service in the evangelization of the West and profoundly affecting the life of the nation. In addition, the Great Revival introduced a new era in the work of missions, at home and abroad, in the publication and circulation of religious literature and in philanthropy and reform. [13]Ibid., pp. 169, 170; F. G. Beardsley, Religious Progress, p. 37. For other college revivals see D. Dorchester, op. cit., pp. 377, 378.*PFF4 40.2*

Samuel J. Mills, of the famous Haystack Prayer Meeting, had been converted in the Revival of 1800. He was instrumental in making Williams College the virtual birthplace of American foreign missions. In a students' secret missionary society Mills and his associates—including Gordon Hall, Luther Rice, and Adoniram Judson—were the means of founding the American Board of Commissioners of Foreign Missions. [14]K. S. Latourette, op. cit., vol. 4, pp. 79-81. But that was not all. In 1813 and 1814 Mills and others went on missionary tours of the West, and found great spiritual poverty and destitution of Bibles in vast tracts of country. This resulted in the organization, on May 8, 1816, of the American Bible Society in New York City. This noteworthy enterprise is therefore also directly attributable to the Great. Revival of 1800. [15]W. A. Candler. op. cit., pp. 172-175; L. W. Bacon, op. cit., p. 256; F. G. Beardsley, Religious Progress, pp. 84, 85.*PFF4 40.3*

And from this period of the Great Revival came the American Tract Society (1814), likewise the American Education Society (1815), the American Home Missionary Society, the American Sunday School Union (1824), and the midweek prayer meeting as well. This period also marks the founding of the religious periodicals of America—from the Hartford Evangelical Magazine of 1800, on through the Presbyterian Religious Remembrancer (now the Christian Observer) in 1813, the Congregational Boston Recorder in 1816, the Baptist Watchman in 1819, the Methodist Zion's Herald in 1822, and the Freewill Baptist Morning Star in 1826—to a total of thirty-seven by 1828. One of these, the Christian Advocate of New York, reported the largest circulation of any paper in the world except the London Times. [16]F. G. Beardsley, Religious Progress, pp. 80-83, 99, 105, 106; W, A. Candler, op. cit., pp. 176, 177.*PFF4 41.1*

In the Great Revival "there was no Wesley, no White-field, no Luther around whose personality the movement centered." [17]A. B. Strickland, op. cit., p. 43. Perhaps the most conspicuous personalities were President Timothy Dwight, who drove back French infidelity and skepticism from the colleges, and Bishop Francis Asbury, who set in motion the army of itinerant Methodist evangelists from New England out to the Western frontiers. To these was later added the noted Charles G. Finney. As truly as the Great Awakening prepared the way for the new Republic, says Lacy, so the Great Revival "saved the new nation from French infidelity, crass materialism, rapacious greed, godlessness, and outbreaking violence on the frontiers. [18]B. R. Lacy, op. cit., p. 87. And it opened wide the door for the great modern advances of the church—including the earnest and conspicuous study of the prophecies.*PFF4 41.2*

III. Camp Meetings Develop on the Frontier

1. ORIGIN OF THE CAMP MEETING

Revivalism soared to the height of excitement in the almost unchurched borderlands of Kentucky, Tennessee, and Ohio, [19]John B. McMaster, A History of the People of the United States, vol. 2, chap. 12, pp. 578-582. where there was a sprinkling of New Englanders of Puritan stock, along with the dominant Scotch-Irish strain. It was here that earnest Presbyterian preachers with Methodist cooperation, started the camp meetings of the West in Logan County, Kentucky, in 1799. [20]According to Beardsley, similar meetings were evidently held in 1791 and 1794 in North Carolina, in Lincoln County, likewise attended by both Presbyterians and Methodists. And in 1795 a union meeting was also conducted at Bethel, North Carolina, where hundreds were converted. (F. G. Beardsley, American Revivals, pp. 192, 193.) That was when the McGee brothers, on a tour across "the barrens" toward Ohio, preached at McGready's Red River church, where sacramental services were being held. [21]These "sacramental meetings," or "sacraments," customary chiefly among the Presbyterians, usually began on a Friday night, to prepare the communicants for the Lord's Supper on the following Sunday. To such meetings, often held annually on the frontier, the members of various denominations gathered, though the Baptists, because of close communion views, refused to join in the sacraments. The powerful preaching attracted so many people that the meetings were held in a grove, and lasted several days. Similar gatherings were soon appointed elsewhere. [22]W. W. Sweet, Methodism in American history, pp. 155, 156; F. M. Davenport, op. cit., pp. 69, 70; James McGready, "Narrative of the Commencement and Progress of the Revival of 180O," in The Posthumous Works of ... James McGready, pp. vii-x, and sermon XL, "Vindication of the Exercises," pp. 471, 472 [i.e. 451. 452]: McMaster, op. cit., vol. 2, pp. 578, 579; Nathan Bangs, A History of the Methodist Episcopal Church, vol. 2, pp. 101-105. *PFF4 41.3*

The first planned camp meeting was held in 1800 at the Gasper River church in Logan County, Kentucky, on McGready's invitation. Since many came forty, fifty, or even a hundred miles, they camped-a few in tents, the majority in their wagons, and others in brush shelters. A regular encampment was laid out in a hollow

square, with hewn logs for seats, and a preaching stand in the center of the enclosure. For illumination at night, candles, torches, or brush fires were lighted. The tremendous appeal of this unique plan, once inaugurated, spread like wildfire along the frontier. [23]W. W. Sweet, Revivalism in America, p. 122.*PFF4 42.1*

2. EXCESSIVE EMOTIONALISM AT CANE RIDGE

During the summer of 1801 the revival spread to northern Kentucky, centering at Cane Ridge, in Bourbon County. Here the Presbyterian minister, Barton W. Stone, who had visited McGready's meetings in Logan County, called a general sacramental meeting (interdenominational) for August, where the most spectacular—and unrestrained—single phase of the whole movement took place. Business was suspended and homes deserted as old and young came in almost incredible numbers—estimated at twenty thousand. And the revival was marked by awe-inspiring results—as well as unfortunate excesses, as will be noted.*PFF4 42.2*

Some three thousand "fell," under the highly emotional preaching, and hundreds of others broke forth in various ways, with outcries for mercy, faintings, trances, or hysteria* The irreligious, who had come from curiosity, drank raw whisky freely. Peter Cartwright attributed the falling of hundreds to the power of God, although even he was appalled when an epidemic of such excesses swept the country. To those accustomed to quietness, dignity, and order, such emotionalism was looked upon as a travesty of religion. [24]W. W. Sweet, Revivalism, pp. 122-124; also his Methodism, pp. 156-159; Robert Davidson, History of the Presbyterian Church in the State of Kentucky, pp. 137, 138; Autobiography of Peter Cartwright, pp. 30, 31, 53; F. M. Davenport, op. cit., pp. 82, 83.*PFF4 43.1*

3. CAMP MEETINGS SPLIT PRESBYTERIANS

From this time on Western Presbyterianism was divided over camp meetings and revivalism. Two revivalist secessions resulted. One was the Cumberland Presbyterian Church; the other, in northern Kentucky, developed into the New Light (Stoneite) group, which became a branch of the Christians, and partly of the Disciples. The

split was over Calvinism and the emotional type of appeal. Revivalism found adherents among the regular Presbyterians and the Congregationalists, and among the Lutherans and the German Reformed. It even appeared among some Episcopalians, but with opposition to emotional extravagance. The camp meeting plan came to prevail not only in the Western settlements and the South, but also in the more conservative East, including the New England States, where it was introduced by the Methodists. From 1810 to 1830 such assemblies multiplied rapidly, with thousands added to the churches as a result. [25]W. W. Sweet, Revivalism, pp. 124-128; William W. Manross, A History of the American Episcopal Church, p. 233; F. G. Beardsley, History of American Revivals, pp. 193, 194. *PFF4 43.2*

4. METHODISTS ADOPT CAMP MEETING SYSTEM

Although soon repudiated by the Presbyterians on account of excesses, the campmeeting was effectively used by the Methodists for reaching the scattered population of the frontiers, and it fitted admirably into their itinerant system. [26]F. G. Beardsley, History of American Revivals, pp. 192-197; Peter G. Mode, The Frontier Spirit in American Christianity, p. 54. Bishop Asbury, in his Journal, often mentions camp meetings favorably and reports their results. Although not a subject of legislation or official action, they were discussed in various Methodist periodicals, and there were various camp meeting manuals. [27]The Journal of the Rev. Francis Asbury, vol. 3, pp. 210, 232-237, 316; T. A. Morris, editorial, “Camp Meetings,” Western Christian Advocate (Cincinnati), August 15, 1834, p. 62; for later examples of manuals sec B. W. Gorharn, Camp Meeting Manual; S. C. Swallow, Camp-Meetings. *PFF4 44.1*

5. AMONG THE BAPTISTS AND IN ENGLAND

Meetings of voluntary associations of Baptist churches held in the woods, with large lay attendance, corresponded somewhat to the campmeetings. [28]W. W. Sweet, Revivalism, pp. 128, 129; W. W. Sweet, Religion on the American Frontier: The Baptists, pp. 55, 56. Transplanted to England during the visit of Lorenzo Dow, [29]An Essay on Camp Meetings (1849), pp. 7, 8. camp meetings were censured by the Wesleyan Conference of 1807, but they were continued under the sanction of

the Primitive Methodists, organized in 1810.*PFF4 44.2*

6. AT THE CREST; THEN ON THE WANE

The camp meetings in America became increasingly important in spreading Methodism. By 1812 at least 400 such meetings, of various sizes, were held annually in the United States. [30]The Long-Calm Camp Meeting (October 8-14, 1806), in Maryland, reported 580 converts. In 1809 seventeen camp meetings were held in the Indiana district alone. And in August, 1813, three thousand people were reported in attendance at a camp meeting in Pennsylvania. (W. W. Sweet Methodism in American History, p. 160.)

But eventually the camp meetings waned, and many old Methodist meeting grounds became summer resorts and places for summer conferences. The Chautauqua movement, with its lecture platform, school, concert music, physical education, social culture, and entertainment features, has been one secularized outgrowth of the original camp meeting. [31]W. W. Sweet, Revivalism, pp. 165, 166.*PFF4 44.3*

IV. Primitive Camp Meetings and Primitive Emotions

The frontiersmen, shrewd but generally untutored, led a rigorous life in a wild country, with few social contacts and little constraint of either law or convention. Those who hungered for spiritual food, and rarely ever saw a preacher for months on end, found in the camp meeting an answer to these social needs of human nature. But along with the religious came a motley crowd of godless listeners. Here they were suddenly aroused by intense and prolonged exhortation, convicted by an overwhelming sense of their own wickedness and apostasy, and terrified by graphic portrayals of hell. They were urged to "contend in prayer," and so to find salvation. Invariably, emotional tension and fear lurked in the background as the impelling motive to action. [32]E. K. Nottingham, op. ctt., pp. 62, 188; F. M. Davenport, op. cit., pp. 224, 225. *PFF4 45.1*

The extravagances that brought deserved criticism had no connection with real religion and saving grace, and afforded no valid evidence of salvation. [33]A. G. Strickland, op. cit., p. 112. But as Strickland wisely says, "This froth on the top of the wave should not blind us from seeing the deep significance and power of the movement beneath the physical and accidental." [34]Ibid., p. 76. It has also been well said that a newly kindled fire will often smoke annoyingly at first, and an attempt simply to smother it only makes matters worse. [35]W. A. Candler, op. cit., p. 163. Better is it for the fire to burn itself quickly into a clear smokeless flame. And this was what happened as these interdenominational revivals, becoming increasingly sound and sane in these pioneer regions, truly transformed Kentucky and the West. The pendulum swung away from the widespread Deism of the day. Between 1800 and 1830 not far from a million converts were added to the Congregational, Presbyterian, Baptist, and Methodist churches, and the quickening of religious life led to numerous missionary and reform movements.

[36]For the permanent results see A. B. Strickland, op. cit., chap. 11; W. W. Sweet, Revivalism, chap. 7; Robert Baird, The Christian Retrospect and Register, pp. 218 ff.; Delavan L. Leonard, The Story of Oberlin, pp. 59, 60. Within the years 1826-1830, about two hundred thousand were added to the leading denominations, including sixty thousand young men. There were powerful revivalists and evangelists such as Peter Cartwright, and later Charles G. Finney.

In five months in 1831, fifteen hundred towns were profoundly stirred, also leading colleges and seminaries. Thousands were converted and many became Christian workers. *PFF4 45.2*

V. Tied in With Millennial Expectancy

It should be noted that the growing expectation of an imminent millennial period led many to assume that these emotional manifestations were signs that the dispensation of the Spirit was already beginning. The result was to further stimulate millennial expectations in the frontier groups. Thus Davidson says:*PFF4 46.1*

"The Millennium was supposed to have commenced, and the ordinary means of grace were superseded, as rather embarrassing the new and free outpouring of the Spirit. Hence the frequent interruptions of preaching and even its entire suspension." [37]Robert Davidson, op. cit., p. 159.*PFF4 46.2*

Similar expectations marked revival meetings in the East, although, as has been seen, the Eastern revivals, in which most of the colleges, like Yale, were in the forefront, [38]A. B. Strickland, op. cit., chap. 4; H. B. Wright, chap. 4 in Two Centuries of Christian Activity at Yale, pp. 63-66. were largely free from emotional and physical reactions.*PFF4 46.3*

VI. Revivalism and Development of Hymnody

1. HYMNS OF THE HEART REPLACE THE PSALMS

In order to understand the place of related sacred song both in the Great Awakening and in the Great Revival, we must briefly trace congregational singing from the time of the Reformation. Luther replaced the Latin choir hymn with the congregational hymn, but in Great Britain the versified psalms held sway for two centuries. 39Albert E. Bailey, The Gospel in Hymns, p. 309; see also Harvey B. Marks, The Rise and Growth of English Hymnody, p. 86. Says Bailey, "When Henry VIII of England used his divorce from Catherine of Aragon as a lever to pry the English Church loose from the grip of Rome, he too [like Luther] threw away Latin hymns but unlike Luther he put nothing in their place. Under the influence of John Calvin, the theologian, ... the newly-founded Anglican and Scottish Churches rejected all hymns of 'human composure' but allowed the people to sing Biblical Psalms made metrical." *PFF4 46.4*

The few poets who wrote hymns did not intend them for public devotions-men like Herbert, Milton, Baxter, Bunyan, and others. They never sought to compete with the best-known Psalters. Not until shortly before the Methodist movement gave to the common man the popular Wesleyan hymns in harmony with the powerful revival preaching of the time, did the paraphrases and hymns of Isaac Watts (1674-1748), "Father of English hymnody," begin to supplement and replace the psalms in the dissenting churches. 40A. E. Bailey, op. cit., chaps. 2, 3, 4. Watts, becoming thoroughly disgusted with the restricted and unwieldy psalms sung, the "heavy slow motion and tedious syllables of the time," set forth the provisions of the gospel with remarkable fullness, 'balance, and clarity in hymns that won the hearts of the people. 41Watts voiced a living faith in such appealing hymns as "When I Survey the Wondrous Cross," "Joy to the World; the Lord Is Come," "O God, Our Help in Ages Past," "Before Jehovah's Awful Throne," and many others. See his Hymns and Spiritual Songs (1707) and The Psalms of David Imitated in the Language of the New Testament (1719). See Louis F. Benson, The English Hymn, pp. 122 ff.; George P. Jackson, White and Negro Spirituals, chap. 2. But the Wesleyan songs did not affect American revivalism until some time later. Let us now trace the development from psalms to hymns in the colonies. *PFF4 47.1*

2. WATTS'S HYMNS COME TO AMERICA

For nearly a century and a quarter psalmody alone was used in the English-speaking Colonial churches-and instrumental music was not used until Thomas Brattle's organ was introduced in 1713. 42Henry Wilder Foote, Three Centuries of American Hymnody, pp. 3, 80, 81. The first portion of *Psalm 23* affords one of the better examples from The Bay Psalm Book (1640), the first book printed in the English colonies in North America. (Ibid., p. 42.)

"The Lord to mee a shepheard is,
want therefore shall not I.
Hee in the folds of tender-grasse,
doth cause me down to lie:
"To waters calme me gently leads
Restore my soule doth bee:
he doth in paths of righteousness:
for his name's sake leade mee."*PFF4 47.2*

When Whitefield began his American tour in 1739, the churches still relied on the old psalmody, though he used Watts's hymns freely. But the Great Awakening put Watts's hymns, breathing the fervent spirit of revival, on the lips of the multitude, not only in the churches, but also in the streets and on the ferryboats going to and from meetings. Although the anti revivalists were censorious, Jonathan Edwards defended these new hymns of Watts as expressing the feelings aroused by the Great Awakening. 43Ibid., pp. 147-149; L. B. Benson, op. cit., pp. 163, 164, 315. So it was that the religious revival was borne along on the buoyant wings of song.*PFF4 47.3*

The Wesleyan hymns were not popularized in America in this period, although John Wesley's first songbook was published here. The Wesleyan forces were divided into two groups-the Arminians under the Wesley's, and the Calvinists under Whitefield. The latter preferred Watts because they were not at all enthusiastic over the basic theology of the Wesleyan hymns.*PFF4 48.1*

3. WESLEYS INTRODUCE HYMNS OF EXPERIENCE

The pulsating hymns that kindled and kept aflame the great

Wesleyan revival in England were a radically new type of congregational song—the subjective utterance of awakened hearts that sang because they could not keep from singing. Watts had nobly sought to improve the service of praise in the church, but many of his hymns were objective-sheer praise of God-and definitely Calvinistic. The Wesleys struck a higher note—the proclamation of Christ's unlimited atonement, His free grace for all, and the personal appeal to human hearts. Evangelistic preaching depends largely for its effectiveness upon the "obbligato" of such songs-songs that have the power, beyond that of the spoken or written word, to penetrate and uplift the heart, to illuminate religious thought and Christian experience, and to educate in the faith. [44]H. B. Marks, op. cit., pp. 93, 98, 99; Grover C. Loud, Evangelized America, p. 112.*PFF4 48.2*

John Wesley translated German hymns of the Moravian Brethren—who had revealed to him the spiritual potentialities of gospel song as an aid to devotion [45]L. F. Benson, op. cit., p. 223; Frederick J. Gillman, The Evolution of the English Hymn, pp. 214-219. and he had a definite part in many of his brother's hymns. But Charles Wesley, the poet of the movement, whose glorious gift of song never failed him, mirrored in verse his own Christian experience. [46]L. F. Benson, op. cit., chap; 5. Of course, many of his six thousand hymns were not of permanent character, but his, "Oh, for a Thousand Tongues to sing My Great Redeemer's praise" (1749), "Hark the Herald angels sing" (1738), "Love divine, All Love Excelling"(1747), "Jesus, Lover of My Soul" (1739), "How Sweet the Name of Jesus Sounds" are unsurpassed. Many were really the reflection of John's deep christian experiences as well, and were actually of joint composition. (H. B. Marks, op. cit., pp. 99, 103; G. C. Loud, op. cit., p. 113.)*PFF4 48.3*

These new revival hymns reflected a heightened emotion, expressing the inward aspirations and experiences of the soul. They exalted the atonement and glowed with the fire of God's free grace. They reached the heart, for their concept of definite release from sin through personal conversion made each singer feel that the songs truly meant "even me." They described the intense struggle of the soul-together with the grace, hope, light, and peace held out by faith, the bursting of the bonds of sin, and the subsequent rejoicing in liberation and redemption. [47]G. C. Loud. op.

cit., p. 113.*PFF4 49.1*

VII. Uplifting Songs of the Great Revival

Just as it was the Great Awakening that turned the American churches from the metrical psalms to Watts, and prepared the way for Wesley, so it was the renewed warmth of the Great Revival, after 1790, that made evangelical hymnody generally acceptable. With this type of song, great singing throngs became one, as the rhythmic lines swelled in unison, and revival response was inevitable. [48]Ibid., pp. ll3, 115. The tunes had strong emotional appeal, creating an atmosphere favorable to conversion. From 1790 to 1832 a flood of popular hymns spread to the utmost bounds of the country, chiefly as a result of the zeal of the hardy Baptist preachers and the itinerant Methodist circuit riders, who penetrated wherever there was a settlement, visiting solitary cabins as well as assembling vast throngs in the open. Often the preacher had the only hymnbook, and he would have to "line," or give out the words, a line or two at a time, set to simple and easy tunes. [49]L. F. Benson, op. cit., pp. 284, 285, 291, 292; George P. Jackson, op. cit., chaps. 3, 4. *PFF4 49.2*

1. DISTINCTIVE CAMP MEETING SONG APPEARS (c. 1800)

The earlier church hymns had come from across the sea, but in the frontier camp meetings a new type of "spiritual songs," springing from frontier American hearts, was introduced when the Methodists took over the camp meeting. The staid old hymns, and even the folk hymns and religious ballads, were too sedate to express the tumultuous enthusiasm of the throngs under the open sky. *PFF4 50.1*

Sometimes the revival hymns were popularized by the insertion of refrains in which all could join. These were at times set to folk tunes with pulsating rhythm, emotional repetition, and ejaculatory refrains, whose crude doggerel would often be caught up by the throngs, and mighty choruses would roll through the forest clearings. Sometimes a "singing ecstasy" would seize the worshipers. At other times their feelings would be expressed by a chant of mourning, or again by a thunderous jubilation. Spontaneous song broke forth in rough and irregular couplets, combined out of Scriptural phrases

and everyday speech, with many hallelujahs and refrains interspersed. [50]G. P. Jackson, op. cit., chap. 6; G. C. Loud, op. cit., p. 119.*PFF4 50.2*

This indigenous type of song, at first transmitted orally, came to be printed in the simple camp meeting songbooks of the time. And later these "spiritual songs" (in contradistinction to "psalms and hymns") appeared in the back-country "shape note" songbooks, with the spirit retained but with much of the crudity "simmered away." These contagious songs presented "the prayer of the penitent and the hallelujah of the redeemed." [51]G. C. Loud, op. cit.. p. 110; L. F. Benson, op. cit., pp. 292, 293. The Englishman, Hugh Bourne, leader of the revivalist Primitive Methodist secession, which adopted the camp meeting from Lorenzo Dow, published and circulated his General Collection of Hymns and Spiritual Songs for Camp Meetings (1809). (G. P. Jackson, op. cit., chap. 7.) Six "Spiritual Songs" appear in Lorenzo Dow, The Dealings of God, Man, and the Devil, pp. 691-703. They appealed to sinners, revealed the terms of salvation, and narrated personal experience.*PFF4 50.3*

2. REVIVAL SONGS IN THE CHURCHES

The churches that rose on the well-worn trails of those valiant Methodist circuit riders were imbued with their hardy spirit and energetic singing. And the new songs of Watts and the revivalists, used not only to stir emotion but to instruct and edify, overrode denominational lines and language barriers as well, and were shared by Dutch and German Reformed and Lutheran alike. The Dunkers and Mennonites also used them, to which their own compositions were added to accompany their footwashing rites. [52]G. C. Loud, op. cit., p. 120; G. P. Jackson, op. cit., pp. 82, 83.Nottingham says:*PFF4 50.4*

"The whole character of frontier hymnody was a direct outgrowth of the revival meeting. It is redolent of the very flavor of pioneer life—its emotionalism, its fighting spirit, its ever-present sense of the reality of hell fire, and its fervid sectarianism. Not only is revival hymnody a veritable mine of material for those who would understand the social history of the frontier but the type of singing there evolved became characteristic of religious singing for years

afterwards. Gone were the stately hymns of the eastern seaboard, hymns that had been brought from Europe, and in their place were substituted rough and ready rhymes set to rousing popular tunes." 53E. K. Nottingham, op. cit., p. 26. Camp meeting songbooks include Hymns on Selected Passages of Scripture ... usually Sung at Camp Meetings (1811), John Harrod's Social and Camp Meeting Songs for the Pious (1817), The Camp Meeting Chorister, and Songs of Zion ... for the Use of Christians (1818). (L. F. Benson, op. cit. [1827], pp. 291-296.)*PFF4 51.1*

3. NEGRO SPIRITUALS-VOICE OF THE OPPRESSED

To all this must be added the Negro spiritual—the music of an oppressed people, with its constant overtone of death and heaven and the hope of more joy in the world to come than in this world. They adapted the camp meeting message and song to their own needs, and their response in song formed an "overflowing stream of swinging cadences and crooning melodies," with meaningful words such as, "Swing Low, Sweet Chariot," "All Over God's Heaven," "Nobody Knows the Trouble I've Seen," "It's Me, Standing in the Need of Prayer. "These expressions of deep feeling, blended with matchless melodies in pathetic strains, were also an integral part of the revival music. 54H. B. Marks, op. cit., pp. 246-248; L. F. Benson, op. cit., p. 204; G. P. Jackson, op. cit., part II.*PFF4 51.2*

4. REVIVAL SONGS WANE AS REVIVAL PASSES

But when the Great Revival became quiescent, between 1830 and 1857, its distinctive type of songs of the heart waned. Yet the Millerites in the 1840's adapted and adopted many of the best of these melodies for their own use.*PFF4 51.3*

Contemporary with the camp meeting era, but at the opposite extreme of the revolt against Calvinism, was the emergence of the "literary hymn" 55"A hymn may or may not happen to be great literature; ... it is something more ... it belongs with the things of the spirit, in the sphere of religious experience and communion with God." (Benson, op. fit., p. viii.) Its test is its power to move and mold men. of progressively high poetic quality and devotional tone. 56Among the pioneer writers of this type were Unitarian literati such as Oliver Wendell Holmes ("Lord of All Being"), Samuel Longfellow

("Beneath the Cross of Jesus"), James Ruwell, Lowell, and others. There were also John Greenleaf Whittier (Quaker) with his "We May Not Climb the Heavenly Steeps" (1806), Ray Palmer (Congregationalist) with his moving "My Faith Looks Up to Thee" (1830) Phoebe Cary (Universalist). "One Sweetly Solemn Thought" (1852) Harriet Beecher Stowe (Congregationalist) "Still, Still, With Thee" (1855), and many others. But as the Great Revival and the camp meeting waned, and as the urban type of church spread westward, the doctrine and experience of Watts's and Wesleys' hymns faded out. The trend was toward the formal, stately, and objective, and toward the reserved and ritualistic, as exemplified by the fact that in the 1840's the Congregationalists had little or no congregational singing. [57]L. F. Benson, op. cit., p. 470. As Jackson points out, by the second half of the century the old-time individualistic, emotional, and anti-institutional religion of the early frontier camp meetings was outmoded, and the old-time folk songs were pushed aside in favor of a more urbanized type of hymnody. [58]G. P. Jackson, op. cit., chaps. 12, 13. *PFF4 52.1*

But the old revival hymns and camp meeting spirituals survived in the upland rural "singing schools" and in the Negro spirituals. [59]H. W. Foote, Three. Centuries of American Hymnody, pp. 171-173. And some of the best of the folk-type songs found their way into church hymnals. Later, says Benson, for the class-both inside and outside the church —not reached by the more elevated literary and musical tone of church hymnody, there developed the "gospel songs" [60]H. B. Marks, op. cit., pp. 207, 208; L. F. Benson, op. cit., pp. 482 ff. that are quite familiar today in revivals and Sunday schools, the descendants, in part, of the camp meeting songs of the early decades of the nineteenth century, but in more refined form. They were evangelical in spirit and evangelistic in objective—focusing on winning souls through conversion. *PFF4 52.2*

VIII. Overtone of Prophecy Heard in Songs of the Day

Prophecy already occupied a place in the religious songs of the early decades of the nineteenth century, when men were preaching and writing much on prophecy. Long before, Watts had written a hymn on "The Ruin of Antichrist," another on "Babylon Fallen," and one on "The Last Judgment."[61] [61] Nos. 29, 59, and 45 in Book I of his Hymns and Spiritual Songs. And in the Great Revival in America the witness of Bible prophecy, the hope of the second advent and imminence of the judgment, the millennium soon to be established, and the signs of the latter times—all found similar expression in song. This is evident from the fact that the Millerites "found a great stock of end-of-time songs" from the generation preceding them and used them in their call to preparation for the transcendent events impending.[62] [62] G. P. Jackson, op. cit., p. 107. Take, for example, Hugh Bourne's A Collection of Hymns for Camp Meetings, Revivals, Etc. (1810), used here in America *PFF4 53.1*

But apart from these larger prophetic themes on the approaching end and second advent were the specific warning signs of the times. The catastrophic Lisbon earthquake of November 1, 1755, is listed as the basis for these lines: *PFF4 53.2*

"Alas! on earth how oft we spy
Wonders descending from the sky! *PFF4 53.3*

"And the dire frighten'd trembling earth
Abandons all her joy and mirth.
What terrors seize on us below
When nature speaks her overthrow! *PFF4 53.4*

"Can I with mortal tongue declare
What horror seized the earth and air,
When shocks from a supremer hand
Did shake the distant wicked land?"[63] [63] From "Miss Harvey," in 1806 (Baptist), quoted in G. P. Jackson, op. cit., pp. 51, 52. There are nine other stanzas sounding the warning to be ready. *PFF4 53.5*

And impressive also is the depiction of the Dark Day of May 19, 1780, and its meaning, as used by Randall's. Freewill

Baptists:*PFF4 53.6*

“1. Let us adore and bow before
The sovereign Lord of might,
Who turns away the shining day
Into the shades of night.*PFF4 54.1*

“3. Nineteenth of May, a gloomy day,
When darkness veil’d the sky;
The sun’s decline may be a sign
Some great event is nigh.*PFF4 54.2*

“17. And now let all who hear this call
And saw the day so dark,
Make haste away without delay
And get into the ark.” [64]Ibid., p. 52.*PFF4 54.3*

Thus the clearly sustained overtone of the “last things,” and the approaching return of Christ, was already heard running through many of these early nineteenth-century songs, soon to appear in a rising crescendo in the thirties and forties.*PFF4 54.4*

IX. Social Experiments and Strange Utopias

Before turning to the imposing list of early nineteenth-century expositors of prophecy we must, in order to get the over-all picture of the time, mention certain imported religious and social experiments and strange indigenous Utopias which, along with the accepted and established religious bodies, marked these turbulent decades. Experimentation was characteristic of the times, along with the upspringing of numerous marginal cults and communities. Transcendentalism nourished among certain of the elite. And some sections were dotted with short-lived communal systems, such as the Shakers, the Ephrata Colony, the Rappites, the communities of Bethel and Aurora, the Separatists of Zoar, the Amana Society, and similar smaller groups.*PFF4 54.5*

This was a period of social ferment, with America as a testing ground for the freakish as well as a haven for the orthodox and established. Utopias of an allegedly religious origin, but generally socialist in aim, included the Hopedale community, Fruitlands, the Oneida Colony, New Harmony, and the Fourierist phalanxes.[65]Full portrayals appear in Alice Felt Tyler, Freedom's Ferment; Whitney L. Cross, The Burned-Over District; David M. Ludlum, Social Ferment in Vermont; A. E. Bettor, Backwards Utopias; Victor F. Calverton, Where Angels Dared to Tread; and Gilbert Seldes, The Stammering Century. These were often motivated by strange hopes of an idealistic "millennium." Thus religious flux characterized the times, with varying "reforms" as an accompaniment. These dot the margin of the over-all picture, with its complex pattern.*PFF4 55.1*

CHAPTER THREE: Light Dawns on the Last Days

I. Century Ends With Upsurge in Prophetic Study

Around the turn of the century, during and following the world-shaking events and repercussions of the French Revolution, there was an unprecedented general turning to Bible prophecy on the part of an impressive number of thoughtful students of the Word among all leading Protestant faiths. And where one sermon on the theme was published, many more were evidently given orally, without ever getting into print. It seemed as if men had entered a new epoch in searching the pages of the two leading books of prophecy-Daniel in the Old Testament and Revelation in the New-the one obviously the complement of the other.*PFF4 56.1*

It was as though a baffling seal of mystery and restricted understanding of its latter portions had at last been broken. As men of all persuasions on both sides of the Atlantic began poring over these pages as never before, comparing part with part and checking them with history, light began to dawn on certain heretofore mysterious symbols, and greater understanding came on some of its cryptic phrases concerning the last events of the age. And this investigation continued with increasing momentum for several decades. Historian Ludlum makes this cogent observation on the emphasis in this period:*PFF4 56.2*

“In search for the workings of the divine will religious men turned to the Scriptures; in the Books of Daniel and Revelation they found not only a satisfactory explanation for the prevalence of irreligion but also the ideological foundation for an attack on existing evils.*PFF4 56.3*

“At the turn of the century many tomes of Biblical exegesis came from New England presses and received a wide circulation. Though differing on minor points, all agreed that the ‘times of the prophecies’ had arrived, that the present constituted the predicted Reign of Infidelity, and that the Second Coming of Christ and the commencement of the Millennium were ‘at hand.’” 1D. M. Ludlum. op. cit., p. 38.*PFF4 57.1*

It seemed to an increasing number of investigators that they had entered a distinctly new era in the understanding of those aspects of prophecy pertaining to the latter-day affairs of mankind in general and the church in particular. Men began to call this new period the "time of the end," and to refer to it as the "last days"—consciously or unconsciously employing the very terms of prophecy in their depictions. In increasing numbers, books, tractates, and periodical articles appeared, dealing with the meaning of the times and pointing out the period to which it was believed the world had come in the inspired schedule of the centuries.*PFF4 57.2*

In fact, they began to declare that the prediction of *Daniel 12:4* was being fulfilled before their very eyes: "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 12:4*.) The eyes of these men were literally "running to and fro" over its pages, searching and comparing, and seeking as never before for a clearer understanding of the closing events of God's great outline of the ages as it is set forth in the Scriptures. Knowledge of the prophecies of the latter days was greatly increased. [2]See Appendix A.*PFF4 57.3*

The really phenomenal nineteenth-century awakening on prophecy overseas, and the great number of volumes that began to pour forth from the presses of the Old World, can be visualized by a survey of the tabular chart on pages 270 and 271 of Volume III of Prophetic Faith. Each horizontal line represents the life span of a prophetic expositor, and each heavy dot stands for one of his expositions of prophecy. The chart therefore not only records a cold historical fact but represents a throbbing, human activity in this field, transcending all previous interest in prophecy. And what was true of the first four decades of the nineteenth century across the Atlantic in Europe was soon matched and then surpassed in North America. However, the literature of the one aided the other, since there were many reprints of prophetic publications, each group stimulating the interest of the other.*PFF4 57.4*

The remarkable extent of this quest, and the activity of these pious and learned men in portraying the meaning of the times, and thus in locating the place they believed they had reached in God's grand

outline of the centuries, is without a parallel in history. And not only were the great outline prophecies (like *Daniel 2 and 7, and 8 and 11*) studied afresh, but the great time prophecies, or designated periods, of that book, relating to the “time of the end” and the end of time, received special attention. These time features intrigued men. They sought to find when they would end, and what would then take place. As a result scores of books began to appear discussing this particular aspect. Nothing comparable to it, in sheer numbers, had appeared before. And this in itself became a recognized sign of the times, and came to be looked upon as a fulfillment of prophecy.*PFF4 58.1*

It was the last segment of the various prophecies focusing on the last days that received chief attention, the eschatological angle. The signs of the times, the obvious nearness to the end, and the second coming of Christ to wind up human affairs and vindicate the right and punish wrong, as well as the imminent introduction of the millennium-these were the themes that men studied and upon which they wrote and discoursed most earnestly. Again and again they were led to record their conviction that they were manifestly entering the final epoch in the affairs of mankind. But before we discuss the first of these nineteenth-century American writers, let us drop back to 1795.*PFF4 58.2*

II. Ogden-Striking Papal Portrait Painted in Revelation

UZAL OGDEN, D.D.,[3]UZAL OGDEN (1744-1822), son of a Newark merchant, studied under an Anglican clergyman of Elizabethtown, and went into missionary work in Sussex County, New Jersey. He was assistant rector of Trinity Church in New York before becoming rector in Newark. He had intellectual gifts, a forceful personality, and a capacity for leadership. Later he was elected first bishop of New Jersey, but his ecclesiastical superiors refused to consecrate him to the office, presumably because of his reputation for laxity in doctrine and his disregard for the order of the Episcopal Church. Besides his two-volume reply to Thomas Paine, he published various sermons and pamphlets. rector of Trinity Episcopal Church in Newark, New Jersey, turned effectively to prophecy as the answer to Deism and infidelity. Refuting Paine's Age of Reason, he contends, in The Deist Unmasked (1795), that, as the Jews fulfilled prophecy in crucifying Jesus, so also was infidel France in the process of fulfilling prophecy concerning the dire fate of the Papacy. [4]Uzal Ogden, Antidote to Deism. The Deist Unmasked, pp. 93, 94. Prophecy, he holds, discloses in outline the "remarkable events" to be experienced by the Christian church from John's day to the end of the world.*PFF4 59.1*

The seven letters to the churches of the Apocalypse relate, he holds, to the circumstances of the churches to whom they are addressed. After chapter five the "prophetical part" covers seven periods in history. The seals Ogden restricts to the early centuries under the pagan Roman emperors (A.D. 95-323), as some others had done. The trumpets he extends from the death of Constantine (337) to the end of the Mohammedan conquests in the West (750). And the third period in the prophetic outline he places under the popes for the prophesied "1260 years." After the Witnesses of *Revelation 11*, and the appearance of the "monstrous beast" of *Revelation 13*—the "new Roman and persecuting power"—comes the vengeance of God, in *Revelation 14*, to be inflicted upon the Papacy. Then follows the pouring out of the vials of "some great judgment upon the papal kingdom." This is the general outline of Ogden's first three periods. [5]Ibid., pp. 89, 90.*PFF4 59.2*

After all this comes the millennium, the fourth period, in which the church is to "enjoy great peace and prosperity." But in the fifth

period there is to be a “renewed invasion” by the enemies of the church, only to end in their “final ruin.” Next, in the sixth period, comes the general resurrection and last judgment, which terminates in the “seventh grand epoch” that puts the saints “in possession of a state of unceasing triumph and happiness in the heavenly world,” and then the church shall “triumph over all her foes.” [6]Ibid., pp. 90, 91. This, he says, is the declared truth of inspiration, and in support cites Bishop Thomas Newton on the rule of the pope in the Christian church as depicted by Daniel and Paul, and especially by John in the Apocalypse.*PFF4 59.3*

Ogden quotes Newton’s summary of the four world powers of prophecy, with the Roman fourth divided into ten lesser kingdoms, and the power with the “triple crown” that followed, casting down truth to the ground. And then there are the Mohammedan Turks, stretching forth their hands in desolation. But it is the great apostasy in the church, with its darkening worship of saints and angels, forbidding to marry, et cetera, and the seven churches of Asia overrun by Islam, which is depicted by their candlesticks being removed. And the ultimate depiction is that of the “beast and the false prophet, and the whore of Babylon,” in the city on the seven hills. Ogden concludes with Newton’s striking observation: “If the bishop of Rome had sat for his picture, a greater resemblance and likeness could not have been drawn.” [7]Ibid., pp. 92, 93.*PFF4 60.1*

He further cited Newton on the destruction of “anti-christ, or the papal power,” as clearly foretold in *Revelation 18*. Ogden adds that, though the beginning of its ruin doubtless was at the time of the Reformation, it will be advanced by the contemporaneous French Revolution, its total destruction impending in the not distant future. In support he cites “Dr. Linn,” [8]On Dr. William Linn, see Prophetic Faith, Vol. III, pp. 227, 228. at one time acting president of Queen’s College (later Rutgers). Such is the emphasis of this respected Episcopalian rector in New Jersey.*PFF4 60.2*

Picture 1: PRESIDENT JOHN QUINCY ADAMS’ CALL to PRAYE IN 1798

This Solemn appeal, in broadside form, resulted in the delivery of numerous sermons on prophecy preached on this appointed day of humiliation, fasting, and prayer-May 9, 1798. To the side are two

early stalwarts in the prophetic exposition field; (left) Timothy Dwight, president of yale, and (right) Elias boudinot, president of the continental congress in 1782 and director of the mint
Page 60*PFF4 60*

III. National Fast Day Evokes Sermons on Prophecy

The special day of "Fasting, Humiliation, and Prayer," appointed by Presidential proclamation for May 9, 1798, witnessed an impressive number of sermons on the prophecies by various clergymen. [9]President John Adams proclamation dated March 23, 1798 recommended May 9, 1798 as a day of "Solemn Humiliation, Fasting and Prayer," to acknowledge before God our "manifold Sins and Transgressions," that our country might be "protected from all the dangers which threaten it," and which call for "repentance and reformation"; and to pray that "our civil and Religious privileges may be preserved inviolate, "acknowledging God as the "Best ower of every Good Gift" and the preserver of our "Religious and Civil Freedom." (original Broadside at Library of Congress.) Such national fast days were an occasional continution of the older Colonial practice of annual fast days in New England. The religious fasts at the end of the eighteenth century, when the clergy were more prominent in civic affairs, became increasingly political after the organization of the Federal Government. There was deep concern over the influence of French infidelity, especially during the last decade of the century. Most were statewide fasts. A few, such as this, were nationwide. (W. De Loss Love, Jr., The Fast and Thanksgiving Days of New England, chap. 25.) (See facsimile above.) February 15 of that year had marked the dethroning of Pope Pius VI, in Rome, followed by his exile, and later his death in France. Word of his arrest had reached this country, and many keen students of prophecy told their Protestant congregations of the prophetic significance of the event and of the widespread conviction that mankind had evidently entered "the time of the end"—the latter—day epoch that would finally see the overthrow of the papal Antichrist. One of these sermons, based on prophecy, was delivered by Jeremy Belknap, Congregationalist*PFF4 61.1*

Interestingly enough, in the Roman Catholic Church of Boston, on the same appointed Fast Day of May 9, Father John Thayer attempted to neutralize the common Protestant charge that the Papacy is the prophesied Antichrist, through ridiculing the scholarly acumen and logic of such an interpretation and by seeking to thrust Antichrist's appearance into the future—the standard Catholic position. [10]On this see Prophetic Faith, Vol. II. chap. 22. So prophecy became the vortex of eddying currents of discussion evoked by President Adams' proclamation in the year 1798. We will first note M'Corkle in North Carolina and Belknap in Boston, and then turn to

Thayer. Catholics, be it remembered, were distinctly in the minority in Massachusetts at this time.*PFF4 62.1*

IV. M'Corkle-1260 Years From Justinian to French Revolution

On every hand and in all sections, intensified interest in the prophecies was noticeable. Men of influence and training searched diligently for light on the meaning of the times. Numerous students of the Word preached and wrote on the anticipated outcome of the current European situation. There seemed to be a general conviction that the French Revolution, and the bold stroke of the armies of France against the Papacy, had definite prophetic significance. SAMUEL E. M'CORKLE, or McCorkle,[11]SAMUEL EUSEBIUS M'CORKLE (1746-1811), Presbyterian clergyman of North Carolina was born in Pennsylvania, but as a lad moved with his parents to North Carolina, settling near Salisbury. Graduating from the College of New Jersey in 1772, he studied theology and was licensed to preach, by the presbytery of New York in 1774. After serving two years as a pastor in Virginia, in 1776 he accepted a call from the Thyatira congregation in Rowan County, North Carolina, serving there the remainder of his life. In 1785 he started a classical school which continued for come ten years—one of few good schools in the state at that time, and the first to add a normal department, patterned after princeton. M'corkle was a competent Greek and Latin scholar and was accomplished in mathematics and philosophy. But his main business in life was the gospel ministry, some forty-five of his pupils becoming ministers. He received an earned D. D. degree from Dicknson college in 1792, and was offered the chair of moral philosophy at that institution, but declined. He published several treatises, preached and wrote vigorously against French infidelity, and was a discerning student of prophecy. pastor of the Presbyterian church at Thyatira, near Salisbury, North Carolina, was one of the substantial voices in that section of the South. His views were clearly reflected in an unusual sermon preached on this special Fast Day, appointed by the President for May 9, 1798. His chosen topic was The Work of God for the French Republic, and Then Her Reformation or Ruin.*PFF4 62.2*

Word had just come of the capture of the pope at Rome, in mid-February, and of his subsequent exile. In the press, he and his haughty dignitaries were popularly declared to be "no more." In a footnote to his printed sermon M'Corkle, alluding to the French mastery of Rome, makes this cogent observation on the 1260 years, revealing his acquaintance with prophetic expositors back over the years:*PFF4 63.1*

"It is long since interpreters have said that this would be effected by the French, and that the events would fall between the years 1760 and 1)310. Particularly that a church domination, whose center is Rome, and seat, ten kingdoms of Europe, should last 1260 years—that the first rise of this period was about the year 500." [12]Samuel E. M'Corkle, The Work of God for the French Republic, pp. 6, 7, note. (For—the many predictions on the role of France, see Prophetic Faith, Vol. II, chap. 32.)*PFF4 63.2*

M'Corkle continues to explain that, on such a basis, the early date might perhaps be calculated from the time the Papacy first "acted for herself as the Roman church," and could be considered fully completed in A.D. 550, when Justinian's general, Narses, "destroyed the Gothic government," thus ending the seventh form of government at Rome. So the Papacy is called the "8th form" of government. (*Revelation 17:11*.) Thus the prophesied 1260 years added to A.D. 500 would lead to 1760, when the Jesuits were banished. And 1260 years, calculated from 550, would end in 1810, by which time the final ruin should be accomplished. Such matters were naturally deemed of vital interest and current concern.*PFF4 63.3*

Reference is next made to the expositions of President Samuel Langdom of Harvard and David Austin of New Haven, bearing on this point. [13]See Prophetic Faith, Vol. III, pp. 209, 210, and 239 ff.Then M'Corkle says that he has not seen J. Thomas Towers' collection (published 1794), of previous statements along this line," [14]Ibid., Vol. II, pp. 723, 724. but has seen an extract from Robert Fleming's 1701 works, looking to 1794 for the humiliation of the French monarchy. (Fleming sees the 1260-year period as possibly from 534 to 1794.) So M'Corkle goes on record as believing that* with the tree of liberty planted by the French "before the capitol at Rome; the seat and center of imperial and ecclesiastic domination and persecution"—it had been reserved for France "to accomplish many prophecies which mark, with astonishing precision, the time, place and people by whom these prophecies were to be accomplished." [15]S. E. M'Corkle, op. cit., pp. 6, 7.*PFF4 64.1*

M'Corkle adds that the public mind is doubtless too much agitated

by Deism and Jacobinism to catch the significance of it all, but declares pointedly that such an attitude will "neither do away with the existence nor force either of the prophecies, or their explication." And he adds, pointedly, "On record they are, and on record they will remain." M'Corkle aptly compares the prophecies of the Bible to "the anchor of a ship, which, though out of view, holds her still fast in her moorings, and causes her at last to outride the storm." Thus, he adds with conviction, will the prophecies hold. [16]Ibid., pp. 7, 8.*PFF4 64.2*

The popular "denial of revelation, and prophecy/' heard from the skeptical, only calls for a "more critical investigation" of the question of whether this deistic power, which overthrew the tyranny of priests and kings, is itself predicted. "There is no rational doubt," he says, "respecting the prediction of that domination which is ecclesiastic." Having just finished the reading of Austin's stimulating exposition of *Revelation 11*, "when the papers announced that 'Rome was free,'" M'Corkle makes this impressive statement in a footnote:*PFF4 64.3*

"I had the curiosity instantly to take 1260 [years] from [A.D.] 1798, and found the year 538. I then turned to the history of Rome, and found that in that very year Rome was taken from Vitiges, king of the Goths by Bellisarius [sic] Justinian's general." [17]Ibid., p. 8, footnote. He was inclined to regard the end of the war in 550 as significant, looking to a further freeing of Rome.*PFF4 65.1*

Satisfied on the identity of the power, men were thus seeking to understand the timing of its fall, or at least its "wounding." Such was the testimony of a respected Presbyterian voice from the South, who also wrote concerning the Great Revival in the Carolinas." [18]In James Hall, A Narrative of a Most Extraordinary Work of Religion in North Carolina, pp. 19 ff. And such was his instantaneous reaction, in 1798, to the actions of the French at Rome, to the timing of the 1260 years of the spiritual domination of the Papacy.*PFF4 65.2*

V. Belknap-France's Conquering March to Be Checked

As noted, May 9, 1798, was set apart by Presidential proclamation as a day of special fasting and prayer. And likewise noted, various clergymen used this solemn occasion to discourse on the meaning of the times in the light of Bible prophecy. Among these was DR. JEREMY BELKNAP,[19]JEREMY BELKNAP (1744-1798), born in Boston was graduated from Harvard in 1762. He then taught school and studied theology. In 1766 he became pastor of the Dover, New Hampshire, Congregational Church, where he remained for twenty years, during which time he wrote his three-volume History of New Hampshire. In 1787 he became pastor of the Federal Street Congregational Church in Boston. Belknap founded the Massachusetts Historical Society, which was incorporated in 1794, was a leader in literary circles, and was one, of the recognized scholars of his day. He wrote much, and was held in high repute, receiving an honorary S.T.D. degree from Harvard. Congregational minister and historian of Boston, who, in a noteworthy address delivered upon that occasion, based on the prophetic outline of *Daniel 2* dwells chiefly upon the multiple kingdoms of Europe that succeeded the fourth, or Roman, world power, which sweeping prophecy reaches its climax with the coming kingdom of Christ.*PFF4 65.3*

After stating that the prime purpose of prophecy is to keep alive the "faith and hope of God's people in times of calamity and distress," Belknap declares that the same progressive "series of events" are paralleled in the symbolism of *Daniel 2 and 7*, the latter including further particulars in relation to the church of God. *Daniel 8* covers much of the same ground. And these visions culminate with the establishment of the universal and eternal kingdom of God, which, upon its establishment, will destroy all other kingdoms. [20]Jeremy Belknap. A Sermon, Delivered on the 9th of May, 1798, p. 10.*PFF4 65.4*

These four world empires are the Babylonian, Medo-Persian, Macedonian, and Roman; and the fourth, he says, is the same as the kingdom symbolized by the first, or ten-horned, beast of *Revelation 13*. At first Rome was as strong as iron, then became corrupted, weakened, and divided by internal quarrels and religious controversy-eventuating in the ten kingdoms, or ten "toes" or "horns." The stone represents the "kingdom of Jesus Christ," which

"as long as the divided remains of the Roman empire shall subsist," Belknap contends, will be as it has hitherto been, "a stone of stumbling and rock of offense," but will "come, or be visibly and permanently established." He sees the present period (in 1798) as still signified by the ten horns, which "comprehend western Europe," including Britain, France, Germany, Spain, Italy, et cetera, and notes that they still exhibit the same characteristics of strength and weakness. [21]Ibid., pp. 10-17. *PFF4 66.1*

Belknap relates how he had begun the study of prophecy more than twenty years previously, his thoughts first being directed to this prophetic outline in May, 1777, in the midst of the Revolutionary War. He then perused the best helps available-Joseph Mede, Sir Isaac Newton, and Bishop Thomas Newton-obviously agreeing with them on the leading features. England's earlier prospect, of exerting a dominating influence over the other nations through forging claims of control, had once seemed bright. But she had failed, proving herself "iron and clay." And Belknap was against American submission to any "rotten toe" or "horn" kingdom. Nor does he expect "invincible" France, now riding high, to be able to carry out her proud boasts of power and influence. [22]Ibid., pp. 17-21. On Mede and the two Newtons, see Prophetic Faith, Vol. II. *PFF4 66.2*

Further, it was foretold that an Antichristian power would arise and rule over the nations. This, he adds, is understood to be the "papal sovereignty." But "there are many antichrists" opposing true religion. France had supported the Papacy, and had given its power to enhance the Papacy. But with others it was to turn against her, and was now, although still Anti-Christian, being used of God as a rod to punish others. Convulsions of the nations were to be expected. But the already existing stone kingdom, whose subjects we are, will smite these disturbing powers to dust. They "will vanish like the chaff of the threshing floor before the wind, and the gentle, peaceful kingdom of the SON of David" will be gradually but universally established. And we are to pray, "Thy kingdom come," and hasten its progress. [23]Ibid., pp. 23-26. *PFF4 67.1*

The subduing of the kingdoms of the world to the Christian faith will be effected, not by the sword, but only by the divine Spirit, by "the secret energy of truth"; until true religion prevails, "till it shall have

eradicated war, slavery, oppression, tyranny, superstition and vice; till antichristian power and influence shall be abolished; till false religion, false philosophy and despotic government shall be destroyed; till love and peace shall reign, and truth and righteousness shall be established in the earth." [24] Ibid., p. 28. So, a great many prominent and pious men turned to the glowing torch of prophecy to seek light on the dark and confusing times through which Europe was passing.*PFF4 67.2*

VI. Father Thayer-Challenges Protestant Position on Antichrist

Father JOHN THAYER,[25]JOHN THAYER (1758-1815), first American Protestant minister to become a convert to Catholicism and to enter its priesthood. Son of a Presbyterian clergyman, with an honorary B.A. from Yale, he became a licensed Congregational minister. In 1781 he went to Europe, and after theological discussions with Roman priests, joined the Roman church in 1783. After studying for the priesthood in Paris, he was ordained in 1787, and was sometimes dubbed "John Turncoat." He returned to Boston, where he was not badly received. But with it all he had a tactless zeal and an uncompromising Puritan spirit. He was highly egotistical, and quite a controversialist. He was assigned to the Kentucky frontier from 1799 to 1803, returning to Britain "under a cloud." in his discourse at Boston, delivered on the same national Fast Day, of May 9, 1798, emphasizes the wanton cruelty and heavy loss of life under the French Revolution-tens of thousands of victims by guillotine, shooting, and drowning, and a total toll of two million civilians. [26]John Thayer, A Discourse, Delivered at the Roman Catholic Church in Boston, on the 9th of May, 1798, pp 12, 13. He then refers to the pope's sufferings in exile, and the strange exultation of Protestants "over the misfortunes of the Pope as if the fall of anti-christ were near at hand."*PFF4 67.3*

In this discourse he tacitly recognizes the common understanding among Protestants, from which, but naturally, he emphatically dissents. Thayer feelingly likens the captivity of Pius VI to the insult and reviling accorded the world's Redeemer, "whom he represents," and his imprisonment, possibly.."loaded with chains," to the lot of Peter, and adds that perchance he has even "fallen a victim to the fury of the enemies of God and man, and has thus become a glorious martyr." [27]Ibid., pp. 20, 21.*PFF4 68.1*

Then, in a footnote to the printed sermon, he refers to the further fact that "there are many persons who fancy, and boldly assert, that all the impieties and disorders of the French Revolution are so many steps to bring about what they term, the millennium/' which Thayer denounces as "a mere chimerical state, which will never have an existence except in their imagination." He even expresses surprise that they cannot see that all of these turmoils, "instead of being signs of the overthrow of anti-christ already established, are

the predicted forerunners of his approaching reign!" [28]Ibid., p. 21. Roman Catholic teaching holds that the millennium began long ago, perhaps with the first advent, or more probably from the fourth century, and that Antichrist, possibly an atheistic Jew, is to reign in the future, at the end of the age, for three and a half literal years, not 1260, and at Jerusalem, not at Rome. (See Prophetic Faith, Vol. I, chap. 20, and Vol. II, chap. 22, for the heart of the Catholic Counter-Interpretations.) That, of course, was standard Roman Catholic exposition-a single heinous individual, overshadowing all, at the end of the age.*PFF4 68.2*

Contending that the pope is indeed the "Vicar of Jesus Christ on earth," he boldly asserts that Christ will assuredly have a successor "even until the end of the ages," and that "the bark of St. Peter, with his successors at the helm, shall sail triumphantly down the stream of time." The Catholic Church will only be purified, as "gold tried in the fire," in the present "crucible of tribulation." [29]Ibid., pp. 21-23.*PFF4 68.3*

In another footnote Thayer refers resentfully to "Dr. Belknap's remarks on popery," made after "twenty years of attentive contemplation, with the best helps/' which have resulted in "the ludicrous discovery, that the English and French governments are 'rotten toes of Nebuchadnezzar's image,' and that the pope is doubtless a beast and a whore." Attempting to ridicule such an exposition of the symbols of *Revelation 13 and 17*, as applied by Belknap and Lathrop [30]On Lathrop, see Prophetic Faith, Vol. III, pp. 235-239. and in Morse's Fast Day sermon, Thayer complains that "the ministers must be always seeking some occasion of venting their spleen upon the poor pope," and upon the church that is combating Deism and atheism. Then he cries out dramatically, "If he is falling, in God's name, let him go off the stage in peace." [31]Thayer, op. cit., p. 23, note. Such is another resounding echo, off key, of the intensive recorded discussion of the day. Prophecy was both a matter of serious, earnest exposition and sometimes a bone of contention.*PFF4 69.1*

VII. Mason-Christianity to Be Established by "Spiritual Revolution"

Many were the sermons preached, about this time, in churches and before the widely upspringing local missionary societies, proclaiming the soon-coming reign of righteousness on the earth, with the winning of the heathen for Christ and the speedy overthrow of infidelity. The rising of "kingdom against kingdom" on every hand and the contemporary scenes of bloodshed and desolation will give way to the coming kingdom, it was frequently avowed, and righteousness and peace will then fill the earth.*PFF4 69.2*

For example, JOHN M. MASON,[32]JOHN MITCHELL MASON, (1770 1829), educated at Columbia College and Edinburgh University, settled in New York City, and became a minister of the Reformed Presbyterian Church. He was founder of the first theological seminary in the United States (the forerunner of Union Theological Seminary), where he served as its first professor. He founded The Christian's Magazine in 1806. And in 1811 was made provost of Columbia College, and in 1821 was elected president of Dickinson College in Pennsylvania. He was one of the greatest pulpit orators of his time. pastor of the Scots Presbyterian Church of New York City, speaking before the newly formed New York Missionary Society at its annual meeting, November 7, 1797, said that this glorious prospect was soon to be realized. The kingdoms of this world, he believed, would soon become the kingdoms of our Lord by a "spiritual revolution." Thus will the "mountain of the Lord's house" be "established in the top of the mountains." And this prophetic depiction is to become a glorious reality by means of the diffusion of the "doctrines of the gospel of peace." He contended that the world cannot be regenerated by "reason without conscience," or "philosophy without religion," or infidelity. "As far as man, with the lights of prophecy, can judge, the time is not very distant when God shall arise, and have mercy upon Zion. What mean these dire convulsions? this crash of kingdoms? these torrents of blood?" In this time of "distress of nations" and "men's hearts failing them for fear," the time of our redemption draweth nigh. "Now is the time for the armies of Israel" to gird themselves for conquest and victory. [33]John M. Mason, Hope for the Heathen, a Sermon ... Before the Mew-fork Missionary Society, pp. 16-36. Such was the tenor of this sermon, and of many others of that

period.*PFF4 70.1*

VIII. Livingston-Prophetic Outline Nearing Consummation

A 1799 exposition was made by Dutch Reformed minister, and later president of Queen's (Rutgers) College, JOHN HENRY LIVINGSTON, [34]JOHN HENRY LIVINGSTON, (1746-1825), was born in New York, and after graduating from Yale began the study of law. Then he changed to the ministry, and went to the University of Utrecht, in Holland, for training. There he received his doctorate in theology in 1777. For a time he was pastor of the New York City Dutch Reformed Church, and other charges. In 1807 Livingston became professor of theology and then president of Queen's (later Rutgers) College in Brunswick, New Jersey. He was vice-president of the New York Missionary Society, was one of the regents of the University of New York, and was called the "Father of the Dutch Reformed Church in America." in an impressive sermon before the newly formed interdenominational New York Missionary Society. His topic was "The Glory of the Redeemer," and was indicative of the growing prophetic emphasis that marked many a missionary discourse of the day. Dr. Livingston was pastor of the well-known Dutch Reformed Church in New York City at the time. He declared that the prophecies testify of Christ, who came historically at the time predicted. Adverting to the prophetic outline of the nations in *Daniel 2*, and Christ's kingdom of limitless duration to be established thereafter, he then declared, "Every empire and nation have a date fixed for their rise, continuance and dissolution." But this kingdom of God will defy all assaults and "foil the power of Christ's enemies." [35]John H. Livingston, The Glory of the Redeemer, pp. 8-29. *PFF4 70.2*

All the great nations of prophecy, from Babylon to Rome, have "vanished like empty visions of the night" or "like ghosts of fallen empires." And the pomp and power of present rulers (in 1799) will soon be crumpled into dust. In contrast, Christ's kingdom is to fill the uttermost parts of the earth, and is to stand forever. It is destined to pass from its "stone" phase, which is small and can be easily moved about, to the "mountain" phase, which will fill the earth, and stand forever. This fact is established by the sure word of prophecy. [36]Ibid., pp. 30-34, 45. *PFF4 71.1*

Turning then to the rise of Antichrist, irrespective of the precise date of its rise, Livingston asserted: "It is evident his usurpations and

tyranny are drawing to a close." That pretentious power, which has been "gradually consuming" away, will "soon be destroyed by the brightness of the Redeemer's coming." Then, in the light of the French Revolution, he explained, "the last struggles of the monster may be violent, and his expiring agonies protracted, but he is certainly dying." [37]Ibid., p. 45. Livingston thought there was an Eastern as well as a Western Antichrist, arising nearly at the same time and destined to fall together. And he added that the vials of wrath are "now being poured out upon the nations that gave it support." The current revolution, terror, and commotion all "announce the approach of some period, new and appealing." We know Christ's coming is near, even at the door. Then comes the end, when the kingdom shall be delivered to the Father. [38]Ibid., pp. 45-48.*PFF4 71.2*

Though not extensive, this glimpse is sufficient to show the concept of the times, widely held by thoughtful leaders, and the great consummation that was expected soon.*PFF4 72.1*

IX. Bacon-Second Beast (of *Revelation 13*) Has Protestant Connotations

Early in 1799, JOHN BACON,[39]JOHN BACON (1738-1820), native of Connecticut, was licensed to preach by the presbytery at Lewes, Delaware. He later became pastor of the Old South Church (Congregational) of Boston. But his Presbyterian training made it difficult for him to enter into the spirit of Massachusetts Congregationalism. His severe manner, tenacity of opinion, and fondness for argument caused opposition. His public reading of Governor Hutchinson's Proclamation in 1775-calling upon the populace to give thanks for preservation of civil and religious liberty-led to his dismissal. So he turned to farming and then to law. From 1779 to 1807 he was associate justice of the county Court of Common Pleas, and its presiding judge from 1807-1811. He was twice a member of the General Court, and served for years in both lower and upper houses of the Massachusetts legislature, and in the National House of Representatives from 1801 to 1803. He wrote Conjectures on the Prophecies early in 1799. Congregational clergyman, judge in the Court of Common Pleas, for years a member of the Massachusetts legislature, and later a member of the National House of Representatives, wrote Conjectures on the Prophecies, which contains certain suggestions that are noteworthy. Trained for the Presbyterian ministry at the College of New Jersey, and acquainted with theological lore and the range of prophetic interpretation of the day, Bacon opens by stating that it is "generally agreed" among Protestant expositors that the Roman Empire appears in the depiction of the latter part of *Daniel 11*; that the "king of the south" of *verse 40* is commonly "supposed" to represent the Saracens, and the "king of the north" (*verses 44, 45*), the Turk. However, Bacon is intrigued by the trio of numbers in *Daniel 12*-the 1260, 1290, and 1335 "prophetic days," fulfilled in years, "each day for a year."[40]John Bacon, Conjectures on the Prophecies, pp. 3, 4. To the solution of these three numbers he addresses himself.*PFF4 72.2*

These periods are to be filled with abounding wickedness, he says, and a time of grave trouble will result. When the Turk "shall go forth with great fury" to destroy, and shall plant his camp in the glorious holy mountain, then Michael will stand up. But when is all this to be? Bacon believes all three periods begin together when the Church of Rome became the Beast, or Man of Sin. Some, he says,

suppose this to be from 606, when the Bishop of Rome assumed the title of “Universal Pastor,” and when Mohammed also began his period of influence.*PFF4 72.3*

On the basis of such a calculation the 1260 years would end in 1866 with the abolition of all “popish establishments,” and perhaps of all ecclesiastical establishments and their supporting governments. On this scheme the 1290 year-days would close thirty years later, with a similar end of Turkey and “all Mohammedan establishments.” The end of the 1335 years would lead to the fulfilling of the judgments of God and the beginning of the millennium, about 1941. Three and one-half days, or years, prior to the destruction of the power of the Beast, the slaying of the Two Witnesses-the worldwide suppression of religious freedom and human rights—will occur, at the end of which the small number of “faithful advocates for truth in Church and State” will awake and tyranny be put down. Thus Great Babylon will be cast down with violence. [41]Ibid., pp. 4-9. Bacon was ever the champion of civil and religious liberty, even believing it to come within the scope of prophetic depiction in *Revelation 13*.*PFF4 73.1*

The fifth vial is poured out on the “seat” of the papal Beast, he believes, and the sixth on the Ottoman Empire. It is therefore reasonable, adds Bacon, to suppose that the terrific scenes of the French Revolution are involved under the fifth vial, since the pope has been driven from Rome (in 1798), and Italy revolutionized. Following the pouring of the fifth and sixth vials, the forces of Armageddon are gathered by the three unclean frogs—the dregs of popery, civil despotism, the remaining Mohammedans. Although the wickedness of man and the judgments of God will abound, the forty-five-year period will close with the bright shining of the “Latter Day Glory.” So there is a blessing upon those who come to the end of the 1335 years. Bacon speculates on the number “666” as A.D. 666, and by calculating the various periods from it, curiously arrives at the abolition of the “Popish establishments” in 1926j of Mohammedanism in 1956, and Armageddon and the millennium in the year 2001—the sabbatical millennium of ancient tradition. The possible identification of 666 with the name of the Beast he considers would be a corroborating factor. [42]Ibid., pp. 9-15.*PFF4 73.2*

The time of the “cleansing of the sanctuary,” at the close of the 2300 years of *Daniel 8:14*, likewise fascinates Bacon. He is inclined to date the period from the time when Alexander invaded Asia, in 334 B.C., to A.D. 1966, ten years after the destruction of the Mohammedan power and the consequent return of the Jews to their homeland. The cleansing he understands as the conversion of the Jews. France he likens to a “scourge” used of God, and her actions attest the same predictive power of prophecy. The head of the Beast, he holds, has just been wounded by the sword. [43]Ibid., pp. 17, 18, 23. 24.*PFF4 74.1*

Bacon is at a loss to determine the exact meaning of the two-horned beast of *Revelation 13*, but suggests:*PFF4 74.2*

“May this prophetic vision refer more particularly to the Clergy in general who will be on the stage some time after the deadly wound is given to the head of the former Beast, and who, unmindful of the pure doctrines and meek example of the Prince of Peace, will be so corrupt as to imitate the conduct of the former Beast,—act upon [the] same principles which he has always acted upon, and be influenced by the same spirit which he is influenced by? so that the former will still live in this second Beast, or, in the Image which he causeth to be made to the first? With the ‘Horns of a lamb,’ do not some of them who call themselves Protestants, already begin to ‘speak as the Dragon?’—to court his favor?—to sympathize with the former Beast?—to palliate his crimes?—to pronounce his altars which have been lately overthrown, to be no other than ‘the Altars of God,’—to advocate with vehemence, the cause of civil despotism, and to thunder out anathemas against all who oppose it? Be this as it may, we may rest assured, that, even in times of the greatest corruption, a goodly number will stand on Mount Sion who will not be defiled with the ‘Mother of Harlots; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men:—And in their mouth there was found no guile.’ [44]Ibid., pp. 26, 27.*PFF4 74.3*

In any event, he is fully satisfied that the second beast “refers to some subject other than the pope and Church of Rome.” [45]Ibid. p. 29.*PFF4 75.1*

In 1803 Bacon adds footnotes adapting his interpretation to later events. He hints at Napoleon in his identification of the second beast. The “two horns like a lamb” are, Bacon thinks, the “mild and benevolent principles of civil and religious liberty, which constitute the equal rights of men.” But this ruler finally conducts himself as a despot, having dethroned the first Beast and assumed his power. But he “exerciseth all the powers of the former Popes,” “in the presence of the Pope which now is,” who is only an image of the first Beast. [46]Ibid., pp. 27, 28, note. This second beast, Bacon feels, is probably not only one particular man but a succession of men-all who follow the same principles; similarly the image includes not only the one presiding at Rome but also many little images of similar nature in all parts of the Christian world.*PFF4 75.2*

Bacon senses the inadequacy of his attempt to explain a “particular part of the scared sacred] prophecies, and to shew the connexion of certain events that have long been foretold, with such as are now taking place at the present day.” [47]Ibid., p. 31. He closes by urging someone better equipped to pursue the subject further, “with greater advantage to the cause of pure religion, and the equal rights of men” These were the convictions of this esteemed Massachusetts jurist and legislator at the turn of the century.*PFF4 75.3*

Picture 2: APOCALYPTIC SYMBOLS ON PLAQUE AND PLATTE
(Upper) plaque in field museum, Chicago, showing emperor constantine clasping hands with a woman, symbolizing the church-Emblem of union of church and state; (lower) various media were employed to portray the prophetic symbols in reformation times. This portraiture of the apostate woman-church, by martial couteys, sixteenth-century french painter and enameler, appeared on an enameled copper platter
Page 75*PFF4 75*

X. Farnham-Pathfinder for Oncoming Expositions

Another discussion of new developments in prophetic fulfillment was Dissertations on the Prophecies, by BENJAMIN FARNHAM (f 1778-1799), school inspector of Granby, Connecticut. The preface is dated "September, 1800." And according to the title page it dealt with the last trumpets and the last vials, the signs of the last times, the resurrection and the judgment, and the coming new heavens and new earth. The great events of the nations and the church, which have been outlined in prophecy, have been understood at the time that each major part has been fulfilled. Now, additional fulfillments were under way.*PFF4 77.1*

The onslaughts against the true church, or "woman" in white, by the dragon and the Beast, and the conflict with the false church, as the woman in purple and scarlet, present the historic issue. But in the end heaven interposes. The vials of divine wrath are poured out, and Babylon is overthrown. Then comes deliverance for the saints. That is Farnham's avowed scope of study and emphasis. And the impelling motive is, "Because I am of the opinion that many of the prophecies are at present fulfilling." [48]Benjamin Farnham, Dissertations on the Prophecies, pp. iii-vii. His concern is over the "last things."*PFF4 77.2*

1. APPROACHING END OF PROPHETIC NUMBERS

Farnham plunges into the heart of his study in his very first chapter, where he puts the prophetic question, "How long shall it be to the end of these wonders?" (*Daniel 12:6*.) And he answers it by the prophet's response that it "shall be for a time, times, and a half," and adds that a prophetic "time" is a year. So the 3i/L times, or 1260 days, is "equal to so many years," [49]Ibid., pp. 27, 28. at the end of which the enemies of the church shall be destroyed. Some, he states, begin this period in A.D. 606.*PFF4 77.3*

Farnham then couples with it the 2300 days, when the sanctuary and the host shall have been trodden underfoot, until the sanctuary shall be cleansed from its transgression of desolation. And he suggests for the timing possibly 481 B.C. (the "pushing" of the ram,

when Xerxes set out to invade Greece) to A.D. 1819. Then the temple shall be cleansed. In any event, he says, whether or not this is the exact date, it is evidently "in a short time, and in the present age." This tie-in of the two periods is significant, and will become increasingly characteristic. But Farnham tells of others who have lately thought the 1260 years should rather begin with Justinian's publication of his law establishing the papal hierarchy, in A.D. 529, and thus reaching to 1789, when the French Revolution began and the Papacy received its great setback. But there is also the 1290 years, extending thirty years beyond the 1260. And 1290, added to 529, would likewise lead to 1819. And then there is the 1335 years, which seems to lead to "the first resurrection and the reign of the saints." [50]Ibid., pp. 29, 30. So the time will not be long.*PFF4 77.4*

2. END OF TURK BEFORE MILLENNIUM

And along with this is to be placed the "tidings" out of the East and North, and the great conflict ensuing, as the tabernacles of the Turk are planted in the glorious holy mountain, between the seas, and he comes to his end with none to help him. This all relates, Farnham believes, to the return of the Jews and the deliverance of the Gentile church. Then comes the millennium for a thousand years. [51]Ibid., p. 34.*PFF4 78.1*

3. RAVAGES OF THE SARACENS AND TURKS

Turning back to the seven trumpets, Farnham holds that the first four were clearly the barbarian invasions of the Roman Empire, accomplishing its overthrow, but the fifth and sixth are greater "woes. "The Saracenic locusts of the fifth trumpet swarmed out of Arabia, with power to hurt men for five "prophetic months," or 150 years-from 612 to 762, when they made their great conquests in Syria, Persia, India, Egypt, Africa, and Spain, and other parts of Europe. [52]Ibid., pp. 35-44.*PFF4 78.2*

Then come the Ottoman Turks, under the sixth trumpet, with their four Sultanies on the river Euphrates, sweeping ruthlessly over Asia Minor, Syria, Palestine, Babylon, Assyria, and Mesopotamia, out into Asia and Africa and then over Europe, seeming to carry all

before them. And the 391 years prophesied of them (*Revelation 9:15*), perhaps reach from the taking of Kutahi, in 1281, to 1672, when they took Cameniec from the Poles. And the king of the North is probably Turkey, with Russia involved. [53]Ibid., pp. 44-52. This was all preparatory to the final drying up of Turkey, under the sixth vial.*PFF4 79.1*

4. ANTICHRIST IDENTIFIED AS THE PAPACY

Farnham next turns to Antichrist, the Little Horn rising out of the divisions of the Roman, or fourth, world power—the first three kingdoms being Babylonia, Persia, and Grecia. But this power is by John set forth as the Beast, similarly rising out of the sea of nations lashed by the winds of war. And in *Revelation 17* the additional identification of the "seven hills of Rome" is added, and the same ten horns identify it, following Sir Isaac Newton's list. Three horn-kingdoms make way-the dukedom of Rome, the exarchate of Ravenna, and the kingdom of the Lombards—and thus the pope is given his triple crown. Its identifying number is perhaps from Lateinos—the Latin church, with its Latin mass and prayers, Latin hymns and canons, and Latin decretals and bulls. The seven heads are the usual list, with the papal as the seventh. [54]Ibid., pp. 53-60.*PFF4 79.2*

5. THE TIME OF PAPAL DOMINANCE

The two-horned beast from the earth is believed to be the Roman hierarchy, with its civil and ecclesiastical powers. Elsewhere, it is called the false prophet. Arrogant, blasphemous, persecuting, she has her numerous marks of apostasy upon her. The full portrayal is made, with detailed and extended evidence. It is most convincing. The time of its spiritual dominion—the 1260 years is based on the year-day principle, as exemplified by the 70 weeks of years relating to the Messiah. It would not be dated from its later temporal dominance acquirements. Even 606, when Phocas made the pope ecumenical bishop, to 1866, seems not quite to fit the demands. Rather, he thinks, it was from 529, when Justinian established his headship over the churches by law, which would reach to 1789, the beginning of the French Revolution and the beginning of the fall of

popery.'" [55]Ibid., pp. 61-77. *PFF4 79.3*

6. GREAT "EARTHQUAKE" HAS SHAKEN FRANCE

The even vials are the last judgments to be poured out upon the Papacy. The sixth vial, according to Farnham, was even then being fulfilled. The great earthquake of *Revelation 11* had shaken France. The sixth vial was poured out, and they awaited the seventh, which will bring the last fateful time of trouble. [56]Ibid., pp. 84-99. *PFF4 80.1*

7. SEVENTH TRUMPET BRINGS THE END

The seventh trumpet finishes everything—the mystery of God and the deliverance of the saints. Kingdoms will totter under that final quake, and the destruction of the Beast and the nations will be accomplished. The ten horns come to hate the harlot, and burn her with fire. Then the kingdoms of the world make way for the kingdom of Christ. [57]Ibid., pp. 99-106. *PFF4 80.2*

8. THE LAST CONFLICT AND ETERNAL TRIUMPH

This brings us to the millennium and the reign of the literally resurrected saints with Christ. This millennial period is to succeed upon the ruins of Antichrist. Christ's kingdom will be universal, as the prophets attest. (See *Daniel 7:14, 27*.) It will be the golden age, he avers. It will be a period of peace and unity, and the Holy Spirit will be poured out in fullness. [58]Ibid., pp. 106-121. *PFF4 80.3*

As in the days of Noah there was a great overthrow, so will it be again. Earthquakes, commotions at sea, and other signs and omens proclaim it. And then comes the final judgment, with the saints assisting. And the great conflagration will destroy the last vestige of sin, and sinners. Finally comes Paradise restored-the new heaven and the new earth, to abide forever. [59]Ibid., pp. 137-148. Farnham's was a remarkable treatise for the time—a pathfinding statement of last events and a blending of various factors rather in advance of his day. It was a decided advance over most previous statements. It was a keen analysis of the times, an anticipation of things to come. *PFF4 80.4*

CHAPTER FOUR: Prophecy Ascendant at Turn of Century

I. Turn of Century Marks Transition Hour

There are transition hours in the course of world events when history seems to change its fundamental course, when it takes on an acceleration, a significance, and a direction previously unknown, as a new concept or revolutionary idea moves mankind forward to new attainments. However, the greatest advances connected with these transition times have not always been merely mechanical or material. Oft times they have been intellectual and spiritual, though at times all these factors have converged, as at the opening of the nineteenth century—or, more accurately, the closing decade of the eighteenth and the early decades of the nineteenth century.*PFF4 82.1*

It was a time characterized by new and heretofore undiscovered forces, by a new understanding of the times* by the rechanneling of pent-up energies; by new concepts of the world, of power, of society, of freedom, of progress; also often by a new sense of spiritual responsibility, and by new convictions of divine destiny. And, strange as it may at first seem, these concepts were to a surprising degree derived from a profound conviction that the destined hour of fulfillment of a great prophetic time and truth, long foretold in Holy Writ, had now come.*PFF4 82.2*

Tremendous changes took place during the first half of the nineteenth century, affecting every phase of human life—indeed, redirecting the very course of Christian thought, of emphasis, of expectation, of outreach for revealed truth. In many ways it constituted a break with the past, and implemented a new desire to know and carry out the prophetic plan and purpose of God. It is therefore a period fraught with deepest interest and greatest significance for us as we trace the inseparable part that the interpretation of the inspired prophecies of the Bible played in the tremendous advances and changes of these new and fascinating times. Ludlum puts it tersely:*PFF4 82.3*

“The revivals of 1800-1837 had restored the Bible to a high place;

to many it was the sole guide for the conduct of life. Accordingly, they felt it their imperative duty to realize the prophecies outlined in the Books of Daniel and Revelation. [1]*PFF4 83.1*

[1] D. M. Ludlum, op. cit., p. 238

Certain characteristic movements of the time should be considered, which all had their bearing on contemporary religious developments. Professor Latourette, of Yale, lists some of the factors that materially influenced the first half of the century:*PFF4 83.2*

1. Man's increased knowledge of the physical universe, which both helped and hindered Christianity, for, with some, it tended to out mode the Bible and to push God away, out of touch with the individual.*PFF4 83.3*

2. Man's increased mastery of his physical environment through the invention of machines, beginning in the latter part of the eighteenth-century-bringing in progressively the factory, steamship, railroad, and telegraph-thus making possible the means of spreading Christianity to an extent before undreamed of, and at the same time causing an overconfidence in human achievement.*PFF4 83.4*

3. Development of the scientific method—the experimental discovery of facts and natural laws—which had made the first two developments possible and necessitated freedom of thought and untrammeled search for truth.*PFF4 83.5*

4. The resultant industrial revolution, which basically changed society through the factory system, followed by the increase of population, migration, cities, and mass education.*PFF4 83.6*

5. Attempts to reorganize society on the basis of ideologies, particularly in relation to democracy and individualism.*PFF4 83.7*

6. Various intellectual currents, such as Rationalism, Romanticism, the seeds of evolution, and the idea of assured human progress.*PFF4 83.8*

7. Increasing nationalism as a heritage from the eighteenth century.*PFF4 84.1*

8. Continued relative peace, with no general war of the great powers from 1815 to 1914.*PFF4 84.2*

9. The dominant note of optimism, rising from expansion, prosperity, and new and great accomplishments, leading to unbounded enthusiasm in attacking further problems and to the hope and expectancy of abolishing man's ills while marching on to perfection. From this stemmed the hope of world evangelism.*PFF4 84.3*

10. Unprecedented, world-wide expansion of Western peoples-chiefly from predominantly Protestant territory-who carried Christianity, by migration and mission activity, to the far corners of the globe. [2]K. S. Latourette, op. cit., vol. 4, chap. 2. The stage was thus set, Mead observes, for those important religious developments of the first half of the nineteenth century. With only 10 per cent of the populace as church members, but with a rapidly increasing population, and with marked expansion westward, he adds, "It is more than a figure of speech to say that this was the 'testing time,' and that the frontier was the 'testing ground' for the American Churches [3]S. E. Mead, "Christianity in America," lecture 6, p. 2.:"s And with religious freedom and westward expansion, and the development of mechanical means of transportation and communication, and eastern cultural ties largely severed, the picture inevitably changed both rapidly and radically. Mead says significantly:*PFF4 84.4*

"Following the War of 1812, America turned its back upon Europe to face the problems of its own west, and was granted a century of time to work out its problems with a minimum of outside interference." [4]Ibid., p. 3.*PFF4 84.5*

In 1800 the population of the United States was but five and a third million, and with but a small percentage west of the eastern mountains. In 1820 it had grown to nine and one-half million, with 27 per cent of the population west of the mountains. In 1830 it was around thirteen million, with almost 34 per cent west of the mountains, and by 1840 it was over seventeen million, with a still increasing percentage west of the mountains.*PFF4 84.6*

Mead also points out that during the first third of the century the

great evangelical revival added millions of church members, and thus the “sect” bodies (Baptist, Methodist, Disciple, et cetera) far outweighed the “churchly” bodies (Congregational, Presbyterian, Episcopalian). Thus, as previously observed, there came into being that typical American phenomenon, the denomination, organized on a voluntary, active, and usually congregational basis-really a merging of sect and church [5]Ibid., p. 5. On the distinctions between sect and church, see Reinhold Niebuhr, “The Ecumenical Issue in the United States,” Theology Today. January. 1946, pp. 525-536. *PFF4 85.1*

II. Leaders Emphasize Prophetic Significance of Times

Prophecy was the motivating force in much of the religious thought and activity of America in the opening decades of the nineteenth century, according to history professor Oliver W. Elsbree, of Bucknell University. The common conviction held by religious leaders of various denominations regarding the prophetic significance of the times in which they were living, was expressed in pamphlets, periodical articles, and books, as well as in sermons preached before church groups or missionary societies. Elsbree gives this succinct summary of their composite views on prophecy:*PFF4 85.2*

"Were not all these unusual and fearful happenings the prelude to the millennium, as foreseen by Biblical writers? The signs of the times were highly suggestive that the last days were near.*PFF4 85.3*

"The unusual turbulence of the closing decade of the century and the newly awakened interest in missions led to a reexamination of prophecy. Conversely, the contributions of preachers and students of prophecy to the interpretation of vague passages in the Bible constituted a not inconsiderable part of the dynamic of missions. It is difficult to see how any effective missionary propaganda could have been developed without an incessant appeal to Bible prophecy as a final authority in regard to the duty of Christians to evangelize the world. By an appeal to prophecy infidelity could be refuted. Prophecies which were being fulfilled in contemporary events constituted a most valuable part of the armory of the believer in his contest with skepticism [6]Oliver W. Elsbree, The Rise of the Missionary Spirit in America, 1790-1815, pp. 122, 123. In a thoroughly documented chapter, which he significantly entitles "Prophecy, Prayer, and Propaganda," Elsbree presents an astonishing array of published statements from a score of ministers of various faiths, chiefly resident in New England, but extending into New York.*PFF4 85.4*

After noting two voices heard just before the turn of the century, Elsbree presents President Timothy Dwight, of Yale, as a conspicuous example of the dominating position of prophecy on current thought. As to Dwight-*PFF4 86.1*

“Dwight’s analysis of the international turmoil was made in the light of the sixteenth chapter of the book of Revelation. It was clear to the famous President of Yale that the prophetic writers of Scripture had the closing decades of the eighteenth century in mind when they uttered many of their dark sayings. The book of Revelation might be difficult for the masses to understand, but not for Timothy Dwight. The sixth vial of *Revelation 16:12* was just about to end. During the period of the pouring out of this vial, the Jesuit order had been suppressed, the Roman Catholic clergy had been shorn of some of their power, the revenues of the Pope curtailed, and the French kingdom overthrown. AH of these events the great seer of Patmos had predicted seventeen centuries before. The beast and the false prophet referred to by the sacred writer were to be understood as the papacy and the Catholic countries, such as the philosophers and the encyclopaedists of France [7]Ibid., pp. 123, 124.” T*PFF4 86.2*

This interest, adds Elsbree, centered in the 1260 years of Antichrist’s dominance, and the transcendent events to follow at the close of that fateful period. He goes as far as to say regarding the interpretation of the time:*PFF4 86.3*

“There was a virtual unanimity among Bible scholars that the forty-two months of *Revelation 11:2* and the ‘time, times, and half a time’ of *Daniel 12:7* were to be understood as twelve hundred and sixty years. During this interval Antichrist was expected to flourish. By Antichrist most Protestants meant the pope, although some felt that the sultan of Turkey was an Eastern Antichrist.... It might be objected by the skeptic that this method of interpretation was questionable and that the prophecies were obscure. To William Collins who preached the annual sermon before the Baptist Missionary Society in Boston in 1806 such objections seemed trivial. The obscurity of prophecy served a purpose in that it enabled the Church to conceal her designs from her enemies, who, steeped in skepticism, were unable to understand projects, such as the missionary movement, until after they were well under way. The calling of the Gentiles was clearly a subject of prophecy. The spread of the gospel would result in the gradual Christianizing of the earth. The missionary spirit was being manifested everywhere, and the Jews would be converted, in all likelihood, in the near future

8Ibid., pp. 124, 125.*PFF4 86.4*

And now with rapid strides, let us survey the efforts of various men, some prominent and some obscure-men who are not commonly known or noted as expositors or as writers of books on prophecy, but who nevertheless earnestly attempt to focus the light of prophecy on those dark contemporary times. Some can be brought before us in a few paragraphs. Others will take more space. They might be listed as incidental expositors. Notice particularly the diverse denominational affiliations as well as the wide geographical spread. This emphasis, significantly enough, embraced all groups and covered the country. Let us watch as they pass in panoramic survey.*PFF4 87.1*

III. Baptist Association Stresses Expectancy of Latter Days

Even the formal minutes and addresses of the annual meetings of some of the local Baptist associations glowed with the warmth of second advent expectancy, and stressed the latter days in the light of prophecy. For example, there was the meeting of the Stonington Baptist Association held at Montville, Connecticut, October 15 and 16, 1805. Here the assembled elders appointed Elder [9]In those times, the term "elder," was commonly applied to "an official of the church, who takes part in its management;" an officer exercising governmental functions, with or without teaching functions. (Craigie and Hulbert, A Dictionary of American English, vol. 2, p. 867; see also Century Dictionary, vol. 5, p. 1864.) It was a common term in Colonial New England, employee by such men as Robinson, Winthrop, Roger Williams, and Cotton Mather in. their writings. In the early nineteenth century, "elder" was still used by various denominations as designating a minister or preacher. Among Presbyterians it was technically applied to a teaching elder, whereas in the Congregational Church it was more the ruling elder, aside from the pastor and teacher, and thus connected with government and discipline. Among the Baptists it was used more particularly to designate evangelists and missionaries, and among the American Methodists, "elder" was a general term still used for any clergyman in the early nineteenth century. (See William D. Williamson, The History of the State of Maine, vol. 2, pp. 696, 697.) As the title "Reverend" was introduced it drew heavy fire from some, especially by ministers of the Christian Connection. This was long before the Mormons arose, also appropriating the term." Abel Palmer to write the "Corresponding Letter," and Elder Nehemiah Dodge the "Circular Letter." After approval, these were then sent by special messenger or by post to the New York, Philadelphia, Danbury, and half a dozen other local associations (Warren, Sturbridge, Layden, Oswego, Ransaleorville, and Shaftsbury), and to the Groton Baptist Conference [10]Minutes of the Stonington Babtist [Baptist] Association, held at Montville, October If 15 and 16, 1805, pp. 4, 5.. These, be it noted, were the group statements of an assembly of ministers, not the expression of an individual, and hence carried unusual weight.*PFF4 87.2*

1. STONINGTON MESSAGE COUCHED IN PROPHETIC PHRASING.

The "Circular Letter," sent to the neighboring associations, is addressed to "all that love His appearing," and expressly declares

that “we live in a day wherein Iniquity is abounding and the love of Many waxing cold,” with delusive doctrines abounding, and “Sin and abominations increasing in the Earth. “Further,*PFF4 88.1*

“it likewise appears to be a day when great National struggles in the world which is predicted in Scripture that should take place in the last days; previous to the second coming of the SON of MAN. As distress of Nations, with perplexity, men’s Hearts failing them for fear, and for looking after those things which are coming on the Earth [11]Ibid., p. 5.*PFF4 88.2*

The “brethren” are admonished not to be “discouraged or dismayed” but to endure “until the Judgment day,” when Christ sends His angels to gather the elect from one end of heaven to the other. Despite judgments and great adversity, there will, nevertheless, be “large accessions made to the Redeemer’s Kingdom.” And in the Letter of Conveyance the word is: “Whilst on one hand the painted hypocrite marked with the veil of State Religion, attempts to wrest the government of the church from the hand of Christ,” the “open infidel, the licentious and profane on the other; are despising the Laws of God, and the faith of the gospel.” They are admonished to stand with “lamps trimmed and burning, as men waiting for the coming of our Lord Jesus Christ.” So the advent hope burned brightly in the hearts of many, as based on the prophetic assurances of Scripture [12]Ibid., pp. 7, 8.*PFF4 88.3*

2. ASSOCIATION SAYS PROPHETIC ANGEL HAS BEGUN FLIGHT.

The Minutes of the Meredith Baptist Association, “holden “at Rumney, New Hampshire, in 1817—with the term “elder “for its ordained ministry likewise employed twenty times in the eight-page report—contains this interesting expression, characteristic of the times, authorized by the association and signed by Joseph Wheat, as moderator: “The missionary angel [of *Revelation 14:6, 7*] has begun to fly in the midst of heaven, carrying the gospel of peace to the dark corners of the earth [13]Minutes of the Meredith Baptist Association, Holden at Rumney, New-Hampshire, Sept. 10 and 11, 1817, p. 8.*PFF4 88.4*

This new application of the flying angel now begins to appear again

and again in the writings of prophetic students and expositors of all groups. It becomes, in fact, a common view.*PFF4 89.1*

IV. Nott Predicates Missionary Sermon on Prophecy

Flashes of exposition frequently illuminated sermons on various topics, preached on all kinds of occasions. One of these illustrative uses was by ELIPHALET NOTT, A.D. (1773-1866), president of Union College, of Schenectady, New York, from 1804 onward for nearly sixty years. In a sermon given before the General Assembly of the Presbyterian Church on May 19, 1806, and published at their request, Nott speaks of "the types which prefigure, and the prophecies which foretell" the coming kingdom of eternal righteousness. He cites the "memorable vision" of *Daniel 7*, concerning "future events," to provide the historical sequence and relationships for his main theme. The "beast" symbols of the four kingdoms, as practically all expositors had conceded, are followed by the rise of the various kingdoms of Europe, and these in turn by the Little Horn, which is identical with the power portrayed in *Revelation 12 and 17*. This power wears out the saints during the 1260 year-days, which period, however, is short in comparison with the kingdom of the saints, which will stand forever [14]Eliphalet Nott. A Sermon Preached Before the General Assembly of the Presbyterian Church ... May 19, 1806, pp. 13, 14. ."*PFF4 89.2*

Citing Second Peter, Nott declares the present world system is advancing "towards that dreadful catastrophe, of which revelation pre-admonishes the saint. The six thousand years of Satan's triumph is almost over [15]Ibid., pp. 12, 18. But to Nott, steeped in the Whitbyan postmillennial concept, the reign of Christ "is to be introduced BY HUMAN EXERTIONS," which he thus emphasizes by full capitals in the printed sermon. This, he holds, is exactly as the early heralds of the cross extended apostolic Christianity over Europe, Asia, and Africa—"through the intervention of human agency." That is really where the divergence and the issue lay, between two basic schools of thought.*PFF4 89.3*

All seemed agreed on the grand outline of prophecy and in the year-day principle for the time prophecies. But what would occur at their close was a matter of sharp difference of view. One group held stanchly to a cataclysmic end of the age, brought about by the personal, literal, second coming of Christ in power and glory, accompanied by the literal resurrection of the saints and followed by

the earth redeemed. The other held tenaciously to a spiritual coming and spiritual resurrection, and the gradual extension of God's kingdom by human endeavor, until it prevails over all the earth. And this vital divergence was destined to grow, until it came to an open break in the forties, as will soon be seen.*PFF4 90.1*

V. McFarland Presses on Prophetic Signs of Times

Another well-trained and influential Presbyterian expounder of prophecy at this time was ASA MCFARLAND, A.D.[16]ASA MCFARLAND (1769-1827), Presbyterian clergyman, was born in Massachusetts, and graduated from Dartmouth in 1793. There he stayed on for four years, tutoring and teaching and pursuing theological studies. In 1798 he received a call from the Presbyterian church at Concord, where he remained twenty-seven years, or until 1824. He had a well-disciplined mind, and preached primarily to the understanding. He had a logical form of presentation, possessed a full voice, and was dignified in manner. In addition to his regular preaching he lectured widely and was the preacher on numerous special occasions. Such included a number of sermons on prophecy. He also served as chaplain of the State prison, was a trustee of Dartmouth College from 1809 onward, and helped to found the New Hampshire Missionary Society in 1811. He wrote some eighteen treatises, and received a D.D. degree from Yale. stationed at Concord, Massachusetts. Two of his published sermons are particularly pertinent. The first, on the Signs of the Last Times, was preached in Concord on July 24, 1808, and deals with the meaning of the "astonishing convulsions" of the last fifteen years, around the turn of the century, and tells how many great and good men were studying their meaning.*PFF4 90.2*

1. VIALS OF WRATH POURED ON WORLD APOSTASY

Launching directly into *Daniel 7*, with its four world kingdoms and Little Horn that followed, which he identifies as the Papacy, he tells of its special three and one-half times of "prophetic years," at the close of which the saints will soon be delivered. The Witnesses are in sackcloth during these 1260 years, as "all good commentators agree." Twice this expression of general unanimity appears, indicating acquaintance with a common conviction on the basic points he stresses. Faber, he adds, places them in time from 606 to 1866." [17]Asa McFarland Signs of the Last Times, pp. 5-11. Then the Persian "Ram" and the Grecian "Goat" are followed by the exceeding great horn, which he conceived to be the Mohammedan apostasy, like wise dominant, he thought, for 1260 years-thus beginning at approximately the same time, and ending together.*PFF4 91.1*

2. VIAL POURED OUT IN TIME OF THE END

McFarland stresses three vital and consecutive epochs in the Christian Erathe "latter times" of the great apostasy, from about A.D. 600 onward; then the "last times," of *2 Timothy 3:1, 2* and *2 Peter 2:3, 4*; and finally the "time of the end," when the vials are poured out, the enemies of Christ overthrown, and the former inheritance restored.*PFF4 91.2*

3. FLYING ANGEL Is Now ON THE WING

In *Revelation 14* the first angel is seen flying a short time before Babylon is over thrown, and preaching the gospel to all. This indicates the rapidity of the mission movement, which is represented by this flying angel with the everlasting gospel [18]Ibid., pp. 12-18. Here is an arresting sentence, on a point of common agreement:*PFF4 91.3*

"We have beheld the astonishing, though pleasing spectacle, of Christians in Europe and in the United States agreeing that this is the time designated in Prophecy to arise and build the temple of God [19]Ibid., p. 19.*PFF4 91.4*

4. DESIRE OF ALL NATIONS SOON TO COME

McFarland then draws certain "probable conclusions" respecting the "time of the night," from the book of Revelation. The seven vials, or seven last plagues, are the last judgments. The seven seals, seven trumpets, and seven vials extend from apostolic times to the end. The seven vials are poured out in the "last times," toward the close of the great papal and Mohammedan apostasies. Some believe they are already being poured out. But the sixth, involving the drying up of the Euphrates, is a symbol of the Turkish Empire, once formidable but now on the decline. The four world kingdoms, in successive rise and fall, are soon to be followed by the fifth universal kingdom, in exact fulfillment of prophecy. The heavenly judgment sits and takes away the dominion of the papal Little Horn. The evil characteristics of the "last times" are on every hand—the "tremendous day," when Christ shall pour out the last overwhelming

vial of wrath upon His enemies. The nations are being shaken. The Desire of All Nations is soon to come[20] And this outline is presented in considerable detail.*PFF4 91.5*

[20] Ibid., pp. 20-31.

5. FLYING ANGEL Is HUMAN PREACHING OF GOSPEL

The second sermon, delivered on September 1812, before the New Hampshire Missionary Society, is likewise noteworthy. With *Matthew 24:14* as his text, McFarland again declares that events at the turn of the century proclaim the time of Christ's coming near. The obvious pouring out of the vials of wrath on the apostate nations are "collateral signs." Christ declared the gospel should be preached to the world, and the flying angel of *Revelation 14* is its symbol. The trumpet is being sounded concerning the impending day of wrath. Bible and missionary societies and preachers and revivals attest it. Wars and their rumors, distress of nations, unsettled religious opinion and the propagation of error, as well as earthquakes (*Matthew 24*), all attest it. The intent of the angelic messengers of *Revelation 14:6, 7*, he says, is spiritual preachers carrying this special gospel message[21] So the chorus swells.*PFF4 92.1*

[21] Asa McFarland, Sermon ... Before New Hampshire Missionary Society, Sept. 17, 1812, pp. 3-9.

VI. King-Ends Both 1260 and 2300 Years About 1866

Village parsons as well as city pastors were constrained to study, preach, and write on prophecy. One of these lesser known but interesting expositors was JOHN KING, D.D. (1740-1811), Presbyterian minister of Irish ancestry, who was born in Pennsylvania [22]Because of straitened finances, half way through the usual classical education he forced to drop-out of college and teach for several years. Then because of the Indian War of 1763 the school was closed First he thought of studying medicine, but turned instead to the gospel ministry, finishing collage in Philadelphia and than studying theology. He was licensed to preach by the presbytery of Philadelphia, and began his ministry in New London. But upon visiting the scene of his former teaching, at Conocoheague, he responded to a call to serve there as pastor. After ordination in 1769 he remained as their minister until his death-some forty-two years in all! In his latter years he was so crippled by a rheumatic infection that at times he had to deliver his discourses in a sitting position. Because of his recognized scholarship. Dickinson College conferred upon him the D.D. degree in 1792. *PFF4 93.1*

1. 1260 YEARS NEARING THEIR END

Though he was long interested in prophecy, it was not until three years before his death that King wrote his Observations on the Prophecies Which Relate to the Rise and Fall of Antichrist, and which, according to his title page, “may not now be far off.” He begins by discussing the “woman” of *Revelation 17*, the professed church of Christ, actually drunken with the blood of saints—“the most tyrannical, oppressive and persecuting” power ever known to the world. In the footnote he parallels *Revelation 13 and 17* with *Daniel 7, 8, and 11*, as well as *2 Thessalonians 2*. The accuracy of the inspired description of this papal power, he stated, should lead many in our day to accept these Bible prophecies as a divine revelation. [23]John King, Observations on the Prophecies, pp. 1, 2 *PFF4 93.2*

Its allotted time period, the 1260 days (the 42 months, or the 31/2 times) is on the basis of “a day for a year.” Men differ, King adds, as to their beginning date. Some have started it as late as 756, when Pepin bestowed certain temporalities upon the pope. But that was not the beginning of the papal reign; he had been seated long

before that. Others more accurately fix upon Justinian's extinction of the Goths in Italy, under Bellisarius, when he gave up Rome to the pope-thus giving him "his power, and his seat, and great authority." Accordingly, Fleming—whom he quotes—dates the terminus in 1794.*PFF4 93.3*

But King thinks the key lies in his spiritual supremacy, as a universal bishop-the Man of Sin and Mystery of Iniquity. Thus he leans toward the grant of Phocas, in 606. He does not think the "666" stands for years from a certain date. He submits "some calculations on prophetical numbers to shew, that the fall of the Roman antichristian power may not be far from the present time," and suggests 1795 as the possible closing date, shortly after which the pope was taken prisoner and exiled to France, with the French troops in possession of the nearby Castle of St. Angelo at Rome. Or possibly it could be in 1811 [24]Ibid., pp. 4-12.*PFF4 94.1*

2. 2300 YEARS FROM PERSIA TO PERHAPS 1867

King then turns to the 2300 years of *Daniel 8:14*—extending from Persia through Grecia, and on through pagan and papal Rome, during which time truth would be cast down to the ground, the church desolated, and the sanctuary polluted. When the 2300 years are ended, the sanctuary will be cleansed, he declares, the church purified, and the true worship of God re-established [25]Ibid., p. 10. That was the main outline. "This number" therefore includes "a line of events, in prophecy, from a certain time in the reign of the Persian monarchy, to the end of the fourth, or Roman and antichristian monarchy," the transgression of desolation. Its beginning is clearly not from the time of the vision, because that is too early. But nevertheless it is from Persia. The fall of ancient Babylon is a type of the fall of mystical Babylon, or Antichrist-"Babylon the great, the mother of harlots"—which will be an introduction to the enlargement of the church, the conversion of the Jews, and the cleansing of the sanctuary. Then comes the key sentence as to its time placement:*PFF4 94.2*

"This long period then, may be supposed to begin, with the conclusion of the seventy years captivity, or with the beginning of the seventy weeks mentioned *ch. 9:24*. i.e. 490 years before the

death of Christ [26]Ibid., p. 11. (Italics supplied.) "King believes, however, that these "prophetic years "should be reduced to solar years [27]The "prophetical years (of 360 days)" reduced to sidereal years (of 365.6 hours)." And he sees the 70 weeks as comprised of three parts—the 7 weeks or 49 years, followed by the 62 weeks or 434 years, "to the death of Christ," and the 1 week, or 7 years to "confirm the covenant with many." So he simply takes 434 B.C. as the starting point of his calculation and arrives at 1867, which would tally with the 1260 years (without reduction), ending in 1860, for the temporal fall of the Papacy. And this, in turn, would be 56 years beyond its spiritual fall in 18 II [28]Ibid., pp. 12, 13. The 1290 and 1335 year periods may have a bearing on this he thinks, but is not sure. Concerning his calculations on the 1260 and 2300 years, he adds, "which, though new, may perhaps deserve some note."*PFF4 94.3*

3. TWO-HORNED BEAST—PERHAPS EMPEROR BONAPARTE.

King next turns from the papal first Beast to the second, or two-horned beast of *Revelation 13*, and suggests that "perhaps, no power has yet arisen which better answers to the Description of the second Beast, than the present emperor of the French [29]Ibid., p. 15.*PFF4 95.1*

The two horns, described by the innocence and gentleness of a lamb, were perhaps "Liberty and Equality." The first Beast had seven heads, or forms, of government-kings, consuls, dictators, decemvirs, military tribunes, and emperors, with the second as the papal phase, which revived the Beast and extended its tyrannical dominion, with its image in the temporal authorities, and the spirit of Old Rome still persisting and inspiring. He looks upon the emperor Bonaparte as perhaps the answer. The "mark" might be his various decrees.*PFF4 95.2*

4. THE SEVEN LAST PLAGUES Now FALLING

The seven vials, manifestly the "judgments of God upon antichrist and his supporters," and the means of its downfall, King applies to "the events of our times, since the beginning, or some time before the beginning, of the French revolution [30]Ibid., p. 19. The "noisome

sores" were perhaps these secret, atheistical societies and the so-called "reign of reason," as seen in the French Revolution. (The second beast is also the false prophet.) The second vial was upon the sea (the great body of mankind), with its deranging and destructive effects of atheistical principles. The third vial was on the rivers and fountains, which he looks upon as the ministers of religion—condemned or banished. The fourth was on the sun, the ruling authorities.*PFF4 95.3*

The fifth on the seat of the Beast, or Rome, the French "completely fulfilled" in the captivity of the pope. And so his kingdom was darkened. Thus we are brought "down to our times." The sixth vial is evidently future—the drying up of the Euphrates, the three unclean spirits of devils, and Armageddon. Rome will be destroyed by the kings into which the Roman territory was divided, such as France has exemplified. In the "great battle" the dragon, the Beast, or Antichrist, and the false prophet are all involved. But the establishment of the kingdom of God may require many years. The seventh vial, with the great earthquake, presages the "last convulsion" of this old world, which will "make way for the peace of the world [31]Ibid., p. 32. Such is King's thoughtful analysis. In the matter of the 2300 year-days he too was a pathfinder. But though he published two years before William C. Davis, he did not come to such specific conclusions [32]On Davis, see pp. 212-220.*PFF4 96.1*

VII. Romeyn—Final Overthrow of Papacy Prophesied

The rise of Napoleon to power in France furnished a new incentive for fresh study and speculation in the field of prophecy. Might he be the "eighth" king of *Revelation 17:11*? Just as the French Revolution and the "discomfiture" of the Papacy was confidently interpreted as fulfilling *Revelation 11*, so now the concordat between Napoleon and the pope was thought possibly to be the "healing of the wound" of the papal "Beast[33] O. W. Elsbree, op. cit., p. 127. A concordat is a treaty, or pact, between the see of Rome and any secular government with a view to arranging ecclesiastical relations. Specifically, in this case the one in 1801 between Napoleon Bonaparte, as first consul, and Pius VII defining the restored privileges of the Roman Catholic Church in France and regulating the ecclesiastical and civil powers. *PFF4 96.2*

PROPHECY ASCENDANT AT TURN OF CENTURYAnd was the setting up of: Catholic establishments in the Rhenish Confederation, in Holland and Switzerland, to be considered further evidence of the verity of Bible prophecy? *PFF4 96.3*

Among those seeking an answer to such questions was JOHN B. ROMEYN[34] JOHN BRODHEAD ROMEYN (1777-1825), Presbyterian ministe was born in Marbletown, New York, graduating with a B.A. from Columbia in 1795 and receiving an honorary; M.A. from Union College in 1797 and a D.D. from the College of New Jersey in 1809. Licensed to preach in 1798, he first served as pastor of the Dutch Reformed Church at Rheinbeck, New York (1799-1803), and of the Presbyterian churches in Schenectady and Albany until 1808, then of the Cedar Street Church in New York City, from 1808 until his death in 1825. He declined the presidency of Transylvania University and of Dickinson College, but was a trustee of the College of New Jersey from 1809-1825 and was one of the founders and directors of Princeton Theological Seminary from 1812-1825. In 1810, at the age of thirty-three, he served as moderator of the General Assembly of the Presbyterian Church, and was one of the most popular preachers of his day. pastor of the Presbyterian church of Albany, New York, who emphasized the application of prophecy to the Papacy in a sermon on September 8, 1808. The day had been appointed for "Fasting, Humiliation, and Prayer" by the General Assembly of the Presbyterian Church in the United States. After portraying the merited judgments to be visited upon the Papacy, as foretold by

prophecy, he expressly declares: “We are indubitably in that period which is called in Scripture, ‘the last days,’ and drawing near to the end thereof [35]John B. Romeyn, Two Sermons ... Sept. 8, 1808, p. 12. *PFF4 97.1*

Romeyn outlines the four world monarchies of Daniel—Babylonia, Persia, Grecia, and Rome—followed by the ten divisions of Rome, as the northern barbarians established themselves within its borders. These, he adds, now include Spain, Portugal, France, Switzerland, Germany south of the Danube, Hungary, Italy, Britain, Belgium, and Holland. Romeyn then describes the “spiritual empire of the church of Rome” which arose “under the emblem of the little horn of the fourth beast” of *Daniel 7*, and which he thought was likewise symbolized by the two-horned beast from the earth, in *Revelation 13* [36]Ibid., pp. 12, 13. *PFF4 97.2*

Its spiritual domination was to last three and a half times (or 42 months, or 1260 year-days), which, “according to common calculation,” is the same number of years. Suggesting A.D 606 as the year of its beginning, or possibly 756, he repeats, specifically, in this case, the one in 1801 between Napoleon Bonaparte, as first consul, and Pius VII, defining the restored privileges of the Roman Catholic Church in France and regulating the relations between the ecclesiastical and civil powers. “It is evident, that we are not far from the end of the whole period.” Then “this grand apostasy—this spiritual empire of Rome,” guilty of a whole category of false doctrines and practices, including persecutions, cruelties, and the Inquisition, directed against God and His followers—is to be overthrown, as those whom she has deceived will turn upon her. Texts are cited in proof from *Revelation 17 and 18*. The kingdoms of this world will then become the kingdoms of our Lord. The end will come suddenly, though the preparatory events have begun in the wars and revolutions already under way. Of this Romeyn logically declares, “These seem to have begun; for, if the time of her end cannot be far off, the causes to produce that end must be in existence [37]Ibid., pp. 13-15. *PFF4 97.3*

Uncommon wrath against mystical Babylon is developing, he adds. Then he continues: “History produces no parallel to the events now passing on the theatre of action. Never, since time began, have

interests so immense been at stake"—revolution, the crash of kingdoms, wars, disasters. Next he asks, "Are not these events the judgments of God?" Are they not falling upon the Roman hierarchy, and "within the bounds of the territory of the fourth empire which Daniel saw?" The "indignation of the Lord began in France," then marched over Germany, and has fallen with force upon Italy, Switzerland, and Holland, and is beating upon Spain and Portugal, twin centers of the great apostasy. Romeyn makes it clear to his hearers that he is not justifying the conduct of the revolutionary leaders of France and the "scourge of God"—Napoleon. If we must favor the latter because he "is marching in a course prescribed by God," then "the witnesses to truth, who opposed the grand apostasy, which they knew would last for 1260 years, were guilty of a crime." Napoleon is permitted to scourge Protestant countries also, which have come only partly out of Babylon. He hopes that America will escape the calamities that await the ten kingdoms included in mystical Babylon; for we have never, as a nation, been subject to her spiritual dominion [38]Ibid., pp. 15-18, 23.*PFF4 98.1*

The death of the Two Witnesses, he felt, is near, at the hand of some emperor of the new line recently established by Napoleon—who is the "eighth head" of the beast, according to Faber. Catholic superstition has been restored in France by Napoleon, and a Catholic cardinal has been appointed to be chief of all the congregations of the Rhenish Confederation, over which, together with Holland and Switzerland, a "popish government" has been set up. More than that, "the religion of Rome is the court religion of almost all the ancient ten kingdoms." Thus the way is paved for the slaying of the Witnesses—a dreadful persecution, he thought, of true Christians in general—near the end of the 1260 years, probably in the present generation or the next [39]Ibid., pp. 26-28, 32. (On Faber, see Romeyn's note 13, pp. 76, 77.)*PFF4 99.1*

This will come three and one-half years before the end of the period, during a "revival of popery," in a period of tyranny, superstition, and lawlessness in church and state throughout "mystical Babylon, among the ten kingdoms [40]Ibid., pp. 34, 35. Thus ends the first sermon.*PFF4 99.2*

A series of luminous footnotes to the printed discourses disclose his

wide acquaintance with prophetic expositors, including Faber, Lowman, Bishop Newton, Ussher, Vitringa, Jurieu, Chandler, Jortin, Sherlock, Johnson, and Bell. These notes deal with variant views, evidences, the extent of papal persecutions, the Beast, the Papacy, and the fourth empire, the French restoration of papal power, and the grievous days just ahead-all these, and more. Such was the published viewpoint of Albany's popular Presbyterian preacher.*PFF4 99.3*

VIII. Morse-Prophecy Fulfilling Before Our Eyes

JEDEDIAH MORSE[41]JEDEDIAH MORSE (1761-1826) was born ir Connecticut. After graduating from Yale he returned to New Haven to study theology, meanwhile teaching to pay expenses. The pioneer geography he wrote for his school was the first of numerous popular editions and revision that earned him the title of Father of American Geography. Eclipsed now by his son Samuel F. B. Morse this geographer-peracter-editor-pamphletter was prominent in his day not only for his textbook but also for his championship of "orthodoxy" in New England theology. He was the man who probably did most to bring about the separation of the Unitarian wing from the Congeregation Church. AS pastor of the First Church of Charlestown for thirty years, he was in close touch with Boston, where his reputation as an author won him the recognition and friendship of the intellectual leaders, many of whom were liberals, and against whom he was later to turn his pen and influence. pastor of the Congregational church at Charlestown, Massachusetts, textbook writer and controversialist, and founder of the Panoplist, contended earnestly for the "orthodox" faith by exposing Unitarianism, and particularly by warning of the dangers of infidelity. In 1810 he preached a notable sermon before the Society for Propagating the Gospel Among the Indians, entitled "Signs of the Times." Taking his text from *Daniel 12:4, 10*, he reminds his hearers that Christ reproved the Pharisees and Sadducees for not discerning the times of their day, when Daniel's 70 weeks were just ending and the numerous prophecies concerning the first advent were fulfilling. Then Morse searchingly declares that many of the present generation of religious leaders are likewise "criminally ignorant of the Scripture prophecies, which relate to the present period, and inattentive to events, which are remarkably fulfilling them [42]Jedediah Morse, Signs of the Times, p. 4. (See also O. W. Elsbree, op. cit., p. 129.)*PFF4 99.4*

The prophecies of Daniel relating to the last times, he adds, were not generally recognized until they actually came into view. The Mohammedan power, or Turkey, foretold in the latter part of *Daniel 11*, will come into conflict with Russia on the north, and the Eastern Antichrist will be brought to ruin. The Western, or papal Antichrist is to fall about the same time. Then Michael will stand up, arid a time of unprecedented trouble will follow, ending in deliverance for God's people-the restoration of the scattered children of Israel to the Holy

Land. Following this will come, after an unknown interval (evidently the millennial kingdom), the general resurrection and the final judgment.*PFF4 100.1*

Morse then declares that the prophecy of his text has been fulfilling through the Christian Era, but "perhaps we have entered upon the period, in which it is to receive its full and ultimate accomplishment," for the events of the past twenty geography he wrote for his school was the first of numerous popular editions _and revisions that earned him the title of Father of American Geography. Eclipsed now by his son Samuel F. B. Morse, this geographer-preacher-editor-pamphleteer was prominent in his day not only for his textbooks but also for his championship of "orthodoxy" in New England theology. He was the man who probably did most to bring about the separation of the Unitarian wing from the Congregational Church. As pastor of the First Church of Charlestown for thirty years, he was in close touch with Boston, where his reputation as an author won him the recognition and friendship of the intellectual leaders, many of whom were liberals, and against whom he was later to turn his pen and influence years and more seem to point to a grand revolution in the world through the spread of knowledge, through missions, perhaps through the conquests of some modern Alexander—evidently a reference to the Napoleonic wars as apparently preparing the way [43]Ibid., pp. 9-12. 17, 18.*PFF4 100.2*

In 606 both Mohammed at Mecca and the pope at Rome—the Eastern and Western Antichrists—started on their wonted missions at approximately the same time, and will doubtless be overthrown at about the same time, probably near at hand [1866?], when they will shake all nations by their fall. Then will follow the restoration of the Jews, the conversion of the Gentiles, and Christ's kingdom. Various latter-day prophecies will be fulfilling at the same time. The world will be visited by terrible judgments, with the darkest part yet to come. But at the same time many are running to and fro, every species of useful knowledge is being increased, and extraordinary efforts are being made to spread the light of the gospel. Even in the tragedy being enacted in Europe many will be purified and made white and tried. The rise of Bible and missionary societies is clearly a fulfillment of the prophecy of the running to and fro and of increased knowledge [44]Ibid., pp. 19-29. The times are portentous.

Then Morse solemnly admonished:*PFF4 101.1*

“While we perceive a deluge of troubles about to overwhelm the world, we should lift up our warning voice, and do what we can to persuade all, over whom we have influence, to enter into the ark, that they may be safe [45]. Ibid., p. 33.*PFF4 101.2*

As a theological product of Jonathan Edwards the younger Morse was a moderate Calvinist with revivalistic tendencies, an associate of the intellectuals of Boston, and an active participant in such movements as the New England Tract Society, the American Bible Society, the American Board of Commissioners for Foreign Missions, and the Society for Propagating the Gospel Among the Indians. Thus he was conversant with alls orts of groups and activities. But his outstanding characteristic was his zeal for the promotion of evangelical Christianity. For this he fought first against indifference and later against fashionable liberalism and, specifically, against Unitarianism.*PFF4 101.3*

In 1805, Morse first opened fire in opposition to the appointment of a Unitarian professor at Harvard. And the same year he launched the militant Panoplist, which he edited for five years. He helped to establish the Park Street Church in Boston as an orthodox outpost in the very “stronghold of the enemy,” and assisted in founding Andover Theological Seminary. He was active in holding the older and newer wings of Calvinism in a united front against Unitarianism. And there was a peculiarly prophetic note in Morse’s expectation that God will “by new and uncommon means, be spreading his word, and the light of his Gospel, and increasing every species of useful knowledge” as instrumentalities [46]Ibid., p. 29. This assumes significance in view of the fact that his son, Samuel F. B. Morse, was soon to make a major contribution to “useful knowledge” in the invention of the electric telegraph.*PFF4 102.1*

IX. Beecher-Signs Herald the Millennial Day

Then there was LYMAN BEECHER, D.D.[47]LYMAN BEECHER (1775-1863)was born at New Haven, Connecticut, and educated at Yale under Timothy Dwight. Beecher became pastor at East Hampton, Long Island, next at Litchfield, and then at Boston. In 1832 he became president of Lane Theological Seminary at Cincinnati, Ohio, and pastor of the Presbyterian church of that city. Bold and energetic, and a recognized pulpit orator, he was an ardent promoter of temperance, antislavery, and other reforms. His books had a large circulation. at the time pastor of the First Presbyterian Church at Litchfield, Connecticut. In a sermon at New Haven in 1812, on "A Reformation of Morals Practicalle and Indispensable," he spoke of the evils of the time and the judgments of God in the land. But he noted signs in New England that a reformation was already beginning—the softening of the manners of the people through the progress of civilization and religion, the progress of evangelical orthodoxy against heresy, the revivals, the new missionary spirit, the rising temperance societies. If we endure a little longer, he added, the resources of the millennial day will come to our aid [48]Lyman Beecher, A Reformation of Morals Practicalle and Indispensable. A Sermon Delivered at Nevo-Haven, ... October 27, 1812, p. 30. Here is the next paragraph, couched in prophetic phrasings, uttered as he calls for a reformation, and declares the angel of *Revelation 14:6, 7* has begun his flight:*PFF4 102.2*

"Many are the prophetic signs, which declare the rapid approach of that day. Babylon the great is fallen. The false prophet is hastening to perdition. That wicked one hath appeared, whom the Lord will destroy, by the breath of his mouth and the brightness of his coming. The day of his vengeance is wasting the earth. The last vial of the wrath of God is running. The angel having the everlasting gospel to preach to men has begun his flight, and with trumpet sounding long and waxing loud, is calling to the nations to look unto Jesus and be saved. Soon will the responsive song be heard from every nation, and kindred, and tongue, and people, as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah, for the Lord God Omnipotent reigneth [49]Ibid.*PFF4 103.1*

It has been said that to Beecher the internal harmony of New England Congregationalism and its union with Presbyterianism was "the glory of Christ's kingdom, and the threshold of the millennium 50S. E. Mead, Nathaniel William Taylor, p. 207, quoting Calvin Stowe. Such were his rosy aspirations for the future. *PFF4 103.2*

X. Griffin-Millennium Scheduled at End of 1335 Years

EDWARD D. GRIFFIN, M.A., D.D.[51]EDWARD DORR GRIFFIN (1770–1837), Congregational pastor, teacher, and college president; was born in Connecticut. He lived his childhood in Revolutionary times, and was deeply stirred by passing events. He had been dedicated from birth to the ministry, and went to college with that objective. But, being unconverted, he decided to study law. For a time he undertook to teach. However, a serious illness led him to read theology under Jonathan Edwards the younger, at New Haven. Following this he was successively pastor of several churches in Connecticut (including New Hartford), and finally at Newark in 1801-09. He was the friend of Samuel Mills, Jr., the successful sponsor of foreign missions. In 1807 a great revival broke out in Griffin's church. And in 1809 he became professor of pulpit eloquence at Andover, and later served as pastor of the Park Street Church of Boston. He became president of Williams College in 1821. C 1 pastor of the Park Street Congregational Church of Boston, and later a prominent educator, preached a famous sermon ("The Kingdom of Christ") before the Presbyterian General Assembly in 1805. This eloquent appeal for worldwide missions was a landmark in the missionary movement.*PFF4 103.3*

(Left) Dr. Joseph Priestley, Unitarian Scientist, Historian, and Commentator; (Center) Dr. Edward D. Griffin, Congregational Pastor, and President of Williams College; (Right) Dr. Jeremy Belknap, Congregationalist Historian and Pastor of Boston. On Belknap See Page 65, and on Priestley See Page 117*PFF4 103.4*

Picture 1: THREE NOTED EXPOSITORS OF PROPHECY
(Left) Dr. Joseph Priestley, unitarian scientist, historian, and commentator; (center) Dr. Edward D. Griffin, congregational pastor, and president of williams college; (right) Dr. Jeremy Belknap, congregationalist historian and pastor of boston. On belknap see page 65, and on priestley see page 117
Page 103*PFF4 103*

1. URGES CHURCH TO PREPARE FOR MILLENNIUM

Griffin's trumpet call to the support of foreign missions sounds the millennial note. Christ is committed, he declares, to accomplishing the restoration of God's original design for a happy, holy universe.

The cause of Christ is the only cause that matters in the world, and he points to Ezekiel's wheels of providence "rolling down the descent of time to the end of the world, "overturning everything in their course to prepare the way for the full establishment of the kingdom. After leading his listeners forward to the end of six thousand years, to the glory of Zion filling the earth—and then beyond to the kingdom of Christ, "advanced to the heavenly state"—he challenges Christians to activity for Christ, "to be instrumental in giving him the heathen for his inheritance. [52]Edward D. Griffin, The Kingdom of Christ, pp. 16, 20, 21, 24, 25. *PFF4 104.1*

2. LOOKS FOR CRISIS IN 1847 OR 1848

At the dedication of the Calvinist Congregationalist Church at Sandwich, Massachusetts, in 1813, Griffin's dedicatory address on the current fulfillment of prophecy, and on the course marked out in advance by inspired prediction, reflected the common area of interest and discussion at that time. Stressing the coming "rest of the church at the bright millennial day," Griffin declares that the Christian world has been aroused to give "earnest attention to the prophecies." And, noting the "remarkable agreement respecting the principal dates" of the time periods of Daniel and the Revelation, he speaks of what he believes to be the "now generally admitted" period of the 1260 years of the "continuance of the papal church," as well as of the Mohammedan delusion from 606 to 1866, or possibly, by "Chaldaic years," to end in 1847 or 1848 [53]Edward D. Griffin, Sermon, Preached Oct. 20, 1813, at Sandwich, Massachusetts, pp. 23, 24. In a footnote he suggests that according to Chaldaic reckoning (which in his day was believed to involve a 360-day year), this might be reduced to 1241 88/100 years, thus ending in 1847 or 1848. *PFF4 104.2*

3. NEW ERA OPENED IN 1792

In a footnote to the printed sermon, Griffin remarks on the identity, or oneness, of the three and a half times, the forty-two months, and the 1260 year-days as the period of the church's oppression, after the division of the Roman Empire into ten kingdoms [54]Ibid., p. 26. He declares that the predicted period is fast running out, that the Papacy is nearly extinct, and the papal kingdoms are expiring. He

likewise alludes to Turkey's approaching dissolution. The vials are already so far advanced according to the consensus of the "most distinguished writers on the prophecies," that the year 1792 evidently opened a "new era" for the world—"an era of wo to papal kingdoms, and to the countries included in the four great empires of antiquity," which is to continue till the dawn of the millennium. *PFF4 105.1*

He next discusses the additional thirty years of the 1290-year period (*Daniel 12:11, 12*), beyond the 1260, and the final forty-five years of the 1335 years beyond the close of the 1290 years—or seventy-five years in all—which he believes lead up to the full millennium by 1941, or probably 1921 or 1922. The "time of trouble" he expects near the end of the 1260 days (near 1866 or 1847), involving the restoration of the Jews and the destruction of the power of the latter part of *Daniel 11* (which he later says is probably the Turk). Then comes his startling conclusion: "It would appear from this calculation that we have already seen twenty-one years of that period of wo which is to extend to the morning of the millennium [55]Ibid., pp. 27, 28. *PFF4 105.2*

And how will it fare, he asks, with the church during the time of trouble for the world? In 1792 the "grand era of Missions" was introduced as the first missionary society of modern times was formed, followed by a "whole concourse of missionary and Bible societies" in both Great Britain and America, and the establishment of missions in Asia, Africa, and America. This, he adds, distinguishes the present time from "all former ages." Moreover, just at the beginning of this era, after a "long drought," copious "showers of grace" (revivals) have continued to fall upon Britain and the United States. Not only has evangelical faith been advanced, and the papal kingdoms darkened, but he hopes that "infidelity concealed under Christian names" is being stemmed at home. And he expresses the conviction that "Zion has seen her darkest hour, and that her light will henceforth continue to shine with increasing brightness to the perfect day." And the church which he is addressing may expect to have a part in bringing in this blessed period [56]Ibid., pp. 31-33. *PFF4 106.1*

4. EXPECTS MILLENNIAL KINGDOM ABOUT 1922

In another footnote Griffin sees the destruction of “Babylon,” of *Revelation 18*, fulfilled in the Roman church with “surprising exactness.” And in still another extended footnote Griffin speculates that perhaps in thirty years more the Jews will be restored, and Gog (the Ottoman Empire) destroyed in an assault on the Jews at the end of the 1260 years (about 1847 or 1848); that the thirty years thence, to the terminus of the 1290, are for the gathering and conversion of the ten tribes; and that the forty-five years remaining, till the close of the 1335 years, will bring the conversion of the Gentiles and “the complete establishment of the millennial kingdom,” about 1921 or 1922 [57]Ibid., pp. 25-30. Such is the publicly declared view of this prominent Massachusetts Congregational pastor and educator in 1813.*PFF4 106.2*

CHAPTER FIVE: British Exposition Reprints Influence America

As already observed, around the turn of the century a rising tide of interest in Bible prophecy became sharply noticeable on both sides of the Atlantic. In the Old World it was particularly active in Great Britain. And the influence of these affirmative British commentaries on prophecy was distinctly felt in this country, because of numerous American reprints, which were widely circulated over here. Let us examine the American reprints of these British works that exerted their “molding influence” on New World prophetic interpretation—commentaries, annotated Bibles, prophetic expositions, and standard reference works.*PFF4 108.1*

I. Compilation of French Revolution Predictions

At the very height of the French Revolution, pamphlets were issued that assembled various published statements by scholarly students of prophecy, written over the previous century, and earlier. These had boldly forecast a coming upheaval in France and a revolt from the Papacy, all based upon *Revelation 11*. One of these British compilations was the anonymous Prophetic Conjectures on the French Revolution (96 pages reprinted at Philadelphia in 1794), citing the former statements of eight well-known European scholars. The fact that the first American edition was all sold out within "a few days," and a second edition printed, attests the deep public interest in this current phase of prophetic fulfillment. The fifteen-page Introduction is illuminating and provides a good summation of the predominant prophetic views then held. It begins:*PFF4 108.2*

Picture 1: MARIE ANTOINETTE ON THE WAY TO TH GUILLOTINE
Lent "Earthquake" of the french revolution, with its bloody scenes, was widely to be touched with prophetic significance, and regarded as a forerunner of the last 1 imes by many religious leaders of the day in America and Europe
Page 110*PFF4 110*

"Prophecy is one of the best evidences of a divine revelation. And it is a peculiar glory of our Bible that it contains a regular series of prophecies from the earliest times to the consummation of all things 1Prophetic Conjectures on the French Revolution, p. 3.*PFF4 110.1*

Then, tracing the utterances of inspired prophecy from the days of Enoch, Noah, and Moses onward, the compiler makes this classic statement concerning the grand outline covering the entire Christian Era:*PFF4 110.2*

"The succeeding prophets, each in clearer and fuller language, described the events of future and distant ages—the various revolutions of empires and states-and some of them even fixed the times in which their words should be accomplished. The New Testament completes and illustrates the Old. Our Lord and his apostle Paul added many valuable particulars; the former as to the

close of the Jewish economy, and the latter with respect to the corruptions since brought into the Christian church. But the REVELATION of St. John, or rather of Jesus Christ to him, contains the most full and important series of prophecies ever bestowed on mankind; extending from the close of the first century of Christianity, about which time it was written, to the end of time; and may be considered as an inspired comment on the predictions of Daniel, referring in great measure to the same events [2]Ibid., pp. 3, 4.*PFF4 110.3*

1. SCOPE OF THE PROPHECIES OF REVELATION

Prophecy, continues this Introduction, was also designed to be a comfort and encouragement in times of special "public distress and danger." Thus it has proved to be in the crucial periods of history as in the days when the seventy years' captivity of the Jews was drawing to an end, and again when the first advent was near. And thus it should be in this time. The "secret things" belong indeed to God, but "those that are revealed" belong in verity to us. So these "conjectures" on the prophecies, uttered sincerely by "eminent and pious men," appear to "remarkably correspond with subsequent events." Then, as a prelude to the special observations concerning the French Revolution as fulfilling prophecy, a "brief analysis" is given of those parts of the book of Revelation "as are generally agreed to be already accomplished [3]Ibid., pp. 5, 6. First, the excellent summary of the scope of the seven churches of *Revelation 2 and 3*, drawn from Dr. Gill and others, is cited:*PFF4 110.4*

"1. That the church of Ephesus, represents the church in the apostolic age 2. that of Smyrna, the time of the ten early persecutions, and to the days of Constantine 3. That of Pergamos, the church from that period during the rise of popery 4. That of Thyatira, the dark ages of the church preceding the reformation 5. That of Sardis, the reformed church 6. That of Philadelphia, Christ's spiritual reign—and the 7th and last, that of Laodicea, a state of remarkable declension expected to follow the latter period, and immediately precede the end of the world [4]Ibid., p. 7. On John Gill, see Prophetic Faith, Vol. II, pp. 682-684.*PFF4 111.1*

This admits of no gaps. The churches sweep in the entire Christian dispensation from the first to the second advent. For the remaining sections of the Revelation the compiler largely follows Bishop Thomas Newton [5]On Thomas Newton, see Prophetic Faith, Vol. II, pp. 684-687. as on the seven trumpets, which are explained, in order, as follows: (1st) The invasion by Alaric and his Goths, (2nd) the ravages of Attila and his Huns, (3rd) the depredations of Genseric and his Vandals, (4th) the ruin wrought by Odoacer and the Heruli, destroying what remained of the Western Roman Empire. Then, (5th), Mohammed and his Arabian army, symbolized by the locusts, and (6th) the Ottoman Turks, who effect the ruin of the Eastern Empire, while (7th) the last trumpet ushers in the millennium [6]Prophetic Conjectures, pp. 9, 10.*PFF4 111.2*

I n *chapter 11* the death of the Two Witnesses, and their resurrection after three and a half year-days, is perhaps "still future." The great red dragon of *chapter 12* is "commonly understood of Pagan Rome," and this vision covers the events of the first six seals. The ten-horned beast of *chapter 13* "represents Papal Rome," with the two-horned beast the "pope and his clergy." And the 666 is either the Greek Lateinos, applied to the Latin or Roman Catholic Church of the West, the Hebrew Romith, the Latin Ludovicus, referring to the French kings named Louis, or the Latin Vicarius Filii Dei, referring to the pope as "Vicar of the Son of God."*PFF4 111.3*

Revelation 14 describes the true church, and the progress of the later Reformation. In *chapter 16* the vials "effect the final destruction of antichrist." *Chapter 17* "represents the church of Rome under the emblem of a gaudy harlot, riding on the seven headed beast." *Chapters 18 and 19* cover the destruction of spiritual Babylon and the final triumph of the church. *Chapter 20* presents the millennial state, or the coming "thousand years of the churches glory," and *chapters 21 and 22*, on the new earth and the New Jerusalem, refer either to the millennium or to heaven itself. That is the over-all picture, common among many Protestants. Then follow the specific citations, naming France and predicting her repudiation of the Papacy [7]Ibid, pp. 10-15.*PFF4 112.1*

2. JURIEU PREDICTS FRENCH BREAK BY 1795

The two excerpts from those earlier expositors which gave the most point and pertinency to this pamphlet were gleaned from Pierre Jurieu and Robert Fleming, Jr. The former, before 1687, wrote The Accomplishment, of the Scripture Prophecies, and the latter penned his contribution but a few years later, in 1701, on the Rise and Fall of the Papacy [8]For discussion of the original writings, and the British reprints of Juried, see Prophetic Faith, Vol. II, pp. 636-649. Pierre Jurieu was the Huguenot scholar who forecast the coming upheaval in France on the basis of the predicted "earthquake," recorded in *Revelation 11:13*, when the "tenth part" of Christendom, or the Babylonian "city"—one of the ten kingdoms-would, through bloodshed, dramatically fall away from its support of the Papacy. "In my opinion, we cannot doubt that it is FRANCE," Jurieu had said explicitly. France, which a long time ago has begun to "shake off the yoke of Rome," will "break with Rome and the Roman religion [9]Prophetic Conjectures, pp. 30-32. *PFF4 112.2*

Now all this, be it noted, was written a century prior to the Revolution. The death and resurrection of the Two Witnesses, he says, will also take place in France. And all this, he declares, will develop shortly. After the falling away of France he expects, within a short interval following 1785, the beginning of Christ's reign on earth, the millennium. This will come after the fall of the papal empire, the elimination of the divisions in Christendom, then the conversion of the Jews and afterward of the "remote nations," and finally the reign of peace, humility, equality, and love [10]Ibid., pp. 34-39. *PFF4 113.1*

3. FLEMING FORECASTS PAPAL HUMILIATION BY 1794

Even more specific is Robert Fleming, Jr., minister of the Scottish Presbyterian Church in Lothbury, in his 1701 work. Believing that he is living under the fourth vial, which was to be poured out upon the papal kingdom, through the humiliation of some "popish princes," he conjectures on future fulfillments. He looks for the French monarchy to be humbled at the end of the fourth vial, about 1794—his end date for the 1260 years (from Justinian on to 1794)-when the fifth

vial would be poured out, he believes, upon the “seat of the beast,” or Rome, from 1794 to 1848 (the end of the 1260 360-day “years” from 606) [11]Ibid., pp. 40. 41; for fuller discussion of Fleming, see Prophetic Faith, Vol. II, pp. 642-649.*PFF4 113.2*

It was consequently the tremendous upheaval of the French Revolution, beginning in 1789, which brought out these reprints, in England, France, Germany, and America-reprints of the numerous predictions of a “stroke” against the Papacy, to be delivered shortly before 1800. Little wonder that there was a profound stir and wide discussion of the matter on the part of thousands in the different countries of Christendom concerning the very events that now appeared obviously to be fulfilling these predictions before their very eyes. Time was waxing late. The end of the age was approaching.*PFF4 113.3*

II. King and Bicheno Look to French Revolution

When the French Army entered the Sistine Chapel of the Vatican, on February 15, 1798, and took Pius VI prisoner- sending him off to die in exile in France—a whole group of men began to assert that that very year, 1798, marked the end of the 1260 years [12]See Prophetic Faith, Vol. III, chap. XXXV. (Capitals and italics his.)*PFF4 114.1*

1. KING ANNOUNCES CLOSE OF 1260 YEARS IN 1798

One of the first so to declare was EDWARD KING, Cambridge University graduate and attorney, whose Remarks on the Signs of the Times was thrice published in London in 1798 and 1799, with an American reprint at Philadelphia in 1800. Expressly maintaining that the long papal period had ended in 1798, and that the closing date thereby fixes its beginning as of 538, the date was thus established from which to calculate the time of this special period in the "ECCLESIASTICAL PONTIFICAL POWER" of the po[13]Edward King, Remarks on The Signs of the Times (1800), pp. 19, 21. Here is King's statement:*PFF4 114.2*

"And now let us see;—hear;—and understand. THIS IS THE YEAF 1798.—And just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the Empire, and Dominion of the Goths at Rome.*PFF4 114.3*

"He had entered the City on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East; and had soon after made it tributary to him: leaving thenceforward from A.D. 538, NO POWER in Rome, that could be said to rule over the earth, —excepting the ECCLESIASTICAL PONTIFICAL POWER.[14]Ibid., p. 19.*PFF4 114.4*

This was definitely calculated on the basis of the specifications of the prophecy. Was not the fall of the Papacy, he asks, or "Great Babylon," to come "at the END of 1260 years" of*Daniel 7:25* and *12:7*, or "at the end of a time, times, and half a time? which computation amounts to the same period." King later observes, "Surely, the End, prophetically spoken of in Holy Scripture,

approacheth," and on the next page he solemnly adds, "We approach unto the latter days!—I tremble whilst I write! ... I have not the least presumptuous idea of intending to prophecy [prophesy].—The word of Prophecy is sealed forever [15]Ibid., pp. 19, 27, 28. So impressive were these statements by King that four decades later they were quoted in the Boston Signs of the Times, and the readers urged to "weigh every word [16]The 1260 Years of Papal Triumph," *Signs of the Times,* February 22, 1843, p. 177. Various other works of that period made essentially the same declarations concerning the ending of the 1260 years [17]See Prophetic Faith, Vol. II, chap. 35. *PFF4 114.5*

2. BICHENO ENDS 1260 YEARS IN 1789

Another oft—reprinted work was by James Bicheno, dissenting minister and schoolman of London, entitled The Signs of the Times: or, The Overthrow of the Papal Tyranny in France. This was published at London in 1793. And it not only went through five editions in England by 1800 but was also reprinted in America, the first time in 1794 [18]On Bicheno, see Prophetic Faith, Vol. II, pp. 746-748. The popularity and the influence of such an extensively circulated book here in America can be envisioned by its unusual circulation. Bicheno took much the same position as Fleming on the prophetic numbers, only he dated the 1260 years of the power and prosperity of the papal "antichristian beast" from 529 to 1789—from the first publication of Justinian's Code to the year when the French Revolution broke out. And he wrote while the Revolution was actually under way. *PFF4 115.1*

He also thought that the 2300 years extended from 481 B.C to A.D. 1819, in the nineteenth century, when the sanctuary would be cleansed, thus ending them synchronously with the 1290 years [19]James Bicheno, *The Signs of the Times,* pp. 74-77, and table. The supplemental thirty years, completing the 1290 years, ending in 1819, would see the overthrow of the Papacy, the Turk, and other tyrannies. And the remaining 45 years, to the close of the 1335 years (in 1864), would witness the gathering and conversion of the Jews, the purification and unification of the Gentile church, the conversion of the heathen, and the appearance "of the Lord" (citing *Zechariah 12:8-14*; *14*; *Ezekiel 38, 39*, and probably *Revelation*

20:9).*PFF4 115.2*

Bicheno held the standard view on the four kingdoms of *Daniel 2 and 7*-as Babylonia, Persia, Grecia, and Rome—followed by the division of Rome, with the Little Horn as the spiritual tyranny of the Papacy. In *Revelation 12* the dragon likewise stood for pagan Rome and its despotism, while the ten-horned beast of *Revelation 13* represented the spiritual tyranny of the Papacy. He thought, however, that the two-horned beast from the earth was to be identified with the kings of France. But on the great fundamentals there was essential agreement.*PFF4 116.1*

III. Commentary and Dictionary Reprints Mold Views on Prophecy

Bible commentaries, Bible dictionaries, and family Bibles with marginal notations occupy a unique place in religious life and literature. They constitute handbooks, reference volumes, tools for the constant use of every religious worker. They are consulted by speaker and writer alike, and are commonly regarded as authoritative—or at least as drawn from the writings of experts in their given fields. If not followed as authorities, they are nevertheless constantly consulted for comparison and suggestion. And in such capacities they exerted an unusually wide influence upon religious views and writings. And this is rightly so, for usually commentators have in turn read widely from the ablest scholars and have largely coordinated their findings, so that their commentaries are really compendiums, reflecting the views of a large group of trained minds. So it was in the period we are studying.*PFF4 116.2*

1. COMMENTARIES POPULAR IN AMERICA

There were practically no original American commentaries at the dawn of the nineteenth century. But aside from imported volumes, which were always available, there were American reprints of leading British commentaries, which had the same force and influence as indigenous American products. Among these favorites were the commentaries of Matthew Henry, Thomas Scott, Adam Clarke, and John Wesley, and theological dictionaries, such as that by Charles Buck. In addition, such standard works as Prideaux, Home, and Faber all exerted their weight of influence. Their leading positions are all noted on the tabular charts [20]The reader is invited to turn, periodically, to these detailed charts for this period. The first opening (pp. 392, 393) is devoted to the expositions on Daniel, and the second (pp. 394, 395) to the prophecies of Revelation. Here will be found the leading positions of all the writers we are surveying—from about 1800 to 1840—as well as of some minor characters not detailed in the text. Note the caliber of these expositors and their diversity of church affiliation.*PFF4 116.3*

But before turning to British commentaries, we must notice one published in America by an Englishman who fled from his homeland

to escape persecution.*PFF4 117.1*

2. PRIESTLEY (UNITARIAN): SHIFTS FROM POST—TO PRE-MILLENNIALISM

Although a Nonconformist minister and author of several religious works, JOSEPH PRIESTLEY[21] a is best known as a noted English experimental scientist and the discoverer of oxygen. He was welcomed in America as a great scientist by such leading citizens as Thomas Jefferson. At his home in Northumberland, Pennsylvania, he wrote most of his religious books, including the latter part of his General History of the Christian Church (4 vols., 1790-1803); Unitarianism Explained and Defended (1796); and Notes on All the Books of Scripture (4 vols., 1803-04) [22] Priestley was not, however, welcomed by the New England Unitarians (who at that time were still merely a liberal wing in the Congregational Church), for he had already moved farther away from "orthodoxy" than they were prepared to go at that early date. He was a "humanitarian" Unitarian—that is, he disbelieved the divinity as well as the deity of Christ. But he acknowledged miracles as the proofs of Christianity and accepted the validity of prophecy. (See illustration on p. 104.)*PFF4 117.2*

[21] JOSEPH PRIESTLEY (1733-1804) was educated in his native Yorkshire at a dissenting academy where his Arian views took root. Later he became an outspoken Unitarian. Barred from the universities because he was not an Anglican, he was awarded the degree of LL.D. by Edinburgh. His interests were varied. As a pioneer chemist he isolated nine new gases. As an educator he was the first to put modern history into the curriculum, and he introduced practical methods of science instruction. As a champion of freedom, he rebuked the government for unjust treatment of the American colonies. Later, he expressed sympathy for the French Revolution, with the result that his home and all his personal effects were burned by an angry mob. He sought a haven in America in 1794, where he spent the rest of his life.

[22] For a sermon on prophecy preached in England, see Prophetic Faith, Vol. II, pp. 745, 746.

His interpretations of prophecy were in the main orthodox. And by the time he wrote his Notes on All the Books of Scripture, he had changed his view from postmillennialism to premillennialism. He now affirmed the literal, visible return of Christ and the literal resurrection of the righteous at the beginning of the millennial

kingdom on earth, during which Christ will reign over restored Israel and the world for a long and unknown period, followed by the general resurrection and judgment, with probably the annihilation of the wicked, and finally the renovation of the earth [23]Joseph Priestley, Notes on All the Books of Scripture, vol. 4, pp. 651-667. He presented the standard historical interpretations of the four empires, with the Papacy as the great persecuting power, applying the year-day principle to the time prophecies, although he did not try to pin down the periods to exact dates. Allowing for the figurative nature of the predictions, he was satisfied with approximate dates and intervals [24]Ibid., vol. 2, pp. 525-527, 538-544, 514, 517. It may be worth noting here that Priestley refers to Bishop Lloyd's prediction if the fulfillment of the "hour, day, month, and year"(of *Revelation 9:15*)as ending in 1672. Although disagreeing with Lloyd's interpretation of the prophecy. he point out that there were 391 years between THE TAKING OF KATAHI BY THE TURKS IN 1281 and their taki Kaminice in 1672, after which, he says, it is acknowledged by the Turks Turkish power has on the decline.(Ibid., vol. 4, p. 601.)*PFF4 118.1*

Priestley's commentary is less well known than its English contemporaries, but was periodically cited. Its influence was probably limited by the fact that, as Adam Clarke says in the General Preface to his own commentary, Priestley "keeps his own creed (Unitarianism) continually in view, ... yet his work contains many invaluable notes and observations, especially on the philosophy, natural history, geography, and chronology of the Scriptures: and to these subjects, few men in Europe were better qualified to do justice."*PFF4 118.2*

In the 1830's came another American exposition of the Scriptures—Jenks's Comprehensive Commentary, which had wide circulation. But his was a compilation, chiefly from Matthew Henry and Thomas Scott. Hence these British commentaries, which were also reprinted in America before Jenks published, will be taken up first that Lloyd's prediction of the fulfillment of the "hour, day, month, and year" (of *Revelation 9:15*) as ending in 1672. Although disagreeing with Lloyd's interpretation of the prophecy, he points out that there were 391 years between the taking of Katahi by the Turks in 1281 and their taking Kaminice in 1672, after which, he says, it is acknowledged that the Turkish power has been on the decline. (Ibid., vol. 4, p. 601.;*PFF4 118.3*

IV. British Commentaries Reprinted in America

1. NONCONFORMIST HENRY: PIONEER IN COMMENTARY FIELD

Another eminent Nonconformist clergyman and commentator, MATTHEW HENRY[25]MATTHEW HENRY (1662-1714) was born in Flintshire, England. Rather precocious as a child, he later studied law. Because his father was a Nonconformist he was denied the privilege of entrance in either Oxford or Cambridge. But he soon began to preach to a Presbyterian congregation in Chester, in 1686, and was ordained in 1687. A meetinghouse was erected, and he preached in the neighboring villages and to the prisoners in the Castle. In 1686 he began his expository preaching, and combined it with the development of his commentary. In 1711 he went to London, where his responsibilities increased. He wrote numerous works. began his Exposition of the Old and New Testament in 1704, and completed the first edition, up to Acts, in 1710. The Epistles and Revelation were prepared by thirteen Nonconformist divines. So the set was completed, with eleven editions listed in the British Museum Catalogue, and two American reprints, the first in 1828-29. More than two hundred thousand single volumes had been circulated up to 1840.*PFF4 119.1*

Henry's wide influence doubtless gave currency to the postmillennial view. His exposition of *Daniel 2* is standard, except that the iron and clay refer to the weakened state of Rome itself, rather than the commonly accepted barbarian kingdoms which supplanted it, and that the stone is the church set up initially at the first advent, to be fulfilled fully when Christ shall overcome all. In *Daniel 7* he allows alternate interpretations-either Rome or the Seleucid kings for the fourth beast, with the Little Horn as either Rome (pagan and papal) or Antiochus.*PFF4 119.2*

He avoids exact dates for the 70 weeks of years, but regards them as pointing to Christ's first advent. He makes the 2300 days literal, but allows the 1260, 1290, and 1335 to be either days or years. The exposition of Revelation (by William Tong) makes the 1260 days of *Revelation 11* represent years, the time of Antichrist; no attempt is made at dating the period. The two beasts of *Revelation 13* are either pagan and papal Rome respectively, or else papal secular power and papal ecclesiastical power. If the former, the wound is

inflicted on pagan idolatry, and healed in papal idolatry. The millennium is an indefinite period of peace and prosperity for the church.*PFF4 119.3*

2. ANGLICAN COMMENTATOR SCOTT: WIELDS UNPARALLELED INFLUENCE

THOMAS SCOTT[26] most popular and widely quoted of early nineteenth-century Bible commentators—in America as well as Britain—wielded an unmatched influence among expositors of prophecy consulted in the nineteenth century. His Commentary (1788-92) was reprinted in 1792, 1809, 1810, and 1812, with numerous subsequent British printings, or editions. The first American reprint (1804-9) came at just the right time for molding the succeeding decades, and was followed by at least eight other printings in the United States. The record is unmatched and its influence profound. Scott was an ardent believer in prophecy and urged his fellow ministers to mark well the signs of the times. He himself preached on prophecy, and emphatically declared the extraordinary character of the times. His interpretation appears in detail on the tabular charts on pages 392-395.*PFF4 120.1*

[26] THOMAS SCOTT (1747-1821) was born in Lincolnshire, England. Ordained in 1773, he filled a chaplaincy and several curacies. An accomplished student of the Scriptures in the original tongues, he moved to London in 1785, and in 1788 began his commentary. It was prepared in 117 weekly installments, and was brought forth (1788-92) amid a perpetual struggle with financial difficulties and ill health. Characterized by sincerity, competence, and piety, his work was called the "greatest theological performance of our age and country." In 1807 he received the degree of D.D. from Dickinson College, of Carlisle, Pennsylvania.

On Daniel, Scott presents the standard Historical School exposition[27] He quotes the two Newtons, Lowth, and others. He gives the standard four world powers of *Daniel 2 and 7*, the commonly accepted division of the Roman fourth into ten kingdoms, with the intermingled clay and iron as the secular and ecclesiastical elements (citing Lowth) of the nations of Europe. The "mountain" phase of the kingdom of God is not yet accomplished. The Little Horn is the "church and bishop of Rome," with its special period of

[27] For Scott s exposition of the standard Historicist views, see Prophetic Faith, Vol. III, pp. 348-350.

1260 years. The exceeding great horn of *Daniel 8* is, to him, Rome (though in later editions he changes this to Mohammedanism), and the 2300 year-days of *Daniel 8:14* are drawing to their close, their end being "not very distant." He prefers to begin the 70 weeks of years of *Daniel 9* with the seventh year of Artaxerxes, although he is not dogmatic about it, and gives no dates [28]In the margin of *Ezra 7*, in the 1804 edition, is the date 457 B.C., but in the 1830 edition this is changed (possibly by the reprinter) to 458 B.C. in the first part of the chapter. And Turkey is, to him, the power of the latter part of *Daniel 11*.*PFF4 120.2*

In Revelation the first four trumpets are the barbarian incursions upon western Rome, and the fifth and sixth trumpets involve the inroads of the Saracens and the Turks, with the 391-year period of the latter from 1281 to 1672. France is possibly the "tenth part" of the Antichristian "city," with the "earthquake" as the French Revolution. But Scott prefers to leave this matter undecided. The two beasts of *Revelation 13* are the Holy Roman Empire (or papal secular power) and the papal hierarchy, with the two horns of the latter possibly the regular and secular clergy. The second beast is also the false prophet; and the image is the pope. The notorious woman of *Revelation 17* is the papal church, supported by the temporal powers of the European nations. She is Babylon, and her name is Mystery. The seven hills are the seven forms of Rome's government, with the last as papal. The Beast's special prescribed period is 1260 year-days.*PFF4 121.1*

3. SCOTT'S WHITBYAN VIEWS SPREAD POSTMILLENNIALISM.

However, on the millennium Scott follows a modified Whitbyanism, or postmillennial theory, which in turn was widely impressed on American students of prophecy by his commentary. Scott was the reliable reflector, in most features, and not the originator, of the standard Historical School of Protestant interpretation, which he gives. But he cites the views of many other noted interpreters on details which were doubtless often followed by his readers, as well as his own conclusions. Scott, therefore, was basic to prophetic study and emphasis at this time.*PFF4 121.2*

4. CLARKE (WESLEYAN): STANDARD ON DANIEL'S OUTLINES.

ADAM CLARKE[29]

ADAM CLARKE (1762-1832), born near Londonderry, Ireland, was markedly influenced by John Wesley. Joining the Methodists in 1778, he soon became an exhorter, then a regular and very popular preacher, appointed to his first circuit in 1782. The conversion of man was his great aim. He was three times president of the Wesleyan Conference—in 1806, 1814, and 1822. After years as a circuit rider, he lived in London from 1805 onward. From 1815 till his death he devoted himself to writing. Clarke was a most "assiduous scholar," rising early, and was intensely active, systematic, and versatile. Syriac, Arabic, Presian, and Sanskrit. In 1807 he received an M.A. from the University of Aberdeen, and in 1808 the degree of LL.D. Wesleyan itinerant preacher, commentator, and theologian, had great literary power and capacity, producing many highly valuable works. His eight-volume commentary is dated 1810-25, with another edition issued in England in 1836, and many American editions from 1811-25 onward. These volumes, the result of extraordinary labor and research, had a very wide circulation in their time, though but little now. They were decidedly evangelical in viewpoint.*PFF4 121.3*

Clarke presents the standard four kingdoms of *Daniel 2 and 7*, followed by the ten barbarian kingdoms, with the Papacy as the Little Horn, the Willful King, the Man of Sin, and Babylon. However, "Antichrist" embraces any person, doctrine, or system opposing Christ's reign in the world, in others, or in himself, and is found in Protestantism as well as in Popery. The stone, the church, has been smiting the image through the progressive destruction of all idolatry and will grow into the mountain, he holds, culminating in universal Christianity during the millennium. Present means to this end are the British and Foreign Bible Society and contemporary missions, and the stone kingdom is possibly near its end.*PFF4 122.1*

On the Little Horn of *Daniel 7* he remarks that if we were certain "when the Papal power began to exert itself in the Antichristian way, then we could at once fix the time of its destruction. The end is probably not very distant; as it had already been grievously shaken by the French" in 1798. If the 1260 years date from the pope's temporal power, possibly it begins in 755 with Pepin, but he does not regard the dates as necessarily exact. He is cautious in general about time periods, but arbitrarily places the 2300 years at 334 B.C. to A.D. 1966. Citing Prideaux for the 70 weeks, he reckons back

from the cross, at J.P. 4746 (A.D. 33), to a starting point at J.P. 4256 (458 B.C.), in the seventh year of Artaxerxes-although his and very popular preacher, appointed to his first circuit in 1782. The conversion of men was his great aim. He was three times president of the Wesleyan Conference-in 1806, 1814, and 1822. After years as a circuit rider, he lived in London from 1805 onward. From_ 1815 till his death he devoted himself to writing. Clarke was a most "assiduous scholar," rising early, and was intensely active, systematic, and versatile. Studying the classics, the Fathers, and the Oriental writers, he became proficient in Hebrew, Syriac, Arabic, Persian, and Sanskrit. In 1807 he received an M.A. from the University of Aberdeen, and in 1808 the degree of LL.D. margin at *Ezra 7* carries A.M. 3547 and 457 B.C., because his margins follow the "received" chronology (of Ussher and Lloyd), as generally found in Authorized Version Bibles since 1701.*PFF4 122.2*

Clarke professes to know nothing definite of the meaning of the book of Revelation. He gives various interpretations for what they may be worth, and inserts longer expositions of *Revelation 12, 13, and 17* from J. E. Clarke. The items appearing on the tabular chart are taken from the New York 1833 edition.*PFF4 123.1*

5. BIBLE NOTES EXPOUND PROPHECY

In addition to the better-known commentaries there were Bible editions printed with expository notes of a more or less extended character, which were doubtless the direct source of prophetic interpretation for many lay readers. Their influence is hard to evaluate, for it might be questioned how often the large-sized "parlor" Bibles, or those of more than one volume, were actually read. Nevertheless, when any query arose the lay person was likely to be vastly impressed by the information he found on the very pages of the family Bible. Several of these might be noticed.*PFF4 123.2*

In 1790 the first American reprint of the Catholic Douay Bible carried "annotations for elucidating the principal difficulties of Holy Writ," and the 1805 reprint, from a later Irish edition, included still more supplementary matter, such as chronological notes and tables. Although Catholics were less likely than Protestants to

search the Scriptures for prophetic interpretation, they had available in their Bibles concise and authoritative notes on many of the principal prophecies giving distinctive Catholic interpretations. Some of these are: the Catholic Church as the stone, Antiochus as the Little Horn, a future individual Antichrist, Enoch and Elijah as the Two Witnesses, the church or the Virgin Mary as the woman of *Revelation 12*, pagan Rome as Babylon, the millennium as the whole New Testament Era, or especially from the fall of paganism.*PFF4 123.3*

The Self Interpreting Bible, edited by JOHN BROWN, a Presbyterian minister of Haddington, Scotland (1778), was reprinted in America as early as 1792. It carries an extensive introduction, including background and expository material, and even a detailed chronological table; and the text is accompanied by notes at the bottom of each page. Brown's concordance, and sometimes his introduction, were incorporated into many later Bibles. His prophetic interpretations (see chart on p. 392) represent the general Historicist view of Daniel as to the four kingdoms, Little Horn, year-day principle, et cetera. But it makes the 2300 days literal, under Antiochus. The stone is the church that will become the mountain in the millennium. The Papacy is the Antichrist, Man of Sin, Babylon; the beasts of *Revelation 13* are respectively the Papacy, and the pope and clergy. The seals and trumpets run in continuous sequence, the seventh trumpet (as also the seventh vial) denoting the fall of Antichrist. The New Jerusalem is the earthly millennial state, the two resurrections figurative, ana the advent postmillennial.*PFF4 124.1*

Two Annotated Bibles—one with Anglican notes, edited by GEORGE D'OYLY and RICHARD MANT for the Society for th Propagation of Christian Knowledge (reprinted in New York, 1818-20) and the Cottage Bible, edited by THOMAS WILLIAMS (revise and enlarged by an American editor in 1833, and often reprinted)— both present basically the same interpretations as Brown's Self Interpreting Bible, although there are some noticeable differences.*PFF4 124.2*

An American annotated Bible, the large folio Columbian Family Bible (1822) has brief notes covering the principal prophecies. It

makes the Papacy the Man of Sin and the Little Horn of*Daniel 7*, but in *Daniel 8* it has only Antiochus. The church, the stone of *Daniel 2*, becomes the millennial kingdom (for 360,000 years). Thus the popular postmillennial view is set forth.*PFF4 124.3*

These annotated Bibles, like the current commentaries, lent the weight of their influence to old established Historicist interpretations of the outline prophecies, combined with the newer postmillennialism, with the prospect of the approaching golden age of a world church embracing Jews and pagans, and constituting the spiritual kingdom of Christ on earth preceding the resurrection, second advent, and judgment.*PFF4 124.4*

V. Jenks (Congregationalist)—Produces Popular American Commentary

WILLIAM JENKS (1778-1866), Congregational minister and teacher, outstanding Biblical and Oriental scholar and a graduate of Harvard, was a prominent member of the American Antiquarian Society, the Massachusetts Historical Society, the American Oriental Society, and the New England Historic Genealogical Society. He wrote many literary and historical articles and pamphlets for their publications. But his influence was probably felt most through a compilation from earlier writers-his Comprehensive Commentary on the Holy Bible (1834-38), of which twenty thousand copies were sold immediately, with several later editions. It was a work characterized as "the best Family Commentary in the language, and admirably adapted to the wants of Bible—class and Sunday-school teachers," standing "without a rival for the purpose for which it is intended [30][Samuel] Austin Allibone, A Critical Dictionary of English Literature, vol. 1, pp. 69, 963. In Order to reach a wider reading public, the first edition was issued in two forms in the same year. The special "Baptist Edition," differentiated on title page by the addition of those to words at the top, carried an additional "Preface to the Baptist Edition, "in Volume 4 (on the Gospels), the first issue. This preface, signed by Joseph A. Warne, explains that the commentary is left untouched except at the specific spots where the comments were out of harmony with distinctive Baptist beliefs. The only difference was that in issuing the "Baptist Edition" these particular page ware printed from revised plates, on which acceptable material was substituted in bracket from the deleted comments, and the bracketed notation "[Baptist Edition]" was added at the bottom of each revised page. *PFF4 125.1*

Thousands of copies of British commentaries were already in circulation in America, but this popular compilation, which professed to contain "nearly all that is valuable in Henry, Scott, and Doddridge," and extracts from many other authors, all for only fifteen dollars, doubtless gave these writers a much wider reading public in this country, and was possibly the source of many a later reference credited to various originals. It carries an abridgment of Matthew Henry's commentary in parallel columns with the text; at the end of each section, the "Practical Observations" of Scott; and at the bottom, a series of notes on the Bible content, each with separate credit to Scott and others. *PFF4 125.2*

In the notes on Daniel and Revelation, Scott seems to be given the principal place. Prominent also are Bishop Newton (often cited through Scott) and Woodhouse. It is interesting to note that this commentary occasionally cites an American writer, such as Griffin or Ethan Smith. The influence of the Comprehensive Commentary would also be in the direction of the prevalent postmillennialism of the time—the expectation of the world's conversion and universal peace before the second advent and the judgment.*PFF4 126.1*

VI. Other Foreign Works Drawn Upon

1. BUCK (INDEPENDENT): ENDS TURKISH PERIOD IN 1844

CHARLES BUCK (1771-1815), theological writer and minister of Independent congregations at Sheerness, Hackney, and London, was author of the well-known, oft-reprinted A Theological Dictionary, used by practically all Protestants in the first half of the nineteenth century. There were six London editions, the first being published at London in 1802. American reprints were spread as follows: 1807, 1810, 1814, 1815, 1818, 1820, 1821, and almost yearly until after 1850. They were found in practically every clergyman's study.*PFF4 126.2*

Buck's Dictionary touches prophecy in some of its definitions. The Church of Rome is Antichrist, as "most authors agree," for no form of government arose "after Rome was broken to pieces by the barbarians, but that of the papal power." He equates it with "the great apostacy, the man of sin, the mystery of iniquity, and the son of perdition," and the Beast, whose 1260 years began, he believes, in 606. Antichrist is now fast declining. The sixth trumpet, Mohammedanism, is ended by Buck about 1844—the terminus of the 391 years (*Revelation 9:15*), presumably from the fall of Constantinople in 1453. The millennium, perhaps the seventh thousand years, is near, to be marked by the worldwide triumph of the church and the conversion of the Jews[31] Charles Buck, A Theological Dictionary, articles on Antichrist, Millennium, Mahometanism.*PFF4 126.3*

2. ROLLIN (FRENCH): CHRIST'S KINGDOM FOLLOWS FOURMONARCHIE

A French work, CHARLES ROLLIN[32] CHARLES ROLLIN (1661-1741) eminent French historian and professor of belles-lettres, was born in Paris and held chairs of rhetoric and eloquence in different colleges, and was twice rector of the University of Paris. He revived the study of Greek and made educational reforms. 'SM Histoire Ancienne, or Ancient History (1730-38), is included here because it was translated immediately into English. It passed through many editions in England, and in America after 1800—almost yearly for the greater part of the century. Rollin's

history does not go into prophetic interpretation as such, but in speaking of Daniel and Nebuchadnezzar he refers to the standard four monarchies, beginning with the "Assyrian" (Neo-Babylonian), which series is followed by the kingdom of Christ, also to Alexander's conquest and the horn-divisions of his empire, with Antiochus, as the exceeding great horn, a type of Antichrist. [33]Charles Rollin, Ancient History (1825 American reprint), vol. 1, pp. 288, 292, 352-354; vol. 4, pp. 143, 144. He is widely cited by prophetic interpreters for his dating of the 70 weeks, taken from Ussher—from the twentieth year of Artaxerxes, which he places at 454 B.C.—and extending approximately to the cross. Rollin, however, quotes the prophetic text and refers the reader to "other writers" for the interpretation [34]Ibid., vol. 2, p. 109. *PFF4 127.1*

3. PRIDEAUX (ANGLICAN): SEVENTY WEEKS FROM 458 B.C. TO A.D. 33

HUMPHREY PRIDEAUX's [35]HUMPHREY PRIDEAUX (1648-1724), Orientalist, historian, and dean of Norwich, was born in Cornwall. He graduated from Oxford in 1672, with a B.A., followed by an M.A., a B.D., and a D.D. He was distinguished for his scholarship, and was for many years rector of St. Clement's, Oxford, as well as Hebrew lecturer in Christ Church College, Oxford. He was an able controversialist over the Roman Catholic issue, and was author of nine works. The Old and New Testament Connected in the History of the Jews and Neighboring Nations (1716-18) ran through some twenty editions up to 1845. There were American reprints in 1815-16, 1824, 1825, 1832, 1833, 1836, 1845 (the fifteenth American edition), et cetera. Prideaux is cited chiefly for the historical events and for his lengthy discussion of the 70 weeks, which he dates from the seventh year of Artaxerxes, placed from 458 B.C. (J.P. 4245) to A.D. 33 (J.P. 4746), with the cross at the close [36]See Prophetic Faith, Vol. II, pp. 429-431. *PFF4 127.2*

4. HORNE (METHODIST): CURIOUS DATING OF 2300 YEARS

THOMAS HARTWELL HORNE's [37]THOMAS HAHTWELL HORNE (1780-1862), English Biblical scholar, bibliographer, and polemicist, was born in London. About 1802 he joined the Wesleyan Methodists. He became literary assistant to several noted scholars, meanwhile devoting his early mornings and

late evenings to compiling works on various subjects and to editing law books. He was small of stature but stalwart in intellect, and was author of forty-five volumes. He began to write in 1800, at the age of nineteen, and received his M.A. from King's College, Aberdeen, and later a B.D. from Cambridge in 1829. He was ordained to the curacy of Christ's Church, Newgate, and after several similar posts, was made prebendary of St. Paul's Cathedral. He was also one of the librarians of the British Museum. Introduction to the Critical Study and Knowledge of the Holy Scriptures (first published in 1818), after "17 years' prayerful, solitary, persistent, and not infrequently midnight labour," went through ten editions in Britain and was reprinted in America in 1827. Home gives the old standard interpretations of Daniel—the four kingdoms, the kingdom of the Messiah, the various lists of the ten horn—kingdoms following Rome; and the pope as the Little Horn of *Daniel 7*, the Willful King, and the Man of Sin. He diverges on the Little Horn of *Daniel 8* as Roman temporal power, taking away the Jewish Temple and polity. By implication, though not by actual statement, he makes the 2300 year-days cover the long desolation of the Jewish Temple after the Roman destruction of the sanctuary. He reckons the 70 weeks from the seventh year of Artaxerxes (the precise date not given) to the cross, in A.D. 33. He looks for the restoration of the Jews and the destruction of Antichrist (the Papacy) at the beginning of the millennium. He has little on the interpretation of Revelation. Papal Rome is the beast and Antichrist, but the book in general applies "to the progressive church of Christ," and the "kingdom" is spiritual, the triumph of true religion [38]Thomas Hartwell Home, Introduction to ... the Holy Scriptures, vol. 4, pp. 188-192, 486, 492.*PFF4 128.1*

5. FABER (ANGLICAN): FOLLOWED BY MANY EXPOSITORS.—

The prophetic interpretations of GEORGE STANLEY FABER [39]GEORGE STANLEY FABER (1773-1854), "controversialist," and prebendary of Salisbury Cathedral, was born in Yorkshire and thoroughly educated at Oxford, with B.A., M.A., and B.D. degrees. He served at Long Newton for 21 years, and was an uncompromising advocate of his own convictions and conclusions. He was author of forty-two works. Among these werehis Dissertation on the Prophecies ...Relative to the Great Period of 1260 Years (1806), which ran through five editions in Britain (the first American edition was a Boston reprint of 1808); his General and Connected View of the Prophecies (1808); and The

Sacred Calendar of Prophecy (1828). His productions evince great learning and research. (On the quasi scientific theory of the days of creation, see Shimeall in the present volume.) sv(discussed in Prophetic Faith, Vol. III) were widely quoted by American expositors, frequently in reprints, as authority for the termination of the 2300 years, synchronous with the 1260 years, in 1866, and other interpretations, as well as for post-millennialism and for a curious extension of the 6000-year theory.*PFF4 129.1*

6. CROLY'S REPRINT CONFIRMS KEY POSITIONS

Another British reprint that exerted the full force of an original American publication because of constant citation, was The Apocalypse of St. John (Philadelphia, 1827), by GEORGE CROLY(1780-1860), Irish rector, expositor, and literary critic. A fleeting glimpse of Croly's key positions must suffice [40]Full sketch appeared in Prophetic Faith, Vol. III, pp. 544-548. One basic feature is that this cogent writer reckons the 1260 years, which arerepeated some seven times in prophecy, as from Justinian in 533 to the French Revolution in 1793, rather than beginning them later with the decree of Phocas in 606, which directive he said was merely a confirmation of the original grant of Justinian. And the slaying of the Two Witnesses, interpreted as the Old and New Testaments, came at their close for three and one-half year-days, or from November, 1793, to June, 1797. Others were encouraged to make a similar application.*PFF4 129.2*

France was clearly the "tenth part" of Europe's "city," and the political "earthquake" was obviously the French Revolution. Moreover, Croly made the seals, trumpets, and vials contemporaneous rather than consecutive—thus contrary to Mede. The seals, for example, cover the entire Christian Era. By the pure and impure "women" are indicated the true church and false or papal church. The beasts denominate the Papacy and the Dominican, or persecuting, order. The ten horns are, naturally, the kingdoms of Europe, and the angels' messages are steps by which the triumph of the church is accomplished. The thousand years are future. That is Croly in a nutshell. And these were some of the principal tools, the British handbooks, available to the American

students of prophecy.*PFF4 129.3*

7. SCOTTISH POET PAINTS COLORFUL PICTURE

The printing of more than fifty American editions surely justifies the inclusion of the impressive poem, The Course of Time (published in Edinburgh in 1827), by the Scottish poet ROBERT POLLOK 41ROBERT POLLOK (1798-1827) was born in Renfrewshire, was graduated from the University of Glasgow (M.A.) in 1822, and studied for the ministry- He began preaching as a minister of the United Secession Church, but his health was fatally impaired by excessive study. In 1825 he began writing The Course of Time, comprising ten books of blank verse, a considerable portion of which was composed in bed, and issued just six months before his death.' Pollok had only preached four sermons, in 1827, when his health broke. He planned to recuperate in Italy, but died shortly after arranging his itinerary. although it does not deal with time prophecy. This extraordinary didactic poem, dotted with beautiful and powerful passages, came-"like a comet on the literary circles of Edinburgh and London. In less than one week after it appeared, it became the absorbing topic of conversation. The harp of Scotland had suddenly been struck by the Master hand to notes of holy minstrelsy [42]James Scott, The Life, Letters and Remains of Robert Pollok, A.M., p. 283. Reprinted in America in 1828. It appeared here in fifteen editions by 1833, and thereafter several publishers brought out simultaneous editions. In Britain the 78th thousand was printed by 1869. There was a German edition as well.*PFF4 130.1*

In this, the great Calvinistic poem of the church of Christ and redemption, the poet uses striking metaphors, such as "bright candle of the Lord" and "star of eternity," to exalt the Bible [43]Robert Pollok, The Course of Time, bk. 2 in Thomson and Pollok, p. 187.*PFF4 130.2*

this holy book, on every line arked with the seal of high divinity [44]Ibid., pp. 189, 190.*PFF4 130.3*

The bard then turns to the great churchly perversion, that fatal union of church and state, "To bind religion, free by birth, ... behind the wheels of state [45]. bid., p. 194.*PFF4 130.4*

He speaks of the "unfaithful priest," who wished—*PFF4 131.1*

“To mount to place, and power of worldly sort;
To ape the gaudy pomp and equipage
Of earthly state, and on his mitred brow
To place a royal crown, ... and for this
Made merchandise of the immortal souls
Committed to his care.”*PFF4 131.2*

Thus it was that religion was “wounded sore at her own altars [46]. [46] Ibid., pp. 195, 196.*PFF4 131.3*

In book 4 Pollok tells of the “captive prophet” who saw—*PFF4 131.4*

“A dreadful beast, and terrible, and strong
Exceedingly, with mighty iron teeth;
And, lo, it brake in pieces, and devoured,
And stamped the residue beneath its feet!” [47] Ibid., bk. 4, p. 242.*PFF4 131.5*

Then in book 5 he contrasts the “kingly and ... priestly tyranny,” clearly the Papacy, with the true church. He describes the rulers who had been—*PFF4 131.6*

“Cruel, rapacious, tyrannous, and vile,
And had with equal shoulder propped the Beast [48] Ibid., bk. 5, p. 289.*PFF4 131.7*

The true church was in the wilderness “debased in sackcloth and forlorn in tears,” while—*PFF4 131.8*

“As yet had sung the scarlet-colored Whore,
Who on the breast of civil power reposed
Her harlot head, (the Church a harlot then
When first she wedded civil power,) and drank
The blood of martyred saints,—whose priests were lords,
Whose coffers held the gold of every land,
Who held a cup of all pollutions full,
Who with a double horn the people pushed,
And raised her forehead, full of blasphemy,
Above the holy God, usurping oft

Jehovah's incommunicable names." [49]Ibid., p. 290.*PFF4 131.9*

Yet retribution's day is near. The prophetic picture is unrolled:*PFF4 132.1*

"Wise men had read the number of the name:
The prophet—years had rolled; the time,
and times, And half a time, were now fulfilled complete;
The seven fierce vials of the wrath of God,
Poured by seven angels strong, were shed abroad
Upon the earth and emptied to the dregs;
The prophecy for confirmation stood;
And all was ready for the sword of God.*PFF4 132.2*

Earth shook, the kingdoms shook,
The Beast, the lying Seer, dominions, fell;
Thrones, tyrants fell, confounded in the dust,*PFF4 132.3*

"And, lo! another angel stood in heaven,
Crying aloud with mighty voice, 'Fallen, fallen,
Is Babylon the Great,' to rise no more.*PFF4 132.4*

"Kings, who drank her cup of whoredoms,
Captains, and admirals, and mighty men,
Who lived deliciously; and merchants, rich
With merchandise of gold, and wine, and oil;
And those who traded in the souls of men,
Known by their gaudy robes of priestly pomp;
All these afar off stood, crying, Alas! [50]Ibid., pp. 290-293.*PFF4 132.5*

Then, with Satan bound for the prophesied millennial period, the glories of righteous peace and restoration follow, and the poet adds, "And Earth kept Jubilee a thousand years[51]Ibid., pp. 293-297.*PFF4 132.6*

Of its approach he forecasts:*PFF4 132.7*

The day is near,
Great day of God Almighty and the Lamb!
The harvest of the earth is fully ripe;

Vengeance begins to tread the great wine-press [52]Ibid., bk. 6, p. 301.*PFF4 132.8*

Even thus is prophecy vindicated.*PFF4 133.1*

“These prophecies had tarried long, so long
That many wagged the head, and, taunting, asked,
‘When shall they come?’ but asked no more, nor mocked:
For the reproach of prophecy was wiped
Away, and every word of God found true [53]Ibid., bk. 9, p. 403.*PFF4 133.2*

Thus Pollok wrote his powerful exposition in verse in a day when prophecy was a dominant note, when its symbols were employed by many and recognized by all.*PFF4 133.3*

CHAPTER SIX: Periodicals Become Forum for Prophetic Discussion

After the troublous times of the American Revolution and its aftermath, and especially after the devastating effects of the infidelic French philosophy, men turned again to the Bible for light, especially the prophecies of Daniel and the Revelation. They were seeking a satisfying explanation of the prevailing irreligion of the time and to find God's way out of the situation. Concurrently, the Great Revival, beginning about 1795, swept in recurring waves over the land, as men, alarmed at the inroads of unbelief, became increasingly convinced that the inspired prophecies of the Word disclosed its vicious source. Ludlum aptly calls it a "counter reformation" against the prevalent infidelity and religious apathy of the time.*PFF4 134.1*

I. “Evangelical Magazine” Medium for Prophetic Discussion

As part of the new religious awaking, the Connecticut Missionary Society was organized in 1798, one of its aims being to evangelize the northwest frontier [1]Ludlum, op. cit., pp. 41-43. 134 The Connecticut Evangelical Magazine, interdenominational but predominantly Calvinistic, followed in 1800, as its publicity medium. And this became one of the pioneer forums for the American discussion of prophecy. Two other early journals will be similarly noted—the Christian Observer (Anglican) of Boston, which started in 1802, and the Herald of Gospel Liberty (Christian), launched in 1808, which likewise constantly stressed Bible prophecy.*PFF4 134.2*

1. MILLENNIUM THE CLIMAX OF THE CONFLICT

A series of articles “On the Eleventh Chapter of the Revelation” appeared in the April, May, and July, 1803, issues of the Connecticut Evangelical Magazine-signed “Peregrinus,” so evidently not editorial. These present the standard exposition of *Daniel 7*, held by the early church, listing the first and fourth world powers of *Daniel 2 and 7* as Babylonia and Rome, with Medo-Persia and Grecia obviously understood. The two phases of the Roman fourth empire, pagan and papal, correspond to the great red dragon of *Revelation 12* and the beast of Revelation*PFF4 135.1*

2. THE 2300 YEARS TO END BY A.D. 2000

The August, 1803, issue contains an “Analysis of the Book of Daniel,” signed”. “It likewise presents *Daniel 2* as outlining the “rise and fall of the four great monarchies which were to precede the coming of Christ, and the appearance and kingdom of the Son of God.” The depiction of *chapter 7* covers the rise and fall of the same standard successive empires. The eighth chapter leads similarly through Persia, Alexander’s empire and its division, and the Seleucid despotism (the king of the north), which is a type of the New Testament Antichrist. This oppression of the Jews begins the profanation of the temple, or the church of God, for 2300 years, terminating near the year 2000, when the “Savior will take the kingdom, subdue his enemies, and reign forever and ever.”*PFF4*

135.2

The 70 prophetic weeks, or 490 year-days of *Daniel 9*, reach to "the exact time of his [Christ's first] coming," while the remaining chapters of Daniel present conflicts that look forward to the "still more dreadful oppressions of the new testament antichrist," and bring us to the standing up of Michael, or Christ, for the deliverance of His people. The discussion closes with a "conclusion," in which it is stated that the millennium "will appear in its glory, at or before the year two thousand." A revolution greater than any in the succession of the four world empires is the climax of the great conflict between light and darkness, which is believed to be at the door, if not already begun. The specifications of the sixth vial are held to describe events that mark the beginning of the nineteenth century, and yet the hopeful signs are the revivals and the missionary movements.*PFF4 135.3*

3. FIGURATIVE RESURRECTION INTRODUCES MILLENNIUM

A few pages farther on another article on *Revelation 20:5, 6*, signed "Hemera," discusses the millennium and the first resurrection. The book of Revelation is divided into distinct periods, and the thousand years of *Revelation 20* is one of them. The first resurrection is presented as merely figurative—"a universal revival of religion, consequent upon an antecedent spiritual death," and again as the adding of "thousands and millions of new converts," until "religion should be universally prevalent over the whole earth," while Satan is bound. This writer does not point to the revivals and missionary spirit of his time as the harbinger of this, but many at that time were making such an application. The resurrection of "the rest of the dead "is the rise of Gog and Magog at the end of the millennium, and only the third resurrection, at the end of the world, is literal.*PFF4 136.1*

4. LITTLE HORN AS THE PAPAL POWER

"Peregrinus" writes again (November, 1803, and January, February, and August, 1804), giving "An Explanation of the Prophecy of Daniel." There is further detailed discussion of the four prophetic symbols of *Daniel 2 and 7*, the Babylonian, Persian, Macedonian,

and Roman powers, but especially of the Roman fourth, which is declared to be identical with the ten-horned beast of *Revelation 13*, with its ten divisions corresponding to the toes in *Daniel 2*. The Little Horn is declared to be the papal Antichrist, persecuting and blaspheming for its allotted period, and the judgment scene is the grand finale, followed by Christ's peaceful and righteous reign on earth, and His glorious and everlasting kingdom in heaven.*PFF4 136.2*

In the third installment, in January, 1804, "Peregrinus" presents arguments used for and against the Antiochus Epiphanes theory of *Daniel 8*, but argues for the application to Rome. Suggesting the 2300 days as years, from the fourfold division of Alexander's empire to about the year 2000, he really expects the explanation to be made clear at the time of the fulfillment. *Daniel 11 and 12*, discussed in February, he considers a continuation of *Daniel 8*. Applying the closing up and sealing of the words, he declines to attempt an explanation of the 1290 and 1335 days. That is for the future.*PFF4 137.1*

5. JUDGMENT SITTING AND STONE SMITING

In August he reverts to the 70 weeks, which he places (without giving precise dates) between the seventh year of Artaxerxes and the cross, when the Jews ceased to be God's special people. Continuing with a summary of the fulfilled prophecies of the book, he points to events of his own day as evidence that the judgment is already sitting to take away Antichrist's kingdom and that the stone is even now smiting the image and filling the earth. He closes with an appeal for "holy exertions" as the appointed means of promoting the Lord's cause in the world, in the assurance that in due time He will appear in glory and make Zion "a joy and praise in the earth."*PFF4 137.2*

6. ANGELS OF *Revelation 14* Now GIVING MESSAGES In the July, 1809, issue application is made, by an anonymous writer, of the angelic messages of *Revelation 14:6-8*-the first angel flying in the midst of heaven with the everlasting gospel for all mankind of every land, saying, "Fear God, and give glory to him; for the hour of his judgment is come," and the second declaring, "Babylon is fallen, is fallen." The searching question

is then asked, “When was this prophecy to be fulfilled? Hath been in time past, or is the fulfilment now commenced, and to continue through a series of years to come?” And the answer is given clearly: “That spiritual Babylon is now falling by the prevalence of infidelity, and the awful scenes of war which convulse Europe, no man can doubt, who is acquainted with the history of the world, and the church [2]Connecticut Evangelical Magazine, July, 1809, p. 267.*PFF4 137.3*

The logical deduction is made that, in time sequence, the first angel flies before the second, and therefore “the event must take place before the final fall of Babylon, which will directly precede the millennial glory of the church.” And the anonymous writer adds that “the present is distinguished by many signs from all former periods”—the wicked conduct of men who have become instruments of Satan, who is wrathful because he knows he has but a short time; and also the fact that “that part of the church, which hath maintained purity of doctrine and decency of manners,” is “animated with a new spirit for the propagation of Christian knowledge” among the heathen. Then follows the luminous sentence: “Very dark and trying events may intervene between these glimmerings of light, and the meridian shining of the sun of righteousness thro’ the world.”*PFF4 138.1*

And finally, after asserting that “the formation of Missionary and Bible Societies, on the large scale now attempted, is new in the Christian world”—the one traversing the world to preach the name of Jesus, while the other is placing the pure Word into the hands of the populace out to the ends of the earth—this article remarks that it is strange that through many ages past men had done so little in this line. The conclusion is impressively drawn that “perhaps, this is the most sure omen of the time being near when the glory of Zion shall fill the earth,” and that Christians should cheerfully aid “pious institutions designed for this purpose!”*PFF4 138.2*

7. HERALDING ANGEL SYMBOL OF MISSIONARY AGENCIES

A little later the November, 1813, issue reports another sermon before a Hartford County Missionary Society by NEHEMIAH PRUDDEN. He sees in the new spirit, inspiring the contemporary European and American Missionary and Bible societies, a fulfillment

of the symbol of the flying angel of *Revelation 14:6, 7*, having the everlasting gospel to preach to all the world and heralding the coming of God's judgment. It will fly, he says, until the world is won to Christ, including pagans and Jews, and is united under one Shepherd. The time of the angel's flight Prudden locates as just preceding the fall of papal Rome, the historical "Beast" power of the Middle Ages. The Papacy has fallen into vassalage to France, but the Mystery of Iniquity still works, and the bearers of the mark of the secular beast now feel the wrath of God. The bondage of the saints will end with the 1260 years of the papal Beast (606-1866), but the angel is flying prior to the end of that period. So Prudden is still another in the growing chorus of voices believing the symbolic angel had begun its flight.*PFF4 138.3*

8. THE PURPOSE AND SCOPE OF PROPHECY

One last example must suffice. The September, 1815, number has an unsigned editorial headed, "On the Application of Prophecy to Passing Events." The value of the prophecies, as set forth, might be defined as threefold: They were designed (1) to confirm faith and be a support in affliction, (2) to deepen our attachment and fidelity to God's service, and (3) to be a perpetual shield against the assaults of infidelity, by confirming the message of God. Scripture abounds with prophecy that removes "the veil from futurity" and declares things to come. Most prophecies have already been fulfilled. Others are yet to be accomplished. Their object is to fix the attention of men on God and His government. "Most of ancient history is occupied with" the four world powers of the Assyrian, Persian, Macedonian, and Roman empires, and Daniel portrays their rise and fall so clearly that none can honestly avoid the application. And the government of God is vitally concerned in it all.*PFF4 139.1*

Every age has seen the fulfillment of some prophecy. John continues the narrative beyond where Daniel leaves it, at the millennium, and leads us on to the end of the world. Many of these "chronological prophecies" continue from the time of utterance to the end of the world. Prophecies are now fulfilling before our eyes, the writer declares, and history is indeed the "mirror of prophecy." He stresses the idea that prophecies are understood as they are fulfilled, and cautions against attempting to apply specific

prophecies to events of the future. Even contemporary events, he adds, tend to be overrated, and cannot be fully understood until afterward. He cautions against the popular millennial expectations of immediate conversion of the world, and the attempts to fit Napoleon into prophecy.*PFF4 139.2*

Thus the golden thread of prophetic application runs through the various volumes of the Connecticut Evangelical Magazine, at the outset of the century. Prophecy had again become the common study of a large number of the clergy. And the minds of men in general were being definitely influenced by this increased study of prophecy.*PFF4 140.1*

II. "Christian Observer" Forum for Prophetic Discussion

The Boston Christian Observer was unique in that it was an American edition of the staid London monthly of the same name, paralleling it from the first issue in 1802 onward, and running largely article for article, without adaptation to American interests [3]Clifford P. Moor house, "Origins of the Episcopal Church Press From Colonial Days to 1940," Historical Magazine of the Protestant Episcopal Church, September, 1942, p. 206, It was issued by clergymen of the Anglican Church, and from its very first volume dealt frequently with prophecy. It was often the medium for the introduction of advanced positions, and constituted an aggressive forum for free discussion of varying viewpoints. It was a pioneer, in a sense, widely read throughout New England and somewhat in other sections. Chapter 16 of Volume III of Prophetic Faith deals at length with the discussion of prophecy in the London edition and its influence upon the British Advent Awakening of the early nineteenth century. We here summarize the leading expositions presented and their impress on American thought.*PFF4 140.2*

1. TURKEY'S PLACE IN PROPHECY COMMONLY ACCEPTED.—

These Observer articles were written for the most part under pseudonyms and initials, and by British expositors. Yet it was an American edition, and widely read over here. One early writer sets forth the principle of 391 prophetical years for the symbolic time period of the sixth trumpet of *Revelation 9:15*, as the time of Turkish supremacy [4]Christian Observer, December, 1802, p. 763. Another contributor says he is awaiting the end of Turkey's dominion, as presented in *Daniel 11:42-45*, after the Turk plants himself in the glorious holy mountain, in Palestine, between the seas [5]Ibid., January, 1804, pp. 11, 12.*PFF4 141.1*

2. 1260 YEARS FROM JUSTINIAN TO FRENCH REVOLUTION.

"Talib" (William Cuninghame), writing in 1807 and onward, holds that the 1260 years of the papal Little Horn are already expired. These he dates from Justinian to the French Revolution, and then dates the 2300 years from the time of the vision of Daniel. In 1808

he asserts the “exceeding great” horn of *Daniel 8* to be Rome, not Mohammedanism, since the Mohammedan power did not take away the “daily sacrifice. “In the January, 1810, issue, Cuninghame gives further reasons why the 1260 years obviously begin with Justinian, in connection with the emperor’s recognition of the pope as head of all the holy churches [6]Ibid., November and December, 1807, pp. 701-705, 774-777; April, 1808, pp. 209-211; January. 1810, pp. 16, 17. On Cuninghame see Prophetic Faith, Vol. III, pp. 364-385. WILLIAM CUNINGHAM of Lainshaw (c. 1775-1849), whose education in Scotland was completed at the University of Utrecht, was for a time in the Bengal Civil Service. While in India he met and was deeply influenced by William Carey. He returned to Scotland in 1804. where he engaged for a time in “scientific agriculture.” He was first a “learned layman” and member of the Presbyterian parish church of Lainshaw. But in 1827 he founded and became pastor of the commodious Congregational church in nearby Stewarton, serving there for twenty-two years. His comfortable estate and residence. Lainshaw House, is in Stewarton. A marble bust, with legend, is in the Stewarton church, and an oil painting hangs in the Congregational Manse. The first of his twenty-one books on prophecy was issued in 1810 and the last in 1847.*PFF4 141.2*

3. FRENCH REVOLUTION AND TURKISH TRUMPET PERIODS.

Then “Philo” identifies the “earthquake” of *Revelation 11* Cuninghame Was Author of Many Works on Prophecy as the French Revolution, and the “tenth part of the city” as France, and the time periods of the fifth and sixth trumpets as the 150 years from 612-762, with the 391 years from 1281-1672 [7]Ibid., March, 1810, pp. 133, 137.*PFF4 141.3*

Picture 1: SCOTTISH INTERPRETER WILLIAM CUNINGHA AND RESIDENCE

The substantial character of this early (1813) old world expositor is evidenced by such a home, its picturesque gate and gateman’s lodge. (right) marble bust of William Cuninghame in congregational church at stewarton, of which he was pastor. His portrait hangs in the parish presbyterian church at lainshaw, ayreshire, his finger pointing interestingly to the book of revelation, which he ably expounded

Page 142*PFF4 142*

4. CUNINGHAME GIVES DOCUMENTATION FOR DATING 1260 YEARS

In April, Cuninghame offers further documentary evidence for A.D. 533, under Justinian, as against A.D. 606, under Phocas, for the beginning date of the 1260 years [8]Ibid., April, 1810, p. 195. And the question of the integrity of the number 2300, as against the 2400 of the printed Septuagint and the 2200 of the Jerome copies, is likewise discussed [9]Ibid., October, 1810, p. 600.*PFF4 142.1*

Cuninghame later firmly adopted the 457 B.C. beginning, and the corresponding A.D. 1843 close, of the 2300 years, to which position he held consistently thereafter. He was one of Britain's leading expositors, beginning to expound the prophecies while still a layman. And he continued such interpretation throughout his 22-year pastorate of the Stewarton (Scotland) Congregational Church. The foregoing illustrations indicate the substantial character of these expositors of the 2300 years, in their respective communities, and the esteem in which they were held locally.*PFF4 142.2*

5. J. A. B[ROWN] ENDS 2300 YEARS IN 1843

Then, in the November, 1810, issue, "J. A. B." (obviously John Aquila Brown) contends for the first time in Britain—and now reprinted in Boston—that the 70 weeks (or 490 years) and the 2300 years began synchronously in 457 B.C., with the command of Artaxerxes to restore and rebuild Jerusalem—the 490 years reaching to the cross and the 2300 years ending in the year 1843 [10]Ibid., November, 1810, pp. 668-670. This seems to be the first time this thought and precise dating were presented in the Old World, and were nearly identical with the position taken three months later by William C. Davis in the United States, in January, 1811[11]See pp. 212-220. though the findings of Brown and Davis were probably unknown to each other. It was the spark that kindled a great flame of interest and discussion in the Old World, paralleled by an independent but equally animated and wide discussion here in the New World.*PFF4 143.1*

6. "C. E. S." ENDS THE 391 AND "2400" YEARS IN 1844.

Next, “C. E. S.” would end both the 391 years of *Revelation 9:15* and the supposed 2400 years of *Daniel 8:14* (Septuagint misprint) in 1844—the first extending from 1453 to 1844, and the second from 556 B.C. to A.D. 1844, reckoned inclusively [12]Ibid., June, 1818, pp. 351-354. On the erroneous reading of 2400, see Prophetic Faith, Vol. I, pp. 176-180. By way of variation, “Senior” dates the 391-year period from 1299 to 1690 [13]Ibid., November, 1826, pp. 654, 655 book But the dating of this Turkish period continues to be a point of vigorous discussion in The Christian Observer, on into 1827, 1828, and even 1831. Finally, “J. A. B.” reiterates his previous stand on the 2300 years as beginning with Ezra’s commission, but now expressly terminates them in 1844 [14]Ibid., July. 1828, p. 415. Brown had already set forth 1844 in place of 1843 in his book published in 1823. See Prophetic Faith, Vol. III, pp. 404, 405. *PFF4 143.2*

This phenomenon, at that early day, of one journal with two editions —issued 3,500 miles apart on opposite sides of the Atlantic, but presenting identical discussions of prophecy to its readers on two hemispheres—shows how widespread was the interest and how similar the common understanding of the prophetic terms, symbols, and time periods of the books of Daniel and the Revelation in the Old World and the New. Prophetic study knew no geographical boundaries. The same points and problems in prophecy were of common concern in various lands. And the new emphasis on the 2300—year period, with the synchronous beginning of the 70 weeks as the master key to unlock its timing, was significant. But it was simply the beginning of increasingly wide agitation upon this point. Only two men, and they just prior to the French Revolution, had previously enunciated this principle—Petri of Germany and Wood of Ireland [15]See Prophetic Faith, Vol. II, pp. 713-722. But the concept had taken firm root, and soon scores of men were writing and preaching upon it. *PFF4 144.1*

III. "Herald of Gospel Liberty" Stresses Prophecy

The third journal that touched constantly on prophecy was the Herald of Gospel Liberty. It was launched in 1808 at Portsmouth, New Hampshire, by Elias Smith, one of the founders of the Christian Connection [16]See page 31. Smith launched his editorial career with a quarterly. The Christian's Magazine (1805-07); then, The Herald of Gospel Liberty (editor, 1808-1817). Next he edited The Herald of Life and Immortality (1819-1820), and, finally, in 1827-29, The Morning Star, and City Watchman, much like The Herald of Gospel Liberty. the second minister of the New England wing. It was dedicated to the preservation of the God-given religious liberties of man, just as the secular press fostered civil liberty. It also included the prophetic aspect, proclaiming the news of the Redeemer's coming kingdom. On the front page of its initial issue Smith states: "A religious News-paper is almost a new thing under the sun; I know not but this is the first ever published to the world [17]Herald of Gospel Liberty, Sept. 1. 1808, p. 1. Issued fortnightly, it was heavily editorial and reflected strongly the views of Smith. On Elias Smith see p. 179. The rarity of religious periodicals in those early years gave unusual popularity and influence to the few that were issued. And the emphasis of the Herald on prophecy gave this topic unusual weight with their readers.*PFF4 144.2*

1. VISIBLE SIGNS OF THE SECOND ADVENT

The very next issue launched a regular section called "The Preacher," containing brief sermons on important themes, often on prophecy. In fact, "Sermon No. 1" was on the signs of the second coming of Christ. Of this transcendent event Smith says, "The coming of the Son of man has not yet taken place; but according to the prophecy [of the text, *Luke 21:25, 26*] the time is at hand. "These signs he proceeds to note-signs in the sun, moon, and stars, and on earth among men as well as on the seas. Noting first the "Signs in the Sun," Smith locates them with plain words, based on personal knowledge, and asks a pointed question:*PFF4 145.1*

"Without doubt this means something uncommon in the sun. This many can remember. In the year 1780, the sun was darkened, to the astonishment of thousands, & since that time something of the

same kind has been seen. If this is not a sign of the second coming of Christ, why has this taken place at the time when several other signs mentioned by Christ are seen? [18]Ibid., Sept. 15, 1808, p. 6. This phenomenon had previously been noted, as it occurred, by Samuel Gatchei and Joshua Spalding, and was anticipated by Edmund March in 1762. See Prophetic Faith, Vol. III, pp. 202, 212, 233.*PFF4 145.2*

Continuing, he notes in the next column the inseparably connected sign in the moon, on the night following, together with its real meaning:*PFF4 145.3*

"2nd. He [Christ] mentions signs in the moon. Several people have told me that the evening after the dark day, was unusually dark, though the moon was at the full. This seemed a second witness, with the darkness of the sun. This taking place immediately after the sun was darkened, is an awful testimony to the world that the coming of the Son of man draws near [19]Ibid.*PFF4 145.4*

2. SIGNS IN THE STARS ARE AWAITED

The next celestial sign is forecast as soon to come. Here is the third statement:*PFF4 145.5*

"Christ mentions signs in the stars.—Whether there has been any particular signs in the stars, I am not able to determine; but while there are so many other signs, we may expect them soon [20]Ibid.*PFF4 145.6*

This expression is noteworthy, in that, in 1808, Smith anticipated as coming "soon" what a whole battery of men shortly afterward began to proclaim as having been actually fulfilled in the unparalleled meteoric shower of November 13, 1833. This was seen all over the eastern half of North America, and even noted in Mexico, by Justice JosL de Rozas, and its prophetic significance emphasized by this writer to the south [21]On De Rozas, see pp. 301-311. But Smith here anticipated this celestial phenomenon, just as in 1689 Drue Cressener anticipated the stroke against the Papacy "about the year 1800 [22]See Prophetic Faith. Vol. II., pp. 591-596.*PFF4 146.1*

The Herald editor turns next to the “signs in the earth among men.” The turmoil among kingdoms, the wars and rumors of wars, and the consequent perplexity of mankind is noted, and the situation in Europe reviewed. Fifth, signs in the sea-great storms and destruction—were to come. But the joyful sign is that of the gospel to all nations, which was at last in process of proclamation. These signs, Smith believed, include also the return of the Jews to Canaan.*PFF4 146.2*

3. SECOND ADVENT’S ATTENDANT CIRCUMSTANCES

Having thus covered the signs of the second advent, the writer turns to the second advent itself, and gives a terse summary of the tremendous scenes of that great day in their sequence:*PFF4 146.3*

“If these signs of the coming of the Son of man are so important, how much more so must His coming be! When He comes, it will be to slay the wicked, overthrow every thing contrary to righteousness, raise the dead saints;—change the living ones, establish justice in the earth, fill it with the knowledge of God; reign on the earth one thousand years; and prepare the way for that which will take place at the end of the world [23]Herald of Gospel Liberty, Sept. 15, 1808, p. 6.*PFF4 146.4*

And this editorial exposition is immediately followed by the report of a “discourse on the Signs of the times” on July 24, 1808 (on the text “Watchman, what of the night?”), by Asa McFarland, of Concord, New Hampshire, who makes a declaration and asks the question here quoted:*PFF4 146.5*

“Although mankind in general are wrapt in spiritual slumber, regardless of the portentous signs of these times; yet some precious souls are awake, and, waiting for the consolation of Israel, enquire of their Watchmen in the spirit of the text, Watchman what is the time of night? When will the deliverance and glorious state of the church commence? What do the signs of the times indicate? [24]Ibid., n. 7.*PFF4 147.1*

4. THE FOUR WORLD POWERS OF PROPHECY

Numerous articles on prophecy, papal tyranny, persecution, and premillennialism marked the successive issues for years. For example, on February 1, 1811, a discussion appears on the seven-headed "dragon" of "usurped priestly authority/' ever warring against Christ and the saints. The first beast of *Revelation 13* is "usurped priestly authority revived after the days of the apostles," a sevenfold apostasy. The second beast is priestly authority reigning in one party, and Smith implies that the symbol involves Protestant sectarianism [25]Ibid., Feb. 1, 1811, p. 254. This is interesting, because this second beast begins to be more and more the subject of study and discussion. Again, in October, 1813, in Nos. 3 and 4 of a series called "Important Discovery," the four world powers of prophecy-Babylonia, Persia, Grecia, and Rome-symbolized by the four parts of the great metallic image of *Daniel 2*, are paralleled by the four symbolic beasts from the sea in *Daniel 7*. The "stone" kingdom of Christ, growing in the earth since Christ's day, is discussed in No. 5, in November. The portrayal closes with these words: "The way in which this stone is to grind the image, and become a great mountain and fill the whole earth, is described in the seventh chapter of Daniel, and will be terrible to the enemies of God and the Lamb. The day is not far off when these glorious and terrible things will take place, to the joy of the righteous, and the confusion of all who are enemies to this kingdom. Blessed are all they that put their trust in him. Amen [26]Ibid., Nov. 26, 1813, p. 546.*PFF4 147.2*

5. 1260 YEAR-DAYS ARE ABOUT EXPIRED

In the same issue an article by "Elihu" declares that, since the Jews failed to grasp the prophecies concerning the first advent of the Messiah, so many current professors of religion, despite their boasted knowledge of the Bible, do not discern the times of the second advent. Then follows a series of discussions on Napoleon, one of which contends that the special 1260-yearera of the papal power is ending. Thus:*PFF4 148.1*

"Unless we agree with some of late, that the bloody persecuting religion of the church of Rome, which they are censuring the French nation for abolishing, is the true religion of Christ, we must conclude that this twelve hundred and sixty years is about expired [27]Ibid. A

footnote reads, “Calculating a day for a year, according to the opinion of commentators in general.” *PFF4 148.2*

Then the ten horn-kingdoms, under the leadership of Bonaparte, that are making the symbolic “whore” desolate, are noted, and the fact that the judgments of God are already falling upon her is stressed. *PFF4 148.3*

6. POPE ASSUMES COMMAND IN DIVIDED EUROPE

Earlier, No. 37 in the section, “The Preacher,” emphasizes that the fourth beast of *Daniel 7*, which is Rome, is the same as John’s “beast” in the Apocalypse, with its seven heads and ten horns. The seven heads are the seven successive forms of Roman government—kings, consuls, tribunes, dictators, decemvirs, emperors, and popes. The ten horns are the ten kingdoms into which Rome was divided—such nations as are now known as France and England—when the pope, as “Christ’s vicegerent upon earth,” took over spiritual and temporal command at Rome. But the beast is now (in 1812) wounded in every head. The “gay woman,” astride the symbolic beast of *Revelation 17*, is the Roman hierarchy which manages the beast. Her garb represents the gay appearance of the popes, cardinals, clergy, and “all the sectarians.” She is Babylon the great, the mother of all churches, who wishes “a government to ride upon.” Her golden cup is full of abominations—erroneous creeds, pompous ceremonies, and false doctrines to which she has subjected mankind [28] Ibid., Nov. 13, 1812, pp. 438, 439. *PFF4 148.4*

7. TERRIBLE EVENTS PRECEDE KINGDOM’S ESTABLISHMENT.

The proximity of the terrible closing events, outlined as the fall of the Turks, the return of the Jews, preceding the earthly kingdom of the saints, is stressed in No. 6 of “Important Discovery.” Before Christ takes the kingdom, “things the most terrible will take place, as everything contrary to that kingdom must be removed.” Smith then makes this solemn forecast: *PFF4 149.1*

“The present commotions in the world are the beginnings of sorrow

to all who are opposed to the 'kingdom of God;' and we have reason to believe that the present shaking among the nations will never end until everything that can be shaken will be taken away, and that those things which cannot be shaken may remain [29]Ibid., Dec. 24, 1813, p. 553.*PFF4 149.2*

8. PAPACY IS AN "IMAGE" OF PAGANISM

A later issue discusses the "Image of the Beast." Pagan Rome and the papal likeness are contrasted with the true Christian church. For example: The Roman emperor was the Pontifex Maximus, receiving divine honors with prostration at his feet, and princes in purple assisting him. Similarly, the pope is the Pontifex Maximus, receiving divine honors and prostration at his feet, only with cardinals in purple to assist him. In contrast, the church has Christ as her high priest, and the author of her order and worship; and honor is duly paid to Him as the Son of God [30]Ibid., Dec. 9, 1814, p. 649.*PFF4 149.3*

In pagan Rome, in addition to their supreme god, Jupiter, there were lesser deities-including the queen of heaven, Saturn, Mars, Venus, and others-worshiped in special temples. Likewise in the Roman church, in addition to God there are lesser gods-the queen of heaven and the saints—to whom altars are erected and images dedicated. Then, too, as in Rome, there were temples to Jupiter and the various gods, including the queen of heaven and mother of God—and a pantheon for all the gods, with worship toward the East —so in Romanism these heathen temples and images were simply reconstructed and dedicated to their own gods, only with new names, and they built new temples and likewise worshiped toward the East [31]Ibid., pp. 549, 550.*PFF4 149.4*

9. GENERAL TESTIMONY OF NEW ENGLAND CLERGY

Finally, on May 26, 1815, the Herald makes an appeal "To the Clergy and People of America." It sums up the previous prevailing opinion of the New England clergy on the papal Antichrist in these forthright words:*PFF4 150.1*

"For many years, the New-England Clergy, particularly the most

learned among them, have, by preaching and in their publications, been engaged in describing to the people, the meaning of the words Anti-Christ, mystery, Babylon, the great whore that sitteth on many waters, the beast with seven heads and ten horns, the man of sin, & c.—words recorded in the New Testament. All these they applied to the Pope and Romish Clergy. They have not hesitated to represent the Pope as Anti-Christ, the scarlet whore of Babylon, covered with abominations. They clearly proved that he was the Beast mentioned in Revelation; that he had made the world drunk with his abominations; that his seven heads were seven hills on which Rome is situated; that his ten horns are the ten principle [sic] non-catholic sovereignties in Europe; and that his colour was scarlet because it was dyed in the blood of saints. In their prayers they called on the Lord for vengeance on the man of sin; and they represented, in their prayers, that the catholic religion was idolatrous, blasphemous, and diabolical, and evidently tending to the eternal damnation of millions and millions of precious souls. These things are facts which cannot be denied. [32]Ibid., May 26, 1815, p. 685.*PFF4 150.2*

This the older readers could all remember, and Smith reminds them:*PFF4 150.3*

“The greater part of the people in New England now, from forty to seventy years old, can remember from their childhood, that these things have been preached and prayed for by the clergy where they have attended public worship [33]Ibid.*PFF4 150.4*

And now, the Herald says, that the stroke has been given by the French against that great false system—as “Napoleon, and his men, did that in three years which had been prayed for more than three hundred years”—many Protestant clergy have strangely turned and have begun to call Napoleon the Antichrist, the Whore of Babylon, Beast, and Man of Sin. And later, when the ancient papal order was re-established, they appeared to rejoice that the “venerable institutions” were restored. Smith roundly chides all such for their about-face, and their loss of spiritual perception.*PFF4 150.5*

10. SMITH’S LATER JOURNAL DISCUSSES PROPHECY

The Morning Star, issued at Boston (1827-1829), still echoed Smith's emphasis on prophecy. For example, in a series called "The Preacher," there is an extended discussion on the "Beast" of *Revelation 13*, Rome being the same as the fourth beast of *Daniel 7*; and Babylon, the mystery woman of *Revelation 17*, representing "Rome under its bishops [34]The Morning Star, August. 1827, pp. 50, 51. Later Smith reprints from the Christian Messenger an editorial sounding the stentorian call to come out of Babylon, which is broadened to include more than Rome—the confusion of sects among the "orthodox [35]Ibid., February, 1828, pp. 208-211.*PFF4 151.1*

In summation, it may be said that this dominant note on prophecy occupied a determinative place in the thinking, writing, and preaching of an astonishing number of leaders in religious and civic life, as will soon be seen in detail. It was destined to grow into a veritable chorus of interpretive voices, and these early periodicals exerted a definite influence in this direction.*PFF4 151.2*

IV. Even Newspaper Joins in Widespread Exposition

The first two "books" of Elias Smith's Clergyman's Looking Glass, No. II[36] See p. 180. were published in the New Hampshire Gazette (Portsmouth), in 1803. The very fact that in 1803 a newspaper would run a serial called the "Book of Antichrist," based on prophecy and written in chapter and verse form, after the Bible style, is significant. This use of the Antichrist theme for political satire shows how widespread and accepted was the belief that the Papacy was that predicted power, and that, in accordance with the prophecy, it had been gravely wounded by the French Revolution. And so, not only books, pamphlets, printed sermons, published reports, and periodical articles appeared, but now even newspaper columns became the medium for the wave of prophetic interpretation that began to spread over the land.*PFF4 151.3*

CHAPTER SEVEN: Prophecy Expounded by Outstanding Leaders

In the early nineteenth century Bible prophecy was not simply the hobby of the recluse, the pet theme of the mystic, or the speculative ground of the ignorant or the erratic. Many of the finest minds of America, often leaders in religious, educational, and civic lines, were devoted students and expositors of prophecy. The accuracy and significance of this statement will grow upon us as we proceed with the examination of the evidence, calling up a surprising array of pertinent witnesses. That prophecy held a vital and honored place in the minds of thoughtful men a century and more ago is seen from the range of serious books on prophecy—American imprints, issuing from the presses of all sections of the land during the first four decades of the century. And this is all in addition to British reprints and imported volumes. We turn, first, to two outstanding leaders—Timothy Dwight, outstanding educator and clergyman, and Elias Boudinot, distinguished statesman—then to various others.*PFF4 153.1*

I. President Dwight-Expounds Prophecies in Yale Chapel

TIMOTHY DWIGHT (1752-1817), illustrious grandson of Jonathar Edwards, was born in Northampton, Massachusetts. Graduating from Yale in 1769, at seventeen, he served as tutor at Yale, then as a member of the Massachusetts legislature for two terms, next as chaplain in the Army during the Revolutionary War until 1778, and then as pastor of the Congregational church at Greenfield Hill, Connecticut. Next, he was president of Yale from 1795 until his death in 1817. His was a life of tireless activity and singular achievement. Brilliant and precocious, he was reading the Bible before he was four, and had begun Latin when but six. At eight he was reading Josephus, Prideaux, and Rollin, and at eleven was seriously studying Latin and Greek. He entered Yale at thirteen, and was graduated with honors four years later. (Portrait on p. 61.)*PFF4 153.2*

No day could justify itself in Dwight's eyes that had not yielded fourteen hours of close study. Later, however, his eyes were so seriously affected that others had to read for him. And all of his writing had to be done by dictation to an amanuensis. At nineteen he composed an epic poem, "The Conquest of Canaan," comprising eleven books. Then in 1788 he wrote a satire, "The Triumph of Infidelity," as he began to assume the role of defender of the Christian faith, contending against the sophistries of Hume and Voltaire, ridiculing the theory of origin by chance, and emphasizing the law of cause and effect. Many other poems were written and published by him, as well as hymns, before his call to Yale's presidency.*PFF4 154.1*

It was, however, as a speaker that he excelled. His voice had an extraordinary strength, and a richness that enthralled his hearers. Of fine presence, he was a great preacher and theologian and molder of men, and was one of the best-informed men of his time, with an amazing faculty for acquiring and holding knowledge. [1]See "Memoir," in Timothy Dwight, Theology; Explained and Defended, vol; Moses C. Tyler, Three Men of Letters; William B. Sprague, "Life of Timothy Dwight," in The Library of American Biography, 2nd series, vol. 4, pp. 223-364. When, at the age of forty-three he became president of Yale, as well as its professor of divinity, the institution was in a deplorable state

spiritually. To its upbuilding Dwight gave himself without stint, teaching as well as administering, and serving as chaplain of the college all through the years of his encumbency. His fame grew, and his leadership as educator and publicist and moral and spiritual guide became widespread. He was conspicuously the champion of the Christian faith against the Deism of the French Revolution, which seemed about to sweep over all of Puritan New England. The impression seemed to be general that Christianity could not gainsay this new criticism, which derisively called the Christian faith the "cult of the ignorant."*PFF4 154.2*

Upon his inauguration as president of Yale, Dwight found that the members of the senior class had jocularly assumed the names of leading infidels, calling one another Voltaire, Hume, Rosseau, Chubb, Paine, et cetera. Their first proposition for debate was, "Are the Scriptures of the Old and New Testaments the Word of God?" In this most of the students assailed the Bible. When they had finished, President Dwight proceeded clearly and conclusively to point out the inaccuracies and fallacies of their one-sided arguments, and then advanced impressive and positive proof of the divine character of Christianity. One by one the students were convinced. News of that episode sped through the college and town, and the fashionable doctrine that Christianity was just for the feeble mind and the cowardly heart was soon shattered.*PFF4 155.1*

Dwight gave a masterly baccalaureate discourse in 1797 on "The Nature and Danger of Infidel Philosophy," and yet another in 1801, on "Events of the Last Century," which we shall note. His Sunday morning sermons in four years covered the entire range of theology. 2His theological sermons were published in five volumes, as Theology; Explained and Defended. Dwight was conspicuous for his conscientious regard for truth. He would not sanction exaggeration and misrepresentation. 3Memoir," in his Theology, vol. 1, p. lxx.*PFF4 155.2*

In 1802 a momentous revival broke forth in the college, in which more than a third of Yale's students were converted, over thirty of whom entered the ministry; and nearly half of the students joined the college church. In this connection it is to be particularly observed that, as far back as 1781, while still pastor at Greenfield Hill, the torch of Bible prophecy was one of the guiding lights for

Dwight in his understanding of the troubled times through which the newborn nation had been passing, as well as in meeting the menace of infidelity and re-establishing faith in the hearts of his countrymen. And as Dwight was one of the outstanding leaders in the Great Revival in the early decades of the nineteenth century, his conspicuous exposition of prophecy was one of the definite factors in that great spiritual awakening that marked these impressive years at Yale. Note his views.*PFF4 155.3*

1. PROPHETIC PORTRAYAL OF ANTICHRIST

In A Sermon, Preached at Northampton, in 1781, Dwight emphasized the precursors of Christ's glorious kingdom in the latter day and the coming overthrow of the Papacy as the prophesied Antichrist seated in the Christian church. It was delivered just after the capture of the British Army under Cornwallis. Citing the apostle Paul in Thessalonians and Timothy, and also Peter, concerning the prophesied general wickedness of the latter times, Dwight stresses the coincidence of these prophecies with conditions of the previous two centuries and declares, "The prophets abovementioned saw with intrutive [intuitive] certainty the general state of events among the Christian nations." [4]Timothy Dwight, A Sermon, Preached at Northampton, p. 5. Discoursing then on the character of Antichrist in *2 Thessalonians 2*, Dwight identifies it especially as the Papacy, but applies it also to Protestant princes who rule state churches. He calls this policy the "most fatal opposition ever made to the kingdom of Christ," and declares that God calls for "entire separation between civil and ecclesiastical things." [5]Ibid., p. 28. And its destruction he connects with the "sixth vial," or plague. Here is his depiction of the historical Antichrist, bestriding the centuries, as "unfolded to us by St. Paul":*PFF4 156.1*

"This description, the clergy, especially the Popes, of the Romish church, have, for many ages, literally verified. They have seated themselves in the church, or temple of God, and shewed that they were God, by assuming powers, which belong only to God: The powers, for instance, of making laws to bind the consciences of men; of pardoning sin; of forming religious establishments; of introducing new laws for the conduct and government of the church;

or, in one word, the mighty powers, denoted by that comprehensive title; The supreme Head of the Church; which belongs only to the Lord Jesus Christ. They have even gone farther, and claimed a power, to which God himself never pretended, the power of indulging in sin. Thus have they exalted themselves above all that is called God, or is worshipped." [6]Ibid., pp. 27. 28.*PFF4 156.2*

2. BEGINS MILLENNIUM WITH ANTICHRIST'S DESTRUCTION

Comparing *Isaiah 59:18, 19* with *2 Thessalonians 2:8*, he interprets the destruction of "that Wicked" by "the breath of his [Christ's] mouth" and "the brightness of his coming," as the "moral or spiritual" brightness of the Word and Spirit of God (through truth and holiness) coming to "accomplish the ruin of the enemy." He alludes to that "most fatal wound" dealt to the Papacy by the suppression of the Jesuits, and notes skepticism's part, as well as America's Revolution, in bringing civil and religious liberty to realization. From this freedom of inquiry he hopes for advancement in the sciences, in truth, in the "reception of the grace of the gospel"—universal improvement. [7]Ibid., pp. 28-31, 33, 34. Dwight's concept of the millennium is disclosed by this clear observation on the thousand years as still future:*PFF4 157.1*

"The great period of a thousand years, in which the church shall enjoy unexampled peace and felicity, is yet to begin. Its commencement is expected by the most judicious commentators, at a time, near the year 2000. It begins, in the Revelation of St. John, with the destruction of Antichrist, under the seventh vial." [8]Ibid., p. 27. Later, when president of Yale, in a sermon delivered January 7, 1801, on "Some Events of the Last Century," Dwight refers to the Great Revival in this country. He mentions some of the weakness and error attendant on enthusiasm, but bears witness to its relative freedom from fanaticism in most sections. "Of the last of these revivals of religion, that which still extensively exists, it ought to be observed, that it has absolutely, or at least very nearly, been free from every extravagance." [9]Timothy Dwight, A Discourse on Some Events of the Last Century, p. 18.*PFF4 157.2*

3. PRESENT TIME OUTLINED BY PROPHECY

After reviewing America's grave spiritual and moral declension, the product of the French and Indian War, and showing how the Revolutionary War had "increased these evils," he notes how infidelity began to obtain currency in this country, and undertakes to trace its development through successive stages. [10]Ibid., pp. 18, 19. Then, following the searching question, "What shall the end of these things be?" Dwight makes the impressive statement:*PFF4 158.1*

"The present time is, at least in my view, distinctly marked out in prophecy, as a time of singular deception, sin, and hostility against religion and against its author. In exact accordance with Revelation, spirits of singular falsehood, foulness, pertinacity, and impudence, have issued from the mouth of the Dragon, or secular persecuting power, of the Beast, or ecclesiastical persecuting power, ... That these two persecuting powers are in the view of the scriptures wholly united, and that they entirely cooperate, cannot, I think, be reasonably questioned. Both of them are described as having seven heads, and ten horns. From the angel interpreter we know, that the seven heads are the seven mountains of Rome, the great city which at that time reigned with undivided empire over the kingdoms of the earth; and that the ten horns are the ten kingdoms, into which that empire was finally divided. Those spirits, therefore, that is, the false teachers designated by them, were to spring, as they have sprung, from Antichristian ground." [11]Ibid., p. 35.*PFF4 158.2*

4. ANTICHRIST'S OVERTHROW UNDER WAY

After rehearsing the various prophetic names applied to Antichrist-Beast, the Man of Sin, the Son of Perdition and the Wicked, or rather the Lawless One—he explains:*PFF4 158.3*

"Each of these names is intended to denote some particular characteristic of this power. Thus the Beast directly exhibits its ferocious, sanguinary, or persecuting character; the Man of sin its pre-eminent wickedness; the Son of perdition its certain destination to singular perdition; and the Lawless One its distinguished refusal of being restrained by the laws of either God, or man." [12]Ibid., p. 36.*PFF4 158.4*

Then, climaxing with the prophesied destruction of that Wicked One, Dwight expresses the belief that the process is under way, but adds, "Yet some time must doubtless elapse before this abomination of desolation shall be finished," and states:*PFF4 158.5*

"The kings, or states, into which the secular persecuting power was divided, have begun to hate the Whore, to eat her flesh, and to burn her with fire. The ecclesiastical persecuting power is in a fair way to be soon destroyed. The secular persecuting power is rapidly wasting itself, and that not the less because of the present splendour of one of its constituent parts. The reign of the spirits of deceit is exhibited in prophecy, as short, and the coming of Christ to destroy them, as sudden, unexpected, and dreadful." [13]Ibid., p. 39.*PFF4 159.1*

5. FIFTH VIAL POURED OUT DURING REFORMATION

Perhaps Dwight's most comprehensive survey of prophetic exposition is found in his really remarkable Discourse in Two Parts, delivered in the chapel of Yale College on July 23, 1812, and its continuation in another Discourse in Two Parts on August 20, 1812. These were given on state and national fasts respectively, in connection with the War of 1812. In the first Discourse, he warns against any alliance with France, the chief representative of the divided "Romish empire," or "Babylon." [14]Timothy Dwight, A Discourse in Two Parts, ... July 23, 1812, pp. 50-54. In common with various others Dwight believed that the seven vials of *Revelation 16* were then in process of being poured out on the earth. Thus—*PFF4 159.2*

"The period in which we live is, in my own belief, marked out in prophecy as a part of that which is included within the effusion of the seven vials. The fifth of these I consider as unquestionably poured out at the Reformation. According to this scheme, we are now under the sixth or the seventh." [15]Ibid., p. 8.*PFF4 159.3*

Noting that several recent expositors differ from such a view, he gives the reasons for his position, contending that the fifth vial had already been poured out on the "seat of the beast" in the Reformation. Everyone, he holds, knows that this is the pope and

his hierarchy, and the immense body of people under his control, "agitated by a general convulsion," as a large part of his spiritual dominions revolted and were freed. Thus the kingdom of the Beast was in "darkness."*PFF4 159.4*

6. SPIRITS LIKE FROGS FROM THE SPIRITUAL EMPIRE

The sixth vial was to dry up the river Euphrates. Dwight reasoned that, as the literal river ran around the walls of literal Babylon, so "the symbolical Babylon ... of the Apocalypse, is the Romish spiritual empire." This drying up would therefore "diminish, or destroy, that source of wealth, strength, and safety." The kings of the East are simply the "destroyers of spiritual Babylon. "The three evil spirits like frogs come, he says, out of the secular and spiritual powers of this empire and out of the body of monks. That is, as this Romish empire declines, there will come demon like men, "clamorous and intrusive, impudent and obstinate," to deceive "the potentates of the earth, or Roman Empire." Then comes Armageddon, denoting the place where the war will be carried on—Christendom—and the destruction of spiritual Babylon will occur as the Redeemer comes as a thief. [16]Ibid., pp. 10-14. In the second part of this discourse he applies this to the infidels who sprang from the countries under the control of the hierarchy and gathered the kingdoms to war and revolutions. Thus Christ has come in sudden judgment as a thief, and the hierarchy is ruined. [17]Ibid., pp. 29-38.*PFF4 160.1*

The seventh vial will bring its final destruction in a terrible convulsion of nations. Then Great Babylon-Rome, the seat of its hierarchy, its power, and its corruption-falls. [18]Ibid., pp. 8, 9.*PFF4 160.2*

7. INFIDELIC PLAGUE FOLLOWED BY GREAT REVIVAL

Next he proceeds to give reasons why "the present period falls under the last two of these vials." He describes the rise of Deism, followed by the era of infidelity, when atheism and profligacy swarmed through schools, palaces, and churches, spreading their evil literature and attendant philosophy. He mentions the society of

the Illuminati, and the French Revolution, with its Reign of Terror, that seemed like “a prelude to the funeral of this great world,” when the Goddess of Reason was worshiped in the form of a dissolute woman, when the Bible was banished, and religion lay virtually dead “in the streets of the great city,” and finally recounts the conquest of Europe. Already a voice sounds out from heaven, “It is done.” On the other hand, other signs are the Great Revival spreading through a considerable part of the land, and touching Yale, the missionary and Bible societies, with knowledge increasing, according to the prophet Daniel, and the abolition of the African slave trade. [19]Ibid., pp. 10-23.*PFF4 160.3*

8. SCARLET WOMAN SYMBOL OF ROMAN CHURCH

In the second of his two-part discourse, given in August, Dwight expounds the prophecies of Daniel that correspond with those of the Apocalypse. In *Revelation 17* the fallen woman, riding the scarlet beast, is the Roman Catholic Church, pompous and persecuting, reigning over the kings of earth. She is in contrast with the bride, the Lamb’s wife. And she is to be “destroyed, immediately before the introduction of the Millennium.” [20]Ibid., pp. 6-9.*PFF4 161.1*

9. JOHN’S “BEAST” DERIVED FROM DANIEL’S “BEASTS.”

The derivation of the “Beast” of the Apocalypse from Daniel’s fourth beast, is noted:*PFF4 161.2*

“The image of this fierce and savage Beast, as a representative of power, was undoubtedly taken from the prophet Daniel; who exhibited the four great ancient monarchies under the successive images of fierce animals; the first resembling a lion; the second, a bear; and the third, a leopard. The fourth, which denoted the Roman Empire, was not only unlike the other three, but widely different from anything else in the animal world. The Beast of the Apocalypse is plainly derived from the last, mentioned by Daniel. He is said in some respects to resemble the three first; the leopard, the bear, and the lion; that is, to have the activity of the leopard, the greediness of the bear, and the fierceness of the lion. Like the fourth, he had seven heads and ten horns; and is unquestionably

the same; only as his nature was more amply revealed to John, he is more extensively, and completely, described. On this Beast the woman sat." [21]Ibid., pp. 9, 10.*PFF4 161.3*

10. PAPACY DESTROYED BEFORE MILLENNIUM

Dwight's terse summary of the evidence concerning the woman of *Revelation 17*, and her destiny, is as follows:*PFF4 161.4*

"The Woman, here presented to us, is an idolatrous church; distinguished by wealth and splendour; pompous in the ritual of its worship; exercising great cruelty towards the real followers of Christ; having its principal seat in the city Rome; sustained by a persecuting power, which was either the seventh, or eighth, form of Roman government, (according to different modes of construing this subject;) and destroyed immediately before the Millennium." [22]Ibid., p. 11.*PFF4 162.1*

And he notes how Bishop Newton, almost sixty years prior, had forecast France as the instrument of her overthrow. [23]Ibid., p. 12. (On Newton see Prophetic Faith, Vol. II, p. 724.)*PFF4 162.2*

11. SEVEN HEADS AND HORNS IDENTIFIED

Dwight now proceeds to identify the ferocious "Beast, or Ecclesiastical persecuting power," with its seven heads and ten horns. The "Romish Hierarchy" is one of the seven heads of the Roman Empire, which were, in order: kings, consuls, dictators, decemvirs, military tribunes, emperors, dukes, and the hierarchy or popedom. [24]Ibid., p. 13. The ten horns are the ten kingdoms into which Rome was divided through incursions of the northern barbarians. For this Dwight cites Mede, Lloyd, Isaac Newton, Daubuz, and Whiston, but especially Eberhard of Salzburg, back in 1240, as well as referring to Irenaeus, Cyril, Jerome, and other early writers who were expecting the division shortly after their day. After dilating on its blasphemous pretensions and its dreadful persecutions, Dwight gives this further explicit conclusion:*PFF4 162.3*

“From these observations, if I am not deceived, it is unanswerably evident, that this profligate Woman, seen by St. John, is the Romish Church; and that the savage Beast, on which she sat, is the Romish Hierarchy. If these conclusions be admitted; it follows irresistibly, that the seven vials are poured out upon the Romish Empire, and its Hierarchy.” [25]Ibid., p. 17.*PFF4 162.4*

12. ANGELIC MESSAGE PRECEDES MILLENNIUM

Then comes the proclamation of the flying angel announcing the doom of the Roman church, and the call to come out of her before she is cast as a millstone into the depths. Next comes the greatb battle of God Almighty (under the sixth vial). Dwight declares, “Speedily after this awful event, the Millennium commences.” [26]Ibid., p. 18. So, *chapter 17* is the description of the Papacy, he avers, *chapter 18* portrays its destruction, and *chapter 19* the final overthrow of its hierarchy.*PFF4 162.5*

13. BELIEVES MILLENNIUM INTRODUCED GRADUALLY

In common with various other expositors of the time-stemming from Whitby, Jonathan Edwards, and others—Dwight believes the millennium will not make its full appearance suddenly, but come on gradually, though perhaps rapidly. And the first resurrection, at its beginning, he thinks is to be spiritual, not literal—the “conversion of mankind.” The full establishment of the millennium, he holds, involves the entire reformation of all the erroneous doctrines of the Protestant nations and churches, the renovation of sinners, the abolition of all sects, and the acknowledgment by the Jews of the true Messiah. The mouth of infidelity will then be stopped, and all nations cease from wars, jealousy, and hatred. [27]Ibid., pp. 23-26.*PFF4 163.1*

14. HOLDS TO SUCCESSIVE DATES CONCEPT

When shall all this be? According to Daniel, thinks Dwight, it is in the “time of the end”—“after the prediction [of the three and one—halftimes] shall have been fulfilled;” and specifies two other periods, one of 1290 days; and another of 1335 days. But, he reasons

curiously, as there were three decrees of Persian monarchs for the restoration of the Jews, so “in the same manner the period of 1260 years may commence at several different dates, and be completed at as many extraordinary, successive epochs. “And so “in a similar manner,” thinks Dwight, “will the Millennium commence,” and “its complete establishment” will “not take place before the latest of these times.” Then he adds that, in his opinion, “this happy period, has, in the sense which I have specified, already begun.” [28]Ibid., pp. 28-30. Such was Dwight’s view of prophecy, expounded in the chapel of Yale in 1812.*PFF4 163.2*

II. Boudinot-Expounds Major Features of Prophecy

ELIAS BOUDINOT (1740-1821), eminent American lawyer, patriot, philanthropist, and public servant—and the first president of the independent United States under the Continental Congress—was born in Philadelphia, of Huguenot ancestors. He received a classical education and studied law, graduating from Yale. Admitted to the New Jersey bar in 1777, he was a delegate to the Continental Congress, in 1778-1779 and 1781-1783, of which body he was elected president in 1782.*PFF4 164.1*

As such Boudinot signed the treaty of peace with Great Britain at the close of the Revolutionary War, and was thus really the first brief president of the United States as a recognized, independent nation. [29]Washington was the first president "under the new Constitution." See Abram Wakeman, A President Before Washington? (1926), pp. 4 ff. From 1789 to 1795 he represented New Jersey in the newly formed Congress. He was a director of the College of New Jersey (Princeton) from 1772 until his death, and received the degree of Doctor of Laws from Yale in 1780. Then, from 1795 to 1805, he was director of the mint at Philadelphia. But he resigned from this to devote himself most earnestly to the study of Biblical literature, and in particular to Bible prophecy. (Portrait appears on p. 61.)*PFF4 164.2*

Boudinot made liberal gifts to various charitable institutions. He was the actual founder and first president of the American Bible Society, [30]Bible Society Record, May, 1941, p. 88. to which he gave ten thousand dollars. He was also a member of the Board of Commissioners of Foreign Missions, to which he also contributed substantially. He likewise helped the department of natural history at Princeton College, and was greatly interested in the work for the Cherokee Indians and the deaf-mutes and in relieving suffering among the poor. He bequeathed a large estate for charitable uses. Boudinot was author of several historical and biographical works and was also joint translator into the Cherokee of the Gospels of Matthew, Luke, and John, the Epistle of James, of the Acts of the Apostles, and of a Cherokee hymnbook.*PFF4 164.3*

Prophecy runs like a golden thread throughout the texture of his public utterances. He was ever appealing to Scripture. In a Fourth

of July oration, made in 1793, on American guarantee of freedom for man and the establishment of this land as an asylum for the oppressed of all nations, Boudinot stresses the “almighty arm” of divine Providence in establishing freedom in this country, when all Europe was being plunged into commotion and distress. Then he adds: “He [God] putteth down kingdoms, and He setteth up when He pleaseth, and it has been literally verified in us, that ‘no King prevaileth by the power of his own strength.’” [31]Elias Boudinot, An Oration, Delivered at Elizabeth-Town, July 4, 1793 (before the New Jersey Society of the Cincinnati), pp. 9, 10. This oration is also in The Life ... and Letters of Elias Boudinot. Elsewhere, in a footnote, lie remarks that, had America not been freed, there would not now have been “a spot on the globe” to which the oppressed could have retired in their search of liberty, and he asks whether—*PFF4 165.1*

“the prophecies of ancient times are not hastening to a fulfilment, when this wilderness shall blossom as a rose—the Heathen be given to the Great Redeemer as his inheritance, and these uttermost parts of the earth for his possession.*PFF4 165.2*

“Who knows but the country for which we have fought and bled, may hereafter become a theatre of greater events than yet have been known to mankind....*PFF4 165.3*

“And may these great principles, in the end, become instrumental in bringing about that happy state of the world.” [32]Ibid., pp. 26, 27, and footnote on p. 26.*PFF4 165.4*

Though a statesman and a layman, Boudinot was the author of two important works in the religious field. His Age of Revelation (1801) was an answer to Thomas Paine’s infidelic Age of Reason. And his The Second Advent, or Coming of the Messiah in Glory (1815), with the subtitle, Shown to Be a Scripture Doctrine, and Taught by Divine Revelation, From the Beginning of the World, was issued under the pseudonym of “An American Layman.” This was an interesting exposition of prophecy, having a section on Daniel and discussing fulfillments and aspects of the Apocalypse at some length. This is where Boudinot’s deep interest and wide reading on prophecy is revealed.*PFF4 165.5*

According to the preface of The Second Advent, the events surrounding 1790—the French Revolution, perhaps—led him to re-examine the Scriptures, making the "prophetic declarations" of the Bible the "peculiar object of his daily studies," and "looking to the Spirit of God, who dictated those prophesies [sic]," to lead him to "their genuine meaning." He had been alarmed by recent world events and believed that the "signs of the latter day" were thickening about him. So he set about "comparing the events with the prophecies." He made a "short compendium" of unfulfilled prophecies that were to constitute signs of the second advent. In doing so he was led to believe that this "glorious event" comes at the end of Daniel's and John's time periods, which he understood were based on the year-day principle. The great judgment day and the final restitution of all things he found to be like a conspicuous thread running through the entire web of the Scripture.*PFF4 166.1*

Boudinot added that he began to keep a "diary of what was passing on the theatre of Europe." Many transactions in that period of the French Revolution appeared to be "an exact fulfillment of the predictions of the Sacred record." However, about 1798 the heavy pressure of other responsibilities took him for a time off his quest, to which he later returned. Boudinot had a well-defined philosophy of history, with God as the controller of events. He dealt with many other prophetic writers of the Word, but concentrated on Daniel and the Apocalypse. The second advent and the establishment of the kingdom of Christ were the goal of the ages and of the immutable purpose of God. Enoch, Noah, David, Isaiah, Ezekiel, and Zechariah are other Old Testament witnesses, and the synoptists, Paul, Peter, and John, furnished the New Testament testimony.*PFF4 166.2*

1. HOLDS STANDARD VIEW OF FOURTH WORLD POWER

Boudinot held the standard view of the fourth world power of *Daniel 2* as "agreed on all hands" to be Rome, and the "feet with ten toes of clay and iron, designating a subdivision into ten kingdoms." During the existence of the last of the four world-kingdoms, there was to be set up, at Christ's first advent, the kingdom of God, which is ultimately to prevail over all. This is further established and amplified by the vision of the four beasts "predicting the same four

governments," and the ten horns that subdivide Rome into ten kingdoms, with the Little Horn as the Papacy, and his special period of 1260 years-all climaxing with the second advent. [33]Elias Boudinot, The Second Advent, or Coming of the Messiah in Glory, pp. 37-40. *PFF4 167.1*

2. SEVENTY WEEKS REACH TO TIME OF MESSIAH

The 70 prophetic weeks of *Daniel 9* are 490 literal years, either solar or lunar, reckoned variously to the coming of the Messiah and His death, or by some to the destruction of Jerusalem. Of the various opinions Boudinot preferred the dating as from the seventh year of Artaxerxes Longimanus (J. P. 4256) to the crucifixion in A.D. 33 (J.P. 4746), which he called the thirty-seventh year of the true era of Christ's age. This was the popular crucifixion date at that time, based on a Friday crucifixion on Nisan 14. [34]Ibid., pp. 56-65. *PFF4 167.2*

3. ROME PORTRAYED IN *Daniel 8 and 11*

The exceeding great horn of *Daniel 8* is applied to the Romans, but more especially to a later date, ending with the cleansing of the sanctuary, at the end of the Roman Government and of the times of the Gentiles. In the eleventh chapter Rome pagan, and then Rome papal, are succeeded by an "atheistical power" that will finally come to his end, thinks Boudinot, followed in the twelfth chapter by the glorious kingdom of Christ established at His second coming. [35]Ibid., pp. 66-71. *PFF4 167.3*

4. TEN KINGDOMS AND THE 1260 YEARS

The latter half of Boudinot's extensive treatise shows wide reading and diligent study of the writers on prophecy before his day. The ten kingdoms are enumerated in two lists as the Huns, Visigoths, Burgundians, Vandals, Ostrogoths, Franks, Suevi, Anglo-Saxons, Heruli and Thuringi, or else the Lombards. [36]Ibid., pp. 291, 292. The ecclesiastical apostasy of the "Man of Sin" appeared when the hindering power of pagan Rome was removed. [37]Ibid., pp. 273, 294. Then follow the 1260 years of the papal power and the Two

Witnesses (Bible instruction with public worship and the Sabbath and Lord's day) in sackcloth, ending about 1760 to 1800. [38]Ibid., pp. 181-183, 212, 295, 347.*PFF4 167.4*

5. PREDICTED WITHDRAWAL OF FRENCH SUPPORT

The tenth part (dekaton) of the city is one of the ten kingdoms—and the "earthquake" of *Revelation 11* is the same "convulsion" of the government, said Boudinot. [39]Ibid., pp. 250-254. And the witness of Ussher, Jurieu, Willison, Vitringa, and Goodwin is cited predicting the revolt of France (the dekaton) against the Papacy. [40]Ibid., pp. 474-476. Four epochal events are yet to be expected: the resurrection of the witnesses, the destruction of Rome, and of the Turkish Empire, and the restoration of the Jews. [41]Ibid., pp. 472. 473. Boudinot's wide reading of key prophetic expositions of the past is attested by the citation of Arnulf, Bernard, and the Waldenses and others in the Middle Ages, as well as Tertullian and Hippolytus in the early church.' [42]Ibid., pp. 316-318, 338. These expositors are all covered in Prophetic Faith, Vols. I and II.*PFF4 168.1*

III. Lathrop-Prophetic Drama Includes French Revolution

In April, 1811, in his eightieth year, JOSEPH LATHROP,[43] Congregational minister at West Springfield, Massachusetts, gave two outstanding addresses on the prophecies of Daniel in relation to the "time of the end." And the next year, at the organization of a foreign mission society, he preached a sermon in Springfield from *Revelation 14:6, 7*, entitled The Angel Preaching the Everlasting Gospel. He was expounding prophecy, however, as early as 1798. His notable Sermon on the Dangers of the Times, published that year, was preached in two places.*PFF4 168.2*

[43] JOSEPH LATHROP (1731-1820) was born in Connecticut, and was a descendant of stalwart John Lathrop, pastor of the first Independent church in London. England, who came to America in 1634 because of his nonconformity. Joseph graduated from Yale in 1754, then becoming principal of a grammar school at Springfield while continuing his studies in theology. In 1756 he became pastor of the First Church of West Springfield, which post he filled with distinction for sixty-two years, until his death in 1820. An effective speaker and vigorous writer, a member of learned societies, he was the recipient of the degree of D.D. from Yale in 1791 and Harvard in 1811. He declined the professorship of divinity at Yale in 1793. He did, however, train about twenty young men for the ministry.

1. THE PROPHETIC DRAMA OF *Revelation 12*

Discoursing on the "grand prophetic drama" of the conflict between Christ and Satan (*Revelation 12*), Lathrop shows how the gross pagan idolatry of ancient times was supplanted by a modified papal idolatry, and this now in turn by a combination of "deism, materialism, atheism, and every species of infidelity." The sun-clothed woman is the Christian church; the dragon, the pagan Roman Empire persecuting the church. The seven heads are Rome's seven hills, and her seven successive forms of government, and its ten horns are the ten kingdoms into which the empire was divided. The fall of Satan in this chapter is, he says, referred by "the best interpreters" to the great change when Constantine was raised to the imperial throne. And Rome's breakup only contributed to the spread of the gospel. [44] That was his panoramic view.*PFF4 169.1*

[44] Joseph Lathrop, A Sermon on the Dangers of the Times, From Infidelity and Immorality, pp. 1-10.

Lathrop sees the subsequent irreligion, immorality, and infidelity that spread over Europe from France (an allusion to the supposed Illuminati Conspiracy) as an artifice of infidelity, being fully equal in subtlety to popery itself. But this very development is directing attention to the Scripture prophecies of the downfall of papal dominance. And France, who had elevated and defended the Papacy, is now the chief instrument in its overthrow. When the devil came down with wrath, the voice sounded, "Wo to the inhabiters of the earth and of the sea." This is now being repeated. The unclean spirits, like frogs, these spirits of devils—the emissaries of atheism —have surely gone out into the world. [45]Ibid., pp. 17-20. This feature is soon developed by other writers.*PFF4 169.2*

2. PAPAL APOSTASY DOMINANT FOR 1260 YEARS

Two sermons, delivered on the public Fast Day of April 11, 1811, discussed Daniel in relation to the time of the end. At the outset he declares:*PFF4 170.1*

"Daniel and John have foretold a general apostacy in the Christian church, which would be accompanied with great oppression and persecution, and would continue 1260 years. Such an apostacy, you know, has already existed for many ages, and still exists under the name of popery. When 1260 years from its commencement shall have expired, it will then come to its end." [46]Joseph Lathrop, The Prophecy of Daniel, Relating to the Time of the End .... in Two Discourses (1811), p. 4. This period, he adds, is generally dated from Phocas, in 606, to 1866, or is more probably, according to another computation, to end in 1842.*PFF4 170.2*

3. FRENCH REVOLUTION TIMED BY PROPHECY

He continues by stating that the prophets declare there will be an increase of atheism and infidelity, "with an unusual corruption of morals, and with horrible wars among the nations" before the end of the Papacy. He refers to the willful king of *Daniel 11:36*, who denies God's existence and seeks to abolish religion and disregards Christ, giving divine honor to a phantom god. Lathrop cites Bacon and Faber as saying that all this is fulfilled in the French Revolution. And

he adds:*PFF4 170.3*

"The French Revolution coincides with the time marked in the prophecy, 'the time of the end;' the time when we were to expect, and when many did expect some great change in the political state of Europe." [47]Ibid., p. 8; also pp. 8-10, where this is expanded.*PFF4 170.4*

4. MOHAMMEDAN APOSTASY AND APPROACHING FALL

Then Lathrop gives a somewhat new turn: the kings of the North (Britain) and South (Spain and Portugal) will push at France, but the victorious France "shall enter into the countries and shall overflow and pass over." He explains:*PFF4 170.5*

"To understand this we must observe, that prophecy [also] foretells the existence of the mahometan apostacy, and its duration for 1260 years. History informs us, that this began about the same time with the establishment of popery, and consequently will come to its end about the same time. Both appear now to be fast tending to their fall. The Ottoman empire, as well as the papal hierarchy, is feeble and tottering." [48]Ibid., p. 12.*PFF4 171.1*

5. MAN OF SIN DESTROYED BY SECOND ADVENT

The French emperor, "with his confederate papal kings," will overrun Turkey, Palestine, and Egypt. But the "concluding catastrophe of this mighty Drama," after the tabernacles of his palace have been planted in Jerusalem, will be the destruction of this Man of Sin by the brightness of the coming of the Lord. All this occurs perhaps thirty to fifty years hence (around the end of the 1260 years). Next he expects the fulfillment of *Daniel 12:1* in the national restoration and conversion of the Jews and the "lost" ten tribes, and in the conversion of the heathen through world missions. [49]Ibid., pp. 12-17*PFF4 171.2*

6. UNPRECEDENTED TIME OF TROUBLE IMPENDS

In the second sermon on the same topic, Lathrop avers that prophecy shows that the Bible is inspired:*PFF4 171.3*

"When, in the scriptures, events are foretold, which human sagacity could not have conjectured; and when we see in history the exact accomplishment of these events, we must conclude, that the predictions were uttered by divine inspiration, and the events brought to pass by divine providence." [50]Ibid., pp. 19, 20. The period in which we live is truly "momentous." We should "realize our situation, learn our duty, and attend to the means of our safety." But amid the "gloomy signs of the last days" there is a bright spot—a wonderful zeal to send the gospel to unenlightened nations. Then he adds: "From these appearances we must conclude that the end of popery and infidelity is swiftly advancing. There may be an awful conflict; but truth will prevail." As Paul warns, the unparalleled trouble of the last days impends. The call sounds, "Come out of Babylon." All this summons us to dedicate ourselves to God. [51]Ibid., pp. 20-31. This likewise became a familiar rallying call.*PFF4 171.4*

7. ANGEL OF *Revelation 14* SYMBOLIZES MISSIONARIES

In his sermon The Angel Preaching the Everlasting Gospel(given in 1812, at Springfield, "at the institution of a Society for the Encouragement of Foreign Missions"), Lathrop declares that the message of this symbolic "angel" is followed by some tremendous judgment on Babylon, the papal church. It presents the everlasting gospel in contradistinction to the corruption of the age. And this angel symbolizes the ministers of the gospel missionary ministers to every nation—"flying," or showing great diligence and activity. The purpose is to reclaim men from their idolatry and lead them to worship the supreme God, the Creator of all things. [52]Joseph Lathrop, The Angel Preaching the Everlasting Gospel, pp. 4-6.*PFF4 172.1*

8. GOD'S CALL OUT OF APOSTASY

A great apostasy from truth came into the Christian church, pure religion was succeeded by the worship of images, and Christian liberty was subverted by "spiritual tyranny and cruel persecution" for"1260 years." But soon this tyrannical power will be cast down by the hand of God. The prophecy of the apostasy has been fulfilled. "There can be no doubt, but the time of its end is approaching." The angel's message is now being carried by missionaries. It warns of

God's judgment hour, when He will pour out His wrath on the corrupt inhabitants of the earth who will not respond to reform or attend to the messages of God's grace. [53]Ibid., pp. 7-13. God is even now calling men out of apostasy. Such was Lathrop's mature conviction near the close of his long and fruitful ministry.*PFF4 172.2*

IV. Emerson-Blends Historical and Postmillennial Concepts

In JOSEPH EMERSON[54]JOSEPH EMERSON (1777-1833) was born in New Hampshire, graduating from Harvard in 1798, where he served as tutor from 1801 to 1803 while he studied theology. Upon ordination he served as pastor of the Beverly Congregational Church from 1803 to 1816. Ill health necessitated his resignation. His lectures on the millennium and related prophecies were delivered a year later, at Beverly, in 1817. He also gave a course of lectures in Boston on astronomy. Emerson then established an academy in By field, Massachusetts, and taught until 1823. After another break in health in 1824 he again took up teaching, in 1825, in Connecticut. Congregational clergyman and educator of Beverly, Massachusetts, we find another representative voice on the prophecies, but blending the Historicist view of Daniel with the postmillennial concept introduced into America by Edwards and Hopkins, that was to grow in popularity.*PFF4 173.1*

1. STANDARD VIEW OF FOUR KINGDOMS AND PAPAL HORN

Emerson quotes from Scott's Commentary the standard view on the four kingdoms of *Daniel 2 and 7*, with the ten toes as the ten kingdoms into which Rome was broken. Following Mede, Emerson holds to two stages of the fifth power, the small stone of Christ's kingdom that is finally to become the world-filling mountain in the future. This outline, Emerson holds, is the first step toward the understanding of the prophecy of the millennial kingdom. The "eleventh horn" of *Daniel 7*, coming up later and small at first, but ultimately becoming the greatest of them all, eliminating three—and having eyes, a mouth, and persecuting power, and continuing 1260 years—is applicable, says Emerson, to one power, the spiritual kingdom of the pope, that tyrannical ecclesiastical dominion.[55]Joseph Emerson, Lectures on the Millennium, pp. 142-154. There was no question as to the application.*PFF4 173.2*

Faber and Lloyd are cited for the ten kingdoms—the Ostrogoths, Visigoths, Sueves and Alanns, Vandals, Franks, Burgundians, Heruli and Thuringians, Huns, and Lombards. The three uprooted were the Heruli, Ostrogoths, and Lombards. And the millennium, Emerson concludes, should begin "very soon after the termination of the period, denoted by a time and times and the dividing of time."

56Ibid., pp. 160-162.*PFF4 173.3*

2. BEASTS OF APOCALYPSE ROME'S Two PHASES

Some of the same powers appear in *Revelation 13*. One is struck, heads, by the resemblance of John's ten-horned beast and Daniel's fourth beast, for both emerged from the sea, and both were ferocious. They represented one and the same power-civil Rome. So is also the seven-headed Beast of *Revelation 17* (with seven forms of government), which carries the "mystery" woman, "Babylon," drunken with the blood of saints—the papal power of Rome. The two-horned beast from the earth also symbolizes the Roman ecclesiastical power, or papal hierarchy, the very same as the eleventh horn of Daniel's fourth beast. 57Ibid., pp. 163-169.*PFF4 174.1*

3. 1260 YEARS DATED FROM 606 TO 1866

Emerson begins the three and a half times, or 1260 literal years-calculated on the year-day principle like the 70 weeks of years—with Phocas' declaration of Pope Boniface as Universal Bishop. Others place this period from Justinian to the French Revolution. But Emerson says:*PFF4 174.2*

"Beginning at the year 606, and reckoning downwards, 1260 years will give the year 1866, as the termination of the period—the year of sweet release to the saints of the Most High, after a cruel bondage to the Papal and imperial beast, of more than a thousand years." 58Ibid., p. 194. Emerson observes that this 1260 years is mentioned seven times in Daniel and Revelation, "all designed to express one and the same period" (p. 195). That, he continues, "will be a grand jubilee to the Christian world," marking the deliverance of the saints and the destruction of the two beasts' power.*PFF4 174.3*

4. SEVENTY-FIVE YEARS OF "TIME OF THE END."

The 1290 and 1335—year periods extend seventy—five years beyond the basic 1260 years. And this bright and glorious "Time of the End" leads to the millennium.*PFF4 174.4*

"We may conclude therefore as the third period will end 75 years after the first, and as the Millennium will begin at the termination of the third period, that the Millennium will commence 75 years after the close of the 1260 years; and that the duration of the time of the end will be 75 years.*PFF4 174.5*

"If, then, the 1260 years commenced in the year 606, they will terminate in the year 1866; and if the opinion is correct, that the Millennium will commence 75 years after, then that glorious period will begin in the year 1941." [59]Ibid., p. 212. Emerson expresses the indispensable place of prophecy in these words:*PFF4 175.1*

"Within one hundred years, it is probable, that the study of prophecy will be considered a branch of common education, no less than the study of arithmetic." [60]Ibid., p. 237.*PFF4 175.2*

5. CONDITIONS TO PREVAIL DURING "MILLENNIUM."

In his first six lectures Emerson sets forth twenty propositions concerning the millennium, and then turns to his second inquiry, When will the millennium begin? determining this by the signs of the times and by the prophecies we have noted. Here are his propositions of conditions during the millennium, with initial page references in parentheses:*PFF4 175.3*

1. True religion will prevail much more than before (9).*PFF4 175.4*

2. Idolatry will cease (14).*PFF4 175.5*

3. The Jews will be converted to Christ (17).*PFF4 175.6*

4. The church will be delivered from her external enemies, including Satan (27).*PFF4 175.7*

5. War will be unknown (39).*PFF4 175.8*

6. The saints will rule the earth; or, in other words, all rulers will be saints (43).*PFF4 175.9*

7. The righteous will possess the earth (48).*PFF4 175.10*

8. The wicked will cease from the earth-either converted or slain (54).*PFF4 175.11*

9. All shall know and serve the Lord (60).*PFF4 175.12*

10. Knowledge will be greatly increased (74).*PFF4 175.13*

11. Christians will make much higher attainments in grace (81).*PFF4 175.14*

12. People will enjoy much better health (87).*PFF4 175.15*

13. People will live much longer than men have lived since the days of Moses (89).*PFF4 175.16*

14. Christians will be much more numerous than before (90).*PFF4 175.17*

15. The fruits of the earth will be much more abundant than before (94).*PFF4 175.18*

16. Christians will be much better united (104).*PFF4 176.1*

17. The souls of the martyrs of preceding ages will live and reign with Christ on earth (108).*PFF4 176.2*

18. Zion (the church) will appear exceedingly beautiful and glorious (114).*PFF4 176.3*

19. The earth will be filled with the glory of God (115).*PFF4 176.4*

20. Christians will be much happier than before (117).*PFF4 176.5*

6. SPIRITUALIZES BOTH RESURRECTIONS AND MILLENNIAL REIGN

For each of these propositions Emerson adduces numerous Scripture passages-by applying the promises and predictions of the new heavens and new earth, or Paradise restored, to the millennial period. Moreover, he spiritualizes both the first and second resurrections, postponing until several hundred years after the millennium the literal general resurrection at the end of the world.

And he declares that Christ's reign likewise "will be spiritual, in the hearts of the people, and not personal or external." [61]Ibid., pp. 68-72, 109.*PFF4 176.6*

It was this conflict between the literal and spiritual nature of the millennium that was destined to intensify as the years progressed. But the full significance of the two opposing philosophies-premillennialism and postmillennialism—was not yet seen at that time.*PFF4 176.7*

V. Tennessean Jurist Holds to Basic Prophetic Views

In 1819, under the pseudonym, "A Tennessean," JOHN HAVWOOD, [62]JOHN HAYWOOD (1753?-1826), jurist and historian, was born in North Carolina. After preparing for the bar he became State's attorney general in 1791, and was considered an outstanding criminal lawyer. Then he was elected to the State Supreme Court bench. In 1807 he left North Carolina for Tennessee, and served as judge on the Supreme Court of Tennessee from 1816 until his death. A man of tireless energy, and of very logical mind, he wrote numerous law books, which became standard, and established the first law school in the Southwest. He also wrote two histories of Tennessee. He has been called "the greatest jurist that has lived in Tennessee." His was "an accurate and profound general scholarship." noted Southern jurist, published a book entitled The—Christian Advocate (that is, Attorney)—a rather wordy, rambling discussion of prophecy. But points of interest and agreement with others are scattered over its pages, and it forms part of the Southern angle of a larger picture. Haywood was of strong mind and positive convictions, and seemed especially intrigued by the prophetic minutiae in Daniel and in Revelation—particularly the 1260 years, with the added 30 and 45 years, respectively, of the 1290 and 1335 year periods, which he ends in 1874 and 1919. [63]John Haywood, The Christian Advocate, p. 48*PFF4 176.8*

Haywood holds to the year-day principle for some time prophecies, including, the 1260 days of Revelation, and the 70 weeks of *Daniel 9*, but he calls a "time" a week of days, years, or centuries, as the case may be, and curiously makes the time of *Daniel 12:11, 12* equal to 31/2 x 700 years, or 2450 years! The French Revolution is likewise stressed as "an indispensable preliminary to the successful progress of gospel light, and to the general conversion of the world," spreading the knowledge of the rights of men, despite its entanglement with "political fanaticism and infidelity." Thus has "providence brought good out of evil, and wisdom from the extravagances of insanity."*PFF4 177.1*

He mentions Rome as the fourth "beast"—the first three being Babylonia, "Medea," and Grecia—the ten kingdoms dominated by the papal Little Horn, with its allotted duration, and then its overthrow prior to "the universal prevalence of the Christian

religion." The first six trumpets are six periods of the Dark Ages after the fall of Rome, during which the Papacy, Mohammedanism, and paganism—the three unclean spirits—have "corrupted the fountains of religion." The five months of the Mohammedan fifth trumpet are 150 years. And the hour, day, month, and year of *Revelation 9:15*, of the Turkish sixth trumpet, are recognized as 391 years, possibly ending in 1777, with the raising of the siege of Vienna. The seventh trumpet follows, with the great Sabbath rest, preceded, however, by dreadful carnage, and the end of Mohammedanism and the Papacy.[64] Ibid. pp. 57, 81, 84-87. So prophecy was studied by jurist, educator, and minister alike—varying in detail but harmonious*PFF4 177.2*

on great essentials. Prophecy was the common denominator in the study life of men in all walks of life.*PFF4 177.3*

It should be added, parenthetically, that the dating of the 70 "weeks of years" from 457 B.C., as the seventh year of Artaxerxes Longimanus of Persia, was widespread, as in the Protestant Episcopal catechism of Doctor FREDERICK DALCHO[65] FREDERICK DALCHO, M.D. (1770?-1836), was one of the ministers of S Michael's Protestant Episcopal Church at Charleston, South Carolina. In 1820 he produced a closely reasoned "Course in Catechetical Instruction" entitled, The Evidence From Prophecy to the Truth of Christianity, and the Divinity of Christ. Published with the approbation of the bishop of the diocese, it was designed for Sunday schools, following the question and answer plan. Dealing with prophecy as proof of inspiration, the Old Testament prophecies concerning the first advent are first set forth. The 70 weeks for the Jews, up to the death of Christ as an atonement for sin, is extended from the seventh of Artaxerxes, in 457 B.C., to A.D. 33, when Christ died in the month Nisan, "agreeably to the prophecy." All this is preceded by a recital of the various Old Testament prophetic specifications —His virgin birth, before the scepter departs from Judah, brought forth in Bethlehem, and called out of Egypt. Then follow the predictions of His miracles, atoning death, resurrection, ascension, priestly ministry, and second coming in kingly power. of Charleston, South Carolina. This date was regarded as established and fixed.*PFF4 178.1*

CHAPTER EIGHT: Fulfilling Signs of Times Emphasized

Intensified interest in prophecy, and particularly in its contemporaneous fulfillment, continued to mark this period. The world-shaking effects of the French Revolution, together with the exploits of Napoleon in Europe—and even the changes resulting from the American Revolution—were considered as harbingers of momentous developments ahead. Hence the signs of those approaching events became the subject of increasing investigation and anticipation, because it was commonly believed that important developments were soon to take place.*PFF4 179.1*

I. Smith, of "Christian Connection," Expounds Prophecy

ELIAS SMITH [1]ELIAS SMITH (1769-1846) was born in Connecticut. He taught school for a time, began preaching in 1790, and was ordained to the Baptist ministry in 1792. After joining the Christians, whose cause he advanced through his pioneer periodical (see p. 144), he later became a Universalist; but finally, in old age, returned to the Christian Connection. having withdrawn from the Calvinistic Baptists, became the second Christian preacher, and was an earnest, though of times eccentric, writer and editor. [2]On the Christian Connection, see pages 31, 32. The beginning of the Vermont group was on this wise: Abner Jones, a country physician, was converted at a revival in 1800, was ordained by the Arminian Baptists in 1802. He and his group of followers at Lyndon, Vermont, discarded all sectarian names, calling themselves simply "Christians," holding to freedom from creeds and tradition, with private judgment and individual interpretation as an inalienable right. (J. R. Freese, A History and Advocacy of the Christian Church, pp. 25-28; John Hayward, The Religious Creeds ... of Every Christian Denomination, pp. 15-19: see also Abner Dumont Jones, Memoir of Elder Abner Jones, p. 64.) Smith's early interest in prophecy is evidenced by a discourse, in 1802, on Nebuchadnezzar's Dream.*PFF4 179.2*

1. STANDARD VIEW OF *Daniel 2 and 7*

He held to the standard four world powers of *Daniel 2 and 7*, culminating with the kingdom of God. He identified the "church of Rome under the popes," with the Little Horn of *Daniel 7*, also with the two-horned beast of *Revelation 13*, and the woman of *Revelation 17* riding the beast empire; he held that all churches having government support are of the same nature as the Church of Rome, their mother. Smith's descriptions are vivid, often phrased in incisive language, and frequently sustained by clear reasoning.*PFF4 180.1*

2. ALL-INCLUSIVE CONCEPT OF ANTICHRIST

In 1803 after his "History of Anti-Christ" ran serially in the New Hampshire Gazette, it was reprinted with additional material as No. 2 of four pamphlets called The Clergyman's Looking-Glass. Inquasi-Biblical style Smith pictures Antichrist as embodied in the hostile

power that attempted to slay the Babe of Bethlehem, and carries it on through the Jewish leaders, then the heretics who denied that Christ was God, the aspiring bishop who succeeded to the rule of Rome, and finally the persecuting state church in England, and the similar establishment in New England. The officers of Antichrist he lists as cardinals, "Archbishops, Lords Spiritual, Right Reverend Fathers in God, Metropolitans, Rectors, Reverend Clergy, Parsons, Curates, Archdeacons, Doctors of Divinity, Professors of Divinity," etcetera. [3]Elias Smith, The Clergyman's Looking-Glass [No. II]; Being a History of ... Anti Christ, bk. 1, p. 14.*PFF4 180.2*

CHAPTER 2 of book 2 starts with the rivalry between the Bishops of Rome and of Constantinople over the claim of universal bishopric. Finally this is established for the Roman Pontiff by the help of the King of France, from thenceforth "called the eldest son of the church." Antichrist's claim of being Christ's vicegerent on earth was followed by persecution, with the threat of death for heretics if they did not obey-falling back for justification on the law of Moses.*PFF4 180.3*

3. FRENCH "EARTHQUAKE" SHAKES ALL STATE RELIGIONS

Then in chapter 11 of book 2 the great reversal of papal fortunes is portrayed, and the violence visited upon the Catholic bishops and priests of France, and which had all been predicted in the book of Revelation under the symbol of the "great Earthquake," when the "tenth part of the city fell." *Verse 10* reads:*PFF4 181.1*

"Now by the Earthquake was meant the overthrow of the kingdom of France, and the breaking that part of the kingdom of Anti-Christ; for France was considered as the tenth part of the city of Rome, that great city which ruleth over the kings of the earth."*PFF4 181.2*

And so great was the quake, says this unique popularized account, that it "shook the Bishop of Rome out of his great chair" (*verse 12*).*PFF4 181.3*

"14. Moreover this Earthquake shook his money out of his coffers into the hands of the French General, and it even shook the Pope out of his dominion, and caused him to tremble away to Malta.*PFF4*

181.4

"15. This great Earthquake also shook off the hand of the King and Queen; it also shook many of the Bishop's heads off, and others it shook out of the government."*PFF4 181.5*

It also shook "the Altars, the Images, the wax Candles, the Court of Inquisition, and even Purgatory itself" (*verse 16*)! Then follows the application (*verses 17* ff.) that closed the original newspaper articles: "Though Rome and France felt the most of this great Earthquake," it was felt also by "all the countries where kings and clergymen reigned," including the ministers of Antichrist in America —a direct thrust at the state—supported clergy in New England—who tried to make the people believe that the election of "Thomas" (Jefferson) would endanger not only Christianity but the heads of the ministers, who were really worried about their livelihood if the state support of the church should end. Thus the symbols of prophecy were used as a vehicle for political satire.*PFF4 181.6*

4. AMERICA'S PART IN ESTABLISHMENT OF "KINGDOM."

In an 1805 discourse, The Whole World Governed by a Jew; or, The Government of the Second Adam, as King and Priest,Smith compares the prophecies of Daniel, Revelation, and Thessalonians. He sees the standard four kingdoms of Daniel, followed by the coming of Christ as the second Adam in the time of the Romans; but he looks for the fulfillment of the predicted "kingly government of Christ" in the government of the United States.[4]Elias Smith, The Whole World Governed by a Jew, pp. 9, 35-41. Then he adds:*PFF4 181.7*

"These three prophecies in Daniel, Revelation and Thessalonians, all refer to one thing. When we have found the accomplishment of one, we have found the accomplishment of all. By comparing these three prophecies together we may see their agreement."[5]Ibid., P. 39.*PFF4 182.1*

This exposition is devoted chiefly to Rome—the fourth beast (equated with the leopard beast of *Revelation 13*), and with the papal Little Horn emerging from the divisions of Rome and exercising power 1260 years. When, he continues, judgment was

given to the saints in the Reformation, the Protestant countries kept and exercised the dominion that they took away from the beast (defined as “a form of government, where religion is part of the constitution”). He also identifies the Little Horn with the Man of Sin, and the “Mystery of Iniquity,” or the “mystery Babylon,” called “that wicked.” Governmental enforcement of religion was introduced in America, but was discarded. Thus the tail of the beast has begun to burn here, but the body, in Europe, will burn gradually, together with “the woman or church which this beast holds up” [6]Ibid., pp. 43-49, 50-56. (The prophecy in *Revelation 17* “that the ten horns shall ‘hate the whore,’” he believes, was accomplished, at least in part, in the French Revolution. (Ibid., p. 71.)*PFF4 182.2*

In this country the saints possess the kingdom, he adds, and the people of the saints (and those who, like Jefferson, are not saints, yet “are friendly to that government which the saints love”) shall have the greatness of the kingdom. This kingly government of Christ, or republicanism, with its principles oL “liberty, equality, unity, and peace,” he fondly hopes, will eventually spread over the Beast’s kingdom (Europe), and the whole world. The present “general shaking among almost all nations” and the political and religious earthquakes in this country, as well as the “remarkable outpouring oL God’s spirit,” are signs that “the government is now on Christ’s shoulder,” and this partial accomplishment will soon be realized in full. [7]Ibid., pp. 57, 58, 70-78.*PFF4 182.3*

In 1805 he also published The Day of Judgment. Among the developments outlined as predicted to precede the judgment, he names the dispersion of the Jews, the efforts of men and devils to destroy the kingdom of Christ by persecution, the falling away in the church—the reversion to heathen practices and the rise of the Man of Sin—and the signs in the heavens, these all having taken place. Other things, such as the return and conversion of the Jews, he expects in the future. [8]Elias Smith, The Day of Judgment, pp. 10-13*PFF4 183.1*

5. DARK DAY RECOGNIZED SIGN OF ADVENT

Smith says the predicted falling away (*2 Thessalonians 2*) is from

the doctrine of Christ, going back to old heathen practices. And he defines the Man of Sin as—*PFF4 183.2*

"an order of men who succeeded each other in the church, each one practising wickedness under the name of religion. This means the Popes in the church of Rome. This man of sin was to shew himself that he is God." [9]Ibid., p. 11.*PFF4 183.3*

Smith also calls attention here, as in his periodical The Herald of Gospel Liberty, to the signs in the heavens pointing to the nearness of the second advent. He explicitly states:*PFF4 183.4*

"These things have been seen, some of them even in our day. In the year 1780, there was something remarkable seen in the sun by day, and in the moon by night. All who believed the Bible, thought this a sign of the coming of the son of man." [10]Ibid., p. 12. He also mentions the northern lights as a sign (citing *Joel 2:30*), being seen in New England. On The Herald of Gospel Liberty, see pp. 144-151.*PFF4 183.5*

6. HYMNS SING STORY OF THE ADVENT

Smith uses various forms of writing. His editorial ventures are discussed in chapter 8. In 1812 he issued A New Testament Dictionary. He there defines Antichrist as not only the bishops of Rome, but as also including any spirit—in any church—that opposes Christ's "true character, spirit, doctrine, or law," or any system that denies the right of private judgment. In Babylon he sees the confused religion introduced after the apostolic period and the Antichristian hierarchy headed by the pope, the mother of all Antichristian principles. Its overthrow has begun, for "the pope is deprived of his territory and is in the hands of Bonaparte." In the discussion of the prophetic Beasts, Smith lists the standard four world powers. The first beast of *Revelation 13* is the "cruel government" of old Rome and its present ten kingdoms; the second beast is the "hierarchy, or ecclesiastical government" of popes and all who enforce creeds by law.*PFF4 183.6*

In Hymns, Original and Selected, For the Use of Christians, compiled by Smith and his colleague Abner Jones, the emphasis is significant. One is entitled "The Last Judgment," beginning: "He

comes! He comes! to judge the world." Another was called "The Harvest, or End of the World," with a vivid description of the second advent. [11]Elias Smith and Abner Jones, Hymns, Original and Selected, For the Use of Christian (8th ed., 1817), nos. 121, 33. And several were on the millennium, one being titled "The Thousand Years of Christ's Reign; or the New Jubilee," containing the rhyming lines:*PFF4 184.1*

"A thousand years our souls shall dwell,
And sing while Satan's bound in hell." [12]Ibid., no. 338; see also no. 49. Several were on baptism by immersion, and one bore the unusual title "Your Bodies
Are Temples of the Holy Ghost." [13]Ibid., no. 45.*PFF4 184.2*

7. THE NEW EARTH THE CLIMAX OF PROPHECY

In his book of Sermons, Containing an Illustration of the Prophecies to Be Accomplished From the Present Time, Until the New Heavens and Earth Are Created, When All the Prophecies Will Be Fulfilled (1808), Smith asserts that prophecy provides light for this dark world. Throughout its chapters he emphasizes the increasing signs of Christ's coming, such as scoffers, wars, distress of nations, catastrophes, famines, and pestilences. He expects at the second advent the first resurrection, that of the righteous, the destruction of the army of Gog gathered against Jerusalem, the conversion of the Jews, the destruction of the Beast—the papal Roman Government—and the kings of the earth and their armies, including the fall of Babylon. This brings the binding of Satan and the beginning of Christ's reign of a thousand years on earth with the glorified saints. [14]Elias Smith, Sermons, sermons 7, 8.*PFF4 184.3*

During the millennial reign there will be peace, Smith believes, even among the beasts, and unprecedented fruitfulness of the earth. Unusual health will be general among "those who are not of the raised or changed saints." And the knowledge of the Lord will fill the earth, and the angel of *Revelation 14:6, 7* will fly. The Holy City will be built at Jerusalem, with the twelve tribes settled in Canaan, where streams of life—giving water will flow. And the nations will meet in Jerusalem each year. [15]Ibid., sermons 9-12. Its pages are saturated with the return-of-the-Jews concept. At the end of the thousand

years Satan will lead the nations in revolt against the Holy City, but they will be destroyed by fire. After this comes the general resurrection and the last judgment, then the destruction of the wicked in the lake of fire—the burning earth. But the new heavens and new earth will be re-created out of the ashes, as it were, of the old, the new Jerusalem will come down from heaven, and the eternal kingdom will begin. [16]Ibid., sermons 13, 14, 19-22. That was the grand outline leading up to the climax and consummation of the plan of redemption, according to Smith.*PFF4 185.1*

Smith emphatically rejects the hell of everlasting torment, held by most churches, contending from many Scriptural passages that the wicked will be destroyed, that they will perish, be devoured, burned up like the chaff. The soul and body of the unrepentant wicked will die, to live no more. This second death, he avers, is in opposition to eternal life. [17]Ibid., sermons 15-18.*PFF4 185.2*

II. Miller-Drying of Euphrates Is Withdrawal of Support

Between 1803 and 1808 WILLIAM F. MILLER, M.A.,[18] pastor of the Presbyterian-Congregational church at Windsor, Connecticut, issued several tractates on prophecy—Signs of the Times; or, The Sure Word of Prophecy; A Dissertation on the Prophecies of the Sixth and Seventh Vials (1803); Christ the Rod of Iron Upon Antichristian Kings and Nations (1804); and A Dissertation on the Harvest of Mystical Babylon (1808). Though rather wordy and repetitious, their essence is this: The first treatise sets forth the French Revolution, and subsequent events, as a fulfillment of the sixth vial—the drying up of the figurative Euphrates, or the French monarchy, the source of the wealth, power, and influence of mystical, or papal, Babylon. The Papacy, says Miller, rose in three stages under the trumpets, and will similarly diminish in three distinct stages. In this he leans heavily on Lowman, but cites other expositors—Doddridge, Lightfoot, Newton, et cetera.*PFF4 186.1*

The first period in its rise began under Justinian, perhaps in 553, from which, on the 360-day "prophetic year" basis (1242 Julian years, inclusive) he calculates that the 1260 years would end in 1794 (citing Fleming), when the king of France was beheaded, and thus a great judgment fell on the kingdom of the Beast. [19] The historical sequence of the prophecies of Revelation is stressed, as opposed to the idea of recapitulation, or repetition. [20]*PFF4 186.2*

The three "unclean spirits like frogs," hatched in the ponds of the mystical Euphrates, inflict the awful judgments on the papal world. These come out of the mouths of the devil, the pope, and the Jesuits. The first was the conspiracy against religion in France, culminating in the antireligious aspects of the French Revolution. The second was the secret "German Union," and the third the Society of the Illuminati, founded by the ex-Jesuit Weishaupt. The two-horned beast is the religious orders of the Church of Rome,

[18] WILLIAM F. MILLER (1768-1818) graduated from Yale in 1786, and was ordained in 1791. He was recognized as a scholar ana was considered a good church historian and a godly man.

[19] William F. Miller, Signs of the Times; or, The Sure Word of Prophecy. A Dissertation on the Prophecies of the Sixth and Seventh Vials, pp. 3-10,

[20] Ibid., pp. 14, 37, 38.

particularly the Jesuits. To Miller the “kings of the east” are a succession of kings who are exalted above the pope—Napoleon Bonaparte is perhaps the first—who will reduce the power of the pope. [21]Ibid., pp. 15, 16, 19-33.*PFF4 186.3*

The book of Revelation he regards (following Lowman) as covering the history of the church in consecutive order. The first period, the seven seals, extends from about 95 to 323. The second (the trumpets) follows the reign of Constantine and covers the invasions of the empire, including the Mohammedan exploits down to 750. The third period (the vials) is the time of the last (or papal) head of the Roman Government, which continues 1260 years, about 756-2016.*PFF4 187.1*

The Beast clearly is Rome, and the seven heads successive forms of government. The Roman wound was healed when the Papacy succeeded the sixth or imperial power. Thus the first stage in the rise of the Papacy is set at 553; its second stage at 606, along with the rise of Mohammedanism (but the second terminal date of 1866, for the 1260 days, should be reduced to 1848). However, the full power of the pope was not reached until the temporal power was conferred by Pepin, in 758, which would perhaps lead to 2018, or more accurately 2000, when Rome and the Papacy would finally be destroyed, preceding the millennium. [22]Ibid., pp. 37-46.*PFF4 187.2*

The number 666 is both the name Luduvice and the measure of time (from John’s vision to the Beast’s appearance in 75S). [23]Ibid., p. 45, and William F. Miller, Harvest’ of Mystical Babylon, p. 38, respectively.*PFF4 187.3*

His Christ the Rod of Iron (1804) repeats that the French Revolution brought about the downfall of the Papacy. He cites *2 Thessalonians 2* as plainly dooming the papal nations to damnation. In his 95-page Dissertation on the Harvest of Mystical Babylon (1808) he reiterates his former positions on the vials and the frogs. He states that as atheism and Deism were corrupting the whole world under the sixth vial, so the overturning of kingdoms under Napoleon and his successors will constitute the seventh vial. But this scourge used by God—the “Judai-Papal” Antichrist—will in turn be overthrown in the final conflict, followed by the setting up of true Protestant

Christianity to rule the world in the millennium.*PFF4 187.4*

Miller sees the standard four kingdoms in *Daniel 2*, and the ten horns of the fourth beast as Rome's divisions, with the Papacy as the Little Horn. The present (1808) is the great day of God Almighty, reaping the harvest of papal and Mohammedan nations by the conquering sword of war. This is the judgment of *Daniel 7:9, 10*. In *Revelation 12*, Miller sees the "woman" as the church down through the centuries, particularly now in Britain and "the American wilderness"*PFF4 188.1*

III. Kinne-Anticipates Millennium About 1866

Mention must also be made of AARON KINNE;[24]AARON KINNE (1744-1842) was born in Connecticut and graduated from Yale with an M.A. He was ordained in 1770, was a missionary to the Oneida Indians, then served as pastor of the Groton, Connecticut, Congregational church (1769-98) and of other Congregational churches from 1804 onward. He was a chaplain in the Army, principal of the Morris School at Lebanon (which developed into a college at Hanover, New Hampshire), and a member of the Massachusetts legislature from 1813 to 1815. Congregational clergyman and legislator, who wrote A Display, of Scriptural Prophecies (1813), Explanation of the Types,, Prophecies, etc. (1814), and an Essay on the New Heaven and Earth (1821). He was respected as a scholar and as a man of prayer.*PFF4 188.2*

1. STANDARD POSITIONS ON OUTLINE PROPHECIES

Remarking that Daniel is the first of the prophets "to detail events in a regular order and chronological succession," Kinne presents the standard view of *Daniel 2 and 7*, "the four great empires of Babylon, Media and Persia, Greece, and Rome," and the usual position on *Daniel 8 and 11*. The dragon of *Revelation 12* is the Roman emperors; the Beast from the sea would seem to be the idolatrous empire, both pagan and medieval; and the two-horned beast, the Little Horn of *Daniel 7*, and the Man of Sin all seem to refer to the Roman church, or Papacy, although Kinne is not too explicit on this point. The Little Horn and the two-horned beast apparently embraced what others called the Eastern and Western Antichrists, for he speaks of troubles of both branches of Christendom; yet does not mention Antichrist by name, but he states clearly that Babylon is the "popish" church." [25]Aaron Kinne, A Display, of Scriptural Prophecies, With Their Events, and the Periods of Their Accomplishment. Compiled From Rollin, Prideaux, Newton, and Other Eminent Writers (1813), pp. 13, 14, 16-20. The desolating Little Horn of *Daniel 8* he applies to Mohammedanism.*PFF4 188.3*

2. FOLLOWS MEDE ON SEALS AND TRUMPETS

In interpreting the seven seals and seven trumpets Kinne makes

them consecutive, one group following the other, and so spanning the Christian Era, thus harking back to the old Joseph Mede theory of 1627 [26]On Mede, see Prophetic Faith, Vol. II, pp. 542-549.-with the seals confined to the first three centuries, from the destruction of Jerusalem on to the convulsions of the Roman Empire, when it was converted from paganism to Christianity. The trumpets are then made to begin with the invasion of the northern barbarians (about A.D. 400), followed by Genseric with his Vandals, and Odoacer and the Heruli. Under the fifth trumpet, soon after the Gothickings heal the "deadly wound" by restoring pagan idolatry, the Little Horn of *Daniel 8* appears as Mohammedanism, which is to introduce (about 606) the 1260 years of the witnessing in sackcloth, and is to hurt men 150 years, from 612 to 772. The sixth, or Turkish, trumpet follows, with its 391 years from 1281 to 1672. [27]Kinne, A Display, of Scriptural Prophecies, pp. 15-19.*PFF4 189.1*

3. PARALLEL WOES AND VIALS

The seven vials Kinne interprets as the punishments tailing on the "idolatrous Christians of the West," contemporary with the woes of the fifth and sixth vials poured on the Eastern church. He takes them to be wars within the empire, between the Christians and the infidels, or Mohammedans, and then between the emperor s and the popes and among the popes. The Reformation is involved in the fifth vial, poured upon the seat of the Beast, denoting "the infraction upon the idolatrous power of the empire"; the sixth predicts the drying up of the papal revenues, the froglike spirits are the spirit of infidelity currently pervading Europe, which will destroy Babylon, or the Catholic Church. The third woe and the seventh vial he sees as current or future, and the 1260 years, beginning at 606, will end in 1866, which date would mark the beginning of the millennium, followed by the end of the world. [28]Ibid., pp. 18-20. The last three dates in the last column of page 20 are aligned wrongly, as is evident from the date 1866, which, according to his 606 beginning, is the end of the 1260 years. Someone, probably the original owner, has marked the obvious corrections in ink in the Library of Congress copy. Kinne's outline was really a synthesis of various earlier expositions, and somewhat behind many of his contemporaries.*PFF4 189.2*

IV. Ethan Smith-Places Emphasis on France

Another able Congregational pastor, who turned to the intriguing prophecies of Daniel and the Revelation to find the meaning of those strange times, was ETHAN SMITH, [29]ETHAN SMITH (1762-1849) was born in Massachusetts, and in 1780 joined the American Army. Returning home, he was converted and joined the church in 1781, establishing prayer meetings in his home. Encouraged to study for the ministry, he went to college. After graduation from Dartmouth in 1790, and a special period of theological study, he served as Congregational—Presbyterian pastor at Hopkinton, New Hampshire, Hebron, New York, Poultney, Vermont, and Hanover, Massachusetts. His last responsibility was as city missionary in Boston. He wrote three books on prophecy—A Dissertation on the Prophecies (1811), Key to the Prophecies (1814), and Key to the Revelation (1833), the first two while in Hookinton. stocky in build and quick in mind. He felt that the mystic symbols were a challenge to the understanding of the Christian expositor. He studied the prophecies for eighteen years, then submitted his findings to his fellow ministers-eight commendations appearing in the printed volume from leading clergymen, including Lathrop, Morse, and McFarland. In his earliest treatise Smith, following Faber, sees the infidelic French Empire in *Daniel 11:36*, and as Antichrist, or the Beast. [30]Ethan Smith, A Dissertation on the Prophecies (1811), pp. xii, xiii, 104-109, 250. *PFF4 190.1*

1. BEASTS, TRUMPETS, AND VIALS

Smith's early concepts were not too clear on certain features. He put the principal emphasis on an atheistic Antichrist and Beast, but he held that the Roman hierarchy is the second beast of *Revelation 13*, the Little Horn of *Daniel 7*, the mystical Harlot Babylon of *Revelation 17* (though Babylon under the seventh vial is the atheistic Antichrist). [31]Ibid., pp. 33, 34, 85-94. Smith likewise follows Faber on the 1260 years (606-1866) of the Little Horn and Mohammedanism. And he connects both the name Lateinos and the date 606 with the mystic number 666. [32]Ibid., pp. 101, 102. *PFF4 190.2*

He begins the seven last plagues at the time of the Reformation—the fifth, on the "seat" of the Papacy, being the rise of Antichrist in

the French Revolution, and the sixth vial relating to the overthrow of Mohammedan Turkey, which arose under the sixth trumpet. (The hour, day, month, and year are either 391, 360, or 365 years, from 1453 to 1844, 1813, or 1818.) The seventh vial, beginning with the destruction of Antichrist, introduces the millennium with its kingdom of the converted Jews and the church, its first and second mystical resurrections, ending with the literal resurrection, the personal coming of Christ, the final judgment, and the conflagration of the world. [33]Ibid., pp. 265, 323, 324, 326, 327, 340, 341, 199-202, 235-237, 244-249.*PFF4 191.1*

2. BARBARIAN INVASIONS AND TURKISH WOE

Smith's later Key to the Revelation (1833) also carries ministerial recommendation, this time from a number of prominent clergymen. The first six seals, confined to the early centuries, represent judgments on the Jews and on pagan Rome, and the seventh contains the trumpets. The first four trumpets are the northern invasions of the barbarians (such as the Goths and the Vandals), bringing the fall of the Roman Empire. The fifth and sixth trumpets are the Mohammedan and Turkish scourges, and are woe trumpets. The seventh trumpet destroys Antichrist just preceding the millennium. [34]Ethan Smith, Key to the Revelation, pp. 20, 85-99, 105, 108-129, 147-150, 174 ff. The terrors of the French Revolution, beginning in 1789, are connected with *Revelation 10*—the descent of the angel (Christ, he says) and the seven thunders. In this connection the exposition of *Daniel 11* is introduced—the willful king as France, with Napoleon as the new "god of forces"; also the four kingdoms of *Daniel 2*, and the ten divisions that would not adhere to one another, and the Beast of Revelation, with the 1260 days interpreted on the year-day principle, as 360-day years (from A.D. 666). The Two Witnesses—God's true people—are slain for a brief period, at the time of the future "great day of God." [35]Ibid., pp. 130-148. 242, 155, 156, 162, 163.*PFF4 191.2*

3. THE WOMAN-CHURCH AND PAPAL BEAST

In *Revelation 12* the true church, in conflict with the papal power,

flees to retreats in Europe and America. The child is Christ. But the climax of the conflict is with the flood of infidelity. The first beast of *Revelation 13* is secular Rome—like Daniel's fourth beast—wounded by Constantine. The second beast, the papal counterpart, paralleling the Little Horn of *Daniel 7* is the papal hierarchy continuing 1260 years from A.D. 666, with the 1335 ending in the year 2001. [36]Ibid., lectures 14-18.*PFF4 192.1*

4. FLYING ANGEL Is GOSPEL PROCLAMATION

The first angel of *Revelation 14* is emblematic of the worldwide missionary movement. And this Smith equates with the blowing of the trumpet (as in ancient Israel), the unprecedented proclamation of the gospel to the nations just before the fall of Antichrist; also with the standing up of Michael in *Daniel 12:1-4*. This apocalyptic passage he also equates with *Joel 2*, in which he sees the return of the Jews; *Malachi 4* on the great day of God, preceded by the coming of Elijah the prophet(the missionary angel); and *Matthew 24:14* on the worldwide witness. The second angel's message, on papal Babylon's fall, is applicable to France in 1789 and after, when infidelity overthrew the papal power and replaced it as Babylon. The third warns of both infidelity and popery; and this is followed by the harvest and vintage scenes, as Christ thrusts in His sickle in the battle that destroys Antichrist and introduces the millennium. [37]Ibid., lectures 19, 20.*PFF4 192.2*

5. 2300 YEARS FROM 481 B.C. TO A.D. 1819

The seven vials are poured out on the worshipers of the papal Beast from Reformation times to the millennium. He begins the fifth vial in 1789 with the French Revolution, paralleling the fifth trumpet —the darkening of the earth with the smoke of Mohammedanism. This parallelism he carries on to the sixth trumpet and the sixth vial, poured out on the Turks. He applies the exceeding great horn of *Daniel 8* to Mohammedanism. The Turkish period he places from 1453 to 1818; approximating his dating of the end of the 2300 years of *Daniel 8:14* (to the cleansing of the sanctuary), as extending from 481 B.C. to A.D. 1819, and reaching to the beginning of the fall of the Turks. The three unclean spirits (from Satan, infidelity, and the

declining papal system) gather the latter-day nations together for Armageddon. [38]Ibid., pp. 268, 310, 313, 314, 316, 317, 320, 323, 324. On the dating of the 2300 days he apparently follows Bicheno.*PFF4 193.1*

6. FRENCH REVOLUTION AND INDEFINITE MILLENNIUM

The atheistic power rising from the French Revolution is brought into *Revelation 17* as "the healed head of the old pagan beast"—the newly raised infidel beast from the pit, who carries papal Babylon to execution, and is slain in the judgment at the close of the vision of *Daniel 7*. These tremendous scenes introduce the millennium as mankind comes to the end of the 1335 days, and the "rising of the millennial sun." Smith is a straight postmillennialist. The "mystical resurrections," like that of Ezekiel's dry bones, are figurative; Christ's reign is likewise spiritual, he says; and the thousand years itself is an indefinite period. The converted Jews will convert the heathen. At the close Satan will go forth to deceive the nations briefly; then follow the final judgment and heaven. [39]Ibid., lectures 30-35. Such was Smith's trail on the now rather well-worn prophetic pathway. Though differing from most on the precise timing, he nevertheless had the 2300 days as years, and ended them in the nineteenth-century.*PFF4 193.2*

V. Armstrong-Remarkably Balanced Views on Revelation

The ten excellent lectures on the prophecies of Revelation that the Presbyterian minister and educator, Dr. AMZI ARMSTRONG, 40AMZI ARMSTRONG (1771-1827) was born in New York and had his schooling in Connecticut. After teaching for a time in Bloomfield, New Jersey, he studied theology and was licensed to preach by the presbytery of New York in 1795. He was pastor in Mendham, New Jersey, from 1796 to 1816, lecturing on the Apocalypse near the close of his pastorate, when he went to Bloomfield as principal of an academy to prepare students for the ministry. He received an M.A. degree in 1804, and a D.D. in 1821, from the College of New Jersey (Princeton). A thorough theologian, and a gifted speaker without recourse to manuscripts, he also had the faculty of simplifying difficult subjects. One of his noted sermons, in 1823, was on The Last Trump. gave to his church at Mendham, New Jersey, in the winter of 1814-15, resulted from twenty years of earnest study. Prophetic exposition, he says, is to be esteemed and weighed with care. Prophecy is not for speculation, but to help Christ's followers to understand God's providential care of His people from His ascension until His second advent, and their coming deliverance from all their enemies. 41Amzi Armstrong, A Syllabus of Lectures on the Visions of the *Revelation 12-14*. Hence its pertinency at the time.*PFF4 194.1*

1. SEVEN SEALS ARE HISTORY OF CHURCH

The seven seals, says Armstrong, cover the entire Christian Era-(1) from the triumphs of the "white" apostolic church; (2) through the "red" pagan persecutions, up to the time of Constantine;(3) during the "black" period of famine for the Word of God, from Constantine to the barbarian desolations of the empire;(4) the "pale" period of the extinction of spiritual life, until the dawning of the Reformation; (5) the time of the revival of the spirit of the martyrs, after the "long night of death, "when justification and Christ's righteousness were again brought to light; (6) the great concussions and the total subversion of all earthly establishments, when the stone kingdom shall smite all nations and all earthly powers shall be broken to pieces, at the great day of the wrath of the Lamb. (In the sealing he sees the restoration of Israel.) This is all followed (7) by the millennial peace and rest of the church. Such, he says, is God's

inner history of the church. [42]Ibid., pp. 23-43.*PFF4 194.2*

2. SEVEN TRUMPETS: SCOURGES UPON APOSTATE CHURCH

The seven trumpets (alarms of wars) paralleling the seals in part, execute wrath upon an apostate church, beginning when violence and oppression prevailed in the church after the Roman Empire became nominally Christian. The first four, "intended for correction, as well as expressing displeasure," are of short duration: (1) Alaric and the Goths, descending "from the cold regions of the north" like a "storm of hail upon the empire," sparing neither age nor infancy, knowing not that they had a commission from God to rebuke men for sin; (2) Attila and the Huns, preceding the middle of the fifth century, invading the whole empire with violence, destroying as the "scourge of God, and the terror of men," because of the degeneracy of the times; (3) Genseric and the Vandals, representing the Arians, with their "philosophizing notions," punishing the church's apostasy and coercion of conscience, and subduing not only North Africa but Rome itself, executing the wrath of God for mercies long abused; (4) the last correction, before the close of the fifth century, the end of the Western Empire (in 476). Then says Armstrong:*PFF4 195.1*

"Between this time, and the sounding of the next trumpet, I suppose, it was that the true Church retired to the wilderness—The witnesses began to prophesy in sackcloth—The nominal Church was rejected as apostate—And the beast arose out of the sea." [43]Ibid., p. 65.*PFF4 195.2*

The "woe" trumpets were judgments without mercy upon the apostate church in connection with the empire, "after being rejected of the Lord." [44]Ibid., pp. 47-72. These are: (5) the Mohammedan "woe," from about 612 to 762—the predicted five "months," or 150 years, counting a day for a year—a continual scourging by these Saracenic "locusts," that abased the glory of a worldly church; (6) the "woe" of the Turks, on the borders of the river Euphrates, against the whole apostate church (the 391 days, or years, of *Revelation 9:15*, extending from 1281 to 1672); (7) the introduction of the millennial kingdom of Christ with Hist riumph over His enemies, and the subsequent conversion of the nations.*PFF4 195.3*

3. EVENTS OF 1260 YEARS DEPICTED

The Little Book, introduced between the sixth and seventh trumpets, is now open, says Armstrong. The announcement that there should be "time no longer" implies that "the triumphing of the wicked is at an end," the mystery of God about to be finished. Then the people are to be measured, and the line of separation made. The 42 months, lasting until the seventh angel sounds, are 1260 years:*PFF4 196.1*

"This is the term of the continuance of that great mystery of the divine providence toward the Church, during which the witnesses of Christ prophecy in sackcloth—The Church remains in the wilderness—The beast triumphs, and holds the saints under his domination—The power of the holy people is scattered—And Antichrist sits enthroned over an apostate Church—While the sanctuary is trodden under foot, and heathenish idolaters boast themselves in occupying the place of the Church of the living God." 45Ibid., p. 81.*PFF4 196.2*

4. RESURRECTION OF WITNESSES AND BIBLE SOCIETIES

The name Christian could not long apply to the church after the "conversion" of multitudes under Justinian in the middle of the sixth century. Thus the outer court of the Temple and the Holy City were trodden underfoot for 1260 years, and "the Word and Ordinances of the Lord"—the Two Witnesses against the apostate church-clothed in sackcloth. Then the Two Witnesses were killed, and were raised after 31/L days, or years, in the French Reign of Terror (1792-1796). Then the era of Bible and Missionary societies began, and the sackcloth of the Witnesses was put off. The earthquake shook the whole empire of the Beast, and one of the ten kingdoms fell. 46Ibid., pp. 83-95.*PFF4 196.3*

5. THE WOMAN, THE DRAGON, AND THE BEASTS

The woman of *Revelation 12*, or the church, "invested with the rays of the sun of righteousness," bears the "man child," Christ, as the 70 weeks of years are ending. The dragon is pagan Rome—

Daniel's fourth beast. The wilderness is the obscurity to which the church retires during the 1260 years, when the flood of pagans inundates the Roman church. The beast from the sea, in *chapter 13*, is the same as Daniel's fourth beast—"Roman dominion"—following Babylonia, Persia, and Grecia. John sees it particularly in its eighth or papal form. The seven heads are forms of government. The ten horns are the ten kingdoms—Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi and Alans, Burgundians, Heruli and Turingi, Anglo-Saxons, and Lombards-ten horn-nations that support the Beast, and still show their beastlike, despotic character. But the Roman beast's blasphemous existence "will expire with the 1260 years given to the Gentiles." [47]Ibid., pp. 99-107, 114, 119-132, 137-140.*PFF4 196.4*

The two-horned beast (as also the papal Little Horn of *Daniel 7*) is, Armstrong holds, the apostate Roman church, with the two horns as the regular and secular orders of the priesthood. And its boasted miracles are the "distinguishing stigma of Antichrist." The image is the Papacy. And the 666 is the number of the Latin man-yielded by the three names Romiith (Hebrew), Lateinos (Greek), and Vicarius Filii Dei (Latin). And again Armstrong begins with Justinian the period of the pope as head of the apostate church, or Paul's man of sin. [48]Ibid., pp. 144-155 (cf. pp. 83, 84), 157-159.*PFF4 197.1*

6. THE FLYING ANGELS AND THE JUDGMENT HOUR

The first angel of *Revelation 14*, having the everlasting gospel to preach to all the earth, is only beginning to be fulfilled in "the missionary spirit, manifested in the societies formed for missionary purposes," and the provisions to multiply and distribute the Scriptures. But the full power of this, he adds, will not be manifest "till they shall be persuaded that the hour of his judgment is come." Hence the angel's proclamation. And following the threefold angelic message comes the harvest of the world, with the "majestic appearance of the great Judge " of all the earth, coming "to separate between the wheat and the tares." This is followed by the crushing of the grapes of wrath—the "exterminating judgments" upon an apostate church. [49]Ibid., pp. 169-171, 175-180.*PFF4 197.2*

Picture 1: SYMBOLIC ANGELS BELIEVED NOW FLYING
In both old world and new, many able expositors began to declare that the symbolic angel had begun its flight, as the message of the last-day judgment was being heralded to men in all nations
Page 198*PFF4 198*

7. SEVEN VIALS PREPARE FOR LAST TRUMP

The seven vials, or plagues, connected with the last period of the 1260 years represent "successive judgments" preparing the way for the saints to take the kingdom, and for the sounding of the last trumpet. In the sixth vial, upon the great river Euphrates, Armstrong sees the destruction of the Turkish dominion, to prepare the way for the kings of the East (either the Jews or the dominions of Asia). And the gathering at Armageddon is followed by the outpouring of the seventh vial (coincident with the seventh trumpet), which overthrows all human establishments and prepares the way for the kingdoms of this world to become the kingdoms of our Lord." [50]Ibid., pp. 185, 186, 192-197.*PFF4 199.1*

8. SIGNS OF THE APPROACHING ADVENT

Armstrong continues with a warning and an admonition. Christ, the Judge, comes unexpectedly, as a "thief," as did the Flood in the days of Noah. But the antediluvian world had a warning, and so will the world before the second advent. The time prophecies and the signs of the times declare that great event near, but the times are not discerned for lack of real faith. "Public sentiment, in the present day, does not favor the expectation of such events," because men hope that "the triumphs of grace shall now complete the work of subduing the nations of men to the obedience of faith." But Armstrong could not cherish a hope that would hide the approach of the events described in Scripture. [51]Ibid., pp. 201-208, 216-220. As to the time of the advent, Armstrong stresses that it is after the Holy City has been trodden underfoot and the Witnesses have prophesied in sackcloth, after the woman has been preserved in the wilderness, and the Beast has tyrannized over the saints, during the 1260 years. The Roman hindering power was taken away and the Papacy established. Taking 566 as the date when the Man of Sin

was fully revealed, he ends the 1260 years at 1826. “The sixth vial will bring on the destruction of the Turkish empire,” and after a lull, during which Israel will be restored and converted and the gospel sent to all the nations, then the final events will come tumbling on. Great Babylon will drink the cup of wrath, the Beast and false prophet be cast into endless perdition, and their hosts slain. Satan will be bound, and the saints reign with Christ during the thousand years of the millennium. [52]Ibid., pp. 220-227, 231, 234-236. It is a vivid exposition, well thought out. The larger outline is clearly portrayed, with difference from others largely in detail.*PFF4 199.2*

9. LAST TRUMPET ANNOUNCES DAY OF GOD

Eight years after his retirement for health reasons, Armstrong returned once more to his church at Mendham, on October 17, 1824, to put them in remembrance of his former messages on prophecy. His sermon theme was The Last Trumpet. Trumpets, extending the power of the human voice, were used as warning against danger, or to announce feasts and fasts, especially the Day of Atonement in the year of jubilee, or release. This all reminds us of the last trumpet, which will convoke mankind for the coming and presence of the great Judge, when the captives of sin go free and the bands of death are loosed, when the “ancient receptacles of the dead will be broken up, “and the scattered dust that once formed the constituent parts of man will be reanimated to appear before the Lord. Now “when shall this be?” [53]Amzi Armstrong, The Last Trumpet, pp. 5, 6.*PFF4 200.1*

10. PREMILLENNIAL ADVENT OPENS THE JUDGMENT

The “general judgment,” Armstrong thinks, clearly cannot be compassed in a single day. It will doubtless open at the beginning of the millennium, for the saints are to sit with the Judge on thrones of judgment; and the closing scenes of judgment come at the millennium’s close. The millennium will begin suddenly, unexpectedly, preceded by the destruction of the Man of Sin, whom the Lord will “destroy with the brightness of His coming.” And John tells how the Beast and false prophet are to be cast into the lake of fire. Armstrong believes that “the seed of Abraham shall be

recovered from their dispersion," to honor Christ during the millennium. Certain commentators describe the first resurrection as only spiritual, not literal. On the contrary, Armstrong avers, the second advent is everywhere connected with the resurrection of the saints and the execution of the judgment upon their enemies. The battle of the great day, which precedes the millennium, is the beginning of judgments at Christ's second coming, when the seventh or last trumpet shall sound. [54]Ibid., pp. 7-15.*PFF4 200.2*

11. THE VOICE OF WARNING SOUNDS FORTH

As never before, says Armstrong, disappointed men are in a kind of "almost mute suspense," "as though we were on the eve of some great change." If the cry is made at midnight, "Behold the bridegroom cometh; go ye out to meet him," will you be prepared? "And now I stand before you to remind you of former warnings" during twenty years of ministry. Search the Scriptures, he appeals, to see whether these things be so concerning the glorious appearing of Christ. Others have so allegorized and spiritualized the Scriptures on this subject "as to leave room for them to arrogate themselves the honor, and the power in the Church, which belongs to Christ alone." And so entirely has this scheme prevailed that men are in darkness on the subject. [55]Ibid., pp. 16, 17. In these days of increasing light and knowledge and the sending of the gospel abroad, men delight to recognize the first angel of *Revelation 14*, but they do not "notice the subject matter of the angel's proclamation," "Fear God, and give honour to him; FOR THE HOUR OF HIS JUDGMENT is COME." [56]Ibid., p. 17. Armstrong here sounds a note destined to grow louder and more extended as time progresses.*PFF4 201.1*

VI. Eccentric Lorenzo Dow Adds His Curious Bit

A unique figure in the class of crude but zealous itinerant preachers in the Great Revival, and an almost legendary caricature of that class, was LORENZO Dow[57]LORENZO DOW (1777-1834), born in Connecticut, and converted in his youth, began preaching for the Methodists, but soon became a free lance. Aided undoubtedly by his reputation as crazy Dow," he made a host of converts. He was skinny and asthmatic, unkempt and ragged, with long hair and beard, a glittering eye, and a high rasping voice—a combination of legendary holy man and buffoon, of visionary and shrewd Connecticut Yankee, of ignoramus and purveyor of pretentious smattering of facts of history, politics, and miscellanea. He won attention with jokes, with bizarre texts, with tirades against Calvinism, Deism, Universalism, or the Papacy. Despite his vagaries, some of his Methodist brethren, whose patience he sorely tried, regarded him as a true man of God. -Lorenzo, as he styled himself, or "the eccentric Cosmopolite." Traveling from New England to the southwestern frontier wilderness and even to Ireland and England, he preached to enormous crowds. Also he sold or advertised his books-journals and expanded sermons—and in later years dispensed his patented "Lorenzo Dow's Family Medicine." But he was immensely serious about the conversion of sinners.*PFF4 202.1*

1. STANDARD INTERPRETATION OF BASIC OUTLINES

Not an expositor of prophecy as such, he preached on it as a matter of course, and sometimes referred to earlier writers on whom he drew, such as Fleming, but particularly Wesley and Bengel. [58]For his use of the Wesley-Bengel scheme, see "Omni farious Law Exemplified," in Biography and Miscellany (1834 ed.), pp. 145, 146. He gave the standard historical interpretations of Daniel's four empires, the ten kingdoms, the beast from the sea, the dragon, the woman of *Revelation 12 and 18*. [59]See "Of Prophecy Fulfilling," in A Journey From Babylon to Jerusalem (1812), pp. 75-79; and "Hints on the Fulfillment of Prophecy," in his History of the Cosmopolite (1815), and in Biography and Miscellany.*PFF4 202.2*

2. ODD IDEAS ON LESSER FEATURES

In addition, Dow put forth several teachings typical of this period, such as atheism as the Antichrist and Napoleon as the two-horned beast. London he saw as Babylon, in control while the Beast "is not," and the established Protestant churches as the daughters of the scarlet woman. [60]Lorenzo Dow, "Hint to the Public, or Thoughts on the Fulfillment of Prophecy in 1811," in Biography and Miscellany, pp. 16-21. Regarding himself as the champion of American freedom and of separation of church and state against the Old World tyranny of kings and priests, he thundered warnings of foreign intrigues and Jesuit spies. His "Prophecy Concerning America" applies *Isaiah 18* to the New World. He sees the beginnings of the process by which God-*PFF4 202.3*

"will cause the standard and principles of liberty to be set up, as they were first set up in this country, and afterwards in France and South America; and he will cause these principles to be diffused among all the nations of Europe, destroying all their established order and system of oppression ... (as they are beginning to do in England at this time, and as they will shortly do in Germany, Italy, Spain and other countries,) which will cause them to gnaw their tongues for pain within a few years, under the operation of the fifth vial now pouring out." [61]Lorenzo Dow, "Prophecy Concerning America," Biography and Miscellany, pp. 199, 200.*PFF4 203.1*

3. STONE BEGINNING TO SMITE IMAGE

Dow denounces the [Un]Holy Alliance and their designs on America.*PFF4 203.2*

"The ten kingdoms of Europe will be in the full exercise of their power and authority, when the stone destined to destroy them is cut out without hands, and these kingdoms will 'agree, and give their power and strength unto the beast, until the words of God are fulfilled;' or, in other words, till the kingdom of Christ is set up on the earth. Under the next vial, the three evil spirits go forth to unite and strengthen the cause of kings and priests." [62]Ibid., p. 206. These three evil spirits he sees as Magog (Russia), popish countries, and England. [63]Ibid., p. 211. He expects America to be God's instrument to bring in, or at least prepare for, the millennium on earth through

spreading the principles of freedom and true religion, which he implies will be the stone kingdom now beginning to smite the image (divine right of priests and kings), preparatory to the mountain kingdom of God to come. [64]Ibid., pp. 198, 199; "Hint to the Public," in Miscellany, pp. 24 n, 29; and "Progress of Light and Liberty," p. 192, in the same volume. In the later period Dow seems to be more the prophet of American freedom than the prophet of righteousness, and the forerunner of the wave of "no popery" agitation in the United States that expressed itself in so many political struggles and even acts of violence in later decades. [65]Charles Coleman Sellers, Lorenzo Dow, The Bearer of the Word, pp. 244, 247, 248. His was an erratic voice on the far-flung fringes, but was widely heard withal.*PFF4 203.3*

CHAPTER NINE: 2300 Years Become New Point of Emphasis

I. Basic Prophetic Principles Become Axiomatic

Through the passage of the centuries certain fundamental interpretations of prophecy came to be accepted generally, by careful expositors, as established, sound, and true—and therefore came to be regarded as more or less standard and axiomatic. These included the year-day principle and the consecutive historical outlines of Daniel. Through all the variations of related exposition some of these main interpretations continued to be recognized as established, and from them emerges a new emphasis on certain prophetic fulfillments in the early nineteenth century on both sides of the Atlantic, with the pattern quite pronounced. The most important feature of all was the new emphasis now being placed on the 2300 year-days.*PFF4 204.1*

II. Fundamental Principles Considered Established

First let us survey the progressive application of the time-honored year-day principle to the various prophetic periods, culminating in the terminus of the 2300-day prophecy that will be the new focal point of attention in the subsequent chapters. By the nineteenth century certain fundamental prophetic interpretations had been practically taken for granted, having been held by the great majority of Jewish, Catholic, and Protestant expositors alike through the centuries—for instance, the four world powers of *Daniel 2 and 7*, interpreted as Babylonia, Persia, Grecia, and Rome, followed by the divided nations of Europe. And there is likewise the 70 weeks of *Daniel 9* as weeks of years, "times" standing for years, and "kings" for kingdoms.*PFF4 204.2*

By the time of Jerome (A.D. 420) the feet and toes of the metallic man of *Daniel 2* and the ten horns of *Daniel 7* were commonly applied to the breakup of Rome, and Daniel's Little Horn was believed to be the same as Paul's Man of Sin, the Beast of John's Apocalypse, and the Antichrist. And in the book of Revelation the seven seals were understood as the seven eras of the Christian dispensation, the woman of *chapter 12* as the true church, the dragon as pagan Rome, the Beast of *Revelation 13* as the coming Antichrist, and the 1000 years of *Revelation 20* as the period of coming millennial bliss. Most of these persisted amid the grave departures of Tichonian-Augustinian exposition that almost compassed the permanent overthrow of the historical prophetic interpretation. [1]See summary in Prophetic Faith, Vol. I, pp. 455-461. Now observe, in rapid summarizing retrospect, some two thousand years of cumulative application of the year-day principle presented in documented detail in Volumes I to III of Prophetic Faith:*PFF4 205.1*

1. The Jews first applied this principle to the 70 weeks as years, as the period covering, approximately, the duration of the second Temple. [2]See Prophetic Faith, Vol. I, pp. 173, 200 (for later development see Vol. II, pp. 201, 208, 241, 213, etc.)*PFF4 205.2*

2. This basic application of the year-day principle to the 70 weeks, taken over by the Christians, has since been almost universally accepted, with the "weeks of years" marked off for the Jews, and

leading up to the atoning death of Christ the promised Messiah, at His first advent. [3]See Vol. I, pp. 456, 457.*PFF4 205.3*

3. Next, Jewish expositors from the eighth to the seventeenth centuries likewise applied the year-day principle to the 1290, 1335, and the 2300 days, as well. [4]See tabular chart, Vol. II, p. 194.*PFF4 205.4*

4. Then Joachim of Floris, about 1190, was the first Christian writer to apply the year-day principle to one of these longer time periods-the 1260 days of *Revelation 12*. [5]See Vol. I, pp. 700, 712 ff.*PFF4 206.1*

5. The Joachimite followers, or Spirituals, soon extended the principle to include the 1290, 1835, and 2300 year periods. [6]Ibid., chaps. 29-31.*PFF4 206.2*

6. Such pre-Reformation writers as De Lyra and Brute(fourteenth century) similarly applied the year-day principle to the 1260, 1290, and 1335 year periods. [7]See Vol. II, pp. 156, 157..*PFF4 206.3*

7. Finally, in 1440, Nicholas of Cusa became the oft-cited authority for the 2300 days as years from Persia, extending from about 559 B.C., to some time before 1750. [8]Ibid., pp. 125, 133, 135.*PFF4 206.4*

8. Next, outstanding Reformation writers similarly applied the year-day principle to the 1260, 1290, and 1335 years. [9]Ibid., pp. 528-531.. Then, practically all seventeenth and eighteenth century Old World post-Reformation expositors continued to use the 1260, 1290, and 1335 year periods, and increasingly included the 2300 years under the principle. [10]Ibid., pp. 784, 785. (The charts appearing in Volumes I to III afford a composite, panoramic view of the amassed evidence that makes the data easy to see and evaluate.)*PFF4 206.5*

10. The post-Reformation recognition of the four world powers—of Babylon, Persia, Grecia, and Rome, the ten divisions of the Roman fourth power, and the Little Horn, Antichrist, Beast, Babylon, and Harlot of *Revelation 13 and 17*, as the Papacy, was virtually universal. Similarly accepted were the seven churches, seals, and trumpets, covering the Christian Era, the dragon as pagan Rome, the woman in white as the true church, and the woman in scarlet as

the apostate church. And by now the “five months,” or 150 years of the Saracens, and the 391 (or 396) years for the Turks were commonly recognized, with France as the “tenth part” of the “city” to “fall away” from Rome, and the closing of the 1260 years of papal spiritual supremacy beginning to be seen as ending with events growing out of the French Revolution. The vials, either in progress or yet to be poured out on the Papacy, and the millennium to follow the second advent were all considered established-except with a small but growing group who placed the second advent after the millennium. [11]See tabular charts, Vol. II, pp. 784-787. *PFF4 206.6*

11. And to all this Old World testimony on fundamental application were now added the paralleling, independent American writings of Colonial and early national days up to 1800. The essential unity between Old World and New World exposition was remarkable, as a comparison of their summarizing tables will disclose. Variance was usually over minor points and nonessential details. In general, premillennialism still prevailed in North America, although toward the end of the eighteenth century postmillennialism made considerable progress. [12]See summary, Vol. III, pp. 252, 253. *PFF4 207.1*

III. Dual Shift in Prophetic Emphasis Marks Nineteenth Century

Around the turn of the century, however, two remarkable yet closely related shifts in study and emphasis occurred in the field of prophetic interpretation—a shift of interest from *Daniel 7*, with its 1260 years, over to *Daniel 8* and the great 2300-year period; and second, from *Revelation 13* to *Revelation 14*. [13]See Vols. I and II. These were quite apart from that brief focusing of attention upon the falling away of revolutionary France from his historic support of the Papacy, and the exile of Pope Pius VI in 1798. Observe these in greater detail.*PFF4 207.2*

1. CHANGE-OVER FROM *Daniel 7* TO *Daniel 8*

During the first four centuries, Rome as the fourth world power- the Babylonian, Medo-Persian, and Macedonian having already passed from view-was the focal point of contemporary prophetic interest in the expositions of Hippolytus and other early Christian interpreters. In the next century the spotlight shifted to the ten horns as the ten barbarian kingdoms in the territory of old Rome, as stressed by Sulpicius Severus and Jerome. Then,in the late medieval period and the great Protestant Reformation era, the penetrating beam of clear recognition and declaration played upon the eleventh horn, or Little Horn, as the Papacy-an identification that had become established since Eberhard of Salzburg, about 1240. This was declared by Wyclif, Luther, Knox, and many others, and was now taken as axiomatic among all Protestants.*PFF4 207.3*

The allotted time of the Papacy's special spiritual domination-the 1260 year-days-became the next point of sustained interest. Beginning a full century before the French Revolution, men like Cressener, Fleming, Newton, and others looked for that period to end about 1800, or shortly before.*PFF4 208.1*

Then, following the captivity of Pope Pius VI, in 1798, there was wide recognition on both sides of the Atlantic of the fulfillment of the close of the fateful 1260 years. (See Volume II.) That left only the closing events of *Daniel 7* yet to be accomplished-with the awesome judgment scenes at the end of the world.*PFF4 208.2*

And now came the remarkable shift of immediate interest and study

from *Daniel 7* over to *Daniel 8* and the 2300-day prophecy. Among varying interpretations there arose-not only in Britain and Europe, but extending down into Africa and even over into India, and especially here in America-some threescore of earnest students of prophecy, in various denominations and language areas, sounding this new note, that the 2300 year-days would end around 1843, 1844, or 1847, though they differed as to just what would then take place. And a thousand pulpits in Britain alone, we are told, echoed this contention, with scores in North America declaring the same. Never had there been such a chorus since prophetic interpretation began.*PFF4 208.3*

And following 1836, hundreds of other clergymen and lay preachers in North America took up the note, and an even greater chorus of learned and respected voices rang out in the New World that arrested the attention of the entire populace, though with conflicting results, as we shall see.*PFF4 208.4*

Picture 1: Left: Petri's Home at Seckback
Here he wrote a succession of expositions, presenting the seventy weeks as the key to the 2300 years
Page 208*PFF4 208*

Picture 2: Petri's Church in Germany
Here he expounded the prophecy of the 2300 years and its timing, pointing to 1847
Page 208*PFF4 208*

2. PARALLELING SHIFT FROM *Revelation 13* TO *Revelation 14*

Paralleling this, the emphasis shifted from *Revelation 13* and the ten-horned beast power-the fourth, or Roman, beast of *Daniel 7*, in its later phase-interpreted as either the Papacy or the secular empire supporting it (with the same allotted 1260 years, ending with the stroke of the sword by the French). Study and emphasis transfers over to *Revelation 14*, with its flying angel announcing the judgment hour of God and the impending second advent and the harvest of the earth.*PFF4 209.1*

IV. Relationship of the 2300 Years and the 70 Weeks

More than a century after Tillinghast of England had, in 1654, designated the 70 weeks as a lesser period within the greater one of the 2300 days, Johann Petri, Reformed pastor of Germany, in 1768 had put forth, apparently for the first time in history, the proposition that the 70 weeks are the first part of the 2300 years, both periods beginning together 453 years before Christ's birth, the longer period therefore ending probably about 1847. The key date was Christ's baptism at the age of thirty at the end of the 69th week. [14]See Vol. II, pp. 715-717, 784, 785. Later Hans Wood, laymon of Ireland (1787) followed by William Hales (1799), had likewise begun both periods together, but employed a different scheme, based on ending the 70 weeks in A. D. 70. (vol. II, pp. 719, 720, 784, 785; Vol. III, p. 334.) But it was not until the nineteenth century was under way that there was any widespread acceptance of this principle.*PFF4 209.2*

Next, it is surely more than a coincidence that "J. A. B." (evidently JOHN AQUILA BROWN) of England and WILLIAM CUMMIN DAVIS of South Carolina should publish independently, within a few months of each other, two strikingly similar datings for the 2300 years, based on the principle of the simultaneous beginning of the 70 weeks with the longer period. [15]J. A. B. publilshed in England in November, 1810; Davis in America in January, 1811. How long each had been studying this question prior to initial publication we shall probably never know. On J. A. B. see Vol. III, pp. 291, 292 (also pp. 404-408); on Davis, see Vol. III, pp. 393-395. J. A. B. started with 1843, as the ending of the 1260 Mohammedan calendar years from the Hegira (actually A. H. 1260, ending in January, 1844). Terminating the 1260 and 2300 years together, like Faber, he computed by subtraction the beginning of the longer period at the decree of Artaxerxes I (Longimanus), in 457 B.C., thence ending his 70 weeks with the crucifixion at its close, which he fixed as A.D. 33. [16]See Vol. III, p. 290.*PFF4 210.1*

Davis, however, started with Christ's baptism at the age of thirty, and the cross in the midst of the 70th week, in His 34th year, thus ending the 70 weeks in A.D. 37. Then he figured back by subtraction to get his beginning date, in 453 B.C., from thence reaching 1847 as the end of the 2300 years. But he said that these

dates should be keyed to the actual birth year of Christ, not an arbitrarily placed Christian Era. This was basically the method of Petri, and he arrived at the same end date.*PFF4 210.2*

Picture 3: EARLIEST EXPOSITORS OF 2300-YEAR TERMINU IN 1843
(Left) Anglican "J. A. B.[rown]'s" article, printed in London, in November, 1810, matched by tractate (right) by presbyterian William C. Davis of south carolina, issued in January, 1811
Page 211*PFF4 211*

But the similarity-yes, the virtual identity-of Davis' and J. A. B.'s dates (allowing for the Nativity in 4 B.C.) is indeed striking, and really marks the beginning of an epoch, for Bible scholars on both sides of the Atlantic soon began increasingly to declare the end of the 2300 days in 1843, 1844, or 1847. [17]See tabular chart in Vol. III, pp. 744, 745.*PFF4 211.1*

These views, transcending religious and geographical boundaries, appeared in Continental Europe, Britain, Africa, Asia, and North America. They include writers of Jewish, Catholic, and Protestant background and faith. And in the Protestant world they were embraced by both Established and Nonconformist groups-Anglican, Lutheran, Congregational, Presbyterian, Reformed Presbyterian, Baptist, Methodist, and soon other upspringing denominations-as in America, the Christians and Disciples. Never had there been such a widespread interest in a given prophetic epoch.*PFF4 211.2*

V. Davis-First American to Begin Periods Jointly

In January, 1811, almost simultaneously with the first English writer to begin the 70 weeks and the 2300 years together 1 (from 457 B.C.), Davis of South Carolina wrote his exposition; beginning these periods jointly, 453 years before the birth of I Christ. In this he disregarded the true beginning of the Christian Era, and keying the chronology, like Petri, to the baptism of I Christ at the age of thirty, as 30 A.D. And soon after J. A. B. and Davis a number of treatises appeared following one or the I other of these datings approximately. Here in America such expositions began to spread all the way from the South Carolina frontier to New England and out through the Mississippi 1 Valley.*PFF4 212.1*

WILLIAM CUMMINS DAVIS (1760-1831), prominent Presbyteria clergyman and teacher of South Carolina, therefore holds a unique place in the line of early nineteenth-century American prophetic expositors. Trained for the ministry at Mount Zion College, [18]This Southern "Log College," on the frontier of South Carolina, was headed by a Presbyterian, a graduate of the College of New Jersey, who pattered it after that institution. Davis was both student and tutor, in 1785-86, when the college opened in a 20 by 25 foot log cabin (soon enlarged by another cabin and frame structure). Life in this primitive school was austere. Awakened by the blast of a horn at daybreak, calling them to "rise, perform their ablutions and dress," the student were soon summoned to roll call and prayers, after which they went to their studies, and then to breakfast at night. Then followed studies from nine to twelve and from two to five. In 1787 a "more stately college edifice" was started. Various Presbyterian clergymen were trained here, including Davis, who finished with the first class. (George Howe, History of the Presbyterian Church in South Carolina, pp. 504-507; F. D. Jones and W. H. Mills, editors, History of the Presbyterian Church in South Carolina Since 1850, pp. 345, 346.)Winnsboro, South Carolina, licensed to preach in 1787, and ordained in 1789, he served the Nazareth and Milford churches, near Spartanburg, until about 1793. Then he went to Olney, North Carolina, and in 1803 was for a time a missionary among the Catawba Indians. [19]G. Howe, op. cit., pp. 506, 546, 605, 667; F. D. Jones and W. H. Mills, op. cit., pp. 13. 749; E. H. Gillette, History of the Presbyterian Church in the United States of America, vol. 1, pp. 356, 366; vol. 2, pp. 55, 73; Sprague, Annals, vol. 4, p. 122.*PFF4 212.2*

Davis held prominent positions in his denomination. He was a member of a "standing commission" of the Synod of the Carolinas (1791), which acted in a judicial capacity. [20]G. Howe, op. cit., p. 684. It is interesting to note that the "moderator" of this commission was Samuel E. M'Corkle, also an expositor of prophecy (see p. 62), with whom Davis was a colleague in the Concord presbytery while he was pastor at Olney. He was a "commissioner," or delegate, to the General Assembly in 1804, 1808, and 1810, and was a member of its standing committee on missions from 1805 through 1808. [21]See Extracts From the Minutes of the General Assembly of the Presbyterian Church in the United States of America (1803-1811). Local historians describe him as eloquent, "a notable minister," and "a brilliant man given to metaphysical speculation," [22]E. H. Gillette, op. cit., vol. 1, p. 366; F. D. Jones and W. H. Mills, op. cit., pp. 507, 518. though some of them naturally called him "erratic," in view of the fact that he later wandered from the denominational fold. He was also known as a gifted revivalist. [23]Major William Hay says he would compare favorably with Jonathan Edwards of New England. (J. B. O. Landrum, History of Spartanburg County, p. 46.)At the Fair Forest sacramental meeting in May, 1802, five people fell under the conviction of sin during his Saturday sermon, and forty or fifty more in the revival that followed, lasting until Monday. Unlike the Kentucky revival, says the account, there was no undue urging by the ministers, no breach of decorum and good order. "Not an irrational or unscriptural expression was to be heard." A number of unlikely young men were converted. "Everyone present felt that it was a mighty display of the power and grace of God." (E. H. Gillette, op. cit., vol. 2, p. 88.) He also participated in a camp meeting in July, 1802, within the bounds of the Nazareth congregation, where he preached, according to an eyewitness, "one of the most popular orthodox gospel sermons that I ever heard." (Ebenezer Cummins. Letter, printed in James Hall, A Narrative of a Most Extraordinary Work of Religion, p. 41.)*PFF4 213.1*

In 1806 Davis became the second pastor of the Bullock's Creek Church near Sharon, York County, South Carolina. This was the seat of a well-known classical school that had supplied students for Mount Zion and other colleges. [24]F. D. Jones and W. H. Mills, op. cit., pp. 518, 565; G. Howe, op. cit., pp. 514, 515. At Bullock's Creek he wrote his first treatise of six hundred pages, The Gospel Plan; or, A Systematical Treatise on the Leading Doctrines of Salvation, printed in 1809, at both Philadelphia and Boston.*PFF4 213.2*

Dissatisfaction with some of his statements, however, beginning as early as 1807, resulted in charges of unorthodoxy. In 1809 his own presbytery, refusing to place him under censure, requested that the synod dissolve it. He appealed to the 1810 General Assembly, which condemned as contrary to the confession of faith eight doctrines set forth or implied in The Gospel Plan. Accordingly, in April, 1811, he was suspended by his new presbytery, and formally deposed the following October. But Davis, feeling that he was already prejudged, withdrew in 1810 rather than stand trial. [25]Sprague, Annals, vol. 4, pp. 122, 123. Ms records of Concord Presbytery (Historical Forndation of the Presbyterian and Reformed Churches, Montreat, North Carolina), vol. 1, pp. 299, 304, 332, 333, 400; F.D. Jones and W. H. Mills, op. 14, 334, 518.*PFF4 213.3*

A glance over the eight points under censure, as preserved in the Extracts From the Minutes of the 1810 General Assembly, gives the impression that, judged by today's orthodoxy, Davis was less a heretic than a theological hairsplitter and revivalist contending against some of the implications of strict Calvinism. But he was undeniably out of line with rigid Presbyterian orthodoxy of his time in that region. However, a large part of Davis' Bullock's Creek flock followed him, forming an Independent congregation, to whom he ministered, except for a few years in Tennessee, until 1829. About a dozen neighboring congregations split off at the same time, or were established later, together forming the Independent Presbyterian Church, largely congregational in form of government. It lasted until 1863, when it joined the Southern Presbyterians.[26]F. D. Jones and W. H. Mills, op. cit., pp. 518, 565, 566, 507, 334, 577; sketch in Constitution and Farm of Government of the Indeperdent Presbyterian Church in the United States of America; M'Clintock and Strong, Enyclopaedia of Biblical, Theological, and Ecclesiastical Literature, vol. 12, p. 257; Soragues, Annals, vol. 4, pp. 122, 123; Robert E. Thompson, A History of the Presbyterian Churches in the United States, p. 159.*PFF4 214.1*

But it was in January, 1811, before his suspension, that Davis wrote his epochal pamphlet, The Millennium[27]The Millennium, or A short sketch on the Rise and fall of Antichrist, first published at Salisbury, North Carolina.(Facsimile of title page on p. 211.) It evidently proved popular, for it was reprinted at Cambridge, South Carolina, in 1813; Franktort, Kentucky, in 1815; and Lexington, Kentucky, in 1817. Even more significant, there was a British

reprint in Working-ton, England, in 1818. He also wrote A Solemn Appeal to the Impartial Public, and Lectures on Paul's Epistle to the Romans (published posthumously), as well as producing a Catechism. There is also a copyright record of a seven-volume Lectures on the New Testament, that he was preparing in 1820. [28]American Imprints Inventory No. 38, Supplemental Check List of Kentucky Imprints, 1788-1820, pp. 79 (item 876), 127 (973). For references to the first volume of the Lectures, see A Treatise on the Millennium, p. 85. At least the first volume seems to have been published. In 1827 he again published A Treatise on the Millennium, this time a full-length book, at Yorkville (now York), South Carolina.*PFF4 214.2*

Davis is noteworthy as the first American writer, so far as has been ascertained, to begin the 2300 years and the 70 weeks synchronously. Furthermore, his later Treatise on the Millennium (1827) reaffirmed his initial faith in the commencement of the millennium about 1847. His 1818 English reprint influenced certain British prophetic expositors, notably Archibald Mason, Presbyterian minister of Scotland. [29]See Prophetic Faith, Vol. III, p. 402. And Davis later influenced Joshua L. Wilson, prominent Presbyterian clergyman and moderator of Ohio, who preached on prophecy in 1828. Davis was referred to by Samuel M. M'Corkle in 1830.[30]For these two writers, see pp. 227, 237 of this volume.*PFF4 215.1*

Although it is barely possible (though improbable) that Davis saw J. A. B.'s article before writing his pamphlet in January, 1811, neither his dates nor his reasoning can be attributed to J. A. B., and he covers much more ground. Davis, the Presbyterian, quite probably wrote out his convictions and arranged for their publication in South Carolina before he had any access to Anglican J. A. B.'s article. This would mean that two men-Brown of England and Davis of America-were writing out similar pioneering convictions at approximately the same time. Here is the Davis postulate. It will be given in some detail.*PFF4 215.2*

VI. 70 Weeks Clue to 2300-Year Terminus in 1843

1. YEAR-DAY PRINCIPLE APPLIED TO 1260 DAYS

Davis cites *Ezekiel 4:6* for the principle of "a day for a year," in prophecy, applying it thus in 1811:*PFF4 215.3*

"Consequently 1260 days are 1260 years, and 42 months are 42 times 30 days, which is 1260. Also a time is a year, or 360 days, the Jewish year; times are two years, 720 days; half a time, or the dividing of time, are six months, or 180 days, all which added together make 1260." [31]William C. Davis, The Millennium, or, A Short Sketch on the Rise and Fall of Antichrist (1811), p. 3.*PFF4 215.4*

2. MILLENNIUM FOLLOWS CLOSE OF 2300 YEARS

Proceeding from the 1260 years, Davis next quotes *Daniel 8:13, 14*, and then defines the "cleansing of the sanctuary":*PFF4 216.1*

"It must be evident that 'to the cleansing of the sanctuary,' means, to the commencement of the Millennium, when the true worship of God will be restored to the church. It is also evident that the 2300 days, are 2300 years, and consequently the end of these 2300 years must close the reign of popery." [32]Ibid., p. 4. To him, the cleansing of the sanctuary involved the restoration of the true worship in the church, and a restoration of the true basis of that worship, which had long been lost, perverted, or cast down.*PFF4 216.2*

3. 70 WEEKS ARE FIRST PART OF 2300 YEARS

On the 70 weeks in relation to the 2300 years, he continues:*PFF4 216.3*

"We are to take special notice, that these 70 weeks are the first part of the 2300 years. Also, we are to notice that these 70 weeks were to be fulfilled on the Jews, before the Gentiles were connected with the church; therefore they relate solely to the Jewish nation exclusively of the Gentiles." [33]Ibid. This South Carolina teacher adds

that the 70 weeks are to make “the atonement of the cross,” “to introduce the gospel dispensation, founded on the atonement actually made,” to seal or “accomplish or fulfil the types of prophecies concerning the Messiah,” and to anoint the Most Holy or Holy of Holies (“to attest the divine mission of the Messiah”). [34]Ibid., pp. 4, 5.*PFF4 216.4*

4. CRUCIFIXION IN MIDST OF 70(tm) WEEK

He outlines as “three parts” of the 70 weeks the “seven weeks or 49 years for rebuilding Jerusalem”; then the 62, “to the time when he[Christ] should be publicly inaugurated, which was at his baptism, when he was thirty years old”; and finally His “crucifixion in the middle of” the third division, the final week, or 7 years. The confirming of the covenant “with Abraham” means the “establishing of the gospel with the chosen remnant of the Jews, who should be the first fruits of the gospel kingdom.” [35]Ibid., p. 5.*PFF4 216.5*

Causing the sacrifice and oblation to cease clearly meant “nullifying the rites and ceremonies, and typical worship of the Jews, and introducing the gospel worship in their room.” Thus “the abrogation of the Jewish types, and the commencement of the ordinances, and worship of the gospel, was to take place in the middle of these last 7 years,” at Pentecost, with “only three years and an half, after the day of Pentecost, to close the 490 years to be fulfilled on the Jewish nation.” [36]Ibid., p. 6. Then, after speaking of the giving of the gospel to the Gentiles at the end of the period, he asks his readers whether his exposition be not “perfectly correct.” [37]Ibid., p. 9.*PFF4 217.1*

5. 70 WEEKS END IN 37; BEGIN IN 453

Since Christ was baptized when He was thirty years of age, and “was crucified in his 34th year,” Davis asserts:*PFF4 217.2*

“Daniel’s 70 weeks, or 490 years, comes exactly to the thirty-seventh year of Christ. So that Daniel’s 490 years, overrun the Christian aera 37 years. We must therefore take the 37 years from 490, and the remainder is 453 [years], and will coincide exactly with the birth of Christ. There cannot possibly be any mistake in this

calculation, (if I have only set down the right figures; which can easily be rectified if I have not) unless the Christian aera be not exactly to the time date of the birth of Christ." [38]Ibid., p. 10. The qualifying proviso of his closing sentence is to be noted. *PFF4 217.3*

6. FOUR-YEAR ERROR PROBABLE IN CHRISTIAN ERA

Since he reckons "according to the scripture date," that is, the year of the birth of Christ, Davis says: *PFF4 217.4*

"If there be an error in my future calculation [of the end of the 2300 years], it must be an error in the vulgar aera not being correctly fixed to the time of the real birth of our Saviour. I know that it is generally thought that the vulgar aera is four years too late. If so, it will only bring on the Millennium four years sooner than I calculate because I have to calculate by the vulgar aera when the scripture date ends." [39]Ibid. (Italics supplied.) *PFF4 217.5*

Here Davis really implies that the terminus should be in 1843 instead of 1847 (thus agreeing with J. A. B.), although from his "closest calculation" from Daniel he is inclined to prefer a one-year discrepancy, which would put the millennium one year later (1848). [40]Ibid. He does this by reckoning the 1260 years from "the rise of the Pope" to the end of the 2300. This would begin in 587, but, he says, church history puts it in 588. His tabulation shows this. (Ibid., p. 12.) But he proceeds with his calculation on the ordinary A.D., or "vulgar aera," basis. *PFF4 218.1*

7. BEGINNING OF 70 WEEKS TO DESTRUCTION OF POPERY

Davis shows that the 2300 years begin together with the 70 weeks and extend to "the cleansing of the sanctuary, which evidently means 'till the purging away of Popery." Describing the Medo-Persian ram and the Grecian he-goat of *Daniel 8*, he identifies the notable horn as Alexander the Great, and the "exceeding great" horn as the Roman Empire, which "is carried on thro' the kingdom of popery until it is destroyed." Thus, he observes, "this vision comprehends the 2300 years, beginning in the reign of the Medes & Persians, and extending to the downfall of Popery." [41]Ibid., p. 11. *PFF4 218.2*

Contending that the 490 years "must comprehend the reign of the Persians from the time of the going forth of the decree to rebuild Jerusalem," and "the time of the Grecian empire," and "also a considerable part of the Roman empire," he adds:*PFF4 218.3*

"It is plain that the 2300 years also must begin at the same time, extend through all those empires, to the close of the empire of Popery; because the state of those very kingdoms are explained by the Angel under this very vision, ... so that the very design of the 70 weeks, was evidently to designate that first part of the vision, which would last until the calling of the Gentiles." [42]Ibid., p. 12.*PFF4 218.4*

8. CALCULATE BEGINNING AND END FROM MIDDLE POINT

Davis then gives "the grand clue" to his whole calculation:*PFF4 218.5*

"I. The whole vision from the first to last contains 2300 years. But it is impossible by the most accurate dates we have in history, to find the beginning of those years. 2. We can find exactly where the 70 weeks ended, and then we can calculate exactly either backward or forward, and so from a middle point we can ascertain with mathematical exactness both the beginning and the end, and can find precisely both the rise and fall of the Pope." [43]Ibid.*PFF4 218.6*

Below this he puts it in tabular form, thus: 490-37=453 before Christ's birth; and 2300-453=1847, "the end of the vision." Such is his formula.*PFF4 219.1*

9. 1260 YEARS DATED 587 TO 1847

The same tabulation seeks to locate the dating of the 1260 years in this wise:1847-1260=587, the year of the rise of the pope. Finally, beginning with 453 years to the birth of Christ, adding 587 (to the rise of the pope) plus 1260 more (to the pope's downfall), the grand total is 2300 years. Then he adds the caution that this is the Scripture date, "one year later than the vulgar aera, "therefore it ends in 1848, or at least at the close of 1847. [44]Ibid., p. 13.*PFF4 219.2*

10. HUNDREDS OF EXPOSITORS MISSED THE CLUE

Appealing to his readers not to accuse him of arrogance, or to consider his calculation as the "venture of a vain, or a productive imagination," a sally of wit, or a bold conjecture, he urges that the fact that "hundreds of great and good men" have overlooked the clue, is not valid basis for its rejection now. Then he cites the episode of Columbus and the egg. Thus:*PFF4 219.3*

"None of the gentlemen around the table could make it stand on its end, 'till Christopher gave it a tap on the table, and showed them how, and then they could all do it easily....*PFF4 219.4*

"The only reason why divines have been so bewildered on this subject, is because they have totally overlooked Daniel's 70th week, so accurately stated, and consequently had no number to direct their calculations." [45]Ibid.*PFF4 219.5*

11. CATASTROPHE EXPECTED 36 OR 37 YEARS FROM 1811

Making allowance for the probable inaccuracy of the Christian Era, Davis presents this startling conclusion: "We must expect that, long looked for catastrophe, to take place at this very given time, according to prophecy, 36 or 37 years from this date." [46]Ibid. And from 1311, the date of publication, that would be 1847 or 1848.*PFF4 219.6*

VII. The Prophetic Symbols of *Revelation 13*

1. BOTH BEASTS OF *Revelation 13* SYMBOLIZE PAPACY

In Section II, further discussing Antichrist from Paul and John, Davis says that-*PFF4 220.1*

"Antichrist was to rise in the very period which embraced this account of Daniel, and that the exact date of Daniel designated the seventh form of the Roman government, when the sixth head was mortally wounded, and the empire divided into ten (or several) kingdoms." [47]Ibid., pp. 13, 14.*PFF4 220.2*

He asserts that Paul, in *2 Thessalonians 2*, uses "covert language, that the persecuting power of Rome might not be exasperated to greater rigor in persecuting the church for predicting the downfall of the glory of the Roman Empire." The civil Roman Empire hindered the rise of the ecclesiastical Man of Sin, and "when the imperial government is taken from the Romans, the Pope will appear, and set up his blasphemous government over the church." The Man of Sin would therefore rise "out of the church, and not out of the civil department," when Rome lost her government. So Davis concludes, "This fixes the rise of the pope in the period which comprehends the precise date of Daniel." [48]Ibid., p. 14.*PFF4 220.3*

In *Revelation 13* the seven heads of the beast from the sea are familiarly interpreted as forms of government-kings, consuls, dictators, decemvirs, military tribunes, emperors, and the exarchate of Ravenna. The ten horns are the several kingdoms into which the empire is divided: "Italy, Spain, Portugal, England, France, Germany, etc." The imperial sixth head was wounded. The healing began when, during the seventh form of government, "the Bishop of Rome rose to the dignity of universal Bishop," and was complete when the pope became a temporal prince and "the seat of government was restored to the city of Rome." [49]Ibid., pp. 14, 15.*PFF4 220.4*

2. DISTINCTION BETWEEN THE Two SYMBOLS

Davis sees the second beast as the “dignified state, hierarchy, and secular power of popery,” with two horns-the pope’s “two swords,” or “his temporal and spiritual authority”-rising at the time of the donation of the papal states under Pepin of France.*PFF4 221.1*

“Thus the little horn, as Daniel says, (*Daniel 7:8, 24*.) subdued three horns, or kingdoms, Italy, Ravenna, and Pentapolis, which ever afterwards were claimed as St. Peter’s patrimony, and belonged to his successor in the Roman See, or papal chair.” [50]Ibid., p. 15.*PFF4 221.2*

Thus he distinguishes between the two beasts: the first as the pope rising as Universal Bishop, and the second as the pope putting on his two horns in 755. But the first beast came up during the time of the mortal wound, that is, between 566 and 755 [51]Ibid., pp. 15, 16.*PFF4 221.3*

Such were Davis’ clearly expressed convictions, published in 1811 on the South Carolina frontier.*PFF4 221.4*

VIII. Davis' View of Last Things

A brief glance at the other positions set forth in this 1811 book must suffice. He emphasizes his belief that the year 1847 will mark "the downfall of popery, and the dawn of the church's glory." He understands that Daniel's thirty years (to complete the 1290 years) are to be added to 1847, for "extirpating the relicks of Antichrist." The Papacy had distorted the gospel and its provisions. Then there are 45 years more (the 1335 years) for the calling of the Jews-though not necessarily involving their literal restoration to Palestine-and the spread of the gospel to the world, with the full glory of the millennium by 1922 [52]Ibid., pp. 21-23. He even put his view into verse:*PFF4 221.5*

"In forty seven we may hope
To find the world without a Pope;
When thirty more expel the evil,
We'll find the world without a Devil;
Add three years more and forty two,
We'll find the world without a Jew:
The Pope, and Devil, known no more;
Until the thousand years are o'er;
And Jew and Gentile now the same,
Rejoice to wear the Christian name:
The glorious dawn of forty seven,
Will introduce new earth and heaven." [53]Ibid., p. 22.*PFF4 222.1*

Davis understands the fifth vial as operative from the Reformation onward through the French Revolution, and under the sixth vial (now being poured out) he expects the Turks (the kings of the East) to invade Italy and desolate Rome. And the dragon, beast, and false prophet he considers as perhaps the devil (or Napoleon), the pope, and Mohammed. He identifies Apollyon with Napoleon, not yet king of the Mohammedans, but one who soon could be. In any event, he sees Napoleon as ending the fifth vial and beginning the sixth by opening the way for the kings of the East. Davis hopes England and America can escape disastrous entanglement. But in the final crisis, under the seventh vial, the whole kingdom of Satan will be destroyed, along with the total desolation of Rome and Antichrist. With the devil bound, "the gospel will purge away the

relicks of popery, and go on to call in the Jews." [54]Ibid., pp. 28. 39-48. Although hoping for America's safety under the sixth plague, he remarks forebodingly (p. 46, note) that American slavery may "call down the vengeance of heaven upon us, if God should mark iniquity." *PFF4 222.2*

The Two Witnesses are the remnants of the faithful, preaching the true doctrine during the papal 1260-year reign. But the three-and-one-half year-days of *Revelation 11* are yet future, he says, as also the earthquake-revolution when the dead church rises. The first woe, during the Mohammedan empire, was from 622 to 734. And the second woe, he believes, with the prophesied 391 years, extends from 1453 to 1844, or the beginning of 1845. This, it may be recalled, was the view of a number in both Europe and America. The third woe, the seventh trumpet, and the seventh vial, Davis believes, will last two years, climaxing in the bloody and final battle that will cleanse the sanctuary. And the third angel of *Revelation 14*, he understands, warns against the unfaithful, and offers promises of assurance to those who keep the commandments of God and the faith of Jesus. [55]Ibid., pp. 50-55. That, in brief, was Davis' view. *PFF4 222.3*

In his longer Treatise on the Millennium, issued sixteen years later, Davis repeats many of these points, and refers to his former calculation of the date 1847-48, but deals chiefly with the nature and duration of the millennial kingdom of Christ on earth. Now, arguing at length for the widely held post-millennial view of a spiritual reign and two figurative resurrections, he actually puts the literal, personal, visible second advent and general resurrection with the judgment at the end of 360,000 years. [56]William C. Davis, A Treatise on the Millennium, pp. 112-136. *PFF4 223.1*

IX. "Robertson" Pamphlet-Indiana Reprint of Davis

Another pamphlet on prophecy, coming from a western outpost, was a tractate published in 1826 at "Lawrenceburgh, Ia. [Indiana], [57]Back in 1826, "Ia." was the abbreviation for Indiana, as Iowa did not become a state until 1840. The pamphlet was "printed for the [anonymous] publisher by D. Culley." Gregg and Culley, publishers of the newspaper Indiana Palladium at Lawrenceburg. (See History of Dearborn and Ohio Counties, Indiana, p. 180.) signed "Th. R. Robertson, Professor of the Greek, Hebrew, Natural History, and Moral Philosophy." It is a verbatim reprint from W. C. Davis' 1811 pamphlet. Nevertheless this publication bears witness to the extent of the keen interest in Bible prophecy in general and in the prophetic time periods of Daniel and the Apocalypse in particular, especially the terminal point of the 2300 years. [58]This is approximately the first third of Davis' 1811 The Millennium. The figures in the text referring to the interval between the time of publication and 1847 are revised to fit the date of this reprint. The master table is identical. The rest of the Davis treatise is omitted, leaving out the poem, the sections on the return of the Jews, the histrocal origin of the pope and the church, and Mohammed, also the discussion of the seven vilas and the career of Napoleon. (The portion reprinted is covered in sections 1-12 under Davis.) Whether "Robertson" was a pseudonym, under which the Davis pamphlet was reprinted by some admirer to increase circulation in the West, or a simple piece of printer's piracy, or perchance a straight act of plagiarism, cannot be determined at this writing. No record of a teacher of that time named Robertson has been found, though most diligently sought. But the pamphlet was published and circulated, and extended the influence of Davis' views. *PFF4 223.2*

There is, of course, no way of knowing just how many were merely preaching orally and locally on the prophecies. And on the Western frontier printed editions vere small, and there were no large libraries where such items were preserved. But the wide geographical distribution of the American expositors who got into print indicates the far-flung interest regarding inspired prophecy, and especially the intriguing time prophecy of *Daniel 8:14*. These included Davis in South Carolina, with his "Robertson" reprint in Indiana, Campbell in Virginia, an anonymous writer in Pennsylvania, Wilson in Ohio, M'Corkle in Tennessee, Scott in New York, and Burwell in Canada, whose writings we have; together with others such as A. J. Krupp of Philadelphia, David McGregor of Maine, and Charles Wheeler of

West Virginia, of whose names and teachings we read; and some whose writings we have not thus far found.*PFF4 224.1*

These, added to the large and aggressive group of British and Continental expositors (discussed in Vol. III) whose products had penetrated all parts of North America, show the really amazing number of pens soon attempting to discern the intent of this specific 2300-year Bible prophecy at this time. Yet this was only the faint prelude to a great chorus of voices soon to break forth in the third and fourth decades of the nineteenth century.*PFF4 224.2*

X. Widespread Expectancy of Crisis About 1844

There was clearly a widespread expectancy of some event of great importance to take place about the year 1844. And it was commonly thought that this development would lead into, or be followed soon after by, the millennial period. This anticipation, based upon varying calculations and premises, was advanced by men of widely different persuasions. Some followed the now familiar pattern of the usual prophetic calculation of these great time periods. Others had rather odd or unusual ways of calculation-but nevertheless emphasized 1844 as an impending turning point in human affairs. An example in this latter category is JOHN GEORGE SCHMUCKER (1771-1854 [59]JOHN GEORGE SCHMUCKER was born in Germany, coming to America wi his parents when only four. Trained for the Lutheran ministry, he filled various pastorates in Pennsylvania and in 1820 helped to found the General Synod of the Lutheran Church. He was first president of their Foreign Missionary Society and was also president of the Pennsylvania Ministeiium for a time. In 1825 he received the degree of D.D. from the University of Pennsylvania in recognition of his achievements. pastor of the Evangelical Lutheran Church of Yorktown, Pennsylvania, in The Prophetic History of The Christian Religion (1817). To him a crisis was coming in 1844, with the millennium due to begin about 1850. [60]Somewhat like Joseph Mede, Schmucker combined the seven seals to the first four centuries, which witnessed the spread of Christianity, the decline of paganism, and corruption of Christianity. The seven trumpets begin, he held, with the barbaric invasions of Rome and the resultant scenes of desolation. And they included the Vandals and Alarms under "Gense-rich." The fifth trumpet was the Mohammedan-Saracenic torment, and the sixth the Turks and Tartars. The pure woman is the Christian church, the dragon was the pagan rulers and priests of Rome. The Beast from the sea is the Papacy, also called the great whore, with the beast from the earth as the Jesuits. The vials, he believed, began to be poured out in post-Reformation times, and on into the French Revolution. And the flying angels include Bengel. But the great crisis comes in 1844, he thought, with the "end of the line of kings," a revolt in the Catholic states, the pouring out of the vials, great judgment scenes, and the ascension from the bottomless pit. The binding of Satan, Schmucker anticipated, would take place about 1850. (Based on tabular chart inserts in his Prophetic History.) There are doubtless others, whose writings have not yet come to light, who would augment the growing chorus. The year 1843, or 1844, was increasingly the focal point of interest and

expectation.*PFF4 224.3*

CHAPTER TEN: 70 Weeks Considered Key to 2300 Years

I. Prophetic Exposition Engages the Finest Minds

Prophetic interpretation crossed all denominational lines and embraced men of all faiths. Nevertheless, many—perhaps a majority—of the expositors of note in these earlier decades seemed to be of the Presbyterian—Congregational order. This may be accounted for, not because of anything inherent in these particular faiths, but simply because in those days the Presbyterians generally had a better-educated and more widely read ministry. This in itself fostered thoughtful investigation and seemed to favor sound, progressive exposition.*PFF4 226.1*

This simple fact runs squarely across the ill-conceived concept of many that the study of prophecy was largely the engrossing hobby of the erratic and the pet indulgence of the untrained mind, and is a field to which the mind reverts in the abnormal times of war and distress or economic disaster and panic. On the contrary, if there be one conclusion borne out by the full facts—as constantly disclosed in VolumesI to! Ill, and thus far in Volume IV—it is that the prophetic (expositors of the centuries have included many of the most j highly trained and balanced and progressive and orthodox! minds of the years. This was particularly true of the founding fathers of the various faiths.*PFF4 226.2*

Moreover, many of these prophetic interpreters have been skilled educators as well as clergymen, and historians as well as theologians-well-informed men, trained in careful investigation and used to logical reasoning and analysis. These investigators and preachers and writers on prophecy were clearly not drawn from the ranks of the eccentric, ignorant, or untrained, though there are a few freaks, of course, as in every field of endeavor. Instead, they embraced the finest and most godly and balanced minds of the centuries, including the nineteenth. Take Moderator Wilson for example.*PFF4 226.3*

Picture 1: WIDELY SCATTERED EXPOUNDERS STRES APPROACHING PROPHETIC CLIMAX

(Left) presbyterian moderator Dr. Joshua L. Wilson of Ohio;(Center) presbyterian educator david McGregor's Oak grove academy at falmouth, maine; (right) baptist pastor Dr. Robert Scott of New York. State-three in far-hung line of interpreters pior to Miller, but hoding smilar views found not Only in North America but throughout britain and continental europe, and in Asia, Africa, and South America as well, and even Austrelia
Page 227*PFF4 227*

II. Moderator Wilson-Anticipates Cleansing of Sanctuary in 1847

DR. JOSHUA L. WILSON[1] JOSHUA LACY WILSON (1774-1846) was born in Virginia. His father was a physician and his mother a minister's daughter. His stepfather was the first Presbyterian minister to enter Kentucky. And the books with which Joshua early became familiar were, significantly a valiant "contender for the truth," he was called in 1808 to the First Presbyterian Church of the rising frontier town of Cincinnati, Ohio, where he ministered for thirty-eight years, until his death. An assiduous student himself, he taught Greek and Latin. He assisted in founding Cincinnati College in 1819, where he was professor of moral philosophy and logic for several years, and from which he received the degree of D.D. in 1823. and Ph.D. in 1837. He was also the first chairman of the Board of Trustees of Lane Theological Seminary, likewise at Cincinnati, from 1828-1830. He was a hard worker, frequently preaching several sermons in a single day. Indeed, his eyes were affected by his excessive studying, it being his custom to rise at 3 A.M. He suffered much, and in later years was at times obliged to preach in a sitting posture. was a prominent frontier Presbyterian minister and sometime General Assembly moderator, of Cincinnati, Ohio. More than six feet tall, and somewhat resembling Andrew Jackson in appearance, Wilson was aggressive and decisive, and a vigorous promoter of moral and religious welfare. (Portrait appears on p. 227.) He fostered Sunday schools, Bible societies, and libraries. Wilson was an outspoken Old School Calvinist, and was constantly in controversy. He opposed the New School theology and "Plan of Union," and accused Lyman Beecher, the newly appointed president and professor of theology of Lane Seminary, of heresy in a trial before the Presbyterian Synod of Cincinnati, in 1835. Wilson helped to prepare a memorial (in 1834) against the "prevalence of unsound doctrine and laxity in discipline," and signed the "Act and Testimony" of 1835, setting forth the Old School view. He was a member of the Old School convention in 1837, and moderator of the Old School General Assembly in 1839. He wrote numerous pamphlets and newspaper articles against Methodism, Deism, and Roman Catholicism, and founded the Calvinistic journals, The Pandect, in 1828, and The Standard, in 1831.[2] The Joshua L. Wilson Papers form a part of the Durgett Collection in the Library of the University of Chicago, In these the MS. of Wilson's "Memoirs" is found. He was also a conspicuous expositor of prophecy, as we will now note. *PFF4 227.1*

1. REPEATS NOTABLE SERMON IN FOUR STATES

In 1828 Wilson preached a remarkable sermon at the First Presbyterian Church of Cincinnati, on "The Sanctuary Cleansed," based on *Daniel 8:14*. It made such a deep impression that, by request, it was repeated in substance in three churches in Philadelphia in 1831. Then it was later repeated, likewise by request, both in Wheeling, West Virginia, and Louisville, Kentucky. This attests the deep and widespread interest in the theme. This initial sermon of 1828 was therefore given orally in four States—Ohio, Pennsylvania, (West) Virginia, and Kentucky—before going into print in Ohio in 1833. And these six oral presentations were made during the period of Wilson's most prominent connection with Lane Theological Seminary. He was thereafter chosen as moderator in the Presbyterian Church in Ohio. Its importance calls for a fairly full resume" here.*PFF4 228.1*

This particular discourse, Wilson states, was not preached from full notes. But now, in 1831, he "has written it out—and he gives it to the Church with his fervent prayers, that those who read may understand." [3]Joshua L. Wilson. Note to Sermon XVI, "The Sanctuary Cleansed," in Original Sermons; by Presbyterian Ministers in the Mississippi Valley, pp. 308, 309. In the printed collection of sermons it is preceded by another sermon—No. XV, "The Sanctuary Polluted," for which Wilson chose the text, "Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law." [4]Ibid., Sermon XV, "The Sanctuary Polluted," p. 262. This, Wilson contends, was accomplished by the priests "perverting the ordinances of the Lord's appointment and uniting with the Prophets in 'doing violence to the law.' "* Noting the various uses of the term "sanctuary," in Scripture, Wilson applies it to the church, and contends that "the sanctuary in its prophetical and evangelical import, signifies any place in the Church of God, where His people are allowed to offer to Him public and social worship." [5]Ibid., p. 264.*PFF4 229.1*

Then follows the corollary that "to pollute the sanctuary, in any period of the Church, means to corrupt the word and ordinances of divine appointment." [6]Ibid. Maintaining that "the Sanctuary has been,

and still is, polluted by the professed ministers and professing people of God," Wilson sketches the "corruptions of Israel" and its tragic condition when Jesus was on earth, and the false teachers of the apostolic age, then the age of heresies, particularly Arianism and modern heresies. Then, touching upon the "tyrannical, idolatrous, and intolerant power Antichrist" Wilson declares that such "ministers in the church of God and God's professing people, have, from age to age, polluted the SANCTUARY, corrupted the word, institutions, discipline, and worship of God's house!" [7]Ibid., pp. 267-275.*PFF4 229.2*

After warning against adding to or taking from the Word of God, Wilson brings this first sermon to this impressive close:*PFF4 230.1*

"I stand before you in solemn and trying circumstances. If I am true and faithful, and you neglect the great salvation, I shall save my own soul; but you must perish. If I am a blind guide, and you are led by my false counsel, we must perish together. Such is the state of the Presbyterian church now, that no man can be indifferent, no tongue can be silent, no hand idle. It remains yet to be seen whether we, as the polluted sanctuary of God, shall be cleansed, or whether, when the sanctuary is cleansed, we shall be swept away with 'the besom of destruction.' Solemn thought!" [8]Ibid., p. 281.*PFF4 230.2*

2. CHURCH TO BE CLEANSED AT TIME APPOINTED

Everything to this point is but prefatory to the main discussion, published as "The Sanctuary Cleansed." The text chosen was *Daniel 8:14*: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. "First, Daniel's concern over the pollution of the sanctuary is stressed, as the result of the corruption of the worship of God, and the emblem of long desolations in the future. The prophet's solemn meditation, anxious inquiry, and fervent prayers are noted, and then the divine assurance received through the "visions of God." Wilson takes as axiomatic the threefold proposition-*PFF4 230.3*

"that the sanctuary means the church of God, or visible kingdom of our Lord Jesus Christ, on earth; that the church has been greatly

corrupted in all ages, by her own professed ministers and members; and that her purification will take place at the time appointed by Jehovah." [9]Ibid., Sermon XVI, "The Sanctuary Cleansed," p. 283. *PFF4 230.4*

This last, Wilson takes to mean that "she shall enjoy a season of transcendent purity, peace, and prosperity on earth."*PFF4 230.5*

3. SUCCESSION OF KINGDOMS ENDS IN GOD'S KINGDOM

To this end he recites the inspired predictions of the "time of blessedness" for the triumphant church on earth after the cleansing of the sanctuary, drafting upon the predictions of Solomon, David, Isaiah, Ezekiel, Daniel, Joel, Zechariah, and Malachi. The testimony of the vision of *Daniel 2* is then adduced, consummated by the kingdom of God:*PFF4 230.6*

"Nebuchadnezzar's dream, embracing the existence, duration, and destruction of a great, bright, and terrible image, commenced with the head of gold, and ended with the stone cut out of the mountain, without hands, which became a great mountain, and filled the whole earth—meaning a kingdom set up by the God of heaven, which should triumph over all opposition, and stand forever." [10]Ibid., pp. 284, 285.*PFF4 231.1*

4. THE CLIMAX OF *Daniel 7, 8, and 11*

Similarly, "Daniel's vision of the four beasts and little horn ends in the people of the saints of the Most High possessing this kingdom"; likewise the line of *Daniel 11* culminates in the overthrow of the willful king—"Napoleon"—in agreement with which view he cites British Edward Cooper's Crisis, and the vision of the ram and the he-goat in *Daniel 8*, which "ends in the cleansing of the Sanctuary." [11]Ibid., p. 285. Cooper's treatise (see Prophetic Faith, Vol. III, pp. 537-539) was reprinted just two years before, in 1827, at Cincinnati-Wilson's home town—from a London original (first edition, 1825). Cooper ends the 1260 days in 1792. the beginning of "the time of the end," and he ends *Daniel 2, 7, and 11* with the time of blessedness at the beginning of the millennium about 1867.*PFF4 231.2*

5. TIME OF TROUBLE BEFORE CLEANSING COMPLETED

All these and other prophecies, Wilson contends strongly, point cumulatively to the future "predicted glory to the church." The "Christian world" is held to be the "sanctuary polluted/' which "must be cleansed before the day of blessedness." This means that "the Ministry must be purified," the church must be purified in her beliefs, and every member will "know, love, and obey the truth." [12]Ibid., pp. 286-292. But shortly before the purifying process is completed, we are to expect a day of uncommon trouble. In Wilson's vivid language, "Before Isaiah was permitted to dip the pencil of peace in the rainbow of mercy, he was commanded to brandish the forked lightnings and hurl the thunders of heaven." [13]Ibid., p. 292.*PFF4 231.3*

Then Christ's great prophecy is presented, beginning with the destruction of Jerusalem and leading on to the day of His "power and GREAT GLORY," describing deep distress of nations, with perplexity—utterly beyond all past "wars, famines, earthquakes, pestilences," and "unparalleled in extent and diversity." [14]Ibid., pp. 294, 295. in common with the some other Wilson here applies the "generation" of *Luke 21:25-33*, to the" progeny or race of the Jews" that were not to pass away until the fulfillment. In a footnote he adds: "Generation-Gr. genea; lat. progenies; Eng. progeny, or race." (Ibid., p. 295 note.)*PFF4 231.4*

6. 70 WEEKS FIRST PART OF 2300 YEAR-DAYS

Now follows the crucial question, "When shall the sanctuary be cleansed?" The answer given by Wilson is clear and explicit. Applying the year-day principle to the 2300 days, Wilson observes that in "prophetic computation" we must count "a day for a year." And he adds, significantly, that "the conclusion of the calculation will differ from our dates just as much as the Scripture date differs from the common or vulgar chronology." This is to be particularly noted, for, like many others, he disregards the 4 B.C. factor in his calculation. Wilson expressly declares that the 70 weeks (to the calling of the Gentiles) form the first segment of the 2300 years. Also (like Davis) he felt that the 1260 years form the last part of the 2300 days. [15]Ibid., p. 296. Wilson says that the prophetic days are "Jewish years" of 360 days, but his figures (p. 297) indicate solar years in fulfillment—the seventy weeks, 453 B.C.-A.D. 37: and the 1260 days A.D. 587-1847*PFF4*

232.1

7. CLUES FROM DAVIS, "ROBERTSON," AND WOLFF

In a frank footnote Wilson acknowledges indebtedness to "William C. Davis, of South Carolina, Th. R. Robertson, of Indiana, and Wolff the Jewish Missionary"—all of whom fixed upon 1847 as the terminus—for "pointing out a clue by which I can arrive at certainty as to the time of the cleansing of the sanctuary." Wilson observes that for the year 1847, Davis expects the "commencement of the Millennium"; the supposed "Robert son," "the downfall of the Pope"; and Wolff, "Christ's personal appearance in Jerusalem." [16]Ibid., p. 297. On Wolff, see Prophetic Faith, Vol. III, chap. 24. Davis, and the "Robertson" reprint (which Wilson obviously mistook for an independent work) are already covered in the preceding chapter. On the contrary, Wilson held, as we shall see, that it involved the cleansing, or purification, of the Christian church and the overthrow of Antichrist. So his were independent conclusions.*PFF4 232.2*

8. 70 WEEKS WERE CUT OFF FOR JEWS

The 70 weeks were "determined" for "thy people and thy holy city," the Jewish church. Paraphrasing Davis, he defines, "to finish the transgression and make an end of sin," as the "atonement of the cross"; the sealing of the vision is to fulfill the prophecies concerning the Messiah; and the anointing of the Most Holy—actually the inner sanctuary refers here to the anointing of Messiah. So Wilson concludes, borrowing Davis' words: "Thus we plainly see that the 'seventy weeks' were to continue till the close of the Jewish dispensation," and adds for emphasis, "and no longer." The three divisions were: The 7 weeks or 49 years, to rebuild Jerusalem; the 62 weeks, or 434 years, till the public inauguration of Messiah; and the final "one week," in the midst of which Messiah was cut off. [17]Ibid., pp. 297, 298.*PFF4 233.1*

Fortifying his position "that the 70 weeks was the beginning of the 2300 days," Wilson summarizes two reasons from Davis and adds a third: (1) "The angel gave the explanation of these weeks as a clue to the interpretation of the whole vision, which was to extend till

the cleansing of the sanctuary"; (2) the 70 weeks reach back from Rome, through Greece to Persia, to designate the first part of the vision; (3) because the angel considered both as one vision—to be for many days. [18]Ibid., p. 300.*PFF4 233.2*

9. COUNTS BACK FROM END YEAR TO A.D. 37

Wilson's entire argument was based on Davis' premise that the whole vision was 2300 years in length, and that the 1260 years of Antichrist's reign end with this period, but that it is impossible to find a clearly obvious beginning year or to determine independently which of three decrees—of Cyrus, Darius, or Artaxerxes—should be used. He therefore counts back from A.D. 37, which he takes as the demonstrated end of the interrelated 70 weeks of years. He presents Davis' computation, stated in somewhat expanded form, in Table I:*PFF4 233.3*

"Daniel's 70 weeks, each 7 days, a day for a year - 490
These ended A.D. 37: Messiah being inaugurated A.D. 30;
cut off in the middle of the last week, A.D. 33i/z; the
gospel preached to the Jews 3 yz years—end the
Jewish dispensation, A.D. - 37
Subtract 37 from 490-leaves - 453
before the Christian era; the time of the decree to
build again Jerusalem.
Subtract 453 from 2300, the whole time of the vision,
and you have the end A.D. - 1847 [19]Ibid., p. 301.*PFF4 234.1*

He similarly reproduces the rest of the tabulation, fixing the rise of Antichrist in 587, 1260 years before 1847, and reiterates Davis' observation that "we must not conclude that the Bible has given us descriptions and numbers for nothing." [20]Ibid., p. 302.*PFF4 234.2*

10. ANTICHRIST IDENTIFIED AS BISHOP OF ROME

Then Wilson gives his own reason "why the cleansing of the sanctuary and the downfall of Antichrist form a synchronism." We are to look for Antichrist not "out of the church, but in the church, sitting in the temple of God."*PFF4 234.3*

"This antichristian power was to rise within the limits of the Roman empire, after pagan Rome was taken out of the way, (*Daniel 7:24*; com. *2 Thessalonians 2:7*;) was to arise within the church, with all 'deceivableness of unrighteousness,' (*2 Thessalonians 2:10*;) and was to fix the seat of ecclesiastical domination in the city of Rome. *Revelation 17:9, 18*." [21]Ibid., p. 303.*PFF4 234.4*

Wilson then plainly identifies and names Antichrist as "the Bishop of Rome," arising "after the downfall of the Western Empire," "amidst the ruins of that mighty power," and "in the very seat and throne of the Caesars." [22]Ibid.*PFF4 234.5*

11. TESTIMONY OF MIDDLE AGES SCHOLARS CITED

Wilson's wide reading and research and his accurate familiarity with the earliest recorded recognitions of the identity of this power are revealed in his reference to three noted men appearing in the tenth, eleventh, and twelfth centuries. He cites the remarkable speech (at the Synod of Rheims, in A.D. 991) in which "Arnulphus, Bishop of Orleans, speaking of John XV," said that the pope, if destitute of charity, was "Antichrist, sitting in the temple of God, and showing himself that he is God." Wilson also cites Berengarius, in the eleventh century, who "called the Church of Rome the seat of Satan, an Apocalyptic name of Antichrist." And finally, he tells of Bernard of Clairvaux, who asserted that "the beast of the Apocalypse had seated himself in the chair of St. Peter." [23]Ibid., pp. 303, 304. On Arnulf, Berengarius, and Bernard, see Prophetic Faith, Vol. I, pp. 540-543, 648-651, 632-642, respectively. (Wilson seems to make Bernard apply the name Antichrist to the pope, whereas he actually applied it to an antipope, the rival of Innocent II.)*PFF4 234.6*

12. CLEANSING ANTICIPATED ABOUT 1847

Next, after alluding to the witness of the Reformers on the pretended Vicar of Christ as the Antichrist, Wilson says, "The cleansing of the sanctuary is not accomplished till the downfall of Antichrist is complete." Then comes this impressive declaration of belief: "This event, so long the subject of prophecy and promise, o* prayer and expectation, must take place within a period less than

twenty years." [24]Ibid., pp. 304, (Preached in 1828, this would mean before 1848.) But in a footnote to this 1833 printing Wilson adds: "14 years, if the Bible date and the vulgar date agreed."*PFF4 235.1*

13. EXTENDS 1290 AND 1335 YEARS BEYOND 2300 TERMINUS

Wilson appeals to all to "watch and pray." And if the time seems too short for so much to be accomplished before the sanctuary is cleansed—the destruction of popery, "intemperance, Sabbath-breaking, slavery, freemasonry, idolatry, war, and all erroneous creeds," he avers this will not be man's work, but God's. And the church shall witness His "fiery indignation against his enemies." [25]Ibid., pp. 304, 305. Adopting the reasoning of many con temporary expositors, Wilson refers to two time periods which he believed would extend beyond the close of the 2300 years—the 1290 and 1335 years, which he declares, "both begin with the commencement of the reign of Antichrist [587]," and adds:*PFF4 235.2*

"The first extends beyond the time of the cleansing of the sanctuary, 30 years; the second extends beyond these, 45 years more. These two periods together make 75 years, which, added to the 1847, the time when the sanctuary shall be cleansed, carries us down to the year 1922, for the day of blessedness, or rather the dawn of the Sabbatical thousand years of the world." [26]Ibid., pp. 305, 306.*PFF4 236.1*

But Wilson assumes that in this seventy-five years "the progress of the gospel will be attended with very signal and rapid effects," and adds:*PFF4 236.2*

"Its light and truth will go forth conquering and to conquer. Papists, infidels, Jews, and nominal Christians must all yield to its divine energy, or be broken in pieces, like a potter's vessel." [27]Ibid., p. 306.*PFF4 236.3*

In any event, time and further events clearly extend beyond the close of the 2300 years in 1847.*PFF4 236.4*

14. ADMONISHES PREPARATION FOR DAY OF GOD

After declaring, “All nominal Christians must turn to God, or be suddenly destroyed by Jehovah’s vengeance,” Wilson utters a solemn admonition to prepare to meet God, as he appeals to the surrounding evidences in the political and ecclesiastical world, such as truth fallen in the street, the “drying up of the great river Euphrates—the Ottoman empire,” famines, earthquakes, pestilence, destruction, all speaking in the ears of this generation. Then he calls upon all to protest the “corruption of the church and the impieties of the state” and the sinister efforts to “elevate to honor and influence the ministers of Antichrist.” Appealing to the church to put away her iniquities that “she may not be swept away in the day of God’s vengeance,” Wilson closes with the admonition, “Let us wait in expectation of the approaching day of our Lord.” [28]Ibid., pp. 307, 308.*PFF4 236.5*

It must have been a tremendously solemn discourse, coming from a man of such prominence, learning, and power in the pulpit. Little wonder it was given six times in four States within a relatively short space of time! It was clearly another of the earlier American counterparts of the slightly antecedent Old World emphasis on the approaching end of the 2300 years, soon destined to take on amazing force and volume. [29]In the closing footnote, in the printed form, Wilson appeals to any to point out mistakes discoverable in his presentation. (Ibid., p. 309.) It is apparent that not only was prophecy regarded as an integral part of the Word of God, and its study and exposition deemed proper and profitable, but it was enjoined as an inseparable part of a well-rounded ministry by this prominent Presbyterian minister.*PFF4 236.6*

III. Premillennialist McCorkle of Tennessee-Ends 2300 Years in 1847

But such an exposition was not limited to one religious group or geographical section. The Southern accent is again heard in the earnest voice of SAMUEL M. McCORKLE,[30] or M'Corkle, of Tennessee, premillennialist layman of the Disciples group, whose brother was a minister of that faith. Although not a trained clergyman, he was very well read, and a clear thinker and writer. And he gave forceful utterance to deep, Bible-based convictions, because he "dare not keep silent." In his Thoughts on the Millennium (1830) he stoutly maintained the "almost entirely novel" idea that the Bible teaches a cataclysmic end of the age, immediately preceding the millennium—not the fondly expected gradual world betterment achieved by human endeavor, but "prodigious events and mighty revolutions." The prophet Daniel, pointing with the finger of inspiration to events leading almost to the end of time, tells of "four distinct beasts, or kingdoms [from Babylonia onward], which should rise." And out of the fourth an Antichristian dominion should arise whose downfall, with the millennium, 28 In the closing footnote, in the printed form, Wilson appeals to any to point out mistakes discoverable in his presentation. (Ibid., p. 309.) 30 Biographical data lacking. will bring events for which comparatively few are looking. [31] So to this he now calls attention.*PFF4 237.1*

[30] Biographical data lacking.

[31] Samuel M. M'Corkle, Thoughts on the Millennium, pp. iii, 5, 6.

1. M'CORKLE CALCULATION BASED ON DAVIS' POSITION

At the outset M'Corkle frankly states that the opinions he advances are not original with him, but that he is "preserving, in the main, the opinions of an ingenious and learned friend evidently William C. Davis] [32] from going down to oblivion." He expresses the conviction that the 2300 years, when the sanctuary will be cleansed, will expire within 17 or 18 years from the date of writing. (From 1830 that would be 1847 or 1848-Davis' dating.) This is therefore "a subject of the greatest importance to the present generation." [33] (He mentions the

[32] He obviously follows Davis on the dating of the 2300 years, but not on his post-millennialism, for M'Corkle is a strong premillenmalist.

[33] Ibid., p. 7.

standard four kingdoms of prophecy on p. 12.) We should all be confessing our sins, he admonishes, and searching the Bible concerning this question.*PFF4 238.1*

2. 70 WEEKS END IN A.D. 33; 2300 YEARS IN 1847

Daniel 9:24, 25 explains the vision of the 2300 year-days. The 70 weeks of years are the first 490, "cut off" from the 2300 years for the Jewish nation, alluding to Messiah's death in the midst of the 70th week, leaving 3i/L years to A.D. 37. So 453 years of the vision were fulfilled before Christ's birth, leaving 1847 years of the 2300 after Christ's birth. Then, reasons M'Corkle, since Antichrist is to be destroyed at that time—after his 1260-year reign—subtract 1260 from 1847 and you have A.D. 587, about the time when John, Bishop of Constantinople, and Pelagius (II), Bishop of Rome, assumed the title of "universal Bishop," with resultant strife between the two. [34]Ibid., pp. 8, 9. In this passage he follows Davis closely, [35]On Davis see pp. 212-223. and quotes him directly on the next page.*PFF4 238.2*

This date (587 or 588) M'Corkle connects with the rise, amid the ten horn-kingdoms, of the Little Horn of ecclesiastical Rome, which is the same as the Man of Sin, Antichrist, the healed continuation of the political Roman Beast of *Revelation 13*, and the "mother of harlots." At this time the "woman," or visible church, flees into the wilderness for the 1260 years, and the Two Witnesses are clothed in sackcloth. If, he reasons, Antichrist's reign began in 587, it will end in 1847, at or before which time mankind may expect "the sorest judgments." The unfolding of this whole story, he holds, establishes our faith in inspired prophecy. [36]Ibid., pp. 8-15. On the Little Horn M'Corkle quotes "Scott's F.[amily] Bible," one of his favorite reference works.*PFF4 238.3*

3. STONE HAS NOT YET SMITTEN IMAGE

A cluster of events are associated by M'Corkle: The second advent, the fall of Antichrist, the vials or plagues, the sitting of the judgment, and the beginning of the millennial kingdom. Then the blood of the saints will be avenged on Babylon. M'Corkle sharply challenges the

popular idea of “being wafted into the Millennium by a gentle gale, or by the gradual and imperceptible flow of time.” No, he contends, the present dispensation will close with the “mighty crush of thrones.” And as the Jews rejected the first advent, so will the Gentiles reject the second. “The Jews fell on the stone and were broken; the stone is to fall on the Gentiles and grind them to powder.” M’Corkle twice flatly declares that the little stone has not yet smitten the image on the feet. He was a decided premillennialist. [37]Ibid., pp. 15, 19, 20, 23. It is also interesting to note that he speaks of the future “midnight cry” announcing the premillennial second advent. (Ibid., p. 17.)*PFF4 239.1*

4. CATACLYSM PRECEDES MILLENNIAL PEACE

M’Corkle says that Protestantism “is governed by laws in the very image” of mystical Babylon, “exercising all the power of the first beast, or government,” in connection with which he mentions the various human tests, creeds, and standards of Antichristian fabrication. The Jewish priesthood expected Christ to establish a temporal kingdom. Likewise, many modern ministerial watch men are fast asleep, and “nothing short of the midnight cry” will awaken their flocks. Protestantism has drunk from the cup of the wine of Babylon, and has been befuddled by sectarianism. And Babylon, he contends, the Mother Church, has daughter churches. His implications are quite plain. [38]Ibid., pp. 21-29; cf. p. 64. As to the millennium, he sees a time of trouble before the new order of priesthood ministering in the cleansed sanctuary—the church in a new form—will evangelize the world, yet—*PFF4 239.2*

“the Christian world looking forward with pleasing anticipation of a joyful millennium at hand-sailing with the gentle flow of time into a haven of sweet repose, ... [ignoring an] intervening vortex which will ingulph a large portion of the present professors of Christianity.” [39]Ibid., pp. 23, 30.*PFF4 240.1*

5. SECOND BEAST OF *Revelation 13* Is PROTESTANTISM

The book of Revelation is a history of the church to the end of time, M’Corkle maintains, beginning with the seven seals, which take us

from the (1) introduction of Christianity, down through (2) early pagan persecutions, (3) the civil establishment of the church, (4) consequent corruptions, (5) ecclesiastical persecutions (the reign of popery), (6) the church rolled together as a scroll and removed, and finally (7) the descent of the New Jerusalem, or the millennium, which he thought is to last 360,000 or 365,000 years [40]Ibid., pp. 35-41. M'Corkle makes the trumpets parallel the seals, with quite unusual applications, such as Origen as the star Wormwood, and the pope as having the key to the bottomless pit. [41]Ibid., pp. 41-46, 52, 53. But he is clear that the dragon is pagan Rome, and the woman in white, clothed with the sun, is the true church—with the earth helping the woman in the Reformation. M'Corkle's most startling statement is perhaps this: "In the 13th chapter we have the Catholic and Protestant Churches brought to view and contrasted, under a figure of two beasts." [42]Ibid.. D. 54.*PFF4 240.2*

The first symbolic "beast," or government, arises out of the sea (the Roman Church). Its seven heads are seven forms of government, and the ten horns are the ten kingdoms into which Rome was divided (this is avowedly derived from Scott); to it the pagan Roman dragon gave his "power, his seat, and great authority." In contrast, the second beast, from the earth of Protestantism, is not blasphemous, not armed with persecution, not charged with the blood of the saints Yet it speaks as a dragon. It makes an image—through creeds, standards, and discipline, and enforces the marks of sects and parties. [43]Ibid., pp. 54-57. (See his definitions of beast, sea, earth, etc., on p, 36.) As for the sectarian marks, even the name "Christian" he finds connected with the sectarian spirit. (Ibid., p. 66.) Thus M'Corkle, the Christian layman, departs sharply from the popular view. He presents a more recent interpretation, destined to develop later, that seems to flourish among American, Bible-only, antisectarian groups. This feature will be noted as it develops.*PFF4 240.3*

6. LAST PLAGUES AND MILLENNIUM STILL FUTURE

M'Corkle sees all vials, or plagues, as in the future. This too is an innovation. The first is on the non-Catholic "earth"; the next two on the Roman church. The fifth will involve the "seat of the Beast," or literal Rome; and the sixth the Euphrates, possibly Turkey.

Revelation 17 and 18 pertain to the Catholic Church (and her daughters). For the beast, its heads and horns, he cites Scott for the standard views. *Chapter 20* includes the binding of Satan, and the thrones of judgment, the literal resurrection of the martyrs, on to the final general resurrection and judgment at the end of the millennium. To him the New Jerusalem is the new, recommissioned church under the resurrected martyrs, during the millennium. This is not the heavenly state." [44]Ibid., pp. 61-72. *PFF4 241.1*

7. PRESENT WORLD AWAITS DESTRUCTION

A series of articles entitled "Signs of the Times," written by M'Corkle, appeared in Alexander Campbell's The Millennial Harbinger in 1833 and 1834. These were assembled into a ninety-page pamphlet, likewise called Signs of the Times, with a foreword by Campbell. At the very outset M'Corkle affirms: "I do firmly believe (from prophecy and 'the signs of the times') the world to be approaching the most eventful period, the most important crisis, ever known since time began." [45]S. M. M'Corkle, *Signs of the Times,* p. 2. His objective in writing is clearly stated: *PFF4 241.2*

"We purpose showing from the signs of the times, from prophecy, from reason and analogy, that the present moral administration,—the dispensation committed to the Gentile church,—is drawing to a close—has become corrupt—is never to be renovated—is to go into dissolution—is to be swept with the 'besom of destruction'—is to be rolled together like a useless scroll, with all its appendages, and laid aside, before the introduction of the Millennium, or Christ's universal reign" [46]*Ibid.,* p. 5. *PFF4 242.1*

Grievous disappointment, he adds, awaits the world. Its fate is vastly different from the glowing Utopia popularly anticipated. From this he dissents in no uncertain terms. Thus we read: *PFF4 242.2*

"The syren song of peace and safety will soon be exchanged for the mighty crush of thrones, the rolling of the heavens together as a scroll, and the vials of the wrath of Almighty God, without mixture, poured out on corrupted Christianity." [47]"*Ibid.* p, 16. *PFF4 242.3*

To M'Corkle the seals portray the history of perversion in the church

down to the climactic last days, when the days of Noah are repeated. The fifth, ending about 1847, is the reign of Antichrist, or the Papacy, for the 1260 years. The Papacy is likewise called the Little Horn, the Babylon of the Apocalypse, the woman in scarlet, who has made all nations drink of her intoxicating wine and whose daughter churches are all contaminated. With this is contrasted the pure woman, in white, who fled into the wilderness. But the church is not to come out again; she stands in direct antithesis to the heavenly Jerusalem which is to come down from God. Thus he attacks the prevalent postmillennialist view that the present church is to become glorified and bring in the millennium by human endeavor The kingdom of God on earth is to be introduced by the literal first resurrection of the martyrs, who will reign on earth. Nothing less than an overpowering miracle, he says, will convert the Jews. [48]*Ibid.* *PFF4 242.4*

8. 1847 THE JOINT ENDING OF Two PERIODS

Daniel's out line of empires and sweeping Little Horn apostasy in the church ends with a judgment scene. This comes, he says, when the 1260 years end. Then, in *Daniel 8*, comes the cleansing of the sanctuary at the close of the 2300 years. Here M'Corkle repeats, insubstance, his previous outline of 1829—the 70 weeks of years, reaching to the cutting off of the Messiah in the midst of the 70th week, with the end of that last "week," falling in A.D. 37. Then, by subtracting 37 from 490, he locates the starting point 453 years before Christ's birth, with the remaining 1847 years of the 2300 reaching their climax in 1847. Then, by subtracting the 1260 years from their common ending in 1847, one is taken back to 587, about which time the church elected a Universal Bishop, with the Bishop of Rome reigning ever since at Rome, the acknowledged seat of Antichrist. So, he concludes, the long and bloody reign of Antichrist will end about 1847. [49]*Ibid.,* p. 66. *PFF4 243.1*

9. PREMILLENNIAL, LITERAL, VISIBLE RETURN OF CHRIST.

Christ will come, and dominion be given Him over all peoples, nations, and languages at least a thousand years before the end of time, at the fall of Antichrist. Nothing less than a literal, visible

coming will convert the Jews. This M'Corkle expands at length. Two classes will await the second advent. Those who have heard and obey the gospel will receive their reward, and those who have heard and disobeyed will be judged according to their works. But he distinguishes this from the final judgment before the "great white throne." [50] *Ibid.,* pp. 67, 76. That, in rapid brush strokes, is M'Corkle's outline portrayal of the prophecies. He is another in the lengthening list of expositors of the 2300 days as years, who now end them around 1843, 1844, or 1847. And his is the voice of a layman from Tennessee, a militant champion of premillennialism.*PFF4 243.2*

IV. Reid-Ends 2300 Years Within the Generation

Yet another expositor was ROBERT REID,[51]ROBERT REID, A.M. (1781-1844), for 32 years pastor of the Reformed Presbyterian Church of Erie, Pennsylvania, was born in Ireland. Coming to America in 1798. he was graduated from the University of Pennsylvania in 1805, then studied theology at the Presbyterian Theological Seminary of New York City. He was ordained in 1812, and served as chaplain in Perry's fleet. Reid was celebrated locally as a theologian, Bible preacher, and writer. He had a critical knowledge of Hebrew and Greek, and for 25 years (1819-1844) was president of the Erie Academy, serving also as special instructor. In addition to certain devotional books and The Seven Last Plagues, here noted, Reid was author of The Reign of Truth and Righteousness About to Commence (1824); and Episcopacy Weighed in the Balance of the Holy Scripture and Found Wanting (1841). Reformed Presbyterian minister of Erie, Pennsylvania, who confined himself to a generality. His time placement of the 2300 years is a bit different, but nevertheless is similar. For years he expounded the prophecies to his congregation, holding that there is "no kind of knowledge more beneficial" to the church than prophecy.[52]Robert Reid, The Seven Last Plagues; or, The Vials of the Wrath of God, preface, pp. iii, vi. At first he followed the general pattern of Bible commentary expositors, but he came to believe that papal Babylon, the "mother of harlots," was not alone in her apostasy as Antichrist, and that some of the same principles and practices which had produced the great historical departure had been "insinuated" into Protestantism.[53]Ibid., p. iv. It was his conviction that "the sanctuary of God" had been "horribly polluted," and must be cleansed. The threatened judgments of God were soon to be poured out. "The time is short," he asserted, "the work is great, and we have all need to be 'up and doing.'" He recognized, however, that his views were in direct "contradiction to the prevailing current of religious opinions" of many, and would meet opposition.[54]Ibid., pp. 4-9. *PFF4 244.1*

1. *Daniel 7*: SUCCESSION OF EMPIRES TO JUDGMENT

Holding to his thesis that the millennium will "be introduced by terrible and tremendous judgments,"[55]Ibid., p. xxii. Reid begins with the four world powers of *Daniel 7*—the Chaldean, Medo-Persian,

Macedonian, and Roman-with Rome's division followed by the papal Little Horn, or "Roman antichrist," whose special reign of power would be for 1260 years. (But in most Protestant sects, he adds, there is likewise a power that asserts its authority against God's laws and ordinances.) This prophetic period would be followed by tremendous scenes of judgment, involving the casting down of the thrones of Antichrist, or political despots, and the destruction of all false elements of religion—this latter being paralleled in *Revelation 19*. Then the kingdom passes to the saints, who will govern the earth when other governments are overturned and reorganized according to the principles of the gospel, and Jesus will rule the hearts and minds of men during the millennium. 56Ibid., pp. xiii, xiv, 29-44. *PFF4 244.2*

2. ANTICIPATES SANCTUARY'S CLEANSING "ABOUT 1850."

Daniel 8, Reid holds, "proves to a demonstration, that the last end of the indignation is fast approaching, and so near at hand, that the man of middle age may live to see it; and that before this generation shall pass away, the sanctuary shall be cleansed." 57Ibid., p. 45. In this prophecy, beginning with Persia, is described he same great spiritual apostasy, Roman and Protestant—the exceeding great horn being identical with the Little Horn of *Daniel 7*, the power of *Daniel 11:31* ff., and both beasts of *Revelation 13*. Reid then declares his belief that the sanctuary will be cleansed "about the year 1850. 58Ibid., pp. xiv, 45-51, 68, 147. *PFF4 245.1*

3. SANCTUARY TO BE CLEANSED FROM POLLUTIONS

Reid insists that the power of human authority in the church, up holding error and false worship, the great "antichristian power of Rome," has lasted almost 1260 years. It seeks to "prescribe laws for the church," and to introduce ordinances and regulations "for which they cannot show authority from his word." But "God will cleanse his sanctuary ["his church"] by the torrent of his judgments" from "every kind of pollution"—and, he insists, that "cleansing shall commence in no very distant period from the time in which we live.'" 59Ibid., p. 49. In fact, he believed that the time of cleansing would be some "23 years" from the time of writing (1827), 2400 years after

the rise of Persia, which he places in 550 B.C. [60]Ibid., p. 51. Reid was one of the very few American expositors to follow the supposed "2400" reading of the erroneous Septuagint printing, and dates the period from the time of the vision—a variant position found among some in Britain—but without connecting it with the 70 weeks. (See Prophetic Faith, Vol. III, pp. 744, 745; also chap. 20.) But Reid goes on to explain:*PFF4 245.2*

"By 'the cleansing of the sanctuary' we are not to understand the commencement of the Millennium. It is the removing of antichristian defilement." [61]Ibid., p. 51.*PFF4 246.1*

4. BEGINS 70 WEEKS WITH ARTAXERXES

The prophecy of *Daniel 9* demonstrates that Jesus is the true Messiah, proved by His being "cut off" after 69 weeks of years from the decree of Artaxerxes Longimanus, not from Cyrus or Darius. Through the death of Christ (which crucifixion date he places in A.D. 33, "in the first year of the seventieth week"), atonement for iniquity was made, eternal righteousness brought in, and the sins of the Jewish nation sealed up. [62]Ibid., pp. 60, 61. Reid then parallels the apostasy of the Jewish church, just before the first advent, with that of the Christian church preceding the second advent, and again declares, concerning the timing, that just as certainly as the 70-week prediction was fulfilled, so "God will bring tremendous judgments on the world, and cleanse his sanctuary from abominations, about the year 1850." [63]Ibid., p. 65.*PFF4 246.2*

5. PUTS MILLENNIUM 45 YEARS AFTER CLEANSING

On the basis of the 1335 year-days of *Daniel 12*, Reid puts the millennium forty-five years after the close of the 1290 years, and cleansing of the sanctuary. He charges the Antichrist with polluting the sanctuary and taking away the "daily." And this parallels the prophesying of the Witnesses in sackcloth for trie 1260 years. He expounds Michael as the Son of God, and avers that the great time of trouble comes just before the judgment. [64]Ibid., pp. xiv, 67-72.*PFF4 246.3*

6. PAGAN ROME FOLLOWED BY PAPAL PERIOD

Turning next to the Apocalypse, which he understood to be the complement of Daniel's prophecy, Reid deals with the seals and trumpets, following Mede's scheme. The seals extend to Constantine, he holds, and the seventh seal embraces the trumpets. The first four trumpets represent the barbarian incursions on Rome, the fifth the Mohammedan scourge, and the sixth the Turkish woe-its 391 years reaching from 1281 to 1672. This trumpet he ends in 1823 (31/2 years after the end of the 1260 years of the Two Witnesses, and 30 years before the end of the Beast's 1260 years). [65]Ibid., pp. xv. 95-112. 149.*PFF4 246.4*

In *Revelation 12* the "woman" is the church, in her "wilderness" retreat, where she fled from the pagan Roman dragon. The Beast of *Revelation 13* is ecclesiastical, or papal, Rome, arising in the sixth century, with its increasingly blasphemous pretensions. The ten horns, both on this beast and that of *Daniel 7*, are the accepted ten divisions of Rome. Rising in power and presumption it became the "Man of sin," marked by idolatry and empty ceremonies, and making war upon the saints for 1260 years. The first beast represents chiefly the Roman church-state establishment, and the second beast ecclesiastical Rome, especially the papal clergy. The "image" is the pope. The name from which his number is computed is the oft-cited Lateinos, with the "mark" as the token of its authority. And all of this Reid would extend to any church which shows these characteristics. [66]Ibid., pp. xvi, xvii, i 57, 158, 176-199.*PFF4 247.1*

7. PREACHING OF THE THREE ANGELS YET FUTURE

In *Revelation 14* the first flying angel signifies a class of ministers going forth in the spirit and power of Elias, showing how the world has departed from the true worship of God. The second message announces "the fall of error and deception." Under the third message the standard is raised and the trumpet sounded clearly against the worship of the Beast and his image-first submission to Rome, and then to error and corruption in any church. "The accomplishment of this prophecy is yet future," Reid asserts, "but it is fast hastening on." [67]Ibid., pp. xvii, 202. 212-221.*PFF4 247.2*

Then comes the succession of God's final judgments—the seven

last plagues, contained in the third woe, or seventh trumpet. This follows the sixth, poured out on the Euphrates flowing by Babylon, representing spiritual Babylon or the Church of Rome, and all churches that follow her example. And Armageddon is “a series of sudden calamities” by which God will “cut off multitudes of his enemies.” [68] Reid’s treatment of *Revelation 17 to 22* was reserved for a later volume, which apparently was never written.*PFF4 248.1*

[68] Ibid., p. xviii, pp. 261-305.

CHAPTER ELEVEN: Ephecies Dominate Debates and Periodicals

I. Campbell! te Foundei Declares for 1847 Terminus

Before entering upon the discussion of the later periodicals which stress the prophecies, we shall note Alexander Campbell's prophetic exposition in his books as well as in his editorials in The Millennial Harbinger.*PFF4 249.1*

ALEXANDER CAMPBELL [1]ALEXANDER CAMPBELL (1788-1866) wa born in old Ireland. He received his education first in the academy of which his father was principal, and then at the University of Glasgow. Early impressed with the importance of religion he joined the church and prepared for the Independent Presbyterian ministry spending his day studying the Bible and classical languages. The family was influenced by the Haldence brothers, Scottish Independents, whoses accomplishments in Geneva have previously been noted, and who ware deeply interested in prophecy in relation to the second advent. (See Prophetic Faith Vol. III, pp. 439, 440.) dynamic founder of the Disciples of Christ, migrated to the United States in 1809, joining his father's reform movement. He ultimately settled at Bethany, Virginia, where he was licensed to preach, his first sermon being delivered in a grove. By 1812 he was persuaded that immersion was necessary, and both he and his congregation were rebaptized by immersion. In 1827 he was "excluded" from fellowship with the Baptists, and organized a separate body in the South—the Disciples of Christ—declaring against all creeds and taking the Bible only as his rule of faith. [2]Portrait appears on p. 250.*PFF4 249.2*

In order to disseminate his opinions Campbell started the Christian Baptist in 1823, which in 1830 became The Millennial Harbinger. This he conducted under the latter title until 1863. In 1840 Campbell founded Bethany College in Virginia, and remained its president until his death. About 1830 he became an ardent believer in the imminent millennium. He began to travel more, and spread his principles northward, even penetrating Canada. Campbell published about sixty volumes, including a hymnal restricted to hymns with a Biblical basis. And he issued a translation of the New Testament in 1827, supporting the Baptist position on baptizo.*PFF4 249.3*

Picture 1: ALEXANDER CAMPBELL USED PROPHECIES WINNING DEBATES
(Left) Prophecies employed to overthrow agnostic positions of robert owen, scottish freethinker (1829), (Right) Prophecies prove papacy is antichrist, despite catholic bishop J. B. Purcell's contentions (1839), Alexander campbell, founder of the disciples church, or christians
Page 250*PFF4 250*

Campbell engaged in numerous public debates—including one with William McCulla in 1823, on Christian baptism, and another in 1829 with Robert Owen, [3]Owen had sought to establish a freethinking community in New Harmony, Indiana, in which all forms of religion would be barred. Scottish freethinker and deist, on the truths of Christianity. This was open to the public and attracted large audiences, and later was widely read in published form. Finally, in 1837, Campbell debated with the noted Roman Catholic archbishop J. B. Purcell on "The Infallibility of the Church of Rome." These discussions added materially to Campbell's growing reputation. For years this debate, in its printed form, was regarded as the best available expression of the opposing systems and a sound presentation of the Protestant viewpoint. Possessing the ardent temperament of a reformer, Campbell was characterized by personal energy and pugnacity. He was usually up at 3 A.M. pursuing his studies. Of good presence, he had a powerful and sonorous voice, and was energetic and forceful in speech. Large audiences gathered constantly to hear him.*PFF4 250.1*

1. FIRST ADVENT AT PREDICTED POINT IN ROMAN RULE

The debate between Campbell and Owen, on "The Evidences of Christianity," took place in Cincinnati in April, 1829, the year following Joshua L. Wilson's notable sermon on "The Sanctuary Cleansed," preached in the same city. Presenting the prophecies as one of the supreme evidences of the inspiration of the Bible and the verity of the Christian faith, the morning session of April 18 ended with Campbell presenting the prophetic declaration of the place and time of Jesus the Messiah's birth. Passing over the discussion as to where He was to be born, we find Campbell stressing the point that Christ was to come before the decay of the second temple and

before the lawgiver had departed from Judah, while Rome was still in its glory. And most significant of all, He would come at the prophesied end of a definite number of years. [4]Alexander Campbell, Debate on the Evidences of Christianity ... Between Robert Owen ... and Alexander Campbell, vol. 2. p. 71.*PFF4 251.1*

2. FOUR WORLD-POWER DOMINIONS DEPICTED

The afternoon session opened with Campbell's presentation of *Daniel 2*, extending from the "time of the Chaldean or Assyrian monarchy down to the end of time." In this he held that the "four great pagan empires are most accurately defined." He then adds:*PFF4 251.2*

"The golden head of the image which the King saw, was avowed by Daniel to be the Chaldean dynasty—the silver shoulders was the Medo-Persian dynasty—the brazen body, the Macedonian empire —and the iron legs, the Roman empire. These were the only four empires of the Pagan world which attained to universal dominion—they all had it for a time—they were all pagan empires, and exactly delineated in this image." [5]Ibid., p. 72.*PFF4 251.3*

Dating the several empires, Campbell ends Rome in A.D. 476, and shows how Christ was born in the days of the Caesars. Then he notes the subsequent efforts to build up great empires, such as the attempt by Napoleon, but which have all been aborted. [6]Ibid., pp. 72, 73. See also J. J. Haley, Debates That Made History, pp. 95, 96.*PFF4 252.1*

3. CONNECTS 70 WEEKS WITH 2300 DAYS

Coming to the date of Messiah's birth, he adduces the 70 weeks as evidence, and quotes *Daniel 9:24-27*. Then follows this impressive statement:*PFF4 252.2*

"When I have made another extract from Daniel we have all the data before us. *Chap. 8:13*. The question there proposed is, 'How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?' 'And he said to me, Unto two thousand

and three hundred days; then shall the sanctuary be cleansed.'" [7]Ibid., p. 73.*PFF4 252.3*

4. EXTENDS 70 WEEKS FROM 453 B.C. TO A.D. 37

Proceeding immediately to the exposition, Campbell cites Ezekiel: "I have appointed one day for a year." He then comments, "As we find in symbolic language one day stands for a year, we are at no loss in coming to the following conclusions" [8]Ibid.—concerning the close of the 70 weeks:*PFF4 252.4*

"Seven weeks make forty-nine years-sixty-two weeks make four hundred and thirty-four years-and in the middle of the week he [Christ] was to establish the New Institution; that is three and a half or four years more. From the going forth of the decree to rebuild Jerusalem to the baptism of Jesus was four hundred eighty-three years—his ministry was three and a half years, or the middle of one week; then he was cut off. And in half a week, that is, three and a half years more Christianity was sent to all nations. This completes the seventy weeks, or four hundred and ninety years of Daniel." [9]Ibid., pp. 73, 74.*PFF4 252.5*

In their application to history Campbell says:*PFF4 252.6*

"Now, from the birth of Jesus till the general proclamation of the gospel was about thirty-seven years—which, subtracted from four hundred and ninety, makes the nativity of Jesus four hundred and fifty-three years from the commencement of the rebuilding of Jerusalem, which occupied seven weeks, that is, forty-nine years. Daniel then fixes the time of the nativity; the commencement of the kingdom, or confirmation of the covenant." [10]Ibid., p. 74.*PFF4 252.7*

5. CLEANSING OF CHURCH DATED FOR 1847

However, Campbell does not end his sentence with the delimitation of the 70 weeks, but adds immediately, what is of far-reaching significance, in the light of the now somewhat similar positions by numerous other expositors on both sides of the Atlantic:*PFF4 253.1*

"... and the ultimate cleansing of the sanctuary, or purgation of the Christian church from antichristian abominations. This last event was to be two thousand three hundred years from the aforesaid date. That is, from the birth of Jesus about eighteen hundred and forty-seven years." [11]Ibid. *PFF4 253.2*

Having now made the connection with the 70 weeks as the first segment of the 2300 years, and with a brief definition of the predicted "cleansing of the sanctuary," of the "purgation of the Christian church from antichristian abominations," about A.D. 1847, Campbell returns to the 70 weeks thus: *PFF4 253.3*

"But all that lies before us now is the fact that Daniel gives the whole time intervening from the rebuilding of Jerusalem, after its destruction by Nebuchadnezzar, till the birth of Jesus." [12]Ibid. It might well be noted that in Haley's Debates That Made History, all reference to the section on the 70 weeks and the 2300 years was deliberately omitted, either as of insufficient interest or unworthy of discussion. *PFF4 253.4*

6. SEPTUAGINT SPREADS KNOWLEDGE OF COMING MESSIAH

Campbell then makes this unusual observation: *PFF4 253.5*

"So general was the knowledge of it [the birth of Messiah], through the Septuagint version of the Jewish scripture, then read through the Roman empire, that the expectation became general, that at this time some wonderful personage was to be born, who would put the world under a new government. This singular fact shows that the prophecies concerning the time in which the Messiah should be born were so plain in the estimation of all who read them, as to preclude all doubt as to the time of the appearance of the Messiah." [13]Ibid. (On the Septuagint evidence, see Prophetic Faith, Vol. I, pp. 169-180.) *PFF4 253.6*

Those who heard this famous debate declared that "Mr. Campbell's defence of the Christian religion was overwhelming in its collusiveness." [14]W. T. Moore, Comprehensive History of the Disciples of Christ, p. 338. *PFF4 253.7*

7. FOUR WORLD POWERS OF *Daniel 7*

The classic Debate on the Roman Catholic Religion, January 13-21, 1837, between Alexander Campbell and Archbishop J. B. Purcell, likewise held at Cincinnati and taken down by reporters, had as its fourth proposition: "She [the Church of Rome] is the 'Babylon' of John, the 'Man of Sin' of Paul, and the Empire of the 'Youngest Horn' of Daniel's Sea Monster." [15]Alexander Campbell and John B. Purcell, A Debate on the Roman Catholic Religion, pp. viii, 224. Here the prophetic exposition of Campbell rises to heights of logical clarity and convincing power seldom surpassed. The throbbing intensity and conviction can be felt even in the written report.*PFF4 254.1*

In opening his remarks on this proposition, Campbell notes the effectiveness of symbols as types of ideas and how a single glance at an illustrated object will often be more effective than the perusal of an entire volume. He then plunges into the symbolism of *Daniel 7*. He pictures the first three savage beasts portrayed-the lion, bear, and leopard—as the tyrannical governments of Assyria, Medo-Persia, and Grecia, and the dreadful fourth monster, with ten horns, "portrays the Roman empire in those fortunes connected with the principal figure in the group." [16]Ibid., pp. 224, 225.*PFF4 254.2*

8. LITTLE HORN IDENTIFIED AS PAPACY

Contending that the horns symbolize kingdoms, Campbell asserts that "the Roman empire was first partitioned between ten kings or states, after the irruption of the northern barbarians." After suggesting that the three uprooted horns were the exarchate of Ravenna, the kingdom of the Lombards, and the state of one, Campbell comes to the Little Horn. Coupling (1) the prophesied uprooting of the three obstructing horns, to (2) the wearing out of the saints, and (3) the changing of times and laws, Campbell exclaims, "These three never met in any beings save in the popes of Rome." [17]Ibid., pp. 226, 227.*PFF4 254.3*

9. LITTLE HORN'S PERIOD Is 1260 YEARS

As to the three and a half times, or "in all, forty-two months, or one

thousand two hundred and three score days,—the product of forty-two thirties," Campbell says:*PFF4 254.4*

"Of all this, and of one day being given for a year, there is no controversy among Catholics or Protestants. The continuance of the empire of the LITTLE HORN is therefore predestined to twelve hundred and sixty years." [18]Ibid.*PFF4 255.1*

10. TEN-POINT INDICTMENT INCRIMINATES ROME

Campbell then makes this clean-cut ten-point summation of the evidence, and offers this ringing challenge:*PFF4 255.2*

"1. It is a beast, or empire, or power, that grew out oL the Roman beast.*PFF4 255.3*

"2. It rose after the empire was divided into ten kingdoms.*PFF4 255.4*

"3. It was a new and different power, sagacious and politic—with human eyes—an eloquent, persuasive, and denunciatory power.*PFF4 255.5*

"4. It supplanted and displaced three of the original states of the Roman empire or of the ten kingdoms into which it was at first divided.*PFF4 255.6*

"5. It assumed more than any other empire. It uttered great things and its look was more stout (daring) than its fellows.*PFF4 255.7*

"6. It made war not against sinners, like other empires—it made war against saints.*PFF4 255.8*

"7. It prevailed for a long time against them. It 'wore out the saints.'*PFF4 255.9*

"8. It presumed to change times and laws. How many fasts, and feasts, and saints, and new laws, and institutions has this power set up!*PFF4 255.10*

"9. It had power to hold in subjection all saints, and to lord it over

them for a long time.*PFF4 255.11*

"10. It was to be consumed, gradually wasted as the Protestant Reformation has been wasting its power and substance for three centuries—and is yet finally, suddenly and completely to be destroyed. Can my learned opponent find all these characteristics and circumstances in any other power or empire in the history of all time!" [19]Ibid., p. 227.*PFF4 255.12*

11. BEAST AND LITTLE HORN ARE IDENTICAL

Turning swiftly to the Apocalypse, Campbell marshals the evidence of pagan Rome (the dragon) giving his power, seat, throne, and authority to the Papacy, with the apostle John stressing the same number of horns and the same time period. Like various others, Campbell says the Papacy is also the beast from the earth. And the number of the beast's name is 666—perhaps Lateinos, or He Laline Basileia (the Latin empire), citing Irenaeus. This power, Campbell avers, is the same as Daniel's Little Horn—persecuting, bloody, borrowing its Pontifex Maximus from the pagan Rome, as well as its purgatory, priests and priestesses, and lustral water. The evidence, he insists, "requires me to identify this beast with the Roman church or with the Little Horn." And he adds, "This definitely and clearly marks out the Roman Institution as that to which the 13th chapter of the Apocalypse and the 7th chapter of Daniel refer." [20]Ibid., pp. 228, 229.*PFF4 255.13*

12. GREAT HARLOT SAME AS MAN OF SIN

Then the great Harlot of *Revelation 17* is discussed, with her golden cup and gaudy garments, "spiritually called Babylon, literally Papal Rome." But this symbol, Campbell contends, is the same as Paul's unfigurative Man of Sin, or Son of Ruin, of *2 Thessalonians 2*—the literal interpretation of the symbols of Daniel and John. Its stealthy, secret growth, its concealment till the ten horn—kingdoms appeared, its exaltation of himself as a god to be worshiped, are noted—with the assumed titles of Universal Father, Holy Father, His Holiness, Sovereign Pontiff, Successor of Peter, Vicar of Christ, Lord of Lords, and Lord God the Pope.[21]Ibid., pp. 229-231.*PFF4*

256.1

It is seated in the church of Christ, holding to the great facts of the Christian faith but making them of none effect by its tradition. It is the Lawless One, to be consumed by the Spirit of the Lord's mouth —the same fate as is in store for Daniel's Little Horn. Then, summing up the Little Horn's growth, Campbell makes this impressive portrayal—indicating his concept of A.D. 606 as the time of papal maturity:*PFF4 256.2*

"He was an embryo in Paul's time. (The mystery of iniquity doth already inwardly work.) He was an infant in the time of Victor I., 195. He was a bold and daring lad in the time of Constantine the Great. A sturdy stripling in the days of Leo I., when auricular confession came in. He was nineteen years old in the days of Justinian's code; and a young man full twenty-one, when Boniface III. received from Phocas the title of Universal Patriarch or Pope, A.D. 606. He was twenty-five when Pepin and Charlemagne gave him political power and glory, A.D. 760: and at full prime, or at thirty-five, when Gregory the Great took the crown from the emperor Henry and gave it to Rudolphus. He had reached his grand climacteric in the days of Wickliff, and Luther gave him a mortal thrust, which introduced into his system that chronic consumption under which he has ever since lingered. But it remains for John the apostle, and last prophet of the church, to declare his last agony and final overthrow." [22]Ibid., pp. 231, 232.*PFF4 256.3*

13. PAPAL HISTORY SKETCHED BY INSPIRED HAND

Rising to the heights of a great challenge and a matchless opportunity, he summarizes it all, including the perfect harmonization of the incriminations of Daniel, Paul, and John, and adds:*PFF4 257.1*

"However gradual, for a time, the consumption and decay of her strength and glory, she will die a violent death; for all the witnesses attest that a sudden and overwhelming destruction awaits her." [23]Ibid., p. 233.*PFF4 257.2*

Such, solemnly declares Campbell, is its "origin, its history, and its

doom in the Old World, as sketched by the finger of God." And he ends the proposition with this incisive challenge:*PFF4 257.3*

"In the history of all time, no person will ever find any one subject in which so many—nay, all the grand characteristics of this prophetic tyranny, so clearly, literally, and harmoniously meet as in Papal Rome." [24]Ibid., p. 234. Again it should be noted that in Haley's Debates That Made History there is likewise omission of the discussion of Proposition IV, on the prophetic aspect, as not a vital or valid part of the Protestant argument.*PFF4 257.4*

The significance of this able presentation, and its representative character, deepen when it is remembered that this was more than the quiet personal meditation of an individual writer. It was a representative oral presentation before an intensely interested and mixed audience of Protestants and Catholics, in the hurly—burly of the forum platform, by the head of a growing Protestant body [25]The 1936 membership of the Disciples of Christ was 1,196,315. (Religious Bodies: 1936, vol. 2, part 1.) in a classical debate with the most noted Roman Catholic archbishop of the West of the time. And that the Catholic representative's reply was weak and evasive is equally significant. This exposition therefore assumes uncommon importance. [26]That Campbell sustained his reputation is indicated by the fact that a resolution was passed at the close of a public meeting, recognizing it as one of the ablest defenses of Protestantism of the time. (Thomas W. Grafton, Alexander Campbell, Leader of the Great Reformation of the Nineteenth Century, p. 161; also W. T. Moore, op. cit., p. 339, where the action is recorded.)*PFF4 257.5*

4. CAMPBELL SEES APPROACH OF MILLENNIUM

Not only in his debates, but also in his editorials through the years, we find Campbell discussing prophetic subjects, especially the millennium. He accepted articles setting forth varying views, even those of the Millerites, but he expressed his own position in no uncertain terms. (His writings on the millennium will be included in connection with the general survey of The Millennial Harbinger in the section following.)*PFF4 258.1*

In these editorials he avoided setting dates, but a biographer says

that “as he advanced in years he became possessed of a conviction that the year 1866 would, in some way usher in that period.” [27]Thomas W. Grafton, op. cit., p. 144. But in 1862 he definitely dated the millennial reign on the basis of the 6,000-year theory (evidently 2,000 years after the birth of Christ). He reckoned it 134 years from the close of 1862 (i.e., 1996), with the new earth state introduced a thousand years later, at the resurrection, which he dates 1,133 years from 1863. [28]Alexander Campbell, “The Pentateuch,” The Millennial Harbinger, July, 1862, pp.’, 320; “The First Day of the Week and the First Day of the Universe,” The Millennial Harbinser, April, 1863, p. 159. *PFF4 258.2*

II. Millennial Harbinger—Forum for Prophetic Discussion

Pronounced and continuous emphasis on prophecy appears in Campbell's forty-eight-page monthly, The Millennial Harbinger, issued from Bethany, Virginia, and starting in 1830. Widely read by the members of doubtless the fastest growing and most aggressive of the newly founded religious bodies that looked to Bible prophecy as a guiding star, it must be surveyed for its coverage of the prophecies.*PFF4 258.3*

1. MILLENNIUM THE GOAL OF THE AGES

The Millennial Harbinger carried on the editorial masthead the text of *Revelation 14:6, 7*. It was further evidence of the increasingly common conviction, at this time, that this symbol of the flying angel of *Revelation 14* represented a last-day message, designed to restore the everlasting gospel, which was now to be proclaimed in fullness to mankind everywhere. And various groups believed it embraced their own activities in particular.*PFF4 258.4*

The Harbinger was "devoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice," with the object of "the development, and introduction of that political and religious order of society called THE MILLENNIUM." This was believed to be "the consummation of that ultimate amelioration of society" proposed in the Bible. In its opening issue it begins to deal with the fulfillment of the prophecies leading to the millennium.*PFF4 259.1*

Starting with the basic four empires—of Babylonia, Persia, Grecia, and Rome-contributor Walter Scott deals next with the present "remains" of the ten kingdoms of Europe and then the kingdom of the Lord Jesus, which "is here become a vast mountain, and fills the whole earth." He describes the apostate papal church—Babylon, Mystery—arrayed in purple and scarlet, and "mounted upon her imperial beast," with her golden cup in hand to intoxicate the nations; her offspring, the Inquisition; also French atheism, Daniel's presumptuous king who "shall come to his end." All these things, he says, "have passed in review to the Christian of the 19th century." And another sign is the growth of the anti-sectarians in the United States. [29]The Millennial Harbinger, January, 1830, pp. 34, 35.*PFF4 259.2*

The August, 1830, issue began a series signed “Daniel,” entitled “Prophecies.” The anonymous writer enunciates the sound principle that “the Prophecies have never been well understood until near the times of their accomplishment, and seldom more than the prominent outlines until actually accomplished.” His outline declares that the Jews will return to their own land, be attacked by their foes, be converted in one day when the Lord Jesus will descend upon Mount Olivet. He adds that a great earthquake will shake the earth from pole to pole, destroying the cities of the nations and all the wicked. Then Christ will judge the Man of Sin, raise the dead saints, and usher in His millennial reign on earth. [30]Ibid., August, 1830, p. 375.*PFF4 259.3*

2. M’CORKLE ENDS 2300 YEARS IN 1847

In the second volume the editor summarizes the impressive exposition of Samuel M. M’Corkle, the Disciple layman previously noted, [31]See p. 237 of this volume. first published at Nashville. Many of his thoughts, Campbell says, are “very good.” After noting M’Corkle’s dating of Antichrist’s period, the editor approvingly summarizes:*PFF4 260.1*

“Making the cleansing of the sanctuary 2300 days, or years, from the going forth of the decree to rebuild Jerusalem, and subtracting there from the 490 years determined or counted on the Jews, he makes the birth of the Messiah 453 years from the rebuilding of the city and temple; thus leaving 1847 years since the birth of the Messiah for the fulfillment of the 2300 years. This calculation makes the year 1847 the time of the commencement of the Millennium.” [32]Alexander Campbell, “The Millennium” (a review of S. M. M’Corkle, “Though on the Millennium”), The Millennial Harbinger, April, 1831, p. 165. (Campbell had previously taken essentially the same position.)*PFF4 260.2*

3. TWO-HORNED BEAST INVOLVES REFORMED CHURCHES

The 1260 years of the papal Antichrist’s reign, which M’Corkle begins in 587 (from Pelagius, bishop of Rome), are likewise believed to extend to 1847, when tremendous judgments will accompany the slaughter of this Man of Sin, whose downfall

synchronizes with the second coming of Christ, as well as with the beginning of the millennium, when the kingdom of God will be given to the saints, the New Jerusalem set up, and a new priesthood (in the "new heaven") commissioned. M'Corkle bluntly calls the churches Babylon and "harlots." And the "priesthood" he dubs "blind leaders of the blind, self ordained, or ordained by antichristian hands." Furthermore, he holds that the second beast of *Revelation 13* represents the reformed, or Protestant, churches, that actually "have got the power of the 'first beast,'" but will be engulfed in the impending time of trouble. Then will follow the millennium (365,000 years).*PFF4 260.3*

The seven seals, he holds, portray the history of the church in seven distinct periods—(1) the introduction of Christianity, (2) pagan persecutions, (3) Christianity established by creeds and civil power, (4) corruptions following their establishment, (5) papal persecutions, (6) judgments preceding the millennium, and (7) the new Jerusalem set up. The trumpets are a "kind of review," under different imagery. The Two Witnesses are the Word and the Spirit. The everlasting gospel signifies a new dispensation, to be introduced with the millennium, or the new heaven and earth. The seven vials are held to be still future, and the False Prophet is the clergy of the Catholic and Protestant churches. Campbell observes that M'Corkle seems to lean heavily on Scott's commentary. [33]Ibid., pp. 166, 167.*PFF4 261.1*

After expressing certain criticisms and reservations, Campbell makes this strong declaration:*PFF4 261.2*

"But yet the pamphlet is well worthy of a perusal, not only on account of the many truths uttered on the present state of things, but because it awakens attention to one very plain and interesting subject of prophecy, viz. that Christendom is to be the theatre of the most tremendous calamities and sudden disasters, terminating in that unexampled earthquake, which is to destroy the monarchies, hierarchies, and all the bastard progeny of the Mother of Harlots, which, like the frogs of Egypt, pollute every synagogue, fireside, and closet in the land; and all this as preliminary to the commencement of the reign of a thousand years." [34]Ibid., p. 167.*PFF4 261.3*

Finally he adds:*PFF4 261.4*

"A reformation, we rejoice to know, has always been proclaimed before the cup of indignation has been poured out. And, bless the Lord! this voice is heard in our land. Therefore, 'Come out of her, my people, that you partake not of her sins, and that you receive not of her plagues:' for unless you reform you shall also perish." [35]Ibid., p. 168.*PFF4 261.5*

4. CAMPBELL NOTES CROLY AND FABER POSITIONS

Then in the May issue, Campbell notes "Croly on the Apocalypse," [36]See Prophetic Faith, Vol. III, pp. 544-548. and quotes without comment from his Introduction, which epitomizes George Croly's position on the seals, trumpets, and vials. [37]The Millennial Harbinger, May 1831, pp. 216-219. In the December number Campbell inserts a quotation from Faber on the prophecies, who ends the 1260 years in 1866, to which are added the thirty additional years (of the 1290), and the forty (i.e., forty-five) more (of the 1335)—or a total of seventy-five years-which bring him to about 110 years from 1831. A quotation from the Columbian Gazette shows that prophecy was even discussed in the newspapers of the day. [38]Ibid., December, 1831, p. 555 [i.e. 565]. It might be added that The Millennial Harbinger is often argumentative in style and belligerent in tone, with many discussions and not a few debates—the latter often involving the editor.*PFF4 261.6*

5. CAMPBELL DISCUSSES SUNDRY SYMBOLS AND SIGNS

In Campbell's "Historic Prophecy," in two editorial installments (March and May, 1832), he presents the results of his own investigations in prophecy. [39]Ibid., March and May, 1832, pp. 130-134, 214-219. The fiery, or red, dragon, with its seven heads, is pagan Rome with its seven forms of government; the woman is the church; the man child is Christ. The ten-horned beast from the sea is Rome (the fourth beast of Daniel), with the seven heads listed and the ten horns identified. The two-horned beast is an ecclesiastical power, a pseudo teacher and false prophet, the horns being "the corrupted

priesthood, whether Papal or Protestant." [40]Ibid., pp. 214-219. Then, in the September and October issues, Campbell begins a discussion of the intent of the prophetic symbols, and quotes from a pamphlet representing the contemporary British advent awakening—J. A. Begg's Twelve Short and General Reasons for a literal premillennial second advent. [41]Ibid., September, 1832, pp. 433-438. On Begg, who will also be noted later, see Prophetic faith, Vol. III, pp. 560-564. *PFF4 262.1*

Another series, in volume 4, of ten articles on the "Signs of the Times," by S. M. M'Corkle, begins in February, 1833. There are also discussions of prophecy in an editorial series on the "Everlasting Gospel," beginning in the same issue. And September, 1834, opens yet another series, on "The Millennium," by a "Reformed Clergyman," in answer to M'Corkle. Volume 6 (1835) for March, has an editorial on "The Last Days," in reply to "J.B." And starting in May another extended series appears from S. M. M'Corkle, "a Layman," as a rebuttal to the "Reformed Clergyman," and in volume 7 (1836) there are the latter's replies to "our invincible lay brother, M'Corkle"—and other articles on prophecy, as "Letters to a 'Reformed Clergyman,'" by "D.A." *PFF4 262.2*

6. DATING OF DANIEL'S TIME PERIODS

The "Second Series," volume 1 (1837), now has, under the heading "Prophetic Department," a series called "The Prophecies," by the "Reformed Clergyman." Number 11 of this series discusses the year-day principle (based on *Numbers 14:34* and *Ezekiel 4:4-6*). The 70 weeks of *Daniel 9* are set forth as extending from the seventh year of Artaxerxes to the crucifixion. [42]Ibid., June, 1838, pp. 273-275. Number 12 of this series of a dozen articles on "The Prophecies" discusses Daniel's 1260, 1290, 1335, and 2300 year periods. The various involvements of the 1260 years (the Little Horn's war on the saints, the holy people scattered, the dragon persecuting the Woman, and the Two Witnesses in sackcloth) are all recognized as being identical in time. *PFF4 263.1*

And in this same article the "Reformed Clergyman" is inclined to agree with Campbell's position in the famous debate with Robert Owen—namely, placing the 2300 years from 453 years before the

birth of Christ to about 1847 years after it, although he refers to others who end them at other times. [43]Ibid., July, 1838, pp. 321-324. He likewise discusses the various dates for the 1260 years, citing 529-533 for the beginning and 1789-1793 for the close, but noting 606 and 722 as well. For the 1290 years he adds 30 years more to about 1820, the 1335 years extending to 1865-1866. The dates 1847 and 1866 are, he finds, hard to decide between for the end of the 1260 years, but he is more inclined to 1847, because he can terminate "all the times of Daniel and John" there.*PFF4 263.2*

7. CAMPBELL REVIEWS THREE THEORIES OF MILLENNIUM.

In volume 5 of the new series (1841) Campbell launches an array of editorials on "The Coming of the Lord," running through the volume. In the first he discusses three theories ot the millennium: (1) James Begg's—stressing literal Israel's return to their own land, with Christ reigning in Jerusalem probably 365,000 years, the Man of Sin destroyed by the pre- millennial advent, and the first resurrection (of the saints); and a brief apostasy following the millennium; then the general resurrection and judgment; (2) William Miller's—a general conflagration, the destruction of the wicked, and the resurrection of the dead saints and the transformation of the living at the advent, followed by a new dispensation of the new heavens arid new earth, an immortal reign, the first segment of which is a thousand-year day of judgment between the two resurrections, beginning in 1843 (or 1847, as some reckon it); and then (3) the popular postmillennialist (Protestant theory)—the greatly enlarged prosperity of the church, marked manifestations of the Spirit, with the Jews converted and the Gentiles brought in, with Christianity diffused, crime and wars ceasing, the land becoming fertile and the climate mild, and the animal creation more prolific, with the coming of Christ not until its close; and then the grand conflagration, followed by the new heavens and earth." [44]Ibid., January, 1841, pp. 8-10. In the fourth installment he discusses the two resurrections, of soul and of body respectively. [45]Ibid., March, 1841, pp. 100-104.*PFF4 264.1*

8. CRITICAL REVIEW OF MILLER'S POSITIONS

In 1842 the editorials continue on "The Coming of the Lord," quoting

from the Signs of the Times on the Millerite view, and from the positions taken by the first General Conference of the Millerite leaders, particularly Henry Dana Ward's much-publicized address on the millennium. [46]Ibid February, 1842, pp. 42-45, 55-59. In the March issue Campbell refers to that "excellent Baptist brother, Elder William Miller, of New York." [47]Ibid., March, 1842, p. 97. He then proceeds to give his reasons for disagreeing with these views. In volumes 6 and 7 (1842 and 1843) there is heavy discussion of the main Millerite positions on prophecy, critically reviewing Miller's time arguments. He discusses each of the seven time periods employed by Miller in connection with the year 1843-the 6000 years, 2300 years, "seven times," and the 1260, 1290, and 1335 year periods, as well as the 391 years. Pointing out, logically, that the certainty of the year of terminus depends on the certainty of the year of commencement, he by now dissents from the principle of the 70 weeks as the first part of the 2300 years. This, of course, was a repudiation of his former positions.*PFF4 264.2*

Campbell calls Miller an "amiable enthusiast and pious expectant of the world's end in 1843." [48]Ibid., February, 1843, pp. 49-58. In April, Campbell calls it a "gratuitous assumption" to call the earth the "sanctuary" and its destruction the "cleansing." The July issue contains editorial No. 25 in the series on the second advent—so far interest and agitation in the year "1843" are obviously keen—but the October editorial ends the series by disavowing the Whitbyan spiritual millennium.*PFF4 265.1*

9. SHARP DECLINE IN PROPHETIC DISCUSSION

However, when we come to 1844, there is a sharp decline in prophetic discussion in the Harbinger. And there is a marked change of editorial policy. In fact, the only conspicuous item on prophecy in the entire volume is "The Pope Demonstrated to Be the Little Horn"—a reprint of the substance of a treatise by Prof. Louis Gaussen, of Geneva. [49]Ibid., September, 1844. pp. 394-405. This classic, with its inconcealable identification marks, was translated from the French, and first appeared in the New York Observer. [50]On Gaussen see Prophetic Faith, Vol. III, pp. 687-700, where his points are summarized. And Campbell states that the positions held are virtually the same as his

own.*PFF4 265.2*

III. Philadelphia Writer Focalizes Periods on 1844

Several numbers of a curious thirty-two page periodical called Watchman of the Night and Millennial Morning appeared in 1833 at Philadelphia. The sponsor, or producer, concealed his name under the pseudonym, "A Voice From Pennsylvania." [51]Title page, vol. 1. Possibly it was A. J. Krupp, noted by Miller as of Philadelphia. Repetitious and poorly written, it nevertheless stresses the imminent, personal, literal, second advent of Christ, the impending establishment of the kingdom of God, the importance and meaning of prophecy, and the blighting mystery of Babylon. *PFF4 266.1*

The preface declares that the paganism retained in papal Babylon has permeated the various churches in Christendom, with their man-made creeds. [52]Watchman of the Night and Millennial Morning, vol. 1, p. iv. The advent hope is declared to be at low ebb, but the signs of the times are nevertheless clear and manifest—celestial signs, conditions in the religious world, and the approaching terminus of the last of the prophetic time periods. The drying up of the Turkish Empire, or "River Euphrates," is under way, [53]Ibid., pp. 14-17. this "expulsion of the Turkish power" beginning with the time of the end. [54]Ibid., p. 93. *PFF4 266.2*

1. THE FOUR EMPIRES AND THE 1260 YEARS

The familiar pattern of the four monarchies of *Daniel 7*—Babylonia, Persia, Grecia, and Rome—with the papal Little Horn the same as the Beast and the Babylon of the Apocalypse, appears repeatedly. [55]Ibid., p. 24. The first beast of *Revelation 13* is papal Rome, and the two-horned beast is his accomplice. And the climax and hope of the grand outline of prophecy is the second advent of Christ. The dominance of the papal power—for 1260 years, or 42 months—is based on "a day for a year," [56]Ibid., pp. 26-32. J. A. Brown is cited on the seat of the dragon. (Page 48, note.) ending in the French Revolution, with the outpouring of the first vial. The 1260 years are placed, beginning under Justinian, somewhere between 527 and 533, but preferably the latter, and so terminating in 1793. [57]Ibid., pp. 32-41, 49. Keith and Irving are cited on the dating. Mention is also made of the calculation of

Rome from 584-1844. (Pages 41, 44.)*PFF4 266.3*

2. PALESTINE THOUGHT TO BE THE SANCTUARY

Referring to the 2300 years,[58] Ibid. pp. 94, 95. reaching to the cleansing of the sanctuary (Palestine), this Pennsylvania "voice" gives this caution:*PFF4 267.1*

"The sanctuary of Palestine shall be finally cleansed, in 1847 sacred—1843 or 44 modern year, which many suppose to be the time of the Advent. But in this let us not be too positive, remembering that before the midnight cry, the parable of Christ implies, that even the wise virgins will conclude that he tarrieth, and become drowsy and sleeping; though they afterwards shall know." [59] Ibid., p. 98.*PFF4 267.2*

3. PLAGUE VIALS TO BE POURED OUT BY 1844

This Philadelphia writer believes the pouring out of the seven vials is progressing:*PFF4 267.3*

"We now live under the winding up period of the fifth, the middle period of the sixth, and the preparatory period of the seventh vial, and under the time of the end terminating in 1844." [60] Ibid., pp. 98, 99.*PFF4 267.4*

4. 1260 YEARS OF WITNESS (A.D. 533 TO 1793)

His views on the Two Witnesses and the 1260 years are succinct:*PFF4 267.5*

"The witnesses—their sack-cloth period commenced first in 533, and after 1260 years, terminated 1793, in the French Revolution; the 40 years wilderness period thence ended 1832, in the expulsion of the Ottomans, when the 12 years, i.e. 'the time of the end' commenced; which again will carry us to the Advent, 1843 or 44." [61] Ibid. p. 106.*PFF4 267.6*

But he places the resurrection of the Witnesses just before the

advent, still set at 1844. He also acknowledges indebtedness to Newton, Bengel, Wesley, Irving, and Stilling, and he says that his initial conviction (back in 1818) that the 2300 years might end about 1843 or 1844 has "been confirmed since by able commentators." He specifically mentions J. A. Brown, who had previously (1823) set the 2300-year terminus for 1844. [62]Ibid., pp. 107, 118, 119. On Brown, see Prophetic Faith, Vol. III, pp. 404-408.*PFF4 267.7*

5. REGARDS 666 AS YEARS (1177 TO 1843-44)

The time of the end he considers as a brief period, from 1832 to 1844, and the "666" as years, possibly 1177 to 1843 or 1844. [63]Ibid., pp. 119, 120.*PFF4 268.1*

6. DATES 2300 YEARS FROM 456 B.C TO A.D. 1844

This unidentified writer, possibly A. J. Krupp, dates the 70 weeks from 456 B.C. to the death of Christ in A.D. 33 or 34; and consequently he expects the advent, at the close of the 2300 years, in 1844, [64]Ibid., p. 120. as surely as the death of Christ occurred on the very year predicted. His is an odd note, sometimes off pitch, yet fairly in tune with the majority on the chorus of contemporary voices concerning the speedily approaching end of the 2300 years.*PFF4 268.2*

CHAPTER TWELVE: Medley of Voices Swell Prophetic Chorus

Now let us turn to other examples of prophetic interpretation in the 1830's that are somewhat off the beaten track. One is a colorful feminine figure—a world traveler and "1847" enthusiast—who put her exposition into verse as well as prose. Another is a reprint of a former Catholic priest's summary of church history from the prophetic angle, of interest in that period of violent anti-Catholic agitation in America, when numerous periodicals used apocalyptic language in denouncing the Catholic Church.*PFF4 269.1*

I. Harriet Livermore-Expects World's Climax in 1847

One of the most colorful figures of this period was the brilliant and beautiful, but erratic, HARRIET LIVERMORE[1] HARRIET LIVERMORE (1788-1868), daughter of a. judge (later U.S. Senator), and friend of many of the elite of Washington, was born in Concord, New Hampshire, receiving an excellent education. While in the Byeneld Female Seminary, she frequented the home of Judge Minot and became a social belle in influential circles. In 1811 she taught school at East Haverhill, Massachusetts, where she was a periodic visitor to the parents of John Greenleaf Whittier, who in turn immortalized her in verse. After her lover died from yellow fever, Harriet turned from her life of vanity to religion, for sanctuary from the sorrows of life. A zealous reader of religious literature, she soon began to write. Not satisfied with her Episcopalian confirmation in childhood, she joined the Congregational Church in 1818. In 1824 she published Scriptural Evidence in Favor of Female Testimony, because public preaching by a woman was then looked upon as ludicrous, improper, and un-Scriptural. In 1825 she joined the Baptists and became active as a Sunday School teacher. In the same year she abandoned teaching and entered upon a lifework of evangelism, assuming the title "The Pilgrim Stranger." "pilgrim," preacher, author, and world traveler. She is fascinatingly, though somewhat satirically, depicted in John Green-leaf Whittier's Snow-Bound:*PFF4 269.2*

"And under low brows, black with night, Rayed out at times a dangerous light.*PFF4 270.1*

"Since then what old cathedral town Has missed the pilgrim's staff and gown, What convent-gate has held its lock Against the challenge of her knock!"*PFF4 270.2*

The first woman ever to speak publicly within the walls of the U.S. Congress, Miss Livermore four times [2] On January 8, 1827 (with President John Quincy Adams and his Henry Clay, among her auditors), also in 1832, 1838, and 1843 - under Andrew Jackson's, Martin Van Buren s, and John Tyler's administrations. (Rebecca I. Davis Valley, p. 16.) called upon the President and lawmakers to repent, turn to the Lord, and flee from the wrath to come. "The judgment cannot miss Washington," she asserted. Senator George U. Briggs, formerly governor of Massachusetts, who heard her at the Capitol in 1832, stated that there were "few better models of correct speaking," and that she was "the sweetest

singer I ever heard." [3]S. T. Livermore, Harriet Livermore, the Pilgrim Stranger, pp. 82, 151-156. She also spoke in the legislative halls of Massachusetts and Pennsylvania.*PFF4 270.3*

She preached everywhere—among the Dunkards, Episcopalians, and Methodists, as well as to unfortunates in asylums and prisons, and on the waterfront. Press reports were commendatory. The Southern Literary Messenger (1840) declared her sway over audiences in Richmond to be akin to that which moved Oberlin under Charles G. Finney. [4]Ibid., pp. 140, 141.*PFF4 270.4*

In 1831 she became a firm believer in the second advent. Years later, when she became acquainted with the Millerites, she was much perturbed over their not sharing one of her fondest beliefs—the literal restoration of the Jews. [5]Ibid., pp. 87, 111. In 1832 she made a six-thousand-mile tour of the "Western wilderness," preaching to the Indians, thinking they might be the lost tribes of Israel, as did Joseph Wolff, from whom she derived her beliefs on the advent. [6]On Wolff, see Prophetic Faith, Vol. III, pp. 461-481.*PFF4 270.5*

Each time she went to Europe—in 1836, 1839, 1845, and 1852—she also visited Jerusalem. [7]S.T. Livermore, op. cit., pp. 81, 90, 91. In Egypt she compared notes with Bishop Gobat, likewise a student and preacher of prophecy. [8]On Gobat, see Prophetic Faith, Vol. III, pp. 485-487. She was a colorful and really remarkable, though unpredictable, woman of high caliber. She was distinctly an enthusiast, and quite temperamental, not a close, logical thinker, but a magnetic speaker. Ever traveling and preaching, she exerted an unusually wide influence.*PFF4 270.6*

1. LAST-DAY FULFILLMENTS CENTER IN 1843-1847

In a series of booklets called Millennial Tidings, Numbers I to IV (published in Philadelphia and Cincinnati, 1831-1839), and other books bearing on prophecy, Miss Livermore taught the personal second advent of Christ in 1843 or 1847 (based on *Daniel 8:14*), to stand upon the Mount of Olives, and to reign personally in Jerusalem. [9]Harriet Livermore, Millennial Tidings, No. I (2,000 copies 1831),

pp. 3, 28, etc., No. II (1832), pp. 14, 15, 61; No. IV (1839), p. 4. No. III was issued in 1838 and wag addressed to the Indians. (See S. T. Livermore, op. cit., pp. 103-111.) These were largely the reflection of the British advent writers, especially of Wolff. Cuninghame, Irving, Drummond, and M'Neile, the Albury Park Conference, and The Morning Watch, etc., are cited in the pages of these four numbers, and their teachings presented. *PFF4 271.1*

2. MILLENNIAL VIEWS AND ANTICHRIST

Christ's personal reign will be preceded by the overthrow of Antichrist and the binding of Satan. Sometimes Antichrist is the Mystery of Iniquity, the "false church," the counterfeit of Christianity; at other times it appears to be a malign individual—the "vile" person of *Daniel 11*, Paul's Man of Sin, and the Beast.[10] Ibid. (II), pp. 22, 38; (IV), pp. 42, 55, 58. And like Wolff, Miss Livermore believed the Indians might be the lost tribes of Israel.[11] Ibid. (II), pp. 91-106. She held that the drying up of the Euphrates refers to the Ottoman power. The warning is being heralded insistently to the church, "Behold the Bridegroom cometh."[12] Ibid. (IV), pp. 17, 18. *PFF4 271.2*

3. "SEVEN TIMES" FROM 677 B.C. TO A.D. 1843

Miss Livermore cites The Morning Watch, of London, on chronological prophecy. The "seven times" of the Gentiles—with 360 days to a prophetic "time," or 2520 year-days in all-are possibly the length of Israel's degradation, from the captivity of Manasseh in 677 B.C., on to A.D. 1843, when Jewry should flourish again.[13] Ibid. (IV), p. 15. On The Morning Watch, see Prophetic Faith, Vol. III. *PFF4 271.3*

4. 2300 YEARS FROM 457 B.C. TO A.D. 1843

The 2300 years, beginning jointly with the 70 weeks, from the decree of Artaxerxes in the time of Persia, she ends with the future restoration and rebuilding of Jerusalem. Then follows this key paragraph from The Morning Watch: *PFF4 272.1*

"The decree of Artaxerxes for restoring the Jewish polity is given at length in the viith chapter of Ezra, and it was issued in the seventh

year of that monarch's reign, which was the year A.C. [B.C.] 457. From which if we reckon the 2300 days, according to prophetic analogy, a day for a year, we shall find that this period also terminates in A.D. 1843, when, without presumption, we may hope that the sanctuary will be cleansed and the kingdom be restored to Israel." [14]Ibid. (IV), pp. 16, 17.*PFF4 272.2*

She speculates on the Jubilee, or year of release, as possibly falling around the same time. [15]Ibid. (IV), pp. 28-33.*PFF4 272.3*

5. COUNCIL OF LAODICEA AND ANGELIC WARNING

The book of Revelation, Miss Livermore declares, was excluded for a time from the canon of Scripture, by the church of the fourth century, which also changed the "ordinance" of the Lord's day. (The footnote reads: "In the Council of Laodicea, A.D. 360.") The spirit of Antichrist, she holds, was manifest in all this. Then she affords an unusual word on the great apostasy, not mentioned by any other prophetic writer at this early date. This early Council of Laodicea, she says, is marked by "the two notable evidences of usurpation and blasphemy (rejection of the Apocalypse, and alteration of the Sabbath time,) resulting from that council." [16]Ibid. (IV), pp. 84, 85. Twice the author makes reference to this act of the "Apostate church," after she had lost her first love. In the other instance, she declares the church "'played the harlot with the state,' changed the ordinance * [The footnote reads: "I mean the Sabbath"], and broke the covenant of her Lord." (Ibid., No. II, p. 34.) It should be added that she was not a Seventh Day Baptist.*PFF4 272.4*

She does not explain further at this time. Noting God's special message to the seven churches of the Apocalypse, Miss Livermore again refers to Laodicea:*PFF4 273.1*

"They have violated the law of God, by profaning His holy things; and have hid their faces from the Great and Glorious Sabbath of the Lord. These things have they done, and the Lord kept silent a long time." [17]Ibid. (IV), p. 86.*PFF4 273.2*

But Christ's instruction to Laodicea, she adds, is to open the door of the heart, in response to which He will come in. Then the solemn

voice rings out, “Babylon is fallen,” and the prophesied warning of *Revelation 14:9-11* is uttered by the third angel. Such, she adds, constitutes God’s “strange act.” [18]Ibid. (IV), pp. 87, 88.*PFF4 273.3*

Miss Livermore looked with apprehension to the new year, 1844, [19]Harriet Livermore, The Counsel of God, Immutable and Everlasting (1844), p. 2. Among the subscribers for this volume appear the names of Presidents John Quincy Adams and John Tyler, and Secretary of the Treasury J. C. Spencer, and many other notables in Washing ton, Baltimore, and Philadelphia, including five ministers and two newspapermen. for the destruction of Antichrist (the “eleventh horn” of *Daniel 7* and the “Beast” of *Revelation 13*) occurs before the second advent and the resurrection of the righteous. [20]Ibid., p. 20. Aware of the different dates suggested for the advent, between 1847 and 1866, she looked with anticipation to the former, but recognized the existing element of uncertainty. [21]Ibid., pp. 78, 79.*PFF4 273.4*

II. Prophetic Themes Are Put Into Verse

Her 180—page book of verse, The Harp of Israel (1835), is replete with prophetic themes, though it does not excel as poetry. It had a prefatory letter addressed to the Honorable Elias Boudinot, fellow student of prophecy. [22]Harriet Livermore, The Harp of Israel, p. 3. On Boudinot, see pp. 164-168. One of these, "Watchman, What of the Night," notes the portentous signs of the times:*PFF4 273.5*

"From east and west, from south to north, Portending signs appear;*PFF4 273.6*

Is foul perdition's Son disclosed, 'The Beast'—'The man of sin?'*PFF4 273.7*

"Is Armageddon soon to be The battle ground of hell?" [23]Ibid., pp. 16, 17.*PFF4 274.1*

Jericho becomes a type, with its seven angels, seven trumpets, and seven ages. The millennium is likewise put into verse, and the "Times of Restitution," and even the year-day principle and the Year of Jubilee. [24]Ibid., p. 27. And the second advent is a recurring note. [25]Ibid., p. 113. The impending fate of Antichrist is likewise portrayed:*PFF4 274.2*

"But, O thou mighty man of sin, When Heaven opens, then the King Rides forth in mighty vengeance drest, He'll pluck thee from thy dwelling place." [26]Ibid., p. 61.*PFF4 274.3*

Her "Song of Triumph" is honeycombed with prophetic terms.*PFF4 274.4*

"As saith prophetic story, When Christ goes forth to war, Against the wrathful nations That dare invade His land, And set 'Abomination' The harlot she must fall, To fiery lakes be driven, False prophet, beast, and all." [27]Ibid., p. 151.*PFF4 274.5*

Her "Millennial Hymn" continues the prophetic strain:*PFF4 274.6*

"Hail! Messiah's second coming, Riding on a brilliant cloud;*PFF4*

274.7

In the air His banner streaming, Hark! the trumpet sounding loud, Wakens saints to meet Him.*PFF4 274.8*

“Hear His voice, like many waters, Sounding o’er the earth abroad, Gather now my sons and daughters, Mine elect, as saith the Word. Martyrs rise to meet Him.” [28]Ibid., p. 153.*PFF4 274.9*

And the last poem, “Search the Scriptures,” ends the sustained note. A few more lines from this feminine voice must suffice:*PFF4 275.1*

“Yea, Holy Jesus 1 in the sacred page, Thy testimony rings from age to age; Of Thee did Moses write, and prophets sing, Their glorious Antitype, their heavenly King—Thy Advent first to suffer, love to die, Thy resurrection and ascent on high;*PFF4 275.2*

“Thy Mediatorship at God’s right hand, Thy second coming to the holy land; Thy reign, Millennial! O, the rapturous sound! When saints are glorified, and Satan bound—And last of all, Thy solemn judgment seat, Where small and great, where Greek and Jew must meet: Who wake not in the resurrection first, Must then awake, and meet their Judge, the Just!” [29]Ibid., p. 167.*PFF4 275.3*

III. Anti-Catholic Literature Also Draws on Prophecy

The anti-Catholic agitation of the turbulent thirties and the "roaring forties" was keen, especially now that it was linked with growing apprehension over the heavy stream of immigration, which provided the bulk of this large Catholic increase, along with French Catholics from Quebec, and the incident of the Louisiana Purchase. [30]This was a carryover from Colonial days. Only in Maryland had Catholics been welcome in those early times, for, with the arrival of the Puritans, Calvinistic Protestantism was stamped indelibly upon the early English colonies. The Quakers, Baptists, and other Nonconformists settled in compact groups. And the German Pietists, Scotch-Irish Presbyterians, and French Huguenots were all wary of the Catholics. However, through the Declaration of Independence, the Constitution, and the Bill of Rights, religious liberty was assured-one Catholic, Charles Carroll, signing the Declaration. At the time there were only thirty thousand Catholics in a population of four million. But by 1810 there were seventy-five thousand Catholics, or one per cent of the total population, while in 1840 they numbered a million, or five and a half percent—with the percentage steadily on the increase, and now these gains were watched closely. Anti-Catholic literature began to multiply. And Catholic "associations" in Europe, formed to promote missions in America and for the "Propaganda of the Faith" over here, were regarded as plots against American democracy. Lyman Beecher's Plea for the West, in 1835, was really a plea to save the West for Protestantism. This was followed by numerous books and periodicals warning of Catholic danger. Even Samuel F. B. Morse, inventor of the telegraph, was an anti-Catholic writer.*PFF4 275.4*

A series of anti-Catholic papers, mostly short-lived, was established to meet the threat envisioned—The Protestant (1830-1832), Reformation Advocate (1832), Protestant Vindicator (1834-45?), Priestcraft Exposed (1828-29), Anti-Romanist (1834), Downfall of Babylon (1834-37), already noted, and various others. These productions continued on into the forties. Protestant-Catholic debates like that of Campbell-Purcell in Cincinnati (1837), were quite the order of the day. [31]See pp. 249-258. And many pulpits became forums for discussion, like those of Presbyterian Lyman Beecher of Cincinnati and Boston, and Protestant Reformed William C. Brownlee of New York City. Though alleged Catholic immorality was one of the favorite popular arguments, along with tales of

horror in the convents—like Rebecca Reed's Six Months in a Convent (1835) and Maria Monk's Awful Disclosures (1836)—prophecy was constantly invoked and continuously expounded.*PFF4 276.1*

1. FORMER PRIEST IDENTIFIES ROMAN "ANTICHRIST"

One example of such constant recourse to Bible prophecy was the weekly (later biweekly) called The Downfall of Babylon, or, the Triumph of Truth Over Popery, published in New York City from 1834 to 1837 by SAMUEL B. SMITH, a former Catholic priest [32]SAMUEL B. SMITH, of Quaker background, was born in Pennsylvania. Afte his father's death he was befriended by Roman Catholics, and became a convert to that faith. A Catholic bishop took an interest in him, and arranged for him to teach in a Catholic school. He was then sent to a Parisian seminary to study for the priesthood, and taught English in a Parisian college. After ordination he served as a priest for fourteen years. He then came to Detroit, where the evil lives of his parishioners appalled him. Begging them to reform, he was himself defamed. At last, disillusioned by the un-Scriptural positions of the Roman Church, and disgusted with the low moral tone prevalent, he retired from the priesthood, was converted to evangelical Christianity, and became editor of Downfall of Babylon and author of The "Image of the Beast" and other books. At the top of page 1, *Revelation 14:6-8* Avas quoted in full, with a woodcut of the Vatican realistically toppling into the Tiber. [33]Through Nov. 21, 1835; the verses continued somewhat longer. The larger portion of the issue of August 8, 1835, was on the "Mark of the Beast"—the Beast ever being the "Church of Rome." And Lateinos is taken as the name yielding the mystical number, "666." The "beasts" in the Revelation relate to "one and the same power," namely, the papal Antichrist. [34]The Downfall of Babylon, Aug. 8, 1835, p. 154.*PFF4 276.2*

The seven-headed beast, this article contends, is the Latin church on the seven hills. The woman of *Revelation 17*, with the golden cup, is similarly the papal hierarchy of the Church of Rome, and its head. The writer believes the hour is not far distant when the kings of the earth shall bewail her, when they see her destruction. The editorial of August 29, 1835, "On the Downfall of Babylon," warns against the "Man of Sin" and "Son of Perdition," also called the "mysterious Woman." So, according to prophecy, it is a

"hermaphrodite, who is both male and female." The ten horns on the beast symbolize the ten kingdoms-which have already begun to hate her. [35]Ibid., Aug. 29, pp. 166, 167. So it is apparent that, while there were all types of expositors, there was one common or general Protestant identification of Antichrist at this time.*PFF4 277.1*

Smith's first book, Renunciation of Popery (1833), abounds with similar expressions from the Apocalypse that were universally applied by Protestants to the Papacy—such as Mystery of Iniquity, the symbolic "woman" sitting on the seven hills, and the abomination of desolation—and he speaks of the "throne of the beast," sounding the call to "Come out of her my people," that is, out of Great Babylon. [36]Samuel B. Smith, Renunciation of Popery, pp. 3, 16, 22, 10, 31, 41, 13, 14, 17, 18.*PFF4 277.2*

2. IMAGE OF THE BEAST Is SECTARIANISM

The title of another of Smith's books, The "Image of the Beast," is of course, a phrase taken from the prophecy of *Revelation 13:14*. Smith first defines the Beast rising out of the sea as the "corrupt church of Rome," the Man of Sin, the church of Antichrist, seated in the city of Rome. It is likewise the mystery woman on the scarlet colored beast. There she sits, at the zenith of her glamorous power, stained with blood and robed in pomp and splendor. In her hand is a golden cup with its "sacred mysteries." And the telltale number, "666," is yielded by this Latin kingdom. It became the Mystery of Iniquity when church and state were united under Constantine. The ten horns of the beast are the divided ten kingdoms of Europe, nevertheless subject to the pope. [37]Samuel B. Smith, The "Image of the Beast," pp. iii, 13-16.*PFF4 277.3*

But the "Image of the Beast," formed by the Beast from the earth, is also an ecclesiastical power, though a different one from the Papacy. This Smith believed involved Protestant sectarianism. And the two horns he interpreted as civil and religious liberty. This power is the "mirror" in which the image of the Beast is "reflected." Nominalism, he warned, is taking the place of genuine spirituality in Protestantism. (*2 Timothy 4*; *Matthew 24:12*.) And the various signs

of the times (such as repetition of the days of Noah) are all about us. But Christ will come before the millennium, with the new earth following after. [38]Ibid., pp. 15, 18, 19, ff.*PFF4 278.1*

3. "PROTESTANT VINDICATOR" PERMEATED WITH EXPOSITION

Running all through this type of literature was the continuing strand of prophetic interpretation—predictions of the Papacy's rise, its history, and its final doom, based on the Inspired Word. The New York weekly, (The American) Protestant Vindicator (1834-1845), edited by William Craig Brownlee, is heavily sprinkled with expositions relating to Rome. These appear in extended articles, short notes, and frequent allusions. The first 38 numbers of volume 2 carry a text, under the periodical's name reading, "Who is like unto the beast? who is able to make war with him?" On June 29, 1836, this journal became the organ of the newly organized American Society to Promote the Principles of the Reformation.*PFF4 278.2*

The October 7 issue (in vol. 2) contains "The Dragon and the Beast," signed "D.G."—the dragon of *Revelation 12* being pagan Rome, and the first beast of *Revelation 13*, the Papacy. The editorial for December 30 touches on the Beast, False Prophet, and Man of Sin, or Son of Perdition, and his "mysterious period of 1260 years." The March 16, 1836, issue lists the marks of Antichrist, gleaned from *Daniel 7*—thinking to change times and laws, and from *2 Thessalonians 2*, exalting himself above God. [39]Protestant Vindicator, vol. 2. nos. 7, 19, 24 (unpaged).*PFF4 278.3*

The Vindicator for May 11 and 25, 1836, deals with the "Scriptural Predictions" referring to the Papacy. The June 8 number reprints a discussion of "The Fifth Trumpet" as Mohammedanism—the locusts being "the wandering tribes of Arabia"—and its 150 scourging years from A.D. 612 to 762. The June 29 issue quotes extensively from the Waldensian treatise Concerning Antichrist, with its vivid description of Antichrist's predicted rise, identification, and fulfillment. [40]On the Waldenses, see Prophetic Faith, Vol. I, chaps. 34, 35.*PFF4 279.1*

July 6 continues with the “Sixth Trumpet”—the Turks destroying the empire in the East—with the 391 years as either 1063-1453 or 1281-1672. And with this was the Mohammedan power as the “little horn” of *Daniel 8*, “the other ‘little horn,’ being the Papacy” of *Daniel 7*. July 20 discusses the papal persecutions—the woman of *Revelation 17*, drunk with the blood of saints. August 17 presents “The Anti-Christian Apostacy” of *Revelation 18*—Babylon and her coming plagues. And finally, on September 7, John Wesley is quoted on the Papacy, with his “standard Methodist” interpretation of the symbols of *2 Thessalonians 2* and *Revelation 13, 17, and 19*, culminating with Babylon’s fall.*PFF4 279.2*

Volume 3 continues in the same way. November 2 starts off with “Antichrist Is Come.” February 22, 1837, tells how “most commentators” make the “earthquake” of *Revelation 11* the French Revolution, dating the 391 years of the Turk perhaps from 1453 to 1844. Here is the statement: “It is therefore probable, that within ten years, about 1844, the Turks will be driven from Europe!” [41]American Protestant Vindicator, Feb. 22, 1837, p. 82.*PFF4 279.3*

The January 25, 1843, issue begins a series on “The Apocalyptic Beasts.” The artist pictures the leopard beast from the sea, with its seven crowned heads, one of them, significantly enough, having upon it the identifying triple crown of the pope. Here the first beast of *Revelation 13* is portrayed as Rome in its pagan empire form and in its divided condition in ten kingdoms. The second beast is the same as the Little Horn of *Daniel 7*. And this Little Horn is, “by the consent of all sound expositors, the symbol of the pope.” [42]Ibid., Jan. 25, 1843, pp. 122, 123. Such interpretation was well-nigh universal in this special category of writings.*PFF4 280.1*

4. EDITOR BROWNLEE APPLIES PROPHECIES TO PAPACY

William C. Brownlee, [43]WILLIAM CRAIG BROWNLEE (1783-1860 Presbyterian and then Protestant Reformed minister, was born in Scotland. After receiving an M.A. with honors from the University of Glasgow, he studied theology, and was licensed to preach by the presbytery in 1808. Coming to this country, he became pastor of the Walnut Street Presbyterian Church of Philadelphia, then rector of Queen’s College Academy, and professor of Latin

and Greek at Rutgers. He was then made one of the pastors of the Collegiate Protestant Reformed Church of New York City, continuing there until 1848. He was well Known for his opposition to Roman Catholic aggressions, often incurring personal danger. He was likewise the uncompromising foe of Unitarianism and Universalism. He edited several journals and wrote various books. His D.D. was from the University of Glasgow. He was an Orthodox Calvinist of strong convictions, a clear and finished speaker, extemporaneous in style, and with a strong Scotch brogue. editor of American Protestant Vindicator, and minister of the Collegiate Protestant Reformed Church of New York City, in his Letters in the Roman Catholic Controversy (second edition, 1834, 360 pp.) addressing the bishops of the Roman Catholic Church, declares that "the rise and reign of a singular POWER [that is, of the "Roman church"] are graphically delineated" i n *Daniel 7*—predicting the Babylonian, Persian, Grecian, and pagan Roman empires, with the papal Little Horn arising among the ten horns of Rome. In *Revelation 13*, John portrayed the Beast from the sea as the pagan Roman power that first persecuted the church —the same as Paul's hindering power of *2 Thessalonians 2:7*, after whose removal (in the time of Constantine) the Papacy would be revealed. The "another beast," from the earth, the papal power described by John, or Babylon the Great, also by Paul as the Man of Sin, appeared after the falling away, or apostasy from the Christian faith. [44]W. C. Brownlee, Letters in the Roman Catholic Controversy, Letter XXXIII, p. 320. Then Brownlee asserts:*PFF4 280.2*

"To the Roman hierarchy is the descriptive prophesy [sic] wholly applicable and to it alone. Hence the Roman church is that impious Man of Sin, and arrogant Son of perdition, spoken of by Paul." [45]Ibid., pp. 324, 325,*PFF4 281.1*

5. PROPHETIC OVERTONE CONSTANT IN "PROTESTANT BANNER"

The Protestant Banner should also be mentioned—"Set for the Defence of the Truth." Edited by J. F. Berg and published in Philadelphia, volume 1 (1842) has an article on the "Signs of the Times" maintaining that the "Beast" of the Apocalypse is "without doubt" the papal power. [46]The Protestant Banner, July 15, 1842, p. 134. The issue of August 19 treats on "The Marks of Antichrist," its gross departure from the faith, and its allotted 1260 years. An editorial on

September 16 deals with “The Doom of Antichrist,” Babylon the mystery woman, Lateinos yielding the identifying “666,” and the Beast of *Revelation 13* as identical with the Little Horn of *Daniel 7*—and its terrible destruction impending. [47]Ibid., Sept. 16, 1842, p. 161. The prophetic symbolism is the constant overtone heard all the way through its discussions, shaping its policy, and determining its goal. [48]Ibid., Dec. 1, 1842, pp. 7, 43, etc.*PFF4 281.2*

6. “PROTESTANT MAGAZINE” CITES PROPHECY CONSTANTLY.

The Protestant Magazine (volume 1, number 1, dated September, 1833), published in New York City, by C. C. P. Crosby, likewise had frequent articles on the prophetic symbols of the Papacy—the Little Horn, Beast, Babylon, and the like. The February issue began a series on the signs of the times, Anti christ, and even on the coming battle of Armageddon. Another issue had an article entitled “Inspired Descriptions of the Papacy.” [49]Such as vol. 1, no. 5, for December, 1833; vol. 1, no. 8, for April. So again we see that prophecy was the under girding of this particular type of literature.*PFF4 281.3*

IV. Catholicism's Attempt to Counter Protestant Interpretation

In the midst of the resounding chorus of Protestant interpreters, practically all of whom applied the composite picture of Antichrist (the Little Horn, Man of Sin, Beast, Babylon, and Harlot) to the Papacy, one plaintive Roman Catholic voice was heard-one lone demurrer, in the form of a British volume reprinted several times in America, The General History of the Christian Church, From Her Birth to Her Final Triumphant State in Heaven. And even that was authored under a pseudonym! It was written by Roman Catholic CHARLES WALMESLEY,[50] bishop of Bath (in West England), and first published about 1776 under the pen name "Signor Pastorini." It was "chiefly deduced from the Apocalypse," and was designed to parry the uncomfortable pressure of the almost universal Protestant application of prophecy and to divert its incriminating finger from insistently pointing to the Roman church as Antichrist.*PFF4 281.4*

[50] CHARLES WALMESLEY (1722-1797) was educated at the English Benedictine College of St. Gregory at Douai. and received his D.D. from the Sorbonne. With high scientific attainments in the field of astronomy and mathematics, he was consulted by the government on the British calendar reform of 1752. He was prior of St. Edmunds at Paris, then on duty at Rome, made bishop of Rama in 1756, and of York in 1763, and finally of Bath. In 1890 he consecrated John Carroll as first bishop of the United States. His defensive commentary on the Apocalypse first appeared in England in 1771, with nine editions in all. It was translated into French, Latin, German, and Italian, with five English reprints in America. Faber exposed its absurdities in his Sacred Calendar.

Its general thesis was that the Revelation presents seven ages, in the paralleling seals, trumpets, and vials, and that Protestantism had radically missed the intent. But even "Pastorini" was in general agreement with them in that he too declared, "The times [of the last things] are fast approaching"—pointing to about 1825 as the time of the final overthrow of his future Antichrist. Though Pastorini's work is in the form of a verse-by-verse commentary, it omits sections and skips back and forth through the book of Revelation in order to maintain his sequential treatment of the seven grand periods. At the end is the complete book of Revelation, with page references to the discussion of each

[51] Charles Walmesley (Signor Pastorini), The General History of the Christian Church, Introduction, p. 10.

verse.*PFF4 282.1*

1. PAGAN PERSECUTIONS END; SATAN BOUND

Pastorini's First Age covers the opening centuries of the Christian Era, up to the time that Constantine put a stop to the "ten" pagan persecutions. The "beast" mentioned in *chapter 15*, he says, "stands for idolatry and heresy," and the image of the beast represents idols or heresy. So Christianity triumphs at the close of this opening period. [52]Ibid., pp. 23-58. The woman of *Revelation 12* is the church, and the dragon is Satan. The child represents the Christians, and a literal 3i/L years ("times") is the "utmost period" of any one pagan persecution. Satan was "bound" (*Revelation 20*) in the seventh century, as an angel casts him into confinement until the time of Antichrist in the latter days of the world. [53]Ibid., pp. 58-72.*PFF4 282.2*

2. PAGAN BABYLON FALLS; "STONE" FILLS EARTH

The Second Age, according to Pastorini, from 320 onward, pertained to the Arian heresy with its disputes and contentions—including conflicts with the Goths and Vandals. [54]Ibid., pp. 72-84. The Third Age, beginning in 406, witnessed the barbarian invasions from the North-Odoacer and the Heruli, Alaric and the Goths, and Attila and the Huns. This is when Rome, the "fourth empire" of *Daniel 2*, began to crumble and the fourth, or Roman, beast of *Daniel 7* was divided. [55]Ibid., pp. 85-98. But Pastorini links this with the punishment of the inhuman harlot of *Revelation 17*-likewise declared to be pagan Rome, the great "city" of the seven hills, which are named—"purple" being the imperial color, stained with the "scarlet" of the Christian martyrs.*PFF4 283.1*

And the beast that carried her is likewise pagan Rome. The seven heads are seven pagan emperors—with Antichrist as the seventh, only in the last days, for 3i/L years. The ten toes are the ten divisions—Goths, Huns, Alans, Vandals, Saxons, Burgundians, Franks, Heruli, Suevi, and Quadi, of the fifth century-reigning for an "hour" with the pagan beast. Their hating of the harlot, and burning her with fire, follows, for they soon despoil her. So by the sixth

century “Babylon” (pagan Rome) falls, the stone smites the image on the feet and becomes the world-filling mountain (*Daniel 2*), and the saints take the kingdom (Daniel T). [56]Ibid., pp. 98-116.*PFF4 283.2*

3. MOHAMMEDAN DEPREDATIONS; PROTESTANT LOCUSTS SPREAD

The Fourth Age, he holds, covers the rise and wide depredations of Mohammedanism, beginning about 622, involving the Saracens and Turks, as well as the Greek schism, up to the ruin of Constantinople in 1453. Thus men learn that the Most High rules. (*Daniel 4:14*.) [57]Ibid., pp. 116-135. The Fifth Age was the revolt of the Protestant Reformation—from about 1525 on ward. Luther was the “fallen star” that opened the bottomless pit, darkening the air with obscuring smoke, and the “locusts” were the Reformers spreading over the earth, and resulting in all kinds of Protestant sects, as well as killing and destroying Catholics. But their power was limited to “five months,” or 150 years (as with the 490 years to the Messiah), from 1525 to 1675. [58]Ibid., pp. 135-186. All other time periods were regarded as literal.*PFF4 284.1*

4. MOHAMMEDANISM Is LITTLE HORN; NAME YIELDS “666.”

The Sixth Age, still future, is marred by dreadful disasters—fulfilling the signs of *Matthew 24* and *Luke 21*, just as were seen before the destruction of Jerusalem, and attended by false prophets and seducers. These will “dissolve the fabric of the world” before the second coming of Christ. The Roman Empire had held back the appearance of both Mohammedan ism and Antichrist. (*2 Thessalonians 2*.) Moreover, Mohammedanism is the persecuting little horn of *Daniel 7*, coming up among the ten kingdoms or provinces. [59]Ibid., pp. 224-226.*PFF4 284.2*

The hour, day, month, and year, he holds, indicates a point, not a period, of time. But the Roman kingdom has now been completely shattered. Antichrist, a single heinous man, a Mohammedan prince, has not yet appeared, but soon will. It is this future Mohammedan’s name that yields the mystic “666.” [60]Ibid., pp. 226-253.*PFF4 284.3*

5. ANTICHRIST’S FINAL DEPREDATIONS FOR 31/2 YEARS

Beginning his depredations at Jerusalem, this devouring beast and raging tyrant (Antichrist) sets out to ravage the earth. He tramps down the whole world. (*Daniel 7:23*.) He does according to his will. (*Daniel 11:36*.) He is the Man of Sin and Son of Perdition. This is the time of trouble such as never was since the nations began—the 31/2 "times" or years. Then Pastorini adds solicitously:*PFF4 285.1*

"There can then be no real doubt, that the term of Antichrist's persecution is confined to three years and a half, or 1260 days, and not extended to 1260 years, as some moderns have pretended, with a view of calumniating the Catholic church." [61]Ibid., p. 271.*PFF4 285.2*

The "tenth part" of the city that falls is a tenth part of Jerusalem, brought about by an earthquake. Now is Babylon (or pagan Rome) fallen, fallen—which "can be no other than Constantinople, the imperial city of Antichrist." [62]Ibid., p. 275. Now the mystic "stone," which began to smite the legs and feet of the statue (which represents the Roman Empire, and established Christianity upon its ruins), completes its work by the destruction of Constantinople. [63]Ibid., p. 298.*PFF4 285.3*

6. NEW JERUSALEM THE TRIUMPH OF THE CHURCH

With the Seventh Age the seventh seal is opened, and the seventh trumpet sounds, proclaiming that the kingdoms of the world are become the kingdom of Christ. Time is no more; eternity is here. The seventh vial is poured out, and the "fabric of the world is unhinged, and falls to pieces. All is confusion, wreck and ruin." The Son of God appears on the great white throne. The general judgment takes place. The heavenly sickles gather in the wheat, and the grapes for the winepress. So the history of the church is brought to its triumphant close as eternity begins. The New Jerusalem is established, which is simply the final triumph of the church. That is Roman Catholicism's attempted answer to Protestant interpretation. But its diversionary purpose was too obvious, and it exerted little influence. Protestantism had long since abandoned the Augustinian theory of the millennium.*PFF4 285.4*

Now let us return to another Protestant interpretation and to the

insistent interest and emphasis on the approaching close of the 2300 years.*PFF4 286.1*

V. Founder of Christadelphians a Constant Expounder

DR. JOHN THOMAS,[64] founder of the small Christadelphian sect, organized about 1848, and distinctly outside the orthodox ranks, had for some time been highly active in prophetic exposition. Coming to the United States from England in 1832, he began in 1834 to publish The Apostolic Advocate, later issued as Advocate for the Testimony of God (1837-39), with prophetic connotations. He at first joined the Disciples, who were likewise diligent students of prophecy,[65] but broke with them when he became "convinced by a study of the Bible that the cardinal doctrines of the existing churches correspond with those of the apostate church predicted in Scripture."*PFF4 286.2*

Thomas' societies of converts took no distinctive name until the outbreak of the Civil War. "Christadelphians" was then selected in 1864, when they claimed military exemption as conscientious objectors. They looked for the return of Christ to reign as king over all the earth from the throne of David in the Holy Land, during the millennium.[66]

[64] JOHN THOMAS, M.D. (1805-1871), son of a dissenting Baptist clergyman, was born and educated in London. After finishing his medical course at St. Thomas Hospital he taught anatomy. Already he had become exercised over the question of innate immortality before coming to America in 1832. He practiced medicine in Philadelphia and Richmond in 1834-35. Through acquaintance with Evangelist Walter Scott he joined the Campbellite Baptists, and was associated with Alexander Campbell. But they clashed over baptism, and he soon left them to form the Christadelphians, or Brethren in Christ (sometimes called Thomasites). He was editor of The Apostolic Advocate (1834-37), then Herald of the Future Age (1845-47). Returning from a trip to England, he published the Herald of the Kingdom (1851-61). He was a voluminous author in the held of prophetic interpretation, one of his earliest works being The Apostasy Unveiled (1838). Others were Anatolia, Elpis Isra l (several eds.), Eureka (3 vols.), Anastasis, The Roman Question, Chonikon Hebraikon, The Book Unsealed, Immor tality. He again visited England, in 1860, gaining many converts. His sermons were chiefly on prophecy.

[65] See in this volume under Alexander Campbell and Millennial Harbinger.

[66] The name stems from the belief that in Christ all are brethren. Their congregations are called "ecclesias," to "distinguish them from the so-called churches_ of apostasy." They have no ordained ministers, no church edifices, and no general organization. They reject the doctrine of the Trinity, hold the Holy

Spirit to be an "Effluence, and baptize by immersion only. They disbelieve in a personal devil, believe the eternal punishment of the wicked is annihilation, not torment, and hold to the nonresurrection of those who have never heard the gospel. Hell is the grave, not a place of torment.*PFF4 286.3*

The Apostolic Advocate sets out to proclaim "the Ancient Gospel and the Original Constitution of Things as proclaimed and appointed by the Apostles," against the clamor of sectarianism. [67]The Apostolic Advocate, May, 1834, p. 1. In its pages are discussions of the prophetic symbols. The issue for November, 1837, begins with "Remarks on Prophecy." This presents the Historicist view of Revelation-the Beast is the Roman Empire, the heads are the successive forms of government, the eighth of which is papal. The horns are the ten divided kingdoms, to come after John's day. The composite form is reminiscent of the earlier beasts of Daniel-Babylonia, Persia, Grecia,—and its lion's mouth shows it to be the antitype of Babylon the Great. The dragon is Rome down to the breakup into ten kingdoms. [68]Ibid. (The Advocate), November, 1837, pp. 220-223.*PFF4 287.1*

The Little Horn of *Daniel 7* is the two-horned beast and image of *Revelation 13*-the ecclesiastical tyranny that uses the kingly horns to enforce its penalties. This lion-mouthed beast rages 42 months—or 31/2 times, 1260 days or years-after the bishop of Rome became a temporal prince, but the period of the treading of the Holy City by the Gentiles began earlier. [69]Ibid., pp. 259, 260. Elsewhere the 1260 years "of the Holy Alliance between Church and State in all countries" are dated tentatively from 587 to 1847, or possibly from 606 to 1866. And Protestantism is also "an anti-christian politico-religious system, a true daughter of its Harlot Mother." Most of Thomas' books were written after 1850, and so do not fall within the scope of this study.*PFF4 287.2*

VI. Discordant Notes Heard in Prophetic Chorus

Two unusual though markedly different religious groups should at least be mentioned in passing, for both had recourse to extra-Biblical writings, claimed as inspired, as authority for certain of their beliefs and practices. One group was the Shakers, clustered in a dozen communities, who also were millennialists, as they conceived it, and cried out a certain warning concerning Christ's second coming.*PFF4 287.3*

The other was Mormonism, or the Latter-day Saints, who likewise sought to cite prophecy to sustain their unusual positions. But, as both of these lie outside the purview of our fundamental study, we pass them with this brief reference.*PFF4 288.1*

CHAPTER THIRTEEN: Meteoric Showers Seen as Heralds of Advent

As we have already seen, as the nineteenth century dawned and many expositors were proclaiming mankind's entry into the predicted "time of the end," there was definite interest on both sides of the Atlantic in the prophesied signs of that approaching second advent, and the millennium. Already in Colonial times some had seen in the sixth seal (*Revelation 6:12-17*) a sequence of three distinct events to come a great earthquake, an unprecedented darkness, and an unparalleled falling of the stars. These, they felt, were all to be so conspicuously evident as to constitute tokens of the latter times and of the approaching advent.*PFF4 289.1*

I. Lisbon Quake and Dark Day Regarded as Harbingers

Thus, as previously noted, the great Lisbon earthquake of November 1, 1755, was regarded by many in both the Old World and the New as the initial sign of the impending last times, stipulated under the sixth seal, which would come just before earth's climax. There were, for example, "A.B." in The Gentleman's Magazine of London, and twenty-one noted English clergymen who preached thereon on the commemorative fast day, of February 6, 1756, as well as Thomas Prentice, Charles Chauncy, Jonathan May hew, and others in New England. [1]See Prophetic Faith, Vol. II, pp. 674-677; Vol. III, pp. 187-193.*PFF4 289.2*

But under the same sixth seal the darkening of the sun was likewise looked for, and the famous "Dark Day" of May 19, 1780, experienced in North America, was similarly proclaimed in various contemporary sermons as a token of the latter days for example, by Deacon Gatchel of Marblehead and Joshua Spalding of Salem. [2]Ibid., Vol. III, pp. 211, 212, 233. Spalding [3]JOSHUA SPALDINO (1760-1825), called the "day-star" of returning premillennialism, was born in Connecticut and received his M.A. from Dartmouth in 1786. He studied theology under Jonathan Edwards and Samuel Hopkins, but came to repudiate their postmillennialism. He was licensed to preach in 1782 and "settled over" the Tabernacle Church at Salem in 1785. (Ibid., pp. 230-235.) stressed a predicted series of signs (recorded in Joel, Matthew, Mark, and Luke) to come before the restitution of all things, but after the terrible "tribulation" as precursors of the imminent second coming of Christ. [4]Joshua Spalding, Sentiments Concerning the Coming and Kingdom of Christ, pp. 14, 15, 18-22.*PFF4 290.1*

Spalding mentions having "seen wonderful and alarming phenomena of darkness of the sun and moon "obviously the Dark Day of May 19, 1780 and other signs, such as the northern lights. He quotes a bit of verse "meteors [5]"Meteors" then meant various atmospheric and celestial phenomena even hail or snow not necessarily shooting stars. See the quotation from Burnet following. from above, Portentous, unexampled, unexplained, Have kindled beacons in the skies." [6]Ibid., p. 21.*PFF4 290.2*

1. "FALLING OF STARS" SPECIFICALLY ANTICIPATED

In England, away back in 1697, THOMAS BURNET (1635-1715) Anglican clergyman, in a work on religio-scientific philosophy, had spoken of the coming falling of the stars of *Matthew 24:29*:*PFF4 290.3*

"The last Sign we shall take notice of, is that of Falling Stars. And the Stars shall fall from Heaven, says our Saviour, *Matthew 24:29*. We are sure, from the nature of the thing, that this cannot be understood either of fix'd Stars or Planets; for if either of these should tumble from the Skies, and reach the Earth, they would break it all in pieces, or swallow it up, as the Sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary therefore by these Stars to understand either fiery Meteors falling from the middle Region of the Air, or Comets and Blazing Stars. No doubt there will be all sorts of fiery Meteors at that time; and amongst others, those that are call'd Falling Stars; which, tho' they are not considerable singly, yet if they were multiplied in great numbers, falling, as the Prophet says, as leafs from the Vine, or figs from the fig-tree, they would make an astonishing sight." 7Thomas Burnet, The Theory of the Earth, book 3, vol. 2, pp. 98, 99. He thinks, however, that this refers chiefly to numerous comets appearing simultaneously.*PFF4 290.4*

Here in America, in 1762, EDMUND MARCH (1703-1791), able Congregational minister of Massachusetts, and Harvard M.A., referred to these last-day signs:*PFF4 291.1*

"If we could find the Signs in the Sun, and in the Moon, and in the Stars; particularly the sun dark[e]ned, the Moon withholding her Light, and the Stars of Heaven fallen, we should be ready perhaps to think of the Coming of the Son of Man just at hand: For upon the Earth is Distress of Nations, with Perplexity, the Sea and the Waves roaring." 8Edmund March, Divine Providence ... Visibly Engaged in Fulfilling Scripture-Prophecies, p. 32. (See Prophetic Faith, Vol. III, p. 202.)And Elias Smith, Christian Connection minister and editor, as we have already observed, having spoken of the spectacular darkening of the sun on May 19, 1780, said of the predicted falling of the stars as the next

event, "We may expect them soon."' [9]See pp. 179-185. *PFF4 291.2*

2. GORTON: SUN DARKENED; STAR SHOWERS FOLLOW

Another nineteenth-century personal witness of the darkening of the sun on May 19, 1780, who was likewise watching for the falling of the stars, was BENJAMIN GORTON,[10] merchant and president of the village trustees of Troy, New York. A firm premillennialist of the literalist type, Gorton wrote A Scriptural Account of the Millennium, in which he describes the Jews returning to Palestine in unbelief, rescued from the attack of the surrounding nations by the personal appearance of Christ, and thereupon being converted. Christ destroys Gog and Magog, raises the saints, and transforms the living into the condition of unfallen Adam. Under His personal rule all nations will participate in the ceremonies of Ezekiel's temple complete with its sacrifices, its flowing river, and its tribal division of Palestine. At the close of the thousand years the nations, deceived by Satan, revolt and perish in the final fire. At this instant the general resurrection and judgment take place, followed by the new heaven and new earth, with the New Jerusalem. [11]Benjamin Gorton, A Scriptural Account of the Millennium, pp. 205-211. *PFF4 291.3*

[10] BENJAMW GORTON (1758-1836) was born in Connecticut, joined the militia in 1776. Rising to Lieutenant Colonel in the Commissary division, he was entrusted with getting ammunition to the forces. In 1791 he opened a store in Troy, and was very active not only in civil but in religious affairs, helping to establish both a Presbyterian and an Episcopal society in Troy. He published A Scriptural Account of the Millennium (1802), Primitive Christianity Revived (1804), A View of Spiritual, or Anti-typical Babylon (1808), and Plain Dealing With Calvinism (2nd. ed. 1811).

In a manuscript he wrote of "a remarkable darkness at Fishkill, also in Connecticut and Rhode Island."[12] In a published work of 1808 he expands this: "Now let us examine if this is not the generation," he says, in which those literal signs (*Matthew 24:29, 32-34*; *Luke 21:25*; *Acts 2:19, 20*; *Joel 2:30, 31*) begin to take place, and proceeds: *PFF4 292.1*

[12] Quoted in Adelos Gorton, Life and Times of Samuel Gorton, p. 225.

"The sun was remarkably darkened in 1780, 28 years last May. In

Providence, Rhode-Island, it commenced in the forenoon, so that the cows returned from pasture as at evening, and fowls went to roost; candles lighted in order to see to do business; and many people much disturbed in their minds for the event.*PFF4 292.2*

"At Conway, Massachusetts, they dined by candle-light; and farmers were obliged to leave their sowing, and other work, in the field, for want of light. At Fishkill, New-York, in the afternoon business was, in part, laid by, by reason of darkness; all appeared to be tinged with a yellow hue. This appears to be the first particular sign spoken of apparent to the natural eye immediately: the second is that of the moon's turning to blood, this I have not seen, but, from information, I have reason to believe it did take place between 2 o'clock and day break in the morning of the same night after which the sun was darkened, which was said to appear as a clotter of blood; and it is the more probable, as that night, before the moon appeared, was as dark, in proportion, as the day, and of course would give the moon an extraordinary appearance not suffering her to give her light." [13]Benjamin Gorton, A View of Spiritual, or Anti-typical Babylon, With Its Downfall Exhibited.... The Certainty of the Near Approach of the Great and Terrible Day of the Lord, pp. 73, 74.*PFF4 292.3*

He immediately states, "The next in course, it seems, is the falling of the stars from heaven," and adds accounts (from Richmond, Virginia, Portsmouth, New Hampshire, Raleigh, North Carolina, and Saratoga County, New York) of the slight meteoric shower of April 20, 1803" [14]Ibid., pp. 74-80. This was an unusual shower of the April meteors now known as the Lyrids. See Appendix B. a much smaller display than the great November shower which, thirty years later, was to attract worldwide attention and turn the minds of many to prophetic fulfillment.*PFF4 292.4*

Picture 1: ORBITAL PATH OF THE LEONID METEORS
(Upper) The vast "Race Course" of the leonid meteors in the solar system, (Lower) Celestial crossroads, where the earth annually cuts through the leonid highway. (Upper) The giant Stream of the leonid meteors moves in an ellipse that touches the Earth's orbit at one end and passes slightly beyond the orbit of the plaent uranus at the other. There meteors require Thirty-three years to complete their circuit. The denger portionof the meteors stream (the "Main

Swarm") is so elongated that it takes about three years to pass a given point. Therefore the Earth, in its annual circuit cuts through the denger part of the stream several years in succesion; (lower) Earth's orbit cuts obliquely through the leonid stream, requiring several hours to complete the journey.
Page 293*PFF4 293*

II. Cluster of Star Showers at Time Expected

Just as many were pointing out definite events in nature as evident heralds of the sixth seal and of the "time of the end," and were expectantly awaiting further developments; and just as a great revival in the study of prophecy was definitely under way at this very time the unparalleled shower of "Leonid" meteors burst over North America on November 13, 1833. These came at the peak of a series of lesser but spectacular November showers in Europe and West Asia (1831-1839), [15]For a description of this series of Leonid showers and an explanation of these and other periodical meteors, see Appendix B. and came to be interpreted by many as a fulfillment in the prophetic sequence. [16]Those who regarded the 1833 falling of the stars as the outstanding fulfillment of the prophecy often spoke of other showers of 1799, 1832, etc., or 1866 and 1867. And some came to contend that these "celestial signs" predicted by Christ as latter-day signals to men were not logically to be confined just to the Western world; that a single fulfillment even though the most conspicuous one would not necessarily seem to exhaust the prophetic specifications. It was pointed out that the fact of these signs being actually seen in both the Old World and the New merely strengthened them as worldwide signs heralding the "time of the end," and that the use of natural means was not incompatible with a divine purpose. It was the timing in relation to the 1260 year-days and the sixth seal that was stressed. Thrice in less than a century (1799-1868) the great Leonid stream of meteors swung its dense swarm of cosmic particles athwart earth's path in an unparalleled series of great meteoric showers, giving different parts of the globe outstanding displays of celestial fireworks. But one of those displays so far surpassed the others as to go down in history as the great star shower, that of 1833 and in popular reminiscence merely as "the falling of the stars." [17]The scientific observations of that 1833 shower led eventually to the discovery that shooting stars were not, as had been commonly believed, local atmospheric phenomena, but small dark, cosmic particles flashing briefly into incandescence generated by the friction of the final plunge from empty space into our denser atmosphere. It also led to the astonishing discovery that the Leonids and other periodic meteors come from swarms, or streams, of small particles traveling in vast elliptical paths in pur solar system, paths which periodically intersect the earth's orbit. "If the Earth crosses this path strewn with meteoric material, the Earth is sprinkled, or, in other words, we have a meteoric shower." (Clyde Fisher and Marian Lockwood, Astronomy,

pp. 89, 90.) The word shower is used in the technical sense of an unusual number of meteors belonging to a group, not necessarily a spectacular “rain” of shooting stars all at once as we have in the comparatively rare” showers. *PFF4 293.1*

III. Matchless 1833 Spectacle Unsurpassed in History

According to astronomers, the meteoric shower of the night of November 12/13, 1833, was the most remarkable of its kind on record. The noted contemporary observer, Denison Olmsted, professor of astronomy at Yale, who collated all the available data, called it "an exhibition of the phenomenon called SHOOTING STARS, which was probably more extensive and magnificent than any similar one hitherto recorded." [18]Denison Olmsted, "observations on the Meteors of November 13th, 1833,"The American Journal of Science, January, 1834, p. 363. For other astronomers' accounts, see Simon Newcomb. Astronomy for Everybody (1st ed.), p. 280; W. J. Fisher. "The Ancient Leonids," The Telescope, October, 1934, p. 83; Clyde Fisher and Marian Lockwood, op. cit., p. 89. *PFF4 294.1*

"A modern Harvard astronomer" describes it thus: *PFF4 295.1*

"In the early morning of November 13, 1833, the people of the United States were waked by early risers to turn out and see the stars fall. And fall they did silently, singly, in bursts and sheaves, tiny ones and balls like the moon. All the observers saw that the meteors darted away from a single point in the sky [in the constellation Leo]; the meteors 'were like the ribs of a gigantic umbrella.' So plain was this that two quite amateur observers made sketches, ... so far as we know the only drawings of the phenomenon that have survived." [19]W. J. Fisher, op. cit., pp. 79, 80. These cuts first appeared in The Old Countryman, interesting New York weekly, for Nov. 20, 1833, and were then quickly reproduced in various journals and newspapers such as mechanics magazine (November, 1833), and The New York journal of journal of commerce (Nov. 27, 1833). Fisher tells us (p. 80) that one of The Old Countryman s editors, Henry J. Pickering (who gave a really Biblical exposition ot the phenomenon over his initial, as noted later), personally, as an observer of the star shower, superintended the drawing of these wood cuts. Beginning about midnight, the meteors came more frequently, until they were described as being thick as snowflakes, [20]Fletcher G. Watson, Between the Planets, p. 118. just before dawn blotted out the sublime spectacle. The sky was "literally ablaze," as "in a few hours more than a billion shooting stars appeared over the United States and Canada alone." [21]Peter M. Millman, "The Falling of the Stars," The

Telescope, May-June, 1940, p. 57. Estimates for the number visible at one place vary from 10,000 to 200,000 an hour. The only actual count would indicate 34,000 an hour as the display was already ceasing, two hours after the peak. (Charles Olivier, Meteors, p. 25.) This "rare and wonderful display" of "terrible magnitude" [22]Alexander G. Twining, "Investigations Respecting the Meteors of Nov. 13th, 1833," The American Journal of Science, July, 1834, pp. 337 ff.. 351. was seen in nearly equal splendor and duration from Canada to Mexico, from mid-Atlantic to the Pacific.[23]Denison Olmsted, Letters on Astronomy, p. 349.*PFF4 295.2*

The American Indians in the West were so impressed by it that various tribes used it as "a milestone in their calendars." [24]Clyde Fisher and Marian Lockwood, op. cit., p. 89. In these calendars, as, for example, among the Dakota tribes, the winter of 1833/34 was designated in picture writing by some symbol of a star shower, and called the winter when "the stars fell," "it rained stars," or "the stars moved around," the "storm-of-stars winter," and similar names. [25]Garrick Mallery, "Picture-Writing of the American Indians," in Tenth Annual Report of the Bureau, of Ethnology to the Secretary of the Smithsonian Institution (1888-89), plate XX (between pp. 266 and 267), pp. 289 320, 723; James Mooney, "Calendar History of the Kiowa Indians," in the same Bureau's Seventeenth Annual Report (1895-96), pp. 260, 261; Leslie Spier, Yuman Tribes of the Gila River, pp. 138, 139 (also pp. 15, 16).*PFF4 295.3*

Simon Newcomb. Astronomy for Everybody (1st ed.), p. 280; W. J. Fisher. "The Ancient Leonids," The Telescope, October, 1934, p. 83; Clyde Fisher and Marian Lockwood, op. cit., p. 89.*PFF4 295.4*

Picture 2: COURTESY. BUREAU OF AMERICAAN ETHNOLOGY
Page 295*PFF4 295*

With the general population of the country "the falling of the stars" was an occasion of awe tinged with delight or fear, as the case might be. Many gathered in groups in churches, schoolhouses, and homes. Some dropped to their knees to pray; others ran to neighbors to confess wrongs. On this "night of restitution," as it was also called, stolen things were suddenly returned. Many felt sure the day of judgment was at hand. And many devout students of the Word believed God had written in the sky.*PFF4 297.1*

IV. Regarded as Sign of the Latter Days

Various observers who described the great 1833 meteoric shower regarded it as a forerunner of the last day. Let us now examine some extracts from contemporary prophetic applications.*PFF4 297.2*

1. EDITOR OF "OLD COUNTRYMAN" PRONOUNCES IT "HARBINGER."

Henry J. Pickering,[26] New York editor, said of the sixth seal:*PFF4 297.3*

[26] HENRY J. PICKERING (d. 1839), editor of The Old Countryman, a New York City weekly, from 1831-35, had been a printer, and was foreman of the True American office at Trenton, New Jersey, at the time of his death in a yellow fever epidemic. He was lauded as a man of great ability and integrity.

"We pronounce the raining fire which we saw on Wednesday morning last [Nov. 13] an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened.*PFF4 297.4*

"That time is just at hand described not only in the New Testament but in the Old; and a more correct picture of a fig tree casting its leaves when blown by a mighty wind, it was not possible to behold.*PFF4 297.5*

"Many things now occurring upon the earth tend to convince us that we are in the 'latter days.' This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion; and what we think, we are not ashamed to tell." [27] *PFF4 297.6*

[27] The Old Countryman (New York), Nov. 20. 1833; cited widely, as in the New York Star, and Portland Evening Advertiser, Nov. 26. 1833. The Mew York Journal of Commerce observes editorially (Nov. 23), "The Editor of the Old Countryman makes a very serious matter of the 'Falling Stars.' "

2. DOUGLASS SAW IT AS TOKEN OF THE TIMES

FREDERICK DOUCLASS,[28] a slave, escaped in 1838 and settled in New Bedford, Massachusetts. In 1847 he founded The North Star at Rochester, New York, and in 1870 The New_ National

[28] FREDERICK DOUGLASS (1817-1895), bor

Era, at Washington, D.C. He was U.S. Marshal, then Recorder of Deeds for the District of Columbia, and United States minister to Haiti, 1889-91. noted colored orator and journalist, but still a slave in 1833, saw it as a sign of the times and later wrote:*PFF4 298.1*

"I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. I was not without the suggestion, at that moment that it might be the harbinger of the coming of the Son of Man; and in my then state of mind I was prepared to hail Him as my friend and deliverer. I had read that the 'stars shall fall from heaven,' and they were now falling. I was suffering very much in my mind.... I was looking away to heaven for the rest denied me on earth." [29]Frederick Douglass, The Life and Times of Frederick Douglass, p. 117.*PFF4 298.2*

3. EPISCOPALIAN CLERIC VIEWS AS SIGN OF LAST DAYS

Dr. Henry Dana Ward, well-known Episcopalian clergyman of New York (to be noted later), after observing the scene of the starry firmament breaking up, as it were, and the stars falling like flakes of snow, wrote immediately to the editor of The New York Journal of Commerce:*PFF4 298.3*

"We felt in our hearts, that it was a sign of the last days. For, truly, 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken by a mighty wind. '*Revelation 6:13*. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by aster in Greek, and Stella in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven, and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled." [30]The New York Journal of Commerce, Nov. 14, [i.e. 16], f 833, p. [2], dated Nov. 15. For Ward as the author, see *Signs of the Times,* October 11, 1843, pp. 62, 63.*PFF4 298.4*

Ward stressed the exact fulfillment of the apocalyptic prediction:*PFF4 298.5*

“And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy, before quoted. ‘It rained fire!’ says one Another, ‘it was like a shower of fire.’ Another, ‘it was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.’*PFF4 299.1*

“I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. ‘The stars of heaven fell unto the earth;’ they were not sheets, or flakes, or drops of fire; but they were what the world understands by the name of ‘Falling Stars;’ and one speaking to his fellow in the midst of the scene, would say; ‘See how the stars fall;’ and he who heard, would not pause to correct the astronomy of the speaker, any more than he would reply, ‘the sun does not move,’ to one who should tell him, ‘the sun is rising[.]’*PFF4 299.2*

“The stars fell ‘Even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.’ Here is the exactness of the prophet. The falling stars did not come, as if from several trees shaken, but from one: those which appeared in the east fell toward the East; those which appeared in the north fell toward the North; those which appeared in the west fell toward the West, and those which appeared in the south (for I went out of my residence into the Park,) fell toward the South; and they fell, not as the ripe fruit falls. Far from it. But they flew, they WERE CAST, like the unripe fruit, which at first refuses to leave the branch; and, when it does break its hold, flies swiftly, strait off, descending; and in the multitude falling some cross the track of others, as they are thrown with more or less force.*PFF4 299.3*

Such was the appearance of the above phenomenon to the inmates of my house. I walked into the Park with two gentlemen of Pearl Street, feeling and confessing, that this scene had never been figured to our minds by any book or mortal, save only by the prophet.” 31Ibid. It is noteworthy that The New York Journal of Commerce in its

issue of November 27 repeated part of the foregoing statement from Ward. Ward then said:*PFF4 299.4*

"In this narrative I have spoken not of causes, [32]Ward said in the concluding paragraph, "Natural causes undoubtedly produced this phenomenon." but of appearances, and the appearances according to the impression they made on men.... No Philosopher or scholar has told or recorded an event, like that of yesterday morning. A Prophet of 1800 years ago foretold it exactly, if we will at the trouble of understanding stars falling, to mean falling-stars." [33]Ibid., Nov. 14 [16].*PFF4 299.5*

4. MANY SEE CORRESPONDENCE WITH PROPHETIC FORECAST

The New York Journal of Commerce (November 27, 1833) quoted a report from the Columbia Spy that many thought the last days had arrived, and that in the neighboring township a clergyman reported a large prayer meeting attendance that night. The Republican, of York, Pennsylvania (November 13, 1833), said editorially, "Some refer these things to the 'falling stars' spoken of in Revelation." A correspondent from Bowling Green, Missouri, was forcibly "reminded of that remarkable passage in the Revelations, ... calling to mind the 'fig tree, casting her untimely figs when shaken by a mighty wind,' [34]Quoted in Olmsted, "Observations." The American Journal of Science, January, 1834, p. 382. as was likewise the clergyman-scientist Dr. Thomas Milner. [35]Thomas Milner, The Gallery of Nature, p. 14. And Elijah H. Burritt said later that the fiery scene "suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars' of heaven fall." [36]Elijah H. Burritt, Geography of the Heavens, p_. 163.*PFF4 299.6*

Thus various laymen and clergymen alike recognized it at the time as a sign of the approaching end, just as other men had, on the basis of prophetic depiction, looked forward to and predicted its appearance. Many, feeling that the 1833 falling of the stars had met the full demands and descriptions of prophecy, were constrained to say that we have indeed entered the "last days." [37]For an example of a prophetic expositor outside the United States who saw this meteor shower as a

prophetic sign Jose de Rozas, prominent jurist of Mexico see p. 308 of the present volume. *PFF4 300.1*

CHAPTER FOURTEEN: International Character of Emphasis

I. Worldwide Emphasis Develops for 1843-1847

The new focal point of prophetic study and concern the terminus of the 2300 years, leading to the cleansing of the sanctuary, whatever that might be, to occur around 1843, 1844, or 1847 had now reached the proportions of an international quest. The caliber of these expositors and their geographical spread are noteworthy. Aside from British writers whose works were read and reprinted in America, writers in various lands sounded the same note in Germany, Holland, Switzerland, India, Africa, Western Asia.[1] It will be recalled from Volume III that many in the Old World, outside of Britain, looked to 1843, 1844, or 1847 as the great climactic hour. In France there was Gaussen; in Germany there were Kelber. Sander, and Richter; in Holland, Heintzpeter; in Switzerland, Nicole; in India, Bishop Wilson; in Abyssinia, Bishop Gobat; and throughout Asia, Wolff, in addition to the numerous expositors in Britain and America. These names bring before us the distinctly international, yes, the really worldwide agitation on this new focal point of interest and investigation. This is of particular interest and significance. These expositors are all dealt with in Prophetic Faith, Vol. III. There were now many who contended for these terminal dates in published works in both the Old World and the New, apart from that far greater number who merely preached them orally but never went into print. Let us call the roll. Let us go first to Mexico, to the south.*PFF4 301.1*

II. Mexican Magistrate's Remarkable Time—prophecy Interpretation

Dr. Jose Maria Gutierrez de Rozas (1769-1848), one of Mexico's distinguished jurists, was trained at the Seminary College in Mexico, serving for a time in different teaching capacities. After a brilliant scholarship record at law school, he passed his lawyer's examination in 1791, and in 1824 [2]In 1824 De Rozas is first listed in the College of Lawyers' roster as an Honorary Minister and Interne; in 1837, as duly Accredited Minister of the Supreme Tribunal of War and Navy; and 1839 and 1840, as Magistrate of the Superior Tribunal of the Federal District of Mexico. (Lista de los Individuos Matriculados en el Ilustre y National Colegio de Abogados de Mexico, for the years named.) became a member of the Mexican Colegio de Abogados (Lawyer's College or Guild). He practiced in both the civil and criminal divisions of the Territorial Court of Mexico, and was knighted by the King of Spain in 1803. He was also appointed consultant to the Infante Don Pedro.*PFF4 301.2*

Significantly enough, in 1804 De Rozas was made defense attorney for the prisoners of the tribunal of the Inquisition, and in 1816 was appointed fiscal lawyer of the Inquisition's finance department. In 1814 he was also made director of the important Monte Pio de Ainimas, a large national institution. And beginning in 1820 he was Regidor and Custodian of Minors, and in 1821 became a member of the Court of Mexico.*PFF4 302.1*

After the fall of the Inquisition, De Rozas held an honored place in the court of Emperor Iturbide, and was decorated with the cross of the Imperial Order of Guadalupe. In 1837, just after Texas broke away from the Mexican domain, he became minister of the Supreme Tribunal of War and Navy, and in 1839 was made judge of the Supreme Court of the Federal District. He died in 1848, the very year of his defense of Lacunza. [3]Biographical data based upon the collaborative research of Charles R. Taylor in the Archives of the Department of National Defense and Archivo General de la Nacidn, as well as the Supreme Court of the Federal District, the Cathedral and Metropolitan Church files, the National Museum, and the National Economics Library, all of Mexico City. Photostats in Advent Source Collection. So it was evidently as defense counsel for the so-called heretic prisoners of the Inquisition that he

became familiar with dissentient literature, which evidently interested him in Scripture study. The twenty-volume De Vence Bible, with its extended "Dissertation on the Scriptures" in the first volume, may have started him on the study of prophecy, and prepared his interest for the study of Lacunza on the second advent.*PFF4 302.2*

1. FAMILIAR WITH DISSENTIENT LITERATURE AND LACUNZA

In 1834 De Rozas wrote with remarkable clarity and at considerable length on the imminent second advent of Christ and the approaching end of the age, as disclosed through prophecy. Although an avowed Roman Catholic, as late as 1848 he published a treatise entitled Disertaciones Critico-Teologicas Sobre las Doctrinas de Juan Josafat Ben-Ezra (Critical Theological Dissertations on the Doctrines of Juan Josafat Ben-Ezra),[4]Original in the Henry E. Huntington Library, San Marino, California. that is, Manuel Lacunza. This he wrote under the pseudonym, "A Mexican Theologian." In this sixty-eight-page work, De Rozas makes vigorous defense of Lacunza's fundamental thesis on the imminence of the second advent of Christ in glory and majesty which called for much courage. In this De Rozas contended that Lacunza was a good Catholic, that he was simply misunderstood, and that his treatise should not have been put on the Roman Index Prohibitorum. [5]De Rozas supported Lacunza's proposition of following a literal interpretation of Scripture in every case where it is not obviously a symbol (pp. 18-20), and held that a literal interpretation is needed as the foundation for any allegorical exposition or spiritual interpretation (pp. 22, 23). He declared Lacunza did not violate the accepted teachings of the Fathers, since the Fathers were not all in agreement (p_. 38). He upheld Lacunza's charge that there is an almost total forgetting of study of Scripture among the priests (pp. 47-49), and approved the former's comparison of the Jewish priests' mistaking Christ's first advent, as Catholic priests were now mistaking His second advent (pp. 59-63). Lacunza also believed Antichrist to be, not an individual, but a moral body of men, quoting with approval printed at least twice in Mexico.*PFF4 303.1*

This study of Lacunza's work was probably the occasion for De Rozas' interest in the advent. But his own extensive nineteenth-century venture into the time prophecies of Daniel finds no parallel

in Spanish-speaking America, or in Catholic Europe for that matter. It is unique, and quite noteworthy. De Rozas' main theological contribution, however, was written fourteen years prior, in 1833-1834, when active as a jurist, and was published in 1835 at Toluca, Mexico. It was a treatise of 235 pages, entitled Consulta a los Sabios, Sobre la Aprocsimacion de la Segunda Venida de Nuestro Senor Jesucristo (Consultation With the Wise Men About the Nearness of the Second Coming of Our Lord Jesus Christ). [6]Originals in University of Monterrey Library, Mexico, and in New York Public Library. The title page simply states it to be "by a Mexican Magistrate." But in an approving foreword (dated October 23, 1834), by a friar of the Carmelite Convent of Mexico City, assigned to report on it, the author is identified as "Magistrado Rozas." And he is later also spoken of as a "theologue." Unfortunately, only meager biographical data is thus far available. Hence we do not yet know the occasion for his interest and activity in the field of prophetic interpretation.*PFF4 303.2*

2. INDIFFERENCE TO PROPHECY FATAL TO JEWS

Commending the study of prophecy, De Rozas avers at the outset that the Jews failed to recognize Christ as Messiah because they were "careless" in regard to the signs of the times and the prophecies and in "computing the weeks of Daniel," for which neglect Christ reproached them. [7]Translated from Jose de Rozas, Consult a a los Sabios, Sobre la Aprocsimacion de la Segunda Venida de Nuestro Senor Jesucristo, p. 5. De Rozas holds that the grand terminus of prophecy, yet to come, is found in *Matthew 24:14* that when this gospel of the kingdom is preached in all the world for a witness unto all nations, then the end will come. [8]Ibid., p. 9. But Christ's coming "as a thief" does not preclude the study of prophecy. De Rozas contends that St. Peter, St. John, and St. Paul all teach the coming of Antichrist, whose appearance seemed to be fulfilling in atheism which he held was even worse than Mohammedanism and in other isms. [9]Ibid., pp. 11, 13. As to the two advents, which he stresses as does Lacunza, the first was for our redemption, but the second coming will overthrow Antichrist. [10]Ibid., p. 17.*PFF4 304.1*

3. YEAR-DAY PRINCIPLE APPLIED TO 70 WEEKS

De Rozas proceeds to enunciate a set of eight fundamental principles of interpretation. First, the punishment of the Jews, and the destruction of Jerusalem, was to be followed by the "times of the Gentiles," or the 3i/L times of Antichrist. Next, he establishes the year-day principle for the "weeks of years," of determined time, on the principle enunciated in *Ezekiel 4:6*, and specifically applies it to the 70 weeks of years, as well as to the 1260 years. [11]Ibid,, pp. 31, 37. In support, Dr. de Vence's Disertaciones de la Biblia, previously pointed in Mexico, is cited. The Spanish edition of the French work by Abbe de Vence, titled Biblica de Vence, with notes, was published in Mexico in 1820. In the Paris original, Saint e Bible en Latin et en Francois, avec des notes litter ales, critiques et historiques, des Prefaces et des Dissertations (Holy Bible in Latin and in French, with literary, critical, and historical notes, prefaces and dissertations), Paris, 1772, expounds the time period of the "antichristian Empire" of *Daniel 7:25*, De Vence uses the expression, "taking the days for years." (Vol. 11, p. 220.) Similarly, under *Daniel 9:25*, on the 70 weeks and their component parts, which he dates from Artaxerxes Longimanus, the first "69 weeks" have the explanation, "that is to say 483 years." (Ibid., p. 234.) Th is too was a Roman Catholic work. He expressly states that the weeks of Daniel*PFF4 304.2*

"did not denote, in that number, weeks of days, but weeks of years, as had been said before to Ezekiel, that he was given days for years. Thus it is here, that, as they cannot be forty-two common months of days, they are forty-two months of years, or as many years as there are days in forty-two months; as they were in Daniel as many years as seventy weeks contain of days." [12]De Rozas, Consulta, pp. 39, 40.*PFF4 305.1*

4. 2300 DAYS LIKEWISE HELD TO BE YEARS

De Rozas' second principle is that the 2300 days of *Daniel 8:14* are actually 2300 years, and that the days of Antiochus Epiphanes, frequently alluded to, were simply a type of the longer period of years. And this long period leads to the destruction of Antichrist. Here is his statement:*PFF4 305.2*

"It should not be doubted that 2300 years will pass until the time

and end of the Antichrist, according to the prophecy of Daniel; but the prophet does not tell us here when those years had to begin to be counted." [13]Ibid., pp. 60-66. *PFF4 305.3*

5. *Daniel 9* UNLOCKS MYSTERY OF *Daniel 8*

But De Rozas immediately introduces the beginning of the period of the 70 weeks of *Daniel 9* as the key to unlock the timing of the longer period. *PFF4 305.4*

"Then the angel Gabriel comes the second time in *chapter 9* to give him more knowledge of that vision which had held him in horror, and thus Daniel recognizes it in *verse 21*.... The angel Gabriel begins it [the explanation] by saying in *verse 24*, 'Seventy weeks ...' Thus there are to be 2300 years that pass; and now St. Gabriel is going to explain in detail, telling Daniel when those years must begin to be counted." [14]Ibid., pp. 64-66. *PFF4 305.5*

6. CROSS IN A.D. 33; 2300 YEARS END ABOUT 1847

The first 69i/L weeks of the 70 weeks of years, De Rozas holds, lead to the crucifixion of Christ in March, A.D. 33, in the "midst" of the 70th week. And as De Rozas was writing in March, 1833, only 13i/L years were then lacking, according to his contention, till the close of the 2300 years about 1847. Thus: *PFF4 306.1*

"Four hundred eighty-six and one-half years of the 69i/L weeks until the death of our Redeemer, which was the month that is equivalent to our March of the year 33 of the Christian Era; and 1800 from then until March of 1833 in which I am writing, make 2286i/2 years; 13i/ are lacking for the 2300 of the prophecy." [15]Ibid., p. 69. *PFF4 306.2*

7. DATES 70 WEEKS FROM ARTAXERXES IN 454 B.C.

The definiteness and accuracy of it all astonished him, and its coincidence with his previous year-day computations gave him confidence that he had made no error. [16]Ibid. Moreover, De Rozas dated the 70 weeks from Artaxerxes' command to rebuild Jerusalem, which he placed in 454 B.C. This too, we may well note

in his own words, which include reference to the 1290 years.*PFF4 306.3*

"From the birth of Joseph, which was 1744 years before the Christian Era, until the order of Artaxerxes which Nehemiah secured in 454 before the same era, in order that Jerusalem might be rebuilt, when the seventy weeks of Daniel began to be counted, 1290 years passed, well prefigurative of those which in the Christian Era are given for the treading down by the Gentiles of that city, which later will take another form." [17]Ibid., p. 125.*PFF4 306.4*

De Rozas sought to tie the various lesser prophetic time periods to different events, often quite arbitrarily. He was groping after their time placement. But he was clear in concluding that the last of the time prophecies would end "about the middle of this nineteenth century of the Christian Era." [18]Ibid., p. 73. No one, unless the Lord reveals it to him, said De Rozas, can ever state a fixed time, because Christ promised to "shorten the days."*PFF4 306.5*

8. EXPECTS END OF THE AGE BETWEEN 1843 AND 1849

The third principle concerned the twice-mentioned "3 1/2 times," the 1260 years, and the 1290 year-days as the time of persecution by Antichrist. [19]Ibid., p. 73. And a second time, he lays down a measuring rod from A.D. 33 to about 1847, his favorite terminal date. [20]Ibid., p. 96. His fourth principle was the 6,000-year theory of the history of the world, leading to the seventh thousand years of rest. [21]Ibid., p. 100. But he adverts again to his dating of the 70 weeks from 454 B.C.*PFF4 307.1*

Our Mexican jurist—theologian is not very clear on the outline prophecies, such as the four beasts of *Daniel 7*, though the notable horn on the symbolic goat of *Daniel 8* he considers indicative of Alexander. But he believes that the four symbols cover the Christian Era, and embrace Antichrist, "the vision filling the time between the two advents of our Lord Jesus Christ, which were the object of the prophecies of Daniel." [22]Ibid., p. 147. Again and again he computes that the crisis of the Christian Era will come between 1843 and 1849. [23]Ibid., pp. 150, 152, 154, 155, 160, 162. But his attempts to

elucidate the Apocalypse are feeble and sketchy, and quite incomparable to his grasp of the time periods of Daniel. The length of the Christian Era is proved in many ways, he says.*PFF4 307.2*

"I do not know if I have overloaded too much this picture of the prophetic figures; but I have wished to put down as many as I found, in order that although some may be removed by some uncertainty of history, or diversity of chronology that each one may follow, or an error of mine, which is too easy in my ignorance (and more, when I am writing between illnesses, anxieties of spirit which are inescapable in our days, and anguishes of time for my other serious occupations), many indisputable ones may still remain which solidly establish my intention: and it is not something impossible that God for that very reason may have put down many, knowing well that there would be a tendency of humanity to divide itself and stray in opinions on all points; for only in those [points] of the true religion, for the special distinction of this, Infinite Wisdom had determined to give us the light necessary for a total certainty. All that is written in the Old Testament is a prefiguration of that which God had determined and was to fulfill in the Law of Grace." [24]Ibid., p. 153.*PFF4 307.3*

There are many irrelevancies throughout De Rozas' treatise, in calculations of the number of years from this event to that, and the seeking of interrelationships between Old Testament and New, but always there is an attempt to find whether they accord with some prophetic time period, and especially with his favorite date of 1847, or thereabouts.*PFF4 308.1*

9. FALLING STARS AND OTHER SIGNS HARBINGERS OF END

The peak of De Rozas' series of arguments is that the contemporary signs of the times earthquakes, wars, pestilences, famines all indicate the approaching end of the world. [25]Ibid., pp. 156-159; also alluded to on p. 187. Most striking of all is his stress upon the great meteoric shower of November, 1833, seen all over Mexico, which was recorded in the press, and which he personally observed. This he declared to be an unmistakable harbinger of the end. Here is his argument.*PFF4 308.2*

As a celestial sign heralded the first advent, so the second advent would doubtless likewise be announced by “miraculous celestial signs.” A luminous sign of a cross in the heavens was allegedly seen by Cyril, Bishop of Jerusalem, about 1842 years after the exodus of Israel from Egypt (p. 155); therefore, perhaps “at an equal date of the Christian Era [1842] the end would arrive,” similarly heralded by celestial signs. [26]His timing is highly interesting, according approximately with the expectation of scores of Protestant expositors in the New World and the Old (as seen in Volume III, and further developed here in Volume IV). And the historian Josephus, an eyewitness, says that before Jerusalem was captured by Titus he saw over Jerusalem, throughout an entire year, a comet in the form of a sword; and that a bright light seemed to enshroud the Temple for a half hour about nine o’clock one night during the Feast of Unleavened Bread. De Rozas then and at that time he was a supreme court jurist adduces as latter-day evidence the spectacular meteors of November, 1833, with their “tails of light,” recorded in various parts of Mexico. Here is his statement:*PFF4 308.3*

Picture 1: MEXICAN JURIST CITES STAR SHOWERS A HARBINGER
(Left) Title page of Jose de Rozas’ “Consultation” published at Toluca, Mexico, in 1835, Impressively Citing the prophecies to indicate approaching end of age. Spectacular November 13, 1833, star shower cited as seen all over Mexico
Page 309*PFF4 309*

“But I should not omit, since now I am writing, that which in this month of November of 1833 we have seen. On the 12th [morning of the 13th] in the early hours there was seen something like circles [balls] of fire that flashed through the air, leaving a trail of light wherever they went. Thus it is described by those who saw it in Toluca, and in its environs in all directions even for many leagues. It is public and notorious that the same meteorics were seen in Mexico [City] and even as far as Puebla. I have read letters of the same thing in San Luis Potosi and its surroundings; the same is affirmed of Guanajoato and Leon. I also know about it from some who were traveling near Queretaro; the same notice has come from other parts; many remain from whence it has been impossible [for news] to arrive; and in the papers there have been letters from

Monterrey that say the same." [27]Ibid., p. 156. A footnote adds that similar news of the meteoric shower later came from almost every part of the Mexican Republic, and also from the United States. *PFF4 309.1*

Then De Rozas repeats his definite convictions that only at the time of fulfillment of the "prophetic enigmas" is there understanding. In contrast to the first coming of our Lord at His earthly sojourn of about thirty years, some 1800 years ago, the second advent now draws near the "great day of the Lord," long heralded by the prophets, when the heavens shall pass away, and the earth and its works be burned up. *PFF4 310.1*

10. REMARKABLE EXPOSITION FOR A ROMAN CATHOLIC

It is to be remembered that De Rozas was ever a Roman Catholic, believing in the doctrines of the Roman church and holding that Protestantism was schismatic represented by the woe-features of the trumpets, and particularly indicated by the locusts of the fifth trumpet. [28]Ibid., pp. 198, 205. The great apostasy, foretold by the apostle Paul, depressed him. Nevertheless, he believed that Antichrist will be conquered as Christ comes the second time and subdues and punishes him; then prophetic time will be no longer, for the prophecies will be fulfilled, and we will marvel at their exactness and at the wisdom of God as well as His omnipotence. [29]Ibid., pp. 225-232. The second advent is near, he insists. There are two advents in the holy faith. Then he states his understanding of the purpose of prophecy, and his own purpose in writing: *PFF4 310.2*

"Under these solid principles, and being, as I am, well convinced that God does not give special understanding of the enigmatic prophecies (excepting rare cases and persons whom He wishes to instruct by revelation) except when the fulfillment arrives or is very near, in order that men may prepare themselves, may recognize first of all divine mercy, and then may admire divine wisdom; I shall not enter into formal discussions of how the earth is to remain in the second coming of our Lord Jesus Christ: I am only proving that this is drawing near. I believe that my proofs corroborate each other mutually, and are very coincident as to time." [30]Ibid., p. 234. *PFF4*

310.3

Such is the truly remarkable exposition coming from a Roman Catholic jurist-theologian in Mexico in 1834 two years before William Miller's first book and astonishingly like the numerous Protestant time-prophecy computations prior to Miller, based on the interlocking 70—week and 2300—year prophecies, with the cross in A.D. 33 in the midst of the 70th week, and the longer period ending about 1847. And he was always ringing the changes on the imminence of the advent. The concurring of these voices must have been more than coincidental, for they appeared in many lands. But none is more interesting or significant than that of De Rozas, the Catholic Mexican magistrate, on the approaching end of the 2300 years.*PFF4 311.1*

Now let us go north to Canada to the Protestant Burwell*PFF4 311.2*

III. Burwell (Canada)—Also Ends 2300 Years in 1847

1. EXPOUNDS SYMBOLS OF APOCALYPSE EFFECTIVELY

A missionary to Canada from the Society for the Propagation of the Gospel in Foreign Parts, ADAM HOOD BURWELL,[31] introduces his comprehensive exposition of prophecy with a study of "Scripture Symbols." The seven churches typify "the church universal in its seven ages," "from Pentecost till the Day of the Lord." The seven seals expand this prophetic history, as do also the seven trumpets and the seven vials all ending "together in the great day of wrath, and the coming of the Son of Man." The seven churches cover the "whole nominal church." The seven seals, trumpets, and vials relate some to the east, some to the west, some to political, and some to ecclesiastical affairs, with others referring to heresies. Under the seventh trumpet the harvest of the earth is gathered, the winepress is trodden, the last vial is poured out, and the kingdoms of this world become the kingdoms of our Lord and of His Christ, who reigns forever.*PFF4 311.3*

[31] ADAM HOOD BURWELL (c. 1790-1849) was born in England. He came to Canada in 1831, and was stationed first at Nicolet, in Lower Canada, going thence to By town (now called Ottawa), and later on to Kingston in Canada West. He was author of two Upper Canada imprints Doctrine of the Holy Spirit, and A Voice of Warning, both issued in 1835. It is in the latter that his prophetic faith was clearly set forth.

In common with many others, Burwell applies the first of the seven vials to the "plague sore of atheism, which fell upon France, and spread thence over Europe."[32] The disastrous part played by the Papacy is definitely noted, and the "Mohammedan little horn" of *Daniel 8:9, 10*, that acted as a scourge on the church. The "earthquake," of the sixth seal, is a symbol of "political revolution," specifically that of the French Revolution.[33] This indicates the scope.*PFF4 312.1*

[32] Adam H. Burwell, A Voice of Warning and Instruction, Concerning the Signs of the Times, and the Coming of the Son of Man, to Judge the Nations, and Restore All Things, p. 4.

[33] Ibid., pp. 5-8.

2. SYMBOLS OF DANIEL AND PROPHECIES OF CHRIST

The four world powers of *Daniel 2* and *Daniel 7* are interpreted as

the Babylonian, Medo-Persian, Graeco-Macedonian, and Roman. Rome's tenfold division (the ten toes and the ten horns) is brought about by the northern invasions. The smiting by the Stone the kingdom of God [34]Ibid., pp. 8, 9, 26-31. is the coming death blow to all kingdoms. And Burwell refers to the "premonitory signs" of the establishment of that kingdom, in *Matthew 24* and *Luke 21*, really based on Daniel, which Christ admonished all students of the prophetic Word to understand. These signs, Burwell asserts, have had remarkable fulfillment "within the last half century." [35]Ibid., p. 14.*PFF4 312.2*

3. FOUR EMPIRES END BY CLOSE OF 2300 YEARS

Burwell solemnly charges Christendom with neglect, and even "wilful ignorance," of the inspired counsels of God that foretell His impending judgments. He stresses Christ's admonition to watch and pray, thus to escape the coming destruction. He rebukes those blind ecclesiastical "leaders" of the spiritually blind who occupy the vital place of "watchmen," but who treat Christ's words with contempt and teach the people to disbelieve the prophecies of our Lord. [36]Ibid., p. 15. (Evidently his expositions did not have a hearty reception in Canada.) Burwell presses the Master'squestion, When the Son oL Man cometh shall He find faith on the earth concerning His second coming? And he replies, No! they will largely be gathered together to make war with the Lamb when He comes to execute His fearful judgments on the wicked. Men commonly call it "presumption" to attempt to know the time of fulfillment of prophetic signs and prophetic periods. [37]Ibid., pp. 18, 19. Then he solemnly introduces this time element:*PFF4 312.3*

"The period of time within which it is to be executed upon 'all the nations' comprehended within the great Image and the four monarchies, is bounded by the ending of the 2300 days of Daniel." [38]Ibid., p. 19. It will have been observed that a large number of both Old World and New World expositors now base much of their chronological emphasis upon this mystic number as a common denominator for their calculations. It is an emphasis that is to become progressively more pronounced. And now, into this over-all setting, Burwell ties the work of the papal "Mother of Harlots," who

calls herself a prophetess and poses as an infallible teacher, who has made the nations drunk, spiritually, and upon whom the plagues are soon to fall, and from whose midst men are admonished to flee. [39]Ibid., p. 19.*PFF4 313.1*

4. INTERPRETS "CHRONOLOGY OF PROPHECY" IMPRESSIVELY

Burwell next turns to the "Chronology of Prophecy." The 70 weeks of years for the Jews contain "internal marks" by which "its commencement and end" could be definitely determined by the Jewish church before the Messiah made His appearance though the year of His birth was not foretold, only that of His cutting off and the "duration of His public ministry." Moreover, there was a general expectancy at the time of Christ's birth that He would soon appear. The Jews should have been aware, Burwell affirms, of what they were doing when they rejected and slew Him.*PFF4 313.2*

But they had failed to heed the prophecies of Moses, Isaiah, David, Micah, and Daniel concerning the Messiah's predicted character, parentage, place of birth, acts, and sufferings, time of death, and resurrection. Even His title the "Son of Man" which He uniformly used, was given in advance. Such was the perfection and completeness of prophecies rejected by the Jews at His first advent. [40]Ibid., pp. 23, 24. (See Prophetic Faith, Vol. I, p. 147.)Burwell then contends that the period of Daniel's 2300 years similarly reveals the time when Christ, as Messiah, will come to the world the second time. John does not repeat that crucial date, which stands on record, but defines and delimits the papal period within which the Little Horn would do its exploits. Under the symbol of the woman fleeing into the wilderness, John said the church was to be under persecution for 1260 year-days, or three and a half prophetic times. This period Burwell dates from Justinian, in 533. And the "earthquake" at the close, comes at the French Revolution, 1260 years later. [41]Ibid., pp. 24, 25.*PFF4 313.3*

5. Two JUDGMENTS BOUND THE MILLENNIUM

Burwell declares that there are "two judgments," "separated from each other by the whole period of the Millennium, though by many

they are frequently confounded." [42]Ibid., p. 25. The events of the latter days crowd upon each other in quick succession. The last things are ushered in by the last trump, the smiting by the stone, the pouring out of the last vial, and the setting up of the stone kingdom. The sixth vial, which dries up the Euphrates, involves the Turkish power, which has been loosed to scourge the apostate church. [43]Ibid., pp. 32, 33.*PFF4 314.1*

6. 70 WEEKS THE KEY TO THE 2300 DAYS

Seeking the beginning of the 2300 years, Burwell turns to the 70 weeks, dated from the decree of Artaxerxes, with the Messiah "cut off" in the midst of the 70th. The dating, he says, is best obtained "by counting back from the year of our Lord 37, the conclusion of the 70th week," to "453 B.C., the true date of the beginning of the great prophetic period, a part of which was numbered off by The Wonderful Numberer [viii. 13, margin]." By deducting 453 from 2300, "the remainder is 1847." Then the sanctuary will be "cleansed"; the "Image smitten by the stone, ground to powder, and scattered before the wind; and the fourth beast 'destroyed, and his body given to the burning flame.' [44]Ibid., pp. 37-38.*PFF4 314.2*

The kingdom will then be given to "'the people of the saints of the Most High'; and to make room for that kingdom, the Image and the Beasts and the Scarlet Whore must all be judged and destroyed." [45]Ibid., p. 39. Such is the dramatic, cataclysmic close to human affairs presented by this author.*PFF4 315.1*

7. FUNDAMENTAL FALLACY OF WORLD BETTERMENT

Burwell is much exercised over the alarming apostasy found in Christendom a rationalism that makes light of the writings of the prophets and the apostles and advocates a new type of barren literature "adapted to the times." He refers to it as a "mournful exhibition of human folly." The expectation of a "Universal and Permanent Peace" is a thing God has never promised in this sinful world. It is Satan's scheme of "drawing away the minds of men from the hopes and promises of the Kingdom, and of riveting their affection on the present world.... It teaches man to look upon

himself as his own peacemaker, instead of directing his longing eyes to his absent Lord, the Prince of Righteousness and Peace." [46]Ibid., pp. 88-90. Fond dreamers vainly imagine they can tame the devil and his angels, and release the world from its bondage under corruption and reduce the race to obedience to the gospel.*PFF4 315.2*

8. DISASTROUS LESSON OF THE JEWS

Burwell cites the ending of the period of the 2300 year-days as the surest means of "ascertaining that we are near the 'time of the end.'" Of the calculation of this period he adds, "That a day is here set for a year I hardly need attempt to prove." [47]Ibid., p. 37. But Christian peoples are no more interested generally in the closing events of the 2300 years than were the Jews in the closing circumstances of the 70 weeks that so greatly affected them. And as the Jews rejected the evidence of the prophecy concerning the Messiah, so there are many who reject the closing events of the prophecy of the 2300 years. Yet the end-events of the 2300 years, and the second advent, are infinitely more stupendous than those ending the 70 weeks and the first advent. Mankind may know the concluding year of the 2300 just as verily as the Jews could have known the end-year of the 70 weeks. [48]Ibid., pp. 40, 41. Such is his heavy indictment. And then he asserts:*PFF4 315.3*

"God judged the Jews, destroyed their city, and sent them into a long and painful captivity until the times of the Gentiles shall be fulfilled, because, refusing to understand the prophecies, they knew not the time of their visitation by their King, and rejected him. And so also the mighty destruction about to fall upon Christendom will come because of the same evil heart of unbelief in refusing to believe the prophetic word declaring these things." [49]Ibid., p. 41. "The Gentiles are now enacting a like scene of unbelief, reversing the tragedy, and rejecting him in his second coming: for now that the time draws nigh in which he shall smite the great Image, and destroy the beastly wicked powers, and cast out Satan, and purify all nature, and purge away the sin of men in the flesh, and establish his righteous and everlasting kingdom on the ruins of the wisdom and works of Satan and of Man, the great majority disbelieve the

prophecies, and mock and ridicule the notion of his coming at all within any given time cognizable by man; for which cause he will come upon them unawares, and with tenfold severity in comparison of his treatment of the Jews." [50]Ibid., pp. 41, 42.*PFF4 316.1*

9. MAKES 1847 THE GREAT FOCAL POINTT

Burwell concludes by repeating that "the year 1847 is the farthest point of time to which the prophecy will allow us to carry the completion of the period" of the 2300 days. [51]Ibid., p. 207 (cf. p. 43). This he deduces by taking A.D. 37 as the end of the 70 weeks -3'/2 years after the crucifixion. So he concludes:*PFF4 316.2*

"And 453 before Christ to 1847 after Christ ... make up the great period of 2300, at the end of which all these will have been fulfilled, and the kingdom of the Son of Man begun." [52]Ibid., p. 209.*PFF4 316.3*

Such is the insistent note sounded by Burwell of Canada in 1835. Next, we go to New York State.*PFF4 317.1*

IV. Scott (Baptist)—Crisis Approaching in 1843-1844

DR. ROBERT SCOTT[53]ROBERT SCOTT (1760-1834). born in Norfolk, England, of Anglican ancestry, received a liberal classical education at Oxford, specializing in Greek and Hebrew. From 1782-1798 he served as pastor, successively, at Norwich, Grimsby, and Gainsborough, then of Nottingham and Horncastle for at that time Methodist preachers were expected to move yearly. But as a result of his studies in Greek and Hebrew he became perturbed over the matter of baptism. This, and the death of Wesley, led Scott to leave England for America in 1794. In the New World Scott opened a school, whose various pupils later became men of distinction, one being Robert Colgate. Later Scott was offered the presidency of Colgate University, but declined for health reasons. Uniting with the Baptist Church, he began preaching the Baptist faith in his schoolhouse. In 1821, at the age of sixty, he was ordained and made pastor of the Rhineback, New York, Baptist Church. He neither asked for, nor received, any compensation for his preaching. Oddly, he wrote his own funeral sermon two years in advance. physician as well as minister, was a devoted friend of John Wesley. He was one of that band of earnest young men dubbed the Holy Club, and was one of a hundred clergymen who in 1784 signed "The Deed of Declaration," which laid the foundation of the Wesleyan Church. Prophecy had long had a vital place in Scott's thought and action. His expressed reasons for coming to America were threefold: (1) to be assured of religious liberty, (2) to be assured of civil liberty, and (3), what is particularly significant, to find an asylum from trouble. "I thought I saw from Scripture prophecy that the time was at hand when all those kingdoms which sprang from the Roman monarchy and had been subject to Papal Jurisdiction would undergo great calamities by the pouring of the Vials and that this country [the United States] would probably prove an Asylum during the troubles." [54]One Hundred Twenty-Fifth Anniversary (1821-1946) of the First Baptist Church, Rhinebeck, N.Y., p. 6. In 1810 he produced a Chronology, From the Creation of the World, to the Year ... 1810. In 1816 he issued An Antidote for Deism, or, Scripture Prophecy Fulfilled. And in 1834, the year of his death, he published his Free Thoughts on the Millennium. (His portrait appears on p. 227.)*PFF4 317.2*

1. FINAL CHAPTERS OF PROPHECY AWAIT FULFILLMENT

He divides prophecy into five categories regarding persons, cities, families, nations, and the kingdom of Christ. The infidels' zeal to "free" men from the "shackles of superstition," and the "restraints of revealed religion," contending for "the all-sufficiency of reason" as a guide, open the floodgates to vice and immorality. The conflict is vital, and Scott holds that the "standing miracle" of Bible prediction, God's peculiar prerogative, could only come from "a BEING of infinite knowledge." [55]Robert Scott, An Antidote for Deism, pp. 5-9. The detailed prophecies of Christ's origin, His life and death, together with its exact timing, have all been meticulously fulfilled. Scott begins the 70 weeks at the third of four possible decrees the seventh year of Artaxerxes (citing Prideaux). And as the prophecies regarding Jerusalem were fulfilled in detail, so the predicted mountain kingdom of Christ in rebuilt Jerusalem is to fill the whole earth in the latter days. [56]Ibid., pp. 9-18, 35-39. But that is not all.*PFF4 317.3*

2. FOUR WORLD POWERS FOLLOWED BY ROME'S BREAKUP

The four empires of *Daniel 2* and *7* begin with Babylon, but *chapters 8* and *11* begin with Persia. Expositors are confused over the persecuting power of the latter part of *Daniel 11* whether it be Antiochus, the Turks (as in Mede), the Papacy, France (as Faber), or the Roman Empire. Scott at that time applied the prophecy to Antiochus, to whom he assigns the 2300 evenings and mornings as only 1,150 actual days. But following the Babylonian, Persian, and Grecian empires, the ten-horned fourth beast was the pagan Roman Empire and the ten horns its later division into kingdoms. The same is represented by the pagan dragon followed by the first beast of *Revelation 13*, and paralleled by that of *Revelation 17*. The 1260 prophetic "days" are clearly years, and the two witnesses are clustered in Piedmont and Britain. The woman in the wilderness is the true church, which has no fellowship with the "whore of Babylon."*PFF4 318.1*

Scott stresses the quest for soul liberty, asserting that toleration is not liberty. In the line of the four kingdoms, Western Rome ends in division into ten kingdoms, which was accomplished in part by Alaric and his Goths, Genseric and the Vandals, and Odoacer and others. The ten kingdoms are listed as the toes of the image and

the ten horns of the beast. The three horns plucked up were the Heruli, Ostrogoths, and Lombards.[57] Ibid., pp. 67, 72. 79-93, 40-42, 111-116. *PFF4 318.2*

3. WOE TRUMPETS AND THEIR TIME PERIODS

The Little Horn of *Daniel 7* is the Papacy, beginning "as a temporality" in its 1260-year period dated from A.D. 606. And as the downfall of Western Rome was accomplished by the first four trumpets, so the Eastern was overturned by the fifth and sixth trumpets. Mohammedanism also started on its period of imposture in 606. The fifth trumpet is the Saracen conquests, with its "five months" or 150 years, extending from 606 to 756, and setting up of its kingdom in Spain. The onslaught of the Turks is intended by the sixth trumpet, beginning with their entrance into Nicomedia on July 27, 1299. *PFF4 319.1*

So the 391 "prophetic years" (of *Revelation 9:13-16*) are from 1299 to 1690, when the siege of Vienna was raised. The seventh trumpet begins perhaps in the time of the American Revolution the first government to be established with complete separation of church and state, and liberty of conscience established by solemn compact. Thus, he says, the kingdoms of this world have started to become the kingdoms of our Lord.[58] Ibid., pp. 116-122. In his 1834 work he dates the 150 and 391 years at A.D. 622 and 1299 1691. (See his Free Thoughts on the Millennium, pp. 14, 15.) *PFF4 319.2*

4. HAVE ENTERED LAST PHASE OF PROPHECY

Most of the seven vials are yet future; hence their course of fulfillment must still be conjectural. But we have entered "upon this part, of scripture prophecy." The first vial begins with the French Revolution, the fifth will be darkness upon the "seat of the beast" either Rome, the seat of the papal two-horned beast, or "civil darkness" of the beast empire; and the sixth will pertain to the Turkish Empire. Armageddon will see the great destruction, under the outpouring of the seventh vial, and then comes the time of harvest. It is the time of the mountain phase of the stone kingdom, and the millennium.[59] Robert Scott, An Antidote for Deism, pp. 123-

130.*PFF4 319.3*

5. PROTESTANTS MAKE IMAGE OF PAPAL BEAST

The great falling away, or departure from the faith in *2 Thessalonians 2:3-12 1 Timothy 4:1-3*, and *2 Timothy 3:1-5*, as well as *2 Peter 2:12* eventuated in the Papacy. The dragon is pagan Rome, and the ten-horned and two-horned beasts are the Roman Empire and the Papacy. The mystery of iniquity is the "man of sin in the papal chair," and was already working in apostolic times through pastors grasping for power." 60Ibid., pp. 131-138. The Reformers refused obedience to the see of Rome. But, in making a union of church and state, some Protestant churches, like their mother, the "whore of Babylon," who is drunk with the blood of saints, have also made an image to the Beast. 61Ibid., pp. 93, 94.*PFF4 320.1*

6. GENERAL EXPECTANCY OF THE MILLENNIAL STATE

Scott's important Free Thoughts on the Millennium; or Grand Sabbatical Year of the World (1834), was written after fifty years of intensive study of the Word. Here he earnestly contends for literal exposition, and decries the frequent practice of "spiritualizing plain prophecies," which device led the Jews to reject Jesus as Messiah (referring *Isaiah 53* simply to the Jewish nation), and has led many Christians today to reject the literal second coming of Christ for a "spiritual resurrection and a spiritual millennium." But will the world be thus converted to the Catholic or to the Protestant faith? How will all the sects become one? All the Christian sects will attempt to convert the Jews. As the fulfillment of any prophetic period "seems to draw near," Scott declares, the minds of men become "anxiously inquisitive" concerning it. And so at this very time there is "a general expectation that the Millennial state," is "near at hand." 62Robert Scott, Free Thoughts on the Millennium, pp. 3-5.*PFF4 320.2*

7. SECOND ADVENT AS LITERAL AS FIRST

But during Christ's long absence many have forsaken the founding principles of the church, and perverted its practices. There is great need of the Master's return. And Scott observes:*PFF4 320.3*

"As the first coming of Messiah was foretold in plain literal language, we may well conclude that his second coming, and the glory that shall follow, will be literally fulfilled also." [63]Ibid., p. 7.*PFF4 321.1*

Then, after quoting various Old Testament Scriptures, he adds:*PFF4 321.2*

"I think no man can doubt but that a second coming of Messiah is foretold in these scriptures. Add to this that in the New Testament, saints are directed to look for his appearing to wait for it, to love it, and to pray for it which all in effect foretell the same. His second coming being fully proved." [64]Ibid., p. 8.*PFF4 321.3*

Scott contends that before the second coming of Christ the "great river Euphrates" (Mohammedanism Persia and Turkey) must be dried up, the Jews from the West and "scattered Israel from the East" will return to Canaan, divide the land, build a temple, and worship the God of Israel (not Christ). Armageddon will impend as the "great army comes up from the North Country." Then suddenly Christ will appear, seen by every eye, and in one rotation of the earth will raise the dead saints, change the living saints, and catch them up to Him in the air. Then He will descend with ten thousand of His saints to stand upon the Mount of Olives. And the effect of Jesus' personal, visible coming will be to convert the children of Israel; He will destroy the attacking armies, sit on David's throne in Jerusalem, and rule the twelve tribes through the twelve apostles. Thus will be brought about the millennial blessedness foretold. [65]Ibid., pp. 8-11.*PFF4 321.4*

8. 70 "WEEKS" TO A.D. 33; 2300 YEARS TO 1843-1844

Scott now comes to the crucial question, "When shall these things be?" And he answers succinctly: After the falling away and the rise of the ten-horned and the two-horned beasts, and the binding of the dragon. Then he turns to the prophecy of the 70 weeks of years of *Daniel 9*, from the command to restore and rebuild Jerusalem. This he begins with the seventh year of Artaxerxes, "A.M. 3547" (which would be 458/7 B.C. according to Ussher's A.M. dating); thence 490 years lead to the death of Christ in A.M. 4037, or "the year 33,

according to the computation." Then comes the next remarkable conclusion:*PFF4 321.5*

"If the 2300 days may be reckoned from the same period, A.M. 3547 [458 1/7 B.C.], they will end A.M. 5847, answering to A.D. 1843 or 1844, when the Jews from the West may begin to return, carried home by the ships of Tarshish." [66]Ibid., p. 14. Scott adds that if reckoned from the 20th of Artaxerxes they would end in A.D. 1859 [sic].*PFF4 322.1*

9. 666 YEARS FROM 1177 LEAD TO 1843

Turning next to the time prophecies of the ten-horned and the two-horned beasts, and the number of the beast, Scott figures the "666" (of *Revelation 13:8*) as years, from 1177, when Pope Alexander III brought Emperor Frederick Barbarossa to submission and made him the pope's vassal. Scott adds: "If to this period we add the number 666, which is said to be the number of the beast, we arrive at the year 1843." [67]Ibid., pp. 15, 16.*PFF4 322.2*

10. TIME PERIODS SHOW THAT DAY Is AT HAND

Then, at the end of the 1335 year-days, foretold near the close of Daniel's book of prophecy, Daniel was assured he would "stand in his lot," at "the time of the first resurrection." Those days are to be "reckoned from the taking away of the daily sacrifice." Could that be from the time the Mohammedans built a mosque where the Temple of Solomon had stood? If to the conjectured date A.D. 660 we add the 1260 and 1290, we arrive at 1920 and 1950; and if to the same year we add the 1335, we come to 1995, or A.M. 6999 (he obviously means 5999), after which, evidently, the traditional 6000 years will end and the seventh thousand years will begin the grand Sabbatical year. [68]Ibid., pp. 17, 18. By carefully serving the guiding stars of prophecy, he adds, one sees more than beauty; the skilled astronomer and navigator can calculate the approximate time of the night, and know when day is at hand. The lesson is obvious.*PFF4 322.3*

11. LAST EVENTS SOON TO BE FULFILLED

Scott then adds a few points: The dragon of paganism, which as pagan Rome gave his persecuting authority over to the ten-horned and two-horned beasts, is to be bound before the millennium in those countries where the gospel may not now be published.*PFF4 323.1*

"The binding of the Pagan Dragon may imply such a change in those countries; as that a door may be opened for the admission of the Gospel. If this shall take place at the end of the time, times and half, then will this binding of Satan (the adversary) take place 75 years before the Millennium; and end the same period of time before the great white Throne is erected. In which period the Devil being loosed out of prison goeth forth to deceive the nations in the four corners of the earth." [69]Ibid., p. 20. (Seventy-five years is the difference between the 1260 and 1335 years.) The three unclean spirits like frogs coming out of the mouth of the dragon (paganism or skepticism), the beast (the Papacy), and the false prophet (Mohammedanism) are their missionaries sent out to gather them together for the battle of the great day.*PFF4 323.2*

Such was the mature conviction of this highly trained Baptist minister and successful educator. The cumulative volume of voice after voice, speaking in similar vein in various denominations, states, and countries, could not be without significance or effect.*PFF4 323.3*

V. Wolff Proclaims Advent Faith to American Congress

One of the most intriguing characters from abroad ever to address the assembled Congress of the United States was JOSEPH WOLFF (1795-1862), world traveler, linguist, and missionary herald of the second advent. [70]A full discussion of Wolff appears in Prophetic Faith, Vol. III, pp. 461-481. Brief mention must suffice here. Of Jewish birth, Catholic education, Protestant Episcopal persuasion, and naturalized British citizenship, he was a student of prophecy and representative of the London Society to Promote Christianity among the Jews. His fame as a missionary for eighteen years on three continents had preceded him, and he spoke to crowded gatherings during his short stay in this country, including addresses to the legislatures of New Jersey and Pennsylvania. His was another unique and penetrating voice in the far-flung ministerial chorus of heralds of the approaching second advent of Christ, as based on prophetic time calculations.*PFF4 323.4*

Along with the standard views of the four world powers of *Daniel 2 and 7*, with the kingdom of God soon to be established at the destruction of the papal Antichrist, he taught Christ's second advent in 1847, according to the prophecy of *Daniel 8:14* the cleansing of the sanctuary at the close of the 2300 year-days, which period he believed would end in 1847. [71]Joseph Wolff, Letter in Monthly Intelligence of the Proceedings of the London Society, December, 1830. pp. 181, 182; also his Researches and Missionary Labours, pp. 258, 262, 263. Coupled with this, he stressed the signs of the last times. And this he heralded everywhere to Jew, Bedouin, and Christian alike, including his American audiences.*PFF4 324.1*

Ex-President John Quincy Adams, then in the House of Representatives, upon whose motion the hall was opened to Wolff in 1837, called him "one of the most remarkable men living," [72]Congressional Globe, Dec. 18, 1837. and declared an earlier address of Wolff to be one of the most "profound, closely-reasoned, and convincing" to which he had ever listened. [73]The National Intelligencer (Washington, D.C.), Dec. 16, 1837.*PFF4 324.2*

"Joseph Wolff, Missionary to all the Nations," [74]Ibid., Dec. 21, 1837. as

he signed himself, declared his faith not only to Congress and the clergy of Washington, but also in New Jersey, Pennsylvania, and Maryland, proclaiming "the coming glory, and personal reign of Jesus Christ, upon the throne of His father David, ... His humiliation upon Calvary, and His future glory at Jerusalem, when His feet shall stand upon the Mount of Olives." [75]The Missionary (Protestant Episcopal), Dec. 30, 1837, p. 207.*PFF4 325.1*

Joseph Wolff's colorful life and work received much space in Israel's Advocate [76]Israel's Advocate, devoted to "the restoration of the Jews," was the American counterpart of The Jewish Expositor (official organ of the London Society for Promoting Christianity Among the Jews). Lunched in 1823, at New York, it was sponsored by The American Society for Meliorating the Condition OF THE Jews. This Society, founded in 1820, was affliated with like societies in Britain, Germany, and throughout the Continent. In the proceedings c American Society in 1826, the Honorable Jonas Platt was elected president, and the vice-presidents included "His Excellency John Quincy Adams, President of the United States," along with the Honorable S. V. S. Wilder, the Honorable Steven van Rensselaer, together with Jeremiah Day. president of Yale, James Carnahan, president of Princeton, and Elipnalet Nott, president of Union College. as well as in the public press, so his story was well known, and the public had knowledge of his teachings and travels. The full story appears in Volume III.*PFF4 325.2*

VI. Rogers Reprints Leading British Advent Awakening Expositions

Note must here be taken of a most extensive and systematic American reprinting of the cream of the writing on prophecy that had originally appeared in the British Advent Awakening between 1813 and 1838. Publisher ORRIN ROGERS,[77] of Philadelphia, issued five volumes in most unusual semimonthly periodical form, called The Literalist.[78] This was between 1840 and 1842, after the British Advent Awakening had passed the crest of its activity. The very name employed disclosed its avowed purpose to advocate the literal interpretation of prophecy, in order to counter the spiritual resurrection, spiritual advent, and spiritual millennium views in popular vogue in this country and in Europe.*PFF4 325.3*

[77] ORRIN ROGERS (fl 1837-53), Philadelphia bookseller and publisher, was a descendant of James Rogers of New London, whose brother John founded the Rogerenes. No biographical data have been found except entries (1835-1894) in the Philadelphia city directories. In 1835 Rogers was listed as an "agent," evidently of insurance, and from 1837 to 1841 as bookseller, stationer, and publisher at the same address until 1843. In 1841 and 1842 his name appears on the imprint of the city directory, and in the back of the 1841 issue a full-page ad lists The Literalist among his current publications. In 1842 he seems to have started a weekly religious newspaper, The Philadelphia Repository, which continued as The Christian Repository until 1852. His bookselling business seems to have been discontinued after 1844.

[78] Because of separate title pages and paging, The Literalist might appear to be a collection of separately published works bound together. But it was issued as an actual semimonthly periodical. Its numbers each contained an arbitrary number of pages, disregarding the beginning and ending of the individual works, as shown by the continuous signature numbering.

The set was composed exclusively of complete reprints of treatises ranging all the way from 15 to 312 pages, by such well-known British figures as Lewis Way, William Cuningharne, William Anderson, Matthew Habershon, Joshua W. Brooks,*PFF4 325.4*

Hugh M'Neilc, Gerard T. Noel, Edward Bickersteth, John Cox, William Thorp, Joseph D. Sirr, and others, advocating the premillennial second advent, the kingdom of Christ, the prophecies, the first resurrection, the millennium, Israel, the destiny of the earth, expectations of the church, our Lord's prophecy, chronological

prophecy, and the coming Bridegroom. Thus the best of British prophetic exposition commingled effectively with the rising tide of American exposition and was widely circulated and liberally cited or quoted by American writers on prophecy. [79]This reprinting development, it should be observed, was quite apart from the vast literature production of the Millerites, just then beginning, and from various individual reprints of British works preceding the systematic Rogers plan. It would be interesting to know the relation of Rogers and his Literalist to the already mentioned American Millenarian and Prophetic Review, of New York (for which Rogers was an agent), which likewise publicized British writings. See pp. 327-329.*PFF4 325.5*

The teachings of these noted British premillennialist expositors are treated in Volume III of Prophetic Faith and will not be repeated here. But their fundamental premillennialism was so much akin to the leading Millerite positions that they were at first favorably publicized in the early issues of Signs of the Times in 1840, before the distinctive Millerite literature had been developed. They were not, however, affiliated therewith.*PFF4 326.1*

The sum total, therefore, of the indigenous American writings on prophecy that we have already surveyed, and now of these added British reprints in addition to the later really astonishing volume of Millerite books, tracts, and periodicals soon to be discussed represents an unprecedented circulation of expositions on prophecy. Otherwise well-informed people of today are not usually aware of their extent, or even their existence; for these writings, intensively discussed at the time, are largely ignored in the histories and biographies of the period.*PFF4 326.2*

A part of our task is to recapture faithfully and fairly the story of one of the most powerful motivating influences upon the people of America in those crucial decades. That will be developed in Part II.*PFF4 326.3*

VII. Premillennial Position of the "American Millenarian"

Another Protestant journal, launched in New York City in 1842 and edited by ISAAC P. LABAGH,[80] aggressively presses the Literalist view of prophecy. Its name reveals its scope American Millenarian and Prophetic Review. It carried extensive editorials, and quoted American expositors like Edward Winthrop (Episcopalian), of Cincinnati, George Duffield (Presbyterian), of Princeton, and Stephen Tyng (Episcopalian), of Philadelphia. But it leaned heavily on British Advent Awakening writers like Bickersteth, Brooks, Cox, Begg, Pym, Irving, Anderson, White, and Charlotte Elizabeth, several of whose productions had just been reprinted by Orrin Rogers of Philadelphia, in his Literalist.[81] *PFF4 327.1*

[80] Isaac Labagh of whom we know little, had written articles for the Millerite papers. (see initial volume of signs of the Times for 1841-Jan. 15, p. 157; Feb. 1, pp. 162-164; Feb. 15, pp. 171, 172; March 1, p. 178.) but his literalist views on the restoration of the Jewish people, temple, and worship during the millennium were not shared or welcomed by Miller. Hence his new periodical. This journal is discussed here rather than in part II because, like The literalist, it represents a group distinct from the Millerites.

[81] The American writers are discussed in this volume; the British interpreters are found in prophetic faith, vol. III Rogers is listed as an agent for the American Millenarian.

Labagh, having at first fraternized with the Millerites, now opposed them. But he deplored the bitter animosity of some toward them, and deprecated the trial and expulsion of certain clergymen because of holding the "millenarian" faith. This journal maintained that we are in the latter days, when the premillennial second advent is near. Moreover, it cited Brooks, of England, on the angel with the everlasting gospel now flying, with emphasis on its message of the judgment hour as now come. *PFF4 327.2*

[82] American millenarian and prophetic review June, 1843, p. 12; September, pp. 56-59.

[83] Ibid., June, 1843, p. 2; July, 1843, p. 24.

True to its name, the Millenarian undertakes to discuss the three theories of the millennium (1) the Augustinian Catholic theory of a past millennium popularized for Protestants by Grotius and Hammond; (2) the spiritual millennium (the Whitbyan postmillennial theory); and (3) the "millenarian" (premillennial) position of the early church, revived in post-Reformation times, and still held against a

rising opposition by a great many in Europe and America unaffiliated with the Millerites.[84] Ibid., June. 1843, pp. 33-37, and succeeding editorials. (On Whitbyanism, see Probhetic Faith, Vol. II, op. 651-655, 805-807.)*PFF4 327.3*

In various articles we find the outline prophecies portrayed, with Rome as the fourth world empire broken up into ten kingdoms, and the millennial reign of Christ to be established in the latter time of these divided kingdoms, and after the reign of the Antichristian (evidently papal) Little Horn of *Daniel 7*, and after Armageddon, and the destruction of the Beast and false prophet.[85] Ibid., September, 1843, p. 54: November, 1843, pp. 91. 92, 82-84. The signs of the times show that transcendent event to be drawing nigh; the "times of the Gentiles" are running out equated with the "definite time" of *Daniel 8:14* at the end of which comes the approaching cleansing of the sanctuary connected by Labagh with the restoration of Israel and Judah to their own land. The 1260 years, the 42 months, and the 3i/L times are "the same in point of time," and constitute the "time of the power of the papacy," or the oppression by the twofold papal and infidel Antichrist. Ecclesiastical signs, the increase of knowledge of prophecy, and apostasy in the church are emphasized.*PFF4 328.1*

The 1290 years are supposed by many to end in 1823, and the 1335 in 1868. (In consequence, the 1260 years must be dated by them as ending in 1793, and so evidently beginning in 533.) The latter events, they hold, of *Daniel 11* are fast fulfilling, the vials are being poured out the third, fourth, and fifth already having been poured by Napoleon on the papal nations and the sixth in progress, soon to dry up the river Euphrates or Turkish power. On the other hand, the gospel is going to ail nations through missionary and Bible societies. So the end of this dispensation, they believe, is not far distant."[86] Ibid., December, 1843, pp. 109-112.*PFF4 328.2*

The first resurrection, Labagh maintains, is literal, that of all the righteous at the second advent, when the righteous living will be translated and caught up to meet their Lord in the air, thence to reign with Christ a thousand years. Then follows the full argument on the restoration of the Jews, of the Temple, and even of the

sanctuary sacrifices at Jerusalem. [87]Ibid., January, 1844, pp. 113-128. The new heavens and the new earth only partly restored to paradisaical conditions during the millennium will be completely renovated at the end, after the loosing of Satan for a little season, the last resurrection, and the final judgment. [88]Ibid., February, 1844, pp. 134-143*PFF4 328.3*

CHAPTER FIFTEEN: Conflict Centers Around Millennialism

I. Duffield Declares Premillennial Advent Scenes Impend

In this intensive restudy of prophecy, one of the influential western expositors was GEORGE DUFFIELD,[1] scholarly Presbyterian minister for thirty years in frontier Michigan. He was an independent thinker, a ceaseless searcher for truth, and a careful investigator of the foundations of inherited theology. He was actually brought to trial as were various other Presbyterian leaders of the time because he had broken away from the earlier strict Calvinism. He was also an Historicist in prophetic exposition, and thus differed from the contemporary post-millennial and spiritualizing schools of interpretation.*PFF4 330.1*

[1]GEORGE DUFFIELD, D.D (1794-1868), was for twenty years pastor of the First Presbyerian Church at Carlisle, Pennsylvania, and for thirty years was with the First Presbyterian Church of Detroit, Michigan. He was born in Pennsylvania, of Huguenot descent, was a graduate of the University of Pennsylvania, with further training at the Theological Seminary of the reformed Presbyterian church. He early showed a love of learning, and was a constant student to the end of his days. He “was a man’ of great energy and” strong’ conviction, and served as a trustee of the University of Michigan. He was also an abolitionist. (A Sermon on American slavery, 1840) His trial before the presbytery in 1830 was generally looked upon as a ciolation of Duffield’s constitutional privileges under presbyterian polity. Even the press took to the cudgels in his behalf. Rhea atmosphere was tense in the crowded galleries, for the public was charmed by his eloquence and scholarship.

Professor Moses Stuart of Andover Theological Seminary ridiculed Duffield’s Dissertations on the Prophecies Relative to the Second Coming of Jesus Christ (1842) in an attack similar to his assault on the Millerite positions on prophecy and the millennium. And on many points Duffield’s position was somewhat akin to theirs. But Duffield answered Stuart effectively in Millenarianism Defended; A Reply to Prof. Stuart’s Strictures (1843). He points out the absurdities, as well as the dilemma, into which Stuart’s positions had led him, and gives specimens of Stuart’s illogical statements and his unfairness in discussing others’ positions, along with his evasions of vital principles and factors. [2]George Duffield, Millenarianism

Defended, p. 37. He also challenges Stuart's position that the millennium is simply an "expansion" of the present "Evangelical Dispensation." 3Ibid., p. 57.*PFF4 330.2*

Picture 1: PROPHETIC INTERPRETERS APPEAR IN ALL FAIT
(Left to Right) Dr. George Duffield, presbyterian pastor of pennsylvania and Michigan; protestant episcopal Bishop John P. K. Henshaw of rhode Island; Isaac T. Hinton, Baptist pastor of Chicago and St. Louis; and Dr. Stephen H. Tyng, episcopalian rector of philadelphia
Page 331*PFF4 331*

After riddling Stuart's argument (derived from Porphyry), that the fourth beast of *Daniel 7* is simply divided Greece, and the Little Horn is Antiochus Epiphanes, and other expositions, 4Ibid., pp. 125-127. he admonishes Stuart to read the Bible a "little more attentively," 5Ibid., p. 132. and points to Dr. Whitby as the source of Stuart's postmillennialism. Let us note Duffield's simple, positive positions.*PFF4 331.1*

Duffield was not associated with the Millerites; yet in November, 1840, upon reading the newly established Signs of the Times, he wrote at length to J. V. Himes, stating that he himself had studied prophecy for many years, and was strongly persuaded of the error of the postmillennial view. While he differed from Himes on the matter of the precise "time," he said:*PFF4 331.2*

"The publication has given me pleasure. I bid God-speed to every judicious effort to awaken attention, and to spread, before a slumbering church and world, the tokens of our blessed Saviour's approaching return to earth." 6*Signs of the Times,* March 1, 1841, p. 179.*PFF4 332.1*

Duffield delivered a series of remarkable discourses on prophecy in 1841-1842, publishing them in 1842. In his well-documented discourses, revealing wide reading and research, he appeals to his readers to put away "pre-conceived opinions" and study this vital question: Does the millennium introduce an entirely "new dispensation," brought on by the personal, visible second advent of

Christ; or is it now in progress, destined to expand merely through moral and political means especially the preaching of the gospel and missionary endeavor till all human corruption is overcome, every system of superstition and idolatry is prostrated, and truth, peace, and righteousness established without miraculous intervention? However, on the latter procedure, the past provides little hope for the future, he observes pointedly. Only prophecy gives the true answer; [7]George Duffield, Dissertations on the Prophecies Relative to the Second Coming of Christ, pp. v, vi. so to prophecy he turns.*PFF4 332.2*

1. CERTAIN POPULAR OBJECTIONS ANSWERED

After answering several popular objections, Dr. Duffield deals with the contention that some "have become deranged or fanatical" through the study of prophecy. He admits that certain weak temperaments, predisposed in the direction of a breakdown, may have been injured by such study. But he adds that the same would be true of application to business, literary, or scientific pursuits, and makes this pointed observation, well worth remembering:*PFF4 332.3*

"For one Austin, or Irving, or others, whose derangement and fanaticism have shown themselves on the subject of the study of the prophecies, we can point to ten or more, whose business and literary and scientific pursuits, have rendered them insane. The truth is, some minds and temperaments are incapable of close and assiduous application; but does it therefore follow, that study and business must be abandoned by all? This objection is exceedingly frivolous." [8]Ibid., pp. 28, 39. On Austin and Irving, see Prophetic Faith, Vol. III.*PFF4 332.4*

And to the charge that premillennialism is a "novelty," he rejoins with the declaration that such was the universal belief of the early church and of post-Reformation times; and that, on the contrary, it is the theory of a millennium consisting of the universal triumph of the gospel among all nations for a thousand years before the second advent, which is itself a novelty, being of but recent origin. [9]Ibid., pp. 29, 30. Daniel Whitby was the originator, about 1706; see Prophetic

Faith. Vol. II, pp. 651-655. So the Unitarian allegorizes, the German Neologist philosophizes, the Sweden borgian spiritualizes, and the mystic seeks recondite theological connotation and all such miss the plain, obvious intent of prophecy. [10]Ibid., pp. 44-46. *PFF4 333.1*

The literal interpretation is sanctioned by the example of the patriarchs, the prophets, and apostles. And the prophets' communications were so understood by their contemporaries, Duffield maintains. Origen's Neo-Platonic, mystical philosophy proved a curse to the church of the third century and onward," [11]On Origen see Prophetic Faith, Vol. I, pp. 310-324. and became the means by which the bishop of Rome in time ascended his lofty throne, sitting as the Man of Sin in the temple of God. [12]George Duffield, Dissertations, pp. 66-76, 93-95. The figures of prophecy are not metaphors, Duffield holds, but symbols a woman symbolizing a church; a lascivious woman, yielding to the embrace of the kings of the earth, a polluted or apostate church; seas, masses of people; an earthquake, a revolution; the drying up of a river, a drying up of population, revenue, and supports; a beast, an empire; horns, separate kingdoms or divisions, and the like. [13]Ibid., pp. 128, 129. *PFF4 333.2*

There is frequent reference to able and well-known prophetic expositors of the Old World Advent Awakening Cuninghame, Brooks, Bickersteth, Fry, M'Neile, Noel, Cox, Sirr,Habershon, Hooper, Hawtry, Pym, and Begg. And there is wide acquaintance with older prophetic writers back over the centuries. Many of these British and American interpreters are grouped in clusters, and some are segregated as to religious affiliation Church of England, Dissenter, Baptist, Presbyterian, Episcopalian. [14]See pp. 163, 258, 259. Other groupings are according to periods or geography. Duffield had mastered the historical background to an outstanding degree. *PFF4 333.3*

2. DISSENTS FROM POPULAR "SPIRITUALIZED" MILLENNIUM

He dissents from the "spiritualizes," who believe the millennium is nothing more than a "highly-prosperous state of the church," to be "introduced through the gradual diffusion of light and knowledge,"

by means of missionaries, Bibles, tracts, and other instrumentalities employed for that purpose. During this period, they say, Satan is restrained, the Jews throughout the world converted, the church enjoys astonishing influence, all wars cease, the nations are confederated for peace, civilization is carried to the highest plane, and the entire globe transformed into Eden-like prosperity. Then, at the close, Satan is again loosed to produce a defection from the millennial provisions and truth, and the apostate nations conspire for the destruction of the "camp of the saints." Then, according to such, the Lord rains down fire from heaven to destroy them all, and the second personal advent of Christ occurs, with the resurrection of the dead, the final judgment, and the dissolution of the globe by fire and finally the new heavens and the new earth, which will be the saints' inheritance forever. [15]George Duffield, Dissertations, pp. 153-155.*PFF4 334.1*

Others, says Duffield, look for a fearful crisis a time of trouble, growing out of conflict between truth and error, and tyranny and liberty, with terrible judgments and signal interpositions of Providence. William Miller and his associates are dubbed "spiritualizes" because they "allegorize" the return of the Jews, and are criticized because they place the resurrection of the dead and the renovation of the globe by fire at the beginning of the millennium. [16]Ibid., pp. 146, 158.*PFF4 334.2*

3. DANIEL'S OUTLINE FROM BABYLON TO THE JUDGMENT

Three chapters (7 to 9) are devoted by Duffield to tracing the variations and vicissitudes of the millennial doctrine through the centuries. He contends that the second advent will be "pre-millennial," and cites the outline prophecies as proof. The prophecy of *Daniel 7*, for example, reaches from Daniel's day to the "times of restitution," when the everlasting kingdom is given to the saints. Following Babylonia, Medo-Persia, and Macedonia comes Rome, the fourth world power, which is divided into the ten kingdoms. Then an eleventh power, rising in their midst, eradicates three, displays "prodigious sagacity," and makes lofty pretensions. The ten kingdoms are the Vandals, Suevi, Alans, Burgundians, Franks, Visigoths, Anglo-Saxons, Heruli-Turingi, Ostrogoths, and

Lombards." [17]Ibid., pp. 277-280, 385.*PFF4 335.1*

The pope arises among them, and in 533 is declared by Justinian to be head of all the churches, thus putting the empire under his spiritual dominion. This was embodied in the Code of Justinian. And in 606 Phocas confirms the grant, but by that time the ten kingdoms had become subject to the papal sway. 'The Heruli, Ostrogoths, and Lombards being eradicated, St. Peter's patrimony was carved out of the subjugated dominions. Thus the vision extends to the judgment day, the destruction of the Little Horn's power, and the establishment of the dominion of the saints. Some allegorize it all, as merely divine judgments on the Papacy. But the judgment is literal, he holds, the advent is literal, and the destruction of the Papacy and the worldly empires is literal. [18]Ibid., pp. 281-290.*PFF4 335.2*

The Little Horn is the same as Paul's Man of Sin, he maintains, coming up after the hindering or withholding Roman Empire gives way. But this power is destroyed by the brightness of the glory of the second advent. This is likewise described by John the revelator in the great harvest and vintage scene of *Revelation 14*. And this is before the millennium. [19]Ibid., pp. 295-325.*PFF4 335.3*

4. JUDGMENT NOT CONFINED TO 24-HOUR DAY

Duffield is careful to affirm that this day of judgment is not limited to a twenty-four-hour day, or even to a very short time. Rather, it is a judicial process. Moreover, the first resurrection is not the general, or promiscuous, resurrection. Interestingly enough, he does not believe this to be a short judicial investigation, but one that runs through the millennial period. [20]Ibid., pp. 365-367.*PFF4 336.1*

5. VARIOUS SIGNS OF APPROACHING ADVENT

The time, or "season," of Christ's coming is before the millennium, according to Daniel, Paul, and John alike. And the signs of His coming are numerous, including:*PFF4 336.2*

1. Great increase of knowledge (*Daniel 12:4*) investigation and

close, diligent study of the sealed book of prophecy. It will be a season of great light and religious knowledge. The minds of men have already been remarkably turned to prophecy in the early decades of the nineteenth century. This is also true of all Biblical study. It is pre-eminently the day of the Bible and tract society, the Sabbath school, missionary society, and religious association. Duffield was therefore able to add with force, “It is at this day remarkably fulfilled.”*PFF4 336.3*

2. Great luxury springing from increased wealth (*James 5*). The pursuit of wealth is unparalleled. Great corporations, combinations, and monopolies have heaped up treasures.*PFF4 336.4*

3. Perplexity and trouble (*Luke 21:26*). There will be a time of unprecedented trouble, men’s hearts failing them for fear.*PFF4 336.5*

4. Great peace plans and preparations.*PFF4 336.6*

5. Profound slumber on the part of the church sleep as at midnight, in the parable of the foolish virgins. Many ministers cannot be induced to study the question of the second advent, and those who do are by some accounted eccentric. Skepticism and rationalism are permeating the church. Peace is the cry no avenging God to alarm universal salvation civilization advancing! And many are laboring in the confident expectation that the multiplication of human agencies will lead into the millennium. [21]Ibid., pp. 368-381.*PFF4 336.7*

6. CHRONOLOGY OF VARIOUS TIME PERIODS

The ending of the prophetic time periods is another evidence. The 1260 years of papal spiritual supremacy is the primary measuring rod, though there is uncertainty as to its exact placement. The dates 533, 538, 606, and 756 have all been put forth as the opening year for the 1260-year period, and conjointly for the 1290, 1335, and 2300 years as well the 1290 extending thirty years beyond the 1260, and the 1335 seventy-five years beyond the close of these same 1260 years of papal domination. The 1260 years would therefore end in 1793, 1798, 1866, or 1910, although he does not

so specify. Nevertheless, a definite time period is involved, like Noah's warning of 120 years until the Deluge.[22] *PFF4 337.1*

And the "seven times" of the Gentiles, or the 2520 years, could be dated from 731 B.C. (Shalmanezer's invasion); 722 B.C. (when taken the second time); 714 B.C. (when Sennacherib invaded Judea); 708 B.C. (when his army was destroyed); or 677 B.C. (when Esarhaddon destroyed the kingdom of Israel). 2520 years from these dates would therefore terminate between 1780 and 1834-1844, preparing the way for the final catastrophe of the nations.[23] *PFF4 337.2*

7. 1843-1847 REGARDED AS IMPORTANT POINT

And the 2300 years may possibly be dated from the edict of Cyrus (536 B.C.), or Darius Hystaspes (518 B.C.), or the 7th of Artaxerxes (457 or 456 B.C.), or the 20th of Artaxerxes (444-432 B.C.). The end of the 2300 years would then bring us to 1764, 1782, 1843, 1856, 1866, 1868, respectively. William Miller, Duffield adds, has chosen the third 457 B.C. with the ending in A.D. 1843. But, Duffield remarks, he "has not proved his assumption to be correct."[24] Nevertheless, he adds: *PFF4 337.3*

"We can descry with sufficient distinctness the general period or season during which the grand event will take place, so that we cannot be more remote from it, at the furthest assignable date, than one hundred and seventy-five years. We may be, and most probably are, much nearer, and although we cannot but condemn the confidence with which it is asserted that next year will be the period, as do Mr. Miller and many others, yet we believe that somewhere from 1843 to 1847, will be marked by very clear and decided movements in God's providence, tending to shape the character of approaching political commotions, and to affect the interests of the Jewish nation, and of the church and the world, which shall render it a marked epoch, and prove that we are advanced one stage nearer to the time of the end."[25] *PFF4 338.1*

This is a rather remarkable statement. The chronology, or timing, is not challenged, simply different events are anticipated.*PFF4 338.2*

"The time of the end, or the end of the times, that is, the season during which the great periods of chronological prophecy run out, and the great things so long predicted will transpire, is described to us as characterized by very strong and marked signs, and particularly signs in the heavens." [26]Ibid., p. 403.*PFF4 338.3*

These signs were in the sun, moon, and stars, and on earth famines, pestilences, and earthquakes. These celestial signs are visible symbols, which God himself "hangs out in the heavens" to predict the coming consummation." [27]Ibid., pp. 403, 404.*PFF4 338.4*

8. "TIME OF THE END" CLEARLY MARKED OUT

In chapter 13 "The Seasons and the Signs of Christ's Coming," Duffield has this remarkable summation:*PFF4 338.5*

"Ever since the French Revolution, the peculiar signs, both moral and political, which it is predicted shall mark the time of the end, have been developing. In a few words, the nations of the earth are rearing the standard of infidelity; Popery is propagating its abominations; the Ottoman Empire is wasting away; the Gospel is extensively propagated, and has been preached in nearly every nation on earth; the Bible has been translated into more than one hundred and fifty languages; an extraordinary movement has been made in favor of the Jews; the world is sunk in fatal security and indifference, and laughs at the thought of danger; a large portion of the church, like the foolish virgins, has fallen asleep; the spirit of despotism has forged fresh chains to enslave the minds of men, and to oppress the nations of the earth; the preparation is making for a great and fearful crisis; the kings and rulers of the earth are leaguing and conspiring together, and becoming involved more and more in their ambitious schemes and enterprises; and the Lord is sealing his people, pouring out his Spirit, and gathering in his elect. Verily we must be blind indeed, if we cannot discern the signs of the times." [28]Ibid., p. 406.*PFF4 338.6*

9. 1260 YEARS PROBABLY ENDED IN 1792

Duffield then concludes:*PFF4 339.1*

“The judgment of the Ancient of Days, for aught we can tell, may have already begun to sit in Heaven, and the signs in the sun, moon and stars, distress of nations, &c., may soon be transferred to earth. Already we hear the roaring of the sea and waves; the breaking forth of popular commotions; men’s hearts begin to fail them through fear, in looking after those things to come upon the earth; and the powers of the political heavens, or constitutions of governments, begin to shake. All these things have been transpiring, in greater or less activity, ever since A.D. 1792, when, very probably, the twelve hundred and sixty years ended, and the seventy-five years, for the time of the end, commenced; and if so, then lift up your heads, ye saints, for your redemption draweth nigh. The Lord’s coming in the clouds of heaven is fore-signified by all these things, and is even at the doors.” [29]Ibid.*PFF4 339.2*

That is the position of Duffield, contemporary of Miller with entry upon the “time of the end” since the French Revolution, or more specifically A.D. 1792, when the 1260 years probably ended.*PFF4 339.3*

II. Crandall Anticipates End of Periods in 1868

Another clergyman, A. L. CRANDALL, of West Troy, New York, in 1841 wrote A Brief Explanation of the Book of Revelations, in Chronological Order. The Apocalypse, he held, presents "a regular series of events, from the time of writing, to the end of time" in the seals, trumpets, and vials. Christ Himself opens the seals, all light for the guidance of our fallen world coming through Him. Crandall's interpretation is not so well thought out and consistent as some, often reverting to earlier positions, by that time largely superseded. Other points are quite clear. The seals, he thinks, are confined to the first four centuries, and the close of the empire in the fifth. The Papacy arose out of the ruins of Rome, in 533, under the decree of Justinian, which made the pope the head of all the churches. And he does not begin the trumpets until 606 or 756. [30]A. L. Crandall, A Brief Explanation of the Book of Revelation, in Chronological Order, pp. 7-17, 101, 102.*PFF4 339.4*

1. 1260-YEAR PAPAL TRIUMPH, 533-1792

The 1260 years, he believes, extend from 533 to 1793, at the close of which long period the church came out of the "wilderness" and threw off her sackcloth. And the end of that twelve-century period was marked by the beginning of the great missionary era, which was simultaneous with the French Revolution and the attempt to overthrow the temporal power of the pope. The two periods the reign of the Papacy, and the Witnesses in sackcloth therefore correspond. The break-up of the empire prepared the way for the exaltation of the pope at its beginning. The third trumpet is thought, by Crandall, to be the papal inquisitors. During the fourth trumpet Mohammedanism also spread far and wide and moral darkness surged over the world. The fifth trumpet, Crandall thinks, is again Rome dealing out the tortures of the Inquisition during the prophetic "five months." The sixth trumpet pertains to the Ottoman Turks, and their 391 years (predicted in *Revelation 9:15*) was from 1281 to 1672, on the same year-day principle. [31]Ibid., pp. 17-32, 102, 103. Here he follows Scott.*PFF4 340.1*

2. 31/2 YEARS OF WITNESSES' DEATH, 1793-1797

The 3y2 year-days of the slaying of the Two Witnesses (the Bible and all true Christians) was from 1793-1797. The 1260 days, and the alternate forms of 42 months or 3i/L times, are of course years. (*Daniel 7:25*; *Daniel 12:7*; *Revelation 12:6*; *13:5*.) The Papacy is the designated Antichrist, Little Horn, and Beast. The earthquake was the French Revolution. And at the end of the 3i/L year-days, the Witnesses revived their testimony, as the Bible and Missionary societies began to be formed. [32]Ibid., pp. 36-44, 103.*PFF4 340.2*

3. THE DRAGON, CHILD, BEAST, AND MESSENGERS

The 1260 years are rather commonly understood as from 606 to 1866, Crandall observes. But 533 to 1793 seems better to meet the specifications. In *Revelation 12* the woman is the true church and the male child is Christ. The great red dragon is of course pagan Rome, but the man child is to "rule all nations with a rod of iron." In *Revelation 13* the first beast is the Papacy, and the second is believed to be the papal Inquisition. The "666" are years. In *Revelation 14* Crandall oddly reverts to Reformation times teaching, that the first angel was the Waldenses, the second, heralding Babylon's fall, is the message of the Lollards and Hussites, and the third is the message of Luther. [33]Ibid., pp. 45-55, 104.*PFF4 341.1*

4. 1335 AND 2300 END TOGETHER IN 1868

Daniel 9 presents the 70 weeks of years, reaching to the first advent of Christ, and the 2300 years are to the cleansing of the sanctuary in the latter days. All the remaining periods of Daniel may be thus dated: The 1260 (533-1793), the 1290 (533-1823), and the 1335 (533-1868). And the 2300 years, it seems to Crandall, likewise reach from 432 B.C. to A.D. 1868.*PFF4 341.2*

"If this calculation should prove correct, then at the end of twenty-seven years from this time (1841) [that is, 1868] events will take place to answer the two descriptions. *Daniel 8:14*, Then shall the sanctuary be cleansed; and *Daniel 12:12*, Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days." [34]Ibid., pp. 58-62.*PFF4 341.3*

5. SEVEN VIALS PRECEDE THE MILLENNIUM

The vials clearly come between the close of the sixth trumpet and the beginning of the millennium. And seven vials relate to evils to fall on the persecutors, and nearly all is still future. The fifth will be on the seat of the Beast. And the drying up of the Euphrates, under the sixth, involves the return of the Jews to the Holy Land. The seventh is universal war. The American Jewish Society was formed in 1820, he adds. [35]Ibid., pp. 62-72, 105, 106. And mystical Babylon is, of course, the papal church. *Revelation 17* is her general description, and *chapter 18* presents her utter ruin.*PFF4 341.4*

6. MILLENNIUM, RESURRECTION, AND ADVENT SPIRITUALIZED

The thousand years of the millennium should, according to Crandall, begin in. 1868. The physical world remains, but with marked alterations and improvements. The “chain” that binds Satan is the influence of the church. The first resurrection, at the beginning of the millennium, is not a literal resurrection. Souls, he contends, never die, so they can never be literally raised. And Jesus Christ does not personally visit our world during the millennium. Moreover, Crandall continues, the length of the period is not merely a thousand years, but many thousands of years. But Satan is loosed at its close. Then fire comes down from God, which is the final judgment and conflagration. *Revelation 21 and 22* introduces the reign of glory and light for eternity. The stone cut out of the mountain becomes the mountain and fills the whole earth. [36]Ibid., pp. 76-100, 106. So here again is the extreme form of spiritualization of the millennium, or postmillennialism in its logical form. Now we turn again to the other side.*PFF4 342.1*

III. Tyng Endorses "Bible Companion" Prophetic Exposition

Prophecy was inwrought into nearly every Bible study volume of the day, for at this time prophecy was regarded as a vital part of Scripture. Thus the pocket Bible Companion was designed for Bible class, family, and personal study, as an inexpensive substitute for the large and costly commentaries. It was reprinted in America with a hearty Introduction by the well-known Episcopalian clergyman, DR. STEPHEN H. TYNG, SR.,[37] of Philadelphia, and carried his clear endorsement. (Portrait appears on p. 331.) In the analysis of the book of Daniel this covering statement appears:*PFF4 342.2*

[37] STEPHEN HIOOINSON TYNG, SR., S.T.D. (1800-1885), was one of the great preachers of the Episcopal Church. He was born in Massachusetts, graduated from Harvard in 1817, then studied divinity under Bishop Griswold. In 1829 he. became rector of St. Paul's educational and missionary societies, and opposed slavery. In 1833 he became rector of the Church of the Epiphany, Philadelphia, and editor of the Episcopalian Recorder and Protestant Churchman. From 1845 to 1885 he was rector of St. George s in New York City. He was an outstanding figure and had a commanding personality, with few equals as an orator. Daniel Webster declared him to be the "greatest American pulpit orator," rising to heights of impassioned eloquence seldom surpassed, and moving his hearers like a wind-swept sea. He was author of some twenty-five important works. He received the degree of S.T.D. from Jefferson in 1832 and Harvard in 1851.

"His [Daniel's] predictions are the most extraordinary and comprehensive of all that are found in the prophetical writings: for they include the general history of the world, as well as that of the church of God under the Jewish and Christian dispensations, from the period in which he lived to the final consummation of all things; and he alone, of all the prophets, foretold the exact time when the Messiah should appear and finish the great work of human redemption." [38] The Bible Companion, part 1, p. 91.*PFF4 343.1*

Two of Daniel's special features are given as: (1) "The prediction of four universal empires, the rise and fall of which Daniel describes, and the division of the last, which was the Roman, into ten kingdoms;" and (2) the "seventy weeks of years, or 490 years, reckoned from the seventh year of Artaxerxes," when "Ezra was commissioned to restore the Jewish polity," to "A.D. 33, in the very month and year in which Christ suffered for us." Thus Tyng helped

to popularize the misconception that Christ died at the end, instead of in the "midst," of the 70th week of years. [39]Ibid., pp. 92, 93.*PFF4 343.2*

Discussing the "prophets" in general, the Companion says these writings pertain both to the church and to "the several empires and nations of the world, down to the end of time," as they were or will be connected with the church of God and with the unfulfilled portions "attended with obscurities," which time alone, and fulfillment, can remove. [40]Ibid., pp. 84, 85. In the analysis of 2 Thessalonians, two points are made: The end of the world was not at hand in Paul's day, but "must be preceded by a great apostacy, in which the 'man of sin' would ruin many, and sink himself into perdition" and identifying it as "the prophecy respecting the Romish antichrist, under the characters of 'the man of sin,' 'the son of perdition,' and 'the mystery of iniquity.'" [41]Ibid., p. 38.*PFF4 343.3*

This finds its fulfillment in "the succession of popes, with the Romish priesthood," the corruption of Christian doctrine, the worship of angels, saints, and the host, the selling of pardons and indulgences, the exalting of itself to receive worship and assume authority over kings, the deposing of kingdoms at pleasure, the sitting in the temple of God, and the assuming of the titles of God. Bishop Newton is cited for detailed application. [42]Ibid., pp. 38, 39. Paul's prediction, in 2 Timothy, of the great "declension and apostacy" to mar the Christian faith, is noted, and also that in 2 Peter, the coming of false teachers and the scoffers who would ridicule the "expectation of Christ's coming." [43]Ibid., pp. 42, 55. The book of Revelation, it says, "has of late years awakened much attention, and many students have set themselves to find a coincidence between its prediction, and events now taking place in the world," with "apparent success" it adds, citing Croly on the Apocalypse and Keith's Signs of the Times" [44]Ibid., pp. 62, 63. Croly and Keith are covered in Prophetic Faith, Vol. III, pp. 544-548, 622-626*PFF4 344.1*

The Bible Companion has a large section on fulfilled prophecies concerning the Arabs, Jews, Judea, Idumea, Egypt, Nineveh, and Babylon. There is also a corresponding portion on "Unfulfilled

Prophecy" the establishment of Christ's kingdom, the great day of God, the preaching of the gospel to all nations, the increase of knowledge of the plan of God, the flying angel hastening to every nation, and the establishment of the mountain of the house of the Lord in the top of the mountains. All these and others will be "perfectly fulfilled." [45]Ibid., part 2. pp. 80-108*PFF4 344.2*

The little treatise includes a terse "Index to the Symbolic Language of the Bible." Thus, "Apolyon" means the Mohammedan powers by which the Christian churches of the East were oppressed, citing *Revelation 9*. "Adultress, or Harlot," is an apostate church (*Revelation 17*). "Beast" is a heathen power (*Daniel 7*), and also the "papal antichrist" (*Revelation 13, 17*). "Day" stands for "a year" in prophecy (*Revelation 11, 12*). "Earthquake" means a political revolution. "Gog and Magog" are infidel nations in the last days. The "harvest" is the end of the world, and a "horn" is a royal power (*Daniel 7*). "Image of gold, silver, brass, and iron" here are the "four universal monarchies" (*Daniel 2*). "Moon" stands for the Jewish ecclesiastical state, and "mountain," the kingdom of Christ's church (*Daniel 2:35*). A prophetic "week" is seven years, and 70 weeks of years, 490 literal years. "Winds" represent general destruction (*Daniel 7:2*), and "woman," the church of Christ or of Antichrist (*Revelation 12, 17*). [46]Ibid., pp. 111-123.*PFF4 345.1*

Near the close is a chronological index of "principal events" in A.M. and B.C. time, giving 538 B.C. as when the first world empire, Babylon, gave way to Persia; 330 B.C., when the second, Medo-Persia, was suppressed by the Grecian; 65 B.C., when the third, or Grecian, power is followed by the Roman fourth world power. [47]Ibid., pp. 134-143. So this little pocket Bible Companion, introduced to the American laity by Dr. Stephen Tyng, turns out definitely to be a compend on prophecy, in which prophecy is recognized as an inseparable part of Bible study.*PFF4 345.2*

IV. Bishop Henshaw Champion of Genuine Premillennialism

Another stalwart premillennialist volume on prophecy appeared in 1842, by JOHN P. K. HENSHAW,[48] first Protestant Episcopal bishop of Rhode Island. The chapters were first given orally as Sunday evening sermons at St. Peter's Church, Baltimore, Maryland, and were published the year before he became bishop. They were put into book form expressly to stimulate faith in this "neglected" truth. Henshaw had no connection with the Millerites, though many of his positions were virtually identical with theirs. The prefatory note declares Henshaw is simply advocating the views of the early Fathers, many of the Reformers, Joseph Mede (the noted reviver of pre-millennialism), and modern Church of England divines like Bickersteth, M'Neile, Melvill, Dodsworth, and Noel.[49] (Portrait of Henshaw appears on p. 331.)*PFF4 345.3*

[48] JOHN PRENTISS K. HENSHAW (1792-1852) was born in Connecticut, graduating from Middle College, Vermont, in 1808, with graduate work at Harvard. He joined the Protestant Episcopal Church and became a zealous worker, serving several congregations. In 1812 a religious awakening at Bristol, Rhode Island, developed under his ministry, although he was not ordained until 1816. Thereafter, for twenty-six years he was pastor of St. Peter's Church at Baltimore, making it the center of wholesome influence. He received a D.D. degree in 1830. In 1843 he became bishop of Rhode Island, meanwhile serving as rector of Grace Church. He was author of numerous works, including one on the second advent, and his scholarly The Four Gospels: Translated From the Greek Text of Tischendorf, which was well known at the time.

[49] On these expositors see Prophetic Faith, Vols. I to III.

Henshaw challenges the popular contention of a spiritual or figurative second advent. Instead, he avers, Christ will come personally, visibly, and literally, amid the terrors of the last day. He will come in the clouds of heaven to establish His kingdom, and this second coming will be no less literal and real than His first advent.[50] Here are his explicit words:*PFF4 346.1*

[50] J. P. K. Henshaw. An Inquiry Into the Meaning of the Prophecies Relating to the Second Advent of Our Lord Jesus Christ, pp. 5-26.

"I cannot believe that all the glorious things written in the sacred volume about the Messiah's kingdom upon earth are fulfilled in his spiritual reign over the hearts of believers, or in any state of the

church which we are likely to behold under the operation of existing causes. I cannot believe that all the striking predictions relating to the sudden and overwhelming destruction of false systems of religion and antichristian powers, the restoration of the Jews, and the splendors of the new Jerusalem, the Millennial reign of Christ with his saints, and the creation of a new heavens and a new earth, are to be fulfilled by the slow process of converting Jews and Gentiles, as it is now progressing under human instrumentality." [51] Ibid., pp. 30, 31. *PFF4 346.2*

Again he says explicitly: *PFF4 346.3*

Middle College, Vermont, in 1808, with graduate work at Harvard. He joined the Protestant Episcopal Church and became a zealous worker, serving several congregations. In 1812 a religious awakening at Bristol, Rhode Island, developed under his ministry, although he was not ordained until 1816. Thereafter, for twenty-six years he was pastor of St. Peter's Church at Baltimore, making it the center of wholesome influence. He received a D.D. degree in 1830. In 1843 he became bishop of Rhode Island, meanwhile serving as rector of Grace Church. He was author of numerous works, including one on the second advent, and his scholarly The Four Gospels: Translated From the Greek Text of Tischendorf, which was well known at the time. *PFF4 346.4*

"As he [Christ] really and visibly ascended, so shall he really and visibly descend. He shall come in like manner as he was seen to go into heaven. He shall appear as 'King of Kings, and Lord of Lords.' He shall set up his universal dominion 'from sea to sea, and from the river to the end of the earth.'" [52] Ibid., p. 32. *PFF4 347.1*

As to the time, no man knows the day or hour. But from antecedent signs we may know when our redemption draweth nigh. Christ's statement that "this generation shall not pass" means, according to Henshaw, that the Jewish nation, or generation (genea), would not pass away, or cease to exist, before His second advent. [53] Ibid., pp. 31-47. This view was held by many current expositors. *PFF4 347.2*

1. MOHAMMEDANISM'S TWOFOLD SCOURGE FORETOLD

Not only was the great papal apostasy foretold in prophecy, but that of Mohammedanism as well, as the scourge of idolatrous Christendom. Under the fifth trumpet the Saracens, under the symbol of locusts, tormented men for five "prophetic months," or 150 years, from 612 to 762, according to Faber. And the "Euphratean horsemen," or Ottoman Turks, were loosed for an hour, day, month, and year according to the prophetic manner of reckoning, with 360 days to a "prophetic year" or a total of 391 years, which extended from 1261 to 1672, citing Scott. And now the great river Euphrates, symbol of Turkey, is being dried up. [54]Ibid., pp. 50-57. There was, in fact, general concurrence of view upon this point.*PFF4 347.3*

2. PAPAL APOSTASY FOLLOWS ROMAN RESTRAINT

Moreover, the Man of Sin, sitting in the temple, or church of God, is clearly not an atheist, but is a professedly Christian power. And its time, Henshaw thought, was from the year the Emperor Phocas conferred upon the bishop of Rome the title of "Universal Bishop," in 606, when the restraining Pagan Roman Empire had been removed. Thus the "falling away" of Paul's day became the great Antichristian apostasy of the centuries. [55]Ibid., pp. 58-66. She is "spiritual Babylon." And, he adds, "Her doom is written by the pen of inspiration." [56]Ibid., p. 67.*PFF4 347.4*

3. ANGELIC MESSAGE PREPARATORY TO ADVENT

The true church, or "the woman" "in the wilderness," embraced the Waldenses of medieval times, which were the forerunners of the great Reformation church. And the three successive angels of *Revelation 14* prepare the way for the coming of the Son of Man, to reap the harvest of the world. Some believe these angelic messengers to be the work of the Bible and Missionary societies. In any event, they are the means of preparation God is using. [57]Ibid., pp. 76-80.*PFF4 348.1*

4. LAST-DAY SIGNS FULFILLING ALL ABOUT

The predicted last-day schisms and heresies and infidelity and atheism are fulfilling before our eyes. The trends and departures are here. Soon the command will be given, “Thrust in the sickle and reap, for the harvest of the earth is ripe.” [58]Ibid., pp. 83-99. A scoffing world and a slumbering church affords another sign. The advent will come as in the days of Noah suddenly, unexpectedly, to the consternation of the unprepared. It will be a day of wrath and terror. The Man of Sin will be destroyed, and the Beast and false prophet cast into the bottomless pit. [59]Ibid. pp. 108-110.*PFF4 348.2*

The world is fast preparing for this consummation. The two harvests are before us the wheat for the garner of God, the grapes of wrath for the vintage. The work of converting the heathen goes forward with augmented power. It is just as with the Jewish feast of Ingathering it did not come until the harvests were gathered. The outpouring of the Spirit upon all flesh is before us. Great revivals will come. Anglican Bishop Daniel Wilson [60]On Wilson’s important exposition of the prophecies, see Prophetic Faith, Vol. III, pp. 617-622. He also taught that the 2300 year-days would end in 1847. of India is interestingly cited. [61]J. P. K. Henshaw, op cit., pp. 136-161.*PFF4 348.3*

5. REJECTS UN-SCRIPTURAL SPIRITUAL MILLENNIUM

According to many the millennium will not be a new dispensation; it will scarcely differ from present conditions only in the enlargement and extension of truth and the church. According to such, the millennium will be the reign of the church, not of the Lord. Henshaw rejects the concept of a state of growing peace and holiness for a thousand years before the second advent. Such, he avers, is utterly irreconcilable with Scripture. Henshaw also rejects the concept of a spiritual resurrection, held by Scott and others. The millennium is not simply a revival of primitive piety, induced by human endeavor. It involves divine interposition.*PFF4 348.4*

The millennium will be introduced by the destruction of the Man of Sin, the overthrow of the enemies of the Lord, the restoration of the Jews, and the literal resurrection of the dead who are to live and reign with Christ during the thousand years. And the living saints will be changed, transfigured. Then will follow the renovation of the

earth, and the New Jerusalem will come down from God out of heaven, as the new metropolis of Messiah's kingdom. The one somber shadow over the scene is Satan's brief loosing at the millennium's close, shortly before his destruction, along with that of the wicked.*PFF4 349.1*

Thus Protestant Episcopal Bishop Henshaw comes squarely to grips with the "spiritual millennium" theory, first advanced by Daniel Whitby, and afterward advocated by Hammond and Scott in England, and by Hopkins, Dwight, Bogue, and others in America, [62]Ibid., p. 215. until it had become the majority view, especially in the city pulpits. But premillennialism is still militant in the hands of various stalwarts.*PFF4 349.2*

CHAPTER SIXTEEN: Premillennialism Rallies Stalwart Defenders

I. Winthrop-Outspoken Champion of Premillennialism

EDWARD WINTHROP (1811-1865), minister of St. Paul's Protestant Episcopal Church of Cincinnati, and later of St. Paul's in Norwalk, Ohio, was previously professor of sacred literature in the Protestant Episcopal Theological Seminary of Lexington, Kentucky, and author of three books on prophecy—Lectures on the Second Advent of Messiah (1843), Letters on the Prophetic Scriptures (1850), and The Premium Essay on the Characteristics and Laws of Prophetic Symbols (1853). The last-named work received first award in a competition announced by the editor of the Theological and Literary Journal, and promoted by about forty-eight clergymen of note from Rutgers, Dartmouth, Princeton, Williams, Amherst, and Richmond colleges, and from widely scattered prominent pastorates. Three prominent men served as judges—Bishop Charles P. M'llvaine of Ohio, and Doctors John Forsyth and Alexander T. M'Gill of Princeton.*PFF4 350.1*

1. CHRIST COMING IN PERSON, POWER, AND GLORY

Winthrop is another of those stalwart, outspoken defenders of premillennialism who declared that they were standing in the breach that had been made in the last-day wall of sound Biblical teaching. Certain modern divines, he contended, have left "the old paths of the primitive church" and have introduced such theories as Whitby's "new hypothesis" of an un-Scriptural" spiritual millennium in the personal absence of the Bridegroom, even of our Lord Jesus Christ." But Winthrop maintains that the second advent will not merely take place "spiritually," nor simply "providentially." Nor is it at the death of each individual. Christ will return personally in power and visible glory. He will probably be seen, first by saints and then by sinners. Though we do not know the precise time, His advent will be premillennial—not at the close of the millennium. [1]Edward Winthrop Lectures on the second Advent of Messiah, pp.87-95. The developing rapture theory is involved in his two manifestations in the second advent (for which he cities The American Millenarian for 1842), and he tentatively allow for a future

personal Antichrist also, and other point of the modern Futurist system.(Ibid., pp. 91, 92, 151, 163 and note.)*PFF4 350.2*

This was the belief of the early church Fathers, he added, and of such Church of England contemporaries as M'Neile, Noel, Bickersteth, and others. The destruction of Antichrist, preparatory to the millennial age, will be affected by "the personal presence and coming" of Christ. (*2 Thessalonians 2*.) Daniel presents this destruction in *chapter 7*. And John tells of the seven vials of wrath to be poured out previous to the thousand years. The harvest is to be reaped and the vintage gleaned before the reign of Christ. The world continues on in a state of wickedness up to Messiah's appearance. Both wheat and tares grow together until the harvest. [2]Ibid., pp. 95-107.*PFF4 351.1*

2. FIRST RESURRECTION Is LITERAL AND BODILY

Again, the first resurrection of the bodies of the saints-literal, not-figurative-takes place at least a thousand years before the final judgment on the wicked. The resurrection of *Daniel 12:1, 2*, of the sleepers in the dust, is contemporaneous with the overthrow of Antichrist, and is therefore premillennial. The resurrected saints are changed and glorified. This doctrine of the resurrection is the key that unlocks many difficult scriptures. [3]Ibid., part 2, lecture 3, pp. 129 ff.*PFF4 351.2*

3. Six LEADING SIGNS OF THE TIMES

In discussing the outstanding signs of the times, Winthrop lists six: (1) General disbelief in the personal and premillennial coming of the Son of man as the avenger of the elect; (2) prevalence of scoffers saying, "Where is the promise of his coming?"; (3) present aspect of the world accords with Scriptural description of the last days—the wicked do wickedly, there is unprecedented licentiousness, lawlessness, infidelity, political and ecclesiastical upheavals, growth of Catholicism; (4) increase of knowledge of the prophetic scriptures, and general expansion of knowledge, communication, and transportation; (5) the gospel preached as a witness to all nations, not however that all the world will be converted until the

millennium; and (6) the decline of the Ottoman Empire, which for twenty years has been steadily dwindling. [4]Ibid., lecture 6, pp. 229 ff. *PFF4 351.3*

Winthrop concludes by summarizing the testimony of the early church on the principles of premillennialism. He cites pseudo—Barnabas, Papias, Polycarp, Justin Martyr, Irenaeus, Tertullian, Cyprian, Lactantius, Epiphanius, and, in contrast, the allegorizing mode introduced by Origen, and shows that the doctrine of a spiritual millennium, previous to the second, personal advent, is a novelty of modern times. [5]Ibid., lecture 7, pp. 259 ff. On all these characters see Prophetic Faith, Vol. I. *PFF4 352.1*

4. HOLDS STANDARD VIEWS ON *Daniel 7*

Winthrop's views on the outline prophecies were those of the standard Historical School. They are presented in a later work-Rome as the fourth world power, the civil rulers of Daniel's ten kingdoms equating with the ten horns of the Beast, with the Little Horn as the pope, to be destroyed just before the millennium—and this brought about by the second, personal, visible advent of Christ from the clouds of heaven. (*Revelation 1:7*; *1 Thessalonians 4:16, 17*.) The ten-horned and two-horned beasts of *Revelation 13* are Rome in civil and papal forms, Western Rome being divided into ten Romano-Gothic horn kingdoms—originally the Vandals, Suevi, Visigoths, Alans, Burgundians, Franks, Saxons, Ostrogoths, Lombards, and Heruli. And the seven heads are forms of government—kings, consuls, dictators, decemvirs, tribunes, pagan imperial, and "false-christian imperial," with the eighth the "decemregal" or ten-kingdom form that was eventually united under the spiritual headship of the Papacy. The Beast's 1260 years are nearly run out, and the Man of Sin, the Papacy, is the same as the Little Horn and the head of the two-horned beast. [6]Edward Winthrop, Letters on the Prophetic Scriptures, pp. 113-118, 122-128, 132, 133, 135, 139-141. He seems to make "Antichrist" embrace both beasts—civil rulers and ecclesiastical hierarchies. (Ibid., pp. 68, 84.) *PFF4 352.2*

Winthrop is aware of E. B. Elliott's dating of the 1260 years from 529-533 as a "primary beginning," and from 604 to 608 as a

"secondary and complete beginning," thus providing the same 75-year difference between the two as between Daniel's 1260 and 1335 years; but he says most writers date it from 606. And the "666" stands possibly for Lateinos—the Latin church, Latin worship, Latin rites, Latin Scriptures, and Latin edicts and decrees.[7] Ibid., pp. 140, 143-147. Babylon, the harlot sorceress, is the papal hierarchies (and any Protestant hierarchies of the ten kingdoms that are corrupt at the advent). The drying of the mystic Euphrates pertains, he believes, to the masses of people sustaining the mystical Babylon, and not the wasting away of the Turkish Empire; but preparing the way for the fall of the nationalized hierarchies. [8] Ibid., pp. 156-165. It is a modification of the standard Historical School interpretation.*PFF4 353.1*

II. Hinton-Firm on Historical Interpretation

The influential English-born Baptist clergyman, ISAAC TAYLOR HINTON [9]ISAAC TAYLOR HINTON (1799-1847) was born at Oxford, England his father being pastor of the Open Communion Baptist Church at Oxford, and conducting a Baptist school as well. For a time Isaac was a printer at Oxford and in London. In 1832 he came to the United States, where in time he served in four important pastorates-Richmond, Chicago, St. Louis, and New Orleans. In Chicago he was pastor of a kind of community church, chiefly Presbyterian and Baptist. Then the financial panic of 1837 obliged him to teach school for a time, until called to St. Louis. In 1843 Union College of Schenectady, New York, conferred upon him the degree of M.A. In 1844 he transferred to New Orleans. While in Chicago he wrote a sizable History of Baptism, Both From Inspired and Uninspired Writings. attracted large audiences in his Chicago church in the 1830's, and again in St. Louis in 1842, with his lectures on the prophecies, which were published by request in 1843. Hinton's 375-page exposition, The Prophecies of Daniel and John, Illustrated by the Events of History (1843), was a learned, sound, and comprehensive work. He cited the expositions of the great post-Reformation interpreters like Mede, and Sir Isaac and Thomas Newton, and used the condensed materials of nineteenth-century British writers like Bicheno, Faber, Croly, and Keith, whose essential unity upon the fundamentals of prophecy impressed him, but he had no affiliation with the Millerites. Prophecy, Hinton noted, "has engaged the attention of minds of the highest order of piety and intelligence since the period of the Reformation." [10]Isaac Taylor Hinton, The Prophecies of Daniel and John, Illustrated by the Events of History, p. v. (Portrait of Hinton appears on p. 331.)*PFF4 353.2*

He follows the plan of direct quotation, with documentation. And there is much discussion of Romanism, for "the writings of Daniel and John are a picture gallery of Romanism." [11]Ibid., p. vii. Not only is "History the key to Prophecy, but Prophecy is no less a key to the philosophy of history," and Daniel and John are "chronological" prophecies, presenting a "complete chain of events." Yet these are almost entirely in symbol. [12]Ibid., pp. 14, 15.*PFF4 354.1*

1. STANDARD HISTORICAL VIEWS OF *Daniel 2 and 7*

The structure of prophecy, Hinton held, is built around the four great empires of the prophetic outline—the Babylonian, Medo-Persian, Grecian, and Roman-and finally the fifth empire, Christ's kingdom, or the church, first persecuted and finally triumphant. [13]Ibid., pp. 26, 34, 46, 173, 343, 345, 359, 360. Here are details: *Daniel 2 and 7* are parallel prophecies, the three ribs in the mouth of the Persian "bear" being Lydia, Babylon, and Egypt. On the four divisions of Alexander's empire—Macedonia, Thrace, Syria, and Egypt—he makes an extended citation from Lardner to sustain his position. And Syria and Egypt are declared to be the kings of the North and South, in *Daniel 11*—north and south of Judea. [14]Ibid., pp. 37-59. Hinton emphatically denies the Antiochus Epiphanes theory of Porphyry, declaring:*PFF4 354.2*

"Nothing can be clearer than that the gold, the silver, the brass, the iron, and the clay, are designed to cover the history of the world in all its successive ages." [15]Ibid., p. 27. Elsewhere he adds emphatically, "The reference cannot be to Antiochus Epiphanes."*PFF4 355.1*

2. PAPACY SEEN IN MANY SYMBOLS

The Little Horn of *Daniel 7* is not Antiochus but the Papacy, arising out of the divisions of Rome (the ten kingdoms being listed according to Machiavelli, Mede, Lloyd, and Isaac Newton).[16]Ibid., pp. 227. 232-237. The Little Horn of *Daniel 8*, however, he applies to the Moslems. (Ibid., pp. 86, 87.) Hinton avers that the preterist Moses Stuart, of Andover, errs in restricting most of Daniel and Revelation to the times of Antiochus and of Nero. He even goes so far as to say that Stuart, who leaves out "a hundred historic facts referred to in the symbols of Daniel and John," has really "earned a Cardinal's hat" because of his ingenious help to Romanism—by eliminating it from prophecy. The first beast of *Revelation 13* is the Roman Empire, both pagan and Christian, and the second beast is the Papacy, just as the dragon of *Revelation 12* is pagan Rome, and the seven heads are its seven forms of government. The Papacy is also the "willful "king, the Man of Sin, the Antichrist, and Babylon (whose daughters are all national established churches.) [17]Ibid., pp. 232, 240-284.*PFF4 355.2*

3. ENDS 70 WEEKS IN A.D. 33

It is under Rome that the 70 weeks of years ended—probably extending from Artaxerxes to A.D. 33. But again Hinton dissents, this time from Miller's position that the 70 weeks are the first part of the 2300 years. The two beasts of *Revelation 13* are the secular and ecclesiastical aspects of the papal Roman Empire. The woman in scarlet likewise symbolizes the Papacy, up-borne by the Western Roman Empire. [18]Ibid., pp. 186, 190.*PFF4 355.3*

4. TIES 2300 YEARS TO MOHAMMEDAN POWER

The Mohammedan power, Hinton holds, appears in both *Daniel 8* and *Revelation 9*, and is also found in *Daniel 11*. And the "five months" of the Saracenic locusts (5 X 30 = 150) in *Revelation 9:5*, represent 150 years, and are from 612, "when Mohammed first began to propagate his imposture," to 762. [19]Ibid., pp. 89, 90, 110, 111. This involves the 2300 year-days, or twenty-three centuries, at the close of which ends the trampling the sanctuary underfoot by Turkish Mohammedanism. As the ram and he-goat are symbols in this chapter, so this long time period introduced "must be regarded as symbolical, and interpreted as years.'*PFF4 355.4*

Hinton does not, however, agree with the Millerites that these 2300 years end in 1843, or that their close brings the destruction of the world by fire. Cleansing the sanctuary is, to him, not synonymous with gathering out the tares in the day of harvest and the destruction of the wicked by the consuming fires of the last conflagration. It must be the antithesis of its defiling. The Horn (of *Daniel 8*), the Mohammedan power, has polluted the sanctuary-either the Christians or the Holy Land. At the end of the period-date uncertain, but probably 1820-he believes the dissolution of the Mohammedan power will occur, typified by the drying up of the Euphrates, which has already begun. [20]Ibid., pp. 116-126; cf. p. 186, note.*PFF4 356.1*

5. REMARKABLE AGREEMENT ON TURKISH POWER

The Turk's special time of power—the hour, day, month, and year

o f *Revelation 9:15*—is “one of the most singular chronological calculations contained in the prophetic writings.” This period of either 391 or 396 years terminated, said Hinton, either in 1672, with the victory of the Turks over the Poles, or 1453, with their capture of Constantinople. He refers to the remarkable agreement among expositors on the identity of the Turkish power for the sixth trumpet. [21] (On this see tabular chart, pp.1124, 1125.)*PFF4 356.2*

[21] Ibid., pp. 145-152.

6. MILLENNIUM TO BE A GRADUAL PROCESS

Hinton sees 1793 as the end of the 1260 years (evidently from Justinian’s decree), and the beginning of the end of the Papacy. The destruction is to be completed at the end of the 1335 years in 1866, when the authority of Christ as king will be acknowledged in the world. On the millennial reign of Christ, Hinton is not dogmatic, but expects it to be literal and personal, with the saints resurrected at the beginning, and the progressive resurrection and judgment of the wicked and the conversion of the world extending throughout the period.” [22] So Hinton, the Baptist, accords with Presbyterian and Protestant Episcopal expositors on many points, though differing on some.*PFF4 356.3*

[22] Ibid., pp. 233. 359-375.

III. Seventh Day Baptist Expositor Is Postmillennialist

One Seventh Day Baptist clergyman entered the prophetic lists, "Elder" [23]For the use of the term "Elder," see p. 87. ELIAS A. BURDICK M.D." [24]ELIAS A. BURDICK (1797-1870) was ordained to the Baptist ministry in 1825, serving at Otego, Boonorth, and Holemsville, New York. About 1840 he embraced the Seventh Day Baptist faith, starting a church at Dayville, and was later pastor at Kichland and other churches in New York State. Inasmuch as his ministerial work was "without expectation of earthly reward," he practiced medicine (which he had previously studied), residing at Albion in his later years. He was scholarly and resourceful. of New York State, who read his exposition before a group of Baptist ministers in 1848. This was reported in the New York Baptist Register, and was afterward published in pamphlet form, called An Essay on the Millennium. (The present discussion is based on the 1852 revised edition.)*PFF4 357.1*

1. STONE HAS NOT YET SMITTEN PROPHETIC IMAGE

Like many other postmillennialists, Burdick championed the standard view of *Daniel 2 and 7*—namely, the four beasts, the Chaldean, Medo-Persian, Grecian, and Roman empires, with the subsequent divisions of Rome, and the papal Little Horn, that is still opposing the "rise and progress of Christ's kingdom." But the saints will take over universal dominion. Christ's present stone kingdom is to overcome and destroy all opposing powers and literally fill the earth. Burdick continues, "It is in vain to say, this prophecy has been fulfilled in any general spread of the gospel-past or present." The stone has not yet become the mountain. And he explains that the image will be destroyed by the stone before it becomes the mountain. Burdick also, looking for the return of the Jews, observes that we are still in the "times of the Gentiles," which are not yet completed. [25]Elias Burdick, An Essay an the Millennium, pp. 8-10*PFF4 357.2*

2. HOLDS TO 365,000-YEAR "MILLENNIUM."

Burdick applies to the millennial period the prophecies and promises of the earth being subdued and restored, "thus preparing

many millions for the more glorious kingdom above." With Satan's influence removed, Christianity will prevail.[26] He begins a figurative millennium with a figurative resurrection. As to "the rest of the dead," he adds that "while the character and energies of the martyrs will live in the saints, the characters and actions of the wicked will not appear again in the earth till the end of the thousand years, when Satan shall be loosed." Then follow the general resurrection and judgment.[27] *PFF4 358.1*

Burdick inclines to an extended millennium of "365,000 years"—so as to enable the earth to be subdued and cultivated, and thus "bringing forth millions and millions and preparing them for glory." Then Christ's victory will be glorious. Prior to the millennium comparatively "few" will have been saved, whereas on the whole, comparatively "few will be lost." He adds: "That the second personal advent of Christ, is not to be expected till after the Millennium, has already been made to appear."[28] *PFF4 358.2*

3. LIVING IN TIME OF FLYING ANGELS

Bishop Newton is cited for the seals, the trumpets (embraced in the seventh seal), and the vials (embraced in the seventh trumpet). The three unclean spirits are now preparing for the pouring out of the seventh vial upon mystic Babylon as the first object of God's wrath, followed by the destruction of God's enemies.[29] (On Thomas Newton, see Prophetic Faith, Vol. II, pp. 684-687.) Then he makes this clear statement: *PFF4 358.3*

"We also live, no doubt, in the day of that angel of mercy who is flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, just before the fall of Babylon. This period, probably, commenced with immortal Gary [sic]—the pioneer of eastern missions."[30] *PFF4 358.4*

This worldwide spread of the gospel, he adds, will be followed by the cry, "Babylon is fallen," to be heralded by "an angel having great power," whose "mighty voice" will roll out over the earth. And he adds significantly: *PFF4 359.1*

“Who knows but what it is the light of this period just beginning to dawn upon the world, by which all Europe is discussing the question of the union of Church and State, ... the chief corner stone of Babylon’s power; which, when removed, will leave the whole fabric to fall.” [31]Ibid.*PFF4 359.2*

4. BABYLON IN HER FINAL ROLE

“Babylon” is not expressly denned, but the context seems to indicate papal Rome. The Man of Sin is scattering the power of the holy people, through the sects more or less adopting the “institutions of the man of Sin”—mixing truth and error in different proportions, and each contending with the other. But Babylon’s corruptions will be known through her fall. The term “fall” does not mean her final destruction, at the millennium, but her losing her hold on the civil arm; then God’s people must come out. This fall Burdick expects at the end of the prophesied 1260 years of papal Rome, which followed the fall of hindering pagan Rome (*2 Thessalonians 2*), in the time of Constantine. The period would thus end in the Reformation of the sixteenth century; but for Antichrist’s culminating rise and completed fall he leans to the years 606 to 1866 as the probable timing. [32]Ibid., pp. 27-30. So the postmillennial pattern is much the same, although somewhat colored by denominational affiliation.*PFF4 359.3*

IV. Local Freewill Baptist Conference Endorses "1843"

In 1842 a group of sixteen clergymen in New Hampshire went on record by formally adopting a series of eight forthright resolutions on the prophecies. They met in the Freewill Baptist Meetinghouse, of Pittsfield, September 21, 1842, in response to a published call printed September 14 in their church paper, the Morning Star of Dover. At the stated time this local assembly of ministers met in conference to investigate the issues in the current controversy over the prophecies, induced by the published strictures of two well-known clerics—one of whom was Prof. Moses Stuart—directed against the widely held Historical School of interpretation. After three days of careful study these Freewill Baptist ministers made their report, which was formally adopted. This recorded group "opinion of the conference" was so comprehensive and so completely in line with the convictions of many individual expositors of various other faiths which we have been surveying that we here quote them in full. They are compact and pointed:*PFF4 359.4*

1. STANDARD VIEW ON *Daniel 2*

"1st. That the four parts of the image seen by Nebuchadnezzar in his dream, and the four beasts seen by Daniel in his vision, represent the Babylonian, Medo-Persian, Grecian, and Roman Kingdoms."*PFF4 360.1*

2. STONE KINGDOM NOT ESTABLISHED IN EARLY CENTURIES

"2nd. That the Kingdom of God is to be set up during the divided state of the Roman Kingdom, in which state it was not when Christ commenced his ministry."*PFF4 360.2*

3. LITTLE HORN NOT ANTIOCHUS EPIPHANES

"3rd. That the term man of sin used by Paul, *2 Thessalonians 2* chap. 3rd verse, and the term little horn, used by Daniel in the 7th chap, of his prophecy, refer to one and the same thing; and that as that man of sin, had not been revealed A.D. 54, when Paul wrote his Epistle to the Thess. and that as Antiochus Epiphanes, died

B.C. 167, 218 years before Paul wrote the above epistle, the terms, man of sin and little horn cannot refer to Antiochus Epiphanes."*PFF4 360.3*

4. 2300 YEARS TERMINATE IN "1843.

"4th. That the term 2300 days in *Daniel 8:14*, is used to designate 2300 years in the accomplishment of the events referred to. That the 70 weeks of *Daniel 9:24*, are the first part of the same, and that the entire vision terminates in the year of our Lord 1843."*PFF4 360.4*

5. SANCTUARY TO BE CLEANSED Is PALESTINE

"5th. That the sanctuary to be cleansed, *Daniel 8:14*, means Palestine, or the land of promise."*PFF4 360.5*

6. No MILLENNIUM BEFORE WORLD'S END

"6th. That the 7th chap, of Daniel teaches plainly that the little horn there spoken of will make war with the saints and prevail against them until Jesus Christ appears personally at the judgment of the great day; consequently that there can be no millennium prior to that day. And that the parable of the wheat and tares in *Matthew 13th* chapter, teaches as plainly the sentiment that there can be no millennium prior to the end of this world."*PFF4 360.6*

7. STUDY QUESTION OF ADVENT IN 1843

"7th. That we recommend to our brethren a candid and prayerful examination of the subject of the second advent of Jesus Christ, A.D. 1843."*PFF4 360.7*

8. PROPER TO PREACH JUDICIOUSLY ON SUBJECT

"8th. That it is safe and right for all Christian ministers who believe that the second advent of Christ will take place A.D. 1843, to preach or lecture upon the subject of the second advent at such times and places as they deem proper, provided nevertheless that such

discourses do not interfere with their regular pastoral duties and conformity to the vows under which they are placed to the several denominations with which they stand connected." [33]Morning Star (Dover. New Hampshire), Oct. 12, 1842, p. 99. (Italics in the original.) *PFF4 361.1*

Then, having adopted the series, the conference instructed the officers to sign and forward it to the Morning Star and Signs of the Times for published record. The signatures are of Peter Clark, chairman, and Jesse Meader, secretary, and are dated September 26, 1842. And this, be it remembered, was the voice of a Freewill Baptist group, not that of an individual minister, and therefore having greater weight and significance. *PFF4 361.2*

V. President Junkin-University Expounder of Prophecy

Many early American college presidents of different religious persuasions—of Harvard, Yale, Princeton, and Queen's, or Rutgers—were prominent interpreters of prophecy. [34]See Prophetic Faith, Vol. III, Part I. President Dwight of Yale was a noted expositor at the dawn of the nineteenth century. And now in the fourth decade we find other college presidents expounding prophecy, this time farther west and south. One was George Junkin, D.D.[35]GEORGE JUNKIN (1790-1868) was graduated in 1813 from Jefferson College in Pennsylvania. He was soundly converted, pursued the study of theology, and was ordained in 1818. From then on to 1830 he served as pastor, teacher, and editor. He was president of Lafayette College, Easton. Pennsylvania, from 1832-1841; of Miami University. Oxford, Ohio, from 1841-1844; and of Washington College, Lexington, Virginia, from 1848-1861. Upon the secession of Virginia, however, Junkin left Washington College, and his home and property there, returning North. His life compassed an amazing amount of work. His preaching record alone surpassed that of most pastors. At the same time he built up colleges, participated in church court trials, held a professor's chair and an editor's desk, and was author of numerous works. How he found time for all his accomplishment, his associates could not understand. He was exceptionally well informed, a keen logician, and an effective debater. He published six volumes. Presbyterian divine of note, and president of three colleges-in Pennsylvania, Ohio, and Virginia.*PFF4 361.3*

The occasion for Junkin's lectures on The Little Stone and the Great Image (1844) was the sharp resurgence of Roman Catholicism around 1834 and his belief that until "the purple veil is lifted by the prophetic hand," its "hideous deformity " cannot be understood and avoided. So he followed the "track of the beast," and "traced the chain of dependent causes" back over the course of prophecy to ancient Babylon. He determined to lay the results before his students at Lafayette College in Easton, Pennsylvania, which he did in 1836. Four years later he presented the same studies to the German Reformed Church of Easton. He gave them a third time, after 1841, in the form of thirty-five consecutive lectures, to the students of Miami University, in Oxford, Ohio. [36]George Junkin, The Little Stone and the Great Image, pp. vi-viii.*PFF4 361.4*

1. PROPHETIC HISTORY OF THE WORLD

President Junkin believed the prophecies of Sacred Scripture constitute a system linked to the eternal throne. Here is his fundamental thesis:*PFF4 362.1*

"We have in the Bible an extended system of prophecy, containing a history, written by the infallible Author of revelation, of the four great despotic monarchies—the Babylonish, or Assyrio-Chaldaic, the Medo-Persian, the Graeco-Macedonian, and the Roman. Parallel with this, and connected occasionally, there is another history—that of the Church of God. These prophetic histories are complete and consistent in themselves." [37]Ibid., p. 16.*PFF4 362.2*

So he begins with lecture 2, on *Daniel 2*, with the history of the four great monarchies and of the fifth, and the church of God throughout the history of the four empires. To this he couples lectures on the four beasts of Daniel and on the Persian ram and the victorious Grecian goat of *Daniel 8*. Into these outlines are merged the 1260 year-days of religious apostasy with which he ends the 2300 years in A.D. 1866, when the church, or the sanctuary, is to be cleansed from papal and Mohammedan apostasy. [38]Ibid., pp. 72, 73.*PFF4 362.3*

2. PAPAL HORN AND ITS TIME PERIOD

Lecture 9 identifies the Little Horn of *Daniel 7*. "Our position is, that the little horn of the fourth beast is the Papal hierarchy, ... the ecclesiastical, political power, that stupendous, complex despotism, which has trodden under foot the nations for so many PREMILLENNIALISM RALLIES DEFENDERS 363 centuries." A its 1260 days are years, just as the 70 weeks, unto Messiah's cutting off, are 490 common years. The 1260 years were, he thought personally, from Phocas in 606 to 1866. But at the same time he was cognizant of the popularity, among various contemporary British writers, of the years 533 to 1793—from Justinian to the French Revolution. [39]Ibid., lecture 9.*PFF4 362.4*

3. MOHAMMEDAN HORN, LOCUSTS, AND TIME PERIODS

Dr. Junkin sees the Mohammedan power in the little horn of the Grecian goat (*Daniel 8*), with the same period, 606-1866. [40]Ibid., lecture 8. For the Christian Era before 606 he turns, in lecture 10, to the Apocalypse. He surveys the early church in its struggle with the dragon of imperial Rome, seated in the seven-hilled city. In lecture 12 he discusses the seven-sealed scroll opened by the hand that was nailed to the cross for our redemption. This scroll "runs down to the end of time, and the judgment day. "The seals are confined by Junkin to the early centuries, with the seventh divided into seven parts—the seven trumpets—and the seventh trumpet, including the seven vials, followed by the millennium. The first four trumpets include Alaric and the Goths, Attila and the Huns, and Genseric and the Vandals. [41]Ibid., pp. 109, 142-147.*PFF4 363.1*

The fifth trumpet unfolds the Saracenic conquests—the Mohammedan "locusts" with their "five months" of prophetic time, or 150 years of tormenting from 612 to 762. The sixth trumpet, or second woe, indicates the Ottoman Turks. Their hour-day-month-and-year period, or the 391 years and 15 days of *Revelation 9:15*, he extends from 1281 (the capture of Cutahi) to their last conquest (of Kameniec) in 1672. [42]Ibid., lectures 17, 18.*PFF4 363.2*

4. TWO BEASTS ARE TWO PHASES OF ROME

Junkin identifies the two witnesses as the ministers and people of the true church during the 1260 years of papal oppression. [43]Ibid., lecture 20. The great red dragon is pagan and papal Rome; the woman clothed with the sun, the true church; and the child, her converts during the Reformation. The wilderness embraces the American colonies, providing refuge for the Huguenots from France, the Scottish refugees from Holland, the English Independents, and the Scottish and English Presbyterians."[44]Ibid., lecture 23. The first beast of *Revelation 13* is tied in with the beasts of Daniel, rising from the "ocean of human population." The ten-horned beast is the Roman civil power. The seven heads are its forms of government, and the ten horns the "civil kingdoms of the Western Roman Empire." The two-horned beast is the Roman church with its twofold clergy, which followed the former. Lateinos provides the "666."

45Ibid., lectures 24, 25.*PFF4 363.3*

The three angelic messengers of *Revelation 14* he identifies as (1) the Waldenses, (2) the Protestant Reformation declaring the fall of Babylon, (3) the bearers of future but imminent warnings against the divine right of kings, state religion, and the papal image of the secular beast. 46Ibid., lecture 26.*PFF4 364.1*

5. WOMAN IN SCARLET CLEARLY IDENTIFIED

The first four vials he connects with widespread infidelity, the French Revolution, and Napoleon; the fifth with the end of the "Roman" Empire in Europe, and the deadly wound of 1814. The sixth is the current drying up of the Turks to prepare for the restoration of Israel. The unclean spirits are believed to be the Franciscans, the Dominicans, and the Jesuits. The great judgment scene, depicted in *Daniel 7:9-15*, is matched with the events of *Revelation 17*. There the woman is clad in scarlet, the favorite color of papal Rome. She governs the animal that upbears her, and her name is Mystery. The proposition that this "mother of harlots" is the Roman Catholic Church is "so perfectly demonstrated" that the denial of it can be regarded in no other light but that of the "most abandoned effrontery." 47Ibid., lectures 27-29,*PFF4 364.2*

6. MISCELLANEOUS ITEMS DISCUSSED

With the 1260-year period of the Papacy and Islam, Dr. Junkin ties in *Daniel 11 and 12*, and the increased knowledge to shine on prophecy in the latter times. Notice is also taken of the Literal School placement of "Israel's depression" as advocated by Bickersteth 48On Bickersteth. see Prophetic Faith, Vol. III, pp. 647-652.the "seven times," or 2520 years, calculated as from the captivity of Manasseh (677 B.C.) to 1843. The king of the North, Junkin says, is the papal Antichrist, in alliance with the nations of Europe, including Russia (Rosh, etc.). The king of the South is an Anglo-American Protestant confederation.' 49Ibid., lecture 32.*PFF4 364.3*

7. MILLENNIUM AND SATAN'S BINDING SPIRITUALIZED

The weakest of all of Junkin's exposition is his mystical treatment of the millennium. He contends that the second advent personal and literal, postmillennial, at the end of the world, to destroy the tares and cast them into the furnace. [50]Ibid., lecture 33. The angel that binds the devil is the body of spiritual ministers, Jew and Gentile, whom God will raise up, who by world evangelism will seize Satan, as it were, bind him in chains, and thrust him into the abyss of his own restricted place for the thousand years. [51]Ibid., p. 301.*PFF4 365.1*

8. RESURRECTION SPIRITUALIZED; WORLD RESCUED FROMSATAN

Harmonizing with this, the first resurrection is declared spiritual—"a revival of religion which brings back, as it were, the spirit of the long-since-beheaded martyrs." It will be "like life from the dead." The rest of the dead "revived not." The ministry rescues the world from the domination of Satan. They are to bind the devil—"to chain the spirit, to curb the licentious passions, to bring the self-will of man under the power of law." Satan is thus localized and prevented from roaming abroad." [52]Ibid., pp. 303-308. Such was Junkin's concept of the millennium.*PFF4 365.2*

CHAPTER SEVENTEEN: Scholarly Treatises Stress Expectancy of Times

I. Ramsey of Philadelphia-Ardent Presbyterian Premillennialist

Still another advocate of the imminent second advent of Christ was Dr. WILLIAM RAMSEY, [1]WILLIAM RAMSEY, D.D. (1803-1858), was born in Pennsylvania, graduated from the College of New Jersey in 1821, and Princeton Theological Seminary in 1826. He was ordained by the Huntingdon presbytery in 1827, and soon entered mission service in India, under the A.B.C.P.M., from 1830-1835, where he lost his wife and only son. Returning to this country, he was pastor of the Cedar Street (Philadelphia) Presbyterian Church until his death, during which time some eight hundred were converted and added to the church. He received his D.D. degree from the University of Delaware in 1854. Vigorous of mind and independent of thought, and with good judgment, he was conspicuously a lover of truth. He was remarkably well versed in ancient and modern languages. Ramsey was a deep Bible student, often studying until two or three in the morning, and often spending hours on his knees—the secret of his power. Men's multiplied opinions weighed little with him in comparison with a single clear text of Scripture. The prophecies especially were his comfort and stay. pastor of the Cedar Street Presbyterian Church of Philadelphia, and former missionary to India. Like scores of other earnest ministers at that time, he delivered a series of forceful addresses on "unfulfilled prophecy" that aroused city-wide interest. Out of this came a book entitled The Second Coming of Our Lord and Saviour Jesus Christ, in Power and Great Glory Before the Millennium (1841), an autographed copy of which he sent to the "Rev. Wm. Miller:—With the kind and Christian regards of his Brother in Christ. [Signed] William Ramsey, Philad'a, Feb. 4th, 1843." [2]Albert C. Johnson, Advent Christian History, p. 116. *PFF4 366.1*

But Ramsey, it should be added, was in no way associated with William Miller and his group. In a sermon (March 10, 1844) on the millennium, he expressed his emphatic disagreement from their views "as to the time, ... also as to the Jews and the order of events." [3]William Ramsey, The Millennium and the New Jerusalem Contrasted, p. 7. Ramsey also wrote Thessalonica, or the Model Church. In his forthright treatise on Spiritualism a Satanic Delusion, and a Sign of

the Times (several editions, 1856 and on), he described spirit manifestations as the trickery of Satan's emissaries, and prophesied departing from the faith and giving heed to seducing spirits as a prelude to the millennial period.*PFF4 366.2*

1. APOSTOLIC AND MODERN MISCONCEPTIONS

Deploring the failure of the church at large to study the unfulfilled prophecies, Ramsey declared in his lectures that prophecy has in all the ages been "the grand instrument in the hand of God of cheering the Church in the midst of her darkest hours, and in her deepest distress." Beginning with Adam and Noah, Ramsey continued on through patriarch, prophet, and apostle. It was prophecy that started off the infant church on her mission, and sustained her in the heroic early centuries, as well as later in the Reformation Era. So, in the summer of 1840, Ramsey's series of lectures to his deeply interested parishioners stressed the premillennial return of Christ in power and glory-though "well aware that the sentiments expressed in the discourse do not agree with the popular opinion." Nevertheless, he held that the cry was going forth, "Behold! the Bridegroom cometh, go ye out to meet him." But, he added, while the wise and foolish both slumbered and slept, the Lord would come. [4]William Ramsey, The Second Coming of Our Lord and Saviour Jesus Christ, in Power and Great Glory Before the Millennium (1841), Preface, pp. 5-7. (This was published by Orrin Rogers, who reprinted the British Advent writings.)*PFF4 367.1*

The Jewish church mistakenly looked for the Messiah to come in glory and majesty instead of in humility. Yet the prophets had foretold the Messiah's trial and rejection, His bruising and death, and His brief sojourn in the grave. So today many Christians reject or spiritualize the predictions of Christ's second coming in transcendent power, glory, and majesty—to destroy Antichrist, to bind Satan, and to reign with His saints. Ramsey then outlines seven vital points: (1) Christ will return again; (2) He will return visibly and bodily; (3) His advent will be sudden and unexpected to both church and world; (4) it will be in great glory; (5) this was the hope and expectation of the early apostolic church; (6) the day and hour cannot be known by us; and (7) His return will take place

before the millennium. [5]Ibid., pp. 10-13.*PFF4 367.2*

2. SIGNS OF TIMES INDICATE ADVENT NEAR

Ramsey then presents an array of proof texts and prophetic promises for each point-such as *Acts 1:9-11*; *Hebrews 9:28*; *1 Corinthians 11:26*; *John 14:1-3, 18, 28*; *Revelation 1:7*; *2 Timothy 4:1*; etcetera. He discusses the prophecies of *Matthew 24*, the great image of *Daniel 2*, symbolizing the kingdoms of the world which will be crushed to powder, and the parallel prophecy of *Daniel 7*, with the fourth beast consumed by the burning flame. But the "times of the Gentiles" must first be fulfilled, the gospel carried to all nations, and the time of great tribulation come. The signs of the times will declare it. The days of Noah are to be repeated, Christ's coming is therefore compared to an overwhelming deluge of fire (*2 Peter 3:9*), in the midst of the world's busy activities and prideful plans. He will appear suddenly, unexpectedly, and alas! disastrously to those who are unprepared." [6]Ibid., pp. 14-30.*PFF4 368.1*

3. ANTICHRIST MUST FIRST BE DESTROYED

Many mistakenly look for a spiritual coming, irrespective of its direct conflict with Bible prophecy. The early church, he says, looked for her returning Lord. But soon, pride and worldliness and ambition took possession of her, and a hierarchy and a fatal apostasy developed. The "falling away" took place and the Papacy arose and waxed powerful and persecuting. But it will be destroyed at the second advent, in its civil and ecclesiastical form, by "the spirit of his mouth." [7]Ibid., pp. 49-51. Antichrist must first be destroyed before the millennium; therefore the second advent premillennial. [8]Ibid., pp. 77, 78, 83. By this designated power Ramsey evidently means the Papacy, for it is to be destroyed in like manner as the Man of Sin; and he says expressly:*PFF4 368.2*

"It will be evident to all that the 'Man of Sin,' 'Son of Perdition,' or 'Wicked' of Paul, is the same as the 'Beast' of Daniel, and the 'Babylon' and 'Scarlet-coloured' woman of John, which go by the general name of antichrist." [9]Ibid., p. 85, note; cf. p. 84.*PFF4 369.1*

I n *Revelation 14* the symbolic flying angel, with the everlasting gospel to preach to all the world, is followed by another angel declaring, “Babylon is fallen, is fallen.” And the destruction of “that Wicked” one, by the brightness of the Lord’s return, takes place before the binding of Satan. With most others, Ramsey looked for the restoration and conversion of the Jews. This he places before the millennium, in connection with the second advent. His fourth evidence is the prophetic parables of the advent—those of the pounds, the ten virgins, and the talents, and the fifth is the expectation of the early church. [10]Ibid., pp. 84-86 ff., 105 ff., 117 ff. Ramsey’s acquaintance with previous and contemporary writers on prophecy is abundantly attested—as he cites Justin Martyr, Lactantius, the Bishop of Lincoln (Robert Grosseteste), Made, Goodwin and Sir Isaac Newton. And of nineteenth-century British expositors he refers to M’Neile, Cuninghame, “Ben Ezra” (Lacunza), and Brooks. Ramsey says of the Literalist American reprints: “A Valuable collection of Essays. or [on] the subject of Christ’s Advent, and kindred subjects, and which is worthy the careful and prayerful perusal of every Christian, and especially of Christian ministers.” (Ibid., p. 127, note.)*PFF4 369.2*

Paul tells of the great apostasy that will come before the second advent, and the final acts of the Mystery of Iniquity. The early church was mistaken in the time and the order of events. Hence the faith of the early church was overthrown. Of contemporary times he adds:*PFF4 369.3*

“The signs of the times will tell us that the time is near, very near; but, that day and hour is known to none of the human family. God has told us that certain things will take place before the great day of the Lord shall come,—from these we may learn that the day is nigh at hand.” [11]Ibid., p. 135.*PFF4 369.4*

Ramsey’s sermon of March 10, 1844, was of similar intent and importance. He distinguished the eternal, new-earth state from the intervening thousand years-the fifth dispensation—during which he expected the Jewish Temple to be restored and Israel and Judah to have priority among a still mortal race, under the reign of Christ and the resurrected saints and martyrs. While he decried attempts to set the time of the Lord’s return, he nevertheless held that soon the “times of the Gentiles” would expire, the kingdoms of the world would be overturned and become the kingdoms of our Lord, Satan

would be bound, and the world be filled with the glory of God. Ramsey consistently held that Christ will return personally, at the first resurrection, a thousand years before the second. [12]William Ramsey, The Millennium and the New Jerusalem Contrasted, pp. 3-7, 16-18.(Cf. his Second Coming, pp. 61-63, 86 ff. 115, 116, 128-137.) *PFF4 369.5*

II. Episcopalian Shimeall-Advent in 1847; Consummation in 1868

Another vigorous premillennialist was RICHARD CUNINGHAM SHIMEALL,[13] rector of St. Jude's Episcopal Free Church of New York City. He was remarkably well read, as concerns past prophetic expositors, not only of early church and Reformation days but of post-Reformation times-men like Brightman, Burnet, Mede, Sir Isaac Newton, Tillinghast, and Fleming, as the generous documentation of his book attests. In fact, he had unusual acquaintance with the whole history of prophetic interpretation down to the more recent writings of Faber, Bicheno, and Prideaux. Nor was he connected with William Miller and his associates, but was intimately acquainted with early nineteenth-century British Advent Awakening expositors like Cuninghame, Habershon, Brooks, Bickersteth, Frere, Irving, Hooper, Pym, Keith, Noel, Thorp, and M'Neile, whom he cites."[14] *PFF4 370.1*

[13] RICHARD C. SHIMEALL (1803-1874) was born in New York graduated from Columbia in 1821, then the Protestant Episcopal General Theological Seminary in 1824, and was ordained in 1824. He was founder and first pastor (1842-49) of St. Jude's Episcopal Free Church, on Sixth Avenue, near Fourth St., New York City. While their church home was being built, the congregation met in the large chapel of the New York University. In 1853, after Shimeall's day, the church merged with that of St. John the Evangelist. Following ten years with the Protestant Episcopal Church, Shimeall united for a time with the Dutch Reformed body, and finally the Presbyterians. A profound Biblical scholar, he was thoroughly versed in Greek and in Oriental languages. He adopted the views of the English millennialists, and was author of a dozen works —from 1842 onward.

[14] On the interpreters cited by Shimeall, see Prophetic Faith, Vols. II and III.

1. EXPECTS SECOND ADVENT IN A.D. 1847

One can see TREATISES STRESS EXPECTANCY OF TIMES 3 the source from which Shimeall derived, or at least confirmed, his position on the 1260, 1290, 1335, and 2300 days; he seems to follow William Pym, British expounder, especially. But the first four British expositors named, dated the 2300 years from 457 B.C. to A.D. 1843 (or 1844), while the second four terminated them in 1847 —placing the 70th week with the crucifixion in the midst, in A.D. 33

—and all of them began the 1260 days in 533, and ended the 1335 in 1867 (or 1868). Along with several of these British expositors, Shimeall considered the 1847 ending of the 2300 years to mark the second advent, but looked to 1868 as the beginning of the millennium, [15]Richard C. Shimeall, Age of the World (1842), pp. 241, 242, 222, 223; see also his Prophecy, Now in Course of Fulfilment (1844), pp. 40-46. For Pym, see Prophetic Faith, Vol. III, pp. 570-577. thus differing sharply from the Millerites, whom he opposed vigorously. *PFF4 370.2*

2. BEGINS 1260, 1290, AND 1335 TOGETHER IN A.D. 533

In common with hundreds of other investigators, Shimeall was tremendously interested in the "times and seasons," and profoundly believed that time was waxing late. In his Age of the World he first deals with the foibles of atheist, infidel, and antiquarian, and the various specious philosophies of life and creation, revealing his remarkably extensive reading. Going beyond Faber's theory that the six days of creation were six long periods of time followed by the seventh-the present age—he reduces all these periods to exactly six thousand years each, 36,000 years, with the seventh the supposed period of God's "rest" from the creation of Adam and Eve to the millennium. [16]Shimell, Age of the World, "Introductory Eassy," secs. 3, 4 (see Faber's Treatise on the ... Dispensations for his theory). *PFF4 371.1*

Coming to Lecture 1 on the age of the world, he discusses the question of profane and sacred chronology, or divisions of time, the "golden chain of measurement" of the present age. He deals with Julian and Gregorian time, the Jewish year, the "ante-diluvian solar year," et cetera, the Hebrew versus the Septuagint chronology, et cetera. After tracing a Biblical chronology to the Babylonian captivity, he turns to prophetic time numbers. *PFF4 371.2*

As remarked, in common with many nineteenth-century British and not a few American interpreters, Shimeall takes 533 as the joint beginning year for the 1260-, 1290-, and 1335-year periods, and therefore ends the 1260 in 1793 and the 1335 in 1868. He looks to 1847, the end of the 2300 days, as a year of crisis, and the beginning of important events. But his eyes were fixed upon 1868 as the time of the great consummation. The year-day principle is

axiomatic in all of his prophetic calculations. [17]Shimeall. Age of the World, pp. 221-239. *PFF4 372.1*

3. PAPAL LITTLE HORN CLEARLY IDENTIFIED

The four beasts of *Daniel 7* clearly symbolize Babylonia, Persia, Grecia, and Rome, with the Little Horn as the Papacy, which was to try God's people severely. The coming stone of Christ's kingdom is to break in pieces all nations. The ram and he-goat, and the little but expanding horn in *Daniel 8*, are Persia, Grecia, and Mohammedanism. And the 2300 year-days, and the 70 weeks of years of *Daniel 9* have, he holds, a "common commencement"—the 490 years being cut off from the 2300 as a "season of mercy to the Jews," and lead to the cutting off of the Messiah for the redemption of man. The longer period, he believes, extends from 453 B.C. to A.D. 1847—the cleansing of the sanctuary and the restoration and re-establishment of the Jews in Palestine. The papal Little Horn of *Daniel 7* (which is the same as the ten-horned Beast of the Apocalypse) and the Mohammedan Little Horn of *Daniel 8* both last 3i/L times, and"666" is applied alike to Lateinos, Romiith, and Vicarius Filii Dei, identifying the Latin church, and to the name Maometis. [18]Ibid., pp. 230-233; see also Prophecy, Now in Course of Fulfilment, pp. 35-40. *PFF4 372.2*

4. BELIEVES MILLENNIUM FOLLOWS A.D. 1868

On the dating of the 1260 years, Shimeall frankly accepts the 533 dating of the papal Antichrist set forth by Cuninghame, Frere, Irving, Habershon, Keith, and Bickersteth. [19]Shimeall, Age of the World, pp. 256, 269-271. Thus he terminates the longer 1335 years in 1868, as the time of the beginning of the blessed millennium. This, he believes, will involve the complete overthrow of popery, Mohammedanism, infidelity, and every other opposing force. So ends Lecture 1. *PFF4 372.3*

5. TURKISH 391-YEARS FROM 1453 TO 1844

The lateness of earth's "times" is discerned by certain "signs," or

harbingers—apostasy, decay of piety, prevalence of iniquity, last-day scoffers, the universal spread of the gospel, the rejection of the wisdom of inspired Revelation, peace talk coupled with war rumors, and famines, pestilences, and earthquakes, as well as special signs in the heavens, the approaching drying up of the Turk under the sixth vial (the first vial beginning, he thought, in 1792). The 391 years of the sixth trumpet he places from 1453 to 1844. This is a prelude to the final destruction of the Papacy, one of the last events. But these are all signs of the last times. So the 2300 years, according to Shimeall, lead to the appearance of Christ for the restoration of the Jews, beginning in 1847, followed by the millennial kingdom coming in 1868. [20]Ibid., pp. 273-364. *PFF4 373.1*

6. STRESSES PREMILLENNIAL SECOND ADVENT

In the printed outline of his projected General Scope of Prophecy, Shimeall takes up the cudgels with Professors Moses Stuart and George Bush, as well as Hopkins and Jarvis. He includes a systematic survey of the various schools of prophetic interpretation, the meaning of prophetic symbolism, together with a brief history of millennial expectations—from Cerinthus and on to the A.D. 1000 expectation (based on the Augustinian theory), then to the Protestant fifth monarchy men in Cromwell's time, the Anabaptists, the French prophets, Shakers, Mormons, and the then-popular postmillennialism springing from Whitby and others, as well as Millerism. In contrast, Shimeall, citing the testimony of the early Christian Fathers, stresses the second, personal, literal, premillennial advent of Christ, involving the destruction of all Antichristian nations, the conversion of the Jews, the literal resurrection of the righteous dead, and the "rapture" of the saints; the millennial kingdom, and the great "day" of judgment, Satan's brief loosing at the millennium's close, and the re-creation of the new heaven and earth state-heaven. [21]Shimeall, Prospectus for Systema Theologiae Propheticae; or, The General Scope of Prophecy Unveiled, pp. 1-11 (bound with his Prophecy, Now in Course of Fulfilment). This contains a comprehensive list of 32 lectures. The work was to be based on lectures given in the Broadway Apollo Hall, early in 1841, and in his weekly church services in the chapel of the New York University. *PFF4 373.2*

Shimeall took up the cudgels against the Millerites in a sermon with a self-explanatory title: Prophecy, Now in Course of Fulfilment, As Connected With the 2,300 Days of *Daniel 8:14*: A Sermon, in Two Parts, on *Daniel 11:14*, Last Clause; Showing the Predicted Rise, Career, and Subversion of Millerism: to Take Effect Between the Spring and Fall Equinoxes of 1844. The text which he applies to the Millerites concerns “the robbers of thy people,” who shall fail “to establish the vision.”*PFF4 374.1*

Shimeall here exemplifies the difference between the Literalists and the Millerites. He expected the literal, personal return of Jesus in 1847 as confidently as Miller did in 1843. But he expected Christ to set up an earthly kingdom with the Jews restored and converted. He indignantly accuses the Millerites of being “the robbers of thy people” in “wresting from God’s people [meaning the Jews] THEIR COVENANTED RELATIONS TO HIM!” He did not find fault wi them because they denied the perfectibility of the world, nor because they set a specific year for the advent, but because they declared that the true Israel was not the Jewish nation but the church.*PFF4 374.2*

III. McGregor of Maine-Ends "the Time" About 1843-1847

On a mossy old gravestone at Falmouth Corner (near Portland), Maine, the following inscription appears: "REV. DAVID MCGREGOR—Born in Londonderry, N.H. March 21-1771—Pasto of the Presbyterian Church at Bedford, N.H. 24 yrs.- Departed this life Oct. 19, 1845 aged. [22]DAVID McGREGOR, coming from a line of Presbyterian preachers, was the grand nephew of the better known David McGregor, the first Presbyterian minister at Londonderry a century earlier. McGregor received his M.A. from Dartmouth College in 1799, taught in Cambridge, Massachusetts, was ordained in 1804, and next served as minister of the Presbyterian Church at Bedford, new Hampshire(1804-1825). After ill health ended his ministry at Bedford, McGregor "removed" to Falmouth, Maine. There in 1833 he erected the Oak Grove Academy. He was a friend of youth, encouraging, them to obtain an education, and helping many to that end. He was one of the first missionaries sent out by the New Hampshire Domestic Missionary Society. *PFF4 374.3*

A man of excellent training, fine personality, and wholesome life, this Presbyterian minister and teacher belonged to that illustrious list of men of leadership in the various communities and churches who were students and expounders of prophecy. Although his personal writings have not been found, yet in several contemporary publications he is recorded as sharing the position of scores of others at this time, that "the time" would end around 1843, 1844, or 1847. [23]S e e *Signs of the Times,* September 1, 1840, p. 85. It was undeniably a world-encircling conviction, almost invariably springing from thoughtful and often highly trained minds. *PFF4 375.1*

IV. Rector College President Also Looks to 1843-1847

Then there was CHARLES WHEELER,[24] Baptist educator and classmate of Adoniram Judson. He was a good scholar, a capable teacher and administrator, and an inspiring preacher. A pre-millenarian, according to contemporary journals, he wrote a treatise in 1823 maintaining the position that the 2300 years to the cleansing of the sanctuary would expire around 1843, or 1844. His printed work has not thus far been located. But since practically all similar citations have been found as set forth, there is little reason to doubt the accuracy of this statement. Thus another educator is added to the supporters of this widespread view.*PFF4 375.2*

[24] CHARLES WHEELER (1784 1851) was born in Massachusetts. Converted at sixteen, and uniting with the Congregational Church, he was graduated from Bowdoin with a B. A., and received his M. A. from Brown University in 1810. Though the study of Greek he became convinced that sprinkling was not valid baptism, and so was buried in baptism. A revival led him into the ministry. Ordained in 1811, he taught successfully in Miane, Massachusetts, and at Washington, Pennsylvania, from 1814-1839, At the request of the Virginia Education Society he became president of Rector College at Pruntytown, now West Virginia, where he served from 1839-1851. He was declared to be a good administrator, and during the ten years of his presidency the institution grew in usefulness and influence. Dr. Wheeler was loved by his student. Following his death the college declined rapidly, and by the time of the Civil War had ended its career.

V. Ohio College President Maintains Premillennial Positions

Out in southeastern Ohio, Prof. J. P. WEETHEE,[25]J. P. WEETHEE received his A.B. from Ohio University in 1832. After two years in the study of medicine, he turned to the Presbyterian ministry, being licensed in 1835 and ordained in 1836. For several years he was stated clerk. After serving eight years at Uniontown, Pennsylvania, he was made president of Madison College, and was one of the State's meteorologists. He went back to Ohio in 1842 and was invited to the presidency of Cumberland College, of Princeton, Kentucky. But as Kentucky was then a slave State he did not accept, and in 1842 was elected president of Beverly College, Ohio. About this time he heard and accepted the teaching of the imminent second advent. One of the professors took his stand against him and resolved to put him out of the church. But Weethee continued preaching it. In the spring of 1844 he moved to Chauncy. Later he was offered the presidency of LaGrange College (M.E. South), as well as of the state academy of Indiana. president uniting with the Congregational Church, he was graduated from Bowdoin with a B.A., and received his M.A. from Brown University in 1810. Through the study of Greek he became convinced that sprinkling was not valid baptism, and so was buried in baptism. A revival led him into the ministry. Ordained in 1811, he taught successfully in Maine, Massachusetts, and at Washington, Pennsylvania, from 1814-1839. At the request of the Virginia Education Society he became president of Rector College at Pruntytown, now West Virginia, where he served from 1839-1851. He was declared to be a good administrator, and during the ten years of his presidency the institution grew in usefulness and influence. Dr. Wheeler was loved by his students. Following his death the college declined rapidly, and by the time of the Civil War had ended its career of Beverly College in the little town of Beverly, under Cumberland Presbyterian sponsorship, expressed his belief in the pre-millennial advent and the literal first resurrection and judgment in a letter to Joshua V. Himes, dated March 17, 1843. He likewise declared that, having long discarded the idea of a spiritual millennium, he had now—rejected the popular position on the literal return of the Jews and was active in publicly presenting his convictions on the second coming in neighboring towns over the week ends between his major administrative duties at Beverly. One expression is indicative of his entire position: "The last sands are dropping from the glass of time; the great time—bell is about to toll

the hour of midnight." [26] *Signs of the Times,* April 5, 1843, p. 38; reprinted in The Second Advent of Christ, April 19, 1843, p. 2. In Weethee's chief work, The Coming Age (issued in 1884), he still generally follows the British Literalists, although he avoids future specific dating. *PFF4 375.3*

VI. Kentucky College President Expects End in 1843-1847

President JAMES SHANNON, of Bacon College, in Harrodsburg Kentucky, was still another president of a small college who was an avowed premillennialist, and who looked for the end of the 2300 days (and of the world) in 1843 or 1847. In a published letter he declares, "There will be no Millennium (if the Bible be true) till the Lord comes." Then he continues:*PFF4 376.1*

"It is so easy to demonstrate this, and to show the many absurdities involved in its denial, that by beginning to build on this foundation, you can with great facility stop the mouths of gainsayers, and open the eyes of the honest, but deluded, to see that they have been taught by sectarian priests to believe dogmas directly opposite to the uniform teaching of Jesus Christ and of the Apostles and Prophets." [27]The Midnight Cry, Sept. 21, 1843 p. 37;*Signs of the Times,* September 27, 1843, p. 42.*PFF4 376.2*

In answer to an inquiry in the Harrodsburg Christian Journal, Shannon explained the 70 weeks and the 2300 years: If Christ was cut off at the end of the 70th week, the 2300 years will end in 1843; if in the midst, the period will extend to 1846 or 1847. Therefore, he implores the reader—"to act as though it were absolutely certain, that 1843 will close the grand drama of this world's history. Nothing can possibly be lost by so doing, even admitting that the calculations leading to this conclusion should be erroneous. But, on the contrary, by neglecting to act thus, my very soul shudders at the thought of the wretched doom which my friends and fellow-citizens may bring upon themselves in an hour they think not of." [28]Quoted in The Midnight Cry, April 13, 1842, p. 10.*PFF4 377.1*

VII. Robinson of Cincinnati-Likewise Awaits End in 1847

Another western expositor who placed the terminus of the 2300 years and the beginning of the millennium around 1843, 1844, or 1847, was JOHN ROBINSON, D.D.;[29] JOHN ROBINSON (1814-1888 was born in Pennsylvania, graduating from Franklin college, Ohio, in 1837, and Westminster Theological Seminary in 1844. After ordination by the Steubenville Presbytery in 1841, he became pastor of the Monroville, Ohio, Presbyterian Church from 1841-1844, and of Ashland from 1844 onward. He wrote vigorously against slavery, and was one of the founders of the University of Wooster. He was an earnest preacher and an able writer on prophecy. pastor of the First Presbyterian Church of Cincinnati, Ohio-the scene of Dr. Joshua Wilson's somewhat similar exposition in 1829. Possibly there was some connection. In any event, Robinson's treatise, The Millennium Just at Hand, Being a Paraphrase of the Vision of Daniel and Apocalypse of St. John the Divine, was published in 1843. His opening sentence declares that the church had long been "praying for the downfall of Antichrist" at the second advent, when "the pope, the man of sin will be destroyed by the brightness and day of His coming." [30] John Robinson, The Millennium Just at hand, p. 3. He next asserts that it is our duty to "notice the times," or "prophetic evidences," as to the time of Christ's second coming. So he launches into a discussion of "the time of the fall of the Pope of Rome, and the commencement of the millennium."*PFF4 377.2*

1. 2300 YEARS TO RESTORATION OF TRUE WORSHIP

Robinson takes it as axiomatic that, "according to prophetic computation, we are to count a day for a year," and that the 1260 days, the 42 months, and the 3i/L times of the "reign of popery," are one and the same period-1260 years. He then turns to *Daniel 8:14* and the 2300 years, and the cleansing of the sanctuary, upon which remarkable prophecy he urges the "serious attention" of the "honest enquirer." First, he reasons, the "2300 days are 2300 years," leading to the beginning of the millennium, when the "true worship of God will be restored to the church." This is the "first part of the clue." The "other part of the clue" is that the "seventy weeks [or 490 years] are the first part of the 2300 years." This lesser period was fulfilled exclusively on the Jews before the incoming of the Gentiles.

These 70 weeks reach to the “atonement of the cross,” and the “introduction of the gospel dispensation founded on the atonement actually made.” [31]Ibid., pp. 4, 5. The anointing of the Most Holy is the sprinkling with His own blood of the Most Holy in “heaven itself,” after His own sacrifice for sin and His subsequent ascension.*PFF4 377.3*

2. PLACES CRUCIFIXION IN A.D. 33

After elaborating on the several divisions of the 70 weeks, he comes to the “last week of the seventy,” with the “crucifixion in the middle of it.” Christ’s causing of the sacrifice and the oblation to cease means, he explains, His “nullifying the rites, ceremonies, and typical worship of the Jews”—in the “middle of the week”—“introducing the gospel worship in its room,” which, he says, took place on the day of Pentecost. And this all happened “when Jesus was thirty years old,” at the time of His baptism, with the sacrifice of Himself in His 34th year, or three and one-half years after His baptism. [32]Ibid., p. 7. The remaining half of the fateful “week” was confined to preaching to the Jews, who were the first converts to Christianity. So the 70 weeks, or 490 years, “over-run the Christian Era thirty-seven years.” And 37 from 490 equals 453, which checks with the birth of Christ. But, Robinson hastens to add, it is “generally thought that the vulgar aera is four years too late.” In such an event, “it will bring on the millennium four years sooner than I calculate.” [33]Ibid., p. 10. That would be “1843.”*PFF4 378.1*

3. 70 WEEKS BEGIN THE 2300 YEARS

Coming to the time relationship between the 70 weeks of years and the 2300 years, Robinson makes three points: (1) The explanation concerning the 70 weeks is obviously given to explain the vision of the 300 years, until the purging away of popery. *Daniel 8*, with the Medo-Persian ram, the Grecian goat, and the four horns as the four divisions of Alexander’s empire, gives way to the exceeding great Roman Empire horn, which is “carried on through the kingdom of Popery until it is destroyed.” It is therefore evident, he observes, that the 2300-year vision extends from Medo-Persia to the downfall of popery. Then he asks pointedly, “Where can we place these 490

years but at the beginning of the vision?" (2) The 490 years, closing three and one-half years after Pentecost, begins with the reign of the Persians, comprehends the Grecian period, and part of the time of the Roman Empire. Then he adds: "But it is plain that 2300 years also, must begin at the same time, extend through all those empires, to the close of the empire of Popery." [34]Ibid., p. 12.*PFF4 379.1*

4. TERMINATES LONGER PERIOD IN 1847

And (3)the vision goes on "to the consummation, and that determined, shall be poured out upon the desolate." So the whole vision is 2300 years, but is not dated. However, the 70 weeks are located exactly, from which the larger calculation can be made. Then comes this table:*PFF4 379.2*

Years
"Daniel's seventy weeks..... 490
Which overruns the vulgar aers..... 37
Which take from 490 and there remain..453 The time of the vision..... 2300
subtract from it..... 453
And you have the end..... 1847" [35]Ibid., p. 13.*PFF4 379.3*

After again making allowance for inaccuracy in the dating of the Christian Era, Robinson says, "We must expect that long looked—for catastrophe, to take place at this very given time, according to the prophecy, tour or five years from this date." [36]Ibid.*PFF4 380.1*

5. DOWNFALL OF PAPAL ANTICHRIST IMPENDS

Robinson then turns to supporting evidence from Paul and John. When the Roman "letting" or hindering power (*2 Thessalonians 2*) was taken out of the way, then the papal Man of Sin appeared in the church rather than the state. That also fixes the time of the rise of Antichrist. And John, in *Revelation 13*, presents the same Roman power as a beast rising out of the sea of "commotions" of peoples and "revolutions of empires." The seven heads are the seven forms of the Roman government, and the ten horns the ten divisions of

Rome.*PFF4 380.2*

The two-horned beast from the earth means the "secular power of popery," the two horns signifying the double power of the pope-spiritual and temporal, secured under Pepin. So with temporal authority the pope sits on the seven hills of Rome. This is the same as the Little Horn of *Daniel 7*, plucking up the three horns of Italy, Ravenna, and Pentapolis, to provide the temporal power for the papacy. And this comes from the old Roman "dragon." But the papal downfall is set as "1817, which is four years after the present date." Robinson then soberly declares, "From this calculation, we are surprised to find that this all-important time, looked for, long prayed for, and long desired, has about overtaken us unawares."; [37]Ibid., p. 15.*PFF4 380.3*

Next, he repeats his strong convictions in these words:*PFF4 380.4*

"Such is my confidence in the truth of the word of God, and such is my conviction from Daniel's account, that 1 hesitate not to say, that the downfall of Popery, and the dawn of the church's glory will take place four years after the present date. The church will be surprised with the awful appearance of her Lord, with the display of his fiery indignation against his enemies, and the beatific smiles of his countenance upon his friends, and humble followers." [38]Ibid., p. 16.*PFF4 380.5*

And Robinson, be it also noted, was not a Millerite.*PFF4 381.1*

6. CLIMAX TO COME IN RAPID STRIDES

His closing paragraphs tell of the 1290 years, extending 30 years beyond the close of the 1260, and the 1335 years reaching 45 years beyond the 1290 (or 75 years beyond the close of the 1260 years)—to provide for the spread of the gospel over all the earth. After the "fatal stroke" is given, and the "whore of Babylon destroyed," the progress of the gospel will be increasingly rapid. Satan will be chained for the thousand years, and the gospel will go forth "conquering and to conquer." Papists, infidels, and Jews must all yield to its divine energy. Churches built upon error will tumble to ruin, and their errors be purged. Great "battles" will be fought

“before the commencement of the millennium,” with inconceivable slaughter, and the “gospel extended over all the face of the earth.” [39]Ibid., p. 17.*PFF4 381.2*

Small wonder, then, that—with so many and such varied prominent religious leaders in all sections of America, Europe, and Asia, and scattered through all denominations, proclaiming the approach of epochal events coming, or at least beginning to come around 1843, 1844, or 1847—there should be wide concern and expectation on the part of the people. And little wonder that, coming from men of training and leadership, it should be echoed by many others, and should receive most serious and respectful attention. Such is the closing touch to this impressive and highly significant picture of the expectancy of the times.*PFF4 381.3*

CHAPTER EIGHTEEN: The Status of Prophetic Interpretation

I. Three Epochs Predominant in Prophetic Emphasis

The dawn of the nineteenth century marked the beginning of the third distinctive epoch of prophetic interpretation in the Christian Era. The first epoch spanned the first three centuries. But this was submerged under a twofold assault—first a frontal attack upon the integrity of the actual books of Daniel and the Apocalypse, then a more successful flanking attack upon the five great determining factors in the exposition of eschatological prophecy: (1) the literal first resurrection of the righteous dead at the second advent; (2) the millennium, introduced by the second advent; (3) the outline prophecies, reaching their climax at the second advent; (4) the Antichrist, emerging from the breakup of the Roman Empire, dominant during a special allotted period, and finally destroyed at the second advent; and (5) the kingdom of God, established by divine interposition through the second advent. [1]These are presented in detail in Vol. I, and their vicissitudes through the centuries are recorded in Vols. II and III, as well as here in Vol. IV.*PFF4 382.1*

But there was an eclipse of sound prophetic interpretation through the injection of extra-Biblical and non-Christian elements during the "falling away" in the church. And these five principles were distorted into a spiritual first resurrection, a mysticized view of the prophecies, with an individual Jewish Antichrist as a future tyrant, a carnalized kingdom of God in the form of a powerful Catholic Church, and a present millennium, with Satan already bound.*PFF4 382.2*

In reviewing the background of the issues of the 1840's in America, it is essential to sketch the development of several views on the details of the millennial kingdom. This has heretofore been given little space in these volumes, because most of these interpretations are based almost entirely on prophecies outside of *Revelation 20*, which is the only Biblical passage mentioning a reign of a thousand years. The whole fabric of the "kingdom on earth," particularly in its Jewish aspects, is built, not upon the New Testament, but upon Old

Testament prophecies that lie outside the purview of the present work, which is concerned principally with the interpretations of Daniel and the Revelation. Yet the millennium must be examined as a principal issue in the interpretation of the 2300 days at a time when its beginning was regarded as imminent.*PFF4 383.1*

1. THE PREMILLENNIALISM OF THE EARLY CHURCH

The early church, strongly premillenarian during the first three centuries, had expected a literal kingdom of Christ introduced by divine interposition after the personal second advent. But in going beyond *Revelation 20* to apply to the millennium certain unrelated Old Testament texts, some of the early chiliasts took over Jewish apocalyptic ideas, derived from Jewish nationalistic hopes. It was this misconception of the Messianic prophecies—the idea of a political world dominion centering in Jerusalem—that caused the Jews to reject Jesus at His first advent. They refused to accept His teaching that His kingdom was not of this world. Thus it was forfeited by the unbelieving Jews, but was accepted by the true nation of God, the righteous of all nations, the true children of Abraham. [2]See Prophetic Faith, Vol. I, pp. 120, 121, 137-139 (cf. *Matthew 8:11, 12*; *Luke 13:24-30*; *Matthew 21:33-45*; *John 8:39*).*PFF4 383.2*

The same sort of misunderstanding plagued the early church, which inherited these Jewish notions, along with certain non-Christian elements concerning a golden age of material plenty and prosperity. In the time of Origen these crude concepts of extreme chiliasm, derived from Jewish and pagan traditions, were particularly incompatible with a growing allegorism introduced into the church from neo-pagan philosophy. This caused a revulsion against all belief in a future millennium, and temporarily against the Apocalypse itself. The earlier persecuted Christians aspired to a future earthly rule of the church triumphant; but they applied the Messianic kingdom, not to the Jewish race, but to spiritual Israel, the church. These hopes were replaced first by allegorism, and then, after the elevation of Christianity to imperial honors, by the Augustinian millennium as the present reign of the Catholic Christian church during the Christian Era. [3]Ibid., pp. 301-307, 892. 893.*PFF4 383.3*

2. EARLY CHRISTIANS HELD HISTORICAL VIEW

The ante-Nicene premillennialists of necessity placed most prophecies in the future. They could not yet see the fulfillments in church history "because so little church history had transpired, and they expected the advent immediately." [4]D. H. Kromminga. The Millennium in the Church, p. 335. Therefore, says Kromminga pertinently, the ancient premillennialists should not be called Futurists, for they saw no long gap before the bulk of prophetic fulfillment, but rather events "already in the making" in their day. Thus:*PFF4 384.1*

"Their futurism did not involve the interpolation of some long church-period between the first advent of Christ and His return; it was simply due to the fact that in their days so little history had as yet come to pass in fulfillment of the Apocalypse. They simply were adherents of a continuous historical approach." [5]Ibid., pp. 313, 314.*PFF4 384.2*

Indeed, knowing that the mystery of iniquity was already working (*2 Thessalonians 2:7*), they had their eyes on imperial Rome. This historical approach was but natural, since it was already the accepted mode of interpreting the prophecies of Daniel, initiated by the prophet Daniel himself. The "falling away " iri the church was not clearly understood until it was clarified by the actual historical developments.*PFF4 384.3*

The nature of the millennium was a cause of major misunderstanding. But the year-day principle, applied by the Jews before Christ to the 70 weeks, was accepted by the early Christians as having already been fulfilled in history by the death of Christ in the 70th week. This principle was not yet extended to the other prophetic time periods, for they could as yet have no concept of the long period of apostasy. Time was foreshortened to their gaze. Looking for the advent to come soon, they could not envision 1260 year-days before the setting up of the kingdom of glory. [6]Prophetic Faith, Vol. I, pp. 241, 242, 701. But the hope of the future kingdom died down after persecution ceased and the church became predominant in the empire; then Augustine's spiritualized millennium became entrenched in the thinking of the church.*PFF4*

385.1

3. MEDIEVAL HISTORICISM AND POSTMILLENNIALISM

Centuries later, when ecclesiastical corruption had increased until it became impossible to reconcile the visible church with the kingdom of God on earth, the medieval "pure church" ideal of twelfth-century Joachim of Floris took the form of a new millennialism—a sort of postmillennialism. Joachim's ideal was not a schismatic church, but a future age for the present church, in which he envisioned the dominance of the Spirit. But after his time the protest against ecclesiastical corruption culminated in the Spiritual Franciscans and various "schismatic" groups. [7]Ibid., pp. 697, 698, 709, 712, 731 ff.; D. H. Kromminga, op. cit., pp. 131, 164, 300.*PFF4 385.2*

Joachim completed the restoration of the historical concept of prophecy, and applied the year-day principle to the 1260 days, though for some two centuries it had already been extended by medieval Jewish writers to the longer periods of Daniel. Joachim's followers soon extended this principle of reckoning to the 1290, 1335, and even the 2300 days, in further study of the outline prophecies. The "continuous-historical" approach, which, as Kromminga remarks, was apparently the usual approach to the Apocalypse all along-except insofar as Augustine's spiritualization adulterated it" [8]D. H. Kromminga, op. cit., p. 161.—then became dominant again.*PFF4 385.3*

4. SECOND EPOCH CLIMAXES IN REFORMATION

From Joachim's day on, the road climbed steadily into the second J i epoch in the predominance of the historical view of prophetic—"' fulfillment, reaching a peak during and after the Protestant Reformation. For this era was, in fact, introduced by the pre-Reformation repudiators of many of the papal perversions, including not only the Waldensians and others outside the Roman church, but even churchmen like Eberhard of Salzburg and John of Wyclif, who saw in both the Little Horn and the Antichrist, symbols of the historical Papacy. The great prophetic outlines, although recognized as reaching their climax at the second advent, were studied with an

increasingly clearer and fuller understanding as to their progressive fulfillment through the centuries. By the Protestant Reformation expositors the Antichrist was almost universally recognized to be the great papal apostasy, with its allotted 1260 year-days well advanced, and its day of doom awaiting as the second advent should draw on.*PFF4 386.1*

This historical approach to prophetic fulfillment, combined with the pure-church ideal, was characteristic of the pre-Reformation and Reformation identification of Antichrist with the long-developing apostasy in the church. As the Reformers' rallying cry was sounded in the call to come out of Babylon, the pure-church concept was stressed by the "sects." Some of these groups sought to blend the medieval pure-church ideal and the early-church kingdom ideal through political and social revolution, like some of the Continental Anabaptists, and the English Fifth Monarchy Men. However, such extremes were few, and the established churches that grew out of the Reformation emphasized the historical view, and avoided extreme millennialism.*PFF4 386.2*

5. JESUITS PROJECT PRETERISM AND FUTURISM

But even while these basic prophetic truths were being re-established, the great Catholic Counter-Reformation launched its shrewd counter systems of interpretation, which struck at the heart of the newly revived Protestant prophetic interpretation, with its historical principles. So, around 1600 two conflicting Jesuit schemes were projected: (1) Preterism, pushing the fulfillment of most of the prophecies back into the early centuries; and (2) Futurism, thrusting fulfillment far into the future—with Antichrist as a malign, atheistic dictator Jew, to be established at Jerusalem for 3i/L literal years at the end of the age. [9]Treated in full in Vol. II, chaps. 21, 22. Thus was introduced a great gap between the initial fulfillments in the early church and the events of the time of the end. And with this went the inevitable denial of the year-day principle—all in order to divert the symbols of the Little Horn, Beast, Antichrist, et cetera, away from the Papacy.*PFF4 387.1*

Tragically enough, these specious concepts began to infiltrate and confuse not a few who had stood upon the Reformation platform.

Alcazar's disruptive pro-Catholic Preterist thesis was adopted into the Protestantism of the rationalist school. About the same time the Protestant Historicists returned to premillennialism. But Futurism remained within the Catholic ranks until much later. It did not permeate the ranks of Protestantism until the third decade of the nineteenth century.*PFF4 387.2*

6. WHITBY INTRODUCES His POSTMILLENNIALISM

Then the captivating postmillennial theory, introduced about 1700 by Protestant Daniel Whitby, swept like a tidal wave over Protestantism. It did not penetrate America, however, untilits espousal by Jonathan Edwards. Premised on a spiritual first resurrection and a world conversion that introduces the millennium without direct divine intervention, postmillennialism put the second advent at the close of the millennial period, anywhere from 1,000 to 365,000 years in the future. [10]Covered in Vol. II. pp. 649-657, 805-807.*PFF4 387.3*

II. Nineteenth Century Introduces Third Epoch

1. END OF 1260 YEARS CONTEMPORARILY RECOGNIZED

Such was the situation when the special 1260-year era of the dominance of the papal Little Horn was recognized and declared by many expositors as ending about the time of the French Revolution, or soon after. It was then that the conviction became widespread that mankind was entering the "time of the end." And this consciousness helped to bring on the third epoch of new emphasis on prophecy, and the obvious "latter days" and approaching second advent of Christ. And this tremendous stir occurred simultaneously in the Old World and the New. [11]See charts in Vol. III, pp. 270, 271, for Old World interpreters. *PFF4 388.1*

Up to the close of the eighteenth century *Daniel 7* had been the line of advancing study, with progressive, contemporary recognition of its fulfilling features. Its 1260 years were seen by a number of eighteenth-century expositors as a special period in the long life of the Papacy, beginning in the time of Justinian and now ended through the French Revolution (generally considered as 533 or 538 on to 1793 or 1798). Some, however, still looked to later dates, such as 1866, for the close of the 1260 years. The healing of the "wound," caused by the stroke of the French sword, and the consequent papal resurgence were matters of common discussion. Thus attention on both sides of the Atlantic was now focused on the 1260-year period of *Daniel 7* and the paralleling and amplifying portrayals in the Apocalypse. [12]Three different but identical prophetic time computations—the 1260 year-days, the 42 months (of 30 days each, or 1260), and the 3 1/2 times, or years (of 360 times 3 1/2, or 1260) are seven times used in the prophecies. Two aspects are involved—the career of Daniel's persecuting Little Horn and John's blaspheming Beast, paralleling the divine care of the church as the persecuted yet protected "Woman," the "Holy People," and "Holy City" ("Jerusalem," in contrast with "Babylon"), as well as the simultaneous attack upon the "Two Witnesses" and upon the time and laws of God. Here are the occurences:

Prophetic Multiple Characteristics Time Reference Specification

1.*Daniel 7:25* Times, Laws given into Little Horn's hands 3 1/2 times

2. *Daniel 12:7* Power of the Holy People scattered 3 1/2 times.

3. *Revelation 11:2* Holy City trodden underfoot by Gentiles 42 months
4.*Revelation 11:3* Two Witnesses prophesy in sackcloth 1260 days
5.*Revelation 12:6* Woman fed in prepared wilderness place 1260 days
6. *Revelation 12:14* Woman flees from serpent to wilderness place 3 1/2 times
7. *Revelation 13:5* Power given to Beast to speak blasphemies 42 months*PFF4 388.2*

Picture 1: HERALDS OF SECOND ADVENT ARIS SIMULTANEOUSLY IN OLD WORLD AND NEW
and India, as well as North and South America, Earnest Heralds of the second advent appeared. Among the lesser known of the continent were heintzpeter in holland and Richter and Kelber in Germany
Page 388*PFF4 388*

2. RESURGENT PREMILLENNIALISM BRINGS NEW EMPHASIS

At the very dawn of the nineteenth century a remarkable revival of prophetic study and interest began simultaneously in Europe and America. 13The Old World side has been presented in Part II of Vol. II of Prophetic Faith. And here in Parts I and II of Vol. IV we are watching the paralleling exposition in this country. The resurgence of premillennialism was really phenomenal, and clearly marks the opening of the in contrast with “Babylon”), as well as the simultaneous attack upon the “Two Witnesses” and upon the times and laws of God. Here are the occurrences: third great epoch in the development and pre-eminence of Bible prophecy.*PFF4 389.1*

Significantly enough, the spotlight of interest and concern now passes from the ending of the 1260-year period in the life of the papal Little Horn, over to the approaching close of the great 2300-year period of *Daniel 8:14*, with the then widely accepted principle of its synchronous beginning with the 70 weeks of *Daniel 9*.*PFF4 390.1*

And with this prophecy was coupled the flying angel of *Revelation 14*, with the renewed proclamation of the everlasting gospel and the heralding of the judgment hour. Both of these were centered in the imminent millennium, as both premillennialists and postmillennialists agreed. And the resurgent premillennialists looked

to the approaching second advent—which would raise the righteous dead, bind the devil for the millennial period—to bring to a close the great outline prophecies, to destroy both the Papacy and Mohammedanism, and to establish God's kingdom on earth. All five determining factors in sound prophetic interpretation were again ascendant. Both the early church and the Reformation positions had been restored, and were now being carried forward to their consummation. Prophetic interpretation was approaching its highest peak.*PFF4 390.2*

III. Analysis of Over-all American Positions on Prophecy

1. INTERNATIONAL PROPHETIC AWAKENING EMBRACES AMERICA

In the latter part of Volume III, and thus far in Volume IV, we have seen how, simultaneously in the different countries of Christendom —though at first centering chiefly in Great Britain-emphasis on the premillennial second advent arose like a resounding chorus. The ending of the longest time period of prophecy and the impending judgment on God's enemies were emphasized by seventy-five independent writers spread over a dozen different countries on four continents," [14]Europe, North America, Africa, and Asia; and countries—England, Scotland, Ireland, Germany, Holland, Sweden, Switzerland, France, Egypt, Asia Minor, United States, Canada, and Mexico. heralding the approaching cleansing of the sanctuary—whatever that might prove to be. A voluminous literature was produced. And this was apart from the even greater exposition by the Millerites, which extended to Australia and the islands of the sea.*PFF4 390.3*

Organizations were formed for the study and proclamation of prophecy. Various premillennialist periodicals were established and widely circulated, and important conferences held to spread the message of the imminent advent. World missioners, like Joseph Wolff, hastened afar with the urgent message of the Lord's return. Even within the ranks of Catholicism there was a distinct stir, penetrating the New World as well as the Old, as seen in Lacunza and De Rozas. Altogether, a tremendous impetus was distinctly felt. And in the New World, along with American works, were circulated reprints of leading British expositions.*PFF4 391.1*

2. POSTMILLENNIALISM ASCENDANT IN NORTH AMERICA.

The American churches were strongly chiliastic. They had inherited the pure—church ideal from the Anabaptists, who passed it on to the Baptists, and also to the Congregationalists. To them it was not a goal for the future, but a program to be realized in the churches as associations of the regenerate. This pattern of church life left its mark on Christianity in America, where the left-wing churches predominated. Regarding themselves as the pure church, these

sects set out to realize the social-political hopes of the kingdom of God on earth, transmuted by the end of the eighteenth century to postmillennialism. [15]D. H. Kromminga, op. cit., pp. 179, 236-238*PFF4 391.2*

And these concepts were also strong in the denominations that were right-wing in their Old World origins. It has been pointed out in earlier chapters that the American setting of left-wing predominance, activism, optimism, the frontier philosophy of limitless opportunity for progress, all had a bearing on this conception of millenialism that was to express itself in the first half of the nineteenth century in efforts to bring in the kingdom of God through a revivalist—pietist church activity, social and political reforms of every shade, and foreign missionary promotion in heathen lands. Utopia seemed just around the corner.*PFF4 391.3*

Picture 2: AMERICAN REPRINTS (1800-1845): LEADIN POSITIONS OF PRINCIPAL EXPOSITORS OF DANIEL (Revelation See Next Opening)

The majority of protestant bible commentaries available in North America were neither as advanced nor as accurate as many of the average contemporary expositors. The commentaries commonly leaned toward earlier, less-accurate positions that would not arouse controversy, since they were usually constructed to be sold to all Protestant groups, and were consulted by men of variant faiths and attitudes. For example, while the four kingdoms of *Daniel 2* are the standard list, the stone is commonly conceived to be the expanding church, or Christianity, instead of the coming kingdom of glory. (Compare tabular chart in Volume II, pp. 784, 785.) And while the Little Horn is widely recognized as the Papacy (though two or three list Antiochus Epiphanes), none of the commentaries gives the revised dating of the 1260 years, as from Justinian to the French Revolution, held by many both in the Old World and in the New. In *Daniel 8*, while the majority regard the 2300 days as years, not one follows the lead set by Petri in 1768, in terminating the 2300 years around 1843-1847, which was developed by scores in the new century on both sides of the Atlantic. However, the varying treatment of the 70 weeks of *Daniel 9*, in the commentaries, is about the same as that of most other expositors. The same is true of the Turk as the power of the latter part of *Daniel 11*, and the

1290- and 1335-year time periods of *Daniel 12*. All are solidly united, however, in identification of Paul's Man of Sin as the Papacy. One must therefore conclude, in general, that the standard commentaries give no strong lead to the progressive interpretation of Daniel, because they are commonly in the rear rather than out in front in exposition. The same general observations must apply to the imported commentaries on the Revelation-tending to be conservative, hesitant, and definitely behind a large number of contemporary Old World regular expositors. (Compare tabular chart, Volume II, pp. 786, 787.) Practically all who touch on it limit the seven churches to specific apostolic congregations. The majority follow Mede in making the churches, seals, trumpets, and vials consecutive, covering the Christian Era chronologically. However, their exposition of the trumpets compares favorably with others-the first four, the Barbarians; the fifth, the Saracens with their special 150 years; and the sixth, the Turks with their allotted 391 years. Their views are conflicting on the Two Witnesses and the earthquake of *Revelation 11*, but rather united on France as the "tenth part" of the city. They are also strongly united on the "woman" of *Revelation 12* as the true church, variant as to the "child," but united again on the dragon as pagan Rome. They are also fairly a unit on the first and second beasts of *Revelation 13* as two phases of the Papacy, with "666" as Lateinos, but are uncertain on the dating of the 1260 years. They are confused and confusing on the flying angels of *Revelation 14*, and are hesitant on the timing of the seven vials. But they are all very clear on the mystery woman, Babylon, as being the papal church. On the thousand years all but two are hazy and postmillennial, suggesting a figurative interpretation and a spiritual resurrection. So again we must conclude that the standard, available commentaries in America were considerably behind many of their vigorous contemporary expositors, both in the Old World and in the New.
Page 392*PFF4 392*

3. DEDUCTIONS TO BE DRAWN FROM PART I

Analyzing the full interpretation evidence now before us in Part I, and putting it into brief, summarized form, we find the following leading facts are to be deduced:*PFF4 392.1*

(1) In the early decades of the nineteenth century, prophecy, as part of the Inspired Scripture, was accepted as an integral part of the Christian faith. Its study and exposition, deemed honorable and orthodox, engaged some of the finest minds to be found in the pulpit, classroom, and editorial sanctum. It was regarded as a highly proper and profitable field of writing, as attested by a flood of books, tractates, printed sermons, and periodical articles left as a witness to their prophetic faith.*PFF4 392.2*

(2) Prophetic study not only was widespread but covered all denominational groups—Presbyterian, Congregational, Episcopalian, Lutheran, Reformed, Methodist, Baptist, Christian, Disciple, and others.*PFF4 392.3*

(3) Moreover, despite differences in creed, forms of organization, and conflicting doctrinal emphasis, certain principles and applications of historical interpretation covering the past had come to be commonly accepted as standard and axiomatic.*PFF4 393.1*

(4) Taking as unassailably established the great prophetic out lines of the centuries, recognized as largely fulfilled, menturned to contemporary developments in the field of “last things”—those final features pertaining to the latter days, or “time of the end.” Men were on the alert, seeking to identify the current signs of the times and endeavoring to correct any obvious inaccuracies of former positions. And this intensified study and review confirmed the bulk of past fundamental outlines.*PFF4 393.2*

(5) That the Papacy was the Antichrist, likewise denominated the Man of Sin of prophecy, the Beast, and the Mystery-woman or Babylon of the Apocalypse, was rarely challenged among Protestants. Papal recovery after the French Revolution setback, with final disposition to come through ultimate destruction, was another accepted principle in these decades.*PFF4 393.3*

Picture 3: AMERICAN REPRINTS (1800-1845): LEADIN POSITIONS OF PRINCIPAL EXPOSITORS OF REVELATION
(For Daniel See Preceding Chart)
Page 399*PFF4 399*

Picture 4: AMERICAN REPRINTS (1800-1845): LEADIN

POSITIONS OF PRINCIPAL EXPOSITORS OF REVELATION (Daniel See Preceding Chart)

These tabular listings of expositions of the more than fifty leading, non-Millerite American interpreters of Daniel, from 1798-1844, compare very favorably with their Old World contemporaries of the same period in the nineteenth century. (Cf. tabular chart, Volume III, pp. 744, 745.) They are a unit in identifying the Antichrist as the Papacy. The four empires of *Daniel 2 and 7* are the standard series, with scarcely a dissenting voice. The majority of those commenting on the kingdom of God have it established through the second advent. By practically unanimous consent the Little Horn of *Daniel 7* is the Papacy. And while a majority of the British expositors terminated the 1260 years with the French Revolution, the American interpreters divide their close between the French Revolution and the year 1866, with a half dozen suggesting 1847/8. While the majority make the exceeding great horn of *Daniel 8* to be Rome, a good minority interpret it as Mohammedanism -though not so many as in Britain. Practically all hold the 2300 days to be years, and more than a score (almost as many as in Britain), set 1843, 1844, or 1847 as the end year, but with wide diversity over the event to transpire. A majority extend the 70 weeks from 453 B.C. to A.D. 37, with the cross in 33, in the “midst” of the seventieth week; the rest date them from the seventh of Artaxerxes, in 457 B.C., to the cross in A.D. 33, at the end of the seven tieth week. Some begin the 1260, 1290, and 1335 years synchronously, and have the 1335 years end in 1867/8-but not nearly so many as in Britain. And every Protestant writer identifies the Man of Sin as the Papacy. IN SUMMATION: The American and British expositors of this period are practically on a par in exposition, and are remarkably alike on fundamentals of interpretation to date. (The single tables of Old World expositors include all interpreters up to 1844. Two tables are required here for American expositors-this one (the non-Millerites), and the large Millerite group table to follow on pp. 846-851), because they are parallel. There the picture will be greatly enlarged and intensified. (Read horizontally to follow through any one expositor; read vertically for a comprehensive view of any one point of interpretation, thus affording the over-all exposition of the times.)

KEY TO ABBREVIATIONS: B-P-G-R indicates Babylonia, Persia Grecia, and Rome; Kgdm.- kingdom; Ch.-Church; Pre-M. and Post-M.-premillennial and postmillennial. The term Papacy is used as a

general equivalent for the Roman Catholic Church, or papal system, not in the strict. historical sense of the government of the Roman church.
Page 399*PFF4 399*

Picture 5: REVELATION: LEADING POSITIONS OF PRINCIP NON-MILLERITE EXPOSITORS-1798-1844 (For Daniel Se Preceding Opening)
In America, as in Britain, a few expositors from 1798 to 1844 touch on the seven churches; the majority of such, however, have them cover the Christian Era. The same is true with the seven seals. Several follow Mede's consecutive plan for the churches, seals, and trumpets, and a few confine the seals to pagan Rome; the rest have them cover the Christian Era. But all who expound the trumpets have the first four as the Barbarian incursions; the fifth, the Saracens with their "five months" (150 years), usually from 612-762; the sixth trumpet, the Turks with their 391 years, usually terminating in the seventeenth century, though a few run them from 1453 to 1844. The Two Witnesses are living witnesses to truth rather than the two Testaments, as commonly held in the Old World. A number place the 1260 years from 533 to 1793, and a few of them place the death of the Witnesses during the French Revolution. Those who comment on the "tenth part" of the city, and the "earthquake" identify them as France and the Revolution. The woman in shining white is always the true church, and the dragon is pagan Rome. Nearly all identify the first beast of *Revelation 13* as the Papacy, the seven horns as forms of government, and the ten horns as the kingdoms of Western Europe. And they are about equally divided in ending the 42 months at the French Revolution or in 1866. Six expositors believe the second beast, of *Revelation 13*, to be some phase of Protestantism; the majority apply it to the Papacy and its clergy, and a couple to Napoleon. As to the "666," half identify it as the name of the Papacy (Lateinos, Romith, or Vicarius Filii Dei), a few as 666 years, and three as years- specifically from 1177 to 1843.
Page 399*PFF4 399*

(6) The special allotted time of the Turk (the 391 years of *Revelation 9:15*) was likewise considered as largely, or probably altogether, in the past. And the final drying up of the*PFF4 399.1*

Picture 6: REVELATION: LEADING POSITIONS OF PRINCIP
NON-MILLERITE EXPOSITORS-1798-1844

A large majority interpret the flying angel of *Revelation 14* to be the judgment message and the work of Bible and missionary societies, whereas a few begin their application with Waldo. The majority have their vials already falling on papal Rome; a few put them still in the future. The fifth manifestly concerns the Papacy and the captivity of the pope, and nearly all have the sixth as the drying up of the Turk-though three make it to be the wasting away of the Papacy. The application of the mystery woman, or Babylon, to the Papacy is practically universal. On the thousand years a slight majority are premillennial, though almost as large a minority are postmillennial-the latter holding to a spiritual resurrection and the reign of righteousness, while the premillennialists hold to a literal resurrection and the reign of the resurrected saints. This division carries over into new heavens and earth exposition, as the millennial state or the eternal state at the end of the millennium. On minor points they are usually individualistic. Note again that whereas one table suffices for the Old World writers, two tables are required for America-this non-Millerite tabulation and the large Millerite listing on pages 846-851. This intensifies and adds materially to the full-rounded picture. A decided majority of the expositors are Presbyterians; following them come the Congregationalists as a close second, then the Anglicans and Baptists in order.

Page 400*PFF4 400*

(7) The end of the 2300 days was considered imminent, and the cleansing of the sanctuary.*PFF4 400.1*

(8) The expositors of the day placed emphasis on such subjects as the seven vials, the coming destruction of the Papacy and the Turk, and particularly on the approaching millennium, with its triumph for the church.*PFF4 401.1*

4. CURRENT EVENTS CREATE INTEREST IN PROPHETICPERIODS

This was the time of the resurgence of premillennialism in America, paralleling the British Awakening. Since these British Literalists were looking for the overthrow of Antichrist to introduce a political

millennial kingdom centered in Jerusalem, with the Jewish race in predominant position, they were deeply impressed, not only with the events of the French Revolution and after, in connection with the 1260 days, but they were sure for a time that the career of Napoleon was a sign of the imminence of the final convulsions. After the end of Napoleon, interest centered in other political developments, particularly the moves toward the emancipation of the Jew in England and elsewhere, and in events in the Turkish Empire that led many to expect the restoration of Palestine to the Jews.*PFF4 402.1*

5. END OF 2300 YEARS NEW FOCAL POINT OF STUDY

All this was involved in the interest over the ending of the 2300 days. The close of this great mystery number of the 2300 years, beginning with Persia, was the focal point of the new and concerted attention. And its interlocking relation to the 70 weeks, and the fateful events to take place at the end of this longest time period of Daniel and the Revelation, were the theme of unnumbered oral presentations and of hundreds of printed productions. There had been a progressive development in the timing of this period. Originally dated by the Joachimites from the time of Daniel, and reckoned by Cusaas extending from Persia to possibly 1750, it had later begun to be associated with the 70 weeks, from Tillinghast onward. Petri in 1768 had begun both periods simultaneously in 453 B.C., thus extending the longer one to 1847. Then in November, 1810, and January, 1811, Brown in England and Davis in America, both independently following the same principle, ended the period in 1843 and 1847 respectively. And from the non a host of others followed their lead [16]see pp. 210-215.*PFF4 402.2*

6. MILLER NOT ORIGINATOR 01 2300-YEAR TERMINUS

The widely accepted view was that the 2300 prophetic “days” were in actuality literal years, due to end about 1843-1847, and that the period or the 70 weeks or years, extended to the death of the Messiah in the 70th week, was its first segment, “cut off” for the Jews—and so constituted the dependable key to the timing of the longer related period. This view should be entitled to a respectful

hearing because of both the caliber of its expounders and their number and spread, for it was declared by some seventy-five prominent and respected voices. This very fact would suggest that it cannot be brushed aside as trivial, capricious, or irrational exegesis. And these, be it particularly noted, all appeared prior to the publication of William Miller's first book on prophecy in 1836. Thus is established the simple historical fact that the origin of the view of the 2300 years as ending at that time, and its widespread circulation, was wholly prior to and independent of William Miller. This the accompanying chart attests.*PFF4 403.1*

Many in different lands were expecting, in connection with the end of this period, the inauguration of the millennium in 1843, 1844, or 1847, or around 1867-1868. Even some post-millennialists were likewise looking to these dates for the beginning of the cleansing of the church from false doctrines, for the downfall of the Papacy and/or Islam, and the freeing of the holy city Jerusalem or Palestine for the returning Jews.*PFF4 403.2*

IV. Facts of Major Significance Revealed by Master Char

The tabular chart on pages 404, 405 discloses the amazing picture of some seventy-five expositors, scattered over a dozen nations, spread over four continents, who, prior to William Miller's first book on prophecy (Troy, New York: 1836), anticipated his major findings and were in essential agreement concerning the time he emphasized. These were published statements, apart from unnumbered sermons without specific record. Thirty-eight of these writers ended the 2300 years in*PFF4 403.3*

Picture 7: 19TH CENTURY ADVOCATES OF 2300-YEAI PROPHECY TERMINUS IN 1843-1847 - PRIOR TO WM. MILLER Tabular Analysis of Application, With Similarities and Diversities, Up to 1844 1843 or 1844, and thirty in 1847. However, the same date (1843-1844) was really intended by this latter group, which simply passed over the 4 B.C. factor in reckoning the birth of Christ. At the same time the end dates given by these same expositors for the 1260-, 1290-, and 1335-year prophecies are listed for related study and comparison, together with the 391-year prophecy of the sixth trumpet of *Revelation 9:15*. These were regarded by nearly all as having a material bearing on the over-all picture.

1. ANTICIPATED BY SCORES OF DISTINGUISHED SCHOLARS

This tabular listing casts a determinative light on the accepted respectability of the study of prophecy and the propriety and sanity of Miller's emphasis upon, and dating of, the prophecies of Daniel. He was in conspicuous company, and his contemporary expositors were considered exemplary and orthodox churchmen. No stigma was attached to their attempts to fix upon the dating of these time prophecies. Miller's was therefore in no sense a localized or isolated speculation, for these distinguished expositors were scattered over Europe, the British Isles, the United States, Canada, Mexico, Northern Africa, and even India-not to mention Dr. Joseph Wolff who traveled all over Asia and Asia Minor and parts of Africa, as well as Europe and the United States, proclaiming the same and agreeing in the time. The interest was far flung, and these men were among the leading clergymen, theologians, educators, editors, college presidents, physicians, statesmen, barristers, and military

me of the time, and were of every religious persuasion-Anglican, Presbyterian, Congregational, Baptist, Lutheran, Reformed, Methodist, Christian, Disciple, and even including a Roman Catholic. All these were engaged in carefully studying and deliberately determining the close of the 2300 year-days of *Daniel 8:14* as the divinely appointed time for some transcendent event—the second advent, the beginning of the millennium, the return of the Jews, or at least something of great importance to the race.*PFF4 406.1*

2. 70 WEEKS SEEN AS "KEY" UNLOCKING 2300 YEARS

Of equal importance with the propriety of seeking the true time placement of the 2300 years of Daniel (of whose prophetic writings Jesus had declared, "Whoso readeth let him understand"), was the discovery of the "key" to its evident dating. Between Germany's Johann Petri (d. 1792)—who was the first to enunciate the principle that the 70 weeks of years comprise the first part of the 2300 year-days, and that they begin synchronously—and America's John Robinson (1843), some seventy expositors employed this principle and applied this procedure. Indeed, it came to be regarded as axiomatic, and was considered as perhaps the final factor essential to the unsealing of this portion of Daniel relating to the last things, which had not been clearly understood until the close of the eighteenth century. Then, at this point of time, many expositors, standing at the dawn of the nineteenth century, expressed the conviction that mankind had now entered the "time of the end," elsewhere denominated the "latter days," or "last days."*PFF4 407.1*

3. TRANSCENDENT EVENT ANTICIPATED BETWEEN 1843 AND 1847.

Some, like Miller, made 1843-1844, or 1847 the climactic end date for this present age. A heavy majority, however, looked upon that date rather as only the beginning, or starting point, for a series of continuing fulfillments extending beyond 1843 to 1847, in cumulative sequence, forecast through the 1260-, 1290-, and particularly the 1335-year periods. Their closing dates were consequently projected ahead to a climax yet to come, and which, they envisioned, would witness the destruction of the Papacy, the overthrow of Mohammedanism, and the ushering in of the millennial

blessedness, which, they were persuaded, was not far away.*PFF4 407.2*

4. POSITION OF CROSS IN SEVENTIETH WEEK A DETERMINING

FACTOR.—Many, like Miller and his earlier associates, placed the commonly accepted A.D. 33 cross at the end of the seventieth week. Others insisted that this same 33 crucifixion date must, according to the prophetic stipulation, be in the "midst" of the seventieth week. They consequently extended, or ended, the seventieth week in A.D. 37, and placed the interrelated 2300—year terminus in 1847. However, the scholarly associates who soon joined Miller adopted the A.D. 31 crucifixion date advocated by Chronologist William Hales, and reckoned this A.D. 31 date as the "midst" of the seventieth week, thus ending the seventieth "week" in the autumn of A.D. 34, and in consequence ending the connected 2300 years, from which it was "cut off," in the autumn of 1844.*PFF4 407.3*

5. RELATED MINOR TERMINAL POINTS

A few(eight)mistakenly believed that the number in *Daniel 8:14* should dread 2400. But even they similarly ended the expanded number in 1847, simply beginning the period a century earlier, with the giving of the vision. Eleven also ended the 391-year prophecy of the Ottoman Turks (*Revelation 9:15*) in 1844. And eleven terminated the so-called "seven times" (2520 years), or "times of the Gentiles," between 1843 and 1847. But these were considered to be only corollary factors.*PFF4 408.1*

6. SEPARATION OF SEVENTIETH WEEK FROM 69

It is to be particularly observed that seventy or more of these expositors began the 2300 years synchronously with the 70 weeks of years—beginning them together in the time of Artaxerxes of Persia and ending the longer period in 1843, 1844, or 1847, most of them ending the seventy weeks at or near the time of the cross. The separation of the seventieth week from the preceding 69 weeks was part of a late development-Futurism-stemming either out of the

pro-Catholic positions espoused by James H. Todd (d. 1869) and William Burgh (d. 1866), or from Edward Irving's or J. N. Darby's view set forth at the Powers court Conference, later championed by the Futurist Plymouth Brethren. It is presently held by most Fundamentalists.*PFF4 408.2*

This comparatively recent isolation of the seventieth week, thrusting it forward into the future, has therefore neither warrant of Protestant Reformation exposition nor of post-Reformation interpretation, until one comes to Todd, who followed the historical critic Samuel R. Maitland, who in 1826 sought to counter or undermine the premillennial Advent Awakening witness in Britain. And this in time affected the American Dispensationalist and Fundamentalist groups. It is somewhat like the late postmillennial innovation that profoundly affected the rationalist wing.*PFF4 408.3*

7. CLOSE OF PROBATION ANOTHER POINT OF DIVERGENCE.

There were some in this list who placed the return of our Lord between 1843 and 1847, but who believed that He would set up His throne in Jerusalem at that time, and re-establish Jewish rule. Such believed that His personal rule, or perhaps dominion through His saints, would extend throughout the thousand years of the millennial period (or perchance 365,000 years). With such, probation for the world would not close with the return of Christ, but extend on for the salvation of mankind, and end only at the close of the millennium. This was in contrast to, and in direct conflict with, the Millerite position, and formed part of the clash of concepts between these two groups of premillennialists, for the Millerites did not believe in the restoration of the Jews, and held to the close of probation at, or shortly before, the second advent.*PFF4 409.1*

And there was considerable variation between the non-Millerite groups as to the exact nature of the millennial kingdom and the relationship between the resurrected saints, literal Israel, and the remaining inhabitants of earth. This conflict of view involved such expositors as Begg of Scotland, Cuninghame, Brooks, and Irving of England, and Winthrop, Labagh, and Campbell of America*PFF4 409.2*

Such was another area of divergence.*PFF4 409.3*

8. CORRECTS SERIES OF MISCONCEPTIONS

This working sheet, based upon the facts recorded in the text, affords opportunity for much careful, scientific study (from the full data and all factors) and the drawing of many significant conclusions. For instance, it does away for all time with the fallacious notion that William Miller was the first, or even one of the first, to fix upon 1843, 1844, or 1847 as the end year of the 2300 years of the prophecy. More than threescore students of prophecy antedated him. Further, it disposes forever of the notion that this was simply or principally an American Millerite or New World concept, or merely a local interest or provincial emphasis. It began, instead, on the Continent of Europe and in the British Isles, but almost immediately appeared on both sides of the Atlantic. It was distinctly international, and was virtually a simultaneous world phenomenon.*PFF4 409.4*

Then, it disposes beyond peradventure of the contention that this thesis was born of ignorance or presumption or sprang from erratic thinking, for it was instead the spontaneous conviction of many of the finest minds of the time, as noted in the text-reverent and competent scholars, including learned teachers, preachers, historians, scientists, editors, statesmen, jurists, physicians, even Anglican and Reformed bishops, Presbyterian moderators, D.D.'s, S.T.D.'s, Ph.D.'s, LL.D.'s, and the like.*PFF4 410.1*

And finally, it lays low the suggestion that this was the hobby of a single unstable religious group, with a weakness along the line of prophetic foible and speculation. It was, instead, spread with amazingly balanced distribution among all leading religious groups or denominations, including even a Roman Catholic jurist. These and many other significant conclusions are deducible from the evidence here tabulated. Its study will well repay the time expended.*PFF4 410.2*

In summation, it therefore follows that any valid criticism of such study of prophecy as here visualized, and any honest attempt to find the proper dating of this particular 2300-year time period, must

apply with equal force and condemnation to all such investigators. And any attempt to imply that the rational study of prophecy is an evidence of weakness, irresponsibility, presumption, ignorance, or senility must extend to include all so engaged in this distinguished list of expositors—which, in the light of the facts, few would have the temerity to suggest.*PFF4 410.3*

CHAPTER NINETEEN: Breakdown of Historic Premillennialism

I. Irreconcilable Conflict Over Millennium

The sharpest divergence was between premillennialists and postmillennialists, and arose over the prophesied millennium. It was jointly acknowledged to be imminent, inevitable, universal in its effects, and revolutionary in its results; but what was to take place, and how was it to be accomplished? Would it be the establishment of the long-awaited kingdom of God, to begin with a gradual spread of righteousness, peace, and prosperity over the earth, with Christ's personal advent at its close? Or would it be ushered in by a cataclysmic end of this age, attended by the literal resurrection of the righteous dead at the personal, literal return of Christ in the clouds of heaven to end the old order and establish the new by divine interposition? Would the world grow markedly better or radically worse, before the glad consummation? Here was the basic line of cleavage, the supreme point of irreconcilable difference.*PFF4 411.1*

The list of participants in this specific discussion embraced the newly organized religious groups, as well as the older established denominations, the religious "heretics" as well as the orthodox—even the ecclesiastically heterodox such as the Shakers, the Mormons, and others. The coming millennium was the supreme topic around which all other last-day events revolved-the vials, the judgment, the cleansing of the sanctuary, the close of human probation, the new heavens ande arth, and the ending of all the prophetic time periods. We must pause to consider the principal schools of thought on the millennium.*PFF4 411.2*

1. THREE THEORIES ON MILLENNIUM CURRENT

In 1841 Alexander Campbell, a postmillennialist, in defining the problem, enumerates three theories of the millennium: (1)The James A. Begg theory-that is, the Literalist premillennialism of the British Advent Awakening, involving a thousand-year (or up to a 365,000-year) reign of saints over mortals;(2) Miller's view of the

regeneration of the saved, and their glorified state in the renewed earth, introduced at the first resurrection by Christ's premillennial advent; and (3) the now common "Protestant theory," of postmillennialism, withits long period of gradual improvement and world conversion before the advent. [1]Alexander Campbell, "The Coming of the Lord," No. 1, The Millennial Harbinger, January 1841, pp. 5-12. Leaving the full discussion of (2) for Part II, which begins with the following chapter, let us briefly survey (1) and (3) here.*PFF4 412.1*

2. POSTMILLENNIALISM MAJORITY VIEW IN AMERICA

Campbell's designation of postmillennialism as the "Protestant theory," and Bowling's reference to it as the view "held by the great body of evangelical Christians," [2]John Dowling, An Exposition of the Prophecies, pp. 29, 30, quoted in Nichol, Midnight Cry, p. 446. indicate the predominance that view had attained at the time in America. It had been similarly in the ascendant in England, where in 1833 Cuninghame spoke of it as "a large proportion of the popular theology of this age" and "the common doctrine of the present day," [3]William Cuninghame, The Premillennial Advent (in The Literalist, vol. 2), p. xi. also in Scotland, for J. A. Begg in 1840 called it "the usual view in this country, till within the last ten or twelve years" (although there were at all times many exceptions). [4]James A. Begg, Letter to *Signs of the Times,* October 15, 1840, p. 109.*PFF4 412.2*

3. POSTMILLENNIALISM PUTS GOLDEN AGE BEFORE ADVENT

Floyd Hamilton thus summarizes the expectations of the postmillennialists: a long period of peace and righteousness before the second advent; a golden age for the conversion of the world, including the Jews (any national restoration of the Jews to Palestine, however, being unrelated to prophecy); no emphasis on the binding of Satan, but a possible flare up of evil at the end; one resurrection and one judgment at the last day. [5]Floyd E. Hamilton, The Basis of Millennial Faith, pp. 31 ff. See Prophetic Faith, Vol. II, pp. 649-655, 805, 8()V.*PFF4 412.3*

Postmillennialism was popularized by the best-known British

commentaries-Newton, Scott, the Cottage Bible, et cetera, which were widely read also in America. It was strongly entrenched in the American Calvinistic churches as a legacy from Jonathan Edwards, Hopkins, and others; and it influenced Methodism through John Wesley, whose Notes on the New Testament incorporated Bengel's double millennium position.*PFF4 413.1*

Postmillennialism was also encouraged by the movements and conditions of the times. At the turn of the century decided ideas of human improvement were in the air-social and political reform, worldwide mission movements and Bible societies, and widening horizons in the conquest of nature. In America especially, a boundless optimism and activism, a feeling of being on the threshold of unimagined advances, and an enthusiasm for reforms of all kinds—for righting all the wrongs of the world-lent color to the hope of bringing in the kingdom of God through human activity, aided and achieved by the Spirit of God through an increased use of present means of grace. Indeed, many saw in the Great Revival and the foreign mission movement the very beginnings of the millennial kingdom, and strove to advance that kingdom by every means. It was, indeed, a beautiful, if unattainable, ideal.*PFF4 413.2*

4. TENDENCY OF POSTMILLENNIALISM TOWARD MODERNISM

In the earlier part of the nineteenth century this post-millennialism was quite evangelical in its emphasis on the conversion of the world to Christ through the regeneration of Jew and Gentile alike. Later, however, the emphasis on social reform increased at the expense of Christian doctrine, and the postmillennial hopes of progressive righteousness became allied with the humanistic and evolutionary doctrine of human progress. Thus postmillennialism tended to line up with modernism, with the creedal element virtually disappearing, and the main emphasis on church union and the social gospel. [6]D. H. Kromminga, op. cit., pp. 189, 255, 286, 287. It has been remarked that the twentieth-century development has culminated in "the modernistic kingdom-ideal, from which the Christ as King has quite completely disappeared, except in so far as He furnishes a nice historical tag for the ideal." [7]ibid., p. 287. This author sounds a warning note here that the means of realizing such an ideal of a socio political kingdom of

righteousness “may originate in so called democratic processes of government, “but will be increasingly hard to keep distinct in more than name from essential totalitarianism.” *PFF4 413.3*

Although at times world conditions have raised the hopes of postmillennialists, the failure of World War I to make the world safe for democracy, or to introduce the kingdom, to say nothing of the frightful setback of World War II, has deflated postmillennialism. And there is a rising feeling among many orthodox Christians that the personal return of Christ is the world’s only hope and cannot be far away. Thus either pre-millennialism or a millennialism has an increased receptivity in the mid-twentieth century. [8]Ibid., pp. 256, 257. Hamilton speaks also of the disillusionment of the postmillennialists in the last thirty years. The bankruptcy of the doctrine of inevitable world progress and the return to a view of eschatology that prepares for the second advent as the only hope of the world is evident in many quarters. *PFF4 414.1*

II. Resurgent Premillennialism Stresses Literalism

But even in the early nineteenth century, when postmillennialism was the alleged "Protestant theory," an increasingly active premillennialism [9]Campbell notes its new popularity in 1841 "Generally, if not universally," among Protestants. (See his "The Coming of the Lord," The Millennial Harbinger, September, 1841, p. 424.) insisted on the literal, personal coming of Christ at the beginning of the millennium, to effect sudden destruction of an apparently triumphant Antichristian system and to set up His kingdom by supernatural means. [10]Edward Winthrop (Letters on the Prophetic Scriptures, p. xiii) emphasizes the personal coming as "the gist of the controversy." The British premillennialists came to be called Literalists as opposed to the postmillennialist "spiritualizers," who saw in the millennial reign only the spiritual rule of Christ through an expanding and victorious church. The Literalists had a following in America, and with them the Millerites had some kinship.*PFF4 414.2*

1. OPPONENTS AGREE ON POINTS IN COMMON

On the destruction of Antichrist at the beginning of the thousand years, American postmillennialists and premillennialists stood together. In the 1840's this was still generally held to involve judgments of God upon the Papacy, upon the nations supporting the Papacy, or upon apostasy in Protestantism—events that were considered more or less imminent. Many in both camps expected the preliminary cleansing of the sanctuary, at the end of the 2300 days, in their time; that is why many of William Miller's most prominent opponents, both premillennialists and postmillennialists, attacked him less on his "1843" time emphasis than on the events expected. [11]George Bush, Reasons for Rejecting Mr. Miller's Views, pp. 6, 7, 11; see also The Advent Herald, March 6 and 13, 1844, pp. 38, 41. On Millerite statements of the issue see *Signs of the Times,* January 1, 1842, p. 151, and May 31, 1843, p. 100.*PFF4 415.1*

2. Two SCHOOLS OF PREMILLENNIALIST INTERPRETATION

For some reason the dominance of postmillennialism lasted longer

in America than in England, but the influence of the British Literalists was strongly felt on this side of the Atlantic before 1840. The two schools of premillennialists, the Literalists and the Millerites, worked together because they were united on the two principal points that had come down from the early church—(a) the premillennial personal advent, with the kingdom set up by direct divine intervention, and (b) the Historicist interpretation of prophecy. Thus they stood together on the belief that the Bible societies and world missions would not convert the whole world, but that conditions of evil would prevail until Christ comes to bind Satan, resurrect the saints, and then begin His millennial reign.*PFF4 415.2*

With these beliefs in common, the Millerites fraternized with the Literalists in the 1840's, although differing with them on the nature of the millennial kingdom. [12]The millerites like nearly all other primillennialists placed the millennial kingdom on earth, but they regarded it as composed of the redeemed and glorified saints on the regenerated earth, the first thousand years of the eternal state. Their placing of the end of human probation at the beginning of the millennium was the root of the differences between them and the Literalists of all categories. Further, they were allies against the postmillennial "spiritualizers" of the millennium, and against the rationalistic Preterists and the pro-Catholic tendencies of the Futurists. But in America the Futurist aspect hardly entered until much later, the stalwart premillennialists there being strongly Historicist, as were many in Britain.*PFF4 415.3*

3. VIEWS OF THE HISTORICAL PREMILLENNIALISTS

The Historicist positions of the British Literalists on the millennium are approximate to those outlined by Hamilton. Dividing modern premillennialists into several groups, he begins with what he calls the "Historic premillennialists," [13]Floyd E. Hamilton, op. cit., pp. 21-23. whose teachings are summarized thus: Antichrist, developing during the Christian Era, is to make a final assault on the church just before the advent. At the close of this great tribulation Christ comes, the dead in Christ rise, the living righteous are transformed, the Jews repent and believe, and all are taken up to meet the Lord in the air. Then Christ and the saints descend, Antichrist is destroyed, the wicked are condemned to eternal punishment, Satan

is bound, and the millennial kingdom is set up. At the close of the millennial period Satan is loosed, the nations follow him in rebellion and are destroyed by fire. Then the resurrection of the wicked and the final judgment are followed by the new heaven and earth and the eternal kingdom.*PFF4 416.1*

There are different views of the nature of the millennial kingdom—whether it is ruled by the Jews or the martyrs, or the whole church united, whether the Jews rule in the flesh on earth while the church rules in heaven—and there are various ideas as to the restoration of the Temple, the harmonization of the Old Testament eschatological prophecies with the New Testament prophecies of the second advent, and the relationship between the saints with spiritual bodies and the untransfigured "nations." Some of the views of these "Historic pre-millennialists" were descended from ancient times, as has been mentioned.*PFF4 416.2*

III. The Breakdown of Historic Premillennialism

Mention has been made of the fact that the chief point of divergence among the Old World expositors, and also here in America, concerned the millennium—whether that blessed time would be brought about by man's endeavor, or by divine interposition; whether by the gradual conversion of the world, or through a cataclysmic end of the age; whether the attendant resurrection was simply spiritual—the revival of the spirit of the martyrs—or the literal, bodily resurrection of the righteous dead; and whether the coming of Christ to establish His kingdom was essentially a spiritual effusion, increasingly pervasive during the thousand years, at the close of which He would appear; or whether He would inaugurate His reign by a personal, visible, glorious, and transcendent descent from heaven.*PFF4 417.1*

The issue was not merely whether the advent would be premillennial, or postmillennial. That is an oversimplification. Actually the contrast between natural means and direct divine intervention parallel the contrast between naturalism and super-naturalism. As to the more recent alliance between postmillennialism and modernism, Kromminga has well remarked:*PFF4 417.2*

"Modernism banishes the supernatural, and Postmillenarianism can and does postpone all obtrusively supernatural occurrences until the glorious final state of the Church shall have run its course. In so far it holds little or nothing that would clash with the modernistic outlook upon future earthly human history." [14]D. H. Kromminga, op. cit., pp. 233, 234. [14]*PFF4 417.3*

Instead of "modernism," simply read "eighteenth-century rationalism," and you have the situation at the beginning of the nineteenth century in England.*PFF4 417.4*

1. LITERALISTS BECOME CHAMPIONS OF THE WORD

On the other hand, the militant premillennialists of that time entered the lists against a spiritualizing away of Bible truth. They fought valiantly for the Word, its inspiration, its super-naturalism, its

prophecies, and its literal promises; hence their stress on literalism, and their designation as Literalists. They sought to return to the first love of the early church, when she was constantly watching for her absent Lord. And so they met in groups to study the Word; they preached, they wrote, they published, they supported missionaries, and they sought to help their fellow men.*PFF4 418.1*

2. EXTREME LITERALISM LED TO GRAVE DEPARTURES

Unfortunately the insistence on the letter of Scripture on the part of some of these champions of the Bible led to extremes of literalism that stressed a Judaizing chiliasm and eventually produced an ultra dispensationalism that would deny the unity of the church, the unity of the covenant of grace, and the unity of the Scripture. And, strange as it may seem, their eagerness to vindicate the Messianic prophecies of the Old Testament prophets led to views that eventually would deprive the church of any application of a large part of the Scriptures, including the Gospels. But the breakdown of the Historical premillennialism of the older type, which was built on the progressive fulfillments of prophecy of preceding centuries, was due to various causes-only partly to the disagreements on different points of prophetic interpretation. Now for the causes for this change.*PFF4 418.2*

3. DIVERGENT VIEWS ON PROPHETIC FULFILLMENTS

There had been sharp divergence of view (virtually confined to the British Advent Awakening) as to whether the number in *Daniel 8:14* was actually 2300, or 2400 as a minority contended, [15]Discussed in Vol. I, pp. 176-180 and in Vol. III, chap. 20. but with both views the periods ended at approximately the same time. There was also disparity of view as to whether the last prophetic time period was the 2300 years, ending in 1843, 1844, or 1847, or whether the prophesied 1335 years extended 75 years beyond the close of the 1260 years, and would terminate about 1867-with the close of the 2300 as merely an important midway mark.*PFF4 418.3*

And then there was wide diversity of view as to whether the close of the 2300 years was to bring the “cleansing” of the church, or of

Palestine from Mohammedanism. The latter concept, entailing the restoration of the Jews, was usually tied in with interpretation of the Little Horn of *Daniel 8* as Mohammedanism, and with the sixth trumpet (with its 391-year period), and the vanishing Euphrates of the sixth vial.*PFF4 419.1*

And again, there was the nature of the hour of God's judgment-whether this meant just the threatened "judgments" of God upon the Papacy and Mohammedanism (pertaining principally to political transactions on earth), or the transcendent scenes of the second advent and the great assize contemplated through the centuries.*PFF4 419.2*

4. FAILURE OF PREDICTIONS DAMPENS ENTHUSIASM

Undoubtedly the failure of earlier predictions that some had based on the Napoleonic wars, caused a loss of confidence, with some, in the Historical fulfillment of prophecy. And the passing of certain times of expectation, such as 1836-widely taught by Bengel on the Continent, and even Wesley in Britain [16]On Bengel, see Prophetic Faith, Vol. II, pp. 709-712; and on Wesley, pp. 693, 694. had the effect of dampening enthusiasm.*PFF4 419.3*

Among the Literalists, who centered the last-day prophecies around the restoration of literal Israel, the hope was strong that Palestine would be opened to the Jews, and great enthusiasm marked the missionary organizations, aimed at the evangelizing of the Jews. But the apparently promising political situation passed, and the Jews proved to be far from eager to being "converted" to Christianity in any numbers. Possibly this led many to look farther into the future for the restoration of Israel—for their conversion after the second advent.*PFF4 419.4*

5. IRVINGISM PRODUCES SERIOUS DEFECTION

Another disruptive factor was the defection of one of the brightest lights of the British prophetic awakening, the saintly but gravely misguided Edward Irving, whose troubles with his "Irvingite," or Catholic Apostolic, Church broke his heart and discredited his standing, because of its "unknown tongues" and its system of

"angels," "apostles," et cetera. Irving was originally an Historicist in exposition, but his translation of Lacunza's book helped materially in gaining a hearing for Futurism." [17]On the origin of Catholic Futurism, see Prophetic Faith, Vol. II, pp. 484-505; Vol. III discusses Irving on pp. 514-526; Lacunza, on pp. 303-324, 657, 658; Maitland, pp. 542-544; Newman and the Tractarians, pp. 663-669. His translation appeared just at the time Samuel Roffey Maitland was introducing to Protestants this counterinterpretation, which was devised by the Jesuits to clear the pope of the Anti Christ charge and which was to stand John Henry Newman and the Tractarians in such good stead. [18]Prophetic Faith, Vol. III pp. 663-669. *PFF4 420.1*

6. CATHOLIC COUNTERINTERPRETATIONS INTRODUCED

Still another factor was the disruptive influence of the Catholic Futurist and Preterist counterinterpretations among Protestants. Preterism had already begun to break Protestant unity on the basic identification of Antichrist and on the year-day principle, as certain Protestants of influence on the Continent began to deny the very principles that made the Reformation such a mighty power. Introduced into England by Samuel Lee in 1830, [19]Ibid., pp. 596, 597. it led a trend toward a rationalistic view of prophecy. *PFF4 420.2*

While some were looking for events to mark the approaching end of the prophetic periods of the 1260, 391, and 2300 years, Preterism paved the way toward the denial of their inspired character through the ancient argument of the Sophist Porphyry—that the book of Daniel was written by some Jew in the time of the Maccabees. For Preterists the Little Horn was simply Antiochus Epiphanes, the 3i/2' times" but literal years, and the 2300 merely literal days. Others revived the paralleling quibble that the Apocalypse was produced by some presbytern amed John, not the beloved apostle—and therefore not canonical because not apostolic. [20]On Porphyry, see Prophetic Faith, Vol. I, pp. 326-330; on the Apocalypse, see Vol. I, pp. 324-326. *PFF4 420.3*

Now the other Jesuit doctrine, Futurism, was being introduced into Protestant ranks. Irving's translation of Lacunza and Maitland's writings gave it circulation among the British Literalists. About 1830

it began to make definite inroads.*PFF4 421.1*

IV. New Developments Abandon Historic Premillennialism

By the time the 1843-1847 time of expectation arrived, the peak of the original movement had passed in Britain, and the eyes of the Literalists were already turned toward 1867. The old positions had begun to be abandoned. There was a distinct trend away from the old landmarks of Historical interpretation, and in favor of a new system of Futurism and dispensationalism. However, the beginnings of the British dispensationalism had no noticeable effect on the American scene around 1840, and the Futurist elements seemed to be accepted very slowly. Here the issue between the Literalists and other premillennialists was over the Judaistic aspect of the millennial kingdom.*PFF4 421.2*

1. NEW VIEWS FORMULATED AT BRITISH CONFERENCES

The beginnings of this new departure are significant. There were numerous prophetic conferences and prophetic societies in the British Advent Awakening in the third and fourth decades of the early nineteenth century. It was at some of these conferences that a new Futurist system of interpretation began to be formulated-with a pretribulationism, a secret "rapture," the "gap" theory, dispensationalism, and the like. Out of the Albury Park Conferences (1826-1830) came three volumes of Dialogues on Prophecy, in which opinions were expressed that implied a "rapture" before the tribulation, also hints of a prophetic "week" at the end of the age, although neither was definitely expressed as a full-fledged doctrine. 21Henry Drummond, Edward Irving, and others, Dialogues on Prophecy, vol. 2, pp. 22-28 (rapture); vol. 2, pp. 49, 50, 61 (one week); on a future Antichrist, see vol. 2, p. 42. On the conferences, see Prophetic Faith, Vol. III, pp. 449-454.And Edward Irving was one of the major participants at the Albury Conferences.*PFF4 421.3*

The general tone of the Dialogues, however, was definitely Historicist, although Drummond remarks that they should not overlook Maitland's and Ben Ezra's (Lacunza's) teaching that the larger part of the Apocalypse is still to be fulfilled in the future. 22Henry Drummond, op. cit., Vol. 1, p. 377.That this did not represent the united opinion of the group is shown not only by the way the

suggestion is made but also by the direct opposition of Cuninghame, in 1832, to Irving's idea of a future literal fulfillment of the various prophecies that had already had a past "symbolic" accomplishment. [23]William Cuninghame, A Dissertation on the Seals and Trumpets of the Apocalypse, 3rd ed., pp. xxix, xxxii, xxxiii. However, many of the approximately forty men who attended the Albury Conferences followed the lead of Irving and Drummond into "Irvingism," and subsequently Albury become a center of the Irvingite group, with The Morning watch as practically an Irvingite journal. (Edward Miller, The History and Doctrines of Irvingism, vol. 2, p. 265. On The Morning Watch, see Prophetic Faith, Vol. III, p. 501.)*PFF4 422.1*

It was in the conferences held at Powerscourt Castle [24]See Prophetic Faith, Vol. III, pp. 584, 585. in Ireland (1830 and onward) that a new theory was formulated which laid the foundation for a whole new system of belief. This was based on the "rapture" of the church-as referring to the resurrected and living saints being "caught up" to meet the Lord (*1 Thessalonians 4:17*)-placed before the final tribulation, leaving the rest of the world's populace to go through a literal 3i/L years of persecution by a future personal Antichrist, before the destruction of that tyrant by the glorious appearance of Christ.*PFF4 422.2*

Whether or not Tregelles is correct in deriving this teaching from the "utterances" of the Irvingite "unknown tongues"—the source from which Irving himself received both the pre-tribulation rapture and Futurism-it is certain that from the time of the Powerscourt Conferences, some of which he attended, the doctrine began to be propagated. [25]Samuel P. Tregelles, the hope of christs second Coming, p. 35, quoted in George L. Murray, Millennial Studies, p. 138. Such a view was definitly a change, because earlier he had placed the destruction of Antichrist before the first resurrection. (Irving, Lectures on the Revelation, vol. 1, pp. 80, 81.) William Cuninghame, who accepted the pretribulation rapture (not secret, however) about this time-although opposing Irving's Futurism-cites Mede, [26]William Cuninghame, of. cit., pp. 461n, 48-482, 496n. Joseph Mede, Works, book 4, epistle 22, pp. 775, 776. (For this he cites "Gemara Abodah Zarah, c. 1.") who derived the rapture from a Jewish tradition.*PFF4 422.3*

2. PRETRIBULATIONIST FUTURISM PROPAGATED BY LITERALISTS

The stigma of heresy resting on Irvingism would have hindered propagation of these ideas among premillennialists in general, but some of the extreme Literalists expanded, systematized, and gave currency to these prophetic views. Thus we find introduced a double second advent completely unknown to the early church, a pretribulation rapture that stems back to Jewish tradition and from Irvingite revelations, and a Futurism traceable to the same revelations, and from the Jesuits Ribera and Lacunza, along with Maitland, the Protestant defender of Rome. Surely these Protestant proponents must not have realized the antecedents of these doctrines.*PFF4 423.1*

The prophetic views transmitted by these Futurist Literalists include a preliminary coming of Christ, regarded by many as secret, to raise and transform the redeemed before the awakening of Israel; next, the tribulation under Antichrist; then the visible advent to destroy Antichrist and his hosts and to establish the millennial kingdom on earth. In this kingdom, as most Historicist premillennialists also believed, the Jews, converted to Christ, are to set up their kingdom at Jerusalem, and the survivors of the nations come up to take part in the restored Temple services. Thus sin is repressed under the rule of Christ.*PFF4 423.2*

But these Jews and Gentiles are not glorified beings, and their relation to the redeemed who reign with Christ is not clear in the varying opinions. However, at the end of the millennium Satan is unbound and leads the nations in rebellion. Then comes the destruction of the rebellious hosts by fire, the final judgment, and eternity. In all this Hamilton remarks pointedly, in summarizing these beliefs, “there is a great difference” between this and historic premillennialism. [27]Floyd E. Hamilton, op cit., p. 23.*PFF4 423.3*

3. A RETURN TO NON-CHRISTIAN ELEMENTS

It is also interesting to note that the Protestant Literalists and the Rome-ward Oxford movement both adopted Maitland’s Protestant Futurism. Both arose as reactions toward a return to the early church, as a protest against rationalism, and as a yearning for authoritarian Christianity. But the one turned to the Bible, and the other to the Roman Catholic Church. There was no similarity

between them, except that both adopted features of the early church from a period when the early corruptions had already begun to develop. And the Oxford, or Tractarian, movement returned to the stage of Christianity that was already developing the evils of the medieval church.*PFF4 424.1*

Similarly, the Protestant Futurists returned to the chiliasm of a type that contained elements from non-Christian sources, such as the despotic tyrant—Antichrist of ancient Jewish tradition, and they carried the early church idea of the literal kingdom on earth to an extreme, and in a direction different from anything the early church dreamed of—a kingdom of the Jews in the flesh, separate from the Christian church.*PFF4 424.2*

4. DIFFERS FROM FUTURISM OF EARLY CHURCH

The early church prophetic interpretation centered in two things: an Historicist view of prophecy and a supernaturalistic pre-millennialism in which the kingdom of God is given to the saints of the Most High—the saved of all the ages—at the glorious second advent. Their apparent Futurism was an error progressively corrected by fulfillment. Unfortunately, this extreme Literalist premillennialism returned to the minor elements of the early church interpretation—Futurism now wrenched out of context—and Literalism of a Judaistic type never thought of in the early centuries.*PFF4 424.3*

This Protestant Futurism in its ultimate development came to relegate the major part of the book of Revelation, and many other prophecies of the Old Testament, and even the Gospels, to the time after the second coming of Christ, the “rapture” of the saints, the world dominion of a Jewish Antichrist, and the great tribulation, the visible coming of Christ, and the establishment of the millennial reign. It is to be noted that all these events are expected to come only after the end of the Christian Era; that is, only after the first resurrection will Antichrist, the Beast, and the false prophet develop and exist for a period of literal, not figurative, prophetic time.*PFF4 424.4*

This is full-fledged Futurism, but such was not the belief of the early

church. And the early Christians cannot justly beclaimed as Futurists. They did not anticipate the expiration of a long church era before the beginning of these fulfillments. They saw most of the prophecies as future because, as has been remarked, “in their days so little history had as yet come to pass in fulfilment of the Apocalypse.” They were simply adherents of a continuous-historical approach. [28]D. H. Kromjninga, op. dt., pp. 333-335, 252, 253.*PFF4 425.1*

Neither were the early Christians looking for any Jewish kingdom during the millennium. They regarded, as Paul taught, the whole church, Jews and Gentiles, as the true Israel. And the millennial reign they clearly applied to the true Israel. They never believed in any special status for the Jewish race as such, separate from the Christian church. Such a view was one of the new developments of British premillennialism.*PFF4 425.2*

5. OPPOSED BY MOST HISTORICIST EXPOSITORS

Most of the British Literalists of the early nineteenth century were Historicists, as seen in Prophetic Faith, Volume III, Part II. They applied the year-day principle to the age-long apostasy as the Beast, Antichrist, et cetera. But as some of them adopted Futurist elements, on which most expositors differed in details, the main lines were drawn between the older Historicism and the new Futurism, between the pretribulationists and the post-tribulationists. At first the pretribulationist view was taken up by some who rejected the Protestant Futurism (as Cuninghame, for example, in 1832). Others rejected both. Emphasis on the part played by the Jews also varied. Although nearly all gave the Jews precedence in the millennial kingdom, some insisted that the children of Abraham embrace all the saved, both Jew and Gentile—for example, J. W. Brooks, and even B. W. Newton among the Plymouth Brethren.[29]J. W. Brooks, Essays on the Advent and Kingdom of Christ, reprinted in The Literalist, p. 53; on Newton, see Ironside, op. cit., p. 32. Begg was not a pre-tribulationist in his 1831 edition. [30]J. A. Begg, Connected View, p. 194. Other Literalists, as Noel, Woodward, and Cox,[31]Thus John Cox. (Thoughts on the Coming and Kingdom of Our Lord Jesus Christ, p. vii, note) has “objections against the system which would overturn the Protestant interpretation of Scripture with reference to popery, represent the Apocalypse as all unfulfilled,

and literalize its symbolic language." held to the older view, and some were vague or uncertain, such as Bickersteth and Brooks. [32]J. W. Brooks, op, cit., pp. 81, 82. Edward Bickersteth, A Practical Guide to the Prophecies, pp. 143, 161, 163.*PFF4 425.3*

These varying views came to be reflected in America as the British Literalist works were reprinted and read here. Most American premillennialists, like the earlier British Literalists, for some years remained strongly Historicist. Winthrop, though Historicist, adopted pretribulationism, declining, however, to be dogmatic. He cites Cuninghame and Bickersteth, and quotes Cuninghame's third edition at length for the twofold coming—the rapture and the later appearing. [33]Edward Winthrop, Lectures on the Second Advent of Messiah, pp. 90, 91, 151n, 163, 164. He remarks on the discussion of this doctrine in the 1842 issues of The American Millenarian. Thus we see how these new ideas" [34]For a discussion of the origin and development of the new ideas, see Appendix C. took root in America also, although they did not actually spread to any extent until later. It was chiefly the Judaistic nature of the millennial kingdom on earth that was to draw the line between the Literalists and the Millerites in the 1840's; Historicism was not the primary issue. That is why in the early 1840's the Millerites could regard Literalists, on the whole, as brethren and colleagues in the fight against the "spiritualizing" interpretations of the postmillennialists.*PFF4 426.1*

We are now ready for the story of the Millerite movement.*PFF4 426.2*

Part II - Prophetic Exposition the Foundation of The Millerite Phase of the Second Advent Movement 1831-1844

CHAPTER TWENTY: Tremendous Changes Alter World Picture

I. Cracking the Constrictions of a Localized World

The Western world, at the dawn of the nineteenth century, was vastly different from the modern world, with all its varied means of communication and transportation, its comforts and conveniences, its opportunities and freedoms, its inventions and discoveries. In our quest for the interpretation of prophecy in the early decades of the century-based upon what were then considered current and impending fulfillments of prophecy—we must project ourselves back to those relatively simple and rather primitive times.*PFF4 429.1*

First of all, on the American continent there were no great cities with their teeming multitudes as we know them now—for in 1800 the population of the entire United States was but 5,308,483. Even by 1840 it had reached only 17,069,453. By 1850 it stood at 23,191,867, according to the official census records. Of these only 10.8 per cent were urban dwellers, the large majority living in rural areas. [1]Leon E. Truesdell, Sixteenth Census of the United States: 1840, Population, vol. 1, Number of Inhabitants, pp. 6, 18. These percentages have since been steadily reversed, until today more than half of America's multiplying millions are city dwellers. The comparative size and growth of a few of the larger, or key, cities, with which we shall soon need to deal, may be seen at a glance by this comparative table. [2]Ibid., pp. 32, 33.*PFF4 429.2*

The world of that day was slow moving, largely localized, and very constricted. Transportation was frustratingly slow and circumscribed, and communications were tantalizingly tedious. Information was restricted in its spread and slow in transmission. And the populace was bound by the fetters of circumstance and convention.*PFF4 430.1*

There were relatively few newspapers, and these had but limited circulations, for there were no great power presses and facilities for speedy distribution in those days—the first steam-power cylinder press not appearing until 1822. The great New York dailies did not come into being until the fourth decade—the New York Tribune in 1831, the Sun in 1833, and the Herald in 1835, and even then in greatly simplified form. Religious periodicals were just beginning to be established. What was believed to be the first weekly religious newspaper, the Herald of Gospel Liberty, was published in 1808, the Recorder in 1816, and the Observer in 1823.*PFF4 430.2*

Education for the masses was still markedly limited, but the first half century was a time of epochal advance in this field. In 1801 there were only 25 colleges of all kinds in the entire United States, the number increasing to 120 by 1850. The American Educational Society was formed in 1815, and the renowned Horace Mann began his career in 1837. Coeducation was as yet unknown, being introduced into Oberlin about 1833. Up to this time there had been no colleges for women, Mount Holyoke not being established until 1837. The first free public library was not opened until 1822. So, in comparison with modern times, it was a narrowly constricted world.*PFF4 430.3*

1. FUNDAMENTAL CHANGES BECOME IMPERATIVE

Through the centuries the world had been locked into national and racial compartments, with long-standing hostilities ascendant. The eyes of churchmen were fixed primarily on Christendom, not heathendom, for prior to the nineteenth century there had been no general concept or vision of a world missionary program. There was neither an organized plan nor were there facilities for undertaking such a task. Quite apart from the marked limitations in transportation and communication then prevailing, there were as yet no general foreign or home missionary organizations to implement such a scheme, no Bible and Tract Societies to support it, and no Sunday school unions to accompany it.*PFF4 431.1*

More than that, the church was still under the spell of reactionary and lethargic Protestant concepts ascendant in Europe. It was still tinctured with deistic, infidelic, and atheistic principles from England

and France, and the distant heathen lands were still largely closed to entry.*PFF4 431.2*

Then swift changes came, as within a few years multiple agencies for the spread of the gospel sprang up. The Great Revival, beginning just before the turn of the century, was accompanied by aggressive efforts in behalf of the "diffusion" of the Scriptures, so all men might have the Word of God in their own tongue. The British and Foreign Bible Society was launched in 1804, others following in quick succession on the European continent. The American Bible Society was founded in 1816, and societies for the circulation of religious books began around the same time and in different lands. The American Tract Society was formed in 1825, although small local groups had been operating since 1803.*PFF4 431.3*

The American Home Missionary Society was likewise formed in 1816 by Absalom Peters, and the plan spread through the various denominations. Sunday school societies had already started in England, and the plan was extended to other lands. In America various local societies had sprung up in Philadelphia and New York, scattered over the various religious bodies. These were then merged into what became, in 1824, the American Sunday School Union, representing the principal religious denominations of this country, though preponderantly Congregational and Presbyterian in complexion. When Steven Paxon retired in 1824, he had organized 1,314 Sunday schools. 3For these various organizations see Robert Baird, The Christian Retrospect and Register ... First Half of the XIXth Century, part 2, chaps. 4-7.*PFF4 431.4*

2. PREPARATORY FORCES AND FACTORS INVOLVED

The first four decades of the nineteenth century were marked by far-reaching expansions of political, religious, and intellectual freedom. One by one the constrictive bands of the past began to burst. A new sense of coming freedom and dawning opportunity lay at the foundation of all advances. Two words, "agitation" and "reform," compass the contemporary attitude. American independence had but recently been gained, and the Monroe Doctrine established only in 1823. America was now building on its own foundations, and was just beginning to take its destined place

in the family of nations. Note the developments:*PFF4 432.1*

There was progress in political liberty. Jewish rights were being increasingly recognized. The principle of self-determination was spreading. Anti-slavery agitation was sharply on the increase. There was extension of religious freedom and moral reform, and an increasing breakdown of former barriers that was preparing the way for the overseas preaching of the gospel. There was expansion of freedom of speech and press, as religious periodicals were introduced and newspapers with booming circulations were established.*PFF4 432.2*

There was growth of popular education for the masses. Secondary schools, colleges, and seminaries were increasingly established. Even the British and Foreign School Society (or Lancastrian monitorial system) of England was extended to North, Central, and South America. [4]See pp. 920-936, in connection with Francisco Ramos Mexia. And there was development of rapid communication and transportation-amazing material developments and revolutionary changes, from the old turnpike and canal to the steamship and the railroad. But that was not all, as the most vital advances were neither material nor secular.*PFF4 432.3*

3. WORLD-WIDE MISSIONARY AWAKENING

At the beginning of the eighteenth century the pathfinding Society for the Propagation of the Gospel in Foreign Parts had been founded in 1701. Toward the close of the century the English Baptist Missionary Society was organized in 1792, and the London Missionary Society in 1795. Then came the Church Missionary Society in 1817. Others, in other lands,—were soon launched. [5]Ibid., part 2, chaps. 13-20, also p. 243. The great foreign mission movement of the Old World was under way.*PFF4 433.1*

It was in 1810, in the very midst of this world awakening, that the American Board of Commissioners for Foreign Missions was formed among the Congregationalists as a result of the famed Haystack Prayer Meeting group, then among American Baptists, the Presbyterians, the Protestant Episcopals, the Methodist

Episcopals, and finally among several smaller societies-Lutheran, Reformed Presbyterian, and others. There was even a Society for Evangelizing the Jesuits and the Catholics. But it is the American Missionary Movement that is of primary concern to us here.*PFF4 433.2*

4. MIGHTY SPIRITUAL REVIVALS BEGIN ABOUT 1800

Protestantism had entered a new epoch, called the Great Revival. —MI What were called "seasons of refreshing" had begun about the turn of the century, and continued for some three decades. These appeared first in the Eastern States, spreading thence to the South and Midwest, and even into "Canada East." The early sprinklings, if they may be so called, spread over various parts of the country, and preceded the full revival showers. The titles of a series of small volumes bear record of these revivals in many churches. One was Glorious News, A Brief Account of the Late Revival in New England and also in Nova Scotia, by S. C. Ustick. Another was A Brief Account of the Late Revival of Religion in a Number of Towns in New England. Yet another was called A Faithful Narrative of a Revival of Religion at Bridgehampton in the Year 1800. These were typical. [6]In 1802 Win. W. Woodward published Surprising Accounts of the Revival of Religion in the United States of America, a 255-page collection of 80 "Extracts" from the letters of clergymen and laymen, rehearsing the characteristic features of the various revivals in widely scattered places. And Bennet Tyler's New England Revivals has twenty-five chapters, giving an account of twenty-five separate revivals between 1797 and 1814, as reported by twenty-five leading clergymen scattered over Connecticut, Massachusetts, and Vermont, published at the time in the Connecticut Evangelical Magazine, which began publication in 1800.*PFF4 433.3*

A new era in Protestantism was dawning, designed not only to restore forsaken doctrinal and prophetic truths, but to outline and perfect a general evangelistic missionary movement, in order to carry the gospel to all the world, with all the preparatory and supporting forces that such a giant task involves. And all this was believed to be a matter of Bible prophecy, or inspired prediction. While such activities had begun to appear in Europe, they were particularly aggressive here in America. And to prepare the way God began to send seasons of spiritual revival. Paralleling

reformatory forces and movements then began to spring forth. Without these enabling provisions, the gigantic task of carrying the final gospel message to all the world, in answer to divine prediction, would have been well-nigh impossible. Observe them.*PFF4 434.1*

II. Transportation and the Colonization of the West

Look down from the top of almost any American skyscraper today and you will see a fascinating world in motion, especially at night. Great lanes of automotive traffic in multiple lines stream swiftly by. Trains glide in and out of congested railway stations. Steamships and tugs ply the bays and rivers, while air transports roar overhead. It is a round-the-clock medley of sight and sound. But it was not always so, as we shall see by a rapid review of developments from the dawn of the nineteenth century.*PFF4 434.2*

The first national pike, or highway, was authorized in 1806 by the United States Congress. Its goal was to connect the Eastern seaboard with the great Mississippi Valley. The first section, completed about 1818, was called the Cumberland Road, extending from Fort Cumberland, Maryland, to Wheeling, West Virginia. Then, in 1825, interest turned to canals, as the new Erie Canal opened a water route between the East and the Midwest. Next came the revolutionary triumph of steam, destined to displace the established means of transportation that had been employed without material change for thousands of years. The steamship and then the steam locomotive—aptly called the iron horse—began to appear, two of the latter in England in 1825 and 1826, one in France in 1827, and Germany's first in 1834.*PFF4 434.3*

Robert Fulton learned of the paddle-wheeled Charlotte Dundas, modestly operating on the Clyde Canal in Scotland, and conceived the idea of the famous side-wheeler, the Clermont, which made her epochal maiden trip up the Hudson in 1807, from New York City to Albany—150 miles in 32 hours In 1811 the first regular steamboat to ply the Mississippi, the New Orleans was launched. The S. S. Savannah made her trans-Atlantic run, under combined steam and sail, from Savannah to Liverpool in 1819. But regular steamship runs across the Atlantic were not established until 1838. [7]Frederic L. Paxson, History of the American Frontier, 1762-1893, pp. 155, 156 158:Harold U. Faulkner, American Economic History, pp. 186, 275; 276. The westward flow of population became a marked characteristic. When the settlers increased, the great bosom of the Mississippi became dotted with craft. From 1837 on to the outbreak of the Civil War, steamboat traffic was at its height. [8]Frederic L. Paxson, op. Cit., p. 158. And this

travel broke up the intellectual isolationism.*PFF4 435.1*

The first locomotive to run in the Western Hemisphere was in 1829' on the Delaware and Hudson road. And in 1830 the Baltimore and Ohio (thirteen miles in length), and the Charleston and Hamburg in South Carolina, were opened for regular public use. Only one hundred miles were in operation in the United States in 1832. But by 1842 the iron rails had reached the Great Lakes, at Buffalo, then Chicago in 1852, and the Mississippi in 1854. [9]Harold U. Faulkner, op. cit., pp. 285, 286; Frederic L. Paxson, op. cit., chap. 44; Archibald L. Bouton, An Outline History of Transportation, pp. 28, 29.*PFF4 435.2*

With the development of the railroad, new cities sprang up along the traveled way, with mail and express service paralleling as permanent institutions. West of the Mississippi large territories were assigned as Indian reserves by government treaty, and the wilderness frontier was gradually pushed farther to the West. The great Mississippi Valley boom was at its peak in 1837, and land sales were at their best. A stream of farmers and miners spread westward, and Michigan became a State in 1837.*PFF4 436.1*

III. American Journalism Enters Era of Expansion

Although the national capital was moved from Philadelphia to Washington in 1800, New York remained the newspaper capital of the country. A new era in the expansion and effectiveness of journalism, including religious journalism, began at this time. While the total number of all printed journals published at the beginning of the century was only two hundred, some twelve hundred were reported by the turn of the century. [10]Frank L. Mott, American Journalism, pp. 167, 202. One of these—the National Intelligencer, launched in 1800—constituted the semiofficial reporter of the doings of Congress. The New York Evening Post was started in 1801, edited by William Cullen Bryant. This gave the United States the largest aggregate newspaper circulation ever attained in any country up to that time, though individual circulations were still small. In 1833 the New York Courier and Enquirer, printing 4,500 copies, had the largest single circulation in the country at that time.*PFF4 436.2*

The first paper to install the steam-driven cylinder press was the New York Daily Advertiser, in 1825, capable of delivering two thousand papers an hour. By 1832 this had been increased to four thousand an hour by the Hoe double-cylinder press. And this advance was matched by improved papermaking and better inks and by the typecasting machines of 1822. [11]Ibid., p. 204.*PFF4 436.3*

Growth in weekly religious and literary journals became noticeable about 1820-such as the Saturday Evening Post, started in 1821. And among quarterlies the American Quarterly Review was launched in 1827. But perhaps the largest single expansion was with the religious periodical group, as practically every denomination began to develop its own weeklies, monthlies, and quarterlies. Following the first religious newspaper, the Herald of Gospel Liberty, in 1808, there appeared the Congregational Recorder in Boston (1816), the Baptist Christian Watchman (1819), and the Universalist Magazine (1819), the Methodist Christian Advocate (1823), the Presbyterian Observer (1823), and the American Sunday School Magazine (1823). The Youth's Companion started in 1827. And the Episcopal Recorder, of Philadelphia, likewise began in 1827. Numerous other papers sprang up at this time, advocating all kinds of special reforms-

speaking in behalf of temperance, moral reform, food reform, educational reform, abolition, science, medicine, and law. [12]Frank J.. Mott, A History of American Magazines, vol. 1, pp. 472, 473, 78 807; see also Joseph Nathan Kane, Famous First Facts, p. 516 ff; Frederic Hudson, Journal is in the United States, From 1690 to 1872; Willard G. Bleyer, Main Currents in the History American Journalism, Boston [etc.]: Houghton Mifflin Company, 1927.*PFF4 437.1*

The first of the numerous Millerite papers appeared in 1840—Signs of the Times, in Boston, followed by Midnight Cry, of New York City, in 1842, which was at first a daily, with some thirty other periodicals following.*PFF4 437.2*

Penny papers increased the newspaper reading public tremendously. New York City (including Brooklyn), with its population of but some three hundred thousand in 1836, had a newspaper circulation of seventy thousand. [13]Frank L. Mott, American Journalism, pp. 241-243. Social reforms became part of the newspaper stock in trade. Both the concept of news and the public attitude toward news changed. Sensationalism was fostered, and human interest stories became current. The people must be informed. Abuses in the church, society, and politics must be exposed. News must be published, irrespective of consequences.*PFF4 437.3*

Progressive speed in communication was another augmenting factor in journalistic advance, as sailing vessels gave way to transatlantic steamship service in 1838, and communication between England and America was thus reduced from two months to three weeks. But in 1832 the horse express was still the mode on land—the distance from Philadelphia to New York being covered in twenty hours by eight relays, with twenty-four horses. Pigeons were also used as couriers. And when the locomotives came, they were at first with horse and locomotive in combination. Then, with the advance of steam railroads, telegraphic communication appeared, which was established between Baltimore and Washington in 1844.*PFF4 438.1*

The Baltimore Sun developed the greatest speed in news transmission, because of its strategic location on the Baltimore and Ohio Railroad, and on the first telegraph line. Such was the

significance of the times from the press angle. These revolutionary changes in communication had their effect in molding the mental attitudes in the fourth decade of the vibrant nineteenth century. Mankind was clearly entering a new epoch.*PFF4 438.2*

IV. Reformatory Changes in Every Channel

1. THE RELIGIOUS PROBLEM OF THE FRONTIER

Frontier life in America was rugged. Great distances separated families, and the habit of churchgoing, established in the cities and communities of the East, was vastly different in the West. There the preachers and churches were scarce, and isolation was the rule rather than the exception. Compassing such a situation called for a different technique. Presbyterianism, which had been predominant in various sections of the South and East—and which insisted on a learned clergy and devotion to "closely reasoned theology"—was not as well suited to frontier demands as were the Methodists.*PFF4 438.3*

The Methodists and Baptists put less stress on learned discourses and more on practical helpfulness. For every man, woman, and child the hardy circuit rider had a message that met their everyday needs. This plan provided at least a partial solution for the religious problem of the frontier, and affection for these heroic men grew in the hearts of the people. Frequently a fervent frontier preacher would set his section aflame with the fire of a religious revival. Public conversion, as well as public confession of faith and experience, was increasingly common as the Great Revival spread. Because of this the Presbyterian Church began to lose its lead. 14For a discussion of frontier religion, see pp. 41-46. See also Frederic L. Paxson, op. cit., chap. 13, and Grover C. Loud, Evangelized America, chaps. 8-10. And because of the rigidity of many of its leaders, split-offs developed over these issues—such as the Cumberland Presbyterians by 1810, and the Christian Church (Disciples) a little later. 15For the origin of these churches, see U.S. Census volume, Religious Bodies, 1936, vol. 2; also current Yearbook of American Churches.*PFF4 439.1*

Camp meetings were likewise a feature of the new West. The accumulated emotions of the frontier could be released in camp, under the exhortations of powerful pulpiteers. The frontier families, wearied with the loneliness of their routine existence, welcomed the chance of laying aside their worldly affairs for a time and devoting themselves exclusively to spiritual things—morning, afternoon, and

night, for a week. It was intensive, and sometimes explosive, but the religion of the West was materially molded by this very development.*PFF4 439.2*

2. AGITATION AND REFORM SWEEP THE LAND

The spirit of reform likewise began to stir the hearts of men, and the urge for action became increasingly strong. There began to be a breaking forth on every hand, affecting every phase of life and every stratum of society. A fervent desire developed to free slaves from their bondage and to deliver victims of intemperance from the great destroyer. There was eagerness to emancipate women from their social subjugations and to release nations from their ignorance and idolatry. Many wanted to proclaim a "freer gospel" and the "more abundant salvation" to all mankind. There must be equal rights and equal opportunity for all.*PFF4 439.3*

Because of these impelling ideals, millions in the rising republic were filled with great expectation. A new concept of God, man, privilege, duty, and destiny came into focus. And in the spiritual counterpart to the secular changes on every hand there developed an intense conflict of orthodoxy with Unitarianism and Universalism, of Calvinism with Arminianism, and of Old School with New School theology.*PFF4 440.1*

The Protestant mind at large had grown content with what had been gained under the Reformation, and had become encased in the creeds and confessions that were now the formal standards of the Reformed faiths. As a result Christianity had grown static and oft times sterile. The reaction to this was a renewed quest for truth, and the light that the Bible would shed on the situation. There was a sharp swing away from French infidelity and the spiritual deadness of rationalism. Untouched areas of life were to feel the impact of this reform spirit. And many denominational split-offs developed about this time.*PFF4 440.2*

Methodist Protestants came out from the main body in 1830, the Free-Will Baptists developed in 1837, True Wesleyans in 1843, 16For these bodies, see also the U.S. Census volume, Religious Bodies, 1936. and the major denominations-Presbyterians, Methodists, and

Baptists-split North and South over the slavery issue. Many groups came to birth within a brief period—such as the Christian Connection and the Church of God. Even the Shakers with their communistic settlements, Mormonism, phrenology, Mesmerism, and the Rochester rappings appeared.*PFF4 440.3*

Vital truths of the gospel had become hidden under false philosophies. Sin and holiness had, by many, come to be regarded as relative rather than as moral realities, and question was raised as to man's sinful nature and his ability or inability to obtain righteousness. Earnest men and women, with consciences newly awakened under the great wave of revival, were insisting on the new birth as a conscious experience. The Presbyterians especially were shaken with discussion on the atonement in relation to personal experience, the work of the Holy Spirit, practical Christianity, and the gospel to the heathen. The foreign mission enterprise had now become a throbbing reality, and was commonly considered a fulfillment of inspired prediction. Agitation and reform spread all over the New England States and New York, and swept out to the great Western reserves.*PFF4 440.4*

V. Temperance Movement Gathers Momentum

In 1785, Dr. Benjamin Rush, noted Philadelphia physician of Presbyterian-Quaker background and superior scientific attainment-professor at the University of Pennsylvania, signer of the Declaration of Independence, and member of the Constitutional Convention of 1787-resolutely undertook to fight the liquor traffic. He wrote his vigorous essay, An Inquiry Into the Effects of Ardent Spirits Upon the Human Body and Mind, which rebuked the popular drinking customs of society. In 1808 a New York State physician, Dr. Billy Clark, deeply stirred over the situation, persuaded a minister and a lawyer to join him in launching one of the first temperance societies at Moreau in Saratoga County, New York. Another followed in 1809 at Greenfield, pledged against all "ardent [distilled] spirits." Several denominational bodies took action in 1812. Then the Massachusetts Society for the Suppression of Intemperance was created in 1813, against the "too free use of ardent spirits."*PFF4 441.1*

But it was not until 1826 that a cooperative plan was launched in Boston, by a group of reformers known as the American Society for the Promotion of Temperance, aspiring to change the habits of the nation regarding the "improper use of intoxicating liquors," partly by establishing local voluntary societies. [17]August F. Fehlandt, A Century of Drink Reform in the United States, pp. 37, 52-55.*PFF4 441.2*

Then various local organizations in New York, between 1826 and 1836, introduced the plan of total abstinence from all intoxicating beverages, mild as well as strong. In the latter year (1836), the American Temperance Society, now merged into the American Temperance Union, dropping the old pledge in favor of the new "total pledge," [18]Ibid., pp. 77, 80-83; *One Hundred Years of Temperance,* pp. 126-136; see also Dawson Burns, Temperance History, vol. 1, p. 28. referring to all intoxicating liquors. And the Pennsylvania State Society came out for total abstinence in 1831. The New York and Connecticut State societies were formed in 1829, and a paper launched by the American Temperance Society, called The Journal of Humanity. The first women's temperance society also came into being in 1829 in Ohio. And there were by 1829 eleven State societies and 1,000

local societies, with a membership of 100,000.*PFF4 441.3*

The Methodists and Presbyterians took the lead in advocating temperance. In 1833 the United States Congress even formed its own Congressional Temperance Society, which was reformed on a total abstinence basis in 1842. [19]August F. Fehlandt, op. cit., pp. 69, 218. The first National Temperance Convention met in Philadelphia in 1833, with 440 delegates representing 21 States. Temperance organs such as The Temperance Journal (1833) and The Temperance Recorder of Albany (1832-1843), which in 1834 claimed a subscription list of over 200,000, began in 1835 to advocate abstinence from all intoxicating liquors.*PFF4 442.1*

By 1835, in less than a decade, some five thousand temperance societies had come into being, with more than a million members. Many manufacturers of spirits ceased their operations, and thousands of retailers discontinued their sale. The growth of the movement was really phenomenal. But after the middle of the century this initial temperance movement had largely spent its force, and the issue became sidetracked because of the slavery controversy. And the Internal Revenue Act to finance the Civil War debts, by putting a high tax on liquor had the effect of putting the liquor business in a position of influence with the government, and set back temperance forty years. [20]See Dawson Burns, op. cit., pp. 71, 86; Raymond W. Cooper, The Drama of Drink, i. 56-61; August F. Fehlandt, op. cit., pp. 82, 83; The Moral Reformer, February, 1835, p. 64.*PFF4 442.2*

CHAPTER TWENTY-ONE: Preview of the Amazing Advent Movement

I. From Tiny Rivulet to Continental Waterway

Follow the fascinating, expanding course of a tiny rivulet. Fed at first from a single spring, it wends its solitary way down the broad valley from the highland. Soon it is joined by other brooklets, and is fed by streamlet after streamlet, until it expands into a modest river. This, in turn, is joined by other streams and rivers, large and small. And these are augmented by melting snows and swelled by drenching rains, until a giant continental waterway results-growing wider, deeper, swifter with each passing mile, and flowing resistlessly onward until it pours its impressive volume into the mighty ocean. Mill wheels are turned and power is developed on its banks, and sizable ships sail on its bosom. Such is the life story of a great river like the Mississippi.*PFF4 443.1*

And thus it was with what became the great Millerite or second advent movement of America, starting in the early nineteenth century. Perhaps no phenomenon in the history of American Christianity is comparable to aspects of the great nineteenth-century second advent, or Millerite movement. Without question it made a greater impress upon the consciousness of the American populace within the short space of thirteen years than any other religious development in the annals of the nation.*PFF4 443.2*

It began with William Miller's individual witness on the imminent advent of Christ and the impending judgment hour. It started with his first sermon back in 1831, augmented by a compilation of certain Lectures, issued in pamphlet form in 1833 and enlarged to a full-fledged book in 1836. Then, after several years of working alone, Miller began to be joined by other voices. Finally, in 1838, three substantial ministerial recruits came to Miller's side with unstinted service, definitely augmenting his message on the impending advent. Still other stalwarts joined hands and hearts in the enterprise during 1839 and 1840. Diversified books, tracts, and periodicals began to be issued in increasing number and volume.*PFF4 443.3*

General Conferences added influence and weight to the witness between 1840 and 1842. And giant camp meetings, together with tent, grove, and tabernacle meetings, began to herald the imminent advent in stentorian tones in 1843 and 1844. Multiplied thousands now openly declared themselves to be Adventists in expectation. Ministers by the score, some quite prominent, and coming from all the leading denominations, augmented the swelling chorus until its overtones could be heard all over the land, and even across the seas. It had become an amazing movement for the time-fifty thousand to one hundred thousand comprising the loyal core-with some five hundred preachers and fifteen hundred public lecturers proclaiming its urgent message to all men everywhere.*PFF4 444.1*

Now follow the simile of the river a bit further. The literal stream, augmented by other tributaries until it becomes a mighty waterway in transit across the continent, passes through occasional lowlands where stagnant pools and reedy marshes sometimes dot the river's bank. But neither of these fringe features constitute nor characterize the river. The little eddies and whirlpools, and the cross currents that occasionally run counter to the main stream, do not comprise the river or indicate the dominant flow. Rather, it is the deep main current that marks the river channel, with that current rolling ever onward toward its mouth.*PFF4 444.2*

Thus it was with the Advent Movement of the nineteenth century. As along the course of the main stream itself there were both deeps and shallows, jutting rocks and foaming waterfalls, whirling eddies and limpid pools, so the parallel holds for Millerism, But these do not constitute its essence or reveal its real spirit. With all its varied features and characteristics, Millerism was a mighty flowing stream, a main current, with its vast body of water sweeping ever onward to its destined goal.*PFF4 444.3*

It is the central flow that constitutes the mighty Mississippi, and by this it must be judged. So also with the Millerite movement. There were occasional pools or marshlands on the margins, sometimes breeding pestilential insects that annoyed the community. Or speaking plainly, there were certain extraneous groups on the fringes of Millerism that sought to participate along with the body, but were neither an acknowledged part of it nor represented either

its spirit or its message. Such a curious fringe is to be found on the margin of every large religious movement. But the main stream of the Advent Movement flowed on constantly and consistently, bringing life and hope and spiritual transformation to tens and scores of thousands, until the mighty current of the advent hope was seen and felt everywhere.*PFF4 445.1*

II. Two Main Phases to the Millerite Movement

Now let us preview, as with a road map, the main features of the movement we are about to trace, that we may follow its course more easily. There were two major phases of the Millerite movement—the initial, or "1843," phase, and the later and larger "1844" phase, in which it reached its climax. While inseparably connected, they were, nevertheless, quite distinct. This dual aspect should be borne in mind, as the dominating concept and expectation of the one differed sharply from that of the other. Indeed, one can scarcely understand the fundamental development, and the progression of the movement as a whole, unless the motivating thought and action back of each of these phases be understood.*PFF4 445.2*

The first phase included all developments from the time of Miller's first humble sermon on the second advent, given the second Sunday in August, 1831, up to the revised expiration of the "Jewish sacred year 1843." In this preliminary "1843" phase—covering about thirteen years-Miller was the recognized leader, at first laboring virtually alone, then joined by other ministers and groups in ever-increasing numbers until it became a large integrated movement, with others sharing increasingly in the burdens, public expressions, and responsibilities of leadership. It was no one-man affair.*PFF4 445.3*

On the other hand, the second, or "1844," phase was short, intensive, climactic. This was largely in other hands, as Miller was now growing older and was often ill, and was not an active participant in these later developments. This "Jewish year 1844" phase was commonly called the "seventh month movement," because its climax of expectation was based upon the well-known Day of Atonement type, of the "tenth day of the seventh month" (Tishri) of the Jewish sacred year "1844." This 10th day of Tishri, the Millerites ascertained, would, according to the older Jewish method of calendation, coincide with October 22, 1844, as the civil equivalent in our common modern calendar.*PFF4 446.1*

This seventh-month phase of the Millerite movement was actually only a little over three months in length. Yet these months were so

packed with swift, intensive developments, and with such amazing achievements and results, that it seems almost inconceivable that so much could take place in so short a time. The records indicate that it shook the continent from Maine to the Mississippi Valley, and from Quebec to New Orleans. It was the most conspicuous religious development of the day. In the depiction we shall seek to make the leading characters live again, ever with careful fidelity to fact. They were not cold detached names, but warm living personalities—each with a unique story and contribution of his own. But acting and speaking in unison, these men taken together constituted the leadership of the Millerite movement.*PFF4 446.2*

These two phases will be carefully surveyed from the prophetic, chronological, calendrical, and historical aspects as we progress, and the full evidence and significance placed by the Millerites upon each will be brought out. All that is desired in this preview at this point, is merely that the reader shall be made definitely aware of these two main divisions in the onward sweep of the Millerite movement. Such an understanding will enable us easily to recognize these major developments as they unfold.*PFF4 446.3*

But this over-all picture, with its two major phases, may well, for convenience in our study, be broken down into its natural subdivisions. There was a succession of stages, or epochs, or developments, that were normal, progressive, and sequential. These we note at this point, as such a conspectus will enable us to recognize the basic developments as they unfold-just as one is advantaged by having the printed program of an oratorio in hand which outlines the main parts and identifies the leading characters, as well as revealing the main theme of the leading solos, duets, trios, quartets, and choruses—together with the introductions and interludes and the Scriptural setting. With such a purpose in mind, we next sketch the component epochs in these two main divisions of the Millerite movement.*PFF4 447.1*

III. Eight Progressive Epochs in Millerite Development

The Millerite movement, comprising a succession of some eight rather sharply defined but closely connected phases, was all the while gaining momentum and adherents and making itself increasingly felt as a distinct force and influence in the religious world. It grew in size, and gathered strength as it traveled onward—like a snowball under motion-adding to itself fresh bulk and augmented force as it progressed.*PFF4 447.2*

These eight epochs were so distinct that they might well be likened to the progressive acts in a mighty drama, with its changing scenes but continuing characters, its groups, its dominant theme, its spotlights, its orchestra and great choruses, its movement and its sequences, its climax and its sequel-only this was a sobering reality, not a figment of someone's fertile imagination. It was not fiction, but a great historical fact, filled with impressive color, form, and movement. Its leading figures were not actors, saying their lines with simulated fervor, but genuine participants, living out their deep convictions. So it was a living, throbbing drama of the most gripping sort. And its leading actors were conspicuous men of the day.*PFF4 447.3*

The first of these divisions was the period of Miller's solitary witness in the small towns and rural communities of New York State, New England, and Eastern Canada, with his book of Lectures at last appearing as the one supporting piece of literature. This was roughly from 1831 to 1838—with Miller as a full-time preacher only from 1834 onward.*PFF4 448.1*

The second phase (1838-1840) was introduced and accelerated by Miller's entry into the cities, after he had been joined by a number of ministers of influence of different persuasions, along with the augmentation of various other writings, including Litch's first book, and the first Millerite periodical, the Signs of the Times.*PFF4 448.2*

Third, came the period of the General Conferences, sixteen in all (1840 to 1842), with marked extension of the movement, the defining and broadcasting of its message, and the increase of its impress upon the American consciousness and thought. To those

ministerial General Conferences of preachers must be added the more than one hundred paralleling local conferences, with effective preaching for the laity and characterized by large audiences.*PFF4 448.3*

Fourth, came the era of the giant camp meetings—thirty-one in three months' time, and more than 124 in two years (1842, 1843)—and an impressive succession of additional tent meetings with America's largest canvas pavilion, and a whole battery of more than a score of Adventist periodicals, an expanding Second Advent Library of books and pamphlets, and able preachers spreading their message ever westward, northward, and southward.*PFF4 448.4*

Fifth, came the rising tide of opposition, of expulsion of members from the churches and ministers from their former conferences, for believing and teaching, testifying and singing, the advent hope—this extending from the summer of 1843 on into the autumn of 1844. Sixth, and rather within the former phase, came the "tarry time," or "slumber time" as it was often called, for a few months following the close of the Jewish sacred year "1843," which ended with the passing of April 18, 1844. It was a time of readjustment.*PFF4 449.1*

Seventh, came the great climactic seventh-month movement, or true Midnight Cry, with some fifty thousand to one hundred thousand persons withdrawing from the churches, and a host of general adherents in addition. It was a period of marked intensity and tremendous action, along with amazing literature circulation and great advances. Some two hundred ordained ministers and nearly two thousand lay lecturers were in the field, supported by a great battery of periodicals, pamphlets, broadsides, and books, swelling in a crescendo, with quickened tempo and increasing results—and reaching from August on to October 22, 1844. They were held together by the invisible bonds of the advent hope, which proved stronger than any mere articles of incorporation.*PFF4 449.2*

And the eighth phase was, of course, the great and bitter Disappointment, and its aftermath of frustrated hopes and anticipations, which led to a restudy of the whole field of evidence, in order to ascertain the nature of the mistake and to reconstruct plans for the future. This developed into two distinct major divisions,

or groups, of Adventists, which have continued their separate ways unto this day—the majority group at the outset slowly shrinking, and with the other slowly, then rapidly spreading, and finally expanding until it belts the globe. The development of this latter group, now leaving the Millerite movement behind, began on the morning of October 23, 1844, the very day succeeding the fateful day of disappointment, continuing into the rebirth and reconstruction of the great Second Advent Movement assuming world proportions.*PFF4 449.3*

But none of these progressive phases, it should be added, superseded what had been before. Each expansion, or augmentation, introduced new features or emphases into the movement that simply enlarged its scope and increased its effectiveness. Without setting aside any that had gone before, it simply added to what had been used in the past. And all that had formerly been utilized to advantage continued to be employed.*PFF4 450.1*

Thus the camp meetings were simply a new and expanded method of reaching a great city or community, while churches, halls, theaters, tent meetings, and tabernacles continued to be utilized to the full. And the conferences likewise continued after the camp meetings were introduced. These various features each augmented and enhanced the influence of the other, and together reached more people and different groups.*PFF4 450.2*

IV. Caliber and Character of Millerite Leaders

Every religious movement is composed of individuals, with all their strength and frailties. In order to understand the spirit, the ideals, and the drive of such a movement, one must know its component leaders. Consequently, in order to understand the strength and to grasp the common characteristics of the Millerite movement, we must become personally acquainted with the individuals who constituted Miller's intimate associates and colaborers. Though differing widely in background, training, denominational affiliation, and personal achievement, they had certain outstanding characteristics which, blending with those of their fellows, formed one of the most unique religious movements of all time.*PFF4 450.3*

At first the Millerite movement was an intra-denominational emphasis on the premillennial second advent, given by various sympathetic ministers within the various churches—Baptist, Congregational, Methodist, Christian, Presbyterian, Lutheran, Episcopalian, Disciple. Many adherents, however, were won directly from the ranks of the widespread skepticism and infidelity of the time, and some of these became ardent heralds of the approaching advent.*PFF4 450.4*

Neither Miller nor his associates had any thought, at first, of forming any new ecclesiastical organization, any more than Wesley contemplated leaving the Church of England when he started his spiritual revival, or Campbell with his Disciple group. The advent hope was the historic hope of the church—the throbbing heart of early church belief and expectation in the days of her greatest purity. Surely, Miller thought, its revival would be acclaimed with joy. And by many it was gladly received, at first, especially by the smaller churches in the smaller cities and rural communities. But all that changed erelong.*PFF4 451.1*

It took leaders of deep conviction and independence of thought to breast the current of unpopularity and hostility that at times ran swiftly, yes, even violently, against them. They had to know thoroughly the reasons for their faith, and the historical evidence that provided the facts of the prophetic fulfillment they expounded. They were challenged and ridiculed, and their positions attacked,

not only by skeptics, deists, and infidels, but by keen clerics, theologians, and teachers of the day, who had become enamored of the glowing philosophy of world betterment that would stretch on for a thousand—or many thousands—of glorious years, and would thus establish the kingdom of God by human endeavor, augmented by divine power. To all such, the idea of an impending, cataclysmic end of the age was repugnant, and its heralds decidedly obnoxious. That was the crux of the clash and the heart of the conflict that moved toward a climax.*PFF4 451.2*

The proponents of the impending catastrophic end of all things were castigated as narrow, unbalanced, antisocial, and fanatical, blocking the road to human and heavenly progress. They must therefore not be allowed to propagate their old-fashioned, disruptive notions in the forward-looking churches of the day. Many-though by no means all—of the scholars of the day were against them. But decided opposition developed. Thus it took men of independent thought and deep conviction, as well as trained minds, to herald so unpopular a message.*PFF4 451.3*

But the Millerite leaders were men of sturdy stamp. Many of them had gained experience in the thick of the antislavery and temperance crusades, in which they had found many of the churches and the clergy ranged against them. They were men of positive character and marked ability. They were prepared to spend and be spent. A major conflict over religious views and profound convictions was in the offing, and was inevitable.*PFF4 452.1*

V. Prophecy the Explanation of This Amazing Phenomenon

It is impossible to understand the hopes and expectations of the Millerites without understanding the deep-rooted prophetic beliefs that lay back of them. An ever-clarifying prophetic exposition was unquestionably the Common denominator underlying each major expansion and each definite advance. This, and this alone, explains the shift from the “1843” to the “1844” phase. And each new method employed, and each added facility used, was simply drafted upon as another and more adequate means of getting their message and convictions on prophecy ever more effectively before mankind.*PFF4 452.2*

The historical setting of the times, the introduction of the principal characters of the movement, the reporting of their convictions, their correspondence, sermons, and conferences, their camp meetings, writings, and group declarations, and their pamphlet, broadside, book, and periodical literature, simply form the framework for broadcasting the prophetic message they felt impelled to give to the world. It was the heart of the movement, the driving dynamic back of their astonishing activities, resulting in accomplishments that, considering their numerical size, were really phenomenal. Prophecy was therefore the pulsating heart of the Millerite movement.*PFF4 452.3*

Right or wrong, and orthodox or heretical, it was the key to all their attitudes, plans, and developments. Consequently, we must grasp their understanding of prophecy in order to understand the import of the movement. Otherwise their actions would be without rhyme or reason. This is in line with the goal of our quest through the centuries covered in these volumes. Part II (the Millerite movement) parallels Part I (the non-Millerite expositors), and together form the complete picture up to 1844. “”r*PFF4 452.4*

It may fairly be asked, Was their great expectation for“1843” and “1844” simply rash unreasoning speculation? Was it a capricious quirk of peculiar minds, without precedent or scholarly support, and devoid of sane foundation in Scripture, history, or logic? Or was it an outgrowth of hundreds of years, yes, of some two thousand years of gradual, progressively established and commonly accepted

principles of Biblical interpretation and prophetic exegesis, fulfilled with undeniable accuracy, which, as had been the case at times through the centuries, were misapplied as to the nature of the event they anticipated, but which nevertheless made their erroneous expectation seem at the time the next logical step in the prophetic drama of the ages? That we shall seek to determine from the recorded source evidence—the writings of the men themselves.*PFF4 453.1*

VI. Their High Caliber and Motivating Force

Men from various denominations—some with wide experience, liberal education, and mental strength, balance, and acumen comparable to any of their day, versed in Scripture, and proficient in Biblical languages, history, chronology, and calendation—were drawn together in joint study and comparison of conviction and Biblical evidence. They then reached certain united conclusions which in turn impelled them to proclaim their joint findings to all mankind. This Biblical and prophetic basis, and the logical reasoning and historical evidence that sustained it, was so convincing that hundreds of keen-minded clergymen were persuaded of its soundness, and sooner or later came from all the leading denominations to throw their strength into this new movement.*PFF4 453.2*

And thousands of intelligent laymen, many of whom were trained in the various professions—as educators, physicians, lawyers, editors, businessmen, et cetera—likewise joined heart and hand in the great proclamation. This was no mere wholesale gullibility. We must seek, then, for the philosophy of their faith and the spring of action that impelled them forward and produced one of the most amazing religious crusades of modern times.*PFF4 454.1*

This we shall seek to find by comprehensive surveys of the contemporary sources—the writings of men on both sides of this supreme theological battle line of the time—their books, periodical articles, pamphlets, tracts, broadsides, charts, and above all the more intimate manuscript materials, such as diaries, letters, sermon outlines, addresses, articles, exchanges, and pronouncements. These will form the sources from which our factual testimony will be drawn. The evidence will be frankly and faithfully presented, that all who wish to know the facts may have them in reliable documented form.*PFF4 454.2*

CHAPTER TWENTY-TWO: The Founding Father of the Millerite Movement

We are now to trace the high lights in the fascinating life story of WILLIAM MILLER (1782-1849), father of the Millerite, or American Advent, movement, for only as we catch an intimate glimpse of Miller himself can we sense the significance of the movement he brought forth. William was born in Pittsfield, Massachusetts, just following the Revolutionary War, in which his father was a captain. At four he moved with his parents to Low Hampton, New York, near Lake Champlain, in the westward tide of immigration. Here a new home was established on a hundred-acre farm with frontier environs. In his childhood and youth, as the eldest in a family of sixteen children, he was taught by his pious mother to reverence the Bible as a revelation from God to man. And his father's home was often opened as a meeting place for preaching services. Nothing unusual is recorded of William's earlier years except his intense love of books and his deep thirst for knowledge. [1]

[1] This sketch is based on wm. Miller's Apology and Defence (1845), Miller's numerous autograph letters and manuscripts; Sylvester Bill, Memoirs of William Miller (1855); Everett N. Dick, "William Miller, 'Dictionary of American Biography; also his founders of the Message (1938); Francis D. Nichol, The Midnight Cry (1944); Arthur W. Spalding, Footprints of the Pioneers (1947), Pioneer Stories (1942); Charles E. Weniger, 'The Life of William Second Advent Lecturer(1948, doctoral thesis, University of Southern California). *PFF4 455.1*

I. Miller's Early Thirst for Knowledge

Young Miller was an omnivorous reader, particularly between the years of fourteen and twenty-one. So pronounced was this characteristic that neighbors of note-Judge James Witherill, Congressman Matthew Lyon, and Alexander Cruikshanks of White-Hall, formerly of Scotland—offered him free access to their excellent private libraries. And his passion for study was so great that he kept a hidden supply of candlewood (splinters of pitchy wood and pine knots) to supply light at night. Despite parental warnings, after the family had gone to bed he persisted in getting up to study. In this way he was able to keep a rendezvous with his beloved books, as he lay in front of the open fireplace.*PFF4 455.2*

He was blessed with a strong mind and a remarkably retentive memory, and earnestly longed to obtain an advanced formal education. But that was not to be, despite his earnest attempts. He was, nevertheless, fitted for vigorous living and became a leader among his fellows. He was unusually well read and self-educated, and conspicuously methodical in all his ways. He came to be recognized as on a parity with the best-trained minds of the community, with whom he constantly associated. He was also a kind of community scribe, an excellent penman, and a versifier.*PFF4 456.1*

In 1803, at the age of twenty-one, Miller married Lucy Smith and soon set up housekeeping in Poultney, Vermont, where a sizable public library became the object of his supreme interest. [2]The first public library in Vermont was at Poultney. And it was here that Horace Greeley, founder of the New York Herald-Tribune, spent several years in printer's apprenticeship, beginning in 1826. Such were the environs of young Miller at roultney. (Walter E. Johnson, East Poultney, Vermont's Cradle of Culture in the Wilderness, pp. 1-22.) His ability to versify made Miller popular at public occasions in the new community. He joined the local Literary Society, and also became a Mason. But about this same time he formed the acquaintance of the deists of the town. And this, alas, proved to be the beginning of grave spiritual and intellectual difficulties. Miller loved philosophical discussions with his literary friends, for he had a keen mind and a ready wit. He was quite perplexed over the inconsistencies he observed in the professing

Christians about him. And he was even more perturbed by the seeming conflicts and contradictions in the Bible, at least as constantly asserted by his deist friends. He sincerely sought the help of preachers, but was only confused the more by their conflicting opinions and by the irreconcilability of the various solutions offered for his problems. He then began the serious study of the writings of Voltaire, Volney, Hume, and Paine.*PFF4 456.2*

Voltaire had built his false concept around the ruin of human nature, oblivious of God's redeeming love and provisions. Volney built his specious philosophy upon the ruin of human habitations, failing to realize that it was not God's design for man to be in his present state, or to leave him there forever, and that all this present confusion was the result of sin and ruin. Paine built up his argument against the supernatural, yet he endorsed much in pagan mythology, with all of its grotesque crudities. These men, who had become the oracles of militant Deism in the intellectual world at the time, seriously influenced Miller.*PFF4 457.1*

Confused by this distorted, infidelic view of history, Miller came to look upon life as a game of chance, and concluded that the Bible was the product of designing men—a creation of crafty fabrication rather than a system of revealed truth. But despite it all, he still believed there must be a Supreme Being, manifesting Himself in nature and providence. He could not seem to escape from the good home influences of Hampton, particularly that of his mother, and of two godly uncles who were Baptist ministers.*PFF4 457.2*

II. His Subsequent Quest for God

Despite his playful mimicry of the devotional mannerisms and the very tones, words, and gestures of the preachers-and all done with the utmost gravity-Miller sought to be good and to do good, and gave liberally for the support of Christian objectives. He was honest, truthful, and clean. Even in the days of his greatest devotion to Deism he always desired something better. Despite his difficulties he could not rationally abandon his belief in the existence of God. At the outset of this conflict of soul, in 1803 he had expressed his outcry after God in a touching strain. It was in a bit of verse entitled "Religion":*PFF4 457.3*

"Come, blest Religion, with thy angel's face,
Dispel this gloom, and brighten all the place;
Drive this destructive passion from my breast;
Compose my sorrows, and restore my rest;
Show me the path that Christian heroes trod,
Wean me from earth, and raise my soul to God!" 3Bliss, Memoirs, p. 27.*PFF4 458.1*

He had been constable and justice of the peace, and from 1809 to 1811 served as sheriff. He was thus brought face to face with the baser side of human nature, and became distrustful of all men. Only one "star of hope" seemed to remain in his sky of life-patriotism and love of country. He hoped that in a patriotic military life he might see in man an inviting exhibition of better human nature. Even at this time Miller's desire for character was greater than his desire for money or fame. He fondly hoped that the ideal in human character would be revealed in patriotic service, so he joined the Army.*PFF4 458.2*

From 1812 to 1814 he was a captain of infantry. A document signed by forty-seven men, voluntarily pledging enlistment, asked for Miller to be their captain, and he was so commissioned by Governor Galusha, of Vermont. Such was his standing in the community. He was enthusiastically on the victors' side at the battle of Plattsburg. But two years of Army life was enough. He was, by now, definitely disillusioned about his deistic principles, and had become thoroughly disgusted with the sinful character of men. So he came

to doubt his Deism. He was particularly horrified by its doctrine of total annihilation for all at death. At this juncture he was honorably discharged from the Army, and returned to private life in rather comfortable circumstances.*PFF4 458.3*

When he was thirty-four, in 1816-after thirteen years of residence in Poultney-he returned to Hampton, following his father's death, to resume the occupation of farming and to care for his widowed mother. He secured a nearby two-hundred-acre farm, and built a comfortable two-story house by a maple grove. He now had the time to study and reflect for which he had longed. And study he did, intensively and extensively. He believed in God and providence, but not yet in revelation. One day he detected himself taking God's name in vain in an oath, and was convicted of its wrong. Then he began to ponder on how a just Being could consistently save the violators of law and justice. Neither nature nor providence revealed an answer. Only the Bible professed to be a revelation from God, and to offer a solution. But how could he know it to be true? How could he be sure of revealed truth? To use his own words:*PFF4 458.4*

"The heavens were as brass over my head, and the earth as iron under my feet. Eternity!—what was it And death—why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope." [4]Ibid., p. 65.*PFF4 459.1*

His uncle, Elisha Miller, was the Baptist minister at Hampton. Though not a church member, William became a regular and respectful attendant—except when the preacher was away. The proximity of his home to the little brick church-only a quarter of a mile down the road-and his inherent hospitality, made his home a sort of headquarters for preachers passing through. He was fond of bantering them on their doctrinal differences, and put pointed questions to them on the seeming difficulties in the Bible, often to their discomfort. But he was always respectful. He excused his own

absences from church, when the preacher was away, by stating that he was not edified by the faulty way in which the sermon was read by the substitute. And he intimated that if he could read at such times, he would attend. The officers responded wisely by inviting Miller to read, they to select the sermon. To this he agreed. And that was the beginning of his public religious life. Yet all the while he was groping for light, and rest of soul.*PFF4 459.2*

Picture 1: YEARS OF INTENSIVE STUDY LEAD TO STARTLIN CONCLUSIONS
After his conversion in 1816, William Miller spent six years in intensive and comprehensive study of the prophecies at his home in low hampton, New York. Then began a remarkable impress, through Voice and Pen, upon the thinking of his own and succeeding generations. (below) Miller's comfortable residence, scene of the call to tell publicly of his faith in the second coming of christ in the neighboring dresden baptist church
Page 461*PFF4 461*

During this time a sermon by a visiting clergyman made a sobering impression on Miller. Then, the very next Sunday, in the absence of the pastor, Miller was asked to read the selected sermon from Proud fit's Practical Sermons, this time on *Isaiah 53*. In the midst of the presentation he was overwhelmed by the sense of God's goodness and His loving provision for lost sinners. The redemptive character of the Saviour as an atonement for sin was vividly impressed upon him. He could not go on. Overpowered with emotion he sat down weeping, having the deep sympathy of the congregation, who sensed what was happening and were weeping with him. He was soundly converted, and accepted Christ as his personal Saviour. His mind was now satisfied, and his heart found rest. He at once erected the family altar and publicly professed the Christian faith, joining the Hampton Baptist church and becoming one of its stanch pillars.*PFF4 461.1*

This right about-face was, of course, much to the chagrin of his former deist friends who began to assail his new faith and allegiance. He became the butt of sharp ridicule and the subject of their mirth. But all this proved a blessing in disguise. He came to know their mode of attack and their processes of thought, as well as

their arguments. This doubtless accounts for his later skill in successfully handling deists. He had considered every conceivable objection, more than his opponents were able to muster, and was unable to find one really valid objection to the Christian faith. Thus it was that his faith was established.*PFF4 461.2*

III. Two Year Intensive Search for Bible Truth

For two years, from 1816 to 1818, the Bible became Miller's constant study and meditation. He felt that God was a Being he could trust. But how could he know God except through the Bible? To find Him, and His will and plan for man, thenceforth became the supreme passion of his life. The Bible became his delight-a solid rock in the midst of the swirling stream of life. His unbelieving friends taunted him with being blind in his faith, just as he had done with others in the day of his own Deism. He had enjoyed propounding perplexing questions to Christians and triumphing over their discomfiture. Now he must receive the same, and meet the issue. "Give me time," he calmly answered, "and I will harmonize these apparent contradictions." So it was this challenge of the deists that drove him to intensive study of the Bible, together with his own strong determination to know for himself.*PFF4 461.3*

Laying aside all commentaries and preconceived opinions, he took his eighteen-dollar Bible and his eight-dollar Cruden's Concordance, and with the marginal notes of the Bible and his well-worn histories, he devoted two entire years to intensive study of its sacred pages. So intense was this study that he often spent entire nights, followed by whole days, in study. He determined to examine the Bible systematically and methodically, and to find the answer to his questionings. So he began with *Genesis 1:1*, comparing scripture with scripture. He proceeded no faster than the meaning unfolded, as part was harmonized with part. This had also been the simple method of many great Bible students through the centuries, the tried and true Protestant method. At times Miller was delighted with truth that soon became apparent. At other times he was puzzled by the imagery of the prophecies, and was still troubled by seeming contradictions. This prolonged study eventuated in the formulation of a set of rules to be noted later. Symbols and metaphors became clear, and parables and similes were satisfactorily defined. He became profoundly and intelligently convinced that the Bible is "a system of revealed truth."*PFF4 462.1*

IV. Conclusions Reached as Result of This Study

The prophecies especially fascinated him and convinced him of the inspired origin of the Bible. Though expressed in figurative language, they were obviously fulfilled literally and historically. And he reasoned that these past fulfillments were the assurance and guarantee of the integrity of the portions obviously yet future. He became sure that the historic first advent was soon to be matched by the glorious second advent of our Lord. Here is his own statement of the conclusion reached:*PFF4 462.2*

"Finding all the signs of the times and the present condition of the world, to compare harmoniously with the prophetic descriptions of the last days, I was compelled to believe that this world had about reached the limits of the period allotted for its continuance. As I regarded the evidence, I could arrive at no other conclusion." [5]Wm. Miller's Apology and Defence, p. 9. Finally, in 1818, at the close of these two years of intensive study, he came to believe that there were a dozen points on which he was compelled to differ radically from the popular views of the day. He was persuaded-*PFF4 463.1*

1. That the popular view of a temporal millennium before the second advent, and the end of the age, was a fallacy.*PFF4 463.2*

2. That the theory of the return of the Jews was not sustained by the Word.*PFF4 463.3*

3. That Jesus will come again personally, with all the holy angels with Him.*PFF4 463.4*

4. That the kingdom of God will be established at that coming.*PFF4 463.5*

5. That the earth will perish in a deluge of fire.*PFF4 463.6*

6. That the new earth will spring forth out of its ashes.*PFF4 463.7*

7. That the righteous dead will be resurrected at the advent.*PFF4 463.8*

8. That the wicked dead will not come forth until the close of the

thousand years.*PFF4 463.9*

9. That the papal Little Horn will be destroyed at the advent.*PFF4 463.10*

10. That we are living in the last phase of the outline prophecies-such as, in *Daniel 2*, in the period of the "feet and toes."*PFF4 463.11*

11. That all prophetic time periods—such as the 70 weeks, the 1260 days, and the rest-are to be computed on the year-day principle.*PFF4 463.12*

12. That the 2300 year-days, extending from 457 B.C. to about A.D. 1843, will bring the climax of prophecy and of human history; and that Jesus will come "on or before" the Jewish year "1843." His major conclusion, as stated in his own words, was this:*PFF4 463.13*

"I was thus brought, in 1818, at the close of my two years' study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time [1818] all the affairs of our present state would be wound up."*PFF4 463.14*

Picture 2: TREASURE CHEST OF MILLERITE SOURC DOCUMENTS
Repository of the extensive correspondence to and from Miller, together with his sheriff's record book, 1822 declaration of faith, and numerous manuscripts. These included articles, expositions, sermon outlines, addresses, charts, statements for publication, petitions from ministers and churches for Miller to bring his message to their communities, and his ministerial credentials
Page 463*PFF4 463*

So startling were these conclusions of 1818 that Miller felt there must surely be some mistake. No one agreed with him as far as he was then aware. 7Little did he realize that some of the finest minds in the Old World, as well as in the New, had anticipated his conclusions, and virtually agreed in the time. This he came only gradually to find out. He was so startled by his findings that he determined to review, to restudy and challenge each step—weighing every objection, such as "no man knows the day or the hour." This was consistent with his poise and

methodical make-up. Thus it was that four years more, from 1818 to 1822, were spent in further laborious, intensive effort, a total of six years of specialized study such as few men ever put into the sheer study of the Bible. Then, on September 22, 1822, in his prime, at the age of forty, having finished his review of the conclusions reached in 1818, and now persuaded that they were sound and true, he wrote his credo, or “Compendium of Faith.”*PFF4 465.1*

V. Prophecy Held in Balanced Relation to Gospel Fundamentals

One is impressed with this first recorded statement of faith carefully committed to some blank pages in his old sheriff's record book. (Illustration appears on p. 464.) It was not written for other eyes to read, but to crystallize into tangible form a balanced expression of his own inner beliefs after six years of close Bible study, since his conversion in September, 1816. Unable to find a major flaw in his facts and his reasoning, he could come to no conclusion other than that he had already reached.*PFF4 465.2*

To Miller the prophecies were simply an integral part of the whole message and provision of the gospel of God. And being of a pronouncedly methodical turn of mind, he framed his convictions, in logical sequence, into an over-all expression of his beliefs. He was a Calvinistic Baptist in church affiliation. So he begins with certain basic fundamentals of Christian truth and follows them with the detailed listing of related points, which together comprise his personal creed. He recorded this "regular system of divinity," or "my faith," as he called it, on September 5, 1822, in harmony with the phrasings of the time. This was done, he states, after due "prayer and meditation."*PFF4 465.3*

1. MILLER'S TWENTY ARTICLES OF FAITH

Because of its importance in understanding Miller's work as a whole, this illuminating document is here given practically in its entirety as it reveals the deliberate convictions of this interesting character which are foundational to all that comes hereafter.*PFF4 466.1*

"Art. I. I believe the Bible is given by God to man, as a rule for our practice, and a guide to our faith,—that it is a revelation of God to man.*PFF4 466.2*

"Art. II. I believe in one living and true God, and that there are three persons in the Godhead....*PFF4 466.3*

"Art. III. I believe that God, by his Son, created man in the image of

the Triune God, with a body, soul and spirit; and that he was created a moral agent, capable of living, of obeying, or transgressing the laws of his Maker.*PFF4 466.4*

“Art. IV. I believe that man, being tempted by the enemy of all good, did transgress and became polluted; from which act, sin entered into the world, and all mankind became naturally sinners, thrust out from the presence of God, and exposed to his just wrath forever.*PFF4 466.5*

“Art. V. I believe that God, knowing from eternity the use that man would make of his [free] agency, did, in his council of eternity, ordain that his Son should die; and that through his death salvation should be given to fallen man, through such means as God should appoint.*PFF4 466.6*

“Art. VI. I believe that, through the agency of the Holy Spirit, sinners are made the recipients of mercy, in conformity to the Divine plan, founded on the wisdom and knowledge of God; the fruits of which are manifested in the recipient by works of repentance and faith; and without which no man, coming to years of discretion and able to choose between good and evil, can have an interest in the blood and righteousness of Christ.*PFF4 466.7*

“Art. VII. I believe that Jesus Christ is an offering of God to sinners for their redemption from sin, and that those who believe in his name may take him by faith, go to God, and find mercy; and that such will in no wise be rejected.*PFF4 466.8*

“Art. VIII. I believe that Jesus Christ was the sacrifice for sin which justice demanded; and that all those who confess their sins on the head of this victim, may expect forgiveness of sin through the blood of the atonement, which is in Jesus Christ, the great High Priest in the Holy of Holies.*PFF4 466.9*

“Art. IX. I believe the atonement to be made by the intercession of Jesus Christ, and the sprinkling of his blood in the Holy of Holies, and upon the mercy-seat and people; by which means the offended is reconciled to the offender, the offender is brought into subjection to the will of God; and the effect is, forgiveness of sin, union to the Divine person, and to the household of faith.*PFF4 466.10*

“Art. X. I believe all those for whom Christ intercedes, who are united to God by a living faith, and have received the forgiveness of sin through the sprinkling of the blood of Christ, can never perish; but are kept by the mighty power of God through faith unto salvation.*PFF4 467.1*

“Art. XL I believe that all the promises of God are and will be accomplished in Christ Jesus; and that none of the human family are or can be entitled to the promises of grace, but those who are born of the Spirit in Christ Jesus, any more than the antediluvians could have been saved from the deluge without entering the ark.*PFF4 467.2*

“Art. XII. I believe that Jesus Christ will eventually take away the sin of the world, and cleanse the earth from all pollution, so that this earth will become the abode of the saints forever, by means which he has appointed; all believers being regenerated, sanctified, justified and glorified.*PFF4 467.3*

“Art. XIII. I believe that all final impenitents will be destroyed from the earth, and sent away into a place prepared for the Devil and his angels.*PFF4 467.4*

“Art. XIV. I believe Jesus Christ will come again in his glory and person to our earth, where he will accomplish his Divine purposes in the saving of his people, destroying the wicked from the earth, and taking away the sin of the world.*PFF4 467.5*

“Art. XV. I believe that the second coming of Jesus Christ is near, even at the door, even within twenty-one years,—on or before 1843.*PFF4 467.6*

“Art. XVI. I believe that before Christ comes in his glory, all sectarian principles will be shaken, and the votaries of the several sects scattered to the four winds; and that none will be able to stand but those who are built on the word of God.*PFF4 467.7*

“Art. XVII. I believe in the resurrection, both of the just and of the unjust,—the just, or believers, at Christ’s second coming, and the unjust one thousand years afterwards,—when the judgment of each will take place in their order, at their several resurrections; when the

just will receive everlasting life, and the unjust eternal condemnation.*PFF4 467.8*

"Art. XVIII. I believe in the doctrine of election, founded on the will, purpose and fore-knowledge of God; and that all the elect will be saved in the kingdom of God, through the sanctification of the Spirit and the belief of the truth.*PFF4 467.9*

"Art. XIX. I believe in the ordinance of baptism by immersion, as a representation of Christ's burial and resurrection,—also of our death to sin and life to holiness.*PFF4 467.10*

"Art. XX. I believe in the ordinance of the Lord's supper, to be"[8Ms., in Sheriff's Record Book; also printed in Bliss, Memoirs, pp. 77-80.] Here the writing breaks off.*PFF4 467.11*

2. FUNDAMENTAL GOSPEL PREMISE PRECEDES PROPHECIES

We are here carried along logically from basic belief in an inspired and authoritative Bible, on through Miller's concept of the Godhead, the creation and fall of man, the covenanted death of Christ for the redemption of man, the work of the Holy Spirit in that salvation, Christ's substitutionary atoning death, the atonement continued and applied by the intercession of Christ and His ministry in the heavenly holy of holies, the keeping power of Christ through faith, the necessity of the new birth, the earth first to be cleansed by fire, then to become the eternal abode of the saved, and the finally impenitent to be destroyed from the earth at the second coming of Christ in glory, when He will punish the wicked and save the righteous as the climax of the divine plan of the ages.*PFF4 468.1*

All fourteen of these fundamental premises of the gospel are laid down before Miller comes to Article XV, which sets forth his belief in the imminent second advent of Christ, about "1843." Then follows his belief that only those established in the Word of God will survive the impending wrath of God. And next comes the two literal resurrections—that of the righteous at the beginning of the millennial thousand years, and the wicked at its close—with the last three points on election, immersion, and the Lord's Supper. He is clearly premillennialist.*PFF4 468.2*

Prophecy, and Miller's belief concerning the "last things," are thus held in subservience to the fundamentals of the gospel, and their logical place depicted in the light of the over-all plan of salvation. They fit logically into their related place in the latter phases of the divine plan of the ages. Miller does not here give the reasoning process and the evidence for his belief in Christ's return about "1843." That comes later.*PFF4 468.3*

VI. Miller's First Statement of Prophetic Faith

Miller's manner of study is also faithfully recorded. Though rather widely read in theological and Bible lore, in this period of intense study he "laid aside all commentaries, and used the marginal references and his Concordance as his only helps." [9]Wm. Miller's Apology and Defence, p. 6; also in Bliss, Memoirs, p. 69. He had previously studied various commentaries. But he resolutely put aside "all preconceived opinions" and traditional teachings, in order to seek out the "natural and obvious of Scripture meaning." He wrestled with puzzling passages until they became clear, often devoting whole nights, as well as entire days, to their study. "The great plan of God for the redemption of fallen man" was his abiding theme. Here is his own statement of the process followed for the two years mentioned:*PFF4 468.4*

"I determined to lay aside all my prepossessions, to thoroughly compare Scripture with Scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded as to leave me free from embarrassment respecting any mysticisms or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and, by the help of Cruden, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then, by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty.*PFF4 469.1*

"In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter. I found that, by a comparison of Scripture with history, all the prophecies, as far as they have been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, 8cc., of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word; and, when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of

revealed truths, so clearly... and simply given that the 'wayfaring man, though a fool, need not err therein.'" 10Bliss, Memoirs, pp. 69, 70.*PFF4 469.2*

1. UNDERSTANDING THE FIGURES OF PROPHECY

Miller formulated some fourteen "Rules of Interpretation." Certain of these are worth noting carefully, as they show his processes and procedures in the study of prophecy, and in reaching his conclusions. Observe seven examples:*PFF4 469.3*

"IV. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error. Proof, *Isaiah 28:7-29*; *35:8*. *Proverbs 19:27*. *Luke 24:27, 44, 45*. *Romans 16:26*. *James 5:19*. *2 Peter 1:19, 20*.*PFF4 470.1*

"V. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed or wisdom, is my rule, and not the Bible. Proof, *Psalm 19:7-11*; *119:97-105*. *Matthew 23:8-10*. *1 Corinthians 2:12-16*. *Ezekiel 34:18, 19*. *Luke 11:52*. *Matthew 2:7, 8*.*PFF4 470.2*

"VI. God has revealed things to come, by visions, in figures and parables; and in this way the same things are often time revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Proof, *Psalm 89:19*. *Hosea 12:10*. *Habakkuk 2:2*. *Acts 2:17*. *1 Corinthians 10:6*. *Hebrews 9:9, 24*. *Psalm 78:2*. *Matthew 13:13, 34*. *Genesis 41:1-32*. *Daniel 2nd, 7th* & 8th. *Acts 10:9-16*."*PFF4 470.3*

"VIII. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times and events,—such as mountains, meaning governments, *Daniel 2:35, 44*; beasts, meaning kingdoms, *Daniel 7:8, 17*; waters, meaning people, *Revelation 17:1, 15*; day, meaning year, 8cc. *Ezekiel 4:6*."*PFF4*

470.4

"X. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time, namely, first, indefinite, *Ecclesiastes 7:14*; second, definite, a day for a year, *Ezekiel 4:6*; and third, a day for a thousand years, *2 Peter 3:8*."*PFF4 470.5*

"XII. To learn the meaning of a figure, trace the word through your Bible, and when you find it explained, substitute the explanation for the word used; and, if it make good sense, you need not look further; if not, look again.*PFF4 470.6*

"XIII. To know whether we have the true historical event for the fulfilment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event; but if one word lacks a fulfilment, then you must look for another event, or wait its future development; for God takes care that history and prophecy shall agree, so that the true believing children of God may never be ashamed. *Psalm 22:5*. *Isaiah 45:17-19*. *1 Peter 2:6*. *Revelation 17:17*. *Acts 3:18*." [11]Ibid., pp. 70, 71.*PFF4 470.7*

2. CHALLENGES "TEMPORAL MILLENNIUM" AND RETURN OF JEWS

The first major conclusion reached by Miller was that "the popular views of the spiritual reign of Christ—a temporal millennium before the end of the world, and the Jews' return—are not sustained by the Word of God." All the Scriptures upon which these "favorite theories" were based were as clearly expressed as those that had been "literally fulfilled" at the first advent, and other events of the past. Applying this principle to the second advent, he reasoned:*PFF4 470.8*

"I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth, coming in the clouds of heaven, in all the glory of his Father: that, at his coming, the kingdom and dominion under the whole heaven will be given to him and the saints of the Most High, who will possess it forever, even for ever and ever: that, as the old world perished by the deluge, so the earth, that now is, is

reserved unto fire, to be melted with fervent heat at Christ's coming; after which, according to the promise, it is to become the new earth, wherein the righteous will forever dwell: that, at his coming, the bodies of all the righteous dead will be raised, and all the righteous living be changed from a corruptible to an incorruptible, from a mortal to an immortal state; that they will all be caught up together to meet the Lord in the air, and will reign with him forever in the regenerated earth: that the controversy with Zion will then be finished, her children be delivered from bondage, and from the power of the tempter, and the saints be all presented to God blameless, without spot or wrinkle in love; that the bodies of the wicked will then all be destroyed, and their spirits be reserved in prison until their resurrection and damnation; and that, when the earth is thus regenerated, the righteous raised, and the wicked destroyed, the kingdom of God will have come, when his will will be done on earth as it is done in heaven; that the meek will inherit it, and the kingdom become the saints." [12]Wm. Miller's Apology and Defence, pp. 7, 8.*PFF4 471.1*

Then continuing, Miller reached these conclusions as to the millennium and the return of the Jews:*PFF4 471.2*

"I found that the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the twentieth of Revelation; and that it must necessarily follow the personal coming of Christ and the regeneration of the earth: that, till Christ's coming, and the end of the world, the righteous and wicked are to continue together on the earth, and that the horn of the Papacy is to war against the saints until his appearing and kingdom, when it will be destroyed by the brightness of Christ's coming; so that there can be no conversion of the world before the advent; and that as the new earth, wherein dwelleth righteousness, is located by Peter after the conflagration, and is declared by him to be the same for which we look, according to the promise of *Isaiah 65:17*, and is the same that John saw in vision after the passing away of the former heavens and earth; it must necessarily follow that the various portions of Scripture that refer to the millennial state must have their fulfilment after the resurrection of all the saints that sleep in Jesus. I also found that the promises respecting Israel's restoration are applied

by the apostle to all who are Christ's,—the putting on of Christ constituting them Abraham's seed, and heirs according to the promise." [13]Ibid., pp. 8, 9.*PFF4 471.3*

It is worthy of remembrance that the reaching of these major conclusions preceded Miller's specific study of the chronology of the prophecies, rather than the reverse. The primary and separating issue was really the premillennial advent as against the popular roseate scheme of world betterment and a temporal millennium.*PFF4 472.1*

3. YEAR-DAY PRINCIPLE FOR TIME PROPHECIES

But the chronological prophecies likewise had a determinative bearing on all this. So Miller next applied himself to their study. His early conclusions on the prophecies were basic to all his future utterances, as will be seen from his next words:*PFF4 472.2*

"Another kind of evidence that vitally affected my mind was the chronology of the Scriptures. I found, on pursuing the study of the Bible, various chronological periods extending, according to my understanding of them, to the coming of the Saviour. I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood, *Genesis 6:3*; the seven days that were to precede it, with forty days of predicted rain, *Genesis 7:4*; the four hundred years of the sojourn of Abraham's seed, *Genesis 15:13*; the three days of the butler's and baker's dreams, *Genesis 40:12-20*; the seven years of Pharaoh's, *Genesis 41:28-54*; the forty years in the wilderness, *Numbers 14:34*; the three and a half years of famine, *1 Kings 17:1*; the sixty-five years to the breaking of Ephraim, *Isaiah 7:8*; the seventy years' captivity, *Jeremiah 25:11*; Nebuchadnezzar's seven times, *Daniel 4:13-16*; and the seven weeks, three score and two weeks, and the one week, making seventy weeks, determined upon the Jews, *Daniel 9:24-27*; the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions." [14]Ibid., pp. 9, 10. (Italics supplied.) Miller thus came to see that the second advent was the grand focal point of all prophecy. And his acquaintance with "the standard Protestant commentators" is particularly noted:*PFF4 472.3*

“I saw that, as the events predicted to be fulfilled in prophetic days had been extended over about as many literal years; as God, in *Numbers 14:34*, and *Ezekiel 4:4-6*, had appointed each day for a year; as the seventy weeks to the Messiah were fulfilled in 490 years, and the 1260 prophetic days of the Papal supremacy in 1260 years; and as these prophetical days extending to the advent were given in connection with symbolic prophecy, I could only regard the time as symbolical, and as standing each day for a year, in accordance with the opinions o/ all the standard Protestant commentators. If, then, we could obtain any clue to the time of their commencement, I conceived we should be guided to the probable time of their termination; and, as God would not bestow upon us an useless revelation, I regarded them as conducting us to the time when we might confidently look for the coming of the Chiefest of ten thousand, One altogether lovely.” [15]Ibid., p. 11. These conclusions he considered wholly orthodox and in harmony with the best expositors. He did not consider himself an innovator or an originator.*PFF4 473.1*

4. BELIEVES PROPHETIC PERIODS TERMINATE ABOUT “1843.”

And now, with such clearly established premises and procedures, he reached certain sobering, yes, highly startling conclusions. Here again his expressed familiarity with the “best chronologers” and the “best historians” is to be particularly*PFF4 473.2*

observed:*PFF4 473.3*

“From a further 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, *Daniel 12:11*, 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 would all terminate together, about A.D. 1843." [16]Ibid., p. 11. (Italics supplied.)*PFF4 473.4*

5. REACHES SETTLED CONCLUSIONS ON PROPHECIES

The Bible had now become a new book to Miller. The dark mists of seeming obscurity and mysticism in the prophecies had been dissipated before "the clear light that dawned from its sacred pages." The alleged contradictions and inconsistencies of past deistic days had largely vanished. But he was almost stunned by his tentative yet astonishing conclusions. They had not been anticipated; yet they seemed inevitable. Could they be true? Here is Miller's summarizing statement:*PFF4 473.5*

"I commenced their study with no expectation of finding the time of the Saviour's coming, and I could at first hardly believe the result to which I had arrived; but the evidence struck me with such force that I could not resist my convictions. I became nearly settled in my conclusions, and began to wait, and watch, and pray for my Saviour's coming." [17]Ibid., p. 12. Such was Miller's specific prophetic faith, slowly developed out of his two years of intensive study and review, as he has placed it on intimate record. His mind was filled with mixed emotions. From then on, for several years, while this was a matter of practically settled conviction, he continued to review and study, and to ponder his relationships and responsibility, in the light of his convictions. He lived a devoted Christian life, was a Sunday school teacher and even superintendent. In church he sometimes served as reader and exhorter, and was exemplary in his support of religious worship. But if his conclusions on prophecy were sound, and such momentous events were actually due within a short space of time, it was obviously important that the world know about it. He knew that it would draw the opposition of the ungodly, but never dreamed it would be opposed by any true Christians. He supposed that they would rejoice in the glorious prospect. Moreover, he was concerned lest others might accept the conclusions without carefully examining the subject. In fact, he feared to present it lest there be some inadvertent error that he had not discovered. [18]Ibid., p. 13.*PFF4 474.1*

6. REVIEWS EVIDENCE AND RESOLVES OBJECTIONS

Objections and difficulties would, of course, arise in his mind. So he kept on studying to test these out. For example, there was the text, "Of that day and hour knoweth no man." How then could the Bible reveal the time? But he found that we could know when it is "nigh, even at the door"—so we could know the proximity. That was as far as he ever dared to go—"about 1843." And thus he continued his study of the texts commonly used to teach the temporal millennium, a single resurrection, and the return of the Jews-reviewing and testing. Thus he went on from 1818 to 1822 weighing various objections and resolving them. In this way he anticipated all the objections later advanced by opposers. Of this he says:*PFF4 474.2*

"But, however strong they at first appeared, after examining them in the light of the Divine Word, I could only compare them to straws, laid down singly, as obstacles, on a well-beaten road: the car of truth rolled over them, unimpeded in its progress." [19]Ibid., pp. 14, 15. Becoming firmly settled in his personal conclusions, which had been reached some seven years prior, his "duty of presenting the evidence of the nearness" of Christ's advent began to press upon him. He had thrown out occasional hints of his views. Now he began to speak more expressly about it and to write occasional letters about it. [20]Letter, June 25, 1825, to "Dear Brother and Sister," in Bliss, Memoirs, pp. 83, 84. But the majority regarded it as an idle tale. Nevertheless, he was becoming more and more convinced that he had a personal duty to perform in making known his convictions on the second advent.*PFF4 475.1*

CHAPTER TWENTY-THREE: From Initial Sermon to Full-Time Preacher

I. The World Must Be Warned of Coming Events

For several years Miller continued to tell others, in his quiet way, of his faith in the impending second advent, and to write about it to acquaintances, to ministers, and even to strangers. To his astonishment and disappointment, only a few appeared interested, and fewer still appeared at all convinced. Nine years passed in this way. Miller was always a respected and prominent citizen. He was even one of the delegation chosen to meet and entertain General Lafayette when he visited Whitehall. Occasionally he wrote for the papers, and often gave vent to his poetic bent. But the conviction that he must go and tell the world of its impending danger grew upon him. There was a deepening sense of compulsion—that the blood of others would be required of him, if he warned them not, as in *Ezekiel 33*.*PFF4 476.1*

By 1831, when he was now fifty, fourteen years had elapsed since his profession of Christianity. During this period he was a successful farmer, a justice of the peace, and a prominent citizen in the community. He was also Sunday school teacher and superintendent, church clerk, and lay reader and exhorter in the public services of the Hampton, New York, Baptist church. And all this time his special field of interest and study was the prophetic Scriptures, which became clearer and clearer to him.*PFF4 476.2*

Then the conviction became inescapable that, if the end is near, it is important that the world should know it, and that it should be proclaimed publicly. But he shrank from such a task. Truman Hendryx, a young Baptist preacher, had learned from his sister of "Squire Miller," who had considerable influence in the community, but who had curious notions on the prophecies. Hendryx decided he would go and see Miller, and prepared well for the ordeal. Miller courteously asked him his views on the millennium, and Hendryx advanced the customary post-millennial theory. "Well," said Miller, "prove it; remember, I only accept the Bible as evidence." Hendryx turned to *Revelation 20* and tried to find the supporting text, but could not get his eye on it.*PFF4 476.3*

Somewhat confused, he said, “I’ll go home; and next Monday I’ll return and give you all the passages when I come.” But when he came back he had changed over to the premillennial view of the advent. He acknowledged his mistake, and a friendship began between the two that continued for twenty-eight years. He became, according to Miller, his “dearest friend on earth.” Incidentally, their correspondence through the years, which has been preserved, reveals the most intimate glimpses of Miller’s real character, growth, and strength to be found on record. [1]The basic sources here used are Miller’s own personal, autograph letters-y-written by Miller and received by Miller-and which were retrieved _ by Bliss for his Memoirs of 1855. Along with these are Miller’s own handwritten manuscripts, articles, expositions, addresses, charts, diaries, and textbooks, as well as printed articles. The originals are in the Aurora (Illinois) College Library Adventual Collection, with a photostatic set in the Advent Source Collection at the S.D.A. Theological Seminary, another at Review and Herald Publishing Association, publishers of Prophetic Faith, in Washington. D.C. The University of Chicago also has a set. Further description in connection with the illustration appears on p. 464.*PFF4 477.1*

Many epithets were hurled at Miller. He was called “Crazy Miller,” “Prophet Miller,” the “end of the world man”—a visionary, fanatic, and dreamer. There was, for example, a neighboring doctor who said that Miller was a fine man and a good neighbor, but that he was a monomaniac on the subject of the second advent. Miller set his heart on winning him. Miller’s child became ill, and he sent for this doctor. Meantime Miller sat still, during the visit, quietly simulating illness. The doctor inquired, “What ails you?” Miller answered, “I don’t know, Doctor, but I want you to examine me and prescribe for me.” The doctor took his pulse and respiration, and gave him a physical going over, but could find nothing wrong with him.*PFF4 477.2*

Miller then ventured, “Doctor, I fear I am a monomaniac. Can you tell? What are the symptoms?” “Well,” responded the physician, “a monomaniac is sane and balanced on all subjects but one; on which he is eccentric and sometimes becomes wild and raving.” “Well,” said Miller, “I insist that you find out. I want you to sit down with me for two hours while I present the subject of the advent. If I am a monomaniac, then you can surely discover it, and can cure me.” The doctor demurred, but Miller stated that he could charge at

the regular rates for the time required. So they studied *Daniel 8 and 9*—the cross in A.D. 33, at the end of the 70 weeks of years, which were “cut off” as the first part of the 2300 years, with the 1810 years remaining leading to “1843.”*PFF4 478.1*

Miller was quiet but convincing. The doctor, sensing the ruse, left the house in anger, still calling Miller a visionary, a dreamer, and a fanatic. But three days later he returned and said he was a lost man, and wanted Miller to help him to find Christ-which he did, and the doctor accepted both Christ and the second advent hope. Through such personal witness as this, and by writing out his views to friends, Miller hoped that he would fulfill his obligations. But he could not escape the deepening conviction that he must “go and tell it to the world.” And in time this conviction became a demand to which he must soon yield.*PFF4 478.2*

II. Prophetic "Evidences" Outlined for Andrus Early in 1831

Little is actually known of these largely silent years. But Miller made notes in what he called a "Text Book," on the special sermons preached at Hampton by visiting ministers between January and August, 1829. This, fortunately, has been preserved. There were usually two services at the church, one in the "A.M." and one in the "P.M." "Elder Andrus" was the preacher most frequently noted. There are also outlines of sermons by "Elder Fuller," of Poultney, who later was one of the first ministers to accept Miller's positions on the advent. Some of these outlines are fairly complete. He was thus unconsciously becoming acquainted with the construction of sermons, which was to prove highly helpful to him later.*PFF4 478.3*

Andrus evidently was one of those to whom Miller candidly expressed his convictions on the second advent, as an eight-page manuscript attests, written to him on February 15, 1831. It bears the heading, "A Few Evidences of the Time of the 2nd Coming of Christ to Eldr. Andrus by Wm. Miller." It is a somewhat formal presentation of prophetic evidences, made six months before Miller's first public address. It is highly revealing, as it discloses that Miller's views had at that time fairly well crystallized into a system of exposition, with each prophecy tied into the other prophecies in balanced relationship. The opening sentence is quite comprehensive and defines the terms under discussion. It reads:*PFF4 479.1*

"The 1st proof we have, as it respects Christ's 2nd coming as to time, is in Dan'l, 8.14. 'unto 2300 days; then shall the sanctuary be cleansed'—by days we are to understand years, sanctuary we understand the church; cleansed we may reasonably suppose means that compleat redemption from sin, both soul and body, after the resurrection, when Christ comes the 2nd time 'without sin unto salvation.' 2Ms., "A Few Evidences of the Time of the 2nd Coming of Christ to Eldr. Andrus by Wm. Miller," Feb. 15, 1831, p. 1.*PFF4 479.2*

1. REITERATES STANDARD POSITIONS ON *Daniel 7 and 8*

Then Miller presents a bird's-eye view of the evidence from *Daniel 7* on the four successive world empires-Babylonia, Persia, Grecia, and Rome—which lead on through to the second advent. The Little

Horn is declared to be the Antichrist, and the time of his reign, 1260 years, with the judgment day as the climax of the outline. Next follows a discussion of *Daniel 8*, depicting Medo-Persia, Grecia, and Rome, and the 2300 years extending to the end of the prophecy. And *Daniel 9* is given as the explanatory key to unlock the vision of *Daniel 8*. Miller is not at this time as positive on the dating of the 2300 years as he became by the time of his first sermon, on August 14. Now, in February, in writing to Andrus he simply places it, approximately, from "about 455" to "about 1845." 3Ibid., p. 3. He had possibly been influenced by some of the British expositions then in circulation in this country.*PFF4 479.3*

2. CHALLENGES POPULAR VIEW OF TEMPORAL MILLENNIUM

Miller turns next to the book of Revelation to "consult the times spoken of there," which he said were similarly drawing to their close. And the "prevailing opinion of the day," on the temporal millennium, is vigorously discussed by Miller, who plainly and emphatically declares, "I know of no scripture to warrant such a conclusion." He then alludes to the "mystical meaning" deduced from the six days of creation week, and avers that the prevalent false millennial theory "has led mankind into more delusion than any other thing or manner of explaining Scripture ever did." That was always the crux of his difference with the popular theologians of his day, as is clearly noted here. 4Ibid., p. 5. To this Dowling, an opponent of Miller, agrees.*PFF4 480.1*

3. ENDS 1335 YEARS WITH 2300 IN "1843."

Miller now surveys the positive New Testament evidences on the second coming of Christ. These he lists as follows: Christ will come when His "mediatorial" work is finished. He will come when Antichrist is destroyed after his 1260-year reign ends; when the earth is under the third woe; when the seventh trumpet sounds and the seventh vial is poured out; when the last great battle between the kings of the earth takes place; and when Daniel's 1290 year-days have ended. Then he observes: "Blessed is he that waiteth and cometh to 1335 days, which is 45 years more [than the 1290 years] and it will bring us down to 1843—the same time of Daniel's

2300 days." [5]Ibid., pp. 5-7.*PFF4 480.2*

4. ENDS 1260 YEARS IN 1798; 391 YEARS IN 1843

The slaying of the "two witnesses," which he held to be the Old and New Testaments, was placed from 1793 to 1796, as related to the pope's loss of power for a time in 1798. Since then the Bible Societies have caused the Bible to arise again, and missionary societies have been formed to distribute and expound it. Miller felt that mankind had entered upon the time of the last woe, and that the 391 years of the sixth trumpet, in *Revelation 9:15*, were from the fall of Constantinople in 1453 to 1843. He thought they were likewise living in the period of the preaching of the special gospel message of *Revelation 10:12*, when prophetic "time" should be no more. The sixth vial, he felt, had been poured out on the Turks, and their strength was in process of being dried up to make way for the coming of the kings of the East. [6]Ibid., pp. 7, 8.*PFF4 480.3*

5. LAST GREAT CRISIS EXPECTED IN 1843-1847

The "last woe, the 7th trumpet, and the seventh vial closes the scene of this world," Miller averred. "Then Christ comes with his saints, and destroys the wicked, burns up the world, and lives and reigns with his people a 1000 years in the new earth and new heavens." Then he brings his summary of "evidences" to a close with this comprehensive statement:*PFF4 481.1*

"From the force of the scripture testimony I am led irresistibly to believe that the civil Power of the Pope (antichrist) did end in 1798 since which time she has not trod the Chh [church] under her feet, nor reigned over the Kings of the Earth, and that in 45 years more Daniel vision will end, and Christ will come. One thing only remains to be accomplished, that is the great Battle in which all the Kings of the Earth will be engaged, the Kings, Antichrist—and the Mahomatans are 'the 3 unclean spirits' which will be engaged in this war, against those who will contend for Liberty, and the rights of conscience, and 1843 or 1847 at most Christ will come the 2nd time without sin unto salvation." [7]Ibid., p. 8. Little did he realize that some of the finest minds in the Old World, as well as in the New, had

anticipated his conclusions, and virtually agreed in the time. This he came only gradually to find out. Such were Miller's views as they were crystallizing, shortly before his first sermon on the prophecies in the summer of 1831. In the main they corresponded with what scores had written and published in the early decades of the nineteenth century, in both the Old World and the New, before Miller had written out his convictions. But writing such a manuscript to a ministerial friend could not free his mind from that impelling sense of duty that he must publicly proclaim his faith.*PFF4 481.2*

III. Miller's First Sermon Based on *Daniel 7 and 8*

Miller's deepening distress and inward struggle of conscience over his duty to tell his convictions to the world came to a climax one eventful summer's day in 1831. [8]This recital of Miller's first sermon is drawn from four sources: (1) Joshua V. Himes, "Memoir of Miller" in Views of the Prophecies and Prophetic Chronology (1842), p. 12. which was based upon Miller's own letters to Himes, and published with his knowledge and approval; (2) Wm. Miller's Apology and Defence (1845), pp. 16-18, his own personal statement; and (3) Sylvester Bliss, Memoirs (1855), pp. 97-99; together with (4) Miller's correspondence, especially his manuscript letters to Hendryx, in 1831 and 1832. Ms., in Sheriff's Record Book; also printed in Bliss, Memoirs, pp. 77—80. It was the second Saturday of the month, which was August 13, [9]In his later Apology and Defence (1845)Miller dater the time of that first sermon from memory "as nearly as I[Miller] can remember, was about the first Sabbath in August, 1833" (page 18). So Bliss, his biographer, simply repeats the inaccurate, "first Sabbath in August" phrase (Biss, Memoris, p. 98, note). But contemporary correspondence indicates the Second Sunday, or August 14. and the year is definitely established as 1831. Bliss clearly states this. (Ibid., pp. 97, 98.) And Dr. E. N. Dick, after painstaking investigation of the Millerite movement so places it. (Founders of the Message, p. 1831.) See also F. D. Nichol, who has likewise made an exhaustive study of the sources. (The Midnight Cry, pp. 41-43, 53.) and Miller was at home in Low Hampton. He had finished breakfast, and had spent a little time at his old-fashioned desk in the pleasant east room of his sturdy farm house, checking further upon "some point" in his study. As he rose to go about some task, the conviction came to his mind with greater urgency than ever before, "Go and tell it to the world." It was just as if God had spoken the words. The impression was so realistic and so powerful that he sank back into his well-worn chair and entered into an actual colloquy about the matter. "I can't go, Lord," he said. "Why not?" seemed to come the answering question.*PFF4 482.1*

Miller marshaled all the old threadbare excuses that he could summon—about his age, not being a preacher, his lack of training, want of ability, slowness of speech, and the like. But not one of them, or all of them together, could silence the voice of conviction that insisted it was his bounden obligation to share his faith with others in a public way. His distress of soul became so great that he

entered then and there into a solemn covenant with God, sealed with prayer, that if God definitely opened the way he would go and perform his duty to the world. “What do you mean by opening the way?” the voice seemed to ask. “Why,” he replied, “if I should have an invitation to speak publicly in any place, I will go and tell them what I have found.” [10]Wm. Miller’s Apology and Defence, pp. 16, 17.*PFF4 482.2*

So, after the long, hard struggle, he had consented to go out and attempt to speak on the subject—if the Lord should open the way. Little did he dream that within a scant half hour he would be confronted with just such an opening. He had thought himself safe, through the terms of his condition, from having to carry out his compact. His burden seemed lifted, and he felt relieved. But at that self-same moment a lad of sixteen was riding down the road on horseback from nearby Dresden to Low Hampton, bearing an invitation to Miller to come and tell the members of the Baptist church of Dresden his views on the second advent.*PFF4 483.1*

This lad, Irving Guilford, was Miller’s nephew, the son of his sister Sylvia, who, with her husband Silas, was a faithful leader in the Dresden Baptist church. They had been discussing the absence of their pastor for the next few days, and Silas had proposed that they ask “William” to come over for Sunday, and tell them of his convictions on the second advent, based on his years of personal Bible study. They would gather in their neighbors, mostly Baptists, and he could just talk to them about it if he did not care to preach. The church group could even meet in the large living room of their log home, instead of in the church, if that would make it easier for him. So they had dispatched the lad, who reached Miller’s home soon after his solemn covenant with the Lord.*PFF4 483.2*

Then came the knock at Miller’s door, and Irving Guilford entered and delivered his message—that “our minister is away, and the folks want you to come and talk to the people on the second advent of Christ. We’ll have the neighbors come to our house, and you can have the whole church there.” The astonished Miller was thunderstruck, and was angry with himself for the covenant he had made. He himself says of the episode, “I rebelled at once against the Lord, and determined not to go.” [11]Ibid., p. 18.(See also Hiram S.

Guilford, Ms. letter to A. W. Spalding, Jan. 24, 1907.) Without a word he turned and stalked rather stormily out of the house. He went down the sloping yard, heading for the adjoining maple grove, where he could battle it out on his knees.*PFF4 483.3*

The struggle was intense. He had come to that crucial moment of decision that comes to many a life that is moved by deep conviction. In the shadows of the maple grove, hard by his home, Miller fell to his knees and first prayed that God would release him from his promise. But the only answer he seemed to receive was the now familiar, “Go and tell it to the world.” And in the somber silence of the grove his conscience thundered, “Will you make a covenant with God and break it so soon?” He had promised that if he were called upon to speak forth his faith in public he would go. God had taken him at his word, and now in less than half an hour he had had that call. That was obviously the issue, clear and simple.*PFF4 484.1*

There was but one answer that a man of Miller’s caliber and character could return. He who had been an officer in the Army, under orders from his commander in chief, and who had come from stern New England fighting stock, must not, and would not, renege. His word of honor was at stake. He had specifically promised that he would respond if he were invited to go and tell his faith. And here was the call. So then and there upon his knees, he surrendered to the clear mandate of God, and said, “Lord, I will go.”*PFF4 484.2*

He returned to the house with the peace of God in his heart. The lad was waiting for the answer, and Miller told him that after they had had dinner he would go with him. So that sultry August afternoon, taking his thumb-worn Bible and hymn-book, they left for Dresden, sixteen miles distant-and for Miller’s first public discourse. The next morning dawned—Sunday, August 14—and the neighbors who belonged to the little Baptist church of Dresden came knocking into the comfortable Guilford home. Miller found himself facing a well- filled house. Many sat on quilt-covered planks stretched from stool to chair, and chair to wood box or chopping block. Miller sat in the big armchair, and the people waited to hear. After prayer and a hymn Miller began. Here are his own words:*PFF4 484.3*

"As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present." [12]Ibid. Aside from sources, intimate and accurate accounts of this Dresden meeting appear in A. W. Spalding, Footprints of the Pioneers, chap. 2; and F. D. Nichol, The Midnight Cry, chap. 3. The scene reminds one vividly of the epochal discourse of Archbishop Eberhard II, of Salzburg, in the long ago, at the Council of Regensburg in 1240-the first sermon recorded in history which identified the Little Horn historically as the Papacy; and then of the similar episode, three centuries later under John Knox of Scotland, and his very first discourse, on *Daniel 7*, in old St. Andrew's Castle in 1547, at the outset of the Scottish Reformation. [13]See Prophetic Faith, Vol. I, pp. 796-806; Vol. II pp. 450-452. But Miller was another three centuries this side of Knox, as in 1831 he first read and expounded to the little Baptist church group the message of *Daniel 7*.*PFF4 485.1*

Like Knox, he showed just how the four empires of Babylonia, Medo-Persia, Grecia, and Rome under the symbols of the lion, bear, leopard, and the terrible beast with iron teeth had each come and gone, and how that papal "Little Horn" had appeared among the divisions of Rome, and had persecuted the saints of God during the course of the long 1260 years. But Miller then did what Knox did not do back in his day-he added another division to his discourse. He next turned to *Daniel 8*, and explained that chapter along with *Daniel 7* and its 1260 years-how 2300 years after the command to restore and rebuild Jerusalem the sanctuary would be cleansed, which he thought meant the cleansing of the earth by fire at Christ's second advent. [14]A. W. Spalding, Footprints of the Pioneers, p. 23. *PFF4 485.2*

That, he solemnly stated, was the special truth due for the time then present. And he showed how the commandment went forth in 457 B.C., and they could figure out for themselves that the 2300 years would then end "about 1843." They must prepare for the coming of the Lord. Prophecy was thus the throbbing heart of his first public discourse, just as it continued to be the central theme throughout the approximately four thousand sermons he preached from that

day on, up till 1844. [15]Wm. Miller's Apology and Defence, p. 22. The little group was profoundly moved. They had never heard anything like it before. The message reached home, and tears came to the eyes of strong men, while gentle women wept under his earnest appeal. After the meeting they crowded around Miller and plied him with questions—about the "beasts" meaning kingdoms, and the "days" standing for years, and about the "sanctuary" that was to be cleansed. Others went away, pondering silently but soberly the unusual message of the man from Low Hampton, who had come to "fill in" while their pastor was away. It was a fateful day, that August 14, of 1831.*PFF4 485.3*

This maiden "lecture," as Miller described it, must have made a marked impression upon his listeners, for they wanted to hear more. His message could not be given in just one sermon, so they made him promise to continue his lectures throughout the week, closing the next Sunday. He stayed on, stopping at his sister's house. The remainder of the series was evidently transferred to the modest Baptist church in nearby Dresden, now called demons. (Photograph appears on p. 487.) A number who had grown cold were converted again, and active church members confessed their sins and sought to get ready to meet their returning Lord. All but two of the members of thirteen families were "hopefully converted" to Christ, and began to prepare for His second coming—and the Guilfords were among those who accepted Miller's views.*PFF4 486.1*

People came not only from the community but from nearby towns, and a revival developed. Many began to believe Miller's message. And the preaching of the approaching second advent naturally led his auditors to seek to be ready for that transcendent event. Rooted and grounded in prophecy, his very first addresses had indeed made a profound impression upon the community. A work had begun at Dresden, during that fateful week in August, the significance of which no one realized at the time.*PFF4 486.2*

Picture 1: SCENES OF MILLER'S EARLIEST SERMONS ON T IMMINENCE OF THE ADVENT
(Left) little white baptist church in dresden township (Now Clemons), New York, where Miller gave his initial series of Sermons

on the second advent in the light of prophecy during the week beginning August 14, 1831. Immediately afterward he preached a similar series in east poultney, vermont, in the stately baptist "Meeting House on the Green"-an Architectural Gem in white (Right). On the bell calling to worship the inscription reads, "Let Him That Heareth Say, Come." "Elder Fuller" was its pastor
Page 487*PFF4 487*

And the sequel is equally interesting and important. Miller had no sooner returned to his home the next Monday, from this first series of public lectures in Dresden, than he found a letter awaiting from "Elder Fuller," the Baptist minister of Poultney, Vermont, only a few miles distant—where Miller had lived several earlier years as a deist—asking him to come and tell his congregation of Miller's belief in the second advent. At that time Fuller had not as yet heard of the Dresden episode.[16] Thus the door of invitation opened the second time. Miller responded, speaking in the Poultney Baptist church, and with similar results. (Photograph appears on p. 487.) But these were not the end; they were only the beginning. He went on, by request, to Pawlet and to other towns in the vicinity. The die was cast. The Dresden and Poultney experiences were destined to be repeated scores, yes, literally hundreds and hundreds of times, in Baptist, Methodist, Congregational, and other churches throughout New England, eastern Canada, and finally as far west as Ohio and as far south as Maryland. Backsliders were reclaimed and worldlings converted.*PFF4 487.1*

Incidentally, Elder Fuller, of Poultney, became Miller's first ministerial convert to his second advent views.[17] And it is also worthy of note, in passing, that the geographical proximity of these earliest invitations reveals the esteem in which Miller was held locally, and the effectiveness of even his earliest attempts at preaching. Soon he received so many invitations that he could not possibly respond to them all. But that will be noted later. Of this Miller testifies:*PFF4 488.1*

"The most pressing invitations from the ministry, and the leading members of the churches poured in continually, from that time, during the whole period of my public labors, and with more than one half of which I was unable to comply. Churches were thrown open

16 Ibid., pp. 18, 19.

17 Bliss, Memoirs, p. 105, note.

everywhere, and I lectured to crowded houses, through the western part of Vermont, the northern part of New York, and in Canada East." [18]Wm. Miller's Apology and Defence, p. 19.*PFF4 488.2*

The Millerite movement was now definitely, though locally, under way.*PFF4 488.3*

IV. Intimate Glimpses Afforded by Personal Letters

A revealing series of intimate personal letters, beginning in 1831, was exchanged between Miller and Truman Hendryx, the Baptist minister designated as his "best friend." 19Ms. letter, Miller to Truman Hendryx, Feb. 25, 1834. These missives unfold the expanding views, the experiences, and early activities of Miller more candidly than any other documents extant. His quaint and often whimsical expressions are highly interesting. They bring out the humanness, the wholesomeness, the strong sense of humor and balance, and the real spirit of Miller, in a way not found in any other records. Miller was normal in his attitudes, and the deepening friendship between the two was based on love of the Bible. A few excerpts must suffice.*PFF4 488.4*

Miller's acquaintance with Hendryx dated from July 6, 1831, when the latter visited the Baptist church of Hampton on a successful preaching mission and revival. It was during this visit that Miller persuaded Hendryx of the fallacy of the "world's conversion a thousand years before the Advent" theory. And Miller's first letter to him, penned August 9, 1831—just a few days before his own first sermon at Dresden—was to report on the successful aftermath of the Low Hampton revival meetings and to expound further his views on the prophecies and the second advent in response to Hendryx's appeal for "more light." Miller's response is so illuminating that the vital portion of this initial letter, hurriedly written, is reproduced:*PFF4 489.1*

"You say, Bro. Hendryx, you want 'more light.' I wish that you might receive it, and I shall be willing to assist you with what little I have at every convenient opportunity. Do not be discouraged, when you have studied 14 years, if you do not find 'more light,' then you may complain. But you say in 12 years the mystery of God will be finished. 20Hendryx also apparently believed, as did many others at the time, that some crucial event would take place about 1843—"12 years" from 1831. Agreed. You know I proved this 4 ways—1st by the length of Daniels vision, 2nd by Daniel reign of Antichrist & 45 years beyond [the 1290], 3rd by the two days or 2000 years, & 4th by the sounding of the sixth trumpet.*PFF4 489.2*

"1st. Then, Daniel's vision is 2300 years, see *Daniel 8:13, 14* which vision began when the Persian Kingdom was pushing its conquests, see *Daniel 8:4* & 20. It also began in the reign of Artaxerxes when the Decree went out to restore & build Jerusalem in troublous times. See *Daniel 9:25*. *Ezra 7:2*. It also began in the reign of the 5th King of Persia, or the 4th from Daniel, viz. Cyrus under whose reign Daniel lived. See *Daniel 10:1* st. Cambyses, Darius, Xerxes (or Ahasuerus) and Artaxerxes. See *Daniel 11:2, 3*. Now these 3 events happened at one and the same time, and were 457 years before Christ's birth & 70 weeks or 490 [years] before Christ's crucifixion, thus take 457 out of 2300 leaves 1843." 21Ms. letter, Miller to Hendryx, Aug. 9, 1831. Josephus, Rollin, and Mosheim are cited. *PFF4 489.3*

This missive then expounds his own view of Bible prophecy, which he felt was definitely due the world. It was obviously about what he presented to the Dresden Baptist church group but a few days later. In another letter to Hendryx, early in 1832, Miller tells of preparing certain articles for the Baptist Vermont Telegraph. And in March he tells his friend of a discussion with a young preacher who had come to point out Miller's "errors." This contact extended over a number of days, and affords a glimpse of Miller's method. He wrote: *PFF4 490.1*

"We went to work, night and day, and he has just left me, Monday 3 o'clock P.M. He has got his load. And as he says he never was so loaded before. You may say this is boasting. No, No, Br. Hendryx you know better. I only made him read Bible. And I held the concordance, no praise to me, give God the Glory. At any rate he will find it hard to resist the truth. He wants me to let him come and board with me two or three months to study BIBLE. He is a young man of brilliant talents." 22Ms. letter, Miller to Hendryx, March 26, 1832. Here we catch a glimpse of Miller's remarkable vigor, his drive, and earnestness. Here we see the Bible as his textbook, the source of all spiritual wisdom and authority. Such intense personal work was constant. And a growing concern in some of the churches over the second advent is also revealed in this quotation: *PFF4 490.2*

"I have somebody to labor with almost daily. I have been into Poultney [a return visit], and some other places to lecture on the coming of Christ. And in every case I have had large assemblies.

There is an increasing anxiety on the subject in this quarter." [23]Ibid. And here is disclosed his philosophy of preaching and teaching—thoroughness, earnestness, and sincerity. It was wholly Biblicocentric, and uplifted Christ. This he likewise shares with Hendryx:*PFF4 490.3*

"I would therefore advise you to lead your hearers by slow and sure steps to Jesus Christ, I say slow because I expect they are not strong enough to run yet. Sure because the Bible is a sure word. And where your hearers are not well doctrinated, you must preach Bible, you must prove all things by Bible, you must talk Bible. You must exhort Bible, you must pray Bible, and Love Bible, and do all in your power to make others Love Bible too. One great means to do good is, to make your parishiners sensible that you are in earnest and fully and solemnly believe what you preach. If you wish your people to feel, feel yourself; if you wish them to believe as you do, show them by your constant assiduity in teaching, that you sincerely wish it. You can do more good by the fireside, and in your conference circles than in the pulpit." [24]Ibid.*PFF4 490.4*

Some time elapsed before the letter was finished. Meantime "two numbers [of his earliest articles] in the Telegraph" had appeared, and "more will soon follow." He is confident they will start "some inquiries," which they did. Then he tells of growing "opposition" from those who ought, instead, to be teaching the truth of the advent. Six months pass, and he expresses the wish that he might again see Hendryx so they might sit down and "have a good dish of Bible together," as he puts it quaintly. His own strong personal convictions are repeated. The breadth of the gospel and the relationship of the second advent to the over-all plan of redemption appears:*PFF4 491.1*

"The light is continually breaking in; and I am more and more confirmed in those things of which I told you, when you were here, (to wit) Redemption by Grace, the efficacy of Christ's blood. Justification by his righteousness imputed to us. Sanctification through the operation of the Divine Spirit and Glorification by our gathering together unto him at his coming and his appearing." [25]Ms. letter, Miller to Hendryx, Oct. 1, 1832. Miller's traveling, preaching, and correspondence was increasing, though to this time it had been

only a little more than a year since his first sermon. His articles in the Telegraph were now beginning to bear tangible fruit. Then early in 1833 he received a letter from a Congregational minister, Henry Jones, agent for the circulation of temperance papers, and destined to become a rather prominent associate in the Millerite movement. His interest had been aroused by Miller's views on the millennium, as presented in his articles in the Telegraph, over the signature, "W.M." He wishes to discuss the question with Miller. Serious-minded ministers were now beginning to take note. Congregationalist Henry Jones says:*PFF4 491.2*

"I am aware, that most of our Bible men, would consider you very visionary or fanatical, were they to be informed of your views, & tho' I know not, but you are truly so, 8c running wild, I should be very glad to see you, & talk with you, several hours, as I was told, that you had made the subject your great study for many years, & now stand ready to talk upon it, & to defend it against all plausible objections." 26Ms. letter, Henry Jones to William Miller, Dec. 27, 1832.Then in a second and a third letter Jones plies Miller with a whole series of searching questions. Soon Miller writes to Hendryx:*PFF4 492.1*

"The Lord is scattering the seed, I can now reckon eight ministers that preach this doctrine more or less beside yourself, and whether you do or not, your letter does not state. I know of more than 100 private [lay] brethren that say they have adopted my views as their belief, be that as it may 'truth is mighty and will prevail.'" 27Ms. letter, Miller to Hendryx, Feb. 8, 1833. Then he tells Hendryx of the license to preach just issued to him by the Low Hampton Baptist church. Meanwhile, Miller was going hither and yon, lecturing on the prophecies. One day on a steamboat on the Hudson he expounded the prophecies to a group of men entranced with the developing marvels of the day. Having expressed himself on the times, he withdrew to the other end of the boat. But the whole group followed, and requested him to continue. So he led them through the prophecies, and then handed them copies of his newly printed sixty-four page pamphlet. 28Bliss, Memoirs, p. 106.*PFF4 492.2*

Next, the Low Hampton Baptist church (his own home group) had been without a preacher for some time, and Miller was called upon to "supply," which bespoke confidence. So he writes to

Hendryx:*PFF4 492.3*

“We have no preacher as yet-except the old man with his concordance. And he is so shunned with his cold, dull & lifeless performance, that I have strong doubts whether he will attempt again—but hush, not a word of what I tell you. Send us a minister if you can....*PFF4 492.4*

“I wish I had the tongue of an Apollos and the powers of mind of a Paul, what a field might I not explore, & what powerful arguments might not be brought to prove the authenticity of the Scriptures, but I want one thing, more than either, the spirit of Christ and of God, for he is able to take worms and thrash mountains.” 29Ms. letter, Miller to Hendryx, April 10, 1833.*PFF4 492.5*

In their frank exchange, Hendryx evidently had twitted Miller gently on his age, who quickly retorted:*PFF4 493.1*

“You laugh Br. Hendryx: to think old Brother Miller is preaching. But laugh on, you are not the only one that laughs, and it is all right. I deserve it. But if I could preach the truth, it is all I could ask. Can you tell me how old Noah was when he began to preach? And Lot, Moses etc.” 30Ms. letter, Miller to Hendryx, Feb. 25, 1834. Miller was then fifty-two, and had begun preaching when about fifty. But the ability that he soon developed to hold the rapt attention of great audiences for rather extended periods—one and a half to two hours was then the custom—evidences Miller’s remarkable acquaintance with Bible prophecy coupled with interest—holding delivery. Miller was a man of tremendous drive and thought, and acted intensely. His language was fervid and colorful, and he drafted heavily on adjectives and adverbs. Few younger men could have followed his strenuous pace. But periodic ill health had evidently made him conscious of his advancing years, for he constantly refers to his age. He often writes with a play on words. Then he tells of enough openings for preaching to consume a full year. He now gives a week’s series at most appointments. Matters are moving rapidly. Here is the current picture, in 1834, told by his postscript:*PFF4 493.2*

“Spend about a week in a place, have very crowded assemblies, generally more last day, than preceding. Many say it looks rational

and go to reading, some scoff and ridicule, others believe it is true. Ministers generally are the hardest to be convinced, yet they say 'They can bring no argument but what the old man will remove.' You know Ester, he happened in one evening where I was lecturing (tho' he laughed & jeered before,) next day sent me an invitation. Case of Cornwall, laughed and ridiculed. I went & lectured four nights. 5 ministers present. Case was first to believe." 31Ms. letter, Miller to Hendryx, Nov. 28, 1834. *PFF4 493.3*

V. Miller Becomes a Full-Time Preacher in 1834

From his initial sermon in Dresden, on August 14, 1831, up to October 1, 1834, Miller's preaching was simply an avocation, and more or less intermittent. He still operated his farm, and still served as justice of the peace. Between his other duties he would go at his own expense, when and where invited. He still had the responsibility for his farm and his livelihood. So his preaching was something extra—a labor of love, the discharge of a moral obligation, the carrying out of his solemn vow to God, and always in response to the invitations of others. At the same time he was in the afternoon of life, without the advantage of a formal academic education, with little experience as a public speaker, and until now without ministerial papers. There was, moreover, considerable prejudice on the part of many against attempting to understand the prophecies. Yet for years he traveled extensively, at his own expense, and endured hardship and scoffing—and all the while having his family to support.*PFF4 493.4*

Then, in 1834, came the time when he could put his farm into the hands of his sons-reserving only one hundred dollars yearly toward his own expenses. Not till his journeys became long and expensive did he permit the people among whom he preached to pay his traveling expenses. And he received no profit from the sale of his books.*PFF4 494.1*

At first Miller had no authorizing papers, no churchly credentials. When he spoke he did so solely on his own responsibility. But with the issuance of a license to preach, by the Low Hampton Baptist church in 1833, the recognition of the church was now added to his own inner conviction of the call of God to preach. And so, in 1834, with both his sixty-four page pamphlet and his license to give added force to his message, he gave himself fully to what now was to him a clear mandate from God, attested by the church. In October, after the harvesting was over, he entered upon this new relationship to his task of witnessing. In one of those delightfully human letters with its refreshing candor, written to his friend Hendryx, he simply declares, "I devote my whole time, lecturing." [32]Ibid.*PFF4 494.2*

Preaching now became Miller's vocation, his supreme business in

life. Telling the world of his faith in the approaching advent, which he premised on the prophecies, became his one great mission. He now began a diary, or journal, of his travels, in which he listed all of his preaching appointments. This he called his “Text Book,” doubtless because in it are recorded the main texts used with each sermon preached. These texts were usually two in number, one often from the Old Testament and the other from the New. At the top of the first page the line appears, “Beginning October 1st, 1834.”*PFF4 494.3*

Picture 2: INITIAL MINISTERIAL LICENSE GRANTED TO MILL IN 1833
Issued jointly by the Hampton and White-Hall, New York, baptist churches, Miller was thus given ministerial standing, and soon devoted his entire time to preaching. This was followed by a unique interdenominational credential signed by seventeen clergymen from various denominations
Page 495*PFF4 495*

It was the beginning of a new and intensive travel life. All of New England became his parish, together with Ontario and Quebec, or Canada West and East, and then gradually extending westward and southward. There was a marked expansion of his activities and an acceleration in the tempo of his lecturing. His first Text Book covers a period of “four years, six months, and nine days.” This systematic tabulation of his preaching career, to which details from his correspondence can be added (and much of which has been preserved)—along with the records of the secular and religious press, and the writings of close associates-taken together comprise a picture that is most revealing. Such is the unfolding panorama of a developing movement without a parallel in modern times, and perhaps not since Reformation days.*PFF4 495.1*

Through his preaching, infidelity was made to yield its iron grip on hundreds of minds, Deism was forced to confess the truth of the Inspired Word, and the sandy foundations of Universalism were shaken whenever men were persuaded to attend Miller’s whole course of lectures. And hundreds of sound, independent thinkers came to have an experimental knowledge of the blended justice and mercy of God and the sacrifice of Jesus Christ.[33] Joshua V.

Himes, “Memoir of William Miller,” Views of the Prophecies and Prophetic Chronology, pp. 12, 13. *PFF4 496.1*

VI. "Text Books" Disclose Amazing Accomplishments

Two little Text Books, or diaries, covering his preaching tours, speak volumes. Recording date, place, sometimes the meeting place, and always the texts used, they tell of amazing personal perseverance and accomplishment. The mere physical travel feature in itself, achieved by the slow stage, steamer, train, and horse and buggy accommodations of the time, is phenomenal-4,560 miles of it in the second book, just between October 1, 1839 and October 1, 1840.[34] See "Text Book," under April 15, 1841. And Miller's amazing speaking program-comprehending some four thousand sermons in nine years[35] Wm. Miller's Apology and Defence, p. 22. -is likewise a remarkable achievement, for many of these were given in the largest auditoriums, churches, halls, tents, and tabernacles available. And they included immense outdoor audiences of eight to ten thousand people-and all without benefit of public-address systems or augmenting amplifiers.[36] In order for one to obtain an accurate over-all picture of Miller's activities and achievements, a comprehensive tabular chart was worked out for guidance here in Part II. The first notation begins with Miller's first sermon, or sermon-series, August 14-21, 1831, at Dresden, New York. The entries continue, based on whatever records are available from letters, Memoirs, manuscripts, and historical notes. "Text Book" No. 1 runs from October 1, 1834, onward to September 14, 1839. There were 318 separate series of lectures in all,_ usually continuing from four days to two weeks each, and often with two or three speaking appointments a day. "Text Book" No. 2 opens with the entry for "Westford, Vt., June 16, 1839," and closes with "Sept. 20, 1844," as the last notation. This tabular chart was, for convenience, labeled "Miller's Preaching Appointments, Emphasis, and Results." Reading from left to right, the sections are: Serial Number (1 to 318), Date (month, day, year), State, Town or City, Population (where pertinent). Returns (where Miller preached two, three, four, or up to seven series in a given locality), Meeting Place (church, hall, tent, tabernacle), Denomination, Minister's Name (when in his church), Texts Used, Theme Developed, Outstanding Features, Results, Publications Issued, Side Lights From Correspondence, Participation in Conferences, Opposition, Press Comments, Invitations for Meetings—and of course the Reference. The entries follow consecutively in vertical columns. Only in this way could an accurate composite picture be assembled with its multiple factors, as one point checks against another. Otherwise, generalizations could easily produce a distorted picture. The data drawn from this scientific procedure are drafted upon

constantly throughout Part II. It may be observed that one of the chief reasons for distorted emphasis and erroneous conclusions is often due to failure to pursue such an obviously essential procedure in research technique.*PFF4 496.2*

Picture 3: SAMPLE ENTRIES IN MILLER'S FIRST TEXT BOOK
In addition to the tabulation of his increasing appointments, with place, date, and texts, there are periodic entries summarizing his travels, the results of his meetings, and related interesting data
Page 497*PFF4 497*

These Text Books become eloquent with meaning when the circumstances and details are filled in from other sources, such as contemporary correspondence, public press, and periodical reports. Meetings in many of the towns cited were, of course, without any unusual incident or feature. Others were highly significant. Both Text Books are dotted with human interest items, and are a throb with dramatic episodes, when we can get to the attendant circumstances. Some of these places are shrouded with hallowed memories. Some were the scene of crisis hours in the lives of ministers faced with vital and sometimes fatal choices. Others were scenes of bitter opposition and even persecution. Still others record triumphant advances.*PFF4 498.1*

Most impressive of all, perhaps, is the definite progression revealed in Miller's preaching emphasis—the steady growth in effective presentation of his special message and the intensification of that message as the time of expectancy drew nearer. Analysis of the texts used with increasing frequency in his speaking appointments, as the movement progressed, likewise reveals the focal point of emphasis almost as well as if we could turn back the pages of time and distance and hear Miller in person. Miller's first Text Book closes with the appointment of June 9, 1839. As his tour of Massachusetts ends at Lynn, these simple words appear: "Making 800 lectures from Oct. 1, 1834-June 9, 1839, 4 year 6 mon 9 day." And the second Text Book closes with the simple sentence, "Now I have given, since 1832, 3200 lectures." What a record!*PFF4 498.2*

VII. Initial License in 1833; Broader Certificate in 1835

For the first two years Miller preached or lectured simply as a layman-on his own, without any authorizing papers. He had been "expounding the words of Divine Truth in public," to the "approbation and edification of the church." This his home church desired to encourage, and to approve and authorize. So on September 14, 1833, the Baptist church of Hampton—of which Miller had been a member for seventeen years, or ever since his conversion in 1816—unsolicited by him and "unbeknown" to him, and in conformity with Baptist procedure, voted in regular "Church Meeting" to issue him a "license to preach." [37]Wm. Miller's Apology and Defence, p. 19; Bliss, Memoirs, p. 109. Immediately after it was handed him, at Low Hampton, Miller wrote to his sister and voiced his reactions to this license with its vote of confidence:*PFF4 498.3*

"I have just returned from Dresden, where I have been to spend a Sabbath, and to preach to them the word of life. My texts, yesterday, were *Hosea 13:1*; *Isaiah 61:7*; and *Psalm 102:16*.... I do feel anxious to come and see you; and, if the Lord will, and your people should not object, to try to speak to them of the things of the kingdom. My brethren have given me a license—unworthy and old and disobedient as I am. Oh, to grace how great a debtor!" [38]Bliss, Memoirs, p. 109.*PFF4 499.1*

The 1833 certificate itself reads:*PFF4 499.2*

"Let brotherly love continue: the Baptist Church of Christ, in Hampton and White-Hall, do certify that Brother William Miller is a member in regular standing in this Church. Brother Miller has been improving his gifts with us in expounding the words of Divine Truth, in public, for some time past, to the approbation and edification of the church. We are satisfied that Brother Miller has a gift to improve in public; and are willing he should improve the same, wherever his lot may be cast among the Zion of God,—that the name of the Lord may be glorified, and his followers edified. Done in Church Meeting, Saturday, Sept. 12, 1833. By order of the Church.*PFF4 499.3*

" (Signed,)"BYRON S. HARLOW, clerk pro tern.[39] Original in Adventual collection, Aurora (Illinois) College; photostat in Advent Source

Collection; see also Bliss, Memoirs, pp. 108, 109. Now that he was authorized as a recommended and "regularly licensed preacher," his friend Hendryx started to address him as the "Rev." William Miller. This brought an emphatic rejoinder in a letter to Hendryx on the propriety of such a title:*PFF4 499.4*

"Dear Br. Hendryx, I wish you would look into your bible and see if you can find the word Rev. applied to a sinful mortal as myself and govern yourself accordingly." 40Ms. letter, Miller to Hendryx, March 22, 1834. Then, two years later, in 1835, Miller received a far broader and more weighty credential, transcending denominational bounds and further commending him to the public, specifically as a "lecturer on the prophecies." This certificate was signed by over a score of Baptist ministers as well as by nearly a score of clergymen from other denominations in New York, Vermont, Massachusetts, and Canada. 41Wm. Miller's Apology and Defence, p. 19.*PFF4 500.1*

The full implication of these two ministerial papers should not be missed. The first was issued by Miller's home church, which had known his personal life and beliefs intimately for years, where he had attended divine service even before his conversion in 1816, and of which he had been a member ever since-for seventeen years. They knew his specific views on the premillennial second advent and on prophecy in general, as well as on the millennium in particular.*PFF4 500.2*

Furthermore, during 1832, his sixteen articles along these very lines had been appearing in the Baptist Vermont Telegraph, 42The Vermont Telegraph, started in 1828, was a Baptist newspaper of considerable circulation. It continued as a religious journal until 1835, when it passed into the hands of Orason S. Murray. It was then transformed into an antislavery paper, but soon developed strong infidel sentiments, which were raging like a desolating scourge at the time, and so came into direct conflict with the views of its founders. It was then disowned by the Baptists, who started the Vermont Baptist Journal. Miller's articles, appearing in the Telegraph in 1832, were therefore issued when this journal was a respected and influential Baptist paper.(David M. Ludlum, Social Ferment in Vermont, 1791-1850, pp. 38, 61, 141, 142, 172; Henry Crocker, History of the Baptists in Vermont, pp. 461, 462.) of Brandon, and then were put into pamphlet form for circulation among the Baptists

and others of New England.*PFF4 500.3*

Yet even more significant than the Baptist license was the united action of the large group of Baptist ministers, scattered over New York, Vermont, and Canada, who had personally heard Miller's rounded course of lectures in their own churches, or had read them in the newly printed form. They, too, freely declared it wholly proper for him to preach these specific doctrines and prophetic positions in the various churches to which he might be invited.*PFF4 500.4*

But that is not all. To this imposing list were added the willing signatures of some seventeen other ministers of other denominations in New York, Vermont, and Massachusetts, who similarly felt his preaching to be proper and orthodox. And it was definitely designated as a "Ministerial Recommendation." This was most unusual, surpassing all merely routine credentials. In recording this unique document, Bliss gives this introductory statement:*PFF4 501.1*

"These lectures and sermons of Mr. Miller met the approval of a large number of the ministers of his denomination, with whose approbation, from this time, he went forth as a public laborer, endorsed and sanctioned by the following certificate." [43]Bliss, Memoirs, p. 120. The 1835 certificate itself, with two appendices, reads as follows:*PFF4 501.2*

"March 19, 1835.

"This may certify, to whom it may concern, that we, whose names are hereunto affixed,—being ministers in the denomination of regular Baptists,—are personally acquainted with Bro. William Miller, the bearer of this certificate; that he is a member, and a licentiate in good regular standing, in the particular Baptist church, in Hampton, N.Y.; that we have heard his lectures on the subject of the Second Coming and Reign of our Lord Jesus Christ; and that we believe his views on that particular subject, as well as others pertaining to the gospel, are worthy to be known and read of all men. As such an one, we commend him to God, and the affectionate acceptance of our brethren in the precious Saviour.
"J. Sawyer, Jr., South Reading.

E. Halping, Hampton.
Amos Stearns, Fort Ann.
Emerson Andrews, Lansingburgh.*PFF4 501.3*

"June 28, 1836.

"Having heard the above-mentioned lectures, I see no way to avoid the conclusion that the coming of Christ will be as soon as 1843.
"R. S. Palmer, Stockholm, N.Y.
Joel H. Green, Parishville.
Silas Pratt, Nicholsville. Wareham Walker, Shaftsbury, Vt. Edw. B. Crandall, Lansingburgh,
James Ten Brooke, Panton, Vt. N.Y.
Edward Mitchell, Canada.
Samuel B. Ryder, Jr., Canada.
S. C. Dillaway, West Granville, N.Y.
Wakeman G. Johnson, Whiting, Vt.
B. Carpenter, Addison.
J. Fuller, Poultney.
Holland Turner, Plattsburg.
A. Jones, Jr., Middlebury.
Anthony Case, Cornwall.
Albert Stone, Johnston.
Prosper Powell, Troy, Vt.
Samuel Marshall, Fort Ann, N.Y.
Isaac Wescott, Stillwater.
William W. Moor, Bristol.
Edward S. Soullard, Middletown.*PFF4 501.4*

"I do cordially recommend the above, and its bearer, Brother Miller.
"George Norris, Granville.
Jehial K. Wright, Weybridge.
M. D. Miller, Monkton.
Simon Fletcher, Bridgeport, Vt.
John A. Dodge, Ferrisburg.
Elias Hurlbut, Andover, Vt.
Samuel Pollard, Weston, Vt.
Edmund Goodnough, Agent B.G.T.S.
Arurah Allen, West Haven.
Hiram Safford, Keeseville.

Friend Blood, Brookfield.
Benjamin Willard, East Williamstown.
Lyman Culver, Barre.
Isaiah Huntley, Jericho.
John Lord, East Randholph, Mass.
James M. Beeman, Westford, Vt.
Oliver Ayer, Littleton, Mass.*PFF4 502.1*

"The above I certify to be a true copy of an original Ministerial Recommendation, signed by the above-named persons. The sentiments I believe correct, and according to the word of God. I think it will be fulfilled in 1843, or thereabouts.*PFF4 502.2*

"Justus Da Lee, Cambridge."[44] Photostat of original in Advent Source Collection; see also Bliss, Memoirs, pp. 120-122. Miller was thus a licensed minister with an interdenominational certificate.*PFF4 502.3*

CHAPTER TWENTY-FOUR: From Individual Effort to Group Endeavor

I. Preaching Alone Over Small-Town New England

With rapid steps, let us retrace briefly the trail of Miller's early preaching experience as he starts out alone on his mission. In the latter half of 1831 he lectured in towns near his own Low Hampton-such as Dresden, Poultney, and Pawlet. These appointments were all in Baptist, Congregationalist, and Methodist churches, usually as a result of a pressing invitation. His messages were also presented to "crowded houses" in western Vermont, northern New York, and Canada East. [1]Bliss, Memoirs, pp. 98, 99. The early part of 1832 was devoted largely to preparing the first articles on his faith for the Vermont Telegraph, to be noted later. In March there were some studies with a young minister, and Miller's insistence upon a solid Bible foundation for all beliefs and practices. The secret of his growing power is disclosed in these simple sentences which tell of sunrise meetings for prayer in behalf of the speedy return of Christ:*PFF4 503.1*

"I have just come from a prayer meeting this morning, at our school house, at sunrise. We are praying for the second coming of our Dear Redeemer when the 'sanctuary will be cleansed.' Pray with us my Br. I am more and more satisfied that the end of the world is at hand. The evidence flows in from every quarter." [2]Ms. letter, Miller to Hendryx, March 26, 1832 (last part of letter dated May 20, 1832). Miller kept on lecturing in various places, making the observation:*PFF4 503.2*

"Many people believe that the calculation is right. Some are afraid of it and others will not believe. But among them all it makes a great deal of talk." [3]Ms. letter, Miller to "Dear Br. and Sister," March 27, 1832*PFF4 504.1*

The summer and autumn witnessed Miller's participation in a number of "protracted meetings" on the revival order, then common in that section. By February, 1833, in a letter to Hendryx, Miller rejoices that he "can now reckon 8 ministers who preach this [Advent] doctrine, more or less, like yourself," and refers to more

than a hundred lay “brethren that say they have adopted my views.” [4]Ms. letter, Miller to Hendryx, Feb. 8, 1833.Then came the issuance of the pamphlet made up of the Vermont Telegraph articles brought into convenient form. His contacts multiply—such as on a steamboat, with men of high standing listening in; then filling in as supply preacher in Low Hampton, his home church. Next, he receives a preacher’s license from the Low Hampton church, and continues to speak in nearby towns in New York and Vermont. [5]Bliss, Memoirs, pp. 106-110.*PFF4 504.2*

In 1834 Miller’s preaching gathers momentum as he begins full-time preaching. He turns north, speaking thirty-two times while away from home for twenty-eight days, lecturing on the second advent and coming reign of Christ-at Keene (with eighty as the “fruits”), at Forks, and Keeseville (to a “great concourse”), and in Peru Village. In a letter to Hendryx he bursts forth in poetic vein with one of his periodic blends of rhyme and Biblical-prophecy truth with text-not meant for publication. While this is only a personal letter, Miller’s prophetic faith at this time is aptly epitomized. This he writes under the conviction that in a few short years he will stand “before the solemn bar of our omnipotent Judge.” [6]Ibid., p. 112 It is saturated with Bible texts, and at the moment his “pen refuses to write anything except in verse” to his friend.*PFF4 504.3*

Here is a short excerpt:*PFF4 504.4*

“When from the East we see the cloud arise - *Acts 1:9, 11*
And bring to view a Saviour long despised - *Revelation 1:7* When we shall hear the trump’s portentous roll, - *Isaiah 27:13*
That shakes the earth from center to the pole. - *Psalm 18:7*
When from the great white throne indignant ire - *Revelation 20:11*
Shoots forth its blaze, and sets the world on fire - *Malachi 4:1*
Then all the wicked, all that pride could boast, - *Malachi 4:1*
Shall be as stubble, saith the Lord of hosts. - *Malachi 4:1*
When Kings, and Captains, tyrants mighty men, - *Revelation 19:18*
Are the last supper, for the fowls of heaven - *Revelation 19:17*
And kingdoms, thrones, powers, dominions riven, - *Daniel 2*
Like chaff before the Angry whirlwind driven. - *Daniel 2:35*
The dragon papal beast, the great arch foe, - *Revelation 19:20*
Shall sink to endless night eternal woe: - *Revelation 20:10*

The orb of day, his face, be hid in gloom, - *Isaiah 24:23*
And the old reeling earth in nature's tomb. - *Isaiah 24:20*" [7]Ms. letter, Miller to Hendryx, Aug. 17, 1834.*PFF4 504.5*

Then having filled up the sheet, he desists. But his prophetic and doctrinal creed was thus committed to paper in verse form.*PFF4 505.1*

Miller had kept no complete diary of all the places visited and invitations to preach received until October 1, 1834. Then, starting at "Fork," he kept a methodical record in a little Text Book, as he begins his full-time preaching. Here are the first nine entries, as a sample, from October 1 to 16, 1834.*PFF4 505.2*

"Place Time Text Text
Fork, 1834 Oct. 1st, *Luke 15:18 Revelation 8:13*
Keeseville, Oct. 5, *Revelation 1:20 Job 33:24*
Beekmantown, Oct. 6, *Daniel 8:13, 14 Daniel 10:14*
Oct. 7, *Revelation 20:6*
Plattsburgh, Oct. 8, *Daniel 8:13, 14 Revelation 20:6*
Keeseville, Oct. 11, *1 Corinthians 3:11*
Oct. 12, *Romans 8:6, 7 Luke 15:18*
Westport, Oct. 14,. *Daniel 8:13, 14 Daniel 10:14*
Oct. 15, 16 *Revelation 20:6*" [8]"Text Book," No. 1, p. 1; also quoted in Bliss, Memoirs, p. 115.*PFF4 505.3*

A terse note to Hendryx tells of a six-week tour of Clinton County, New York, adding, "I gave 36 lectures on the 2nd coming of Christ, was at two covenant meetings, and attended two protracted meetings in said time." [9]Ms. letter, Miller to Hendryx, Oct. 23, 1834.In the same letter he also mentions the disheartening side.*PFF4 505.4*

"The evidence is so clear, the testimony is so strong, that we live on the eve of the present dispensation toward the close of the glorious day, that I wonder why minister and people do not wake up and trim their lamps....*PFF4 506.1*

"In every church where I have lectured on this important subject, many, very many, seem to awake, rub open their eyes, and then fall back to sleep again.*PFF4 506.2*

“Some ministers try to persuade their people not to hear me: but the people will go, and every additional lecture, will bring an additional multitude, until their meeting houses cannot hold them. Depend upon it, my br. God is in this thing.” [10]Ibid. With steadily increasing momentum Miller entered the year 1835, sounding the “midnight cry” in ever clearer, more appealing tones. Revivals followed according to the now familiar pattern—Christians quickened, wanderers brought back, sinners awakened and converted. Doors opened faster than he could enter. He names nineteen calls, or invitations, outstanding, and speaks of others too numerous to mention. Upon invitation he spent a week in Stillwater, New York, then at various other towns—returning to some of them for a second series of lectures. Writing to Hendryx he remarks:*PFF4 506.3*

“In every place I have visited the Lord has given me some fruits. Oh! Br. Hendryx this is marvelous in our eyes that he should take such an old ‘dry stick’ as I am, and bring down the proud 8c haughty infidel, yet blessed be his name he can & will work by whom he will, pray for me ... that I may be kept humble, for I am exceeding jealous of my proud heart. The churches are waking up in this quarter to the subject, & Ministers are appointing ministerial meetings to examine the subject. Br. Wescott, is full in the faith, & is preaching it, many more are quivering in the wind. I now have four or five Ministers to hear me in every place I lecture in, I tell you it is making no small stir in these regions.” [11]Ms. letter, Miller to Hendryx, Match 6, 1835.*PFF4 506.4*

Then he adds the significant sentence, “Old Elder Fuller is preaching this same doctrine in Connecticut, & writes me that it has a powerful effect.” This, apparently, is the first record of another minister preaching Miller’s views of the prophecies. [12]Wm. Miller’s Apology and Defence, p. 19. But it is only the beginning. In August Miller is still traveling and preaching:*PFF4 506.5*

“I am yet engaged in my occupation in warning the inhabitants to be prepared for the great day of God Almighty, and am endeavouring to prove by the scriptures that it is near even at the doors.” [13]Letter, Miller to Hendryx, Aug. 28, 1835. See Bliss, Memoirs, pp. 124, 125.*PFF4 507.1*

Then follows a long list of cities in which he had recently lectured. He ends his letter with the news that he had just received an invitation to lecture in Stillwater, and closes with this hurried word: "Shall be under the necessity of starting in a few minutes. I shall be absent [from August 28] until about the first of October." The first help toward his expenses comes at about this time-two half dollars from Canada. [14]Wm. Miller's Apology and Defence, p. 20; Bliss, Memoirs, p. 122.*PFF4 507.2*

The year 1836 is notable for the publication of his complete set of Lectures. [15]Wm. Miller's Apology and Defence, p. 20. Spells of illness broke the continuity of his preaching, but still he drove on. In one place the meeting hall was "filled to overflowing for 8 days in succession." Many clergymen were attending-Baptist, Methodist, Congregationalist, Presbyterian, Christian, Universalist. [16]Ms. letter, Miller to Hendryx, July 21, 1836. And the sale of his books now increased and crystallized the interest. After eight weeks in St. Lawrence County he tells of "82 lectures," and was about to leave on another tour. [17]Ms. letter. Miller to Hendryx, Dec. 23, 1836.*PFF4 507.3*

Miller began the year 1837 at Shaftsbury, Vermont, with a full course of sixteen lectures on the prophecies. At the close a Baptist clergyman who had come to confound Miller had himself been "convicted, confounded, and converted." [18]Isaac C. Wellcome, History of the Second Advent Message, pp. 65, 66. The effect upon the audience was profound. When Miller wrote to Hendryx he gave the particulars:*PFF4 507.4*

"Elder Mattison got up at the close of my last discourse, and in a most solemn and impressive manner told the congregation that he 'had been convicted, confounded, 8c converted,' and confessed he had written and said things, against the speaker of which he was now ashamed, he had called him, 'The end of the world man,' and 'The old visionary,' 'dreamer,' 'fanatic,' etc. And said he, I came to meeting with a determination to not believe, and to expose him, and his folly to the people who should be present. And had therefore watched with a close attention and a jealous eye, &: after hearing the whole course of lectures, he would confess he had not, neither could he raise one single objection." [19]Ms. letter, Miller to Hendryx, Feb.

21, 1837.*PFF4 507.5*

The year wore on, with series of meetings in some nineteen Vermont towns, and ending with Stillwater, New York, on December 31. The number of adherents grew, not merely unlearned laymen, but trained ministers now being constantly added as believers in the premillennial advent. That in itself is remarkable, for preachers do not change readily. There was an appeal, an earnestness, and a logic in the marshaling of Miller's evidences that drew trained minds to his side. It was at this time that Charles Fitch, a Brown University man and Presbyterian preacher, wrote Miller a letter of inquiry, to be noted later.*PFF4 508.1*

At the beginning of 1838 Miller began a second series of lectures at Lansingburgh, New York, continuing nine days in response to the urgent request of E. B. Crandall and his Baptist church. There were large, attentive audiences, and the strongholds of infidelity were visibly shaken. One hundred, holding infidel opinions, were brought to believe the Bible. 20I. C. Welcome, op. cit., pp. 66, 67. Upon returning to Low Hampton, after a number of engagements, Miller tells Hendryx of the important letter from Fitch, then pastor of the important Marlboro Chapel, Boston. It was the beginning of acquaintance and a friendship that ripened into the closest service together.*PFF4 508.2*

Miller's work was both intensive and extensive. As to results, back in 1834 he told of being in a town for twenty-two lectures, with eighty converted. 21Ms. letter, Miller to Hendryx, April 17, 1834. In 1835 he tells, tersely, of preaching "three times last Sabbath. Had a Solemn time. God was there." 22Ms. letter, Miller to Hendryx, April 28, 1835. And in 1837 he writes of spending ten days in Morick, where he "gave two or three lectures a day. People were very much interested. Five hundred and more attended the meetings, night and day." 23Ms. letter, Miller to Hendryx, Oct. 26, 1837.*PFF4 508.3*

A copy of Miller's Lectures was put into the hands of Josiah Litch, Methodist minister, with a request for his opinion upon its positions. The general thesis of the book was at first so distasteful to him that he could scarcely make up his mind to read it. He thought he could

overthrow the whole system in five minutes. But to gratify his friend, he read it. However, Litch found the arguments "so clear, so simple, and withal so scriptural, that it was impossible to disprove the position which Mr. Miller had endeavored to establish." [24]Josiah Litch, "The Rise and Progress of Adventism," Advent Shield, May, 1844, pp. 54, 55. By midsummer Miller wrote Hendryx that he had been absent from home more than three fourths of the time. Hendryx wanted him to come to Pennsylvania, but Miller replied:*PFF4 509.1*

"You speak of my coming there, and the house being crammed. I need not go there to see a house, not only crammed, but jammed, last Sabbath I preached in Benson & saw the house jammed full, lobby and all. But my br. there is no pleasure to me particular in that. The multitude may to day cry 'hosanna,' & to morrow 'crucify him.' Lord what is man?" [25]Ms. letter, Miller to Hendryx, July 27, 1838. Then he tells of charges of exhibiting a wrong spirit, made by an "Elder West," and an "Elder Claflin" holds that Miller advocates wrong views on salvation. Here is Miller's unique observation:*PFF4 509.2*

"I think if we could take Eldr. West, 8c Eldr. Claflin, and boil them well over the fire of persecution, stir them well together with the rod of Christian experience, cool them off in the kettle of practical godliness, and strain them both through the sieve of Electing love, then stir in a little leaven of Christian piety. Then let them stand in a by place until supper time, when the blessed Savior should come they would be fit for use." [26]Ibid.*PFF4 509.3*

There were many outspoken expressions. Miller's attitude under criticism is revealed in this observation:*PFF4 509.4*

"I have finally come to this conclusion that I must read the Bible for myself, try all that in me lies to divest myself of prejudice, judge with candor, get rid of self, preach what I believe to be truth, try to please God more than man. And then leave all in the hands oL my divine Master, and wait for his decission." [27]Ibid.*PFF4 509.5*

The year 1839 marked Miller's entrance into Massachusetts to lecture at East Randolph, Lowell, Groton, and Lynn. Up to June 10

Miller had given eight hundred lectures since July 9, 1834.[28] Wm. Miller's Apology and Defence, p. 20. His introduction to Massachusetts was largely through Elder Timothy Cole of Lowell, of the Christian Connection, who became one of his first adherents in that State. Miller returned in the autumn and winter and lectured in Exeter, New Hampshire, and Haverhill, Massachusetts, with good success. It was at Exeter on November 12, that Miller first met Joshua V. Himes of Boston, minister of the prominent Chardon Street Chapel (Christian), who invited him to come to his church in Boston, to which Miller gladly responded. His first series of lectures in Boston constituted the beginning of "altogether a new era in the history of Adventism"—entry into the larger cities.[29] Litch, "The Rise and Progress of Adventism," Advent Shield, May, 1844, p. 57. A deep interest sprang up in Boston which demanded another series, and molded the public mind. So Charles Fitch's large Marlboro Chapel was secured for the series. And along with this came a second edition (of five thousand) of Miller's Lectures. Miller's period of solitary labor had ended*PFF4 510.1*

II. Publication of Miller's Views Gives New Impetus

From this recital it is evident that, from 1834 on until the great Disappointment in the autumn of 1844, there was scarcely a pause in Miller's public proclamation of Christ's soon coming, which was always presented in the setting of the prophecies. But up to the close of 1839 his efforts had been confined to the small towns and rural sections. The pastors of these smaller churches plied him with urgent, and often importunate, invitations to come and preach to their congregations on the second advent. They were not so prejudiced against his earnest messages, and revivals followed. Reformations were wrought and a gratifying ingathering of souls resulted. Miller never separated the prophetic and doctrinal from the spiritual and practical. He was in good standing in his own church and in other churches. And while, at the outset, this attitude of friendliness was particularly true of Baptist congregations—because Miller was a Baptist—he nevertheless responded to calls from churches of various faiths to which he was constantly invited.*PFF4 510.2*

Picture 1: MILLER PREACHED IN CHURCHES OF ALL FAITHS
For years urgent invitations came from all over eastern North America for Miller to preach in churches of all faiths. Here were two: (left) baptist church, at penfield, New York, and first congregational church, of westfield, massachusetts
Page 511*PFF4 511*

Almost from the beginning of his public labors, Miller received many more invitations than he could respond to. It was then that he thought he would attempt to publish his views in printed form, as he had frequently been urged to do. He accordingly prepared the series of articles, sending them as anonymous contributions to the Baptist weekly at Brandon, the Vermont Telegraph. But the paper declined to publish them unless informed as to the identity of the author. When this information was received, as their content and emphasis did not appear to the editor to be inconsistent with Baptist teachings, the editor proceeded to publish them under the initials "W.M.," the first article appearing on May 15, 1832. [30]Bliss, Memoirs, pp. 99, 100. The manuscript of these first eight articles, incidentally, has been preserved.*PFF4 511.1*

The series resulted in widespread discussion. Indeed, they awakened such an interest among ministers and other Bible students that considerable correspondence was opened up with Miller. In fact, he was flooded with inquiries about his views on the second advent and the prophecies. Then a further step was taken. The articles were assembled, in 1833, and issued in a sixty-four-page pamphlet form, entitled Evidences From Scripture & History of the Second Coming of Christ About the Year A.D. 1843, and of His Personal Reign of 1,000 Years. [31] I. C. Wellcome, op. cit., p. 60. This too was published by the same Baptist "Telegraph Office," at Brandon, Vermont. Obviously there had been no unfavorable reaction from the readers. And again, in 1835, a second edition of fifteen hundred was issued.*PFF4 512.1*

III. Miller's Three Progressive Literary Efforts

The original manuscripts of these first eight articles are intriguing. [32]Originals in Adventual Collection, Aurora, Ill.; photostat copies in Advent Source Collection. Penned in Miller's characteristically strong and regular handwriting, they bear very few editorial marks-just the headings, an occasional paragraph mark ("f"), and once in a while a word added or deleted. The phrasing is quite acceptable, and Miller's spelling, punctuation, and capitalization necessitated relatively few changes. As to form and phrasing, they would be quite acceptable copy for most modern editors. The initials "W.M." appear at the close of each installment. And to the initial series of eight articles was added a second group of eight, or sixteen in all. They were all, of course, vigorously premillennial.*PFF4 512.2*

In the resultant sixty-four-page pamphlet, there is a four-page "Introduction," which modestly sets forth the "Rules of Interpretation" employed by Miller in expounding the prophecies. They cover much the same ground tabulated back in 1818. They deal with the figurative character and meaning of such symbols as "beast" for kingdom; "waters," or "rivers," for peoples and multitudes; the obvious parallelism of such prophecies as *Daniel 2, 7, and 8*; the pivotal character of the two advents; [33]William Miller, Evidences From Scripture and History of the Second Coming of Christ, (64-page pamphlet, 1833), pp. 3, 4. the literality of the historical fulfillment of prophecy; the identity of Antichrist; and the application of the year-day principle for all time prophecies. [34]Ibid., p. 5. These accord with the standard principles of the best Christian scholarship of the centuries. Miller concludes:*PFF4 512.3*

"The foregoing rules are the principal keys by which I have attempted to unlock the prophecies of Daniel and John, and to give the time when we may look for the fulfillment, and the mystery of God to be finished." [35]Ibid., p. 6. Like the prior declaration of "J.A.B." of England, in 1810—which initial exposition of the terminus of the 2300 years in 1843 was published in both the London and Boston editions of the Christian Observer in 1810 [36]See Prophetic Faith, Vol. III. pp. 291, 293, and Vol. IV, p. 140. Miller also modestly says:*PFF4 513.1*

"If I have erred, I hope others may see where, and shun the danger. I have no desire to mislead any, but my principal aim is to excite others more able than myself to investigate the subject. The time is at hand that will try my views on this point." [37]Miller, Evidences From Scripture and History (1833), p. 6. Miller was candid, but never heady. He declared that if time should prove his prediction of the specific time to be erroneous, he would frankly acknowledge it, which he did in his Apology and Defence of August 1, 1845. The spirit that animated Miller is evidenced in the closing sentences of this Introduction:*PFF4 513.2*

"I have daily made this subject a matter of prayer for more than fourteen years. I have often felt my weakness, and I wish I could feel it more. I have endeavored to adopt no opinions hastily, until they were well matured, and well supported by bible proof. I have felt satisfied only when I had scripture evidence, or facts well attested. I have never dared, knowingly, go one step beyond revelation, fearing that I might have too much of self." [38]Ibid., "Fourteen years," i.e., since his "Statement of Faith" in 1822.*PFF4 513.3*

So Miller's first pamphlet was started on its way to help spread his views on prophecy. It was a pioneering pathfinder, followed three years later by the larger, full-fledged book bearing virtually the same title: Evidence From Scripture and History of the Second Coming of Christ, About the Year 1843: Exhibited in a Course of Lectures. The Introduction is largely the same-merely expanded a bit. However, the text of the chapters is greatly enlarged, now presenting sixteen chapters instead of six, yet following the same general line of argument and evidence. The influence of this volume was pronounced. Its main outline became Miller's standard series, or "course" of lectures, delivered orally in varying forms in an amazing number of cities and communities. And not only was it the norm for Miller, but soon it became the general pattern for hundreds of Millerite preachers and lecturers.*PFF4 513.4*

The publication of these lectures is often referred to as marking the beginning of a "new era" in the expansion of the growing cause. [39]See Litch, "The Rise and Progress of Adventism," Advent Shield, May, 1844, p. 53. Wherever Miller lectured in person, his printed lectures were

now left behind to follow up, amplify, and enforce his oral teaching, so that it ceased to be “like writing upon the sand,” as often it had been prior to their publication. It affords a marked demonstration of the power of the press. And these books began to circulate where Miller had never been in person, creating a wide interest, and preparing the way for his personal appearances.*PFF4 514.1*

IV. Serial Reprints Appear in Boston "Daily Times"

Impressed by the news value of Miller's book, George Roberts, editor of the Boston Daily Times, was the first to give Miller's views favorable publicity through the public press. His plan to reprint the key sections was announced on March 13, 1838-before any minister had publicly espoused Miller's cause in print. Then follows this remarkable editorial note from Editor Roberts, under the bold type heading, "Miller on the Prophecies—the Second Coming of Christ, and the End of the World."*PFF4 514.2*

"The book recently written by the Rev. William Miller, of Hampton, N.Y., on the Prophecies-principally the prophecies of Daniel and the Revelations of St. John-is destined, as we believe, to create a tremendous excitement in the Christian world. Indeed, this excitement is already beginning to be felt. We have just read the principal part of the work; and although we are not prepared to sanction it as containing incontrovertible truth either in its facts or inferences, yet we must say that it shows a depth of research into the prophetic portion of the Scriptures, and a boldness of conception, which we have not met with in any other work on the prophecies. The Rev. author ... possesses a thorough knowledge not only of the Levitical Law, but of the traditions of the Jewish fathers. The ground assumed ... is that the second coming of Christ is identical with the destruction of the world, or rather its purification by fire from all its sinful elements, so as to render it a fit habitation for the Saints in Glory during the thousand years of millennial peace.*PFF4 515.1*

"This he thinks constitutes the first resurrection. The prophecies relating to circumstances which are to happen previous to this consummation he thinks are now chiefly fulfilled, and that the great event which is to consume the wicked on the whole face of the earth will happen in the year 1843—only five years from the present! ...*PFF4 515.2*

"We shall probably commence, on Wednesday, giving copious extracts from this extraordinary work. We know of nothing at the present time calculated to excite more deep and universal interest. The Infidel or free-thinker, even, cannot but feel interested in this

explanation of those dark and mysterious givings out contained in the book of the Revelations; and the Christian—he whose hopes and whose faith are strong in—celestial things—he who looks upon the grave as the pathway to paradise—cannot but feel his heart quickened to new life by this tremendous exposition of what has heretofore been deemed the dark and inscrutable manifestations of divine power and will." [40]George Roberts, Boston Daily Times, editorial, March 13, 1838, p. 2.*PFF4 515.3*

Then, between March 14 and 28, nine separate articles appeared-extended extracts, averaging two full columns each. These ran in under the general full caps heading, "END OF THE WORLD! "Extracts from the Explanation of the Prophecies, by the Rev. Wm. Miller." Roberts went to the heart of Miller's exposition and started with a portion of chapter 3, on *Daniel 8:14*. His friendly editorial foreword on the fourteenth, with its observation on the universality of recognition of the year-day principle, stated:*PFF4 515.4*

Picture 2: PROGRESSIVE PRINTINGS OF MILLER'S VIEWS
Earliest newspaper report (Boston Times) extracted from his first book; first series of articles in vermont telegraph in 1832; (lower left) assembled in pamphlet form in 1833 (lower right) first book of "Lectures," issued in 1836, from Troy, New York
Page 516*PFF4 516*

"We have heretofore announced our intention of giving extracts from this spirit-stirring work, and have also given an outline of its argument. The work itself is so far connected in its various parts, and the several prophecies on which it treats so interwoven with each other, that it is impossible to give a thorough idea of the whole work by extracts, however copious. The more important points of interpretation may, however, be understood with sufficient distinctness, however abrupt and disconnected we are obliged to make them for brevity's sake. It may be necessary to premise that the book consists of twelve lectures, and that it follows the rule adopted by all the writers on the prophecies, in reckoning a day /or a year, as God commanded the prophets, in *Numbers 14:34*." [41]Editorial Note, Ibid., March 14, 1838, p. 1.*PFF4 516.1*

The impress of these articles upon the public mind was

pronounced. Miller's message came out from obscurity and immediately began to constitute a definite challenge. This favorable publicity through the Times led the Rev. Ethan Smith to submit two articles to the editor in rebuttal, in the hope of counteracting their influence. So, opposition through the press began in written form, matching their favorable publicity. However, it was not very effective, for men were simply led to study Miller's message the more. And even Smith opened his discussion with this interesting observation:*PFF4 517.1*

"I wish to encourage the study of the prophecies and signs of the times: and have been much tried, to see so little attention paid to them; and to hear so many ministers speaking most disrespectfully of this study! I view this fact to be a very dark sign o/ the times! I think such ministers have got to repent of this sin, or they must sink under it. It is a great insult offered to the Holy Ghost, who inspired the prophecies and commanded us to study and understand them." 42Ibid., April 3, 1838, p. 1.*PFF4 517.2*

V. The “1843” Phase of the Millerite Movement

And now we shall trace the rise and remarkable progress of the 1843 phase of the Millerite movement, stripped of diverting detail, so as to get a general bird’s-eye view of the whole. This will carry us from 1838, when Miller was joined by his earliest all-out ministerial associates in proclaiming the soon coming of the Saviour, up to and through the spring of 1844, or the close of the important “1843” phase of the Miller movement. The fact is now familiar to us that the basic principle of the “70 weeks” of *Daniel 9*, as the initial 490 years of the 2300 year-days of *Daniel 8:14*, which Miller ever stressed, had first been enunciated in the Old World by Petri and Wood before the close of the eighteenth century. And after crossing the threshold of the nineteenth, in 1810 and 1811, individuals on both sides of the Atlantic, apparently without knowledge or connection with each other, began independently to agitate this principle still more definitely, and agreed approximately on the time of ending-namely, in 1843, 1844, or 1847. This all, of course, took place several years before Miller had even become a professing Christian, much less a student of prophecy. This fact should be borne in mind.*PFF4 517.3*

The convictions of these other men had been published both in the Old World and in the New, but as Litch says, “without making much of an impression upon the public by their attempt.” [43]Litch, “The Rise and Progress of Adventism, “Advent Shield, May, 1844, pp. 49ff. The remainder of this section will largely epitomize Litch’s authoritative contemporary history, written by the first full-time ministerial associtate to join Miller a- competent minister of Methodist background, an editor and a discerning writer—and penned, April 24, 1844, just after the spring disappointment (p. 51). On Litch see pp. 528-533. And the number of expositors with this common concept grew steadily prior to Miller’s first sermon, and were still larger in number before his book of Lectures was issued in 1836. (See complete tabular chart in Part I, pp. 404, 405.) Though Miller reached his own conclusions independently, it is obvious that this interpretation was clearly not original with him, but was rather the simultaneous conviction of men in different countries and of various persuasions, who felt it to be a truth whose time for enunciation had come. Miller was therefore but one of a chorus of voices declaring it, and not one of the first at that. But with him it soon took on a form and a force

before unknown. And under him it became a definite religious movement that was erelong to sweep the nation.*PFF4 518.1*

1. MILLER'S FIRST BOOK AROUSES WIDE INTEREST

It was not until Miller had been presenting his message publicly, and rather constantly for a number of years following 1831, that it began to receive much attention. His first articles in the Vermont Telegraph, as noted, had been published in 1832, gathered into pamphlet form in 1833-the same year he received a Baptist license to preach—and enlarged into book form in 1836, before his presentation began to attract any general notice. But these published Lectures were the means of creating a definite interest in his views, particularly in Massachusetts. Men began to investigate the thesis set forth. The Boston Daily Times re-published sections of them in 1838. They were thus given a wider popular reading and really created quite a sensation.*PFF4 518.2*

They induced a public answer, as noted, in the form of two letters by Ethan Smith, but who sought only to show that the 2300 year-days had already ended in 1819, when the Greek revolution began to operate, and resulting in the fall of the Ottoman power. He declared that the sanctuary of Palestine was thus already "cleansed," for, he contended, the Little Horn of *Daniel 8* was Mohammedanism. He denied any connection between the visions and time periods of *Daniel 8 and 9*. But he admitted that the 2300 days were years ending in the nineteenth century.*PFF4 519.1*

Observe the sequence. It was about this time that the copy of Miller's Lectures was placed in the hands of Josiah Litch, a Methodist minister in Massachusetts, who soon became persuaded of its essential soundness, and began to write and publish on the subject. Practically the same experience came to Charles Fitch, pastor of the Marlboro Congregational Church of Boston. Meantime Miller was lecturing in some of the moderate-sized towns of Massachusetts, such as Lowell, where he was invited to preach by Timothy Cole, a minister of the Christian Connection, who was likewise greatly impressed.*PFF4 519.2*

2. HIMES INTRODUCES NEW EPOCH OF EXPANSION

Then came Miller's eventful acquaintance, in the autumn of 1839, with J. V. Himes, minister of the Chardon Street Chapel of Boston. This contact led to a distinctly new era of expansion and acceleration in the infant Advent Movement-entry into the great cities of the land, along with publication of the first Millerite paper, the Signs of the Times, and a new edition of five thousand copies of Miller's Lectures, thus reaching larger numbers. This aggressive advance provoked a new published attack, this time by David Campbell, through his Illustrations of Prophecy. It was somewhat similar to Ethan Smith's counter-interpretation, only he believed, like Miller, that *Daniel 9* is definitely the key to *Daniel 8*, which was in direct conflict with the hostile Smith position. Nevertheless, both were anti-Miller.*PFF4 519.3*

During the winter of 1839-40 Miller was lecturing in Portsmouth, New Hampshire, and Portland, Maine. At this time Litch's prediction-first published in 1838-of the loss of Ottoman supremacy in August, 1840, aroused widespread interest, and spurred the study of prophecy. As a result many infidels became persuaded of the inspired origin of Bible prophecy. But most eventful of all was Miller's series of lectures in Himes's church in Boston, which resulted in Himes joining in wholehearted partnership in the advent cause. And other ministers, one by one, began to profess the advent faith.*PFF4 520.1*

3. CONFERENCES AND SOCIAL MEETINGS INTRODUCED

Prior to this, all endeavors had been by individual effort. But the need of a Second Advent Conference of the numerous ministers now supporting Miller's positions became obvious, and was appointed for Himes's Boston church. It met in October, 1840, with the well-known Episcopalian clergyman, Dr. Henry Dana Ward, of New York City, as chairman, and Congregationalist Henry Jones, likewise of New York, an abolitionist and temperance lecturer, as secretary. This was convened in an endeavor to unify the efforts of these men of divergent backgrounds, and to give added force and unity to their coordinated endeavor. This was effectively implemented through its widely distributed published Report. And along with the conference idea, the plan of "Social Meetings" was launched to strengthen one another's faith through personal public

testimony.*PFF4 520.2*

At this time John Dowling, Baptist clergyman of New York, brought out his Review of Miller, advocating the old Antiochus Epiphanes theory for the Little Horn of *Daniel 8*, with the 2300 evening-mornings constituting but half days, or 1150 literal days in all, and these back in the second century B.C. And, along with this, was stressed the thousand years of a temporal millennium before the second advent. So each attack differed from the others, and each onslaught actually tended to neutralize or discredit the others. Nevertheless, each Millerite advance was matched by a countermove. This Bowling volume led to a Refutation by Litch, and suggested to Miller the idea of a complete system of Bible chronology, with the six thousand years of earth's history ending about "1843." Litch also wrote An Address to the Clergy, which moved many ministers to examine the question candidly, persuading not a few of them. Conviction was now breaking out in all directions.*PFF4 520.3*

Litch then faced the issue of severing his close and congenial ties with the Methodist Church, so that he might be untrammeled in proclaiming his convictions on the second advent. His experiences in speaking before three Methodist Conferences at this time were unique—with the resulting dictum that, while he did not teach contrary to Methodism, he had gone beyond it. Then came the succession of further Millerite General Conferences—at Portland, then in the giant Broadway Tabernacle in New York City, and at Low Hampton, Miller's home town. These in turn were followed by various other important conferences during the winter of 1841 and 1842, in Massachusetts, New Hampshire, Connecticut, and Vermont. Their very vigor aroused many ministers to their sense of duty, and led a goodly number to preach publicly on the second advent.*PFF4 521.1*

4. CAMP MEETING PLAN PROVES A SUCCESS

Next, Apollo Hall on Broadway, in New York City, was secured for large public meetings. But the religious press quickly sounded the alarm, and aroused considerable prejudice. Nevertheless, a permanent interest was established in America's great metropolis—

then numbering some 391,000. Meantime, the Melodeon Auditorium was secured in Boston (with a population of 93,-000) for an Advent Anniversary Conference, lasting a week. There was deepening interest and heavy attendance. Next, the plan of utilizing the Methodist camp meeting idea was brought forward and endorsed. Litch, headed for Canada, spoke to large concourses of people. Indeed, so great was the interest that two camp meetings were conducted as a try-out in Hatley, Canada East (Quebec), on June 21, and in Bolton. Five or six hundred conversions resulted from this tour. Then on June 28 the first camp meeting in the States was held at East Kingston, New Hampshire, where an "immense multitude" assembled. The masses were now, for the first time, being touched and impressed. Great gatherings throughout Vermont, New Hampshire, and Maine followed, which, according to Litch, literally "shook the nation." [44]Ibid., p. 69.*PFF4 521.2*

5. DAY OF LARGE THINGS Is REACHED

The Big Tent, seating four thousand-but soon enlarged to accommodate six thousand-was then introduced. It was pitched six times that first season, distributed as follows: At Concord, New Hampshire, Albany, New York, Springfield and Salem, Massachusetts, Benson, Vermont, and Newark, New Jersey. Marked results attended. Meantime, six or eight large camp meetings and numerous courses of lectures covered New England, given by ministers of various faiths who had now definitely cast in their lot with the accelerating movement. Fitch proclaimed the second advent message to the faculty and students of Oberlin, and elsewhere in Ohio, and then established himself in Cleveland. Of this time Litch declares:*PFF4 522.1*

"The work spread with a power unparalleled in the history of religious excitements. And had it been the object of Adventists to form a sect, never was there a more favorable opportunity to carry all before them, given to any people. But higher and holier objects were in their vision;—the saving of sinners from death, and the obtaining a preparation for the coming of the Lord, were the objects of their highest ambition." [45]Ibid.*PFF4 522.2*

6. MAJOR EXPANSIONS WEST AND SOUTH

The winter of 1842 and 1843 saw Miller and Himes back in New York City lecturing in a large church where George Storrs, of the Methodist ministry, had been holding forth at Catharine and Madison streets, and in Enoch Jacobs' Methodist Protestant Church on Anthony Street, where Apollos Hale did the preaching. Almost the entire church, including the pastor, embraced the teaching. Such was the interest that an Adventist daily paper—the Midnight Cry—was launched in New York City, in November, 1842, with editions of ten thousand copies a day, under the able editorship of J. V. Himes, L. D. Fleming, and Nathaniel Southard. [46]With volume 2 it becomes a weekly. Litch, assisted by Hale, went to Philadelphia, where they soon found an open door, though before long the churches closed against them. They were then obliged to open a separate meeting place where all could come. Hale went on to Harrisburg, Pennsylvania, in January, 1843. And at this time a tract, translated into German, was produced for use among the German population.*PFF4 522.3*

Picture 3: SUNDRY BUILDINGS WERE SCENES OF ADVENTI MEETINGS

Market house at providence, rhode Island; athenaeum theatre at Boston, massachusetts; corinthian hall at rochester, New York; old town hall and South church, at worcester, massachusetts; courthouse at pittsburgh, pennsylvania; and scores of others of various sizes and uses, all echoed to the heralding of the same message

Page 523*PFF4 523*

Then Miller and Himes came on to Philadelphia (also with 93,000 population), and the city was tremendously moved. The "Saints rejoiced, the wicked trembled, backsliders quaked, and the Word of the Lord ran and was glorified," according to the report. It was the beginning of marked expansions, south and west. A book room was opened. And a paper, the Philadelphia Alarm, was issued, but soon changed to the Trumpet of Alarm. Washington, B.C. (with only 23,000), was visited, and meetings were held in the Methodist Protestant Church in the Navy Yard. Pittsburgh and Cincinnati (45,000 each) opened up. About this time three prominent ministers, Dr. N. N. Whiting (Baptist, of Williamsburgh, Long Island), J. B. Cook (Baptist, of Middletown, Connecticut), and F. G. Brown

(also Baptist, of Worcester, Massachusetts), accepted the advent faith and began to proclaim it, and there were impressive results. Litch again records:*PFF4 524.1*

"The effect of it was electrical. Very many, who had previously looked upon the subject as beneath their notice, began to feel that it was possible, after all, that there might be something in it. This induced examination of the evidence, and that again produced conviction of the truth of the doctrine." [47]Ibid., p. 72. Other second advent papers were established by Fitch in Cleveland, and by H. B. Skinner and Luther Caldwell in Canada. The advent cause now moved forward with rapidity. Literature poured from the Adventist presses-books, pamphlets, tracts, and broadsides. Handbills and Bible text-stickers for letters were employed. And the number of periodicals soon launched was amazing. (See chart on pp. 624, 625.) Millions of pages were distributed to create interest, lead to decision, and establish in the new-found faith.*PFF4 524.2*

7. POINTS OF "INTEREST" IN THE YEAR "1843."

All calculations of prophetic time were then believed, by the Millerites, to end sometime in or about the Jewish year 1843. But there was no specific set time. Miller had understood that the 70 weeks ended in A.D. 33, with the cross marking their close, and the longer 2300—year time period consequently ending about "1843." Miller had always said "about 1843." Pressed to be more specific, he finally said, probably sometime between the spring equinoxes of March 21, 1843, and March 21, 1844—for he knew the Jewish sacred year ran from spring to spring. Some in the movement wondered whether the French entry into Rome on February 10, 1798, or perchance February 15—when the pope was taken prisoner and the Roman Republic established—might afford a clue to the time. But this was purely personal and speculative, not dogmatic. [48]Idle tales began to be circulated at this early time about ascension robes-going out to the graveyards to watch, or from the housetops—but with "not a word of truth to the the whole story," These continued. (ibid., p. 74; see also F. D. Nichol, The Midnight Cry, where these charges are examine and effectively answered in detail, and the tale traced to its source; see also Nichol, in the fully documented, "The Growth of the Millerite Legend, "Church History, December,

1952, pp. 296-313.) It was generally believed by the Millerites that the 1290 years (of *Daniel 12:11*) ended jointly with the 1260 years in 1798, and that the 1335 years (*Daniel 12:12*) would end forty-five years later, along with the 2300 years, in "1843."*PFF4 524.3*

There was also the Passover season, in April, when the crucifixion took place, and on which day God had originally delivered ancient Israel from Egypt. By this time various Millerite leaders had come to feel that the prophesied midst of the seventieth "week" of years could not be the extreme end. Others were not entirely clear that the "cleansing of the sanctuary" meant the coming of Christ, or the purification of the earth. Possibly it was the cleansing of the church from false doctrine. Still others wondered whether the anniversary of Pentecost might bring the advent, and yet others looked to the Feast of Tabernacles in the autumn. These, however, were individual ideas, and not any general expectation. Meantime, doors were opening everywhere, and the calls for preachers were so many that not half could be filled. So the movement swept on with ever-increasing momentum.*PFF4 525.1*

8. EXPANSIONS EAST, WEST, AND NORTH

As the spring and summer opened, tabernacle and camp meetings and conferences were held in East, West, and North. There was a widely growing anxiety to hear what these earnest men had to say. Himes took the Big Tent to Rochester and Buffalo, in western New York, then on to Cincinnati, Ohio. And in connection with each of these major series of meetings in the larger cities an aggressive advent paper was usually published. (See chart on pp. 624, 625.) There were penetrations into the South-by Storrs to Norfolk, Brown to Washington, D.C., Bates to the Eastern Shore of Maryland, and Chandler and Brewer to Virginia and North and South Carolina. Miller had been ill during the spring and summer of 1843, but by fall was again touring New England and western New York, and with greater results than ever.*PFF4 525.2*

One place visited by Miller was Lockport, New York, where for several months the well-known Baptist clergyman, Elon Galusha, had been deeply exercised over the question of the second advent. Miller's lectures, given in his church, fully persuaded him, and he

too now became an active and ardent advocate of the doctrine. Litch went to Baltimore, first using the lecture room of a Universalist church, and then the Odd Fellows Hall. J. R. Gates went to central Pennsylvania. Miller and Himes went on to Washington, D.C., in February, 1844, to "sound the alarm" vigorously in the capital of the nation, going by way of New York and Philadelphia, where they stopped to deliver courses of lectures to large audiences. Appointments in different parts of the city of Washington brought about a revolution in public sentiment in the national capital regarding the second advent. In connection with this visit the Southern Midnight Cry was issued in Washington and in Baltimore. Thus we come to the end of the "Jewish year 1843," and of the 1843 phase of the rapidly spreading Millerite movement. A tremendous impression had been made.*PFF4 526.1*

9. MILLERISM MORE THAN TRACING TIME PERIODS

When the "Jewish year 1843" passed (in the spring of 1844) without the return of the Lord, the public expected the Millerites would "yield the whole question." But, Litch emphasizes significantly, "The [advent] doctrine does not consist in merely tracing prophetic periods." Prophecy as a whole gives indis-putable evidence of the fact that the world is approaching a crisis. And, Litch concludes, "no disappointment respecting a definite point of time can move them, or drive them from their position, relative to the speedy coming of the Lord." And he strongly suggests that they were "only in error relative to the event which marked its close." 49Litch, "The Rise and Progress of Adventism, "Advent Shield, May, 1844, p. 80.*PFF4 526.2*

There were among the Millerite ministers men of com-manding talent and attainment only a few have thus far been named who were the equal of the wise and learned opposers of the land, raised up, they believed, at a time when such help was needed. As to the actual number of ministers in the Miller-ite movement at this time Litch frankly said, "We have no means of ascertaining the number of ministers, and others, who have embraced the Advent faith. We only know that there are several hundred congregations, and a still larger number of ministers, who have publicly professed the faith, besides many who still remain in the churches of the land." These, he ex-plained, were associated together for the accomplishment of

a definite objective—to “sound the alarm.” And any organiza-tion that existed was of the most “simple, voluntary and prim-itive form.”*PFF4 527.1*

There is one other point that should be mentioned here. Whenever Millerite writings were circulated they stimulated the sale and study of the Bible. It was known as pre-eminently a Bible movement, and Litch asserts that “a course of lectures in a village, would open a door for the sale of more Bibles in a week than would have been sold before for years.” [50]Ibid., pp. 89-91. And, moreover, it was fundamentally Protestant in tone—the Bible, and the Bible only, as the rule of faith and practice.*PFF4 527.2*

CHAPTER TWENTY-FIVE : Earliest Ministerial Recruits Join the Cause

Let us drop back again to 1838 and become better acquainted with Miller's earliest ministerial recruits, the first four men to rally unreservedly to his second advent banner, in 1838 and 1839. Let us scan their backgrounds, their talents, training, standing, and diverse religious affiliations. Let us note their special characteristics and individual contributions. They formed a unique and outstanding quartet. Few movements have drawn together such a diversified and able leadership as soon allied itself with the advent cause led by William Miller. First, we would introduce Josiah Litch, able Methodist minister. Then will follow Charles Fitch, godly Presbyterian revivalist. Next, Captain Joseph Bates, stalwart sea captain and world traveler, and finally Joshua V. Himes, peerless publicist—both of the Christian Connection. These four, however, were soon to be joined by a host of other lights, some of lesser and some of even greater brilliance. Miller, of course, was a Baptist.*PFF4 528.1*

I. Litch-First Methodist Minister to Espouse Adventism

The first well-known minister in New England to take his stand openly and aggressively by the side of William Miller and his cause was the scholarly DR. JOSIAH LITCH (1809-1886). He was born in Higham, Massachusetts, was converted at the age of seventeen, and joined the Methodist Episcopal Church. He received his earlier education at the Wilbraham Academy, and subsequently became an able minister in the New England Methodist Conference. He also studied medicine, which he practiced in later life. [1]He was listed as "physician" in the 1867 Providence, Rhode Island, Directory, when he moved there. And in the last Directory entry, of 1886, he is still listed as "physician,"' as well as clergyman. Litch espoused the Adventist cause in 1838, and took his place publicly as a colaborer of Miller. He had a strong and vigorous mind, a bent for investigation, and the courage to advocate what he believed to be truth. He was a deep and original thinker, and became widely known as, an able preacher and writer on prophecy. (His portrait appears above.)*PFF4 528.2*

Picture 1: MILLER AND EARLIEST QUARTET OF MINISTERI RECRUITS
From left to right: Charles Fitch, Eloquent Presbyterian Preacher and Designer of the Famous "1843" Chart; Joshua V. Himes, christian connection minister, publishing and organizational genius of movement; william miller, baptist pioneer leader in the American great second advent movement; Josiah Litch, redoubtable methodist clergyman, editor, organizer, and preacher; and Joseph Bates, former sea Captain, of the Christian Faith, and rugged pioneer following 1844
Page 529*PFF4 529*

Litch was thoroughly conscientious. He was a humble man; but his humility was not the result of cowardice, for in the early days of the slavery and temperance agitation he was constantly in the forefront of the conflict. He was ever the courageous champion of neglected truth and downtrodden causes. He was a power in the pulpit, and often held the unwearied interest of five thousand for an hour and a half, proclaiming the imminent advent of Christ on the basis of Bible prophecy. He was equally forceful with his pen, both as an editor and an author, his books and tracts having an extensive

circulation.*PFF4 529.1*

Early in 1838 he received a copy of Miller's Lectures, as we have seen, with the request that he read it and give his opinion on its merits. However, the idea of anyone trying to discover the time of Christ's second advent was so distasteful to Litch that at first he was scarcely willing to examine it. He felt he could with ease overthrow its argument in a few minutes. He was already well aware that the Protestant world generally believed that Antichrist, under the various prophetic symbols of Daniel, Paul, and John, was the Papacy. And he knew that Protestants generally believed that this power was to continue for 1260 year-days, and that quite a few of these learned writers began the period with the decree of Phocas in 606, and consequently would not terminate until 1866. To Litch this evidence had seemed rather decisive.*PFF4 530.1*

However, to please his friend—as well as from personal curiosity to know what arguments could be summoned to support so novel a doctrine—he began to read Miller's Lectures, a$ his book was popularly called. As he progressed his prejudice began to melt, and he came gradually to feel that Miller had many good points of truth-especially the idea that Christ's coming reign of glory would be "on the earth renewed." 3Josiah Litch, "The Rise and Progress of Adventism," in Advent Shield, May, 1844, p. 54. In fact, the more he read, the more weighty Miller's arguments appeared to be. Nor did they seem to conflict with his stanch Methodist beliefs and convictions.*PFF4 530.2*

Miller's evidence for the 1260 years, as from 538 to 1798, really seemed stronger than for that of the more common later dating. And the reasoning and the Scriptural evidence convinced Litch that there could be no millennium until Christ comes in person. The reign of the Man of Sin and the glorious millennium obviously could not coexist. Before he had finished the book he became fully satisfied that the arguments were so clear, logical, Scriptural, and conclusive that it was virtually impossible to disprove Miller's fundamental contentions. Prejudice had given way to definite acceptance of the advent faith.*PFF4 530.3*

Then the sobering issue confronted him: If these positions be true,

must he not also, as an honest and sincere minister of the gospel, proclaim them? A tremendous struggle took place in his heart. And what if these postulates should prove to be false? What then would happen to his reputation? It was an uncomfortable thought. Yet the teaching of the Scriptures seemed conclusive. It was obvious that, if Biblical, the doctrine of the imminent advent should be made known; if un-Biblical and false, its error should be exposed. But the prophecies and the time period were assuredly there, and their meaning was seemingly what Miller presented.*PFF4 531.1*

Now fully persuaded that it was Biblical truth, he felt there was only one course open for him as an honest believer in the Bible—that it was his duty to make it known to others to the extent of his ability. And on the question of willingness to bear the reproach of an unpopular cause, Litch solemnly resolved at any cost to present the truth as he saw it. [4]Ibid., pp. 54, 55. He then and there consecrated his talents to the advocacy of the advent message, whatever the reproach.*PFF4 531.2*

Litch was studious of habit and keen of mind, and soon began to write on the theme. His first production was a forty-eight-page synopsis of Miller's views entitled Midnight Cry, or a Review of Mr. Miller's Lectures on the Second Coming of Christ, About A.D. 1843. This had a wide distribution, and created many friends for the advent cause. And wherever Litch went he preached the imminent advent of Christ. At this time there was not another minister in all New England so identified-except Charles Fitch, pastor of Marlboro Church, Boston, who, for a brief time, had taken his stand publicly with Miller. But Fitch had, at the moment, relapsed into his former views of a temporal millennium before Christ's coming.*PFF4 531.3*

Undaunted by Fitch's temporary retreat, and by the solitariness of his own position, Litch began the preparation of another book in April, 1838-a two-hundred-page volume entitled The Probability of the Second Coming of Christ About A.D. 1S43. In the preface Litch definitely declared his belief in the certainties of prophecy. So much had already been fulfilled that he profoundly believed the predictions of the Bible to have been "written by the direction and influence of the unerring Spirit of the Holy One, and will, in due time, be fulfilled." [5]Ibid., p. 56.*PFF4 531.4*

It was at a meeting in Lowell, Massachusetts, in 1839, that Litch first met Miller personally. He was on the Committee of Arrangements for the first general conference, held in October, 1840, and was one of the leading speakers. He was likewise a frequent speaker in the lengthening series of subsequent general conferences.*PFF4 532.1*

In June, 1841, Litch attended the Methodist Episcopal Conference at Providence, Rhode Island. Here he was closely interrogated by the presiding bishops as to his relation to the Millerite teachings. After Litch had expounded his convictions, the bishop asked, "Do you think that is Methodism?" Litch replied, "I do. At least it is not contrary to the articles of the Methodist Episcopal Church." After considerable discussion the conference also came to the conclusion that Litch held nothing contrary to Methodism, though he had at points gone beyond it. They granted his request to "locate," that is, to retire from the itinerant ministry. This allowed him to devote most of his time to preaching the second advent. [6]*Signs of the Times,* September 1, 1841, pp. 85, 86.*PFF4 532.2*

Thus Litch came to the conclusion that he must dissolve his connection with the Methodist ministry, in which he had been employed for eight years, and throw his entire time and talents into the second advent enterprise. In July he had "entered the field," lecturing as a "general agent" of the Committee of Publication, ready to respond to calls and traveling in behalf of the publications —a customary practice among religious bodies of the time. [7]*Ibid.,* August 2, 1841, p. 72. He soon became one of the editors of the pioneer Millerite paper, The Signs of the Times.*PFF4 532.3*

He traveled extensively and preached on the prophecies with great effect, and was a strong leader in the growing band of Adventist ministers. His three weeks of lectures in Newark, New Jersey, in 1841, made a profound impression. He continued to travel and lecture, and was the companion of Miller on trips to Philadelphia, Washington, D.C., and New York. He was also editor of the Philadelphia Alarm (thirteen numbers), and thereafter of the Trumpet of Alarm, also of Philadelphia, which succeeded it, where he became the leading Millerite representative.*PFF4 533.1*

II. Fitch-Presbyterian Western Apostle of Advent Message

Next was CHARLES FITCH (1805-October 14, 1844), who came from Hampton, Connecticut. He was trained at Brown University, and after ordination to the Congregational ministry served successively at Abington, Connecticut; Warren, Massachusetts; and Hartford, Connecticut.[8] From thence he went to the Marlboro Congregational Chapel in Boston, in 1836, and later to Newark, New Jersey, and Haverhill, Massachusetts. His major contribution was doubtless made at Cleveland, Ohio, after he had become the western apostle of the advent message. Fitch's interest in foreign missions is attested by his membership in the American Board of Commissioners for Foreign Missions.[9] (Photograph appears on p. 529.)*PFF4 533.2*

His concern over slavery is revealed through a pamphlet, dated 1837, entitled Slaveholding Weighed in the Balance of Truth, and Its Comparative Guilt Illustrated. The argument is clear and forceful, and the title page identifies Fitch as then "Pastor of First Free Congregational Church, Boston." His courage and spirit are disclosed by such expressions as, "the press was bribed, the pulpit gagged, and the lips of the multitude padlocked"—as concerning slavery. A series of comparisons is presented: specifically, Roman Catholic subjugation to the pope, the making of ardent spirits, and the problems of theft, robbery, murder, and treason. "Every man has a tongue," he adds pointedly, "and he can use it; he has influence, and he can exert it; he has moral power, and he can put it forth." Then Fitch issues the summons: "Up my friends, and do your duty, to deliver the spoils out of the hands of the oppressor, lest the fire of God's fury kindle ere long upon you."[10] *PFF4 533.3*

8 When Charles G. Finney's Broadway Tabernacle Church, in New York City, was organized May 13, 1836. in the newly completed giant tabernacle, built to seat three thousand, Fitch, then of Hartford, was secured to preach the sermon. He next read the roster of new members, and then the Declaration of Principles, the Rules, Confession of Faith, and Covenant, to which they all gave public assent. To close, he then pronounced them a church, and offered the benedictory prayer. This indicates the high esteem in which Fitch was held. (Susan H. Ward, The History of the Broadway Tabernacle Church, p. 28.)

9 Original certificate, dated Nov. 7, 1832, in Advent Source Collection.

10 Charles Fitch, Slaveholding Weighed in the Balance, pp. 5, 31, 32.

1. INITIAL ADVENT INTEREST LAPSES UNDER RIDICULE

It was while pastor of the Marlboro Street Congregational Church in Boston, early in 1838, that Fitch was given a copy of Miller's Lectures, containing his views on the second advent. On March 5 he wrote to Miller, confessing an "overwhelming interest" in it, "such as I never felt in any other book except the Bible." [11]Ms. letter. Fitch to Miller, March 5, 1838. Painstakingly studying it, and carefully comparing it with Scripture, Fitch states that he had come to believe in "the correctness of your [Miller's] views." As a result, on March 4, he preached two discourses on the second advent, creating a deep interest. Then he adds that at a meeting of "our Ministerial Association" on March 6, he purposed "to bring up this whole subject for discussion, and I trust that I may thereby do something to spread the truth." He arranged to secure a dozen copies of Miller's Lectures for distribution, and asked a question regarding historical data that would sustain the view Miller had published concerning A.D. 508. He closed by declaring that as a "watchman on the walls" he desired to "give the trumpet a certain sound."*PFF4 534.1*

Fitch's sermons produced a sensation in the community. But his ministerial associates treated the question with such searing ridicule and contempt that for a time he lost confidence in it, and lapsed into his former views of the world's conversion. [12]Litch, "The Rise and Progress of Adventism," Advent Shield, May, 1844, p. 56. However, his mind was not at rest. He was dissatisfied, and thirsted for truth. He longed for holiness of life. That Fitch was a deeply spiritual man is evident from a series of letters, which have been preserved, that were written to his wife between 1840 and 1844. [13]Originals in Advent Source Collection. The blending of human affection for the "dear companion of my heart," together with his divine love for his Lord, is beautiful and impressive.*PFF4 534.2*

2. CLASH WITH PRESBYTERY OVER SANCTIFICATION

Shortly after, while serving as pastor of the Free Presbyterian Church of Newark, New Jersey, to which he had transferred, Fitch wrote out his Views of Sanctification (1839). It was his statement of

faith, and stressed sanctification by divine grace through the Word. This resulted in the appointment of a committee by the presbytery to confer with him over his views on perfection." [14]Charles Fitch, Views of Sanctification. Preface, p. 3. They in turn passed a "Resolution of Censure," declaring Fitch's views to be a "dangerous error," admonishing him "to preach them no more." Fitch answered in a Letter to the Newark Presbytery (1840), defending his views. Though the presbytery had passed the resolution of censure, he steadfastly replied, "I cannot regard your admonition," and offered his reasons. [15]Charles Fitch, Letter to the Newark Presbytery, p. 3*PFF4 535.1*

After years of unsatisfactory living, he had found, personally and experimentally, the enabling grace of Christ. He had learned the secret of reckoning himself dead to sin. The world had lost its charm, and his heart was filled with joy. He had entered into a new life—and supported his position with an imposing array of texts. He took this stand, he adds, "in view of an approaching judgment." Then he avers, "If you still adhere to that opinion, I must consider myself as no longer of your number." [16]Ibid., p. 20. The presbytery must do to him as they think our Lord requires. This he soon followed with his Reasons for Withdrawing From the Newark Presbytery (1840), the title page adding, "By Charles Fitch, Pastor of the Free Presbyterian Church, Newark." The Preface states that he felt called to preach the "blessed doctrine of sanctification by faith in Christ." He recognized that if he did not withdraw he would be excommunicated. So he states, "I do hereby withdraw from you." [16]Charles Fitch, Reasons for Withdrawing From the Newark Presbytery, pp. 3, 12. Thus he bade adieu to his Presbyterian brethren.*PFF4 535.2*

3. WON TO ADVENT FAITH BY LITCH

Fitch began to travel through New England and New York, then on to Buffalo and the new and undeveloped "West." But in 1841 he was back in Massachusetts, at Haverhill, forty miles from Boston. Near the close of 1841 he re-examined the subject of the second advent. It was Litch, of Philadelphia, who had known of Fitch's experience in 1838, who brought him again to the definite acceptance of the advent faith. He called at Fitch's home in

Haverhill, urging him to restudy the Bible doctrines on this theme and to write him on the result of his investigation. Fitch had read Miller's book through, not for the second or third time, but for the sixth. [17]"I devoured it with a more intense interest than any other book I had ever read; and continued to feel the same interest in it, until I had read it from beginning to end for the sixth time" (Fitch, Letter to Rev. J. Litch, on the Second Coming of Christ, p. 6). But he restudied the topic and wrote his 72-page Letter to Rev. J. Litch, on the Second Coming of Christ (1841). [18]This cites the supporting testimony of Colonial preachers Cotton Mather and Thomas Prince. (On these see Prophetic Faith, Vol. II.) In this letter Fitch refers to the three and*a half years that had elapsed since his first reading of Miller's Lectures, following which he had succumbed to the "fear of man," [19]Charles Fitch, Letter to Rev. J. Litch, on the Second Coming of Christ, pp. 8, 9. and had laid it aside. In it he also refers to his period of trouble and uncertainty and his preoccupation with the doctrine of entire sanctification.*PFF4 536.1*

Later as Fitch explained his perplexities to Litch, the latter said, "What you need is the doctrine of the second advent to put with the doctrine of holiness." Then Fitch again compared Miller's teachings with his Bible, and studied all other available writings on the subject of the advent. Thus he gathered together all possible evidence. He reviewed the Lord's leading ever since he had left Brown University. All this he brought before the Lord with fasting and prayer. His own words reveal his heart attitude:*PFF4 536.2*

"When Dear Bro. Litch named the second advent, I went to the Lord; I read my Bible, & all the works that I could obtain. I possessed myself of all the evidences in the case that I could; & then with fasting & prayer I laid them & myself with my all before the Lord, desiring only that the Blessed Spirit might guide me into all truth. I felt that I had no will of my own, & wished only to know the will of my Saviour. Light seemed breaking in upon my mind, ray after ray, 8c I found myself more & more unable to resist the conviction that it was indeed the truth, that the coming of the blessed Saviour was at the door." [21]Ms. letter, Fitch to "Brother and Sister Palmer," July 26, 1842.*PFF4 537.1*

He passed through an intense struggle, fearing that he would be

considered an outcast. He had lost many friends through teaching the unpopular doctrine of a holier plane of living. And now, by heralding the second advent he could expect only further alienations. It was like plucking out his right eye. But once convinced, he made the great decision, and threw his full ardor into the proclamation of the advent message. Fitch now found the ears of the people open to hear, and doors opened wide on every hand, as he joined Miller and Litch, and soon Himes and a steadily growing company of Adventist preachers. Fitch covered New England, speaking to large congregations. Indeed, he was unable to answer all the calls. Here are his own words:*PFF4 537.2*

"And now so soon as I was ready to come out on the Second Advent, the door before me was thrown wide open, 8c I have been wholly unable for the last 8 months to meet one half the calls which I have received. Wherever I have been God has been with me. Since the 1st of Dec. last, I have preached as often as every day 8c about sixty times besides. I have been in all The New England States, congregations have been large in all places. Wherever I have been I have preached holiness. My usual practice has been to preach on Holiness in the afternoon, & on the Second Advent in the evening. I have seen saints sanctified & sinners led to Christ." [22]Ibid.*PFF4 537.3*

Some turned against him; but many others accepted the advent truth, including Dr. W. C. Palmer and his wife Phoebe, who wrote many advent hymns, including the appealing—*PFF4 537.4*

"Watch, ye saints, with eyelids waking;
Lo! the powers of heaven are shaking;
Keep your lamps all trimmed and burning,
Ready for your Lord's returning.*PFF4 538.1*

"Kingdoms at their base are crumbling, Hark!
His chariot wheels are rumbling;
Tell, O tell of grace abounding,
Whilst the seventh trump is sounding.*PFF4 538.2*

"Nations wane, though proud and stately;
Christ His kingdom hasteneth greatly;

Earth her latest pangs is summing;
Shout, ye saints, your Lord is coming.*PFF4 538.3*

"Sinners, come, while Christ is pleading;
Now for you He's interceding:
Haste, ere grace and time diminished
Shall proclaim the mystery finished."*PFF4 538.4*

His travels by stage, steamboat, train, horse, and foot took him away from home most of the time, but he was joyous in his faith. The Signs of the Times commented, "This dear brother has come into the full faith of the Second Advent." [23] *Signs of the Times,* December 15, 1841, p. 144. From then on he was one of the most fearless, aggressive, and successful Millerite leaders.*PFF4 538.5*

4. DESIGNS FAMOUS "1843" PROPHETIC CHART

In 1842 Fitch was still at Haverhill, Massachusetts, as pastor of the Winter Street Church, which Apollos Hale usually attended. At this time Fitch, assisted by Hale, designed the famous "1843" prophetic chart, painted on cloth, which he presented to the Boston General Conference of May, 1842, of which Joseph Bates was chairman. Plans were there laid to proclaim the "Midnight Cry" more vigorously. After the presentation of the chart, with its graphic symbols and time periods, to the conference, three hundred lithographed copies were authorized for use by the Adventist preachers. [24] Joseph Bates, Second Advent Way Marks and High Heaps, pp. 10, 11. Fitch, in explaining it, told of his purpose to simplify and integrate the prophecies, and to make them so plain that whoever saw the prophetic message might read and run with it. (*Habakkuk 2:2*.) That he personally used a copy is indicated by his allusion to distress over its loss (but subsequent recovery) while traveling by stage between towns in Massachusetts. [25] Ms. letter, Fitch to his wife, June 3, 1842. (Facsimile reproduction appears on p. 616.)*PFF4 538.6*

5. COGENT REASONER AND POWERFUL PREACHER

Fitch was well educated, deeply pious, and a lover of truth. In appearance he was slender but well built, with an engaging smile

and a genuine kindliness of heart. He was a cogent reasoner and a powerful preacher, deep solemnity characterizing his style. There was warmth and glow in his public address. His audiences were profoundly moved by his earnest appeals for preparedness to meet the Lord, and hundreds went forward for prayer at his altar calls, and found salvation. Here is an example:*PFF4 539.1*

"To bring about an extensive and permanent reformation in this crazy world, I am convinced, is a hopeless thing. Never, till fire purifies it, and the wicked are destroyed out of it, and the devil chained and put into the pit, shall we have peace without—though we may within, thank God, have peace with God through our Lord Jesus Christ." [26]Midnight Cry, Feb. 3. 1843, p. 15.*PFF4 539.2*

Fitch exerted a marked influence wherever he went. There were many more calls for his lectures than he could meet. Crowds gathered to hear wherever he spoke, people coming five, ten, or fifteen miles—a long distance in those days of primitive travel. In one of his letters he tells of "hastening over hill and dale to carry the light of God's blessed truth." [27]Ms. letter, Fitch to his wife, June 14, 1842. Of his intensive labors he writes in two subsequent missives, and affords us a glimpse of their strenuous character:*PFF4 539.3*

"I reached this place [Montpelier] at about half past twelve o'clock on Wednesday. I had then preached 13 times in a week, & attended many prayer meetings & then at the end of it instead of taking rest I had had a most fatiguing ride of 75-miles. A meeting however was appointed for me here on the evening of my arrival. Accordingly I went to bed, & after sleeping 2 hours 8c a half, I arose exceedingly refreshed, & preached in the evening. The audience was tolerable for numbers—though by no means such as 1 had left at Claremont. Yesterday I preached twice, & the audience in the evening was much increased. The spirit of the Lord was present, & truth had power." [28]Ms. letter, Fitch to his wife, June 17, 1842.*PFF4 539.4*

A few days later he wrote:*PFF4 540.1*

"This morning I Lectured at 5 o'clock on the 2n Advent—I expect to Lecture once or twice more, in the course of the day 8c evening. Tomorrow morning I leave for Richmond 60 miles toward the north

west, where I am to tarry till Monday morning, when I set out for home. I have preached already 39-sermons since I left." [29]Ms. letter, Fitch to his wife, June 28, 1842. *PFF4 540.2*

Fitch used interest-arresting visual-aid methods. When he lectured in the Big Tent on *Daniel 2*, he used a large statue made in sections to represent the great image. As he told of Babylon's fall he removed the head, and so on with other sections. When only the feet of the modern nations were left, the people understood that we are truly living in the last days. [30]Midnight Cry, June 6, 1844, p. 372. *PFF4 540.3*

6. CARRIES MESSAGE TO CLEVELAND AND OBERLIN

In the latter part of 1842 Fitch again started for the West, this time to proclaim the advent message. In those days the "West"—the territory beyond the Appalachian Mountains and the Great Lakes—was sparsely settled. No railroads had as yet penetrated this region, but the rivers and great lakes were plied by steamers. And a canal connected Lake Erie with the Ohio River. Cincinnati, to which Enoch Jacobs had been called, was Ohio's largest city, with over forty thousand population, while Cleveland, on Lake Erie, had as yet only some six thousand. But Fitch was asked to go to Cleveland and vicinity. So he brought his family and labored there for about two years. He and Elon Galusha and other pioneer Adventist ministers went out over the State preaching to the growing cities and little towns, such as Akron and Marietta, and the neighboring county seats. The people everywhere were receptive. They were, in fact, more ready to believe the advent teaching than were the people in many of the older sections of the East. *PFF4 540.4*

The new settlers in Ohio were deeply interested in education, and had established schools, like Oberlin College, near Cleveland, where students and teachers alike supported themselves through the farm and industries and where Christian education was strongly encouraged. Despite determined opposition, a definite interest in the advent message developed at Oberlin through the preaching of Fitch. He had recognized ability and standing, of he would not have been given opportunity to deliver an initial series of lectures on the

second advent at the college in 1842, doubtless through Finney's friendship. A second series followed in 1843—though members of the faculty took issue with his positions. Of the growing opposition at Oberlin he wrote:*PFF4 541.1*

"I have never seen the glorious truths of the Bible, teaching the kingdom and coming of Christ, met with more determined opposition, contempt and scorn, than they have been by the Oberlin Faculty; and never, in all my life have I felt such anguish at my heart's core, or shed such bitter, burning tears as 1 have at their rejection of the Word of the Lord." [31]Ibid., Dec. 21, 1843, p. 167.*PFF4 541.2*

In the latter part of 1842 Fitch, in Cleveland, was preaching in a large wooden church fronting the public square. Built in 1832 by the Congregationalists, it had been sold to the Presbyterians. In 1842 and 1843, in order to aid in the debt, the congregation first rented it part of the time to the second Adventists, and then sold it to them. Here Fitch preached nightly, his clear ringing voice reaching large congregations. [32]O. J. Hodge, Reminiscences, p. 30. (Pictured on p. 542.) Hodge, who was present when the incident occurred, tells how Fitch—"a good speaker and a man of great energy"—on one occasion called upon the penitent to come forward for special prayer. The church had a gallery around the sides and the back, with two stairways leading down to the front.*PFF4 541.3*

A big "lumbering fellow" started with others down the stairway, and stumbled while responding to Fitch's altar call for repentant sinners to come forward. The crowd started to laugh. Fitch quelled this outburst with an apt remark, instantly calling out, "Never mind, brother, it is better to stumble into heaven than to walk straight into hell." [33]Ibid., p. 51. Early in 1844 contemporary newspaper editorials tell of Fitch's acceptance and preaching of the doctrine of the final destruction of the wicked, [34]Editorials, Cleveland Herald, Jan. 23 and Feb. 13, 1844. brought to him by George Storrs. This was similarly true of baptism by immersion, leading to some twenty, including Fitch, being baptized; and then of an instance when Fitch baptized twelve persons in the Ohio Canal in the piercing cold of March, amid a driving snowstorm.' [35]Ibid., March 18, 1844, p. 31. His own

understanding of baptism is revealed in a letter to his wife: “Since I last wrote you I have been buried by baptism into the death of Christ.” [36]Ms. letter, Fitch to his wife. April 16, 1844.*PFF4 541.4*

Picture 2: CHARLES FITCH-ADVENT HERALD ON WESTEI OUTPOST
(Upper) octagonal brick tabernacle, used in latter period of the advent movement at cleve land; (lower)) large cleveland church where fitch proclaimed the imminent second advent 1 of christ; (inset) presbyterian charles fitch, powerful preacher of the advent and the prophecies
Page 543*PFF4 543*

7. PUBLISHES “THE SECOND COMING OF CHRIST

Not only did Fitch preach his message, but, like many of the lead ing Millerite ministers, he published a paper. He started a weekly journal, on January 18, 1843, called the Second Advent of Christ, which carried the advent message out over that western region where he could not go in person. It was conducted along lines similar to the Boston Signs of the Times and the New York Midnight Cry. It ably heralded the expected advent and expounded the prophecies along standard Millerite lines. Many of the articles and discussions with opposers, appearing in the Eastern papers, were reproduced. A second advent conference for Cleveland, scheduled for March 9, 1843, was publicized. [37]Second Advent of Christ, March 8, 1843. Fitch’s discussion with the Oberlin faculty is presented in two numbers. [38]Ibid.. May 10, 17, 1843. A second advent camp meeting is noted for June, 1843, at Warrensville, a few miles from Cleveland, [39]Ibid., June 7, 1843. as well as other camp meetings in the West. There is a description of the newly erected big Boston Tabernacle, 84 by 110 feet. [40]Ibid., June 21, 1843. And finally, the notable sermon by Fitch, “Come Out of Her, My People,” was published entire. [41]Ibid., July 26, 1843.*PFF4 543.1*

8. INITIATES CALL “OUT OF BABYLON

Fitch, who by 1843 was one of the most prominent of the Millerite

leaders, preached this epochal sermon from the figurative language of *Revelation 14 and 18*—a mighty angel crying, "Babylon, the Great, is fallen," followed by the warning voice, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." In this Fitch contended that Babylon was no longer limited to the Roman Catholic Church, as held back in Protestant Reformation days, but now included also the great body of Protestant Christendom. He maintained that, by their rejection of the light of the advent, both branches of Christendom had fallen from the high estate of pure Christianity. Protestantism was either cold to the doctrine of the second advent or had spiritualized it away. Fitch first published this address in the summer of 1843, in his weekly paper, [42] and then put it into pamphlet form. Later it was reprinted in various prominent Millerite papers. [43]

[42] Ibid.

[43] See Midnight Cry, Sept. 21, 1843. *PFF4 543.2*

After the spring expectation in 1844, Elon Galusha preached in Cleveland in July, [44] and William Miller and J. V. Himes out on a tour of the West, came to Cleveland, Cincinnati, and other points. [45] There they found crowds eager to hear them preach, while at the same time important developments were taking place in the East. According to the press, the "Round Tabernacle" (pictured on p. 542) was thronged in October by "Second Advent friends," [46] waiting and watching in the Tabernacle on the fateful day and night of October 22. [47] *PFF4 544.1*

[44] Cleveland Herald, July 6, 9, 1844.

[45] Ibid., Aug. 12, 1844, p. 2.

[46] Ibid., Oct. 21, p. 2.

[47] Ibid., Oct. 22, p. 3.

The Cleveland Adventists had built this octagonal, or circular, brick church at Wood Street in 1844. It was sixty-two feet in diameter, with a sloping roof, and a cupola on top for the lighting. This was the scene of "enthusiastic and joyous meetings and the delightful music of those stirring themes." It was early in October, 1844, when Fitch, with most other leaders—such as Himes, Litch, Bliss, and Miller—accepted the "seventh month" concept, looking to October 22 as the anti-typical Day of Atonement. Fitch was ill in Buffalo at the time, and someone read him the articles setting forth the "seventh month" view. [48] This he embraced heartily. *PFF4 544.2*

[48] Midnight Cry, Oct. 12, 1844, p. 124.

9. DEATH FROM PNEUMONIA ON OCTOBER 14, 1844

But Fitch did not have much longer to live and labor. He was in Buffalo, New York, in October, 1844, when a large number of new believers requested baptism. Others had not yet fully made up their minds. Arrangements were made, and the company who were ready went with him to the lake shore and were baptized in the chilly autumn water. A cold wind was blowing as Fitch started for home in his wet garments—for they had no protective baptismal robes or waterproof waders in those days. But just then he was met by another company of tardy candidates, on their way to the lake, who similarly desired baptism. So, cold as he was, Fitch went back with them and immersed them. And then came a belated third company who had at last made their decision. At their request he turned back a second time, and baptized them also. But Fitch was seriously chilled.*PFF4 545.1*

Ill as he was from the effects of this prolonged exposure, he nevertheless rode several miles the next day in the cold wind to meet another appointment. This proved too much for him, and he was stricken down with fatal illness, doubtless pneumonia, which speedily brought on his death at the early age of thirty-nine. His last triumphant words on October 14, shortly before the day of expectation, were, “I believe in the promises of God.” It may confidently be said that none of the Adventist preachers was more widely loved than Charles Fitch. Courageous and resourceful, helpful and hopeful, he interpreted the love of God in word and deed, in the light of the second advent, to the thousands to whom he ministered.*PFF4 545.2*

III. Captain Bates-Pioneer in Southern Territory

JOSEPH BATES (1792-1872) sprang from a Congregational background, spending his childhood in Massachusetts not far from the landing place of the Pilgrim Fathers. When he was but a lad his father, who had been a captain in the Revolutionary War, moved to New Bedford, which was divided during the War of 1812, the eastern part (across the Acushnet River) being renamed Fairhaven. Joseph early took to sea, sailing for Europe as a cabin boy in 1807. Many thrilling adventures marked his life at sea-collision with an iceberg; commandeered as a gunner on the H.M.S. Rodney; on blockade duty in the war between England and Spain against France, with attempts to escape, and recapture; a prisoner of war for two and a half years; and finally reaching home after six years' absence. But he continued to ply the seven seas, and rose to rank of captain in 1821. [49]Based on The Autobiography of Elder Joseph Bates. (His picture appears on p. 529.)*PFF4 545.3*

During his first trip as captain he forbade the drinking of "ardent spirits" aboard ship. On the next he resolved personally to drink no wine, and later even gave up smoking. In 1826, just before starting on another voyage, his wife placed in his trunk a New Testament, which proved to be the beginning of a genuine spiritual awakening. The sickness of one of the crew intensified Bates's unrest. After a struggle he began to pray. Then the death of the stricken crew member, and his own responsibility, as captain, for the funeral service, brought him still closer to God, and he surrendered to Christ and began daily Bible study and prayer. Upon reaching home he was baptized and joined the New Bedford Christian Church. But the minister who administered the rite strangely refused to join him in the fight against liquor. So he turned to the Congregationalist minister in Fairhaven, who helped him form the Fair-haven Temperance Society. He even gave up the use of tea and coffee.*PFF4 546.1*

Bates had strong and sturdy convictions. On shipboard he gathered his crew and read the rules for the trip-no intoxicants, no swearing, no washing of clothes on Sunday, and daily worship. Two men were converted on the voyage. Then Bates retired from sea service in 1826 with a comfortable fortune. He now turned his attention to

serious church work and reform movements, ever taking the side of the oppressed. And each time he took up a new reform movement he lost some friends. Despite opposition and denunciation, he formed an antislavery society. Then he projected a manual training school. To provide labor, he planned to produce silk for market, and planted three mulberry orchards. These activities, of course, covered a number of years.*PFF4 546.2*

Just at this time, in 1839, a ministerial friend invited him to attend a lecture on the second advent of Christ. After hearing it through he exclaimed, “That is the truth!” He had been associated somewhat with J. V. Himes in various reform activities. And now Himes himself had become interested in Miller’s views on the second advent. Bates obtained a copy of Miller’s Lectures, and shortly thereafter fully accepted their teaching, regarding premillennialism as the “fountainhead of reform” for the time. When the call for the first General Conference at Boston, for ministers interested in the second advent, was issued by sixteen men, Bates was one of the authorizing committee. At his earnest solicitation Miller held a series of meetings in Fairhaven in March, 1841. In 1842, while delayed at the Salem railway station, Bates led out in the singing of advent hymns. Such interest was created by this unusual venture that Silas Hawley, a Presbyterian minister who had but recently accepted Millerism, was invited to preach the next Sunday to an estimated audience of seven thousand.*PFF4 547.1*

Bates soon became an active and successful Millerite minister. He continued his participation in various General Conferences, and by May, 1842, was chosen chairman of one of the most important of the conferences—the one that authorized the lithographing of Fitch’s famous “1843 Chart,” and approved the conducting of camp meetings, which were destined to be such a noteworthy success.*PFF4 547.2*

Bates attended various camp meetings, and was a prominent member of different important committees. However, opposition to the advent message by members of his Fairhaven Christian Church led him to withdraw from its membership. In 1843 he sold his home, and most of his other real estate, and prepared to go where needed to herald the second coming of Christ. He had a burden to go down

to the slaveholding States of the South, where other lecturers had been driven out by hostile inhabitants. Bates was warned that he would probably be killed because of his well-known abolitionist principles. [50]Joseph Bates, Autobiography, p. 277. Undeterred, he went into Maryland and preached to large numbers, H. S. Gurney, baritone singer, accompanying him. This very success aroused resentment and opposition, and a fiery Methodist class leader threatened to have them ridden out of town on a rail. Bates made the instant but telling rejoinder, "If you will put a saddle on it, we would rather ride than walk." This nimble reply disconcerted the man, and Bates continued:*PFF4 547.3*

"You must not think that we have come six hundred miles through the ice and snow, at our own expense, to give you the Midnight Cry, without first sitting down and counting the cost. And now, if the Lord has no more for us to do, we had as life lie at the bottom of the Chesapeake Bay as anywhere else until the Lord comes. But if he has any more work for us to do, you can't touch us! [51]Ibid., p. 279.*PFF4 548.1*

The Baltimore Patriot learned of the episode and after relating the story, said significantly: "The crush of matter and the wreck of worlds would be nothing to such men." [52]Newark Daily Advertiser, March 2, 1844.*PFF4 548.2*

In another incident in a little Maryland town, Bates made this reply:*PFF4 548.3*

"Yes, Judge, I am an abolitionist, and have come to get your slaves, and you too! As to getting your slaves from you, we have no such intention; for if you should give us all you have (and I was informed he owned quite a number), we should not know what to do with them. We teach that Christ is coming, and we want you all saved." [53]Joseph Bates, Autobiography, p. 281.*PFF4 548.4*

Completing their mission, they turned homeward again by boat. No time or opportunity was to be lost, so on shipboard they hung up their prophetic chart, sang an advent hymn, and proceeded to give a lecture on the coming crisis. When the passengers transferred to

the train at the port, Bates even continued his lecture on the train. He visited the many islands scattered along the Massachusetts coast, leading many to accept the second advent faith.*PFF4 548.5*

Bates was one of the important leaders in the Exeter (New Hampshire) camp meeting in August, 1844, when the “true midnight cry” was first presented. Bates, it happened, was the preacher chosen for that morning’s service at the camp. He was exhorting his hearers to be faithful and calmly assuring them that God was simply testing them, that they were in the tarrying time, and similar sentiments, when Samuel S. Snow rode into the camp on horseback. Taking a seat beside his sister, Mrs. John Couch, Snow reiterated his conviction that Christ would appear at the time appointed. Greatly stirred, Mrs. Couch startled the audience by rising and declaring, “Here is a man with a message from God!” (The full story appears in chapter 38.)*PFF4 549.1*

There the eyes of all were turned to the date October 22, and conviction gripped the camp that this would be the day of Christ’s emergence from the heaven of heavens, or holy of holies. From this encampment men went forth everywhere with the zeal of crusaders to warn men in the few weeks that remained. Bates’s later activities —his acceptance and proclamation of the seventh-day Sabbath, his participation in the 1848 Sabbath conferences, and related matters, must be reserved for their chronological place. He was a great trail blazer, holding key positions all through the Advent Movement, from 1840 on. His Second Advent Way Marks and High Heaps (1847) was a short history of the advent cause from 1840 to 1847, the first of its kind.*PFF4 549.2*

IV. Himes-Publishing and Publicity Genius Joins Hands

Judged by any standard of measurement, JOSHUA VAUGHAN HIMES (1805-1895) was a remarkable character. Courageous, versatile, and a born leader, he was the great publicist, promoter, and organizer of the Millerite movement. While he was a power in the pulpit, he was an even greater power in the editorial chair. He was a really remarkable publisher, with the knack of knowing how to appeal to the public. His daring and his swiftness of action is illustrated by the speed with which he produced the first copy of the Signs of the Times. After Miller's first suggestion, coupled with his own conviction of its need, it was under way within one week, starting from nothing.*PFF4 549.3*

He had business acumen and organizational ability to a marked degree-managing conferences and giant camp meetings, as well as evangelistic and revival meetings, and keeping a great publishing and distribution project going smoothly and without needless duplication. (Portrait appears on p. 529.) Under his guidance the best publishing facilities the country afforded were enlisted to send forth the advent message. It is perhaps not too much to say that his was a feat unequaled in the annals of American church history, or of any other land so far as we know.*PFF4 550.1*

This indefatigable publishing and publicity genius of the Millerite movement was born in Rhode Island. His father had planned to educate him for the Episcopal ministry at Brown University, but financial disaster overtook the family and made it impossible to send the son to college at that time. Instead, he went to New Bedford to learn a trade. He was converted in 1823, joining the First Christian Church. He quickly showed ability in evangelism, and felt he was called to preach. He began as an exhorter, and was soon commissioned to hold meetings in neighboring schoolhouses, where revivals followed.*PFF4 550.2*

In 1825 he entered upon the ministry as his lifework. He began to preach in Plymouth, and was appointed an evangelist by the Massachusetts Christian Conference. After raising up a church of 125 at Fall River, he was called to become pastor of the First Christian Church of Boston in 1830, resigning in 1837 to organize

and build the Second Christian Church, with its Chardon Street Chapel, seating five hundred. It was here that the advent message reached him.*PFF4 550.3*

Himes, a reformer by nature, was always crusading against the prevalent evils of the day. He fought the liquor traffic energetically, and was an assistant to William Lloyd Garrison in his spectacular battle against slavery. In fact, Himes's Chardon Street Chapel was the birthplace of Garrison's New England Antislavery Society.[54] The Liberator, May 20, 1842; see also Everett Dick, Founders of the Message, pp. 70, 71. Himes promoted a manual labor school, and was also one of the founders of the Peace Society, for the prevention of war and strife. Indeed, his church became the headquarters for all kinds of reform meetings in Boston. Garrison was very reluctant to release Himes from the antislavery activities, but did so when he had come to feel he must give his whole talents to the Advent Movement.*PFF4 551.1*

On November 11, 1839, William Miller began a series of meetings in Exeter, New Hampshire. The very next day, the twelfth, a conference of Christian Connection ministers convened there, Himes being one of the group. During the session they adjourned, out of curiosity, to call on Miller in a body, and began to ply him with every sort of question. It was here that Himes first heard and met Miller, who for eight years had worked alone and untiringly in the small towns and rural sections of New England, telling of the soon-coming Saviour. Greatly impressed with Miller's humble yet effective answers to the many pointed and sometimes tricky questions put to him, Himes invited him to hold a series of meetings in his own church in Boston. Miller accepted, and that eventful day marked a turning point in both lives and launched a new epoch in the advent cause and movement.*PFF4 551.2*

Himes combined deep spirituality and strict integrity with a true instinct for popular presentation. He was just thirty-five, pleasant and genial, neat in dress, and possessed of a charming personality. (Portrait appears on p. 529.) He was the embodiment of energy, and had marked initiative. And his entire manner begot confidence and gave assurance of his honesty and sincerity. He was dignified in bearing, but was ever a restless and energetic promoter of some cause in which he believed. Miller stayed in Himes's home while

giving his first series of lectures in Boston. Here they had many talks about Miller's position on the second advent and on the millennium and the prophecies related thereto.*PFF4 551.3*

Himes became convinced of the general points, and felt a burden to get this premillennial truth before the people. He asked Miller why he had not gone to the large cities. Miller responded that he only went where he was invited, and he had not been invited to the cities before. Himes asked him if he would go if the doors opened, and Miller responded that he was ready to go anywhere. Himes then told him to prepare for a great campaign-that the doors would be opened in every State in the Union east of the Mississippi. And this erelong was literally fulfilled-beyond Miller's fondest expectations at that time.*PFF4 552.1*

Miller had felt the need of a printed medium that would get his views before the public and shield him from abusive stories circulated. During the second series in the Boston Chardon Street Chapel, he bared his heart's burden to Himes, who immediately offered to start the Signs of the. Times. This he did the very next week-without patrons or a single subscriber, and with only a dollar of capital. This dollar was given by an elderly sea captain from Maine. The initial issue was dated February 28. And when a permanent publisher was found, a Boston firm of antislavery publishers, that first number was reissued as Volume I, No. 1, under date of March 20, 1840.*PFF4 552.2*

The paper was hailed with joy by believers in the advent, while opponents of the advent were disturbed. It was first launched as a medium for discussion of the second coming of Christ, prophecy, prayer, Bible study, revival, consecration, et cetera. It was nonsectarian, and at the outset its columns were a forum for opponents as well as proponents to present their views. But as time passed, it was restricted to presenting the positions of the Adventists.*PFF4 552.3*

A new edition of Miller's printed Lectures was agreed upon, and Himes cheerfully undertook the revision and supervision of the publication. Five thousand additional copies were sold without profit to Himes. As opposition grew heavy, Himes became the

unwearying friend of Miller, always in the thickest and hottest of the battle. Himes then brought out a third edition of Miller's Lectures, and was thenceforth in charge of the publication and distribution of Advent literature. He published charts, pamphlets, books, tracts, songbooks, broadsides, and handbills. The scarcity of presses made the distribution more difficult. But the ingenious Himes built up quantities of literature and sent them to the post offices and newspaper offices over the country, and to various depots, distributors, and reading rooms. Ship and harbor workers placed bundles on ships starting out for the various ports of the world. Lighthouse tenders that plied the Atlantic Coast left literature with the lighthouse keepers, in order that they might read the advent news.*PFF4 552.4*

In an effort to acquaint New York City with the advent message, Himes established a daily paper, Midnight Cry, in connection with a great evangelistic series. Ten thousand copies were printed daily for a number of weeks, and hawked on the streets by newsboys, or given away. When the meetings closed, the paper continued publication as a weekly. The policy of starting a paper for a few weeks or months in a new place while a major evangelistic effort was in progress, was followed rather consistently thereafter. Sometimes these temporary papers were discontinued, the subscribers being transferred to the permanent papers. In other cases the interest was so great that the printing of that interim journal was continued.*PFF4 553.1*

Himes was noble-hearted, generous, and self-denying. The funds accruing from the publication venture were turned to the spread of the tidings of the second advent. [55]Litch, "The Rise and Progress of Adventism," Advent Shield, pp. 57, 58, 85, 86. He traveled some twenty thousand miles, giving a lecture a day much of the time, and held some five thousand meetings, including a remarkable series of all-day camp meetings. In many ways Himes was the leading figure in the Millerite movement—a human dynamo of energy, ever pushing the cause of publishing and preaching, and organizing the various enterprises connected with the movement. Although Miller was the actual leader, he delegated much authority to Himes, who had his complete confidence. The relationship between the two was like that of father and son. Of this fellowship Himes touchingly

said:*PFF4 553.2*

"We had rather be associated with such a man as William Miller, and stand with him in gloom or glory, in the cause of the living God, than to be associated with his enemies, and enjoy all the honors of this world." [56]Himes, Views of the Prophecies, p. v.*PFF4 554.1*

Next to the publishing work, perhaps his chief contribution was his part in the great camp meetings. At the Boston General Conference in May, 1842, the decision was made to attempt certain camp meetings, a plan which had been very successfully used by the Methodists. The first, as noted elsewhere, was pitched in Canada, with the first in the States at East Kingston, Massachusetts, both in June, 1842. At the latter Himes was superintendent, and arranged everything with his customary efficiency. The grounds were close to the Boston and Portland Railroad. Tall hemlocks furnished the shade and adjacent groves provided retreats for prayer. Seven to ten thousand people attended daily, coming from all over New England. At one meeting Himes had the people tell how the advent message had come to them-through Miller's lectures, the Signs, et cetera. The offerings in gold, silver, and jewelry amounted to one thousand dollars-a large sum for that day.*PFF4 554.2*

Although Himes led out in the camp meeting project, it grew beyond all expectation, and was beyond the ability of any one man to supervise.*PFF4 554.3*

But more of Himes later.*PFF4 554.4*

CHAPTER TWENTY-SIX :Successive Conferences Solidify the Movement

A panoramic preview of the entire series of General and local conferences characterizing the Millerite movement will first be presented. Then, with the general survey before us, we shall be prepared to grasp the important features and particulars of individual conferences that played such a major part in the onward sweep of the movement.*PFF4 555.1*

I. Characteristics of General and Local Conferences

The leading facts and deductions, based upon full worksheet data, 1The same general work-sheet plan for tabulating the sixteen General Conferences on the second advent of Christ was followed as was developed for Miller's lectures and for the camp meetings. These conferences began in Boston (Oct. 14-16, 1840) and likewise closed in Boston (May 29, 1843). Tabulated from left to right, the following headings for the columns appear on the work sheet: Serial Number, Location, Date, Meeting Place, Chairman and Assistants, Secretaries, Committees, Features, Purposes, and References. From this composite picture-drawn from published reports, Millerite periodical reports, letters, the public press, and the memoirs of various participants-fair and balanced conclusions can be reached. covering both the General and local conferences, are as follows:*PFF4 555.2*

1. As to time spread, these sixteen General Conferences cover four calendar years-one in the autumn of 1840, six in 1841, five in 1842, and four in the spring of 1843.*PFF4 555.3*

2. As to location, they were scattered over six States-five in Massachusetts (four being at the headquarters in Boston), one in Maine, five in New York State, one in New Hampshire, two in Vermont, and two in Pennsylvania.*PFF4 555.4*

3. As to meeting places, twelve out of the sixteen were held in churches. But in four instances-numbers 6, 11, 12, and 15—halls and auditoriums were necessary, because of heavy attendance and growing hostility among the established churches. The Broadway Tabernacle in New York City, seating 3,500, was filled; and the Chinese Museum, or Auditorium, in Philadelphia, seating 5,000, was "packed to suffocation." The last General Conference was convened in the Boston Millerite Tabernacle, seating 4,000, for structures of their own for worship had begun to be imperative.*PFF4 555.5*

Picture 1: MILLERITE GENERAL CONFERENCES FILL LAR
AUDITORIUMS
(Left) large broadway tabernacle built for charles G. Finney and seating 3,500, scene of fourth general conference; (right) philadelphia museum auditorium, seating 5,000. Both resounded to

expositions of prophecy and exhortations concerning the imminent advent
Page 556*PFF4 556*

4. As to leadership, eleven different men served as chairmen, Miller presiding in only four out of the sixteen. Nine different men served as secretaries of the various General Conferences.*PFF4 556.1*

5. These General Conferences were the unifying, directing, driving force of the expanding Advent Movement, the crystallizing and authorizing bodies, and the source of the for mal published "Addresses to the Public," presenting the united Millerite case before the world. Because of their group, or representative, character, they therefore constitute the most authoritative declarations of the movement.*PFF4 556.2*

6. The twelfth General Conference at Boston, with Joseph Bates as chairman, proved to be perhaps the most important in the list, for it authorized the great camp meeting project, which, beginning in June, 1842, developed into an amazing series of some 130 camp meetings in two years' time, thus opening a new epoch. It also endorsed and authorized the lithographing of three hundred of the Charles Fitch "1843 Chart," for standardized use by the leading Millerite lecturers.*PFF4 556.3*

7. The General Conferences lapsed just after the "Jewish year 1843" phase of the movement was entered—in the spring of 1843. They were not continued during that year and had no place in the "1844" phase. Local conferences, however, increased in number and effectiveness from 1842 up until October, 1844. And these latter were spread all the way from Eastern Canada and Next England on throughout the Eastern and Middle States, and out to Ohio in the Midwest.*PFF4 557.1*

II. Significance of Local Conferences, Covering 1842-1844

The following points are likewise based upon the full data covering the more than a hundred local conferences. These are similarly presented so as to afford a panoramic view of the entire series for analysis and comparison. Inasmuch as these conferences practically cover the remainder of the Millerite movement, this summary is in reality a portrayal of the larger course of the movement.*PFF4 557.2*

1. Approximately 120 local conferences were held between January, 1842, and October, 1844, thus beginning about two thirds of the way through the series of General Conferences.*PFF4 557.3*

2. The local conferences were distributed over three years of time-about forty were held in 1842, twenty convened in 1843, while fifty-eight were scheduled in 1844, up to October.*PFF4 557.4*

3. They were spread over twelve States and Canada—ten in Maine, fifteen in New Hampshire, twenty-one in Vermont, four in Connecticut, one in Rhode Island, twenty-three in Massachusetts, twenty-five in New York State, five in Pennsylvania, five in Ohio, one in Indiana, and one in Michigan, with seven in Canada.*PFF4 557.5*

4. They were held in various types of meeting places. Where the place is indicated in the record, twenty-nine were in churches, fifteen in halls, fourteen in tabernacles, three in tents, one in a grove, and one rural conference was even held in a large barn.*PFF4 558.1*

5. Aside from the smaller meetings, the larger local conferences were variously described as large, crowded, filled, thronged, mighty gatherings, multitudes. There is record, where abulated, of one with one thousand, one with fifteen hundred, three with two thousand, one with four thousand, two with five thousand, and one with seven thousand. Both the portable big tent pavilion and the permanent Boston Tabernacle, seating about four thousand each, were used for local conferences.*PFF4 558.2*

6. The number of ministerial speakers attending the various

gatherings ranged from but one speaker each, in twenty-five of the small conferences, to two speakers in nineteen conferences, three each in twelve more, four in eleven others, five peakers at six conferences, six each at six others, seven lecturers in six, nine at one conference, ten at another, and as many as fifteen speakers in still another of major local conferences.*PFF4 558.3*

7. These local conferences were primarily evangelistic and revivalistic in nature-only four organizing with a chairman and secretary, and only seven sending out addresses, local statements of faith, or resolutions. And these simply reiterated or reinforced the authoritative statements of the General Conferences.*PFF4 558.4*

8. The communion service was frequently held in these gatherings, with participants numbering two hundred, five hundred, and eight hundred. One ordination is recorded at a conference in 1843, and baptisms are noted as well.*PFF4 558.5*

9. These local conferences were frequently combined with camp meetings in 1843 and 1844, and in the latter year were often superseded by them.*PFF4 558.6*

10. During the conferences, extending from 1840 to 1844, the transition from friendliness to hostility on the part of the clergy and the churches generally, became increasingly acute. At first the believers in the advent were advised to remain in their respective churches, and witness. But by 1842 note is taken, in the conferences, that opposition was developing, conflict with the clergy increasing, and egg—and stone-throwing beginning to be experienced. By 1843 counsel began to be given to withdraw from the churches when oppressed, and to separate where necessary. And by 1844 the call rang out clearly in sermon, periodical, and conference that “Babylon is fallen.” The summons was given not only to separate from the world, but to come out from those churches that continued to oppose and reject the advent truth. A great separatist movement resulted, with fifty thousand to one hundred thousand responding. Such is the general summarizing story of the Millerite conferences.*PFF4 558.7*

Now we are prepared to survey the various General Conferences, the men who led out in them, the addresses and group statements,

and the influences that sprang from them.*PFF4 559.1*

III. First General Conference Inaugurates New Advance

The very fact that various ministers of strength and prominence had now joined hands with Miller in heralding the approaching advent of Christ, created the need for some kind of conference where they could exchange views and harmonize any variant viewpoints on minor matters. The hour had come to bring a united and positive testimony to the world. Prior to this there had been no particular need for such coordination, as Miller had been about the only active spokesman. The ministers who had now come to share Miller's views had corresponded among themselves, but many had never seen each other. So in September, 1840, a call was issued by an authorizing committee, headed by William Miller, for a "General Conference on the Second Coming of Christ," to convene on October 14 at Boston, in Himes's Chardon Street Christian Chapel.*PFF4 559.2*

The walls of his church had often echoed to the voices of Ralph Waldo Emerson, Theodore Parker, Bronson Alcott. Maria Chapman, William Lloyd Garrison, and Wendell Phillips as they formulated their plans to strike the fetters from the slaves of America, and had gathered in other conventions. And now this same edifice was about to become the cradle, as it were, of the newly forming Advent Movement. It was the first prophetic conference to be called in America, [2]The small Albury Park Prophetic Conference had previously convened in England in 1826, followed by others; see Prophetic Faith, Vol. III, pp. 449-454. and was destined to mark the beginning of a distinctly new era of unity, witnessing, and expansion —a new epoch in the enlarging Advent Movement.*PFF4 560.1*

Through this united effort far-reaching expansions re suited. Large numbers of ministers were awakened and led to join their voices and employ their pens in proclaiming the advent message, many of whom now began to devote themselves to full-time service in the advent cause. There was marked advance into hitherto unentered territory, and a sharp increase in adherents was the result. This conference was not called just for Methodists or Baptists, for Congregationalists or Presbyterians, or for Episcopalians or Lutherans, but was truly interdenominational in composition. However, as remarked, it might more accurately be called

intradenominational. It was an emphasis within the churches. It was for all ministers who loved the soon-coming second appearing of Jesus Christ. It was to afford opportunity to compare notes, exchange thoughts, worship together, and above all to come into essential unity, so as to present a common front to an antagonistic world. It did not dissolve their denominational affiliations. And the day of convocation brought together a gratifying delegation—twenty or thirty ministers and many able laymen of various categories, representing nearly all the evangelical denominations-some two hundred in all.*PFF4 560.2*

The friends in Boston provided their simple board in semi-cafeteria style-long tables supplied with bread, cheese, cold meats, apples, and similar fare. After gathering around the tables for grace they stood while they ate, soon making way for others to follow. Thus the more than two hundred were quickly cared for, and several baskets of fragments gathered and given to the poor of the city. [3]*Signs of the Times,* November 15, 1840, p. 127.*PFF4 560.3*

The organization of the conference was simple-just a chairman (Dr. Henry Dana Ward, [4]Ward had been editor of the Anti-Masonic Magazine and chairman of the National Convention of the Anti-Masonic Party and was well versed in parliamentary usage. His portrait appears on p. 570. prominent Episcopal clergyman of New York), a secretary (Henry Jones, Congregational minister, likewise of New York), and certain committees. Four men were scheduled for the leading addresses-Litch, Jones, Miller, and Ward. Able addresses were given. Miller, however, detained by a case of typhoid fever, had to send on his dissertation concerning the judgment to be read by another. The conference was a pronounced success, and it was voted to publish a representative Report, including the addresses. When printed, it totaled 126 pages, and was sent to all the clergymen of the country, as well as to the theological seminaries, prominent laymen, and missionaries throughout the world.*PFF4 561.1*

Some two thousand copies of the full report were first published, [5]*Signs of the Times,* July 15, 1841, p. 61. as well as additional copies of the various separate addresses. This was made possible because Himes raised the funds to care for the printing costs. In all some ten

thousand copies were distributed [6]Albert C. Johnson, Advent Christian History, p. 99.—really an extraordinary feat for those of the Adventist, or Millerite, persuasion. Besides these, three thousand extra copies of the brief report in Signs of the Times for November 1, 1840, were sent out in addition to the regular list. This combined distribution reached the most representative men in America, and brought the case of Adventism squarely before the religious leadership of the country. It made a profound impression, and many were converted thereby to the faith of the premillennial advent.*PFF4 561.2*

Litch, in his introductory address, said significantly:*PFF4 562.1*

"It is with deep emotion, friends and brethren, I stand before you at this time and on this interesting occasion. The purposes of our meeting are so novel, the objects to be accomplished so grand and vast, and the theme to be discussed and contemplated so glorious, as to inspire the heart with the most sublime and ennobling views and feeling." [7]First Report of the General Conference of Christians Expecting the Advent (1841 ed.), p. 25.*PFF4 562.2*

And stressing the fact that theirs was not a new or novel doctrine, Chairman Ward said:*PFF4 562.3*

"Sound Christians in every age have cherished it; it was the universal faith of the primitive church; it is the plain doctrine of the New Testament." [8]Ibid., p. 7.*PFF4 562.4*

In the "Circular" address, unanimously adopted by the conference to give expression to their united views, the declaration was expressly made that a great "apostasy" had corrupted the faith of the early church, and darkness had "overcast the horizon of Christendom" during the Dark Ages. Thus it was that the second advent belief was obscured under the domination of the Roman bishop and church. Then the intrepid Protestant Reformers threw off the papal yoke and "revived" the earlier hope of the Lord's return for "the overthrow of the antichrist, and the dispensation of the final judgment." [9]Ibid., p. 20. This primary aspect of their common beliefs was thus thrust out into the forefront of discussion and emphasis.*PFF4 562.5*

Next, they declared that a majority in nominal Protestantism had by this time likewise "forsaken her first love, and hold the doctrine of the kingdom in this world," but which had not been the position of the Protestant churches "until within the last century," that is, until the Whitbyan postmillennial hypothesis developed in the eighteenth century. [10] On Whitbyanism, see Prophetic Faith, Vol. II, pp. 651-655, 805-807. Then the objective of the conference, duly signed by the chairman and secretary, was set forth:*PFF4 562.6*

"Our object in assembling at this time, our object in addressing you, and our object in other efforts, separate and combined, on the subject of 'the kingdom of heaven at hand,' is to revive and restore this ancient faith, to renew the ancient landmarks, to 'stand in the ways, and see and ask for the old paths, where is the good way,' in which our fathers walked and the martyrs 'found rest for their souls.' We have no purpose to distract the churches with any new inventions, or to get to ourselves a name by starting another sect among the followers of the Lamb. We neither condemn, nor rudely assail, others of a faith different from our own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions like Christians, with the reasons for entertaining them which have persuaded us to understand the word and promises, the prophecies and the gospel, of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers, have unanimously done, in the faith and hope that the Lord will 'come quickly,' 'in his glory,' to fulfil all his promises in the resurrection of the dead....*PFF4 562.7*

"Though in some of the less important views of this momentous subject we are not ourselves agreed, particularly in regard to fixing the year of Christ's second advent, yet we are unanimously agreed and established in this all-absorbing point, that the coming of the Lord to judge the world is now specially 'nigh at hand.' [11] First Report of the General Conference of Christians Expecting the Advent (1841 ed.), pp. 20, 21.*PFF4 563.1*

This specific statement was most significant, inasmuch as it shows that the very heart of the conference appeal was to again stand squarely on the historic premillennial platform of the purer church of

the centuries, in contrast to the more recent postmillennial theory, so popular at the time. There could be no further compromise, or reconciliation, on these two opposing concepts or philosophies of redemption. Here are other key paragraphs:*PFF4 563.2*

“We are also agreed and firmly persuaded, that the popular theory of a thousand years, or more, of the spiritual and invisible reign of Christ ‘in this present evil world,’—where death reigns unto the coming of the Lord in his glory, is altogether unscriptural, and naturally tending to comfort sinners in their evil ways, and to dishearten the faithful; inasmuch as it takes away heavenly and eternal promises from the latter, only to convert them to the temporal use of the former, should they live, as they hope, to witness and enjoy millenial bliss in the conversion of themselves, and of this world.*PFF4 563.3*

“We are also agreed, that at the very commencement of the millenium the Lord will come in the glory of his Father and all the saints with him, and that the sinners then remaining alive and ungodly will be slain by the sword of the Lord, or ‘taken’ and ‘cast alive, with the beast and the false prophet, into a lake of fire burning with brimstone,’ instead of being all converted to the obedience of the gospel.*PFF4 563.4*

“Again, we are agreed and harmonize with the published creed of the Episcopal, Dutch Reformed, Presbyterian, and Methodist churches, together with the Cambridge Platform of the Congregational church, and the Lutheran and the Roman Catholic churches, in maintaining that Christ’s second and only coming now will be ‘to judge the world at the last day.’*PFF4 564.1*

“The popular creed, that he is coming to reign invisibly and spiritually in this world, first, at least, a thousand years, is so modern that it has never gained admission into the public creed or confession of any denomination in Christendom....*PFF4 564.2*

“The gracious Lord has opened to us wondrous things in his word, whereof we are glad, and in view of which we rejoice with trembling. We reverently bless his name, and we offer these things, with the right hand of our Christian fellowship and union, to all disciples of our common Lord, of every sect and denomination, praying them,

by the love of the crucified Jesus, to regard ‘the promise of his coming,’ and to cultivate ‘the love of his appearing,’ and to sanctify themselves in view of his approaching with power and great glory....*PFF4 564.3*

“We appeal to the sectarian standards, to history, and to the primitive churches before ‘the falling away;’ but we rely mainly on the holy oracles of divine revelation for the support of our views, convinced that the Old Testament also is able to make us wise through faith unto salvation. We deeply feel that the success of the gospel of the kingdom at hand depends on our faithful use of the Scriptures of the Old and New Testaments; and that the secular interpretation of the Old Testament is fearfully heretical which considers it as being silent on the subject of Christ’s coining to judgment, to raise the dead, and to dispense everlasting rewards.” 12Ibid., pp. 21. 22.*PFF4 564.4*

IV. Significance of the Conference Report

According to the foreword, the addresses of the first conference were prepared by "men of devout habits, of independent and thinking minds, who do not fear to combat error because it is intrenched in high, and even in holy places: men who fear God." And in speaking of Chairman Ward's address on the millennium, it is said to contain "matter of high interest, drawn from original fountains; and seems completely to overset the commonly received doctrine on that subject." It adds:*PFF4 564.5*

"For it must be confessed by intelligent divines, that the popular doctrine of the millennium is a modern one, totally unknown to the primitive and martyr church; so modern that it has never [had] a place in the formula of the faith of any church, Catholic, Greek, Roman, or Protestant; but all their creeds involve the contrary." [13]Ibid., p. 5.*PFF4 565.1*

And, in closing, the hope is expressed that-*PFF4 565.2*

"learned and gifted minds will be faithful to examine, and bold to speak the truth on this world's Millennium, with a view to dissipate the thick-darkness which shrouds from the sight of thousands 'the blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ.'" [14]Ibid.*PFF4 565.3*

The very cover of this bound Report (listed as "Vol. 1, No. 1, of Second Advent Reports") is deeply significant. At the top of the left-hand vertical column are the words, in bold type: 'Wo Millennium Prior to the Resurrection of the Dead." And at the top right is the paralleling declaration, 'Wo Return of the Jews' Prior to the Resurrection of the Dead." First, the "Divine Testimony" is given—a group of Bible texts in proof of each statement. And then, occupying nearly the full length of the two matching outer columns, are the scholarly human "Witnesses" of the centuries. At the left are listed the supporting "Fathers"—including Justin Martyr, Tertullian, Cyprian, Methodius, Jerome, and others. Then the "Reformers"—Luther, Melanchthon, Latimer, Cranmer, and Ridley, followed by the Protestant creeds and catechisms, and then Mede, Newton, Knox, Gill, et cetera. A matching list, including medieval Jewish writers

and modern Old and New World contemporaries, appears in the column at the right. This visualizes the emphasis and scope of the conference. (Reproduced on p. 566.)*PFF4 565.4*

The plan of social meetings, for the purpose of strengthening each other's faith, was heartily adopted. But perhaps the most important action of all. was the one authorizing the calling of "another General Conference, as soon, and at such place, as they [the committee] may deem expedient." The actions were all passed unanimously. [15]Ibid., p. 18. Thus these successive conferences, following one upon the other, formed the coordinating bond of the rather loosely knit intra-church movement. In this way they gave to the world an expression of the fundamental principles of their platform and program.*PFF4 565.5*

Picture 2: COVER PAGE OF FIRST GENERAL CONFERENC REPORT
Summarizing statement of basic millerite beliefs. Here in vertical columns is the impressive Roster of the great expositors of the centuries. These men Were the continuators of the premillennial second advent position in the early church, reformation period, and nineteenth century churches, with Jewish Writers added. It constitutes a comprehensive summary
Page 567*PFF4 567*

Reports of progress were made from different sections. The Signs of the Times was accepted, by resolution, as the chosen organ of the movement, and the Literalist series of British reprints was also commended. Litch discussed the second advent and the chronology of prophecy—including the 2300 year-days from the seventh of Artaxerxes, in 457 B.C., beginning synchronously with the 490 years, and reaching to A.D. "1843"—citing Scaliger, Ferguson, and others, as well as quoting Lorenzo D. Fleming of Portland, Maine. The sanctuary to be cleansed was, at the time, understood to be the "church of God." [16]Ibid., pp. 41-58. Henry Jones spoke on the restoration of spiritual Israel.*PFF4 567.1*

One of Miller's prepared addresses was likewise on prophetic chronology, dealing not only with the 2300 years, but the 1260 years of papal domination (538-1798), and the "seven times," or

2520 years (677 B.C.-A.D. 1843), the 1290 years (508-1798), and the 1335 years (508-1843). His chief stress, however, was on the relationship between the 490 years and the 2300-the latter extending from 457 B.C. to A.D. 1843.[17]Ibid., pp. 83-94. Miller's second address was on the judgment—as destined to follow soon after the close of the 1260 years, as seen from the grand prophetic outline of *Daniel 7*.[18]Ibid., pp. 95-102.*PFF4 567.2*

The leading address of the conference was by the chairman, Henry Dana Ward, Episcopalian scholar with Harvard training, and occupied seventy-four of the printed pages. It was titled "History and Doctrine of the Millennium." And it was just that. Comprehensive, scholarly, and thoroughly documented, it was a masterful presentation. Ward's acquaintance with the millennial expositors of the centuries-ancient, medieval, and modern—is astonishing. And his mustering of the vital witnesses of the years discloses a master's hand. Few men have made such a study of this theme. Century by century he summons the testimony of the greatest expositors—giving exact citations, and carefully building his case. And his grasp of the Scriptural basis is likewise most remarkable. He was an able Biblical scholar.*PFF4 567.3*

The same thoroughness marks his Part II—his second address—reaching from the Reformation to the Second Advent Conference in which they were assembled. The historical confessions of the church on the Continent and in Britain are marshaled. And Ward praises other modern champions of the advent most warmly. He then leads directly into the comparatively modern innovation of Whitbyan postmillennialism, and its first American proponents—Jonathan Edwards and Samuel Hopkins.[19]On Edwards and Hopkins, see Prophetic Faith, Vol. III, pp. 181-185. 217-221. After setting forth the revolutionary innovation of this new hypothesis, Ward cries:*PFF4 568.1*

"My heart is sick of the new gospel, which is not the gospel our Lord preached, or that his ministers preached, until within about a century and a half past; and already it has so fastened upon the public mind, that it is exceedingly dangerous to attempt to remove it, lest we pluck up the wheat with the tares."[20]First Report of the General Conference of Christians Expecting the Advent, 2nd pagination, p.

42.*PFF4 568.2*

He closes Part II with the words:*PFF4 568.3*

"Joseph Mecle, of illustrious memory, revived the distinction of a thousand years' reign, and has distinguished followers to this day. But Daniel Whitby, among men of renown, first denied the coming of Christ and the resurrection of the dead to that reign, and limited it wholly to the flesh and blood. The eminent Christians who promulgated it after him, were careful to hedge the carnal doctrine around with such thorns to the flesh as no man would desire to encounter. But the more perfect lights of this age, seeing clearer than Hopkins, Edwards, and others of their school, and turning their back to Luther and Cranmer, and setting at naught the faith of the church in the primitive ages, have removed the hedge, and opened a highway on every side, for all nations to enter, and have a feast of fat things of wines on the lees a thousand years or more, with none to molest, or to make them afraid." 21Ibid., p. 46.*PFF4 568.4*

Part III presents the Scriptural aspect, showing the post-millennialists as opposing the faith and contradicting the Word. Ward then gives the prophetic basis of the millennium from Daniel, Paul, and John. He presents the millennium of the Bible as coming at the close of Daniel's grand line of empires, and Paul's prophecy of the Lord's second coming to overthrow the Man of Sin at the seventh trump, along with the last vials, the overthrow of Babylon, the resurrection, and the New Jerusalem. The conference closes with the final words from Dr. Ward ringing in their ears:*PFF4 569.1*

"This is our millennium. Our faith sees no other, our hope anchors in no other, our heart embraces no other, for ourselves, for faithful Abraham, or for any of his seed, or for any of the seed of Adam." 22Ibid., p. 74.*PFF4 569.2*

That was the dominant note, the spirit of the first General Conference-militantly premillenarian. It was feeling its way, establishing a firm foundation on which to stand. But let us tarry a moment with Chairman Ward, and then with Secretary Jones, and become acquainted with them.*PFF4 569.3*

V. Ward's Expositions Match Those of Miller

Before he had made any contacts with William Miller, and before the first three of Miller's ministerial recruits had joined his cause in 1838, in the public preaching of the prophecies and the advent, 23HENRY DANA WARD, D.D. (1797-1884), grandson of soldier-statesmar Artemas Ward, first commander of the Revolutionary forces, was born in Shrewsbury, Massachusetts. He was graduated from Harvard with a B.A. in 1816 and an M.A. in 1819. He had recognized classical attainments and was a successful teacher. After ordination in Charleston, West Virginia, he was made rector of St. Jude's Church, New York City. He wrote much for the Signs of the Times, and as an eyewitness of the meteoric shower of November 13, 1833, wrote of it as a sign of the last times and a fulfillment of *Matthew 24:29*. The earliest located writing by Ward is an exposure of Free Masonry (1828). His other books included Glad Tidings (1838), Telescope of Faith, Promises to Abraham, Kingdom of God, Restitution of the Earth, and Israel and the Holy Land. His History and Doctrine of the Millennium (1840), was a really scholarly work. Ward's later writings include The. Gospel of the Kingdom ... Not of this World; The Bible, Its Testimony and Promises,, The History of the Cross, The Faith of Abraham, The Everlasting Covenants of Promise, and Israel ana the Holy Law. Ward's early exposure of Free Masonry (1829:399 pp.) evinces the same characteristic thoroughness of research in its forty documented chapters and its extensive bibliography. He was a careful student, going to the bottom of whatever he was investigating. Episcopalian clergyman of New York City, of brilliant talent and outstanding ability, had made a deep personal study of prophecy and had independently reached conclusions remarkably similar to those of Miller and his immediate associates. These Ward published in 1838, under the title Glad Tidings. He was one of that growing group of earnest students who, led as he believed by the same Spirit into similar lines of study with others, yet independently, had come to strikingly similar conclusions. Tall and handsome, vigorous of mind and serious, Ward was every inch a Christian gentleman. He was possessed of brilliant talents and wide experience and was deeply pious. He began his Christian life as a Congregational layman, but soon entered the Episcopal ministry in New York City.*PFF4 569.4*

Picture 3: DR. HENRY DANA WARD
Episcopalian Rector of New York city, Chairman of the first "General Conference" on prophecy and author of history of

premillennialism. His researches into the antiquity of premillennialism and the modernity of postmillennialism formed the classic of their day
Page 570*PFF4 570*

Small wonder, then, that when the widening line of cleavage appeared between the popular clerics, and what he firmly believed to be their un-Biblical postmillennial scheme of gradual world betterment-in contrast to Miller's emphasis on the catastrophic end of the age impending—that Ward took his stand with Miller on the unpopular side. And little wonder that, at the convocation of the first General Conference in Boston, late in 1840, this well-trained and well-informed pre-millenialist should be chosen chairman of the conference, and asked to give the leading address, and that he should present the most thorough and really exhaustive study on the millennial issue to be presented in the entire movement. He had been studying and preparing for years. Now he came to the forefront. This was his great opportunity and his special contribution. To understand his virtual identity of view with that of Miller that reaches back to 1838, let us scan his really remarkable treatise Glad Tidings "For the Kingdom of Heaven Is at Hand."*PFF4 570.1*

1. PRESENT CHURCH NOT THE COMING KINGDOM

Ward's Introduction plunges at once to the heart of his thesis, which is that the restitution of all things impends, with the resurrection of the dead, of which the gospel is fundamentally the "glad tidings" to man. Challenging the doctrine that the present church is the promised kingdom, Ward declares that material concept to be a concoction of the Man of Sin, unknown before the "general apostasy of the church." This subtle confusion of the kingdom with the gospel dispensation has brought "inextricable confusion," and as a result has multiplied "divisions and dissensions." [24]Henry Dana Ward, Glad Tidings "For the Kingdom of Heaven Is at Hand," Dilating on the seriousness of changing the message of God, Ward twice stresses the appropriateness of the message from God now due—"Fear God, and give glory to him, for the hour of his judgment is come," appearing in *Revelation 14:7*. Contending the kingdom to be verily at hand, Ward sets forth its time sequence following the four

monarchies of Daniel, namely, Babylonia, Persia, Grecia, and Rome. [25]Ibid., pp. 18, 19, 37, 38. The kingdom of God, he maintains, is the "world to come." [26]Ibid., pp. 49-61.*PFF4 571.1*

Resting the Biblical argument briefly, Ward examines the papal claim of the present world and church as God's kingdom, with the pope on his throne as its vicegerent. "By challenging the existence of the kingdom of heaven in this world, the Roman is dethroned at once," Ward says. The church is not the kingdom, but is instead "the preacher of the glad tidings of eternal life." Origen perverted all this in the third century by his "figurative interpretation," and turned it into the "church militant." [27]Ibid., pp. 62-67. On Origen see Prophetic Faith, Vol. I, pp. 310-324.*PFF4 571.2*

2. KINGDOM FOLLOWS DESTRUCTION OF WORLD POWERS

Dealing next with the various parables of the kingdom, Ward comes directly to "the Prophet Daniel." These prophetic outlines, he declares, "plainly show" through the metallic image and the four beasts, that—*PFF4 572.1*

"the kingdom of heaven conies from heaven with its king, in a moment, with overwhelming destruction of this world's kingdoms, and thrones: and it rules over all the earth for ever and ever; and is yet to come." [28]Ward, *Glad Tidings,* p. 96.*PFF4 572.2*

3. 2300 YEARS ARE NEAR THEIR CLOSE

Ward then launches into a discussion of the prophetic "days" of the time periods, and declares they are to be "understood" as years, justas "king" means kingdom. Taking this principle as demonstrated and commonly acknowledged, he continues:*PFF4 572.3*

"Daniel's term of twenty-three hundred is near its close. For the seventy weeks, (or seventy times seven days, equal to four hundred ninety,) to the death of Messiah, added to eighteen hundred ten, since that memorable event, make twenty-three hundred exactly. And, according to Bible chronology, Jesus was born four years before the common date, and so was crucified in

the year 29, but at the age of thirty-three: and eighteen hundred thirty-nine will be precisely eighteen hundred ten years, since his crucifixion.*PFF4 572.4*

"I shall not attempt to fix the beginning of the era of Daniel's twenty-three hundred days. If the four hundred ninetieth year of it, were the year of our Lord's crucifixion, the next will be the last year of it. And the wise will at least strive to understand." [29] *Ibid.,* pp. 97, 98.*PFF4 572.5*

He then concludes soberly: "It would seem, therefore, that the period of 2300 years, in Daniel, is very near its end." His reasoning is therefore essentially the same as Miller's, but independent thereof. The dating simply differs four years because of a slightly different calculation.*PFF4 572.6*

4. 1260 YEARS Is PERIOD OF BABYLONIAN HARLOT

On the placement of the 1260 years, however, Ward seems less clear, but recognizes it to be the period of the "Babylonian harlot." He appeals to men to heed the prophet Daniel. He condemns Christendom at large because it looks for a millennium in this world, "without the living presence of the Lord Jesus, as the Jews did, after they had procured his crucifixion." [30] *Ibid.,* pp. 98-100.*PFF4 573.1*

5. MESSIAH'S KINGDOM TO SMITE MODERN NATIONS

The heathen poets of antiquity sang of a golden age, followed by silver and bronze ages, and these in turn by the iron age-from which there was to be a return to golden times. Discoursing more fully on the metallic image of *Daniel 2*, Ward asserts that "no difference of opinion scarcely exists" on the Babylonian, Medo-Persian, Grecian, and Roman kingdoms. Those are the "last of the series of this world." In the days of the divided kingdoms, therefore, the God of heaven sets up His kingdom. "Nothing can be plainer," he adds. And irrespective of the precise names of the ten kingdoms, Rome was "dismembered." The modern nations are therefore "the Roman empire in its divided state." And that modern nations mingle but do not adhere to each other is incontestable. The smiting stone is plainly Messiah's kingdom. The feet are not yet

broken, but they will be broken in pieces and blown where they can no more be found. This is no "gentle abrasion." The crushing "blow" has not yet been struck, but it is imminent. [31]*Ibid.,* pp. 101-114.*PFF4 573.2*

6. DAY OF JUDGMENT FOLLOWS EMPIRE SERIES

The same four world powers are portrayed in *Daniel 7* beyond "any shadow of doubt." Ward then depicts the Babylonian lion as existent for two centuries, the Medo-Persian bear as likewise for two hundred years, the Macedonian leopard for some three centuries, with the "indescribable dominion of Rome" as the fourth. The "ten horns accord with the ten toes." The "admixture of the miry clay with the iron" occurred at the time of Constantine, in the union of the Christian church and the state. The ten horns are the "last form of the fourth and existing empire," [32]*Ibid.,* pp. 115-118. and the eleventh horn pushes up among the ten.*PFF4 573.3*

"The four empires have successively followed each other, and the fourth is to be followed by the day of judgment, and the endless reign of Messiah. This is the order of events; and only the last and endless kingdom remains to come, to complete the series." [33]*Ibid.,* p. 118.*PFF4 574.1*

7. TRIPLE-CROWNED HORN PERISHES AT ADVENT

Now follows the observation that the "admixture of the clay and iron in the feet of the image, symbolizes the union of church and state." And the Little Horn symbolizes the power that "wears a triple tiara." This power continues till the judgment, and the time that the saints possess the kingdom. So Ward concludes:*PFF4 574.2*

"No room is here for the millennium, until after the Ancient of days comes to judgment; until after the little horn ceases to make war with the saints, and to prevail; until the stone from on high smites the image in the feet and toes of it, and destroys it altogether, so that no more place is found for any particle of it. This dispensation under which we live, is that of the tribulation of the saints, in which the enemy overcomes them, and slays them with all manner of

persecution. This is not the kingdom of heaven: this is the kingdom of the fourth beast and of his last horn; which is 'the man of sin, and on of perdition,'—'that wicked, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.' [34] *Ibid.,* pp. 123, 124. *PFF4 574.3*

8. HERALDING MESSAGES PRECEDE ADVENT

The concerted testimony of the prophecy, Ward insists* is focused on the destruction of "Babylon," or the Man of Sin, which makes war with the saints. And the destruction of the Papacy at the advent is connected by Ward with the message of the angel "pleading with the nations at this moment," and followed by another angel saying, "Babylon is fallen, is fallen." He who set the bounds for the seas, and who gave the planets and moons their times and seasons, determines their motions to the second for years to come. For long centuries men were in confusion regarding the motions. But when they came to understand that the sun is the center of this planetary system, and its changes and seasons, then beautiful order and harmony was seen to prevail. Thus the "kingdom of heaven at hand" is the center of the scheme of prophecy that brings order and harmony to everything. [35] *Ibid.,* pp. 124, 125. *PFF4 574.4*

In a later section Ward gives the testimony of early church writers on Antichrist to come. These include such men as Hilary, Jerome, and Lactantius. Ward knew his history. He gives similar testimony in regard to mystical Babylon, which was the outgrowth of the falling away. Then comes the simile of the bride looking for the Bridegroom, and the tragedy of how the church no longer longs for and expects Him. But at midnight the cry heralding His coming will be made. [36] *Ibid.,* pp. 139-144. *PFF4 575.1*

9. SPIRITUAL REIGN SUBSTITUTED FOR MILLENNIAL REIGN

Exposing the fallacy of the spiritual reign of Christ as a substitute for the millennial reign to come, Ward cries out: *PFF4 575.2*

"Amen! so let HIM come, who will bind the strong man, and spoil his goods. Then we shall have, not a spiritual coming merely, but the

coming again of the Lord Jesus, in the clouds of heaven; and, also, the resurrection of the dead, and the kingdom of Jesus and of heaven, never to be shaken." [37] *Ibid.,* p. 147. *PFF4 575.3*

Ward distinguishes between Christ as a prophet, in the day of His humility—prophesying of the kingdom of heaven—and that of His subsequent roles. He did not then in any manner discharge the office of priest, and wholly declined the exercise of regal power. These offices are not concurrent. The office of priesthood, which He is now discharging in heaven, is distinct from His earthly office of prophet. And His coming kingship and throne will be eternal. [38] *Ibid.,* pp. 158, 159. *PFF4 575.4*

10. PREPARING WAY FOR THE COMING GLORY

This living faith was the lively hope of the primitive church. But after the open apostasy of the fourth century, the power of the Holy Spirit in the early church was corrupted and usurped by the pope, who was a hard taskmaster over the nations. This faith of the primitive church is attested by the historian Gibbon." [39] *Field Tidings,* pp. 166, 177. And now we live in the day of the preparatory work of Elias. Just as with John before the first advent, Elias is even now in the deserts and lonely places, preparing the way of the Lord for the coming glory. Such, declared Ward, is the message of the Lord. [40] *Ibid.,* pp. 185-188. It also discloses the caliber of Ward the student and preacher. *PFF4 575.5*

Small wonder, then, that with such a prophetic belief, Dr. Ward should soon find himself in essential accord with much that Miller and his associates were teaching. Thus he came to make common cause with them against the perversions of a postmillennialism that denies the unanimous testimony of the prophecies. That is why he was fitted almost immediately to assume a prominence and a leadership in the message of the great advent hope as chairman of the first General Conference, comprised of ministers of various persuasions who met in Himes's Boston church in October, 1840. In common with many others, Ward had been led independently, by his personal study of the prophecies, to essentially identical conclusions and expectations. Obviously, the way had been

prepared for a widespread and united move, soon destined to be felt mightily throughout the land.*PFF4 576.1*

VI. Jones-Logical Secretary of First Conference

And now we come to the secretary of that first conference, HENRY JONES (1804-1880), Congregationalist minister, teacher, and ardent abolitionist. He was born in New Hampshire, and in 1835 graduated from Dartmouth. Little is known of his early life. We first hear of him as an anti-Masonic writer, but seceding from them in 1828. Next we find him pastor of the Congregational church of Cabot, New York. Jones was one of the first to take serious note of Miller's views on the prophecies. In fact, he wrote a succession of letters to Miller over the years which reveal the steps leading up to his inevitable entry into the Millerite movement. He had first been stimulated by a conversation with a fellow minister who, in turn, had been influenced in his thinking on the millennium by Miller's pre-millennialist articles in the Vermont Telegraph. As a result, Jones secured the first eight articles of the Telegraph, and later sought an extended interview with Miller, and an opportunity to discuss certain points. [41]Ms. letter, Jones to Miller, Dec. 27, 1832.*PFF4 576.2*

His first contact was through a letter to Miller in 1832, when traveling in New York State as agent for the circulation of temperance literature. Temperance reform was then just beginning to receive serious attention, and was being bitterly attacked on all sides, much of it, strangely enough, coming from the clergy. Jones had an inquiring type of mind. When first he heard of Miller's teachings he was led to read the book of Revelation through again and again, together with the other prophecies of Daniel, Christ, and the apostles. And he prayed earnestly about them and their meaning. In his intensive reform activities, taking him from town to town, he not only combated the drink evil but undertook to instill, "practically" as well as in theory, [42]Ms. letter, Jones to Miller, Feb. 21, [1833.] "temperance in regard to food and dress." These activities made it difficult, at the time, for him to give the time that he desired to the study of prophecy.*PFF4 577.1*

Jones was similarly allied with the abolition movement. And in those days identification with antislavery reform was often fraught with grave personal danger. But he was a man of conviction, and fearless in his make-up. He kept on studying prophecy as best he could, attempting to lecture upon it before small groups in 1833.

And he was even then engaged in writing a dissertation upon *Matthew 24* and the signs of the times, and upon *Revelation 20* and the second advent as coming at the beginning of the millennium. [43]Ms. letter, Jones to Miller, Sept. 1, 1833. His early grasp of the great fundamentals of prophetic interpretation was really astonishing, and unusually comprehensive.*PFF4 577.2*

He greatly desired to visit Miller at Low Hampton and to study the prophecies under his personal guidance. He already knew full well what it meant to be allied with an unpopular cause, and to be debarred from preaching in many of the churches because of his abolitionist views. The acceptance of Miller's views would mean still further alienation. Nevertheless, be began to contemplate just such an association. In 1834, nine years before Fitch put similar views into print, Jones wrote to Miller on the need of coming out from "Babylon" according to *Revelation 18*. And Babylon, he contended, was more than the Papacy. Here are his words:*PFF4 578.1*

"In the 18th chapter [of Revelation] the saints are commanded to come out of Babylon. Will you tell me, brother, does Babylon here mean the papal church, the united wickedness of the wicked, or the present visible church of various names? When I look at the slavery, intemperance, wars, Sabbath breaking, lewdness, gambling, extravagance, pride, covetousness, persecution of saints, etc., now fellowshiped by the church, I inquire, does this Babylon mean particularly our churches?" [44]Ms. letter, Jones to Miller, May. 19, 1834.*PFF4 578.2*

He studied and restudied the entire book of Revelation. By that autumn he had committed the entire Apocalypse to memory, and had begun to summarize the writings of all the prophets in relation to the Revelation. [45]Ms. letter, Jones to Miller, Nov. 14, 1834. He even wrote two books on prophecy in 1837, and shortly after, and his name is attached to the call made through the Signs of the Times for the holding of the first General Conference, in October 1840, in Himes's church in Boston.*PFF4 578.3*

Thus it was that Jones came to embrace the advent truth with all his heart. He was a man of brilliant talents and a very active worker. He wrote the Scripture Searcher. And for a time he published a paper

in New York City, called Second Advent Witness, really the forerunner of Midnight Cry. Small wonder, then, that he was chosen secretary of the first General Conference of ministers of varying faiths, coming together to study the prophecies and to unite in their effective proclamation. In 1842 he organized the "Second Advent Association of New York and Vicinity," with Dr. A. Doolittle as chairman, [46] who was also chosen chairman of the eleventh General Conference, held in the Apollo Hall in New York City, in May, 1842.*PFF4 578.4*

[46] *Signs of the Times,* July 6, 1842, p. 110.

Like Ward, Jones also demurred on the point of the "specific time" of "1843." But there was something vastly larger than "time" that attracted men of such training and reputation to give their time and talent to an unpopular cause. It was the basic issue of premillennialism and a soon-coming Saviour. Jones's various other writings include The Seven Churches in Asia (1831); Principles of Interpreting the Prophecies (1837); Dissertation on the Nature and Manner of Christ's Second Coming (1841); American Views of Christ's Second Advent (1842); The Restoration of Israel (tract); Compend of Parallel and Explanatory Scripture References, of Christ's Second Advent at Hand (1843); Modern Phenomena in the Heavens, or Prophetic Great Signs of the Near Approach of the End of All Things (1843) [47]

[47] Jones's leading lectures were assembled in 84-page book form in 1842, entitled Christ's Second Advent; or, Lectures Delivered Before Late General Conventions in the Cities of Boston, Lowell, and New York; Vindicating the Lord's Personal and Glorious Appearing on Earth to Judge the World, "at Hand" Without Fixing the Time; Without a Previous Millennium; or Return of the Jews to Jerusalem (1842). One address was before the Eleventh Methodist Protestant Annual Conference for New York and New Jersey, according to the minutes of March 10, 1841, recorded by Enoch Jacobs, secretary, who soon after became a Millerite. Formal thanks from the conference, and endorsement of Jones's position was passed by vote, with an extensive report appearing in the Methodist New York Luminary, of March 10, 1841.*PFF4 579.1*

VII. Epitome of Jones's Fundamental Beliefs

Jones stresses the great conflict between the powers of light and darkness, which will end only at the second advent, after the great battle of the day of God, when the saints will come into possession of the kingdom prepared for them from the foundation of the world. [48]Henry Jones, Principles of Interpreting the Prophecies, p. 46. Jones is not yet certain on the year day principle pressed by many, though he takes the mystic 666 to be the years of pagan Rome. He believes the seven churches of Revelation to stand for seven prophetic periods, or states of the church, and that the Laodicean message applies to the latter-day, or present, state of the church. The "beasts" are the nations, and Antichrist is the same as the Son of Perdition, the Man of Sin and identical with Babylon, the Mother of Harlots. He lists the signs of the latter times-some twenty in all. And to him, "generation," in *Matthew 24*, means the age, or race. [49]Ibid., pp. 66, 67, 128, 129. (Evidently the Jewish race.) *PFF4 579.2*

In A Scriptural Synopsis of Christ's second advent he declares that the second advent will be "personal, glorious, and visible," and that a general conflagration will destroy the earth. The "first resurrection" is of the saints only (the "dead in Christ"), and will be matched by the translation of the living saints, while the living wicked will be cut off. The reign of the saints with Christ, during the millennium, he believes to be on earth; and the second resurrection, at its close, is of the wicked (the "resurrection of damnation"), when there will ensue a battle for the beloved city. The set time for the beginning of this series of final events is "at hand, but not precisely known." The prophecies, however, will be entirely fulfilled "without the world's conversion to Christianity, or a millennium of any kind first." [50]Henry Jones, A Scriptural Synopsis of the Doctrine in General, of Christ's Second Advent "at Hand." *PFF4 580.1*

His Compend ... of Christ's Second Advent insists that the advent is "at hand," when Christ will break the bondage of the saints, and when the rewards will be given. Then they will reign with Christ, beginning at the resurrection. Babylon will be destroyed at the advent; and the devouring fire and the hailstones and the harvest are all tied in with the judgment, when the kingdoms of this world

will be destroyed. [51]Henry Jones, Compend of Parallel and Explanatory Scripture References, of Christ's Second Coming at Hand, pp. 1-9. *PFF4 580.2*

But concerning the dead, Jones differed from some. He interestingly held that they are "resting in sleep" until the resurrection, with "final extinction," or ultimate nonexistence, as the fate of the wicked-after "suffering the penalty of the divine law, literally." Thus they are "consumed" completely, are "devoured with fire," perish utterly, are destroyed forever, and have no place, when Satan and his works are destroyed—and he fortifies each phase with a battery of texts. [52]Ibid., pp. 11-13. This, incidentally, was before Storrs joined the Advent Movement and stressed the same positions. *PFF4 580.3*

Emphasizing the "signs of the advent at hand," Jones contends that they are fulfilled and fulfilling in the heavens and on earth. The "abomination of desolation" is the corruption in the church, and the beasts of wickedness, or wicked powers, still reign, false teachers yet practice, and the Man of Sin is cloaked in the Christian church—and Michael, the Archangel, is Christ. Moreover, the midnight cry is now sounding, and the tribulation of the last days is upon us, while we pray "for the Advent quickly." [53]Ibid., pp. 10, 11. 14-16. *PFF4 581.1*

CHAPTER TWENTY-SEVEN: Momentum Increases as Conferences Progress

Throughout the series of General Conferences the plan was followed of having only a few chosen speakers. These were leading, representative men, selected to speak for the Millerite movement, voicing its fundamental positions, and setting forth its spirit and basic objectives. The personnel of these conferences was made up of clergymen representing the various sections and churches within the area who had espoused the Millerite positions. There were consequently no more responsible and authoritative voices than those who gave the main addresses, and no more authoritative statements of faith than the united declarations of these assemblages of their leading men. They constituted the dependable voice of the movement, and their public presentations supersede in authoritativeness all individual expressions of belief.*PFF4 582.1*

The second, or Lowell, conference will be considered more fully than some that follow, because after this second report in book form, the rest of the reports were confined largely to brief presentations appearing in the Signs of the Times and other papers. The foundations were laid in these united gatherings. These two, in book form, performed a major task and brought the movement impressively before the public, particularly before the religious leadership of the land. Here we can find the temperature, pulse, and respiration, as it were, of this movement, now rapidly growing in size and momentum.*PFF4 582.2*

I. Second Conference at Lowell in Christian Church

The first General Conference had proved so successful that the committee, appointed to arrange for a second and similar conference, chose Lowell, Massachusetts, and arranged for the session to be held June 15-17, 1841, in the Lowell Street Christian church. That was eight months after the first conference. Sickness again prevented Miller from attending—a combination of inflammatory rheumatism and erysipelas. Thus he was once more deprived of the long—cherished privilege of meeting with his fellow heralds of the advent. Dr. D. I. Robinson,[1] Methodist pastor from Portsmouth, was chosen chairman, with Joseph Bates as one of the assistant chairmen, who presided part of the time.*PFF4 583.1*

[1] Biographical data lacking.

It was a large gathering for that early time. Practically all evangelical denominations were again represented. Once more there were some two hundred in attendance, the delegated representatives coming from thirty towns in Massachusetts, twenty-two from New Hampshire, seven from Maine, and four from Vermont. That bespoke rapid growth and expansion. The Freewill Baptist Church of South Boston sent greetings and four delegates. In addition to the various addresses, reports of progress were received. The avowed purpose was to give "another blast to the trumpet so loud that all the land might hear."[2] A 106-page report was published and widely distributed. Six hundred dollars was raised for evangelism, and the Lord's Supper was impressively celebrated in free communion.*PFF4 583.2*

[2] *Signs of the Times,* July 15, 1841, p. 61.

The different reports indicated that the way was wide open for the rapid promulgation of the advent faith throughout New England, and a most earnest desire for definite light on the fulfillment of prophecy was plainly evident. The delegates resolved to throw their full time, talents, and influence into the spread of the message of Christ's return. The tremendous responsibility resting upon believers in this advent truth, now urgently due the world, was stressed. The Signs of the Times was again approved as the representative printed voice, and the Second Advent Library plan was strongly endorsed. The burden seemed to be to recruit competent men who believed in the coining of the Lord, who would rally to the great task before

them. [3]*Ibid.,* July 15. 1841, pp. 61-63. *PFF4 583.3*

A formal address, or "Circular," was drafted and approved, to be sent out to all believers in the second advent, framed in the light of the speedy coming of the "day of the Lord." Its nine points, in brief, were: *PFF4 584.1*

(1) "Personal consecration to God;" (2) "personal conversation with others" concerning the soon coming of Christ; (3) widespread "formation of Bible classes" to study this great question; (4) "social meetings for prayer and exhortation" as far and wide as possible; (5) "questioning your ministers on the subject" by propounding texts for explanation; (6) a vast "circulation of books" through the lending or giving of books on the advent; (7) advice on remaining in, or withdrawing from, churches that oppose the advent teaching, definitely counseling the former attitude wherever possible—for church affiliation troubled many; (8) patience and forbearance in meeting opposition, scorn, and reproach; and (9) establishment of a Second Advent Library in every town and village, with no time to be lost over the imposing task. [4]The Second Report of the General Conference of Christians Expecting the Advent, "Proceedings of the ... General Conference," pp. 8-12; *Signs of the Times,* August 2, 1841, pp. 69, 70. *PFF4 584.2*

II. Second Advent Library a Major Contribution

This Second Advent Library was now a sizable series of pamphlets and books on the advent and the prophecies, uniform in page size, but varying in the number of pages from leaflets to full book dimensions. This series was just getting nicely under way, published at the Boston headquarters, and written largely by the Millerite leaders. To it were added a few reprints of especially pertinent treatises. Money was pledged for their circulation, and Josiah Litch was chosen as traveling, or "General Agent," for the Committee of Publications of the movement—an established custom among religious bodies of the time. His support was provided, along with an appropriation for the circulation of second advent publications. A glance at the titles and authors will disclose the scope and reveal the writer personnel of this vital series of books and pamphlets that played such a major part in the movement.*PFF4 584.3*

The authors, and the number of their respective treatises in the series, were: Miller (13), Himes (4), Litch (8), Bliss (8), Cox (1), Cook (1), Sabine (1), Storrs (1), Whiting (1), Hawley (1), Hervey (2), Starkweather (1), and Gunn (1). Then there were also two anonymous works, and three reprints- by Spalding, Hooper of England, and Bernard. In range, they covered the second advent, Biblical exposition, prophetic interpretation, reviews, declarations of principles, lectures, charts and explanations, prophetic symbols, time periods, cleansing of the sanctuary, types and the jubilee, the kingdom of God, history of Advent Movement, return of the Jews, paraphrases of the prophecies, Babylon's fall, warnings to watch, appeals to ministers, new heavens and new earth, millennium, and age to come. These, along with the battery of some forty periodicals, and broadsides and charts and hymnbooks, comprised a formidable array of highly effective literature.*PFF4 585.1*

III. Typical Millerite Messages at This Time

The heartthrob of the addresses at these conferences can still be felt, even in their printed form a century later. They were both convincingly logical and earnestly persuasive. Henry Jones's lecture on "The Nature and Events of Christ's Second Coming," at the Lowell Conference, is an example. First, he shows that Christ's second coming is not the death of the individual. It is not the conversion of the individual, not the periodic spiritual awakenings that come to the church, not the setting up of the church, not the destruction of Jerusalem, and most emphatically not a temporal millennium. Christ will come the second time as soon as the gospel has been preached in all the world as a witness, and not before. He will come personally and visibly, in the clouds of heaven. His coming will be seen as the lightning's flash that shines from east to west. He will not keep silence, and a tempestuous fire will devour before Him. He will come with vengeance, to gather all nations before Him and execute judgment upon the ungodly.*PFF4 585.2*

The concurrent events are the resurrection of the dead, followed by the millennium and the final conflagration, and at last the new heavens and the new earth. There can be no millennium until Christ comes, Jones insists, no conversion oL the world first, no antecedent return of the unbelieving Jews, no return of Christ until the gospel is preached everywhere first, and the church is first awakened, like the virgins in the parable. But worldly business will go on "as usual" until Christ comes. [5]The Second Report of the General Conference of Christians Expecting the Advent, "The Nature and Events of Christ's Second Coming," by Henry Jones, pp. 13-23. In his continuing second address, on "The Signs of Christ's Second Coming, 'Quickly,'" Jones stresses the telltale recentness of the new and popular postmillennial theory, and remarks:*PFF4 586.1*

"It seems from a retrospect of the past, only for a short time, that the theory of a long paradisiacal state of the church in this world, to authorize the delay of the Lord's coming, or to hedge up its way, has gained, perhaps, ninety-nine hundredths of its present popularity within the last century, and that it may be considered as the fruitful source, or legitimate parent, of the multiplied and gross evils which have since made havoc of the faith of the church." [6]Ibid.,

pp. 27, 28.*PFF4 586.2*

Jones stresses the “great signs from heaven” to be seen shortly before the great and terrible day of the Lord comes—celestial harbingers, such as the “darkening of the sun, in the year 1780,” commonly called the “dark day,” and the subsequent “showers of meteors,” as in the early morning hours of November 13, 1833, when the very stars of heaven appeared to be falling to the earth, as the fruit of a tree when shaken off violently, and was so recognized at the very time. [7]See Prophetic Faith, Vol. IV, chap. 13. The foretold deceptions have come to pass. The predicted spiritual darkness is here. The deceptions from peace and war arguments have appeared. The foretold abominations are now seen, along with the scattered power of the church. The predicted inquiry on prophecy has undeniably arisen—the searching question, “Watchman, what of the night?” and the ringing answer given, “Behold, the morning cometh.” The foretold “Midnight Cry” is now being extensively heard, and the last-day scoffers have appeared just as forecast.*PFF4 586.3*

It was expository preaching, heavily buttressed with Scripture. It produced conviction and led to decision. Men were definitely turned from darkness to light, and from sin to righteousness, as well as persuaded on premillennialism.*PFF4 587.1*

IV. The "Turk" One of Litch's Favorite Subjects

Josiah Litch discussed the fifth and sixth trumpets of *Revelation 9*-a typical emphasis at the time, particularly for him. The "fallen Star" was Mohammed, and the symbolic "locusts" the Moslem hordes of horsemen. The "five months" of tormenting are 150 years—"each year a full solar year"—the period of Turkish torment of the Greeks. The "king" over them was Othman, who, near the close of the thirteenth century, founded the Ottoman government, or empire. (This had all, of course, been previously presented again and again by others.) His name meant the "destroyer." And then, according to Gibbon, he entered Nicomedia on July 27, 1299. One hundred fifty years would therefore reach to 1449, he figured, during which time the Turks warred against the Greeks, but without conquering them.*PFF4 587.2*

The sixth trumpet was to remove the restraints, and to loose the "angels" bound in the river Euphrates, said Litch. In 1449 Paleologus, the last Greek emperor, died, and Greek independence was surrendered into the hands of the Turks. The symbolic "hour, day, month, and year," or widely acknowledged "391 years and fifteen days," would therefore end, Litch held, in August, 1840, when "the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it." Litch then submitted a series of supporting historical statements, appearing in the London Morning Herald, Christian Advocate and Journal, Moniteur Ottoman, and London Morning Chronicle, maintaining, in brief, that the ultimatum of the powers was put into the hand of Mehemet Ali about the eleventh of August.*PFF4 587.3*

Then he pressed on the next event-Behold the third woe cometh quickly, when the mystery of God is to be finished, and the kingdoms of this world are to become the kingdoms of our Lord, who is to reign forever and ever. This cannot be afar off, he solemnly declared. The address carried conviction, and persuaded many a skeptic, deist, and infidel.*PFF4 588.1*

V. Litch Places "Trial Judgment" Before Second Advent

Particular attention was paid to the next address, on the evening of June 15, likewise given by Litch, for this question lay at the heart of Millerite difference from others' expositions, and will be met again later. He presented in logical sequence the premillennial character of Christ's second advent, in direct conflict with the "prevailing opinion" of a "period of Christ's universal spiritual reign on earth for one thousand, or three hundred sixty thousand years, before Christ's personal appearing to judge the quick and the dead." Here are his own words:*PFF4 588.2*

"The prevailing opinion of the present age on the doctrine of the millennium is, that it is a period of Christ's universal spiritual reign on earth for one thousand, or three hundred and sixty thousand: years before Christ's personal appearing to judge the quick and the dead. This happy state of things, it is thought, will be introduced by the universal diffusion of the gospel through the earth, and the conversion of the world to Christ; the destruction of the man of sin, the restoration of the Jews to Palestine, and their conversion to Christianity. During all this happy period Satan is bound, and exerts no influence on earth over the human mind until the millennium expires. When that period ends, it is believed Satan will be let loose and go out to deceive the nations, when a very general apostasy will take place; and, in the midst of the prevailing wickedness of that apostasy, that Christ will appear in the clouds of heaven to judge the quick and the dead at his appearing and his kingdom." [8]The Second Report of the General Conference of Christians Expecting the Advent, "Dissertation on the Millennium," by Josiah Litch, pp. 2, 3.*PFF4 588.3*

Litch challenges the Biblical basis of such a roseate view in this fourteen-page presentation, and emphatically declares it is not sustained by *Revelation 20*, the millennium chapter. He contends:*PFF4 589.1*

"The doctrine taught in this passage is not the doctrine of Christ's spiritual reign on earth a thousand years before his personal appearing, but the doctrine of the order of the resurrection of the dead." [9]Ibid., p. 3. (Italics supplied.)*PFF4 589.2*

There are two resurrections, he explains—the first, in order, is that of the "blessed and holy"; and the second, that of "the rest of the dead," including the unholy. And, he explains, "these two resurrections will be a thousand years apart." The first includes the martyrs and the saints of the ages, and those who have not worshiped the Beast or have received his mark in these latter days. The Scriptures do not teach a general resurrection of all men at the same time, according to *1 Thessalonians 4:16* and *1 Corinthians 15:22-26*. The "dead in Christ rise first"—"they that are Christ's at his coming." This, Litch stresses, is "not a spiritual resurrection from spiritual death." Instead, it is a literal resurrection of the body, like Christ's. As in Adam all die, so in Christ shall all be made alive—but each "in his own order." At Christ's coming, at the end of the age, "none but his own will be raised." Our great Mediator then reigns with His saints during the thousand years, and death will be destroyed at the close of the thousand years. So John and Paul agree perfectly. And Satan will be bound during this thousand years.*PFF4 589.3*

They that "have done good" come forth "unto the resurrection of life" at the beginning of the thousand years. (*John 5:28, 29*.) This is "a distinct resurrection" for "a distinct class of persons, and for a distinct purpose." And the same is true of those brought to life a thousand years later—theirs is also a "distinct resurrection of a distinct class, for a distinct purpose." In *Daniel 12:2* "many of them that sleep in the dust of the earth shall awake," when Michael (Christ) stands up and delivers His people; but not all. Ultimately the rest will come forth. Thus some are brought forth unto everlasting life, and some to shame and everlasting contempt. At the end of the thousand years Satan will be loosed, as the wicked are similarly raised at its close. These are the subjects of his service and deception. They seek to compass the camp of the saints about, and make an assault on the Holy City, and a tempest of fire comes "down and destroys them. Then Satan, who deceived them, is destroyed; and the wicked are all swept away under this fatal deluge of fire."*PFF4 589.4*

Litch maintains that the thousand years is a literal, not a figurative, number, for the chapter is "a literal description of what will actually take place." The "long cherished opinion of six thousand years" for

this sinful world, followed by the thousand years of the great Sabbath, or earth's jubilee, "requires it to be understood literally." Then comes the logical conclusion:*PFF4 590.1*

"If the foregoing explanation of the twentieth chapter of Revelation is correct, and the doctrine of two resurrections is sound and scriptural, then the prevailing view of the millennium must fall to the ground." [10]Ibid., p. 9.*PFF4 590.2*

And now comes the heart of Litch's presentation:*PFF4 590.3*

"If there are to be two distinct resurrections of the dead, when is the general judgment to take place? Will it be at the first or second resurrection? At neither; but before either of them takes place. Perhaps there is no one point in the 20th chapter of Revelation that has been the cause of greater obscurity and more confusion among biblical students than the introduction of the judgment at the close of the chapter, and after the close of the millennium." [11]Ibid.*PFF4 590.4*

The difficulty, he says, seems to be over the "order of the judgment," in *Revelation 20:11-15*. God is the judge. The subjects are the dead—"not in their resurrection bodies, but the dead as such, and before the resurrection." These are judged according to their works. Then Litch continues, "The judgment is here most certainly placed prior to the resurrection." The doctrine of two resurrections—the just and the unjust—he insists, renders it necessary. It is necessary in order to determine who are to be the "subjects of the first resurrection." The book of life is "opened for the purpose of determining who are written there." So Litch concludes, "The judgment, must, therefore, be before the resurrection." This "general judgment" must be "prior to the first resurrection" to harmonize with and explain *Revelation 20:4*. [12]Ibid., p. 10.*PFF4 590.5*

Coming next to the "nature of the judgment before the resurrection," twp ideas should be kept in mind, he states. One is the judicial character of the proceedings—"trial according to law and evidence, for the acquittal or condemnation" of the person at the bar. And the other part is the "execution" of the judgment. In human tribunals a

prisoner, if innocent, is at once discharged from the hands of the executive power. If guilty, he is either taken forth to execution at once or is "kept for a season" in prison. So in the heavenly assize, the proceedings are according to law and evidence. The books are opened, and the book of life. And from these the character and doom of each is determined. When the trial judgment closes "those who are acquitted are discharged from custody at once, at the first resurrection." The other phase is that Christ has the power to "execute judgment," at the resurrection of damnation. Those wicked who remain in their graves shall hear His voice and come forth "when the sentence already passed will be executed." [13]Ibid., p. 11.*PFF4 591.1*

As to the living when Christ comes, Litch holds that "character and conduct of men cannot be decided on until their probation ends and their character is finally fixed." And the judgment of this group must likewise be "prior to the resurrection," before the appearing of Christ. Here Litch adds:*PFF4 591.2*

"If we may be allowed to look upon the destruction of the old world by water, as typifying the final conflagration at the second coming of Christ, there is certainly reason to believe there will be a period in the I end of time, before his advent, when the door of mercy will be closed." [14]Ibid.*PFF4 592.1*

A period of seven days elapsed after God had called Noah and his family into the ark. There were no further admissions. So will it be in the day of the coming of the Son of man. Men will knock, seeking entrance, but the door is shut forever! So all the time of the seventh seal there is silence in heaven for a short space. This will be a time of great tribulation, when the seven last plagues will be poured out. Then Litch takes this unusual position, for the time, on the plagues as yet future: "There are strong reasons for believing all expositors are mistaken who think six of the vials, or indeed any of them, already poured out." [15]Ibid., p. 12.*PFF4 592.2*

There will be a separation when Christ comes—the precious from the vile, the wheat from the chaff. When Christ comes He will gather together His elect from the four winds. Then follows his appeal:*PFF4 592.3*

“O, sinner, it will be to thee a day of darkness and gloominess, a day of clouds and thick darkness. Will you run the risk of being found unprepared? Dare you defer coming to Christ, and washing your robes white in his blood? Can you harden your heart and refuse to hear mercy while she calls and entreats? If so, be assured you will call, but God will not answer. O, bethink thee of that worm that dieth not, and the unquenchable fire in which the chaff shall be burned up. Ye worldlings, too, think of that day that shall burn as an oven, when all the proud and such as do wickedly shall be stubble, and the day that cometh shall burn up both the world and its votaries. What will it advantage thee to gain the whole world, if it must so soon perish and its possessor with it? Love not the world, nor the things that are in it; for how hardly shall a rich man enter into the kingdom of God. Christian professor, ‘it is not every one that saith Lord, Lord, that shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.’ Remember this. See to it, that thy profession and practice correspond; that thy lamp was not only once lighted, but that it so continues, with oil in thy vessel. Then, when he appeareth, shall you also appear with him in glory. Amen.” [16]Ibid., pp. 13, 14. *PFF4 592.4*

VI. Prophetic Setting for the Coining Kingdom

Litch's final address, "The Glorified Kingdom of God on Earth, at Hand," is typical of the prophetic interpretation always presented at these conferences. His first point was that Christ's kingdom of glory is not simply the gospel dispensation, introduced by the first advent of Christ. Even His immediate disciples had a misconception concerning it—believing it "should immediately appear." But Christ gave the parable of the nobleman and the pounds to correct that—the nobleman went away to receive the kingdom, and when he returns he will then reward his servants. So at the advent will come the resurrection of the righteous and the translation of the righteous living. This was confirmed by the transfiguration—with Moses and Elijah representing the raised and the changed saints in the last day. This was the figure and forecast of the coming kingdom. So, "beyond all successful controversy," the kingdom is "subsequent to the second coming of Christ," and will be glorious and immortal. That kingdom Avill be "everlasting" in duration. (*Daniel 7:13, 14*; *Revelation 11:15*.) Moreover this kingdom is at the door. But it cannot come "until all the prophecies which are to be fulfilled before it, shall be fulfilled." First, it cannot come until the great Antichristian papal apostasy has had its day. This is found in *Daniel 7*. In the prophetic imagery of this vision, four beast—kingdoms—Babylonia, Medo—Persia, Grecia, and Rome—arise out of the sea of humanity. And out of the fourth and fifth centuries—as the standard lists of Machiavelli, Lloyd, Lowth, and Hales attest. And the blaspheming, persecuting Little Horn is the Papacy, permitted to have dominion over the saints, or church for 3i/L "times," or 1260 year-days. The four world powers, and the division of the Roman fourth, precede it. Then Justinian passed his edict constituting the Bishop of Rome the head of "all the holy churches." Three of the ten horns—the Arian Heruli, Vandals, and Ostrogoths—were plucked up before him. As long as they held Rome, the decree "could not be carried into effect." 17The Second Report of the General Conference of Christians Expecting the Advent,"The Glorified Kingdom of God on Earth, at Hand," by Josiah Litch, pp. 6-11. *PFF4 593.1*

Then in February, 1798, the pope's dominion was temporarily taken away by Berthier, the French general. From 538 to 1798 was the period of the 1260 years. True, "Popery still exists." But its dominion

in the medieval sense was to be taken away. In *Revelation 13* this same power is presented under the symbol of the ten-horned beast from the sea, having power over the saints for 42 months, or the same 1260 year-days. And he foretold that this period was to be terminated by the stroke of the sword, when the papal government received its "deadly wound." [18]Ibid., pp. 11-13.*PFF4 594.1*

Then, under the second, or two-horned, beast from the earth, Litch understood, it is to be healed. In 1804-1805 Bonaparte was crowned emperor of France and king of Italy. Speaking like a lamb at first, he came to exercise "unlimited power in modelling religion to his own liking, and imposing its observance on his subjects." And he causes all to worship the first beast (popery) whose deadly wound was healed. This he did by reconstituting popery. So the Papacy was restored after its fall in 1798. And the deadly wound was healed when a new pope was elected. [19]Ibid., pp. 13, 14. (In this Litch differed sharply from Miller.)*PFF4 594.2*

Daniel 7 therefore predicts the course of empire down to the second coming and kingdom of Christ. It is likewise predicted by Paul in *2 Thessalonians 2*, for the Man of Sin to be destroyed by the brightness of Christ's coming. The kingdom of God was not established during the 1260 years. That was not the millennium, but its opposite. And there is no place for the millennium, Litch assures us, between the close of the 1260 years, in 1798, and the second coming of Christ. He then brings his exposition to a close with this threefold appeal:*PFF4 594.3*

"The doctrine of a temporal and spiritual reign of Christ for a thousand years before his second coming, is but a cunningly devised fable, and in its very nature only calculated to lull men to sleep in their sins, and to induce them to say, 'My Lord delayeth his coming.'*PFF4 595.1*

"Perishing sinner! if this argument is sound and conclusive, then you have no time to lose in preparing for the judgment. Then delay not, but haste thee to Christ for refuge, while he waits to be gracious.*PFF4 595.2*

"Christian professor! you have a great work to do to clear your skirts

of the blood of souls, and to have your own lamps trimmed and burning, and oil in your vessels with your lamps. Remember, only perfect love can cast out fear, and give boldness in the day of judgment. Seek, then, and live it day by day.*PFF4 595.3*

"Minister of the gospel-Watchman on Zion's walls! lift up thy voice Jike a trumpet, cry aloud, spare not; show the people their sins, arouse them from their lethargy, lest, like the inhabitants of the old world, they know not till the door is shut. Amen." [20]Ibid., p. 16.*PFF4 595.4*

Such is the heartthrob of a typical Millerite lecture—rooted in Scripture, buttressed by history, and enforced by logic as they saw it. It therefore appealed both to head and heart.*PFF4 595.5*

VII. Portland-Unity of View Really Remarkable

Brief reference will suffice for the third conference, on October 12-14, 1841, in Portland, Maine—just a year after the first conference. It met in Fleming's Casco St. Christian Church, and was the first gathering of its kind in the State. It had a large attendance, with Abijah Bridges as chairman and Himes and Litch as secretaries. Himes, Litch, and Jones were again to be the leading speakers. There was therefore continuity and unity in the public presentations. The main themes were: The prophecies and prophetic chronology, repentance from all sin, the signs of Christ's imminent advent, the character of the kingdom of God, the restitution of the earth, the nature of its inhabitants, and the millennium. The duty of living wholly for the Lord was the continuing overtone. Miller, though absent, provided written addresses. There was also a sacramental service, in which members of all denominations joined, for all minor considerations were swallowed up in the one great absorbing thought of soon seeing the Master at the head of His table. It was one of those scenes in which the angels must take delight.*PFF4 595.6*

Miller's address stressed humility. He appealed to the advent believers not to slip into the use of clerical titles that minister chiefly to pride; the practices of the world should be abandoned. His counsel was heeded, and the Biblical term Elder was rather uniformly employed in addressing ministers of the movement. His theme was the manner and object of Christ's coming, with the time of His coming as "about 1843." Miller was unusually concerned about reaching men of conspicuous talent-ministers, educators, editors, and other able men-who could do exploits for God once they were gripped by the advent message. He stressed the types—the six days of creation week, and the seventh of rest, the seven years of bondage and the release, or antitypical jubilee. Then there were the prophetic outline prophecies and the time periods, and the 2300 years to the cleansing of the sanctuary." [21]Report in *Signs of the Times,* November 1, 1841, pp. 113-120.*PFF4 596.1*

VIII. Grove Meetings in God's Great Out-of-Doors

Still another form of preaching employed was the outdoor grove meeting. This sprang out of the need for a short rally, and was held in a grove of trees near some town. Less pretentious than the camp meetings, these assemblies nevertheless partook of the same general characteristics. A speaker's stand was erected, with temporary seats for the people constructed under the trees. Folk gathered from the country and small towns around to hear the advent message, the majority presumably returning to their homes for the night and coming again on the morrow. Contemporaries tell us that shapely trees extended their long branches to form arches of noble beauty. And hemlock spires, piercing heavenward, adorned these majestic churches of the forest in God's great out-of-doors, thus contributing to the spirit of worship. These meetings usually lasted but a day or two, though in instances for several days. [22] *Signs of the Times,* June 14, 1843, p. 120: Sept. 13, 1843, p. 29; Midnight Cry, July 13, 1843; Advent Herald, July 17. 1844; Aug. 1, 1844, p. 24. On November 3, 1843, the report appeared in the Midnight Cry:*PFF4 596.2*

"We have had no less than ten or twelve grove meetings, of one and two days continuance, where the people would assemble from ten to fifteen miles around, to hear about the coming of the Lord." [23] Midnight Cry, Nov. 30, 1843, p. 121. HENRY DANA WARD, D.D. (1797-1884), grandson of soldier-statesman Artemas Ward, first commander of the Revolutionary forces, was born in Shrewsbury, Massachusetts. He was graduated from Harvard with a B.A. in 1816 and an M.A. in 1819. He had recognized classical attainments and was a successful teacher. After ordination in Charleston, West Virginia, he was made rector of St. Jude's Church, New York City. He wrote much for the Signs of the Times, and as an eyewitness of the meteoric shower of November 13, 1833, wrote of it as a sign of the last times and a fulfillment of *Matthew 24:29*. The earliest located writing by Ward is an exposure of Free Masonry (1828). His other books included Glad Tidings (1838), Telescope of Faith, Promises to Abraham, Kingdom of God, Restitution of the Earth, and Israel and the Holy Land. His History and Doctrine of the Millennium (1840), was a really scholarly work. Ward's later writings include The. Gospel of the Kingdom ... Not of this World; The Bible,

Its Testimony and Promises,, The History of the Cross, The Faith of Abraham, The Everlasting Covenants of Promise, and Israel ana the Holy Law. Ward's early exposure of Free Masonry (1829:399 pp.) evinces the same characteristic thoroughness of research in its forty documented chapters and its extensive bibliography. He was a careful student, going to the bottom of whatever he was investigating.*PFF4 597.1*

The Millerites surely adapted themselves to circumstances. In New York City, and other cities, theaters or halls were leased, or tabernacles built, as noted elsewhere. But in rural environs the grove meeting was popular. They all had the same objectives, and were rewarded with similar results.*PFF4 597.2*

CHAPTER TWENTY-EIGHT: Conferences Make Impress on Great Cities

I. New York City Comes of Age

Let us break the recital of the conferences long enough to get the historical background and contemporary setting of some of the larger General Conferences that follow, such as the sixth, held in the Broadway Tabernacle in New York City. Prior to 1825 New York City was only a provincial town. The actual city was then born, and Knickerbocker New York ended. In that year the Erie Canal was completed, and the city at the mouth of the Hudson was joined to the great West. The Great Lakes were thrown open to commerce, and the Ohio and Mississippi valleys brought close to her doors. A new life began. It was the beginning of a new and expansive era.*PFF4 598.1*

1. GREAT MATERIAL AND INTELLECTUAL CHANGES

The years from 1825 to 1840 were filled with ferment and confusion, progress and revolutionary developments. There was intense intellectual, moral, and religious activity. Mighty forces were gathering and consolidating. The population leaped from 166,000 to 312,000—phenomenal for that day. New Englanders poured in by the thousand, and sons from foreign soils came in increasing numbers, large groups planting themselves on Staten Island. Then the fire of 1835 was followed by the financial crash of 1837, sweeping New York City like a tempest.*PFF4 598.2*

The city became a boiling cauldron in which divers nationalities and hostile temperaments commingled, intensified by commercial forces let loose by the opening of the canal. The throbbing thirties were followed by the fateful forties. Buildings of wood gave way to structures of brick and stone, and climbed heavenward—first to seven or eight stories, then to twelve or fourteen. Horse—drawn cars of strange construction had just started running in the streets. Vanderbilt's steamboats were plying the sound, but through trunk-line railroads had not yet appeared. There were no telegraph lines, although Morse was experimenting. And there were no electric

lights or electric cars, no telephones, typewriters, phonographs, or bicycles, and of course no automobiles, radios, or television sets.*PFF4 598.3*

Intellectual life became aggressive. Horace Greeley and Wendell Phillips were just twenty-nine, Holmes and Lincoln thirty-one. Longfellow was only thirty-three and Garrison but thirty-five. Emerson was just thirty-seven, and Bryant and Vanderbilt forty-six. Religious life was active, as New York then had thirty-two Presbyterian, twenty-seven Episcopal, twenty Baptist, sixteen Methodist, fifteen Dutch, eleven Catholic, five Universalist, three Lutheran, and two LTnitarian churches. [1]Charles E. Jefferson, The Broadway Tabernacle of the Past and Future, p. 14. And now it was about to become one of the principal scenes of the great second advent awakening and the exposition of prophecy.*PFF4 599.1*

Newspapers were launched to satisfy the voracious hunger of an increased population—the Tribune in 1831, the Sun in 1833, and the Herald in 1835. The foundations of New York University and Union Theological Seminary had just been laid. The air was vibrant with attempts to set the poor against the rich, and there were riots among the foreign populations. So New York City in the thirties was quarrelsome and obstreperous.*PFF4 599.2*

2. ANTISLAVERY AGITATION BREAKS FORTH

The land was seething with new ideas and principles, and a deep sense of personal responsibility seemed to prevail. Promulgators of doctrines that disturbed the old order were all about. Antislavery and temperance became test questions, with the bulk of society frowning on their advocates and showering them with obloquy. The New York Anti-Slavery Society was organized in October, 1833, with a mob battering at the doors before the members were out of the building. Both a Young Men's and a Ladies' New York City Anti-Slavery Society were organized in 1834. And the second anniversary of the emancipation of the West Indian slaves was held in the large Broadway Tabernacle in 1837. [2]Susan Hayes Ward, The History of the Broadway Tabernacle, pp. 32, 33. Hard names were bandied about, and the churches were mobbed by proslavery

advocates.*PFF4 599.3*

3. THE BIRTH OF TEMPERANCE SOCIETIES

Temperance advocates fared no better. Arthur Tappan, [3]ARTHUR TAPPAN (1786-1865), American merchant and philanthropist, set up a large importing business in New York City in 1812. Later he helped to found Oberlin College, and the American Tract Society, and endowed Lane Theological Seminary of Cincinnati,. He was an ardent abolitionist, and was first president of the New York City Anti-Slavery Society, founding the New York Emancipator in 1833. He rescued William Lloyd Garrison from imprisonment at Baltimore in 1833, and founded the New York Journal of Commerce in 1828. ardently active inspiritual reforms, advertised pure juice of the grape, without alcohol, for communion service, and the newspapers uttered a "howl of derision." Dr. George B. Cheever was cow-hided, tried for libel in a Massachusetts court, and suffered thirty days' imprisonment for his little temperance skit, "Enquire at Deacon Giles' Distillery." Yet, by 1834, New York State was credited with having 2,500 branch temperance societies, and temperance societies for young men flourished in the churches. [4]Susan Hayes Ward, op. cit., p. 33.*PFF4 600.1*

Meanwhile the political pot was boiling. Citizens had only begun to vote for the mayor in 1834. Campaigns were violent, and the Presidential campaign of Harrison versus Van Buren was exceptionally heated and furious. It was a tense time.*PFF4 600.2*

4. REVOLUTIONARY ATTITUDES IN RELIGIOUS FIELD

Every department of life was tempest-tossed, and the church did not escape. The old Calvinism of the eighteenth century had lost out to various newer concepts, and not a few who remained in churches under the Westminster Confession worked their way out into wider interpretations of its ancient phrases. And one of these religious innovators in Calvinism was Charles G. Finney, whose Broadway Tabernacle must now be noted.*PFF4 600.3*

II. Broadway Tabernacle-Center of Revival and Reform

The story of the famous Broadway Tabernacle of New York City, erected on Broadway between Leonard and Anthony Streets, is a fascinating one. Here the fourth Millerite General Conference was convened on October 26 and 27, 1841. The tabernacle congregation was a cross between the Congregational and Presbyterian organizations. This great structure arose in 1835-1836 out of the religious, social, and political storms of the time.*PFF4 601.1*

Charles G. Finney[5]CHARLES G. FINNEY (1792-1875), noted Congregational clergyman and educator, was born in Connecticut. After he became famous as a revivalist, in 1835 he was appointed professor in Oberlin Institute or College, and subsequently was president, as well as pastor of the First Congregational Church there. He later engaged in revivalism in England from 1848 to 1857. His New School views, and Oberlin's antislavery principles, made the Institute obnoxious for years to many "orthodox" clergymen and ecclesiastical bodies. had passed through a spiritual experience that made all things new to him. He was soundly converted at twenty-nine. After he had seen the love of God in the face of Jesus Christ, many of the Old School interpretations of the past became abhorrent to him. Justification by faith came to be a glowing spiritual reality, not merely a theological term or principle. Finney was carried along as by an irresistible influence into the work of evangelism. Wherever he went churches were revived, until he came to be called the prince of revival preachers. Yet all the while he was maligned, and dubbed an innovator and a heretic. He was called from small towns to the cities, but no invitation was extended to him to come to New York City. Then Anson C. Phelps determined he should be heard, hired a vacant church, and invited him to come. He accepted, and a wonderful revival followed. [6]Charles E. Jefferson, op. cit., pp. 9, 10.*PFF4 601.2*

Out of this revival sprang a number of Free Presbyterian churches. At that time New York had a large population of non-churchgoers unable to pay the price asked for pews. By abolishing high pew rents, these free churches drew large numbers from the unchurched masses. Lewis Tappan, likewise a noted merchant, organized a new church in an old remodeled theater, calling Finney

there as minister in 1832. Here Finney built up his membership from the unchurched, as hundreds were converted. In the summer of 1834 Finney made a voyage to the Mediterranean to recover his health. The abolitionist riots of 1834, in New York City, therefore occurred during his absence, when clergymen of antislavery societies were attacked and their homes broken into. But Finney's convictions were well known, and upon his return he forbade slaveholders to participate at the communion service. And in December, 1834, he began his famous series of Lectures on Revivals. [7]The Evangelist, Nov. 8, 1834; Susan Hayes Ward, op. cit., pp. 26, 27.*PFF4 601.3*

Matters went well between Finney and his own congregation. But there was grave difficulty with the presbytery, so Finney decided to withdraw from the presbytery and to organize an independent church. Friends offered to put up a large tabernacle on Broadway, and Finney outlined the plans and specifications. He wanted a commodious auditorium where all could hear without effort, as there were no public address amplifiers in those days. He insisted on "acoustics rather than esthetics," and had no sympathy with the idea that a church should be just for a few chosen families of a special social set. Finally, after a battle with the architects and builders, the seating was arranged in circular fashion, with a series of wide galleries of eight tiers of seats extending around the entire structure. (Illustration on page 556.) The choir and orchestra occupied the space back of the pulpit, running from the floor to the gallery.*PFF4 602.1*

By its very size the Tabernacle appealed to the rank and file. Its great galleries were capacious, and the poor were not afraid to enter. It became the popular church, and because of its excellent acoustics was ideal for the discussion of great themes and the assembling of immense audiences. The greatest orators and reformers of the nation came to the Tabernacle, which was opened to many worthy causes. It became the rallying point for patriotism, reform, and virile religion. Various national benevolent and welfare societies for the advancement of education, home and foreign missions, as well as abolitionist and temperance organizations, and Bible and tract societies, all held their conventions in the Broadway Tabernacle, which soon became famous as the ideal place for great

mass meetings.*PFF4 602.2*

In February, 1835, Finney was appointed professor of theology in the new Oberlin Institute in Ohio, which was about to establish a theological department. He accepted the appointment with the understanding that he would continue Jo preach in New York during the winter months. The building of the Broadway Tabernacle began in May. In the winter of 1835-36 Finney was back in New York, but found himself increasingly out of harmony with the Presbyterian discipline and doctrine of the Old School. As previously mentioned, at the organization of the Tabernacle Church, in April, 1836, the services of Charles Fitch, pastor of the Free Church of Hartford, Connecticut, were enlisted by Finney. [8]See pp. 540, 541. Fitch read the names of those who were to constitute the new church, then the Declaration of Principles, Rules, Confession of Faith, and Covenant, to which they all gave public assent. He then pronounced them a duly organized church—the Broadway Tabernacle Church. [9]Susan Hayes Ward, op. cit., p. 28. The church prospered, and there was a continuous revival.*PFF4 603.1*

But the dual responsibility proved too great a strain upon Finney's health, as the demands of Oberlin became more exacting. So in the spring of 1837 he was compelled to resign from the Tabernacle because of ill health, and to leave New York permanently for Oberlin. Things did not go too well at the Tabernacle, and dissension broke out. George Duffield, prophetic interpreter already noted, [10]See pp. 330-339. was made acting pastor. Then, in 1839, Joel Parker was installed as pastor, but resigned in June, 1840. The Tabernacle was advertised for sale and the mortgage foreclosed. David Hale, one of the founders of The New York Journal of Commerce, bought the building in June, 1840, for $34,363, and invited the members to form a Congregational Church, which was formally organized. Edward W. Andrews [11]EDWARD WARREN ANDREWS came from a distinguished ministerial family. He was a student at Union College, and was then employed by the American Sunday School Union in the West. After a course of legal study he practiced law successfully for three years. But he abandoned law for the pulpit and was licensed to preach. He was ordained in 1837, taking a church at Hartford. He had unusual gifts as an orator. He was installed at Broadway Tabernacle when only twenty-nine. was installed

as pastor the first of January, 1841, and the church continued under the name of Broadway Tabernacle Church. [12]Ibid., p. xiii; Manual of the Broadway Tabernacle Church, pp. 5, 6. *PFF4 603.2*

The holding of the fourth General Conference of the Millerites in the Tabernacle will be discussed in the next section. But during the winter of 1841-1842, an interesting three-month revival occurred in the Tabernacle. Many, especially young people, were converted. Andrews had a charming personality and an "imposing oratory." He had a fascinating voice, and his style was clear, direct, and forceful. Great crowds came to hear him expound his belief in the premillennial second advent and the prophecies, in which he was deeply interested. The Tabernacle historian says: *PFF4 604.1*

"The Tabernacle would hold, though it could not seat, somewhat more than 3,000, but the crowds that surged into the building filled the seats, and eager listeners stood thronging the aisles. Particularly was this true when the seven Sunday evening lectures on the Second Advent were delivered in 1843. Mr. Andrews was an ardent advocate of the doctrine that Christ's Second Coming will precede the Millennium. 'He preached much on Daniel, and expounded the Prophecies,' says one of his old hearers; and the New York Herald stated with reference to the last of these popular discourses that 'ten thousand people tried in vain to get into the already overcrowded building.'" [13]Susan H. Ward. op. cit., p. 65 *PFF4 604.2*

Thus we see that prominent religious leaders were tied in strongly with the second advent emphasis of the forties, without integral connection with the Millerites, and that prophetic exposition was widespread and eminently respectable. We now return to the Millerite conferences. *PFF4 604.3*

III. Fourth Conference in Large Broadway Tabernacle

The formal call for the fourth conference, to be held in the large Broadway Tabernacle, in New York City, on October 26, 27, 1841, was published in the Christian Herald and Journal and in Zion's Herald, as well as in the New York Herald, which gave a daily report. The Tribune also noted the conference at some length. A copy of the call, with an explanatory note, was addressed personally to all the clergy of New York City, many of whom read the "call" in their churches. There were addresses by various clergymen, including Litch, Jones, Himes, and Ward. The topics included the leading prophecies, the great apostasy, the premillennial advent, preparation for the coming day of the Lord, and the resurrection. Business transactions were held to the minimum, evidently waiting until Miller could be with them and give his views and counsel.*PFF4 605.1*

One of the unique sessions, under the chairmanship of the well-known Methodist pastor, John Lindsey of New York City, was introduced by him in these words: "The kingdom of heaven preached in the Gospel is a future dispensation near to come." Then followed a symposium on the kingdom—its nature, glory, and imminence-with Josiah Litch of Boston, Henry Dana Ward of New York City, and J. V. Himes of Boston as speakers. It was the first successful impress on the nation's metropolis. The New York Tribune's retrospective comment on this session was:*PFF4 605.2*

"The meeting was profoundly attentive, and the remarks of the speakers were received with unequivocal approbation, save only the fixing a time, which ... failed to convince and satisfy the audience. But so far as the awakening of public attention goes, the Convention has been attended with the happiest results. The pastors of churches direct their studies toward the interesting theme in many cases with new emotions; and many Christians read the Bible with an inquiring mind, to learn whether these things are so, and some are becoming daily more and more convinced of the truth and importance of the sentiment expressed by the chairman and made the theme of the evening's discourses." [14]New York Tribune, Oct. 12, 1841, p. 2.*PFF4 605.3*

At the closing session a remarkably large audience was present. The report says:*PFF4 606.1*

“The most profound attention was paid to the stirring eloquence of the last speaker, and stillness of the audience throughout the services was proof of their deep interest in the sentiment of discourse, that the kingdom of God preached in the gospel is a future dispensation near to come.” 15*Signs of the Times,* December 1, 1841, pp. 129-133.*PFF4 606.2*

“A deep and solemn impression was made on many hearts” as J. V. Himes presented the basis on which he rested his belief. The 1260 days, the 2300 days, the overthrow, the jubilee, and the end of the sixth millennium, all lead to the consummation and the sounding of the last trump. The signs of the times, the wars and rumors of wars, and the Laodicean state of the church, all indicate the nearness of the consummation. Christ will soon “dash” the nations with the rod of His power, and give them, with the Beast and false prophet, to the burning flame, which devours before Him as He comes again to judge the earth with righteousness and the people with equity. Again the glow and the fervor and the heartbeat of men on fire for God were felt. The impression was profound.*PFF4 606.3*

IV. Fifth Conference in Miller's Home Town

Illness and other circumstances had prevented Miller from meeting with his fellow Adventist leaders in the first four General Conferences, so the fifth was brought to his own home town, Low Hampton, New York, convening from November 2 to 5, 1841. It will be recalled that it was from Low Hampton—where he had been a member in the Baptist church since 1816—that Miller set out for Dresden to give his first sermon on the prophecies in August, 1831, just ten years before. It was likewise from the Low Hampton Baptist Church that Miller received his first license to preach in 1833. And now the fifth General Conference of the growing Millerite movement was being held in that same Baptist church, with William Miller as chairman, and with many of his converts as delegates. The attendants were not only from the towns of New York and Vermont, but from more distant points, including Canada.*PFF4 606.4*

Great strides had been made in those few years. Strong men had joined the movement, and had dedicated their lives to the proclamation of the imminent advent. And ministers of various denominations who had not yet declared themselves, were present to listen and observe. The spirit of inquiry was spreading. And Miller was greatly moved by the scene. The first two resolutions to be passed read:*PFF4 607.1*

"1. Resolved, That we utterly discard the doctrine of a Millennium previous to the advent of Christ in the clouds of heaven....*PFF4 607.2*

"2. Resolved, That, in our opinion, the time has fully come for announcing the midnight cry—'Behold the bridegroom cometh,' and that all who would have part in the first resurrection, should, without a moment's delay, arise, and trim their lamps, to be ready to meet the bridegroom." [16] *Ibid.*, p. 131.*PFF4 607.3*

It was here also that it was voted to hold four more General Conferences—one in New Hampshire, one in Massachusetts, one in New York State, and one in Vermont. Josiah Litch and William Miller were the leading speakers in Low Hampton, and a general "Circular," or declaration and admonition, was authorized,

expressing the conviction of the conference.*PFF4 607.4*

Another one of the resolutions passed expressed confidence in Miller, Himes, Litch, Jones, and Ward, and those "according with them" in heralding the advent. And it bespoke for them the "confidence, prayers, and cooperation" of all believing in the advent near. [17]*Ibid.* Most of these ministerial leaders were "more confirmed" than ever as to the "time" feature of "1843" for the advent. There were some, however, who still were not clear. As mentioned, Ward, chairman of the first conference, was one of these, who frequently voiced his hesitancy over this specific time feature of the advent message. His differing viewpoint is well expressed in a letter from him printed in the Signs near the close of 1841.*PFF4 607.5*

"This is the length and breadth of our opinion relative to fixed times. It is not forwarded to you, Messrs. Editors, in a controversial spirit, but with the desire, humble and honest, fo be held personally responsible, only for that I personally hold; and to be instructed in any matter on which I may seem to differ without reason. It is one of the blessed fruits of the doctrine of our Lord's near coming, that men can walk together, who differ on other points, while they accord in 'that blessed hope.' I wish to encourage your circulation, and to multiply the number of your readers, and I ask the insertion of this, not for debate, but for the liberty of opinion to hold with our Lord. 'It is not for you to know the times, or the seasons, which the Father has put in his own power,' while I am with you expectant of his coming and kingdom." [18]*Ibid.*, p. 136.*PFF4 608.1*

It was, of course, promptly printed, And Henry Jones, secretary of the same first conference, likewise disagreed over this specific time feature, as did some others of prominence, such as Prof. Nathan N. Whiting, who soon joined the advent cause. Nevertheless, they had an accepted and vital part in the movement, without teaching the precise "year 1843." It is worth repeating that the movement stood for something vastly more than just the "time" feature. It stood for the literal, personal, premillennial advent of the Saviour as nigh at hand- in contradistinction to the popular world-betterment program. That is essential to remember.*PFF4 608.2*

Numerous smaller conferences developed. They were more local in

character, but serving as an effective evangelizing agency for the movement. A single lecturer would advertise a conference in the Signs, at a chosen time and place, holding Bible studies and social meetings in the morning, and lecturing in the afternoon and again at night. This was their solid building program. The attendants became firm believers in the “advent nigh.”*PFF4 608.3*

V. Four Smaller Conferences in Four States

The next four General Conferences, numbered 7 to 10, were held in Dover, New Hampshire (December 14-16, 1841), Pomfret, Connecticut (January 18-20, 1842), Sandy Hill, New York, near Albany (February 1-4), and Colchester, Vermont (February 8-10). These were smaller gatherings, and all four were held in churches, largely Baptist, though one was Presbyterian. Miller, Himes, Litch, and Robinson were the chief speakers. The attendance at Dover (the seventh) was heavy, and the prophecies were diligently studied. The Little Horn was held to be the Papacy, its special 1260-year period having ended in 1798. All were called upon to give the Midnight Cry. [19] *Ibid.,* January 15, 1842, pp. 153-156. Belief that the second coming of our Lord was near, without specifying the year, was deemed sufficient. Miller was the chairman. *PFF4 609.1*

At the Pomfret (eighth) Conference, under the chairmanship of William Thayer, Himes and Litch were the principal speakers. The fallacy of the temporal millennium was studied, and the various prophecies-especially the 2300 years. It was considered a decided success. [20] *Ibid.,* February 15, 1842, p. 174; I. C. Wellcome, op. cit., p. 226. *PFF4 609.2*

The Sandy Hill (ninth) Conference, held in the Presbyterian church and the courthouse, likewise registered a large attendance, resulting in part from the previous Low Hampton Conference. And numerous calls for other conferences were registered. The impression was deep rooted that the widespread giving of the Midnight Cry is in itself a sure precursor of the coming Bridegroom. In the courthouse many declared themselves to be converts, including a prominent lawyer, H. B. Northrop. He had come to hear the evidence, expecting to be able to overthrow it with ease, but instead had been persuaded of its truth. [21] *Signs of the Times,* February 15, 1842, pp. 172, 173; I. C. Wellcome, op. cit., p. 226. After this, local conferences for the public were held with increasing frequency, not only all over New England and the Middle States, but in the adjacent Canadian provinces as well. These also registered a gratifyingly large attendance. *PFF4 609.3*

The Colchester (tenth) session, under the chairmanship of Deacon T. Galusha, was similarly "well attended." Numerous ministers were present to consider the evidence. The significance of the Midnight Cry, ringing out over the land, was again stressed. Strong emphasis was also placed on the 2300 years, as reaching to 1843-1844. This was stressed in a letter to the conference by James Sabine, rector of the Protestant Episcopal Church of Bethel, Vermont. The editor of the Signs remarked at this point, "Second Advent Conferences have within the last year become numerous and important." [22] *Signs of the Times,* March 15, 1842, p. 189. Actually, there was a grand total of 132 in two years. Thus we are brought to the important New York Conference, and its preparatory meetings. *PFF4 610.1*

VI. Momentum Slower in New York City

Progress in New York City had been unusually slow. But in the spring of 1842 Himes and Miller hired the large and expensive Apollo Hall, on Broadway, for a series of lectures. But there were so many major attractions in the metropolis that Miller's name and preaching did not draw the multitudes as in smaller places. Advance was difficult, and adverse press reports created deep prejudice. There seemed to be few friends of the advent cause. Litch says of the prevailing sentiment:*PFF4 610.2*

"An impression had gone abroad in reference to the Adventists, that they were monsters, or almost anything but civilized beings. So strong was this impression, and so general, that a number of days had passed and scarcely a lady dared to make her appearance in the meetings." [23]Litch, "The Rise and Progress of Adventism," Advent Shield, May, 1844, p. 67.*PFF4 610.3*

It was a depressing moment. But those who came told others of the impressive meetings, and the prejudice finally melted away. The audience grew until the hall was filled with attentive hearers. The New York Luminary and the Journal of Commerce gave fair reports, [24]Letter of Himes to Litch (April 22, 25, 1842);*Signs of the Times,* May 11, 1842, p. 41. and a permanent interest was established, auguring well for the future.*PFF4 610.4*

Twenty-one lectures by Miller preceded the three-day General Conference session, May 10-12, which was organized with Dr. A. Doolittle as chairman, and Henry Jones and Joshua Himes as secretaries. The addresses were by Miller, Litch, Aitkins, Jones, and Kenney. They stressed the supremacy of Scripture, the current "running to and fro" in study of the prophecies, no literal restoration of the Jews, Antichrist to be destroyed at the advent, and the need of discerning the signs of the times. The conviction was expressed that the "whole truth" had been declared. And an elaborate statement of the "sentiments" passed appeared in the Signs. They also voted for an association to be formed, which was done on May 18, [25]*Signs of the Times,* May 25, 1842, p. 62; I. C. Wellcome, op. cit., p. 231. with Dr. A. Doolittle as chairman, the members paying a monthly

sum to defray expenses. And they opened a depository for Adventist publications.*PFF4 611.1*

That autumn Himes and Miller returned to New York City, preaching in the church where George Storrs ministered, at Catharine and Madison. The interest increased steadily. And this was followed by another series of lectures on the approaching advent by Apollos Hale, held in Enoch Jacobs' Methodist Protestant Church on Anthony Street. As a result the number of adherents in New York City was materially increased. Just at this point Himes determined to launch an Adventist paper—a daily—for at least a few weeks, to give to the public the principal views of the Millerites in cheap and popular form. So in November, 1842, the aforementioned Midnight Cry was started under the editorial supervision of Nathaniel Southard. It was a unique and highly successful venture. Twenty-four numbers, of ten thousand copies each, were circulated. Then it was changed over into a weekly, increasing steadily in circulation. It continued until after the autumnal Disappointment in 1844, when its name was changed to The Morning Watch.*PFF4 611.2*

VII. Advent Cause Established in Philadelphia

In addition to Boston and New York, there were other important centers of the Millerite cause. One of the most important was Philadelphia. Josiah Litch first visited the city early in 1812, returning in November with Apollos Hale for public meetings. The churches generally were closed against them, but friends secured a hall and meetings began in December. These were hotly opposed. However, Litch obtained a definite foothold. He had a committee of thirty from the various churches who arranged the meeting place and promoted the advent cause. It was a battle, as week after week the churches rang with denunciations against him. But the opposition seemed only to arouse interest and to cause large numbers to examine the message presented. [26]Litch, "The Rise and Progress of Adventism," Advent Shield, May, 1844, p. 71; *Signs of the Times,* November 15, 1843, p. 110; Jan. 4, 1843, pp. 124, 125. *PFF4 612.1*

Miller and Himes determined on a great campaign in the city of Brotherly Love. Himes spearheaded the way and gave several lectures. [27]*Signs of the Times,* February 22, 1843, p. 177. Then Litch hired the great Chinese Museum Auditorium, seating six thousand, [28]The Philadelphia Museum at 9th and George Streets-popularly known as the Chinese Museum, for a Chinese exhibit occupied a portion of one of the floors-had a large auditorium 70 by 238 feet, accommodating some six thousand. It was frequently the scene of important conventions and other secular and religious gatherings. for thirteen nights. [29]G. C. B. in Second Advent of Christ, Feb. 22, 1843. (Illustration appears on p. 556.) Miller began his lectures, February 3, which were held twice a day for a week. The interest reached its peak on February 9, when there was a near panic as someone fainted in the overcrowded building. The hall was jammed and a crowd outside was seeking admittance. When the doors were opened to carry out the woman who had fainted, there Avas a rush by the crowd outside to effect an entrance. Then a boy shouted "Fire," and the great mass of humanity was instantly thrown into commotion. When order was at last restored it was thought best ?to dismiss the meeting for the night. A man tried to interrupt the meeting the next day, but was forced to leave by the determined crowd. Fearing more trouble, the proprietors of the building again closed it for the day. [30]*Signs of the Times,* March 1, 1843, p. 189; The

Pennsylvanian, Feb. 10, 1843.*PFF4 612.2*

On February 10 Miller gave his farewell address to a packed house. It was a touching and solemn occasion. In bidding the crowd adieu lie said they would doubtless see his face no more in this life, but he expected in a short time to meet the faithful in the coming kingdom. When he asked how many believed the Saviour's coming to be near, a large number arose, and many were in tears. [31]G. C. B. in Second Advent of Christ. Feb. 22, 1843. According to Litch this campaign rocked Philadelphia from center to circumference. [32]Philadelphia Public Ledger, Feb. 8, 1843. Perhaps at no other time in Miller's career was his power more apparent as a speaker. He held the great crowd for an hour and a half, and two thirds then stayed for an after prayer meeting. Litch says:*PFF4 613.1*

"Saints rejoiced, the wicked trembled, backsliders quaked, and the word of the Lord ran and was glorified. It is doubtful whether Mr. Miller ever gave a course of lectures with greater effect than at that time." [33]Litch, "The Rise and Progress of Adventism," Advent Shield, May, 1844, p. 71.*PFF4 613.2*

At this time the Philadelphia Alarm, a penny paper, was published by Litch. It continued for thirteen weeks, with four thousand copies an issue. A book room was opened, and soon the advent cause was firmly established. The huge Chinese Museum, secured for Miller's meetings, thereafter became the regular meeting place. On May 19, the editor of one of the Philadelphia papers gave this description of his visit to the Museum:*PFF4 613.3*

"Upon leaving the lecture room, we entered the mighty assembly of the Millerites—for mighty it was; the large room which once contained the Chinese Museum being literally filled with a dense mass of males and females, old and young, who seemed to hang with a breathless and somewhat excited interest upon 'the very loud outpourings' of the enthusiastic speaker." [34]*Signs of the Times,* May 31, 1843, p. 101.*PFF4 613.4*

Returning in March, Litch merged his Philadelphia Alarm into the Trumpet of Alarm, designed for circulation in the West and South.

Between 25,000 and 30,000 copies were distributed. The Philadelphia General Conference then followed upon the heels of the Litch meetings, and continued for two weeks (from May 14 to 28), [35] with a large attendance. The daily press called it a "mighty assembly," and the Midnight Cry referred to the "vast multitude." [36] Himes, Brown, Litch, Storrs, Hervey, Cook, and others were the speakers. Prayer and experience meetings were a characteristic feature. A mission to Virginia was sponsored by Brown and Barry. There was also the formation of the "Philadelphia Second Advent Association," for related missionary purposes.*PFF4 613.5*

[35] *Ibid.,* June 7, 1843, p. 105; June 14, p. 114.

[36] Midnight Cry, May 25, 1843, p. 73.

VIII. Boston Conference Launches Charts and Camp Meetings

While the special meetings in New York City in Apollo Hall were progressing gratifyingly, the leaders around Boston arranged to hold a general rally of Adventist believers in Boston during what was called Anniversary Week. Most of the benevolent societies of New England-Bible, Peace, Educational, Missionary, Pastoral, Tract, Sabbath School, and Foreign Missions-were convening in Boston during the last week of May. So the Millerites announced, "We shall hold ours in common with them, during the entire week."[37] The commodious Melodeon Auditorium was accordingly secured, beginning May 24. The meetings opened auspiciously, with a large attendance. This proved to be the most important conference of the series in far-reaching plans and results. The points of faith were defined more sharply than heretofore. Joseph Bates was chairman and J. V. Himes secretary. On the committees were William Miller, Charles Fitch, Josiah Litch, Apollos Hale, T. M. Preble, and various other Adventist ministers and lecturers. And among the anniversary meetings of the week none received a greater share of attention and interest than the Adventist Anniversary Conference.*PFF4 614.1*

37 *Signs of the Times,* May 25, 1842, p. 60.

This succession of General Conferences, held in different cities, coordinated the thinking and planning of the leadership. They had started out as an interchurch movement, but this was now slowly changing. These conferences constituted the main stream in the onward flow of the movement. They presented to the public a series of considered declarations of belief, and were the most representative reflection of the movement. The Low Hampton (fifth) Conference had stressed the point that the time had come for the "Midnight Cry" to be given concerning the Bridegroom's imminent appearance. And as that was the first General Conference Miller had been able to attend in person, it was apparent that the movement was marching steadily onward, with Miller or without Miller. The Sandy Hill (ninth) Conference had urged the utilization of every opening offered in the churches to herald the approaching advent.*PFF4 615.1*

At the very opening of the twelfth General Conference, back again at Boston-where the first conference had convened eighteen

months prior-Charles Fitch and Apollos Hale presented their prophetic chart, soon to become famous as the “1843 Chart.” It was painted on cloth, and was designed to simplify and unify the public presentations of the Adventist speakers. The conference voted to lithograph three hundred copies, of large size, this quickly becoming the standard chart. It was thenceforth uniformly used by the Millerite preachers and lecturers, superseding the various personal charts of prior days. It is described in a subsequent section, on page 733. (See facsimile on p. 616.) Joseph Bates, chairman of the conference, tells of it:*PFF4 615.2*

“At the opening of this meeting Br. Chs. Fitch and A. Hale of Haverhill, presented us the Visions of Daniel and John which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Hab.[akkuk] 2468 years before, where it says, ‘And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it.’ This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it.” 38Bates, Second Advent Way Marks and High Heaps, pp. 10, 11.*PFF4 615.3*

Picture 1: FAMOUS 1843 CHART USED BY ALL MILLERIT HERALDS
This composite chart on the prophecies of Daniel and the revelation, designed by Charles fitch and Apollos Hale, was adopted and lithographed by Millerite general conference action, and superseded all previous charts. Its use became an identifying mark in public representations of the movement, until the seventh-month phase, which was based on “1844,” not on “1843”
Page 617*PFF4 617*

This conference also took “higher ground,” as they termed it, on the question of the advent, because of the “stupidity” of the church and the shortness of time. There was widespread conviction among the

delegates that the times require that the Midnight Cry be given in "unequivocal terms," not only the manner, but also the time, of Christ's second advent—about the year "1843." The committee recommended that the conference "distinctly avow this sentiment to the world," and "urge it with double diligence upon all men." Accordingly, a poll was taken of all who rejected the doctrine of a temporal millennium, and of a restoration of the Jews to Palestine, either before or after the second advent of Christ, and declared the first resurrection to be the next great event of prophetic history. The conference then passed a series of thirteen resolutions, which reveal the precise views of the leadership at this time. Because of their importance they are given in full:*PFF4 617.1*

"Therefore resolved, that in the opinion of this Conference, there are most serious and important reasons for believing that God has revealed the time of the end of the world and that that time is 184S;*PFF4 617.2*

"Resolved, That the time has fully come for those, who believe in the Second Advent of our Lord Jesus Christ in 1843, to show their faith by their works.*PFF4 617.3*

"Resolved, That we cannot discharge our duty to God and the souls of our fellow men, without doing our utmost to lay before the world as extensively as possible the truth of God on this subject as we find it in the Holy Scriptures.*PFF4 617.4*

"Resolved, That we are all called upon, loudly, and for the last time, to bring to this work the best employment of all the means we have at command.*PFF4 617.5*

"Resolved, That we are all bound to make this year such an one as we would wish should close our probation, and carry us to the judgment seat of Christ.*PFF4 617.6*

"Resolved, That we should keep it distinctly in mind, that we are this year to do our last praying, and make our last efforts, and shed our last tears for a perishing world.*PFF4 617.7*

"Resolved, That, as all those portions of prophecy which carry us down to the end of the world, exhibit to us the existence of widely

extended political and ecclesiastical powers of iniquity, until the coming of Christ, by whom they are to be destroyed; and as it is impossible, in the nature of things, for the gospel to prevail universally, and the world to be converted during the existence of this state of things; therefore the theory of a 1000 years spiritual reign before the coming of Christ is without foundation in the word of God.*PFF4 618.1*

"Resolved, That we regard the notion of a Millennium previous to the coming of Christ, when all the world shall be converted, and sinners in great multitudes saved, as a fearful delusion, a cry of peace and safety, when sudden destruction is at the door, that will doubtless prove eternally fatal to thousands of souls-and that the nearer such a millennium is represented, the more dangerous is its tendency, because the more likely to encourage present impenitence, with the hope of future conversion to God.*PFF4 618.2*

"Resolved, That no portion of the New Testament scriptures give the most indirect intimation of the literal restoration of the Jews to old Jerusalem; we believe that the arguments drawn from the Old Testament prophecies are based on a mistaken view of those prophecies; and that they have been fulfilled in what the gospel has already done, or remain to be fulfilled in the gathering all the spiritual seed of Abraham into the New Jerusalem.*PFF4 618.3*

"Resolved, That we regard the notion of the return of the carnal Jews to Palestine either before or after the Second Advent, as a snare by which many will be lost forever.*PFF4 618.4*

"Resolved, That the notion of a probation after Christ's coming, is a lure to destruction, entirely contradictory to the word of God, which positively teaches that when Christ comes the door is shut, and such as are not ready can never enter in.*PFF4 618.5*

"Resolved, That as our time for giving the Midnight Cry is short, it becomes us to avail ourselves of all wise and prudent means for the advancement of our work; and that as Campmeetings afford some facilities which we cannot otherwise avail ourselves of, we recommend to this Conference the adoption of these meetings, for the furtherance of our enterprize." 39*Signs of the Times,* June 1, 1842, p.

69. *PFF4 618.6*

It was thought best to hold several other General Conferences in New England, if time continued during the winter months. But most important of all, during the week the proposal was pressed of trying out some camp meetings during the ensuing summer. These had been popularized by the Methodists, and many who held the second advent beliefs were, or had been, Methodists. Some, however, demurred. How could a comparative handful of Adventists undertake such a large enterprise. Others said, "Try!" So they agreed to make the attempt. [40]Litch, "The Rise and Progress of Adventism," Advent Shield, May, 1844, p. 68. A camp meeting committee-Ezekiel Hale, Henry Plummer, and Timothy Cole—was set up to carry the plan into effect, and a most vigorous effort outlined for the "spread of this great light." This will be noted soon. *PFF4 618.7*

IX. Last of General Conferences Held in Boston

The last of the General Conferences to be held was again in Boston, during the Anniversary Week of May 1, 1843. Most of the sessions were held in the Millerite Tabernacle, seating nearly four thousand, with certain smaller meetings in Himes's old Chardon Street Chapel. Apollos Hale was chairman, with Nathaniel Southard as secretary. It had an imposing list of speakers-Whiting, Fitch, Litch, Hawley, Hale, Barry, Himes, Brown, and Skinner. Meetings were held morning, afternoon, and evening.*PFF4 619.1*

At the night meetings objections were answered, and the history of the advent cause rehearsed—such as the fact that prior to 1798 there was no emphasis on "1843," but since then a host of expositors in different lands have arisen simultaneously acclaiming it. The loss of the evangelical faith in the churches is noted, with the denial of evangelical beliefs, and marked inroads of Rationalism, Socinianism, Transcendentalism, and Neology that were all too evident. The Historical School of prophetic interpretation was now being challenged by newly arisen adherents of Futurism and Preterism. [41]On Futurism and Preterism, see Prophetic Faith, Vols. II and III
The identification of the Man of Sin as the Papacy was reaffirmed, and cognizance taken of Protestant daughters of the Man of Sin and Mother of Harlots. [42]*Signs of the Times,* June 7, 1843, pp. 105-109.*PFF4 619.2*

An important "Declaration of Principles" for the public, prepared by a committee of five, was passed by the assembled conference. It is the fullest and clearest statement yet made of Millerite positions. Epitomized, it sets forth the Bible as the only rule of faith and practice; the personal, second, premillennial advent of Christ; the prophecies as almost all fulfilled; the literal resurrection of the righteous dead at the second advent, and the change of the righteous living at that time; the destruction of the wicked and the earth, the eternal abode of the righteous, or eternal kingdom, the kingdom forever; repentance and faith essential; and the restitution of all things.*PFF4 620.1*

The theory of a temporal millennium along with the restoration of the Jews is again declared false. The signs of the times are

asserted as all pointing to “1843.” But again it is stated that this point of time is not pre-eminent. The Judge is nigh and will not tarry. No confidence is to be placed in private revelations, and all fanaticism and immorality are repudiated. The sole object of the movement is to spread a knowledge of the times, for here all Adventists meet on common ground. Missions to Nova Scotia and England are planned, as well as aid to the colored folk Matters are now moving at high tempo.*PFF4 620.2*

So the General Conference idea began and closed in Boston, and started in Himes’s Chardon Street Chapel and ended, in part, in that historic spot.*PFF4 620.3*

CHAPTER TWENTY-NINE: Unrivaled Battery of Millerite Periodicals

I. Remarkable Range of Periodicals and Editors

Periodical literature played a tremendous part in the Millerite movement. From first to last the power of the press, in this particular form, was one of the foremost factors in the success of this now vigorous, expanding movement. Apart from books, pamphlets, and tracts, the establishment of this amazing battery of periodicals for the propagation of their faith comprises one of the most outstanding achievements in religious journalism in proportion to size.*PFF4 621.1*

1. THEIR NUMBER, SCOPE, SIZE, AND FREQUENCY

The mere number and scope of these Millerite periodicals published between 1840 and 1844, and their geographical distribution and total circulation, is truly astonishing, as can best be visualized from the diagrammatic accompanying chart, on pages 624, 625. This graphic display is worthy of careful scrutiny and provides a view of the Millerite movement not obtained in any other way. As to frequency of publication, these journals included weeklies, biweeklies, monthlies, a quarterly, and—most amazing of all—as already noted, even a daily paper for a time. They went so far as to have a special paper for women, edited by two women preachers.*PFF4 621.2*

These periodicals ranged in size from 4—page tabloids up to a scholarly 148—page quarterly. And their places of issuance were spread all the way from Montreal and Nova Scotia in the north, down to Washington, D.C., and Baltimore on the southern border; and they were scattered from Maine, Massachusetts, and New York in the east, out to Cleveland and Cincinnati in the west. The parent Signs of the Times of Boston—continuing as the Advent Herald—was edited by J. V. Himes, Sylvester Bliss, and Apollos Hale. The daily paper, Midnight Cry of New York City, was edited by Nathaniel Southard. The Western Midnight Cry in Cincinnati was directed by Enoch Jacobs, and a Southern Midnight Cry at Washington, B.C.,

and then at Baltimore, Maryland, was under the care of J. V. Himes.*PFF4 621.3*

Picture 1: COMPOSITE VIEW OF LEADING MILLERI JOURNALS
The signs of the times, the parent journal, started by himes in boston; the New York midnight cry, at first a daily; the trumpet of alarm, published by litch in Philadelphia; the voice of truth, issued by Joseph Marsh at albany, New York; the voice of Elijah, Canadian journal with inset of editor, Dr. Richard Hutchinson; and the Advent message to the daughters of zion, a paper for women edited by women. From Mainy? to the mississippi, and From Quebec to Washington, D.C., the Land Was Blanketed by Millerite Journals
Page 623*PFF4 623*

The paper for women—The Advent Message to the Daughters of Zion—was edited by Mrs. Clorinda S. Minor, of Philadelphia, and Miss Emily C. Clemens, of Rochester.[1] Miss Clemens, Presbyterian, and teacher in the Rochester Collegiate Institute, had had charge of the "Female Department." And the scholarly quarterly, Advent Shield, also published in Boston, bore the now familiar names of Himes, Bliss, and Hale on its editorial card. There were some five papers in Canada, one of which was quite prominent. And two overseas Millerite periodicals—the Second Advent Harbinger of Bristol, England, with Robert Winter and Frederick Gunner as editors, and the British Midnight Cry of Liverpool, edited by Charles Dealtry—rounded out the list.*PFF4 623.1*

2. SECOND ADVENT EMPHASIS APPEARS IN NAMES

The dominant advent emphasis of the movement, and the approaching world climax, was portrayed in practically all the periodical names chosen. The very titles themselves gave the distinct impression of bearing a vital message, and created a sense of urgency. Note some of the characteristic names employed. In addition to the Signs of the Times, and Advent Herald, and the Midnight Cry, which were the leading journals of the movement, the following names were used, as listed on page 626.*PFF4 623.2*

Picture 2: BIRD'S-EYE VIEW OF THE MILLERITE PERIODICALS

Here are portrayed their Geographical location and spread, their frequency of issue, and their inter relationships, their length of continuance, and number of pages, their respective editors, and their individual and collective circulation to a given date, their mergings and Later names, when there was a change, and the dominant and progressive emphasis of their various journals as indicated by their names.(there is a slight overlapping where the two pages join to facilitate complete reading of each separate periodical).
Page 623*PFF4 623*

Second Advent Witness - Coming of Christ
The Voice of Warning - Trump of Jubilee
The Second Advent of Christ - The Bridegroom's Herald
City Watchman's Alarm - Second Advent Harbinger
Faithful Watchman - Behold, He Cometh
The Trumpet of Alarm - End of the World
Glad Tidings of the Kingdom at Hand - True Midnight Cry
The Last Cry - The Advent Shield
The Voice of Elijah -Watchman's Last Warning The
Great Crisis - The Morning Watch
Watchman's Warning - The Day-Dawn
The Hope of the Church - Sure Word of Prophecy
World's Crisis - The Voice of Truth
Bible Examiner - The Day-Star*PFF4 626.1*

All of these—with various others more or less closely tied in with the movement—were issued within the short space of four years, between 1840 and 1844. The cumulative effect of this dominant advent note sounding over the land through this medium can well be imagined. A mighty stir resulted throughout America.*PFF4 626.2*

These papers were often brought into existence on this wise: A Millerite leader would publish a paper in connection with a major series of meetings in some important city, frequently for a period of thirteen weeks. If results warranted, the paper was continued as a more or less permanent medium. If not, the unexpired subscriptions were transferred at the close of the meetings to one of the larger permanent journals. And while these various papers reprinted leading articles from one another, each had its own local

contributors as well.*PFF4 626.3*

Each journal consequently maintained its own characteristic style and personality. There were reports both on the general progress of the movement and on local developments. There were expositions and exhortations, defensive articles and reviews of opposing works, correspondence and discussion. There were notices of camp meetings and conferences, poems on the second advent and the last times, and new second advent hymns as well, often with notes. There were declarations of belief, group statements, charts and prophetic symbols, discussions, and strong editorials. They were aggressive and progressive, and compared favorably with any of the religious journals of the day.*PFF4 626.4*

3. UNUSUAL ROSTER OF CAPABLE EDITORS

The editors of these journals form a most interesting group, meriting notice. Some, before joining the ranks of Adventism, had previously edited other journals. Looking them over in the light of the biographical data appearing in their sketches, we find they form a stalwart and capable lot. They represent talent, learning, initiative, and consecration. There were some thirty leading editors active in the Millerite movement proper, up to 1844—an unusual number for a movement of its size. And they comprised a diversified group as concerns religious backgrounds and experience, showing former Congregational, Methodist, Wesleyan, Christian, Baptist, and Presbyterian affiliations. Nevertheless, they were remarkably united in conviction and objectives.*PFF4 627.1*

And while their papers were more or less autonomous, they were linked together in a common cause under the dynamic leadership of Joshua V. Himes, who started the parent paper—the Signs of the Times—;—lit Boston in 1840, and personally launched a half dozen of the others. He arranged for editorial replacements when occasion necessitated, and constituted the general overseer of the literature program. Here are the leading names on the editorial roster:*PFF4 627.2*

1.J. V. Himes 14.Lewis Hersey
2.Sylvester Bliss 15.Silas Hawley

3.Nathaniel Southard 16.Enoch Jacobs
4.Apollos Hale 17.H. H. Gross
5.Charles Fitch 18.S. S. Snow
6.Josiah Litch 19.Joseph Turner
7.George Storrs 20.J. B. Cook
8.Joseph Marsh 21.Miss E. C. Clemens
9.L. D. Fleming 22.Mrs. C. S. Minor
10.Richard Hutchinson, M.D. 23.L.D.Mansfield
11.N. N. Whiting 24.Penney
12.Orlando Squires 25.G. W. Eastman
13.Henry Jones 26.H. B. Skinner 27.Martin 31.Acklison A. Sawin
28.Robert Winter 32.A. J. Williamson
29.Frederick Gunner 33.W. Deverall
30.Charles Dealtry 31.Thomas Tallock*PFF4 627.3*

4. MILLIONS OF COPIES IN TOTAL CIRCULATION

The circulation figures of these various papers are difficult to assemble. The pioneer weekly Boston Signs was said to have 50,000 by 1842, with a larger circulation later. The New York Midnight Cry had 10,000 copies an issue during the weeks it was published as a daily. There were 100,000 copies of Voice of*PFF4 628.1*

Warning in. circulation in 1842. And 600,000 pieces of Adventist literature were circulated in New York City alone in 1842. [2]Midnight Cry. April 13, 1843, p. 1. The Second Advent of Christ of Cleveland had distributed 113,000 by the middle of 1843. The Trumpet of Alarm records 30,000. Some of the smaller papers, as Faithful Watchman and Philadelphia Alarm had only 2,000 each. But the Montreal Voice of Elijah mentions 12,000, and the Cincinnati Western Midnight Cry 7,000. Approximately 10,000 copies of the Southern Midnight Cry were distributed. By the latter part of 1843, 1,000,000 second advent papers were declared to have been circulated, and 5,000,000 copies by May, 1844. [3]Voice of Truth, June 8, 1844, p. 21. In Canada there were also the Hope of the Church (St. Thomas, C.N.), the Bridegroom's Herald (Toronto), and Behold, He Cometh(Hamilton, C.W.).*PFF4 628.2*

But the greatest distribution of all came in the latter part of 1844, prior to October 22. Then the presses were rolling day and night, and streams of periodical literature were blanketing the eastern part of North America like the proverbial “leaves of autumn.” The circulation figures reached by this medium are astonishing in the light of the number of adherents, and the total population of the country at that time. And Himes was the publishing genius of the movement.*PFF4 628.3*

5. SCOPE OF THREE OF THE LEADING JOURNALS

We’ will briefly note just three of the leading journals. First, there was the parent Boston Signs of the Times, which set the pace and maintained the standard for all the other Millerite journals. Its launching in February and March, 1840, marked a new day in the extension of the advent message. It was doubtless the most representative expounder of Millerite doctrine and prophetic interpretation, and was an effective forum for the discussion of issues and the answering of objections. It was the leading reporter of all activities-appointments, conferences, camp meetings, book depositories, and other developments. It was the chief recorder of all plans and accomplishments, evangelistic drives and revival meetings, the chosen channel for disseminating information and releasing declarations of faith and conference addresses. It was a faithful reflector and running commentator on all Adventist activities. Advent hymns were released through its pages. It was ably edited, aggressive and progressive, and in quality compared favorably with any other religious publication of the time.*PFF4 628.4*

The Midnight Cry, the daily of New York, was, however, a close second. By 1842 the need for more papers and a wider distribution of literature had been felt. The first attempt was to make New York City a new distribution point for the Signs, from which it was to be sent out widely. Then, in conjunction with the great New York evangelistic drive in 1842, the Midnight Cry was launched on November 17, with ten thousand copies an issue. This unique Millerite daily was hawked by newsboys on the streets, and great quantities were sent to the postmasters throughout the country, to be distributed free of charge. After the first volume it was changed over to a weekly, continuing on throughout the movement. The

editorial management was entrusted by Himes to Nathaniel Southard, an experienced editor, assisted by L. D. Fleming, who rendered conspicuous service to the movement.*PFF4 629.1*

On the other hand the Advent Shield was the learned journal of the Adventists—a substantial quarterly. It was not launched until May, 1844—just after the close of Miller's year "1843"—volume 1 containing 440 pages. The first number, with 144 pages, opened with a "Confession and Apology," as the early church writers were wont to make. It gave a comprehensive and reliable history of the rise and progress of Adventism, and had several articles on prophetic chronology. It presented Dr. Whiting's translation of *Daniel 2, 7, 8, and 9*, and closed with several book reviews, which was also a Shield feature. These were chiefly critical reviews of opposing works. Restrained in tone, they nevertheless analyzed the arguments incisively, and pointed out fundamental weaknesses with effective frankness. The Advent Shield was a journal that would do credit to any religious movement, with its scholarship on a par with that of other scholarly journals.*PFF4 629.2*

Other numbers of the Shield showed the "Impossibility of the World's Conversion," vindicated the doctrine of the resurrection against the attack of George Bush, professor of Hebrew at New York City University, and competently discussed the basis and significance of the "Seventh Month Movement," and presented it in historical review. The prophesied conflagration of the heavens and the earth was discussed, and withal on a scholarly plane. As its name indicated, it defended Adventist positions against the attacks of its enemies. It met argument with argument, and erudition with erudition. Its chief purpose was to show, (1) that the theory of the world's conversion was a "false millennium," (2) that the popular expectation of the restoration and conversion of the Jews was unsound, and (3) that the positions of the Millerites on prophecy were not only Scriptural but sound, as well as supported by the finest scholars of the ages. Its threefold objective is set forth in these words:*PFF4 630.1*

"The design of this publication is of a three-fold character. First, to defend ourselves as believers in the Advent at hand. Second, to exhibit the unscriptural and absurd position of our opponents; and,

Third, to furnish the truth for those who are convinced that the prevailing interpretations of prophecy are unauthorized by the word of God, and are desirous to find the true and the right way." 4Advent Shield, May, 1844, preface, p. 3. *PFF4 630.2*

Let us now form the acquaintance of the leading editors. *PFF4 630.3*

II. Bliss-Able Editor of "Signs of the Times"

Some who espoused the second advent cause had marked preaching gifts; others were successful in the writing of books and tracts, reviews and criticisms, and careful studies and replies in the papers. One of the latter was SYLVESTER BLISS (1814-1863) ablest of the Millerite editors, and a Congregationalist scholar from Hartford, Connecticut. Awakened by the advent message, he investigated all of its ramifications until fully persuaded of its fundamental truth. He had received a liberal education, and was a member of the Historical Society of Boston. He possessed fine literary discernment, and was both careful and skilled with his citation of authors and authorities, and accurate in his references to history. He was therefore particularly well fitted to examine critically and to analyze discerningly the theological questions that were raised. Blisg, painstakingly studied the writings of the chief opposers of the—, second advent positions, and threw his talents into the theo—*5* logical combat, taking the aggressive as well as defending the bulwarks of the Millerite faith. He was courteous and Christian, but very effective.*PFF4 631.1*

A few introductory articles for the Signs of the Times made his gifts and qualifications so apparent that he was appointed assistant editor in November, 1842. After serving for two years in that position, he was made the responsible editor, later changing the name of the Signs to that of the Advent Herald. He was also the business agent of the publishers. Bliss was a devout and faithful Christian and a good logician as well as an able theologian, with a discriminating mind. He conducted his paper with conspicuous ability, and under his management it became a mine of important Biblical, historical, prophetic, and critical information. He studiously avoided the sensational, the unreliable, and the speculative, as well as the opinions of novices and erratics. [5] I. C. Wellcome, op. cit., pp. 227, 228. He was also the leading editor of the scholarly Millerite quarterly, Advent Shield, and later edited the Memoirs of Miller (1853).*PFF4 631.2*

So he came to write an effective defense literature, reviewing with ability and candor the lectures of Nathaniel Colver against the views of Miller. The same was true of the O. E. Daggett sermon, designed

to overthrow faith in the second advent, as well as the works of Drs. Weeks and Jarvis, and particularly the attack of Dr. George Bush, who reputedly denied the personal advent and the literal resurrection of the dead. He likewise answered Professor Sandborn, who similarly challenged a personal advent, the reign of Christ, and the doctrine of the restitution. Among the works of Bliss are the larger Commentary on the Revelation, The Time of the End, Analysis of Sacred Chronology, and many smaller treatises-some twenty-six in all.*PFF4 632.1*

III. Southard-Successful Editor of "Midnight Cry"

NATHANIEL SOUTHARD (d. 1852) was a native of New Hampshire. He was converted in early life, and gave himself wholly to Christian service. He was a successful worker, with many natural endowments. In 1830 he went to Boston, where he took a deep interest in "temperance, antislavery, and education," as well as reforms in church work. He had been editor of a weekly called the Youth's Cabinet [6]Southard edited Youth's Cabinet from volume 1, in May, 1837, to volume 5, in January, 1841-with exception of a brief period prior to 1839. It was "Devoted to Liberty, Peace, Temperance, Purity, Truth." and was issued in New York and Boston. In addition to wholesome counsel for youth, it dealt effectively with such varied evils as slavery. taking a great interest in children, and was acting editor of The Liberator, an anti-slavery journal.*PFF4 632.2*

But Southard felt impressed to preach the gospel, and quickly entered upon it. Hearing the advent message, he examined its fundamentals closely; and becoming convinced that it was both sound and Scriptural, he began to proclaim it. In 1842 he was made assistant editor, and later full editor, of the Midnight Cry, which he conducted with marked ability until the close of 1844. Failing health then forced his return to the hills of New Hampshire, where he taught school. He was a kind and faithful friend and a wise counselor, possessing more power with his pen than with his voice. He was an admittedly skillful editor. [7]I. C. Wellcome, op. cit., pp. 271, 272.*PFF4 632.3*

IV. Fleming-Guides "Glad Tidings" Acceptably

LORENZO D. FLEMING (1808-1867), minister of the large Casc Street Christian Church of Portland, Maine, was also a native of New Hampshire. In 1830 he was for a time in Boston and had become deeply devoted to reform work. He was an active and aggressive supporter of educational, temperance, and antislavery efforts, and for a time was also acting editor of the Emancipator. But, impressed with his duty to preach, he consecrated himself to that work. Later he heard the advent message, and after most careful and prayerful study of the evidence upon which its emphasis was based, he heartily accepted it, and preached it ably.*PFF4 633.1*

Upon Fleming's invitation in the autumn of 1840, Miller gave a series of lectures in his church (pictured on p. 979), continuing for thirteen days, and arousing a deep interest among the godless as well as the Christians-the converts including a group of twelve gamblers and profligates. [8]See Christian Herald and Journal. Nov. 28. 1839, and subsequent numbers; W. H. Mitchell, History of the Second Advent Church in Portland, p. 7. Shortly after, Fleming wrote to Miller stating that, in addition to two hundred who had professed conversion since his visit, there was "a good work ... spreading all over the city" and out into the country. At least 250 more were deeply interested. Grogshops were closed and gambling establishments were broken up and turned into gospel meeting places. From four thousand to six thousand persons witnessed one of the baptisms of thirty from the bay shore. Prayer meetings were started in different parts of the city, and there was an impressive fast day. [9]Ms. letter, Fleming to Miller, April 11, 1840. In fact, the editor of the Maine Wesleyan Journal stated that the meetings had made "a decided impression on many minds." [10]Joshua V. Himes, Views of the Prophecies and Prophetic Chronology, p. 16. Before Miller's quiet work, infidelity melted and Universalism withered. His was declared to be sound revivalism and evangelism.*PFF4 633.2*

Fleming was, for a time, editor of the Glad Tidings in Rochester, New York, and wrote constantly in "press and pamphlet" for the promotion of his new-found faith. Then the Glad Tidings was

transferred to Joseph Marsh, who changed its name to The Voice of Truth. In 1842 Fleming served as assistant editor of the Midnight Cry. He wrote several large works on the imminent coming of Christ, including The Midnight Cry (1842), and First Principles of the Second Advent Faith (1844). He was very energetic, but because of serious difficulty with his voice he was obliged to give up public speaking, though continuing to use his pen with telling effect.*PFF4 634.1*

Fleming had already started writing on the prophecies in 1839. In a small and compact New Testament Companion, his purpose was to foster a larger view of Scripture through book study, thus to get away, from considering the Bible as a book of "detached sentences." So he gives biographical sketches of each apostle and a terse introduction to each book. In connection with the Revelation Fleming gave a condensed history of Christianity. Following the persecution under pagan Rome comes-*PFF4 634.2*

"The Apostasy of Christians under Papal Rome; the rise, progress and catastrophe of the son of perdition; the anti-Christian system—are all distinctly narrated in the sacred symbols of prophecy. The ultimate downfall of all opposition;, the subjugation of the kingdoms of this world to the dominion of the King of Kings; the final consummation of the present system of things, and the glorious introduction of a new and heavenly state of things—are the wonderful and sublime topics, which are exhibited in this book." 11Lorenzo Dow Fleming, New Testament Companion, p. 196.*PFF4 634.3*

V. Marsh-From Christian Editor to Millerite Editor

JOSEPH MARSH (1802-1863) had for twelve years been editor of The Christian Palladium, organ of the Christian Church, atUnion Mills, New York. And at the same time he was pastor of a large Christian church—an important post. He was also secretary of the American Temperance Union. After attending Miller's meetings early in 1842, followed by most "careful and prayerful" investigation, he took his stand for the second advent and fearlessly presented his views. Some of these appeared in the Palladium. He preached to a "crowded house" on the millennium, and soon gave up his editorial post so he could be free to declare the full truth. [12]Ms. letter. Marsh to Miller, April 22, 1842. *PFF4 634.4*

"I am fully convinced as to the time, and mean to proclaim it fearlessly from the pulpit and the press. My course is fixed-let the consequences follow. I fear not the result. God will defend his cause." [13]*Signs of the Times,* December 21, 1842, p. 105. *PFF4 635.1*

Those who controlled the paper shut out articles and editorials on the second advent, and it was soon placed in other hands. [14]Ms. letter, Marsh to Miller. Aug. 17, 1843. Not long after he severed his connection with the Christian Church and became editor of the Millerite Voice of Truth, at Rochester, New York. Marsh's full story is told in a subsequent chapter. *PFF4 635.2*

VI. Hutchinson-Canadian Representative and Editor

Another able editor was RICHARD HUTCHINSON, M.D., of th Wesleyan Methodist Conference. He was sent from Canada to an institute in England for special theological training, was ordained in 1837, and returned in 1838 to Stanstead, in Canada, as a Wesleyan Methodist missionary. While stationed at St. Armand, Canada East (Quebec), from 1840-1842, he heard the message of Christ's soon coming and accepted it fully in 1842. He proceeded to spread it in the Wesleyan community, with inevitable complications. He was a talented and forceful preacher, serving in various parts of Canada, and was an indefatigable and fruitful worker. He published The Voice of Elijah at and near Montreal (Sherbrooke, C.E.), to herald the advent message, and was the Joshua V. Himes of Canada. Large quantities of this journal were distributed throughout the provinces of Canada and sent to the United Kingdom overseas for distribution, where some interests were awakened. [15]Litch, "The Rise and Progress of Adventism," Advent Shield, May, 1844, p. 92. Some even reached Australia, with good effect. Perhaps more than any other Millerite journal, it was used for foreign distribution.*PFF4 635.3*

Before this, Hutchinson's ministerial superiors had pressed him to keep silent. But his testimony on the imminent second advent and the consummation of the prophetic outlines in his day was a matter of deep conviction. So he conscientiously continued his witness, notwithstanding admonitions to the contrary. Large "inroads" on the Methodist societies resulted. And a strong censure was recorded against him by the district conference for endeavoring to introduce two advent lecturers among the Wesleyans of Montreal in defiance of the admonition by the chairman, and for industriously circulating Adventist publications among the people. [16]J. Carrol, Case and His Contemporaries, vol. 4, pp. 180, 380, 409 (Toronto: 1874); see also Remarks on Doctor Hutchinson's Address to the Methodist People, p. 4, (1850). So Hutchinson withdrew from the Methodist ministry and came over to the States in 1843, but soon returned to Canada, to promulgate his newly espoused faith.*PFF4 636.1*

He issued A Brief Statement of Facts, for the Consideration of the Methodist People, and the Public in General, Particularly of Eastern

Canada. This tract traces the identification of the Papacy as the Antichrist of prophecy, and cites the witness of the Waldenses, Wyclifites, Hussites, and Art. 31 of the Confession of Faith of Rochelle, in 1603. It is a plea to reject and withdraw from the marks and the spirit of Antichrist in Protestantism as well as in the Papacy.*PFF4 636.2*

1. Two TRACTATES ON THE PROPHECIES

Two pamphlets were published by Hutchinson at Montreal in 1843. One was entitled The Throne of Judah Perpetuated in Christ. It submits evidence that the "sublime event" of the second advent "is nigh at hand, even at the door," It rejects the popular return of the Jews thesis, and climaxes with the "seven times" (or 2520 years), from the captivity of Manasseh, thus terminating them in "1843." This great period, he holds, comprehends the "entire prophetic existence of the four great monarchies of the earth, constituting the whole imperial and kingly dynasty of the Gentile world, after the supremacy of the Jewish Theocracy ceased." [17]Richard Hutchinson. The 'Throne of Judah, pp. 40, 41. In support he cites Matthew Habershon of the Advent Awakening in Britain. [18]On Habershon, see Prophetic Faith, Vol. III, pp. 632-639. The second prophetic line is the 2300 years of *Daniel 8:14*, which follows the usual Millerite pattern of exposition, likewise climaxing in 1843.*PFF4 636.3*

2. HOLDS STANDARD MILLERITE POSITIONS

The second treatise, The Abrahamic Covenant, was issued in 1843 in Montreal and reprinted in Nottingham, England, in 1844, under a similar title, The Abrahamic Inheritance. This covers much the same ground as the other pamphlet, discussing the relationship of the 70 weeks to the 2300. The various component parts of the 70 weeks are discussed. Like Miller, he placed the cross in A.D. 33, at the end of the 70th week. Hutchinson stressed the second advent as the sole "Hope of Israel"—the only restoration of Israel remaining is to take place at Christ's return. Then the "land of Canaan" will become an everlasting possession of the saints. [19]Richard Hutchinson, The Abrahamic Covenant, preface. Reprint from The Voice of Elijah*PFF4*

637.1

VII. Hale-Stout Defender of the Advent Faith

APOLLOS HALE (fl. 1840-1844), able Methodist minister, became deeply interested in the Millerite premillennial advent teaching, and in 1842 decided to engage wholly in the preaching of the advent message. Scholarly, a deep thinker, and a careful and critical writer, he was equaled by few in this field. He was noted for his clarity and logic, and was a stout defender of the democracy of the church and liberty of speech. He assisted Josiah Litch in Philadelphia, having much success in Harrisburg, Pennsylvania, and vicinity. He was secretary of the first Adventist camp meeting in the States, as well as many similar gatherings. For a number of years he was associate editor of the Signs of the Times, and later the Advent Herald. He wrote various pamphlets, and contributed many valuable articles on vital subjects. His Second Advent Manual cited the original authorities for the historical extracts and evidences upon which the prophetic periods and their fulfillment are based.*PFF4 637.2*

When formidable opposition arose he was usually called upon to help. He answered the attack in 1843 by Dr. Abel Stevens, editor of Zion's Herald, upon Miller's teaching and influence as a deterrent to foreign missions interest and activities. Hale defended Miller against the accusation, claiming that the religious indifference of the times was caused by the hostility of the churches to the truth of Christ's return, and their consequent loss of its sanctifying, energizing power. Hale assisted Fitch in devising the famous "1843 Chart" on the visions of Daniel and Revelation. [20]Bates, Second Advent Way Marks and High Heaps, pp. 10, 11. Author of several works, we shall hear more of him later.*PFF4 638.1*

VIII. Whiting-Scholarly Translator of New Testament

One more editor must suffice-NATHAN(IEL) N. WHITING, D.D (1794-1872), an eminent and accomplished Baptist scholar, then becoming a Millerite lecturer, author, and editor. He was born in Massachusetts and was graduated in 1815 from Union College, Dutch Reformed institution at Schenectady, New York. His training at Union was during the favored period when the noted educator, Eliphalet Nott, was president, who exerted a profound influence upon his students. In fact, a surprising number later became founders or presidents of colleges, or educators or statesmen. Whiting became an able linguist. By 1819 he had become the principal of the Schenectady Academy, and later received the degree of Doctor of Divinity.*PFF4 638.2*

In 1823 he was pastor of the Dutch Reformed Church of Princeton, near Schenectady, New York. Subsequently he accepted the Biblical principle of baptism by immersion, and was baptized and received into the Baptist faith, becoming first pastor of the First Baptist Church of Schenectady. After that he served as second pastor of the Burnt Hills, New York, Jiaptist Church.*PFF4 639.1*

Whiting was chairman of the nominating committee of twelve (including William Lloyd Garrison) which called into being the World Convention on Human Rights at Himes's Chardon Street Chapel, Boston, May 26, 1841-Himes having joined Miller the year before in heralding the second advent. And from 1842 onward Whiting accepted and taught the second advent, likewise identifying himself with the Millerite movement. He had exceptional ability in several languages, especially in Greek and Hebrew, and translated a superior version of the New Testament. One of his advent tracts was in French, La voix des ecritures saintes touchant l'avenment de notre signeur Jesus-Christ (The Voice of the Holy Scriptures Touching the Coming of Our Lord Jesus Christ).*PFF4 639.2*

Among the numerous treatises comprising the Second Advent Library was one by Whiting (No. XLII, issued March 1, 1844) on the Origin, Nature, and Influence of Neology-the German school of rationalistic theology of the time, which definitely rejected the second advent hope. Many in America who had opposed the

advent emphasis had swung over to similar views—hence the tractate. By such critics high literary qualification was stressed as needful for the gospel ministry, while other vital matters had scant attention. Such Neology emphasis was influenced by French skepticism. As to prophecy, Eichorn (d. 1827), noted German rationalist, had contended that it was merely poetic fiction and that the Little Horn was simply Antiochus Epiphanes. *Daniel 9* became a rock of offense. Other German "Neologists," such as Bertholdt, Block, and Herzig, affected American theological thought, influencing such scholars as Moses Stuart, Nathaniel Colver, and John Dowling, who wrote vigorously against the Millerite positions.*PFF4 639.3*

As noted, "Professor Whiting" (as he was constantly designated), [21]I. C. Wellcome, op. cit., pp. vii, 271, 272. 375. was a man of large experience, thorough education, and extensive training in various languages. He was an able thinker and trenchant writer of the scholarly type. He contributed various articles of importance to the different Millerite periodicals. One, appearing in the May, 1844, Advent Shield quarterly, on "Prophetic Chronology," was particularly full and able. He was a frequent contributor to the Midnight Cry, of New York City, afterward becoming its editor, under its later name, The Morning Watch.*PFF4 640.1*

Under the pen name of "Philo," Whiting answered critics of the Adventist view, with skilled recourse to the Hebrew and Greek originals. [22]See Midnight Cry, April 13, 1843, pp. 8, 9. He also entered into learned discussions on the "Jewish Calendar"—the time of the beginning of the Jewish sacred year/the rabbinical calendation in contradistinction to the restoration of the Mosaic calendation by the Karaites (Caraites), and the common celebration of the Passover a month early, [23]Ibid., April 27, 1843, p. 30. as will soon be noted.*PFF4 640.2*

Identification of "Philo," as Whiting's pen name, comes out in a letter to two physicians who had heard that Whiting had embraced the second advent doctrine, and the great prophetic outlines of the four empires of *Daniel 2 and 7*, with the 2300 days as years. In response Whiting says: "Yes, the four world powers were Babylon, Medo-Persia, Greece and Rome, the Little Horn the antichristian

power," a day stands for a year in time prophecy, with the joint beginning of the 70 weeks of years and the 2300 year-days from 457 B.C., the seventh year of Artaxerxes. And he believes in the imminence of the end, but not the month, week, day, or hour of our Lord's return. [24]Ibid., May 11, 1843, pp. 56, 57; see also "Philo to Autoptes," March 31, 1843, p. 88; April 7, 1843, p. 104.*PFF4 640.3*

Whiting was a man of exceptional learning, and made his translation of the New Testament under the auspices of the Baptist denomination. [25]*Signs of the Times,* March 15, 1843, p. 9. This Whiting translation of the New Testament-similar to our Weymouth, Moffatt, or Goodspeed today—was titled The Good News of Our Lord Jesus, the Anointed; from the Critical Greek Text of Tittman, first published in 1842. In the Preface five guiding principles are enumerated. And a series of "New Translations of the Apocalypse" (based on Revised Greek Text of G. C. Knapp), [26]Morning Watch, April 3, 1845, pp. 104, 105; April 10, pp. 113. 114, by the editor; April 17, pp. 121, 122, etc. also by Whiting appear in the Morning Watch from March 27, 1845, onward.*PFF4 641.1*

Early in January, 1843, we find Whiting lecturing to "crowded houses" on the prophecies of Daniel in the "Baptist Tabernacle," on Mulberry Street, in New York City, the notice in the Millerite Midnight Cry referring to him as "an eminent Hebrew scholar." [27]Midnight Cry, Jan. 6, 1843, p. 1; cf. Jan. 20. p. 1.By January 20 he was still lecturing there to "very large audiences," emphasizing the approaching end of the 2300 years in "1843." His lectures were still continuing at the beginning of 1844. [28]Ibid., Jan. 4, 1844, p. 189*PFF4 641.2*

Whiting was thus one of several prominent Millerite leaders—such as Henry Dana Ward and Henry Jones, already noticed—who never shared the "definite time" view of his associates. [29]Ms. letter, Whiting to Miller, Oct. 24, 1844. But he was, nevertheless, a most efficient herald of the general proclamation of the advent near. He took his stand with the Millerites in opposition to the postmillennialism 6th the day. Despite the first disappointment, in the spring of 1844, so strong were Whiting's convictions as to the soundness of the truth of the imminent advent that he contended

that “if every Adventist connected with the cause should abandon it tomorrow, God would raise up new instruments to sustain and carry it forward.” 30Advent Herald, June 5, 1844, p. 140. *PFF4 641.3*

CHAPTER THIRTY: Camp Meetings Bring Millerism Before the Masses

I. Canadian Camps Spearhead for Giant Meetings in States

The Millerite leaders had reasoned that some means must be devised to get their message more generally and prominently before the masses. Churches, halls, and theaters were good, and the conferences had been highly successful, but limited. Some more effective and popular means for broadcasting the news of the soon-coming Saviour must be found. This the camp meeting plan, just authorized, might provide. As soon as the Boston Anniversary Meetings were over, Litch started for Stanstead, Canada East (Quebec), to fulfill a speaking engagement. The interest increased steadily from the very first meeting, and within two weeks the country for thirty or forty miles around was aroused over the question of Christ's soon return. Large "concourses" assembled, the report states. In fact, there was such an interest that Litch decided to try out the camp meeting plan right there, and at once. Ground was secured, the place prepared, and the first Millerite camp meeting was held at Hatley, Quebec, beginning June 21, 1842, and lasted a week.*PFF4 642.1*

"Waves on waves of people have flowed in upon us, day after day, until our arena within the circle of the tents has been almost crowded with a living mass of beings, eagerly enquiring 'Watchman, what of the night?' "*PFF4 642.2*

So reported Litch. The general effect seemed so wholesome, along with a hundred conversions, that the people of nearby Bolton requested one for their town. Thus the second camp meeting was undertaken, which ended July 3. [1]Josiah Litch, letter in *Signs of the Times,* July 13, 1842, p. 117; also Advent Shield, p. 68. During that month some five hundred or six hundred were converted in these meetings. So the plan, launched experimentally in Canada, proved a success.*PFF4 642.3*

Meantime, during the last week in June the first camp meeting in the States was undertaken at East Kingston, New Hampshire,

where an “immense multitude” likewise “assembled to hear the word of the kingdom.” It was the beginning of a far flung movement which literally “shook the nation.” [2]Litch, “The Rise and Progress of Adventism,” Advent Shield, May, 1844, p. 69. Not only did large numbers of advent believers attend from all over New England, but even larger numbers came from the local scene. The attendance ranged between six thousand and ten thousand. Some six or eight camp meetings were crowded in during the fall. And the obvious success of the plan prepared the way for an impressive series of thirty-one camps during the summer of 1843-with some 130 in the two years of 1843 and 1844.*PFF4 643.1*

The plan was simple. A suitable tract of woodland would be secured, having an abundance of water. A large oval place of assembly would be fitted out with rough seats, with a platform at one end and a sounding board at the back. The boughs of the trees formed the canopy. And surrounding the place of assembly would be a circle of tents, about thirty by fifty feet in size, each representing a separate community. And each tent group chose a leader, called a “tent master,” who represented them on the general committee of the camp. Here are other interesting details: During the main assembly meetings, the men sat on one side and the women on the other. A long dining tent was erected. And on the outskirts of the camp stable tents were pitched for the horses, while the vehicles stood in the woods. Stages and omnibuses were coming and going constantly. And for the larger camp meetings the nearby railroads sometimes erected a tent as a temporary depot, and trains stopped to discharge and take on passengers. Ministers, incidentally, were usually carried free.*PFF4 643.2*

Picture 1: CAMP MEETINGS BRING MILLERISM BEFORE T MULTITUDES
Sometimes under canvas, sometimes in stately groves, an unbroken succession of 130 camp meetings, ranging from four thousand to ten thousand in attendance, reached half a million persons in 1842-1844. (inset) Hiram Munger, Redoubtable camp meeting superintendent
Page 644*PFF4 644*

As to the general program, there were customarily three main

meetings a day in general assembly-morning, afternoon, and evening. During the intermissions, prayer meetings and study groups met in the living tents. At the close of the camp a check was made upon the number of conversions.*PFF4 644.1*

II. Camp Meetings Introduce New Era in Cause

The village of East Kingston, in southern New Hampshire, but near Lowell, Massachusetts, was the scene of the first Millerite camp meeting in the States. Its grove of stately hemlocks formed an ideal setting. But a venture of this magnitude was really an audacious move, for the Millerites were as yet limited in numbers and means. It was a venture in faith. But. large congregations of earnest Christians of all denominations assembled, coming by stage and horse and buggy, though chiefly by train. They poured in literally by the thousands. It was in every sense a great gathering.*PFF4 644.2*

There was so much of novelty and contagious attraction in these Millerite meetings—along with earnest preaching, stirring singing, and stimulating personal testimonies in the smaller "social" or testimony meetings, which were then a new feature in religious circles—that vast crowds thronged the camp. And this continued on in the other camps that followed in almost unbroken succession. The interest swept like a rising tide from State to State. So the actual success of the camp meetings led this agency to become a characteristic feature of the Millerite movement.*PFF4 645.1*

Since the Methodists and other religious groups had been conducting camp meetings for forty years, the public was already aware of the camp meeting idea. Many of the Millerite camps had tents of sufficient size to accommodate the crowds. But in others the larger public services had to be conducted in the open, since no canvas was large enough to hold them.*PFF4 645.2*

1. INITIAL VENTURE A PRONOUNCED SUCCESS

That the Millerite leaders were conscious of the significance of this new venture is indicated by the initial report on this East Kingston camp, with its astonishing week-end attendance of a "vast multitude" of "probably ten or fifteen thousand," according to both public press and Millerite reports. Apollos Hale, the camp secretary, definitely declared in his opening sentence, "The holding of Second Advent Camp-meetings may be regarded as the commencement of a new era in the Second Advent cause."[3] *Signs of the Times,* July 13, 1842, p. 116. And this they proved to be. They were recognized as

“an effectual plan to wake up the slumbering in the churches, and the careless sinner.”*PFF4 645.3*

This first camp in the States was ideally located close to the Boston and Portland Railroad, and accessible to several cities. There was an abundance of cool shade from the tall hemlocks, and a plentiful supply of cold water. There were secluded groves for prayer and meditation—and friendly neighbors. Despite huge crowds, excellent order prevailed, with no accidents and no incidents of rowdyism. All parts of New England and Canada were represented, and even Old England. Adherents of nearly all creeds were to be found among those present, with many who had been remarkably converted from Deism, infidelity, and Universalism. They had been won to the advent cause by various means—but chiefly through literature, preaching, and personal appeal. However, the bulk of the crowds were just people interested in what the Millerites had to say, or had followed the crowd just from curiosity. There were but naturally some disturbers, and at the later Chicopee meeting it was found necessary to ask the sheriff and his deputies to keep order.*PFF4 646.1*

2. SEVEN CHARACTERISTIC FEATURES MARK THE CAMP

While there were numerous Adventist preachers who participated at the East Kingston camp, Miller was the leading speaker, giving a full series of connected addresses. Seven main features marked these camp meeting exercises-preaching, exhorting, praying, singing, the communion service, the offering, and the parting scene or ceremony. The preaching was dynamic and persuasive, and reached the hearts of people. The singing made the camp ring with its fervor, and enforced the oral message. The offerings of gold, silver, and other valuables amounted to one thousand dollars—a large sum for that time, when an average day’s work netted only seventy-five cents.*PFF4 646.2*

And the parting scene of these camps was unforgettable. United by the bonds of a common faith, and drawn together by a common hope in the soon coming of Christ, they formed a giant circle, hand clasping hand, in solemn leave-taking. During the camp they had passed certain resolutions by unanimous vote. These pertained to

the fast-fulfilling signs of the times, and the prophecies that indicated the nearness of the second coming of Christ. They stressed their belief in “1843” as “the time of His coming, of the resurrection, and the judgment.” [4]Ibid. And they laid aggressive plans for spreading this vital news to all men.*PFF4 646.3*

They recognized that the demands of the hour called for complete personal consecration. They looked upon their acceptance of the advent hope as a solemn summons to share their faith with the Christian church at large, and to warn the world of this transcendent coming event. They voted for other camp meetings to follow, as “a most efficient means for spreading the truth on this subject, and for preparing those who embrace it for the coming of the Lord.” They called for means to meet the multiplying calls for second advent lecturers and to circulate second advent publications, especially the Signs of the Times, as widely as possible. So this initial camp came to its close. The “beautiful village of tents” was soon taken down, and the company separated in the earnest hope of meeting at the Saviour’s appearance.*PFF4 647.1*

3. SPREADS PREMILLENNIAL POSITION WIDELY

At East Kingston some thirty community tents were erected, representing Boston, East Kingston, Exeter, Portsmouth, New Market, Haverhill, Nashua, Portland, Lowell, Newburyport, et cetera. Each community tent served as headquarters for an entire church. Friendly press reports appeared in various periodicals, stressing the orderliness of the camp, together with such items as that the women were seated decorously on one side and the men on the other, and commented on the punctuality of the meetings and the meals. They stressed the propriety and solemnity that prevailed-each tent being under the supervision of a tent master, responsible for its order, with lights kept burning throughout the night. [5]*Signs of the Times,* July 13, 1842, p. 114.*PFF4 647.2*

The Boston press gave a similar appraisal. The Daily Mail stated that not fewer than seven hundred clergymen were then preaching the second advent, a portion of whom were not clear as to the precise year, but believed the advent near. Having rejected the philosophy of a temporal millennium, or one without the previous

advent of Christ, they threw their influence with the Millerites in the premillennial emphasis. The number of individuals who shared that general sentiment was by this paper placed at not less than a million. The Mail also stated that it was spreading rapidly. The only criticism that it voiced was on the camp regulations which precluded public controversy, or debate by those of "opposite sentiments," but which, the Millerites held, would only create dissension and defeat the very purpose of the meeting. [6] *Ibid.* *PFF4 648.1*

4. JOHN G. WHITTIER'S CLASSIC DESCRIPTION

The impressive prophetic charts, devised by Charles Fitch, portraying the mystic symbols of the prophecies of Daniel and of John the revelator were used with telling effect. The distinguished writer and poet, John G. Whittier, was present, and later penned his candid impressions, including this chart feature. Written from the viewpoint of an outside observer, it is a classic description, and worth repeating here: *PFF4 648.2*

"Three or four years ago, on my way eastward, I spent an hour or two at a campground of the second advent in East Kingston. The spot was well chosen. A tall growth of pine and hemlock threw its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs. Several hundred-perhaps a thousand people—were present, and more were rapidly coming. Drawn about in a circle, forming a background of snowy whiteness to the dark masses of men and foliage, were the white tents, and back of them the provision stalls and cook shops. When I reached the ground, a hymn, the words of which I could not distinguish, was pealing through the dim aisles of the forest. I could readily perceive that it had its effect upon the multitude before me, kindling to higher intensity their already excited enthusiasm. The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasselled, not with silk and velvet, but with the green boughs of the sombre hemlocks around it. One of them followed the music in an earnest exhortation on the duty of preparing for the great event. Occasionally he was really eloquent, and his description of the last day had the ghastly distinctness of Anelli's painting of the End of the World. *PFF4 648.3*

"Suspended from the front of the rude pulpit were two broad sheets of canvas, upon one of which was the figure of a man, the head of gold, the breast and arms of silver, the belly of brass, the legs of iron, and feet of clay,-the dream of Nebuchadnezzar. On the other were depicted the wonders of the Apocalyptic visions—the beasts, the dragons, the scarlet woman seen by the seer of Patmos, Oriental types, figures, and mystic symbols, translated into staring Yankee realities, and exhibited like the beasts of a traveling menagerie. One horrible image, with its hideous heads and scaly caudal extremity, reminded me of the tremendous line of Milton, who, in speaking of the same evil dragon describes him as 'Swinging the scaly horrors of his folded tail." To an imaginative mind the scene was full of novel interest. The white circle of tents; the dim wood arches; the upturned, earnest faces; the loud voices of the speakers, burdened with the awful symbolic language of the Bible; the smoke from the fires, rising like incense,—carried me back to those days, of primitive worship which tradition faintly whispers of, when on hilltops and in the shade of old woods Religion had her first altars, with every man for her priest and the whole universe for her temple." [7]John Greenleaf Whittier, Prose Works, vol. 1, pp. 425, 426. *PFF4 649.1*

5. PROGRAM, ORDER, AND INTERRUPTIONS

A regular program was followed, a bell announcing the larger meetings for the main assemblies. Other smaller meetings were held in the interim. A lodging tent for strangers was also prepared. And at the appointed times campers made their way to the large dining tent. Shelter for the horses was likewise available. And as the number and size of the later camps increased, trains made special fare concessions and stopped at temporary canvas depots near the grounds. The complete set of regulations, operative at the big Newark camp meeting in November, 1842, was largely followed in the other camps. Refreshment stands, opened near the camp as a commercial venture, were a source of constant annoyance, as liquor was sold at some of them. As a result, such places formed the springboard for, irreligious mischief-makers, and gangs of rowdies sometimes attempted to make trouble. But the camp meeting superintendent, HIRAMMUNGER,[8]HIRAM MONGER (1806·

1902), born in Massachusetts, became famous as the outstanding camp meeting superintendent for the Millerites in their great series of over 125 camps in 1842-1844. He had formerly served the Methodist encampment at Chicopee Falls, Massachusetts, in similar capacity. In fact, he accepted the advent faith at the giant Milterite camp meeting at Chicopee Falls just following the Methodist camp on the same grounds. He was a singular character, with giant frame and powerful physique. Rough and ready and full of wit, he was nevertheless of a systematic and helpful disposition. He was six and * half feet tall in his stocking feet, somewhat careless in appearance and a bit coarse in expression. And he was as eccentric as Lorenzo Dow or Peter Cartright. But on the campground he maintained order competently and strenuously, and any misbehavior by the sons of Cain," as he—called them, received vigorous treatment. of powerful physique, who had charge of many of the Millerite camps, was usually more than a match for them. [9]Life and Religious Experience of Hiram Munger, pp. 55-57. (A fascinating account of many of the happenings appears here.)*PFF4 649.2*

The Methodist camp meetings had been quite informal, and were often highly emotional, as they were frequently held among the frontiersmen. This had drawn considerable criticism from the dignified and conservative Easterners, as it is often but a step from emotional worship to fanaticism. But the Millerite leaders were steadfastly set against any such excesses, and dealt with it vigorously wherever it sought to inject itself. Theirs was primarily expository, instructional preaching, and devoid of excesses. This was the fundamental difference.*PFF4 650.1*

6. THE NUMBER AND ATTENDANCE

By the middle of the year 1843, Timothy Cole, chairman of the camp meeting committee, sought to reduce the number of camps. He called for more efficient planning, holding that too much labor was being lost. The same controlling policy prevailed in 1844. [10]*Signs of the Times,* June 28, 1843, p. 136; July 5, 1843, p. 144; Advent Herald, Aug. 7, 1844, p. 3. Notwithstanding, the meetings continued to grow in number. During 1842, the first year, there were about thirty in four months. In 1843, some forty were held, and during 1844, the final year, there was a total of at least fifty-four [11]Midnight Cry, Nov. 17, 1842, p. 3. -a recorded minimum of approximately 124 in all. In 1844

many notices of camp meetings appeared with the proviso, "providence permitting," or "if time lingers." [12]In files of Midnight Cry, Advent Herald, and other Millerite papers, such as Voice of Truth, Second Advent of Christ, Western Midnight Cry, etc. *PFF4 650.2*

The estimated attendance at the various camps ranged from four thousand up to ten thousand on the largest day, the record customarily being taken on Sunday. Possibly two thousand were resident on the grounds throughout the camp. In a few instances the number of fifteen thousand is given for the Sunday attendance, and only in a very few cases has an estimate of less than four thousand been recorded. [13]*Signs of the Times,* Sept. 28, 1842, p. 16; Nov. 9, 1842, p. 59; Midnight Cry, Aug. 29, 1844, p. 61. It was believed that a half million persons attended these Millerite camps during 1842, 1843, and 1844.*PFF4 650.3*

The expense of the larger camp meetings was heavy for those days. At some of the meetings considerable sums were collected in the form of jewelry. Thus at the Taunton camp meeting the women stripped off rings, earrings, and other jewelry. [14]Joseph Bates, Autobiography, p. 265. At the Rochester camp one minister told how literature had been distributed in Boston by the aid of the women's gold rings. Elon Galusha, a leading Baptist, and formerly president of the Baptist Anti-Slavery Society, at once placed a ring in the hands of the speaker. A veritable procession followed his example, with rings, brooches, gold beads, earrings, and other adornments. [15]Midnight Cry, Aug. 1, 1844, p. 22. The abiding emphasis was on the coming of the Lord and individual preparation of heart to meet the Lord.*PFF4 651.1*

7. IMPRESSIVE CEREMONY AT CAMP'S CLOSE

At the close of each camp meeting it was the Millerite practice to form a huge circle and take leave one of another in an impressive "parting" ceremony. An earnest prayer of committal was offered, and a hymn-like "What, Never Part Again?"—appropriate to the occasion, was sung. The Lord might come before another annual camp could convene, so each farewell was an occasion of deep solemnity. Strong feelings marked this "parting circle" pageant. A

giant circle was formed of all present, completely encompassing the entire camp. Then, at a given point, the line was broken, and two circles formed, an outer and an inner line, the two facing each other. The outer line facing inward stood still, Awhile the inner line continued to file past them until each one had shaken hands with every one else.*PFF4 651.2*

These farewells were never-to-be-forgotten scenes, and presented many a moving spectacle. Brethren and sisters from all points of the compass—many of whom had never seen each other before—were separating after a brief acquaintance amid the hallowed scenes and searching sermons of the camp. They were parting, they felt, perhaps never to meet again until Gabriel should sound the trump of God at the impending day of expectation. As hands were firmly grasped and shaken, the words of courage, comfort, or Godspeed spoken to each other, tears often streamed down the cheeks of strong men and pious women. Voices were choked with emotion as they exhorted one another to remain steadfast until the coming of the Lord of glory. Sobs frequently commingled with earnest prayers that, though they might not meet again in this mortal state, they would meet as an unbroken heavenly circle, where all tears are wiped away. And with this avowed expectation of meeting in the kingdom everlasting uppermost in mind, they made their way slowly homeward. [16] *Signs of the Times,* Nov. 16, 1842, p. 70; Oct. 26, 1842, p. 44; July 13, 1842, p. Midnight Cry, Aug. 1, 1844, p. 24. The camp was over.*PFF4 652.1*

III. Summarizing Analysis of Millerite Camp Meetings

In order to obtain an accurate over-all picture, and to grasp the total effect of this amazing array, ‘at least 124 camp meetings, a comprehensive tabular work sheet was prepared, as for the conferences, and each camp meeting was systematically tabulated in vertical columns under a series of headings: Serial Number, Location, Date, Equipment, Attendance, and Speakers; and then the Program, Declared Purpose, Special Subjects, Music, Predominant Features, Provision for Food, and of course the Documentation. In this way an over—all picture of this remarkable series of Millerite camp meetings and their results was made possible.*PFF4 652.2*

From this tabular work sheet the data are here summarized, and certain definite conclusions drawn. They were grouped in the three years in which they were operated as follows: In 1842-30, 1843-40, 1844-54, or a total of about 124 in all. [17]On this tabular chart there were a few others beyond the 124 mentioned as a total in the Millerite journals. On some of the smaller ones the data is incomplete. Possibly a few of the last ones planned in 1844 were not actually held. In territorial spread they ranged from Canada on the north through all the New England States save Rhode Island, and on through New York, New Jersey, Delaware, and out to Pennsylvania, Ohio, and Indiana, with some 14, in addition to the 124, held over in England in the year 1844.*PFF4 653.1*

1. ATTENDANCE

For the most part they ranged, as mentioned, from 4,000 to 10,000, with one instance of “10,000 to 15,000” reported for the weekend, and another of “10,000 to 12,000,” and only one of but 2,000. Such terms as “immense throngs,” “living masses,” “great masses,” “overflowing,” “multitude,” “large numbers,” “great gathering,” “very large/’“thousands,” “great concourse,” are used constantly in describing the larger camp meetings, which indicate the impressive numbers.*PFF4 653.2*

2. SPEAKERS

The speakers ranged in number from five to fifteen or more (with one up to forty) in the larger camps, and down to two, three, or four in the smaller camps. The public speaking was usually confined to a few for the main meetings, and these speakers varied widely in personnel. The large camps naturally had the most prominent leaders. The smaller ones, and those farthest away, had local leaders. In two instances there were some fifty ministers noted as present-though the majority did not participate as speakers in the public meetings. William Miller's name appears only with a few of the largest camps each year, where he was one of the main speakers. Litch, Fitch, Himes, Cole, and Storrs were listed at more camps than any other speakers. And Hale, Cox, Whiting, Preble, Bates, Bliss, and White were next in frequency. There was liberal draft upon local speakers in a given region. And no attempt was made for any one man to take in most of the camp meetings in a given season. Occasionally there was an able woman speaker.*PFF4 653.3*

3. OBJECTIVES

The purpose constantly set forth was to announce the soon coming of Christ and to proclaim the judgment near, particularly to give the "Midnight Cry," and to awaken the "slumbering virgins," to prepare the world for the advent and to present the mighty truths for the hour. It was to preach the prophecies, to expound the signs of the times, to herald the glorious kingdom, and to emphasize the premillennial second advent. It was to present the Bible as the only standard and to engage in prayer, to open the gates of salvation and to call for complete consecration. It was to herald the coming of the Bridegroom (in 1843 the emphasis being on"1843," and in 1844 on "1844"), and above all to protest against the prevalent temporal-millennium fallacy.*PFF4 654.1*

4. Music

The music included songs of praise, exhortation, warning, appeal, and doctrinal truth, the "parting song "with processions formed, and hundreds singing as they marched. New words were set to standard or current tunes. There were occasional duets and trios.*PFF4 654.2*

5. SPECIAL FEATURES

There were also revivals, altar calls, answers to hundreds of inquirers, funds to circulate literature, effective organization and punctuality of services. Men and women were seated separately. The communion service was celebrated, large offerings were received for expenses, many sinners were converted and backsliders reclaimed, many accepted the advent faith in these camps, and numerous baptisms were conducted, despite the attempts of dissenters to break up the meetings. And especially in 1844, there were offerings of rings, pins, beads, and precious stones.*PFF4 654.3*

6. MEALS

The meals were most “reasonable”-$2.00 a week, $1.75 or $1.50, and at one camp only $1.42.*PFF4 654.4*

7. RESULTS

Those in attendance were awe 4 by God’s presence, it is recorded. Many hundreds were converted, wanderers reclaimed, and much literature distributed. The spirit oL unity was deepened. There was widespread and effective publicity, and opportunity provided for successful evangelism. In the light of all the facts, it may therefore well be concluded that for meeting the purpose of the Millerite movement the camp meeting was unsurpassed for publicity, propaganda, and reaching the masses of the country. It would be rated high in unifying and solidifying their own ranks, and, next to the major part played by literature, was doubtless the most effective means employed by the Millerites in arresting the attention and gaining the ear of the populace.*PFF4 655.1*

IV. The "Big Tent" Becomes a Major Asset

The holding of large camp meetings had at first been considered a hazardous undertaking for the relatively small group. But the results were so gratifying that the daring proposal was made at the East Kingston camp meeting of securing a giant tent-a great canvas pavilion, a "big top," large enough, to accommodate several thousand people. This would be used in cities where no churches or halls were open for Millerite lectures. The churches were now fast closing against the Millerite preachers, and the crowds were too large for permanent buildings, which usually were jammed to suffocation. With the big tent the lecturers would have only to secure the ground and erect the large canvas pavilion. There would be no embarrassing incidents of ejection from halls by irate owners. And there were no restrictive city ordinances in those days. The plan met with instant favor, and the proposal was carried out with characteristic vigor. Himes undertook the task, [18]Litch, "The Rise and Progress of Adventism," Advent Shield, May,1844, p. 69; Wellcome, of. cit., pp. 242, 243. and before the camp broke up hundreds of dollars were subscribed toward this enterprise. The idea originated with Ezekiel Hale, Jr. [19]Suit, In Equity, Ezekiel Hile, Jr., Vs. E. J. M. Hale, p. 206. *PFF4 655.2*

Picture 2: CONTEMPORARY DRAWING OF MILLERITE B TENT
This drawing, Appearing in the daily press, Shows the original 120-foot size, Soon enlarged to 120 by 160 Feet by adding a 40-foot splice
Page 656*PFF4 656*

The Big Tent, popularly so called because of its size, as it was the largest in America, was indeed unique. It was made of heavy canvas, with a center pole fifty-five or sixty feet high, and a spread that covered a circle twenty-five rods in circumference. When closely seated, it would accommodate four thousand. An additional two thousand could crowd around it. But even this proved too small. So a forty-foot splice was later added between the two great poles. Its ultimate size was thus 120 by 160 feet. With this enlargement two thousand more could be crowded in, or a total seating capacity of some six thousand. It had the advantage of novelty. It was much

publicized in the press, and people flocked to see it. It was used also as the main pavilion for the larger camp meetings. And when these giant meetings were in session under the canvas, several times a day, a streamer was suspended between the two poles bearing the significant words, "Thy Kingdom Come."[20] *Signs of the Times,* Aug. 24, 1842, p. 164. J. V. Himes preserved a piece of this unique banner, and later wrote this description of it: "An Interesting and Valuable Relic"*PFF4 656.1*

"A fragment of the Flag of the mammoth Advent Tabernacle in which William Miller and J. V. Himes, and others, preached the doctrine of the Second Advent of Christ to take place in 1844. It was pitched in all the great cities of the Union, including Washington, D.C., from 1840 [1842] to 1844.*PFF4 657.1*

"The Tent was 120 feet in diameter, 60 feet at the mast head, and held from 5000 to 6000 people. It was generally crowded when it was known that William Miller and his associates, J. V. Himes and others, were to preach.*PFF4 657.2*

"This Flag floated over the big Tabernacle when meetings were in session, in the sight of all, on which was the prayer, 'Thy Kingdom Come.'... "JOSHUA VAUGHAN HIMES,
"The Friend and Helper of Father Miller.*PFF4 657.3*

"Battle Creek, Michigan, August 30, 1894."[21] Original in Advent Source Collection. The wording is printed directly on the fragment.*PFF4 657.4*

But even such an immense spread of canvas was unable to accommodate the tremendous numbers that gathered. The crowds on Sunday were so huge that they not only filled the place of assembly and the surrounding circle of community tents but overflowed out over the grounds. So, under the shade of great trees, groups often gathered to hear various lecturers explain the Adventist faith and expectation.*PFF4 657.5*

The Big Tent was manufactured by Captain Edward C. Williams,[22] Captain EDWARD C. WILLIAMS (1815-1868), listed in the Directory of the Cit of Rochester from 1840-1844 as an extensive tent and sail maker and ship' chandler, espoused the advent message about 1840. He invited Miller and Himes

to come to this thriving western city of 23,000, offering to make and seat a giant canvas tent, since they had stated that they had _no money to hire an auditorium of sufficient size to hold the crowds that usually came. Williams had been furnishing flags and tents for national conventions, and in 1842 manufactured this largest tent in America for the Millerite meetings. This was his distinctive contribution to the advent cause. tentmaker, of Rochester, New York, and was first pitched on an eminence at the rear of the State House at Concord, New Hampshire, in July, 1842. Before it was used it was first dedicated to the service of God. Then began its unique contribution to the advent cause. Millerism was at last under canvas. It was the first time they had had their own portable pavilion. The plan proved highly serviceable for the propagation of the advent faith, as there was no exorbitant rent to be met. Moreover, the Concord meeting was a combination of camp meeting and series of special lectures.*PFF4 657.6*

It was a successful venture. The interest awakened surpassed even that of the regular Adventist camp meetings, and. the gatherings were immense. The Great Tent was next pitched at Albany, New York, then at Chicopee Falls, Massachusetts, in connection with another camp meeting; next at Springfield, Massachusetts, then Ben ton, Vermont, Claremont, New Hampshire, and Salem, Massachusetts, with the last location for the summer of 1842 at Newark, New Jersey. The next year it was pitched at other points, chiefly farther west and south.*PFF4 658.1*

Despite poor transportation facilities, the Great Tent was pitched, used, taken down, and transported eight times-hundreds of miles apart each time-between July 27 and November 3, 1842. [23]Midnight Cry, Nov. 17, 1842, p. 3; cf. F. D. Nichol, The Midnight Cry, p. 121. It seems almost unbelievable, but such is the record. The speed with which the Millerites moved this huge pavilion from place to place with the primitive transportation facilities available, is astonishing. For example, the Concord meeting closed Monday, August 8, at 4 P.M., and it was transported and all pitched ready for the next appointment on Wednesday, August 10—a truly remarkable feat. [24]*Signs of the Times,* Aug. 17, 1842, pp. 156, 157. At Concord, the wind leveled the tent to the ground, so it was pitched again in a more sheltered place. One publicity notice in a local newspaper, the

Albany Evening Journal, will be of interest to us, just as it was to the public when it appeared on August 9, 1842. It read:
"BEHOLD HE COMETH"
"Second Advent Tent Meeting"*PFF4 658.2*

"This meeting (the Lord willing) will commence in this city Wednesday, August 10th, at 10 A.M. The Great Tent will be set on Arbor Hill at the head of Third and Lumber Streets. This place has been selected as the best we could secure. If the wind should be heavy, we shall be obliged to furl our tent and repair to the most convenient place where we can be sheltered. Meetings to be continued one week.*PFF4 658.3*

"Mr. Miller is expected to be present during part of the meeting; also Elder J. V. Himes, Boston, and Rev. Chas. Fitch, Haverhill, Mass.*PFF4 659.1*

"The object of this meeting, like those which have already been held, is to arouse both the church and a world to a sense of their peril by sounding the Midnight Cry.*PFF4 659.2*

"There will be no room for debate on this or any other subject at this meeting, but all who participate in its exercises will have one great object, their own and other's salvation, before them, and direct their lives to that one point.*PFF4 659.3*

"All who love the APPEARING of our Lord Jesus Christ are requested to rally at this feast of Tabernacles. Our time is growing shorter and shorter each day, and what is done must be soon done.*PFF4 659.4*

"Preaching each day at 10 o'clock in the morning, at 2 in the afternoon, and seven in the evening.
"J. V. Himes
Philip Burnap
Abraham Covert
Joshua C. Stoddard
George Storrs." [25]Albany Evening Journal, Aug. 9; repeated on 11, 12, 1842.*PFF4 659.5*

The city was stirred. Thousands attended, and the meetings

became the theme of city-wide conversation on the street and in the home. Charles Fitch was the principal preacher, [26]*Signs of the Times,* Aug. 24, 1842, p. 164. and an effective one. The tent company, responsible for the canvas, comprised four persons, and the moving of the tent by train, steamer, or wagon naturally entailed considerable expense, [27]*Ibid.,* Aug. 17, 1842, p. 156. as transportation costs were high.*PFF4 659.6*

Another combination camp meeting followed at Chicopee Falls, Massachusetts, near Springfield. Here also the Great Tent, seating thousands, protected them from rain or shine, with the seating extended for quite a distance outside the tent walls. The plan had now developed into an effective combination camp and Big Tent meeting. The tent would be pitched in a favorable location, and the people would flock in from the community. But even the great spread of the Big Tent could not accommodate the tremendous crowds at the Salem, Massachusetts, camp meeting. But again in the space between the Big Tent and the circle of surrounding tents, the overflow gathered in groups in the groves, where other ministers explained the prophecies from the "1843" charts hung up on the trees. [28]Joseph Bates, Autobiography, pp. 266, 267.*PFF4 659.7*

The camp was the scene of restless activity, with large concourses of people—some ten thousand people on the final Sunday. Sizable dining and lodging tents were necessary. Between sessions prayer services and social meetings were held in the smaller tents. And candidates for baptism received this solemn rite. [29]Ibid. There were altar calls, but the meetings were conducted with decorum, and confusion kept to a minimum. At the time of the huge Salem camp the Salem Gazette commended the conduct of the meetings, and noted favorably the absence of rowdyism and fanaticism. It spoke highly of the talent of the ministers and the spiritual tone of the services. Many who went to scoff remained to pray.*PFF4 660.1*

On November 3 the Big Tent was pitched for the last time in the season of 1842, in a field at Newark, New Jersey. It caused a great stir in the city, and an extended account appeared in the Newark Daily Advertiser. There was a detailed description of the tent, and how prayer preceded the work of raising the great canvas. The

center pole was secured by chains and posts. The smaller poles, around the outer wall of the tent, were about eight feet tall. And a canvas wall, surrounding these, completed the enclosure, with space left for the people to pass completely around the walls of the interior. There were six “doors,” or entrances, in this canvas wall, and stoves were installed for heating the tent at this late time in the season. Miller, Litch, Himes, and other ministers were in attendance. Miller arrived on the seventh and gave fifteen discourses up to the fourteenth. Ten to twelve thousand persons were on the ground the first Sunday.*PFF4 660.2*

The last five days the weather was so inclement that the tent had to be lowered, and the large Free Presbyterian Church used on weekdays, while on Sunday, November 13, the Mechanics’ Hall was secured, but proved too small for the crowd. So, in the afternoon, Miller addressed a crowd of five thousand from the steps of the courthouse. The press reported that the meeting was a thrilling and powerful occasion. [30]Newark Daily Advertiser, Nov. 4, 7, 17, 1842; also Midnight Cry, Nov. 17, 1842; Sings of the Times, Oct. 19, 1842, p. 40; Nov. 23, 1842, p. 77. The storm passed, and the tent was re-erected. Then a second rainstorm drove them to a large iron foundry, which had a capacity of five thousand. Thus there were problems.*PFF4 661.1*

Early in the spring of 1843 the Big Tent was again set in motion, but this time started westward. It was first unfurled in Rochester, New York, on June 23, in connection with a large camp meeting. But the very next day, while T. F. Berry was preaching, a severe rainstorm blew the Big Tent over. Although a large audience was under the canvas, fortunately not a single person was injured-owing to the quick thinking and fast action of those in charge. When the squall struck the tent, fifteen of the heavy guy chains and ropes parted. Quickly the windward side was pressed in toward the audience, and by pressure of the wind the leeward side was raised, and the crowd passed on out without harm.*PFF4 661.2*

The tent company almost despaired of repitching it, because of the great expense of repairing and raising it again. But the citizens of the community were interested, and offered to meet the expense of repairing, erecting, and refitting. So the damaged tent was reduced

to 100 feet in diameter, and its total capacity consequently reduced to 3,500. [31]*Signs of the Times,* July 12, 1843, p. 152; Aug. 16, 1843, p. 191. While the tent was down, Himes gave three addresses to several thousand people who had gathered in from the surrounding country, and who stood throughout the eight hours that measured the time of his three discourses. [32]*Ibid.,* July 12, 1843, p. 152.*PFF4 661.3*

It was in connection with these meetings that The Glad Tidings of the Kingdom was published at Rochester, continuing for thirteen weeks, and was scattered widely over the city, the surrounding country, and even on the canal boats. Its pages were largely reprints from the Signs of the Times and the Midnight Cry. Then, during the summer of 1844, the Big Tent was again pitched in various places in Ohio, Indiana, and finally in Louisville, Kentucky, where a series of lectures was begun on September 25, less than a month before the expected second advent. Of these note will be taken later.*PFF4 662.1*

CHAPTER THIRTY-ONE: Close-ups of Miller's Lesser-known Associates

Intimate glimpses of less-known Millerite leaders likewise reveal unusual character, talent, training, and contribution to the advent cause. Their soul struggles were very real as first they came into contact with the advent faith, and then faced and met the issue of its acceptance or rejection, and consequently of affiliation with or repudiation of an unpopular message. These recitals provide a true cross section of Millerism. We will note a number of these less-publicized leaders, not a few of whom had held posts of importance and honor in the various denominations with which they had been affiliated, but who had made the "great decision" to cast in their lot with the Millerite movement. A survey of a few of these, tracing rapidly their experiences and their writings, must suffice, to catch the pulse of the movement.*PFF4 663.1*

I. Sabine-Long a Student of Bible Prophecy

With many other thoughtful men, JAMES SABINE[1] had long been studying the prophecies and watching the times. Back in 1823, at Boston, before Miller's first public address, in a sermon from the text, "Can ye not discern the signs of the times?" Sabine had declared:*PFF4 663.2*

[1] JAMES SABINE (1774-1845) was born in England. Orphaned as a lad, he was apprenticed as a bookbinder and printer, doubtless one of the factors in his love of books and his later development of an excellent library. He attended the classical and theological school at Hoxton. At seventeen he had become a Dissenter, and at twenty-one entered the ministry as a Dissenting clergyman, serving in several cities up until 1815. Then, love of freedom to worship led him to come over to Newfoundland, where he ministered in the Independent Chapel at St. Johns. Following this, for twelve years, or from 1818-1830, he preached in Boston, first in Boyleston Hall, while the Essex Street Presbyterian-Congregational Church was being built. Then in 1828 he joined the Episcopal faith, and became rector of Grace Church, Boston, and finally of Christ Church in Bethel, Vermont, for fifteen years, or from 1830-1845. Earnest and sincere, he was ever regarded as a true friend and faithful teacher.

"A great and general revolution is about to break upon the moral world. This present century is already fraught with events so clearly in fulfillment of verily believed prophecy, that one may take these cases as the sure precursor of the 'Latter-day Glory.'[2] *PFF4 664.1*

[2] James Sabine, The Relation of the Present State of Religion to the Expected Millennium (1823), p. 4.

"All the great monarchies [of prophecy] were founded before the Advent of Christ," he said—Babylonia, Persia, Grecia, and Rome. These had tried every basic form of civil polity. And now mankind has lived for centuries in the divided-kingdom stage, and we are nearing the great climax of human affairs. He assured his hearers, "We can discern the Signs of this Time—the sign of the Coming of the Son of Man. We cannot but see it. The subject has attracted much attention of late." In the past, as time advanced, people were increasingly impressed with the times reached in fulfillment of prophecy, as recognized in the days of Babylonia of old, then of Persia, and at the first advent.*PFF4 664.2*

God has again stirred up His people to expect a speedy fulfillment of the latter days, he declared. “During the last twenty years,” he continued, “this expected glory has been the theme of prayer and doctrine.” The various missionary societies inaugurated by the Wesleyans, Baptists, and others, and the Bible societies as well, all attest it. In millennial and missionary enterprises, sectarian spirit is laid aside and men pray for the establishment of the kingdom of God on earth. The latter-day glory is breaking upon us. “The morning beam,” he cried, “has streaked with white the dark mountain top.” [3]Ibid., pp. 7, 8, 24. Sabine was unconsciously getting ready for the acceptance of the Millerite positions, based on last-day prophecy.*PFF4 664.3*

Sabine was of such caliber as to write, back in 1820, an acceptable Ecclesiastical History of 650 pages, covering the Christian Era. A glance over its various chapters shows Sabine’s impressive familiarity with the details of church history and his broad grasp of the vital principles underlying the perpetual conflict between the great apostasy and the protesting groups that has characterized each century in the march of time. That the Papacy as Antichrist, definitely emerging in the sixth century, is succinctly presented, in perpetual conflict with dissentient voices like Claude of Turin, the Waldenses, Wyclifites, and Hussites, the Lutherans and contemporary Reformation groups-and on to the nineteenth century. All this gave Sabine an invaluable background for his interpretation of prophecy in the light of historical fulfillment. [4]James Sabine, Ecclesiastical History, From the Commencement of the Christian Era to the Present Time.*PFF4 664.4*

Then, for a number of years prior to 1842, the second advent hope was the object of his belief and presentation. His attention was first called to this great theme by recent writers in the Church of England Advent Awakening-M’Neile, Bickersteth, and Melville of Great Britain. An American publisher had asked him to read one of these English works, seeking advice as to an American reprint. Like others, in 1833 Sabine was unaware of the number in the New World who were believers in the premillennial advent doctrine. When it began to be heralded as at the door, many became uneasy. There was widespread searching of heart. No sooner was the cry given, “Behold, the bridegroom cometh,” than both the world

and the church rose up in arms, some for and some against the contention. The prophecies, Sabine firmly held, are heaven's timetable. [5]James Sabine, The Appearing and Kingdom of Our Lord Jesus Christ (1842), p. 3. *PFF4 665.1*

II. Cole-First Massachusetts Minister to Embrace Millerism

TIMOTHY COLE (1806-1866), pastor of the Christian Church at Lowell, Massachusetts, and already mentioned, was about the first minister in Massachusetts to embrace Miller's views.[6] He had heard of Miller's fruitful preaching in Vermont, and in 1834 invited him to lecture in his own church at Lowell. When Miller arrived at the station on May 14, he was met by Cole, who was surprised to see an elderly gentleman, shaking somewhat with the palsy, step off the train. Ascertaining that this was indeed Miller, he was rather chagrined and dubious over the prospect. In fact, after showing Miller to the desk, at meeting time, he himself at first sat down rather anxiously in the congregation. But when the sermon had progressed some fifteen minutes, Cole was so much impressed with Miller's familiarity with the masterful use of the Word that he got up and went into the pulpit with Miller and took his rightful seat. He was thenceforth at his side. A gratifying revival followed, and Cole embraced the positions on the second advent taught by Miller. Some sixty joined the church as the result, according to a later missive. Cole continued strongly to advocate Miller's views.[7] *PFF4 665.2*

[6] Wm. Miller's Apology and Defence, p. 20.

[7] Letter, July 25, 1839, Bliss, Memoirs, pp. 135, 136.

III. Cook-Appeals to Baptist Ministry Through Prophecies

JOHN B. COOK (1804-1874), Baptist minister of Middle-town, Connecticut, had been a skeptic. Born in Newark, New Jersey, he was converted in 1826, having been persuaded of the truth of Christianity by the then well-known Leslie's Short Method, written to prove the authenticity of the Bible. Instead of becoming a junior at Brown University, he was ordained in 1830, and toured the West. Later, in 1833, he was graduated from the Newton Theological Institution in Massachusetts, and became pastor of the First Baptist Church of Cincinnati. But his health failed after a period of service in Covington, Kentucky. In 1842 he was stationed at Middle-town, Connecticut, when he embraced the advent message. He then resigned from the Baptist ministry so as to be free to preach his newborn convictions, and wrote A Solemn Appeal to Ministers and Churches, Especially to Those of the Baptist Denomination, Relative to the Speedy Coming of Christ (1843).*PFF4 666.1*

In this Cook insisted that the old question, "Have any of the rulers or Pharisees believed on Him?" is ringing again today. The Jews refused to accept the prophetic evidence, and failed to discern the prophesied signs of the times at Christ's first advent. Consequently they were totally unprepared to recognize Jesus as the Messiah when He came the first time, though He had appealed directly to the Jewish leaders. There is similar danger, Cook admonished, that religious leaders today shall reject the Glorified One, soon to appear the second time, just as the Jews anciently rejected the Crucified One. And he most earnestly appealed to the Baptist ministry and communion not to follow in their fateful steps.*PFF4 667.1*

Cook had been impressed to investigate by Litch's Address to the Clergy, though seven years prior he had begun to investigate the Bible evidence in a systematic way for himself. The falsity of a temporal millennium soon became apparent, the relationship of the two literal resurrections unfolded, and the other events to come at its close. Next, the fallacy of the literal restoration of the Jews became evident, then the identity of the Man of Sin, who is to be destroyed at the second advent. Next, the prophecy of the 2300 years became clear, with the 70 weeks cut off for the Jews, and

involving the crucifixion of Christ, and the 2300 years leading to the cleansing of the sanctuary—and the coming of the Ancient of Days, and the judgment, and the 1335 years reaching to the same year, "1843." The evidence was all so overwhelming that he felt compelled to admit and accept it. [8]J. B. Cook, A Solemn Appeal to Ministers and Churches, Especially to Those of the Baptist Denomination, Relative to the Speedy Coming of Christ, pp. 3-49. Listen as he proclaims it publicly: The signs of the times are overwhelming. The scoffers have appeared among the ministers and professors. And the question keeps ringing, "When the Son of Man cometh, shall he find faith on the earth?" Fellow ministers, he appeals, we must also preach Jesus as the Coming One. Then he warns:*PFF4 667.2*

"Beware, how you omit to preach the coming of Jesus. By the terrible splendors of the Day of God, I charge you to preach the coming of Jesus. By your past remissness, I charge you to preach the coming of Jesus. By the doom of the unfaithful watchman and the unfaithful servant, I charge you to preach the coming of Jesus. To all, I say, in view of opening judgment, repent, be baptized and believe in Jesus, the coming One." [9]Ibid., p. 49. Then follow thirteen pages of exposition of *Daniel 7* and the coming kingdom that is to be everlasting, universal, and established in connection with the judgment scenes at the end of the time of earthly kingdoms. Which were these kingdoms of prophecy?—Babylonia, Medo-Persia, Grecia, and Rome in that succession. The ten horns on the Roman beast were the ten kingdoms that arose out of its division. These had sprung up by A.D. 476. And the Little Horn was the Papacy, appearing among the medieval nations of Europe. No photographic likeness, he asserts, could more accurately portray the Papacy's rise and career—after the ten horn—kingdoms had appeared, and three kingdoms had been subdued.*PFF4 668.1*

Then the Papacy was placed in pre-eminence at Rome, the capital, in 538, and the 1260 years began. Croly, King, and others are cited to attest the end of the period, as the aftermath of the French Revolution. But that, he adds, does not mean the extinction of the Papacy, only the end of its time of special power aver the saints. [10]Ibid., pp. 50-62. On Croly and King see Prophetic Faith, Vol. II We therefore live in that*PFF4 668.2*

“section of the vision which is to be closed up by the ‘CASTING DOWN OF THETHRONES,’—THE SITTING ‘OF TH JUDGMENT,’—THE ‘COMING OF THE SON OF MAN IN TH CLOUDS OF HEAVEN,’—AND THE GIVING OF TH EVERLASTING KINGDOM TO CHRIST AND ‘THE SAINTS THE MOST HIGH.[11]Ibid., p. 62. Having recited the story of a ship that foundered on the rocks off Cape Cod, because the officers would not listen to the warning of one of the sailors aboard, Cook concludes his appeal to his fellow Baptist ministers with—*PFF4 668.3*

“The great chart of the voyage, and all the landmarks, tell us we are near its end. Friend, if you are on the wrong course, put the ship about while there is time to clear the breakers, and secure a safe harbor before the storm shall break upon us!” [12]Ibid. *PFF4 668.4*

IV. Brown-Struggle of Soul Gives Way to Peace

FREEMAN G. BROWN, likewise a Baptist minister, o Massachusetts and New Hampshire, similarly professed publicly and proclaimed effectively the soon coming of Christ in person to establish His eternal kingdom. [13]I. C. Wellcome, op. cit., p. 274. On April 19, 1843, he addressed the New Hampshire Baptist Convention on this paramount theme. [14]Second Advent of Christ, July 12, 1843; Later, when the ecclesiastical pressure in his denomination had become intense, he wrote candidly on the issue of separation from the churches, stating:*PFF4 669.1*

"Many [churches].,. will not have it touched upon in their pulpits, however remotely. Others are determined on excluding those who imbibe the sentiments of Adventists, when the least pretext offers itself." [15]I. C. Wellcome, op. cit., pp. 343, 344;*Signs of the Times,* Jan. 10, 1844, p. 155. But when speaking before the Baptist convention, he had at that time been earnestly searching for the secret of sanctification and praying for a real revival. He had read Fletcher and Bramwell, and had heard the discourse of Charles Fitch, whose series of lectures blending the second advent and sanctification had greatly impressed him. Then he took the "1843 Chart" and studied its "hideous" beasts. Concerning this he confides, "The repugnance with which I regarded that chart cannot be well conceived." But those symbols manifestly pictured the inescapable language of the Bible. Brown was astonished and humbled to see that they actually stood for the kingdoms of Babylonia, Persia, Grecia, and Rome—outlined through the prophetic image of *Daniel 2*. And mankind was unquestionably now down in the feet of iron and clay. Therefore the book of Daniel must have been penned by inspiration, and the 490 years assuredly reached to the Messiah and the crucifixion.*PFF4 669.2*

Light began to break, he confided, conflict with prejudice ended, and indescribable peace filled his soul. He next came to feel that popular Protestantism was "tinctured with a little atheism, and Deism, and Unitarianism, and Universalism, and philosophy, and mysticism." He reached a definite conclusion: "In the midst of such a clashing of opinions," we must take the Bible. Thus Brown

testified before the Baptist Association meeting. [16]F. G. Brown, Views and Experience in Relation to Entire Consecration and the Second Advent, pp. 28-48. That, of course, meant a break with lifelong associates.*PFF4 669.3*

And Brown's experience was but typical of that of many ministers in the various churches, six of whose crisis hours he knew personally. Thus J. B. Cook of Middletown, Connecticut, wrote to Brown on April 14, 1843, declaring the similarity of his own experience." [17]Ibid., Appendix, pp. 49-58. Light flooded in from the Bible. The seals of the prophecies were broken open and its mysteries unveiled. Error had given way to truth. The millennium had been clarified, and the great prophetic time periods were clearly about to end.*PFF4 670.1*

V. Bernard-Explicitly Declares His Convictions

Strong, vigorous letters were printed, like that of another Baptist minister, DAVID BERNARD, of Pensfield, New York, dated January 2, 1843. He had invited Miller to his church, and accepted the advent teaching. Bernard's "letter" is a multum in parvo, as a terse, comprehensive marshaling of evidence on the second advent near —the prophecies of *Daniel 2, 7, 8*, the 70 weeks and the 2300 year —days leading to A.D. "1843," and the 1260 years of *Daniel 7* and *Revelation 11* extending from 538 to 1798. The 1290 years were from 508 to 1798, and the 1335 from 508 to 1843, when Daniel will stand in his lot. He closes with this emphatic "P.S.":*PFF4 670.2*

"If we have made no mistake in our exposition of the Prophecies of Daniel, the Lord will come in 1843. Should there be a mistake—which is possible—still I believe, from the other prophecies, that the end of things is at hand. I SHALL LOOK FOR HIM TILL H COMES!!!"[18]Letter of David Bernard, (A Baptist Minister) on the Second Coming of Christ, p. 12.*PFF4 670.3*

Picture 1: MILLERITE MINISTERS HAD PASTORED THES CHURCHES
(Left) baptist church at lockport, New York, Presided over by Elon Galusha, Son of governor Jonas Galusha of vermont; (right) Christian Church of new bedford, Massachusetts, of which silas hawley had been minister.
Page 671*PFF4 671*

His was another of the churches, near Rochester, where Miller preached. But his appearance and message well-nigh split the church.*PFF4 671.1*

VI. Hawley-Cites Supporting Witnesses of the Centuries

SILAS HAWLEY, [19]SILAS HAWLEY (1815-1888) was born in Massachusetts of English ancestry. One of his forebears was president of Cambridge University. Another, according to Bancroft, is credited with originating the idea of an American Republic, with elections and two legislative houses. (History of the United States, vol. 3, p. 136.) From the academy at Whitesboro, New York, Silas went on to the Oneida Collegiate Institute, which then gave a full collegiate course. Then, as was the custom of the day, he studied theology privately with the distinguished Presbyterian divine, Stephen W. Burritt, as tutor. Hawley was licensed to preach in 1835 and ordained in 1836. He held pastorates in New York State, then in Massachusetts, and subsequently in Wisconsin, Minnesota, and Ohio. Well trained, with much native ability, and positive convictions, he was a pointed, forceful speaker and accurate writer, and a conspicuous expounder of the Word, as well as a successful revivalist. Hawley was one of the original abolitionists, having takes stand before Garrison's Liberator appeared, and was active in the formation of the Anti-Slavery Society of Utica, New York, when its members were mobbed. He was similarly active in other reforms. In his later years he was a spiritual father, and led a Bible class. He was also president of the Dodge County Bible Society. another Presbyterian-Congregationalist minister, of Groton, Massachusetts, likewise became an able Millerite preacher in 1840. [20]On one occasion he reported two hundred converts from an evangelistic endeavor, some of them hardened and apparently hopeless cases. (Midnight Cry, Aug. 24, 1843, pp. 6, 7.) He delivered the important dedicatory address at the large Boston Tabernacle on May 4, 1843, with nearly four thousand persons present, including a large number of the local clergy. [21]*Signs of the Times,* May 10, 1843, p. 76. Hawley here successfully contended that Miller's primary views on prophecy had been held by eminent theologians through the centuries, [22]*Ibid.,* June 7, 1843, pp. 110, 111. and were thus supported by the ablest scholarship of both Europe and America. He then presented the "seven points" upon which the only serious challenge has been made, but for which positions he cites many renowned authorities, including noted Catholic and Jewish as well as Protestant expositors. This very acquaintance of able Millerite leaders with the whole range of prophetic interpreters gave confidence both to themselves and to their hearers. [23]Personal examination of the available books of Hawley's library discloses the type

Permanent Temperance Documents (vol. 1, 1835). On baptism there was Fowler and Atwood; on the Sabbath, Phelps's An Argument for the Perpetuity of the Sabbath. On the Papacy, Chillingsworth and Morse (1837), and Green on Christian Education, Oneida Institute and Ancient Classics (1841). Finney's Lectures to Professing Christians (1837), Johnson's Household Consecration (1836). In die field of prophecy were Prey's Messiahship of Jesus, Duffield's Dissertation on the Prophecies (1842), Davies on the "Signs of the Times" (*Luke 21*, in Sermons, vol. 3, 1841), Bush's Harmony and Exposition of *Matthew 24*, also Bush on the Millennium, Kirkwood's Lectures on the Millennium, and Cummings' Voices of the Day, and Voices of the Night's Handbook, with its marriage and funeral services, Rules of Order for Assemblies, with his own specially phrased services, together with a handwritten book of his own expositions of various texts, and l. They knew they were standing on solid ground, backed by the soundest, reverent scholarship of the ages.*PFF4 671.2*

Hawley stressed the promises and the prophecies of God as the basis of their faith-the coming personal reign of Christ, the premillennial advent, the preparatory events, and the evidence that it is soon to begin. Let us again listen in, as the Scriptural basis is effectively given. Stalwart strokes against postmillennialism arc struck. The clerical scoffers are named and their weaknesses pointed out, as Hawley says:*PFF4 672.1*

"Dowling has written speciously yet unfairly, and therefore without great effect; Smith had written sneeringly; Campbell feebly; Bush paradoxically; the Universalists bitterly; all ineffectually." [24]Silas Hawley, The Second Advent Doctrine Vindicated, pp. 60. 61. Then the convincing evidences of the prophecy of Daniel are marshaled with the touch of a master hand-the four world empires, the Roman fourth, the ten horn-divisions, the papal Little Horn, the horn of the eighth chapter, and the length of the prophetic time periods. These, he asserts, are the*PFF4 673.1*

"only points of doubt or dissent involved in the system we advocate. If we are sustained in these by the best and highest authorities of the religious world, all must see that the system does not rest on slight or insufficient grounds." [25]Ibid., pp. 71, 72. Hawley then proceeds to show, with inexorable logic, that every major position advocated is held by revered and noted expositors, past and

present, the Little Horn, the Papacy, the 1260 days as years, and likewise the 2300 days as years. Here are the seven fundamental points covered:*PFF4 673.2*

1. THE FOURTH KINGDOM Is ROME

This has had the general consent of the Jewish and Christian churches for more than eighteen centuries. Among the Jews are listed the writers of the Targum, Josephus, Abravanel, Kimchi, et cetera, and in the early Christian church, Hippolytus, Trenaeus, Chrysostom, Cyril of Jerusalem, Lactantius, Jerome. Of later Reformation and post-Reformation scholars are noted Luther, Mede, Sir Isaac Newton, Thomas Newton, Hales, Scott, Clarke, Watson, Lloyd, Daubuz, Brightman, Faber, Noel, and in fact practically every Protestant commentator. [26]Ibid., pp. 74, 75. On all these expositors, under the seven points, see previous volumes of Prophetic Faith.*PFF4 673.3*

2. THE LITTLE HORN OF CHAPTER 7

That this "horn" is the Papacy is the view of virtually the "whole Protestant world." Again Mede, the Newtons, Scott, Daubuz, Hurd, Jurieu, Fleming, Lowman, Clarke, Croly, Home, Watson, Noel, and Cuninghame are cited in corroboration.*PFF4 673.4*

3. THE EXCEEDING GREAT HORN OF CHAPTER 8

That this is likewise Rome is supported by Luther, Sir Isaac Newton, Prideaux, Home, Clarke, Hopkins, Cuninghame, and others.*PFF4 674.1*

4. THE LENGTH OF THE PROPHETIC PERIODS

That the symbolic day stands for the literal year is attested by Mede, the Newtons, Faber, Prideaux, Clarke, Scott, Wesley, and practically all noted expositors. Even the unfriendly Moses Stuart, critic of Andover, is quoted as admitting-*PFF4 674.2*

"IT IS A SINGULAR FACT THAT THE GREAT MASS C

INTERPRETERS in the English and American world, have, fo many years, been wont to understand the days designated in Daniel and the Apocalypse, as the representations or symbols of years. I have found it difficult to trace the origin of this general, I might say, ALMOST UNIVERSAL CUSTOM.[27] [27] Ibid., p. 77. *PFF4 674.3*

5. THE BEGINNING OF THE 70 WEEKS

This decree of the seventh year of Artaxerxes Longimanus ("according tozra seventh, B.C. 457") has "long been considered by commentators to be a settled point; and it probably would not now be disputed, were it not for a desire to avoid the conclusion to which it brings us, on the supposition that it is the beginning of the 2300 days." [28] Ibid., pp. 77, 78. The date "according to Ezra seventh" evidently means the marginal date; the authors cited agree on the seventh year of Artaxerxes, not all on 457 B.C. On "so settled a point" the testimony of Home, Prideaux, Clarke, Watson, Howel, Scott, and Cuninghame are adduced. *PFF4 674.4*

6. THE CONNECTION BETWEEN THE 2300 DAYS AND THE 70 WEEKS

On this point opponents who agree on the preceding five points do most of their questioning. Yet this also is similarly sustained by noted scholars, as well as by the literal meaning of the Hebrew-to cut off, or cut out. The vision of the 70 weeks was given to enable Daniel to understand the matter and consider "the vision," previously given, as Messiah was to be "cut off" for His people. The 70 weeks must therefore be cut off from the 2300 days, as their first part. Gill, Hengstenberg, and Gesenius so render it, and various Hebrew scholars are cited. Bush, as well as Joseph Wolff, declares they are the first part of the 2300. So also Dr. Joshua Wilson, contemporary Presbyterian authority of Cincinnati, and many others, he adds. *PFF4 674.5*

7. THE RISE OF THE LITTLE HORN OF *Daniel 7*

Here Hawley asserts that the Papacy, "symbolized by the little horn, rose by virtue of the decree of Justinian, and not that of Phocas, or

any other ruler, or power." This decree, "though issued in A.D. 533, did not, as we conceive, go into full effect until 538, when the enemies of the Catholics in Rome were subjugated." For this he summons as competent witnesses Croly, Noel, Cuninghame, King, and the then-current Encyclopedia of Religious Knowledge (Fessenden's), article, "Antichrist." Hawley then avers that their positions are sustained by the "highest authorities of the religious world." Therefore, he asserts, we are not "novel, fanatical, and heretical," but are supported by "the most distinguished talent and extensive learning, the highest ornaments of the church, and the best standard expositors." [29]Ibid., pp. 82, 83. The impression was profound.*PFF4 675.1*

The conclusion cannot be resisted, he declares, that the "end is at hand." Having established the extent of the prophetic field, the length of the prophetic times, and the dates from which to reckon them, "all must concede that the present period is that which is to witness the grand termination of all earthly things." As the Jews have not yet been able to dispose of the 70 weeks in relation to Christ's first advent, neither, he insists, are Christian opponents today able to dispose of the 2300 years.*PFF4 675.2*

"Though he tarry beyond a given time, let us daily watch. We may be fully assured that the great principles on which our faith and hope are based, are true, AND WILL ABIDE FOREVER.[30]Ibid., p. 92.*PFF4 675.3*

Here again this comprehensive coverage of past exposition, as well as of contemporary writers on prophecy, is seen in Hawley's marshaling of the evidence. It is another evidence of the wide reading and thorough investigation on the part of such scholarly men concerning the foundations of their prophetic faith. Theirs was obviously not a shallow search. They did not draw haphazard or hasty conclusions, but were familiar with the past [31]The collection of books assembled by the Millerites at their Boston headquarters contained a remarkably large assemblage of Reformation, post-Reformation, and early nineteenth-century expositors of prophecy. Those acquainted with the ground covered in Volumes II and III of Prophetic Faith will be impressed with the familiarity and conscious oneness of the Millerite leaders with these put prophetic interpreter. In the British post-Reformation period they had copies of Mede,

Tillinghast, Beverley, Goodwin, More, Fleming, Burnet, the two Newtons, Swan, "R.O." (Richard Overton). Nathaniel Homes., Willett, and Blair, Ferguson, and Hales (the chronologists), as well as Jurieu, Faber, Bicheno, Towers, Heylyn, Ussher, Henry, and Scott. In the earlier American period, there were Lathrop, Kinne, Spaulding, Marsh, Imri, Austin, Boudinot, Bray, Mr. Farland; and in nineteenth-century times, Cuninghame, Frere, Noel, Hooper, Bickersteth, Pym, Cox, Brooks, Irving, Duffield, Shimeall, Thomas, Orrin Rogers, and others. (h ese have been personally examined.-L. E. F.) They were consciously and confidently the perpetuators of the sound interpretation of the early church, then of the Reformation church, and now under their own study they felt they were but continuing and carrying to consummation the enduring principles of the centuries, that they were simply in the line of succession.*PFF4 676.1*

VII. Galusha-Casts in Lot With Miller Movement

ELON GALUSHA[32]ELON GALUSHA (1790-1856) was born in Shaftsbury, received a B.A. from the University of Vermont in 1816, and an M.A. from Brown University in 1820. For sixteen years (1816-1832) he was pastor at Whiteboro, near Utica, New York, and subsequently at Utica, Rochester. Perry, and Lockport. He was also president of the Baptist Missionary Convention in New York City. was son of the governor of Vermont during the War of 1812, from whom William Miller received his commission as an officer in the State militia. Elon was given a good education and studied law. Then, in 1810, he was converted and united with the Baptists. Before long the gospel came to be more inspiring to him than the law, and he soon felt it his duty to preach. He started meetings in an old school-house in his home town, preaching every night to large congregations that assembled, and who were moved by the awakening power of the Word. He became an able minister, and was known as a sound reasoner and highly eloquent speaker as well as a careful writer." [33]I. C. Wellcome, op. cit., p. 288. Few men could carry an audience along as could Galusha with his glowing enthusiasm and substantial instruction.*PFF4 676.2*

In 1843 Miller was making a tour of New York State and came to Lockport, where Galusha resided. For several months he had been earnestly studying the question of the second coming of Christ. Miller's presentation convinced him of the soundness of the premillennial position, and from thenceforth he became its ardent advocate, constantly preaching on the imminent advent, the literal resurrection, and a literal restitution of Eden. His joining the Millerite forces created quite a sensation in ministerial circles, and his example became a determining influence with some of the more timid clergy. (Cut of Galusha's church appears on p. 671.)*PFF4 677.1*

The background was this: Galusha's name, as "Pastor of the Baptist Church of Lockport," headed a list of sixty signatures requesting Miller to deliver an entire course of lectures on the second advent, and to correct misunderstandings and misconceptions about his views. [34]Photostat in Advent Source Collection. Up to this time Galusha had not committed himself on Miller's specific teachings. But Miller responded to the invitation, and at the

close of the series Galusha became an open advocate, and was thereafter an active preacher in the second advent movement. 35Litch, "Rise and Progress of Adventism," Advent Shield, May, 1844, p. 78. The Midnight Cry for February 8, 1844, states that Galusha had just tendered his resignation to the church trustees that he might be wholly free to preach his convictions. The Baptist church in Perry, New York, where he went to be pastor for a time, expelled him from their communion. 36I. C. Wellcome, op. cit., p. 288.*PFF4 677.2*

For years Galusha had regarded the world as on the "crumbling verge of time." It is rushing along like a railroad train "on the track of time, to the last depot." He had studied Newton, Gill, Poole, and Matthew Henry, and had received a letter from Prof. N. N. Whiting, likewise a prominent Baptist, urging a thorough and patient study of the advent and the prophecies. Regarding this as reasonable he resolved to comply. As a result he became fully satisfied that there was to be no restoration of the literal Jews to Canaan, no millennium before the second advent, and no eternal kingdom before the second coming of Christ.*PFF4 677.3*

He was convinced that the symbolic prophecies are fulfilled literally; that a day stands for a year; that the 70 weeks ended in A.D. 33, at the cross, and are cut off from the 2300 years; that the 2300 years and the 1335 end in 1843, as well as the seven times, or 2520 years; that the Papacy is the Mystery of Iniquity, and the 1260 years extended from 538 to 1798; that the grand jubilee, or year of release, was due, and the five months (or 150 years) of the fifth trumpet were from July, 1299, to 1449, and the 391 years of the sixth trumpet from 1449 to August, 1840; and that the predicted darkening of the sun came in 1780, and the falling of the stars in 1833. It is an overwhelming array.*PFF4 678.1*

Let us, he urged, learn an imperative lesson from the Jewish rabbis, who were so blinded by preconceived opinions as to crucify the very Lord of glory-and still continue to look to the future for Messiah's coming. We have come to the last days, he averred, with their perilous times and scoffers. The days of Noah are repeated. Let us beware lest we be taken unaware. Be ready! he pleaded. Then comes his vivid climax, in swift, tumbling phrases, like staccato notes:*PFF4 678.2*

“The song of revelry soon will cease-the voice of mirth be heard no more forever-the chilling horror will suddenly seize upon you-the sheltering rocks will not protect you—the falling mountains will not hide you—the firey stream will not spare you—the wail of anguish will not relieve you—Nor gushing tears—nor Mercy’s name—unbleeding Lamb,—will then avail you! ‘Now is the accepted time—now is the day of salvation.’ Now, while the last tide may be ebbing—while the last sand may be falling—fly to Jesus—swiftly fly—your sins confess—for mercy plead—while He is on the mercy-seat.” 37Address of Elder Eton Galusha, With Reasons for Believing Christ’s Second Coming, at Hand, p. 20.*PFF4 678.3*

Then in another vein, through quiet reasoning in an article in the Southern Midnight Cry, Galusha asks, “Where Are We in the Chronology of the World?” And his answer is that only the last portions of the great outline prophecies, connected with the imminent second advent, remain unfulfilled-the last link in the long connected chain of prophetic events. We have passed through all the kingdoms of *Daniel 2*, and are only waiting for the stone to smite the image on its feet, and then to become the glorious kingdom that shall stand forever. The same is true of the series of *Daniel 7*, which is only waiting for the Ancient of Days to slay the fourth beast and give the kingdom to the Son of Man. We have similarly passed all the kingdoms of *Daniel 8*, and merely await the breaking without hand of the exceeding great horn, and the final cleansing of the sanctuary. The same is likewise the case with *Daniel 11 and 12*-only the standing up of Michael, the time of trouble, the deliverance of God’s people, and the awakening of those who sleep in the dust of the earth remain of all the many predictions and specifications.*PFF4 679.1*

We have passed nearly all the events” mentioned by Christ in *Matthew 24*, except the coming of the Son of Man in the clouds of heaven. The various signs of the times admonish us of the nearness of the end—the heaping up of treasures, of *James 5*; the unwillingness of men to hear sound doctrine, of *2 Timothy 4*; the scoffers predicted of Peter for the last times—the perilous times, the departing from the faith, the arising of false teachers. We are clearly under the sixth seal of *Revelation 6*, between the falling of the stars (in 1833) and the departing of the heavens as a scroll—in the

Laodicean state of the church, under the sixth trumpet, with the seventh ready to sound. We must therefore be near the end of the prophetic periods-the six thousand years from creation, the seven times of the Gentiles, the great jubilee of jubilees, the 1335 years from the time the “daily” was taken away-all alike pointing to 1843. After this comprehensive survey comes his sobering conclusion:*PFF4 679.2*

“Having therefore seen the fulfillment of all these prophecies, witnessed the appearance of all these signs, and reached that point of time when all the prophetic periods appear to terminate, sustained by the best historical and chronological evidence, we cannot be far from the ushering in of eternal realities. We ought, therefore, not to sleep as do others.” [38]Ibid., p. 24.*PFF4 680.1*

These are echoes from the lips of Miller’s lesser-known associates, all of whom were stalwart characters.*PFF4 680.2*

CHAPTER THIRTY-TWO: Miller's Power in the Pulpit

I. Foremost Herald of the Approaching Advent

As a spiritual leader Miller was held in highest esteem by his ministerial associates all through the course of the Advent Movement. He was constantly referred to and always regarded as a minister, not a layman.' [1]In addition to his ministerial papers of 1833 and 1835 (see p. 501), there is on file a later certificate of endorsement by members of the Vermont Christian Conference, 'dated November 22. 1838, at Calais, the signatures including Timothy Cole, J. V. Himes, L. D. signed by three Methodist clergymen. Such interdenominational endorsement was most unusual. These were all, of course, before the churches began to close against him. (Air three originals are in the Adventual Collection, Aurora College; photostat copies in Advent Source Collection.) His thorough understanding of Scripture and his power in public address commanded the highest respect, admiration, and love of his supporters, who often affectionately called him Father Miller. He was humble and teachable, ever holding himself subject to correction by his brethren. He never sought power or control, and was remarkably charitable toward those who differed from him.*PFF4 681.1*

Irrespective of the speaking and writing effectiveness of a score of able ministers who stood close to him in leadership—and of the two hundred or more other ministers and five hundred associated public lecturers midway through the movement [2]Later increased from one thousand five hundred to two thousand. And seven hundred clergymen were believers in premillennialism, and sympathetic toward Miller's positions. many of whom were laymen-Miller remained the acknowledged leader of the American Advent Movement, which was everywhere popularly known as the Millerite movement. And among them, often with pronounced scholarship and source Collection.)platform and writing ability, there was none who had greater power in attracting and holding giant audiences than did Miller year after year. He was the chief speaker at their greatest gatherings. Miller received tremendous publicity, and was constantly in the spotlight of the public press. The President himself, investigators observed, did not occupy a more prominent place in the news of the day. Millerism even divided front-page space with the hot political campaign

between Henry Clay and James K. Polk.*PFF4 681.2*

That Miller was in no sense the originator of the system that bore his name is obvious. Rather, every leading tenet of the Millerite faith had been advanced by others over and over again, many of whom were of highest repute in the various religious circles. But Miller was in the succession of unusual men who have held the advent banner conspicuously aloft through the centuries. He was a peerless expounder of Bible prophecy in his time, in what he believed to be its glorious consummation in America in the mid-nineteenth century.*PFF4 682.1*

Miller was clearly a genius in the pulpit. The secret of his great power in preaching unquestionably lay in his utter sincerity and conscientiousness, in his implicit faith in the glad tidings he preached, together with his unique capacity for vivid speech. Added to these was the heart burden he bore for his hearers. Of the latter he wrote to Himes:*PFF4 682.2*

"Those souls whom I have addressed in my six months' tour are continually before me, sleeping or waking; I can see them perishing by the thousands; and when I reflect on the accountability of their teachers, who say 'peace and safety,' I am in pain for them." [3]Letter, Miller to Himes, March 31, 1840, *Signs of the Times,* April 15, 1840, p. 14. Miller was a tremendous worker. Although frail in health and afflicted with palsy, he was nevertheless away from home most of the time, traveling by stagecoach, railroad, or boat—with all the hardships attendant upon travel in those early days, and with snowstorms, floods, and poor roads increasing the hardship. In one eight-week trip through New York State he preached eighty-five times in this short period, besides discharging the other duties of leadership devolving upon him. Small wonder that the movement spread with amazing speed as scores of other men of ability and drive rallied to his banner. In a published address in January, 1844, he said, "I have preached about 4,500 lectures in twelve years, to at least 500,000 different people." [4]"Address to Second Advent Believers," *Signs of the Times,* Jan. 31, 1844, p. 196. And this was in more than 4,000 different communities. Such was his unique record.*PFF4 682.3*

Miller had unusual felicity in speech. He often rose to heights of real

eloquence. For example, after the Great Disappointment had passed, he uttered this gem:*PFF4 683.1*

"I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor; nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands; nor shrink I hope, from losing it, if God in his good providence so orders." 5Ms. letter, Miller to I. E. Jones, Nov. 29, 1844; also in *Review and Herald,* Aug. 19, 1851, p. 14. Examination of considerably more than a hundred of Miller's sermon outlines, all in his own handwriting," 6These were on slips of paper of varying size and shape, ranging from tiny scraps, 2" x 4", up to eight pages, 5" x 8" in considerable detail—but all on the same general pattern and methodical form. reveals that he had a well-disciplined and orderly mind. The outlines are logical but diversified and able in arrangement. Some merely list four to a dozen progressive points under Roman numerals. Others are organized more fully, with subdivisions as well, under Arabic numerals, and often with opening paragraphs and crucial parts in detailed notation. Comparison with the published sermon, in those instances where possible, shows not only a comprehensive grasp of his subject and its logical development, but how much was brought into the finished discourse that was not indicated in the bare outline. This is seen, for example, in the parable of the wise and foolish virgins, available in both forms.*PFF4 683.2*

Many of his sermons were simple gospel themes, presenting various phases of saving grace, ever exalting Christ and salvation through Him alone-stressing regeneration, justification, sanctification, and glorification, yet always in the setting of Christ's imminent second advent. These outlines show a really remarkable grasp of the fundamental principles and provisions of redemption, his power in the pulpit stemming not only from deep conviction but from his own experience in personal salvation.*PFF4 683.3*

Picture 1: WILLIAM MILLER-EFFECTIVE PREACHER OF T PROPHECIES
Some six thousand times, in the decade from 1834-1844, Miller Spoke to gravely attentive audiences, Which at times numbered as high as ten thousand. He was recognized as a power in the Pulpit, Speaking in crowded churches, Halls, Courthouses, Theaters, and

in open-air assemblages
Page 684*PFF4 684*

II. Characteristics of Miller's Public Address

Miller's preaching was unique.[7] The ablest and most comprehensive study of Miller's power in the pulpit is found in Charles Elliott Weniger's doctoral dissertation, "A Critical Analysis and Appraisal of the public Address if William Miller, Early American Advent Lecturer"(1948), University of the Southern Califonia. Draft is here made, by permission, upon some of the leading findings of the painstaking research. For one thing, his conspicuous mastery of the Bible was much greater than that of the average clergyman. He was everywhere recognized as preeminently a man of the Book, and commonly spoke with an open Bible in his hand. He continually quoted the Bible, exalted the Bible, and employed its imagery. And his draft upon history was likewise remarkable, for he had an unusual grasp of its great outlines and major events. He had the appearance and the speaking style of the trained minister, and compared favorably with his prominent compeers. Contemporary evidence attests that the well read and the scholarly were the most impressed of all his auditors-teachers, lawyers, preachers, civic leaders, and physicians. He was vivid in his diction and was a master of the crowd. There was an intimate conversational quality about his delivery that won and held the interest. And to his logic, balance, and heart appeal was added rhythm, as he frequently employed the rhythmic movement of verse.*PFF4 684.1*

There was often an impressive touch of picturesque and homely beauty in his speech. People remembered his fervent words, and his influence upon his audience was profound. Men sat "chained to their seats," as it were, as he expounded, pleaded, and warned. Often his audiences listened to his solemn climaxes with the "stillness of death." These climactic exhortations were unusually powerful. And always his emphasis on the last days was used to lead men to repent and believe and prepare for that great day. But behind it all was the impact of Miller's irreproachable character.*PFF4 685.1*

Miller usually made a clear announcement of his text and often of his plan and purpose of presentation. The arrangement was usually simple, with a telling summary when he had finished the outline of his argument. He made effective use of his voice, which was full, distinct, and flexible, and seemed always equal to the demands of

large city audiences. His intense earnestness, and his absolute personal confidence in the things that he presented, together with his fearlessness and winsomeness in their declaration, made him a power in the desk. He was an unusual revivalist, and distinctively interdenominational in his emphasis. In fact, some of the greatest revivals that various Eastern cities had ever experienced took place under Miller's preaching. Membership in the various communions was greatly augmented as a direct result. From any angle, Miller's influence upon men was profound, and a really remarkable movement resulted.*PFF4 685.2*

Estimates of his followers run from a conservative minimum of fifty thousand up to a million. A common estimate by the Millerites was "50,000 to 100,000." These were the loyal core. The Proceedings of the American Antiquarian Society later gave 150,000 to 200,000 members, while McMaster's subsequent American history cites a top figure of one million adherents. [8]John Bach McMaster, A History of the People of the United States, vol. 7, p. 136. A similar estimate, of a million, appeared in the Hartford Universalist of August 27, 1842." [9]The number of persons who profess to believe that Christ will make his second advent next year, is estimated to be not less than a million." (The Universalist, Aug. 27, 1842, p. 416.) Miller, however, simply speaks of fifty thousand full-fledged "believers" gathered into "Advent congregations," [10]Wm. Miller's Apology and Defence, p. 22. though multiplied tens of thousands more consented to his teachings. As to the number of clergymen supporting the movement, the American Antiquarian Society again gives the figure of eight hundred ministers consenting, while Miller himself says two hundred ministers actually identified themselves integrally with the movement, along with some five hundred public lecturers. [11]Ibid. Later, Lorenzo D. Fleming, assistant editor of the Midnight Cry, in March, 1844, reported, "Something like fifteen hundred or two thousand lecturers are in the field proclaiming 'the kingdom of heaven is at hand.'" [12]L.D.F., Midnight Cry, March 21, 1844, p. 282.*PFF4 686.1*

Miller was tremendously popular as a speaker. Hundreds of earnest appeals are in the file of letters preserved by Miller, urging him to come to their various communities or churches to preach at least

once, and usually asking for a series. His personal notation of date of receipt is placed methodically on each. These approaches came from both preachers and laymen. Sometimes it was the pastor, speaking for his church, upon vote, and frequently bearing long lists of signatures. Other appeals were from groups of clergymen in a given community, asking for a joint meeting in some central church. And these requests were spread, geographically, all over New England, New York State, and Canada, and out to the West and way down South. They came from every Protestant group, and seemingly in endless procession. There were offers of use of the courthouse or the largest church-with seventy-seven appeals on record in 1839 alone. [13]Filed by years in the Adventual Collection, preserved in Miller's old leather trunk. See cut of trunk on p. 464. Miller's utter physical inability to accept even half of the invitations tendered, brought expressions of deep disappointment.*PFF4 686.2*

Preachers wrote constantly asking for explanations and help on the prophecies, or to express their confidence and pledge their support and prayers for his mission. The persistency displayed by some in attempting to have Miller come to their section is unique, with letter after letter over the period of a year or two. For example, the students at Andover desired to hear him, and the pastor pressed the invitation again and again. There were letters from devoted friends and from bitter foes, and even some cowardly anonymous missives. But always they were answered courteously and filed methodically. How one man compassed it all without secretarial help is difficult to conceive.*PFF4 687.1*

III. Unique Effectiveness as a Public Speaker

Let us now familiarize ourselves with Miller's diversified preaching styles. This, perhaps more than anything else, will disclose the secret of his power over the masses. For, along with his transparent honesty and sincerity, and his fearless following of truth as he saw it, was his ability to present it effectively. But first a word as to his appearance and his voice, as described by Dr. Thomas Armitage, in his History of the Baptists, who had talked with Miller many times:*PFF4 687.2*

"In person he was large and heavily built, his head broad and his brow high, with a soft and expressive eye, and all the inflexions of his voice indicated the sincerest devotion." "He exerted large influence on all who knew him, from his many excellencies and spotless character." [14]Thomas Annitage, A History of the Baptists, p. 769.*PFF4 687.3*

That this word picture corresponds closely to the canvas of the portrait painter will be seen by observing the reproduction on page 460. Another friendly description-a "charcoal sketch" of Miller's appearance and character—was written by an observer as Miller was in the midst of his lectures in the great Chinese Museum Auditorium campaign at Philadelphia in February, 1844.*PFF4 688.1*

"There is a kindness of soul, simplicity, and power, peculiarly original, combined in his manner, and he is affable and attentive to all without any affectation of superiority. He is of about medium stature, a little corpulent, and in temperament a mixture of sanguine and nervous. His intellectual developments are unusually full, and we see in his head, great benevolence and firmness, united with a lack of self-esteem. He is also wanting in marvellousness [credulity], and is NATURALLY skeptical. His countenance is full and round, and much like the engraving we have seen, while there is a peculiar depth of expression in his blue eyes, of shrewdness and love. Although about sixty-two years of age, his hair is not grey, but a light glossy auburn, his voice is lull and distinct, and his pronunciation somewhat northern-antique. In his social relations^ he is gentle and affectionate, and insures the esteem of all with whom he mingles. In giving this charcoal sketch to the public, I have

merely sought to correct numerous mis-statements, and gratify the honest desire of many distant believers, with a faint outline of the character and appearance of the man." [15]"William Miller by the Fireside," The Advent Message to the Daughters of Zion, May, 1844, p. 4.*PFF4 688.2*

And the Cincinnati Commercial, representing the viewpoint of the public press, makes this observation:*PFF4 688.3*

"He is quite an old-fashioned man in his speech, very candid, and commands universal attention from his audiences. Whatever people may think of his belief, which is peculiar, one thing is conceded by all, that he is a Christian at heart." [16]Editorial, Cincinnati Commercial, Aug. 23, 1844. As to Miller's preaching style, the editor of Zion's Herald likened his heart-searching appeals to Whitefield's sermons-combining solemnity, ardor, and earnestness. Few speakers of the time, he added, had such power in holding a crowd, which would hang spellbound on his words for an hour and a half to two hours at a time. Everywhere the press commented on this ability to draw and hold crowds, as thousands were turned away from the largest available auditoriums for lack of room. Fortunately, specimens of his sermons and his preaching style remain. Miller's practice was to close his sermons with powerful appeals to the audience to seek salvation. This excerpt is taken from the same Zion's Herald that disagrees with his exposition but acknowledges his preaching power.*PFF4 688.4*

"Be warned! Repent! Fly, fly for succor to the ark of God—to Jesus Christ-the Lamb which once was slain, that you might live, for he is worthy to receive all honor, power and glory. Believe, and you shall live. Obey his word, his spirit, his calls, his invitations. There is no time for delay. Put it not off I beg of you; no, not for a moment. Do you want to join that heavenly choir, and sing the new song? Then come in God's appointed way. Repent. Do you want a house, not made with hands, eternal in the heavens? Then join in heart and soul this happy people whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zion-ward. Become a pilgrim in the good old way. 'Seek first the kingdom of heaven,' says Christ, 'and then all these things shall be added unto you.'*PFF4 689.1*

“But you my impenitent friends, who have never wept nor confessed your sins to God, who have been more anxious to have your names written in the book of fame, of worldly honor, of the riches of this world, than in the Book of Life, remember you too will weep when all heaven is silent. When the last seal is broken, then you will see the book, and your name blotted out! Then you will weep and say, once my name was there. I had a day of probation. Life was proffered, but I hated instruction. I despised reproof, and my part is taken from the Book of Life! Farewell happiness! farewell hope! Amen.” 17Cited in Signs of the ‘Times, April 15, 1840, p. 12. *PFF4 689.2*

IV. Dealing With a "Year-Day" Quibbler

Miller was also the constant object of criticism, slander, scoffing, and abuse. At times he was so aroused by the unfairness of the attack that he became extremely severe in his retorts. He was by nature a past master at irony and sarcasm, and occasionally gave expression to an impatience he afterward deeply regretted. Few have been called upon to bear the amount reproach that fell to his lot, though on most occasions he was severe without being discourteous. Aside from straight exposition, here is an example in forthright dealing with the quibble that the 2300 prophetic days of *Daniel 8:14* merely mean literal days:*PFF4 689.3*

But/ says the critic, 'it is "evenings-mornings." ' "No matter: all men seem to understand it days; for it is so translated in every language with which we are acquainted at the present day. Therefore, this can never be made plainer, if this compound Hebrew word should be criticized upon until the judgment shall set. I am sick of this continual harping upon words. Our learned critics are worse on the waters of truth than a school of sharks on the fishing-banks of the north, and they have made more infidels in our world than all the heathen mythology in existence. What word in revelation has not been turned, twisted, racked, wrested, distorted, demolished, and annihilated by these voracious harpies in human shape, until the public have become so bewildered they know not what to believe? 'They have fouled the waters with their feet.' I have always noticed where they tread the religious spirit is at a low ebb; it becomes cold, formal, and doubtful, at least. It is the mind of the Spirit we want, and God's word then becomes spirit and life unto us." [18]Bliss, Memoirs, p. 207.*PFF4 690.1*

Miller then proceeds to expound its meaning, on the year-day principle.*PFF4 690.2*

The words "evenings-mornings" convey to our mind the idea of days; thus this vision is 2300 days long,' says the reader.*PFF4 690.3*

"es. But how can all this be?' says the inquiring mind. 'Can three kingdoms rise up and become great; from a small people become a

strong nation; conquer all the nations of the earth, and then, in its turn, be subdued and conquered by a kingdom still more fortunate; and so on through three successive kingdoms, and do this in little over six years? Impossible.'*PFF4 690.4*

"But God has said it, and I must believe. Now the only difficulty is in time.'*PFF4 690.5*

"How can this be?'*PFF4 690.6*

"Very well,' says the dear child of God; 'I remember me: God says I must "dig for the truth as for hid treasure." I will go to work, and, while I am digging, I will live by begging. Father in heaven, I believe it is thy word; but I do not understand it; show me thy truth.'*PFF4 690.7*

"I had rather have one humble prayer of this kind, with an English Bible in my hand, than all the Hebrew, Greek, and Latin Bro. S. 19Evidently Prof. Moses Stuart, or possibly Dr. C. E. Stowe, both of Andover. ever knew.*PFF4 690.8*

"The child then takes the word day, and compares spiritual things with spiritual, to find what his heavenly Father means by days in a figurative sense. The first text he lights upon is in *Numbers 14:34*, 'each day for a year.'*PFF4 691.1*

" 'May this not be it?' says the child.*PFF4 691.2*

"He takes hold of it by faith, carries it home, lays it up in his cell of sweets, richer than a lord, and again goes forth in search of more. He now lights upon *Ezekiel 4:6*: '/ have appointed thee each day /or a year.' He is now rich in very deed—two jewels in one cell. He does not stop to criticize, like a Stuart, and query, and reason himself out of common sense and reason too; but, Abraham-like, he believes, and lays up his treasure at home.*PFF4 691.3*

" 'I see,' says the child, 'this use of days was so ordained by my Father in two cases; and two witnesses are enough. But I am not certain that I have a right to use these jewels in this place. I will go and beg, and dig again.'*PFF4 691.4*

“In this excursion he lights on *Daniel 9:23-27*: ‘Seventy weeks are determined upon thy people.’*PFF4 691.5*

” ‘Seventy weeks of what?’ says the critic.*PFF4 691.6*

” ‘I do not care a fig,’ says the believing child, ‘whether you call it days or years: I know how long it was in fulfilling.’*PFF4 691.7*

” ‘How long?’*PFF4 691.8*

” ‘Exactly four hundred and ninety years: from the decree given in the seventh year of Artaxerxes, four hundred and fifty-seven years before Christ, unto his death, thirty-three years after the birth of Christ, making exactly four hundred and ninety years, or seventy sevens of years of the vision.’” [20]Ibid., pp. 207, 208.*PFF4 691.9*

V. Direct Exposition on the 1260-years

Miller was an effective reasoner, and at times indulged in effective colloquy. At other times he was very solemn and direct. Maintaining that we must be beyond the close of the 1260 years of Daniel and John from the fact that the church is no longer in the "wilderness," he says:*PFF4 691.10*

"Can we be mistaken in the fulfillment of this prophecy? Is the church now in the wilderness? And if you should respond, She is,—I ask you, When, then, was she out? Not in the apostolic age; for she was not more free then than now. And then, let me inquire, where are your twelve hundred and sixty years? They can have no meaning. O, Christian I beg of you, believe in the word of God; do not, I pray you, discard time, any more than manner. Is it not selfishness in us to discard the set times which God has fixed, and not man? Where is our faith? Why are we so slow of heart to believe? Three times we have witnessed,—yes, in the lifetime of some of us,—the fulfillment of the 'time, times, and an half,' in the accomplishment of the 'forty-two months,' in the completion of the 'twelve hundred and three—score days,' and yet, O God, we refuse to believe! Shame on that professor who will not open his eyes!*PFF4 691.11*

"They tell us we cannot understand prophecy until it is fulfilled.*PFF4 692.1*

"But here it is three times fulfilled in this day in which we live. What excuse have you now, O ye heralds of the cross? Ah! say you, that is your construction; we are not bound to follow your explanations. No, no! But for ages you and your fathers have been telling us that these prophecies were true; and you have told us that when they come to pass we should know what they meant; and, although ages on ages have rolled their rapid course, yet nothing has transpired, as you will own; and we, if we should search, and find, as we believe, the prophecies fulfilling, and tell our reasons, you then can taunt us with a sceptic argument,-'this is your construction/—and then not dare to tell us what it means! Awake, awake, ye shepherds of the flock! Come, tell us why these things are not fulfilled. Deceive us not. You stand upon the walls, both night and day; then tell us

what it means. We have a right to ask, 'Watchman, what of the night? Watchman, what of the night?' An answer we must have; or you must leave your towers. It will not do to answer us, 'I am under no obligation to tell you.' [21]From John Dow ling, Exposition of the Prophecies, p. 111.*PFF4 692.2*

"Has Zion no better watchman on her walls than this? Alas! alas! then we may sleep, and sleep, until the trumpet's dreadful blast shall shake our dusty beds, and the last angel raise his hand and swear 'that time shall be no longer.' Why are you thus negligent and remiss in duty? If I am not right in my construction of God's holy word, pray tell us what is truth, and make it look more plain,—and will we not believe? Thus you will cleanse your garments from our blood, and we must bear the shame. What time of night? Come, tell us plainly. There are portentous clouds hanging over our heads; we hear the murmurs of the fitful winds; we see sad omens of a dreadful storm; and where is our watchman's voice? Your silence gives us fears that we are betrayed. Awake! awake! Ye watchmen, to your post!*PFF4 692.3*

"It is no false alarm. There are judgments, heavy judgments, at the door. 'Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.' How shall the fearful stand in that great day, when heaven and earth shall hear his mighty voice, and they that hear must come to judgment? Where will the unbelieving scoffer then appear? When God makes inquisition for the blood of souls, and when the under shepherds stand, with their flocks, around the 'great white throne,' to have each motive, thought, word, act, and deed, brought out to light, before a gazing world, and tried by that unerring rule, 'the word.'—I ask you, scorner, jester, scoffer, how will you appear? Stop, stop, and think, before you take a fatal leap, and jest away your soul!" [22]Ibid., pp. 213, 214.*PFF4 692.4*

VI. The Gentle and Persuasive Approach

Miller frequently applied his close reasoning powers. At other times Miller was gentle and persuasive. In speaking of the church, in her various circumstances, he says tenderly and appealingly:*PFF4 693.1*

“In tracing her history from the patriarch Abraham to the present day, we find her variable as the wind, and changeable as the weather.*PFF4 693.2*

“To—day, she is coming up out of the wilderness leaning on the arm of her Beloved; Tomorrow, ‘like a young roe leaping upon the mountains, and skipping upon the hills.’*PFF4 693.3*

“Now she is seen among the trees of the woods; next in a palace of silver inclosed in boards of cedar.*PFF4 693.4*

“There we saw her in the clefts of the rock; here we behold her in the broad way, in the streets of the great city.*PFF4 693.5*

“Again we find her among the foxes of the desert; and anon we perceive her seeking him whom her soul loveth.*PFF4 693.6*

“She is asleep on her bed by night; and the same night the watch finds her in the city.*PFF4 693.7*

“Behold her Lord knocking at the door for admittance, while she is too indolent to arise and let him in. The next moment she is opening to her Beloved, but he had withdrawn himself. At one time the voice of her Beloved, sounding over the hills and echoing among the mountains like the roar of distant thunder, has no impression; next, the soft whisper of love gains all her attention.*PFF4 693.8*

“Here blows the rough north wind and strong south wind upon her spices, yet they put forth no fragrancy. And there the lightest breeze makes her roses blossom, and all the air is perfume.*PFF4 693.9*

“See her countenance today black as the tents of Kedar; and tomorrow comely as the daughters of Jerusalem, and fair as the purple curtains of Solomon. Today she is ‘a garden barred, a spring

shut up, a fountain sealed;' tomorrow, 'a garden open, a well of living waters, and streams from Lebanon.' Now she is weak as a babe; a single watchman can 'smite, wound, and take away her veil;' and then she is courageous and valiant, 'terrible as an army with banners.' Today she is made to keep another's vineyard; tomorrow she is realizing a thousand pieces of silver from her own. She is truly a changeable being, carried about by the slightest circumstances." [23]Ibid., p. 217. *PFF4 693.10*

VII. Exposition of the Prophetic Parables

We close these exhibits of Miller's varied preaching styles and moods with excerpts from the parable of the ten virgins, expounding what is meant by "trimming" their lamps. This becomes the more interesting in the light of Miller's actual sermon notes in his own handwriting.*PFF4 694.1*

"The world, for a number of years, have been trimming their lamps, and the wise and foolish have been engaged in translating the word of God into almost every language known to us upon the earth. Mr. Judson tells us that it has been translated into one hundred and fifty languages within thirty years; that is, three times the number of all the translations known to us before. Then fourfold light has been shed among the nations, within the short period of the time above specified; and we are informed that a part, if not all, of the word of God is now given to all nations in their own language. This, surely is setting the word of life in a conspicuous situation, that it may give light to all in the world. This has not been done by the exertions of Christians or professors only, but by the aid of all classes and societies of men. Kings have opened their coffers and favored those engaged in the work; nobles have used their influence, and have cast into the treasury of the Lord of their abundance; rich men have bestowed of their riches; and, in many cases, the miser has forgotten his parsimony, the poor have replenished the funds of the Lord's house, and the widow has cast in her mite. How easy to work the work of the Lord when the hearts of men are made willing by his power! But shall we forget those who have forsaken the land of their fathers, the home of their nativity, and have spent lonesome years of toil among strangers,—yes, worse than strangers,—among heathen idolaters, and the savages of the wilderness, in the cold regions of the north, and under the scorching rays of a vertical sun, among the suffocating sands of the desert, or in the pestilential atmosphere of India; who have risked their lives to learn a language, and prepare themselves to trim a lamp for those who sit in darkness and the shadow of death? No, we will not f orget them; the prayers of thousands have ascended before the golden altar, morning and evening, on their behalf, and Israel's God has been their protector. Surely we may hope that these have oil in their lamps, who have sacrificed so much to bestow a lamp upon others.

But remember, my brethren, the Lord he is God, and let him have all the glory. This is the time, and the same time that Gabriel informed Daniel, 'Many should run to and fro, and knowledge should increase.' This, too, is the same time when the angel flying through the midst of heaven had the everlasting gospel to preach to them who dwelt upon the earth. Here are Christ's words, fulfilled, where he says, 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'*PFF4 694.2*

"2nd. It is plain, to any diligent observer of the signs of the times, that all the societies for moral reform in our world at the present day are parts of the fulfillment of the parable, giving more light. What of our Bible societies? Are not these trimming the lamp for millions of human beings? Thirty years past, more than three-fourths of the families in what we call Christian lands were without the lamp of life, and now nearly all are supplied. Many of those who sat in heathenish darkness then are now rejoicing in the light of God's book. And much of this has been performed through the instrumentality of Bible societies; and not only through the agency of the church, but political men, men of the world, the great men, merchants of the earth, and those who trade in ships, all who live under the influence of the gospel,—the 'kingdom of heaven,'—have engaged in the work. Will not the most sceptical acknowledge that this society has succeeded beyond the most sanguine expectation of its most ardent advocates? And is not this strong circumstantial evidence that the Bridegroom is near, even at the door?*PFF4 695.1*

"3rd. The missionary societies, of all sects and denominations, which have been established within forty years, have as far exceeded all former exertions of this kind as the overflowing Nile does the waters of the brook Kidron. See the missionary spirit extending from east to west, and from north to south, warming the breast of the philanthropist, giving life and vigor to the cold-hearted moralist, and animating and enlivening the social circle of the pious devotee. Every nation, from India to Oregon, from Kamtschatka to New Zealand, has been visited by these wise servants (as we hope) of the cross, proclaiming 'the acceptable year of the Lord, and the day of vengeance of our God,' carrying the lamp, the word of God, in their hands, and oil, faith in God, in their hearts. All

classes of men are engaged in this cause, from the gray hairs of old age down to the sprightly youth of ten years. Who, then, can doubt but that the virgins, in this sense, have and are trimming their lamps, and the bride is making herself ready? 'Go ye out to meet him.'*PFF4 695.2*

"4th. The Sabbath-schools and Bible-classes are but a part of the fulfilment of the parable, yet clearly an evidence that the virgins are now trimming their lamps. This system of teaching the young and ignorant took its rise between forty and fifty years since, at the very time that the Christian world were praying, and ardently praying, for the coming of Christ, before that part of the Saviour's prayer was forgotten, 'Thy kingdom come.' From a little fountain this stream of water has become a great river, and encompassed the whole land. Every quarter of the globe is drinking at this fountain or stream of knowledge, and the youth are taught to trim their lamps. And when the Bridegroom shall come may we not reasonably hope that the thousands of the young men and young women, who have assisted in giving light to others, may be found having oil in their vessels, and their lamps trimmed and burning, and they looking and waiting for the coming of their Master, that when he comes they may rise to meet him in the air, with ten thousand of their pupils, who will sing the new song in the New Jerusalem for ever and ever? Search diligently, my young friends, and sec: to it. that ye believe in this word, 'which is able to make you wise unto salvation.'*PFF4 695.3*

"5th. Tract societies are of much use, and arc an efficient means to help to trim the lamps. Like snuffers that take away the preventives to the light, so are tracts. They take away from the mind the prejudice that thousands have against reading the word of God; they remove those rooted and groundless opinions, which many have, that they cannot understand the Bible; they serve to excite the mind to this kind of reading; they enlighten the understanding in some scriptural truths; they are pioneers, in many instances, to conversion; they can be sent where the word of God cannot at first be received; in one word, they are the harbingers of light, the forerunners of the Bible. And in this, too, all men in this probationary state seem to be more or less engaged, from the king on the throne, down to the poor peasant in the cottage, writing, printing, folding, transporting, paying, or reading, those silent little

messengers of the virgin's lamp. 'Then all those virgins arose and trimmed their lamps/ Has not God's hand been seen in all this? And glory be to him who hath disposed the hearts of men to work the work that God bids them, and to fulfil the blessed word which he hath given them. This institution took its rise about the same time with the Bible society.*PFF4 696.1*

"6th. Temperance societies. These serve one purpose in trimming the lamps and preparing the way for the virgins to go out and meet the Bridegroom. Our world, twenty years ago, might be called a world of fashionable drunkards; almost all men drank of the intoxicating bowl, and thought it no harm. But when the lamp began to dart its rays around our tabernacles, it was found by woeful experience that those who drank of the poisonous cup were totally and wholly unprepared to receive the warning voice, or to hear the midnight cry, 'Behold, the Bridegroom cometh!' No, 'they that were drunken were drunken in the night,' says the apostle. 'Therefore let us watch and be sober.' And Peter tells us, 'But the end of all things is at hand; be ye therefore sober, and watch unto prayer.' How foolish would it have been for a drunken man to be set on a watch, or a praying man to be found drunk! Therefore, in order that men might be in a suitable frame of mind to receive instruction at the close of this dispensation, and be in a situation to listen to the midnight cry, God ordered the virgins, and they arose and trimmed their lamps; and in all human probability thousands, who would have met a drunkard's grave if this society had not arose, are now watching, with their lamps trimmed and burning, ready to meet the Bridegroom at his coming. Perhaps this temperance society is the virgin's last resort. The Judge stands at the door; go ye out to meet him. This society, like the others before mentioned, is a general thing, and all sects, denominations, and classes of men, are engaged in it, and it has an important influence upon all men who are in this probationary state, and who may be termed, as in our text, 'virgins.' This society is of later origin than the others, and seems to be a rear- guard to wake up a few stragglers which the other societies could not reach. And now, drunkards, is your time; Wisdom stands at the door and knocks; let go the intoxicating bowl; be sober, and hear the midnight cry, 'Behold, the Bridegroom cometh!' For your souls' sake drink not another draught, lest he come and find you drunken, 'and that day come upon you unawares

and find you sleeping.' O, be wise, ye intemperate men! for they only went into the marriage who were found ready, 'and the door was shut.' 'Then came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye neither know the day nor the hour when the Son of Man cometh.' 'But the wise shall understand,' says *Daniel 12:10*.*PFF4 696.2*

"And now, my Christian friends, let me inquire, Are your lamps trimmed and burning? And have you oil in your vessels? Are you prepared for the coming Bridegroom? And are you awake to this important subject? What say you? If this parable, to which I have directed your minds, has reference to the last day and the coming of Christ; if the 'virgins' have reference to all men in the probationary state, and dividing them into two classes, wise and foolish; if the 'lamp' is the word of God, and 'oil' means faith in his word, or grace in the heart, as some say, then my conclusions are just, and the evidence is strong that we live at the end of the gospel kingdom, and upon the threshold of the glorified state of the righteous. Then examine your Bibles, and if you can more fairly prove any other exposition of this parable than I have this, then believe yours, and time must settle the issue; but if you can find nothing in the Scriptures to controvert plainly my explanation, then believe, and prepare to meet the Bridegroom; for, behold, he cometh!*PFF4 697.1*

"Awake, ye fathers and mothers in Zion! ye have long looked and prayed for this day. Behold the signs! He is near, even at the door. And. ye children of God, lift up your heads and rejoice, for your redemption draweth nigh. For these things have begun to come to pass. And, ye little lambs of the flock, remember, Jesus has promised to carry you in his arms, and that he will come and take you to himself, that where he is there ye may be also. But remember, all of you, the wise had oil in their lamps, and they were trimmed and burning. Search deep; examine yourselves closely; be not deceived; and may the Spirit, which searcheth all things, and knoweth what is in the mind of man, assist you.*PFF4 697.2*

"But, my impenitent friends, what shall I say to you? Shall I say, as the Master in the parable, 'Behold, the Bridegroom cometh: go ye

out to meet him'? Prepare to meet your Judge. Now he has given you a time for repentance; you have a probationary season, and possibly now the sceptre of mercy is held out to you. Repent, or it will soon be said to you, as Jeremiah said to the virgin, the daughter of Egypt, 'In vain shall thou use many medicines; for thou shall not be cured;' or, as in the parable, '[know you not.' Have you no oil in your lamps? Delay not a moment; believe the gospel, and you will live; believe the word of God; receive the love of the Bridegroom, and make no delay; for while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. O, think what must be the exercise of your minds when these things shall be real; when you will stand without and knock, saying, 'Lord, Lord, open to us!' Again I ask, will you repent, believe, and be saved? Are you determined to resist the truth until it is too late? Say, sinner, what think ye?*PFF4 697.3*

" 'We will risk the consequences. We do not believe in your day you tell us of. The world is the same it always was,—no change, nor ever will be; but if it should come, it will not this ten thousand years, —not in our day, certainly. You do not believe yourself. If you did, we should call you a fool.'*PFF4 698.1*

"Are these your arguments, sinner?*PFF4 698.2*

" 'Yes.'*PFF4 698.3*

"Well, if I had brought no more, no stronger arguments than these, I would not blame you for not believing, for not one of yours can you or have you supported with a particle of proof. They are mere assertions; your believing or not believing will not alter the designs of God. The antediluvians believed not. The citizens of the plain laughed at the folly of Lot. And where are they now? Suffering the vengeance of eternal fire." [24]Ibid., pp. 220, [226]*PFF4 698.4*

CHAPTER THIRTY-THREE: American Base Expansion and Overseas Extension

Let us now glance at certain other augmenting forces that increased the tempo at the American home base. We shall then turn to the rather remarkable extension of the Millerite movement overseas, on other continents and in the islands of the sea-literally out to the ends of the earth. As to the number of public heralds of the advent in 1842, the conservative Millerite leader, Josiah Litch, declared:*PFF4 699.1*

"There are now probably five or six hundred ministers of the gospel in the United States who are engaged more or less in preaching the doctrine of the speedy coming of Christ, and a large number who are devoted entirely to the work. The doctrine has made more progress within the last four months than in all previous time." 1Josiah Litch, Prophetic Expositions, vol. 1, p. 167.*PFF4 699.2*

And by March of 1844, associate editor L. D. Fleming made this amazing assertion of growth: "Something like fifteen hundred or two thousand lecturers are in the field proclaiming 'The Kingdom of Heaven is at hand,' therefore 'repent.'" 2Midnight Cry, March 21, 1844, p. 282. The result was a vigorous movement that drew hundreds of thousands into sympathy with premillennialism and away from the postmillennial concept that had been predominant.*PFF4 699.3*

I. "Christian" Journals Become Proponents of Millerism

The Christian Herald and Journal, leading Eastern organ of the Christian Connection, was published in Exeter, New Hampshire, with PHILEMON R. RUSSELL as one of the editors. The Christian Palladium, a similar journal issued at Union Mills, New York, was edited by the vigorous Joseph Marsh. These two editors became deeply interested in premillennialism about the same time, and in its forceful advocacy by Miller and his early ministerial associates. And both papers became vital factors in bringing it favorably before large sections of the Christian Connection membership.*PFF4 699.4*

First, let us trace the Christian Herald. Beginning with the April 4. 1839, issue, there is increasing emphasis upon prophecy and the "last times." The names of Timothy Cole, Lorenzo D. Fleming, David Millard, and Henry Plummer appear frequently in its columns. Harriet Livermore is one of its contributors, and there is occasional allusion to Joseph Wolff. Joshua V. Hiines writes for it periodically. There are discussions on the millennium and on immersion. And Wesley's dramatic announcement on the day of judgment is reproduced—a rather startling piece of publicity for the time, almost sensational or theatrical in tone.*PFF4 700.1*

Then Miller's lectures in Exeter, New Hampshire, in November, when he first met Himes, are noted, along with Timothy Cole's commendation of Miller's presentations."[3] Christian Herald and Journal, Nov. 28, 1839, pp. 2, 3. An entire issue—December 5, 1839—is given over to the "signs of the times," touching on the drying up of the Turk under the sixth plague, and related matters. Next, beginning with the December 12 number, Associate Editor Russell begins a series of fifteen consecutive editorials on the second advent, based largely on Miller's Lectures-expounding *Daniel 2*; then 7, with the Little Horn as the Papacy; next, the 1260 years from 538 to 1798; and then the 391 years of the Turkish woe trumpet, ending in 1840. (In the February 6, 1840, issue a new edition of Miller's Lectures is advertised.)*PFF4 700.2*

Russell next sets forth the 2300 years as extending from 457 B.C. to A.D. 1843, or possibly 1847.[4] Ibid., Feb. 19, 1840, pp. 2, 3. Mention is also made of the Anti-Slavery Society meetings led by William Lloyd Garrison,

Charles Fitch, and others. David Millard, editor in chief, also praises a series of Miller's meetings in progress in his own Portsmouth church. And L. D. Fleming reports that the Portland revival in his Casco Street Christian Church, conducted by Miller some time before, is still bearing fruit. Daniel P. Pike writes on the end of the world, and Russell continues with his series, now on *Daniel 11 and 12*-dealing with the 1290 years as extending from 508 to 1798, with the 1335 years from 508 to 1843, repeating that the 1260 years reach from 538 to 1798, and the first resurrection is literal. Then by March 5 Russell presents the jubilee of jubilees, or the 2450 years, as from 607 B.C to A.D. 1843, and cites Miller's calculation of the seven times, or 2520 years, from 677 B.C. to A.D. 1843. Coming to the signs of the times, he touches on the increase of knowledge, riches, peace and safety, scoffers, disasters, and the papal resurgence. And there are the prophecies of the first advent, with the 70 weeks given as 457 B.C. to A.D. 33. [5]Ibid., March 19, 1840, pp. 2, 3.*PFF4 700.3*

Russell next discusses the woe trumpets—the 150 years as from 1299 to 1449, and the 391 years from 1448 to 1839 (Miller's earlier dates), or 1449 to 1840 (Litch's later calculation). The last of the seven vials are poured out on the papal "beast," with the sixth vial on the Euphratean Turk. The April 16, 1840, issue brings the Russell series of editorials on the advent to a close. With some reservations on details, he clearly sustains the fundamental positions of Miller. The effect of all this discussion was, of course, profound on the thinking of the ministry of the Christian Connection, and on the laymen of that church.*PFF4 701.1*

Different men now begin to send in their views to the Christian Herald concerning the advent and the prophecies. A series on the second advent appears from Congregationalist Henry Jones. [6]Ibid., Sept. 17, 1840, p. 1. There is wholehearted announcement of the first Millerite General Conference in Boston, to be held in October (1840), listing the subjects and noting that George Storrs has withdrawn from the Methodist ministry. Then comes the remarkable Rockingham Christian Conference, at Newton, New Hampshire, with its resolutions on the second advent at hand, endorsing the principle of investigation, recommending the Millerite Signs of the

Times, and supporting the recent Christian Herald emphasis on the second advent. In October the Maine Eastern Conference, at Newport, questions the doctrine of the return of the Jews, and a three-column report is given on the Boston First General Conference of the Millerites. [7]Ibid., Oct. 29, 1840, pp. 2, 3. *PFF4 701.2*

On December 3, Russell's editorial is on the manner of Christ's coming—personally, bodily, visibly, in the clouds, with His angels, at the last trump. There is an extended and commendatory announcement of the published Report of this First General Conference of the Millerites, at Boston. But while chief editor Mi Hard praises the conference Report, he criticizes Litch's position on the Trinity—for the Christians were anti-Trinitarians. [8]See p. 31. Miller's life and views are again publicized favorably, with many lesser items of a similar nature. We are thus brought up to June, 1840. Small wonder, then, that there was a strong influx of Christian preachers and laymen into the ranks of adherents of the premillennial principles and positions of the Millerites. Such an unprecedented supporting attitude gave real impetus to this emerging movement. And, very naturally, Russell himself soon joined the Millerite movement.' [9]How the membership of the more prominent ministers was distributed over the leading denominations may be seen by the following: In the CHRISTIAN church were Timothy Cole of Lowell, Henry Plummer of Haverhill, David Millard of Portsmouth, L. D. Fleming of Portland, Joseph Bates of. New Bedford, Joshua Himes of Boston, and James White of Maine. Of the BAPTISTS, William Miller, Elon Galusha, N. N. Whiting, Calvi French, and T. M. Preble. Of the METHODISTS, Josiah Litch, Apollos Hale George Storrs, D. I. Robinson, Richard Hutchinson, Cox, and O. R. Crozier. O the CONOREOATIONALISTS, Henry Jones and Sylvester Bliss; th PRESBYTERIANS, Charles Fitch; and of the EPISCOPALIANS, Henry Da Ward. The list could be greatly extended. *PFF4 702.1*

II. Editor of "Palladium" Yields Post for Faith

But that was not all. The story of the Christian Herald is not only matched but surpassed by that of the Christian Palladium, edited by JOSEPH MARSH[10]JOSEPH MARSH (d. 1863) is commonly identified with Rochester, becoming one of the early converts from Methodism to the Christian faith. This group, like the Baptists, held to immersion; like the Methodists, to the promptings of the Spirit; like the Congregationalists, to independent church government: like the Quakers, they denounced the prefix "Reverend"; and protested many of the teachings and usages of the popular denominations. They were neither Unitarians nor Trinitarians, and considered themselves the restorers of apostolic usage. At twenty-three Marsh was known as the boy preacher, and made a pilgrimage from New York to Rochester to spread the gospel. He rose rapidly as a leader, and in 1838 was made head of the Christian Book Association and editor of the Christian Palladium at Union Mills, New York, serving also as pastor of the Campbellite church there. at Union Mills, New York. Himes, Fleming, Henry Grew, and Henry Dana Ward are found among its contributors, stressing the second advent and the signs of the last times. [11]Christian Palladium, March 15. 1841, p. 338. Miller himself contributes an article on the prophetic numbers, and the Millerite Signs of the Times is warmly praised. There is much discussion on premillennialism, and Fleming effectively reviews Simon Clough on postmillennialism. In July and August, Clough attacks Miller's position on the 2300 years, makes them simply days, and connected with Antiochus Epiphanes. Then Deacon Grew reviews David Campbell.*PFF4 702.2*

The Palladium soon became a forum for spirited discussion, sometimes bristling with pointed answers to sharp exceptions taken to giving publicity to Miller's positions. Litch's book, Prophetic Expositions, is extensively noted. Fleming reports on the mammoth Newark Millerite camp meeting. Then Marsh comes out with a strong editorial on "The World's End in 1843." [12]Ibid., Dec. 15, 1842, pp. 248-251. Litch, the Methodist, writes on the recovery of the Jews, and Fleming on the beauty of prophecy, with Miller contributing again on *Matthew 24*. Marsh takes a strong editorial stand for Miller's positions, while Badger attacks them, and is in turn answered by Marsh. Meanwhile Southard answers Hatfield on Antiochus Epiphanes.*PFF4 703.1*

There is increasingly heavy discussion of the advent. Cole writes in favor of "1843," and others against it. The tension can be actually felt, and the pages are electric. Sometimes the thunders roll and the lightnings flash. Editor Marsh's stand creates a veritable furor. Fleming cites Ph. Homan of Britain, and his four arguments and evidences in favor of the climactic years 1843-184-I. [13]Ibid., March 1, 1843, p. 323. Peavey reviews Hervey and defends the Millerite exposition. The editor openly lists his own appointments to speak on the second advent. The darkening of the sun and moon in 1780, and the falling of the stars in 1833 are expressly expounded as signs, according to *Matthew 24*. [14]Ibid., March 1, 1843, p. 332*PFF4 703.2*

" Inevitable charges of misusing the Palladium for propagating Millerism are leveled at Marsh. But he pleads "not guilty," and devotes much space in subsequent editorials to answering these criticisms." [15]Ibid., March 15, 1843, pp. 343-345. There is a citation from Litch's Philadelphia Alarm, quoting Edward King on the 1260 years as from 538 to 1798, and another from the Second Advent Witness, of New York City, edited by Henry Jones, on the cleansing of the sanctuary. Then the question of Marsh's continuance as editor of the Palladium comes squarely to the forefront, and Marsh says editorially:*PFF4 704.1*

"If it [the Christian Palladium] continues an unfettered Herald of Truth we shall retain our standing as one of its editors! but if otherwise, our resignation may be expected." [16]Ibid., April 15, 1843, p. 376. Marsh proceeds to give undeviating editorial endorsement to the Midnight Cry, of New York City, and the Last Warning, arid also to notice Glad Tidings of the Kingdom at Hand, edited by L. D. Fleming at Rochester, New York. Marsh again declares his confidence in the year "1843," answers objections, examines Alexander Campbell's positions, and expounds *Daniel 2 and 7* along standard historical lines. The October 18, 1843, issue is the last number for which he is responsible as editor. On November 1 his name is removed from the editorial card. The pages record the resignation of: Marsh as tendered and accepted. Having been relieved of his position, Marsh now joins wholeheartedly with the Millerite forces, which are growing rapidly both in number and

caliber of recruits.*PFF4 704.2*

Thus the growing pains of the new movement are felt, and the heartthrob of the human-interest personal side again comes out into the open through the columns of this paper. It bares the struggle and the crisis hour in the lives of thousands of earnest men, many of whom had been prominent in their own religious and social circles, but who made the break. The tempo of the Advent Movement is stepped up sharply.*PFF4 704.3*

III. Colored Ministers Join in Heralding Advent

One of the unusual characters in the roster of Millerite preachers was a colored minister, CHARLES BOWLES (fl. 1810-1843). He was born in Boston, his father being an African servant and his mother the daughter of the celebrated American Colonel Morgan. Bowles enlisted in the Army when only fourteen, and was servant to an officer. Upon his conversion he joined the Calvinistic Baptists. Though he felt a call to the ministry, he nevertheless fled to sea for a time, much like Jonah. But in 1816 he entered the Free Will Baptist ministry in Vermont, where 150 conversions resulted, and a church of 90 members was raised up. He was ordained shortly thereafter. Though he often met with bitter opposition because of his color, and the fact that he was preaching to large white congregations, he became a successful evangelist. His was the standard Millerite exposition of prophecy.*PFF4 705.1*

On one occasion while preaching he was threatened with being thrown into a pond. But he continued to preach with such power that many of his tormentors were converted as they gathered to witness the baptism that had been scheduled. Father Bowles, as he was often called because of his venerable age, was instrumental in raising up many churches and establishing various quarterly meetings, right up until 1843, his last sermon being preached on February 5. He had become nearly blind. A large assembly gathered for his funeral sermon in March.*PFF4 705.2*

John W. Lewis, of Providence, Rhode Island, was likewise a colored Millerite minister.*PFF4 705.3*

IV. Women's Voices Tell the Advent Story

A number of women preachers formed part of the rather remarkable list of public heralds of the second advent. One was Olive Maria Rice, of Smithville, New York, who often spoke in schoolhouses and revival meetings, lecturing successfully to audiences of one thousand to fourteen hundred." [17]Midnight Cry, July 6, 1843, p. 149; Oct. 19, 1843, p. 73; Nov. 2, 1843, pp. 89, 94, 95. There were also Mrs. Lucy Maria Stoddard (nee Kersey), Miss Seymore, Miss Spence, Miss Emily C. demons, previously a teacher and principal at Rochester [18]Ibid., Aug. 8'1844, p. 30. (and noted elsewhere), Sarah J. Paine, and Mrs. Clorinda S. Minor, of Philadelphia, who reported the Philadelphia Conference of February, 1844. The latter's articles for the Midnight Cry appear on the editorial page over her initials. She was also gifted as a poet, but ably discussed doctrinal, prophetic, and chronological matters. [19]Ibid., Sept. 21, 1843, pp. 36, 37; June 13, 1844, pp. 380, 381; June 27, 1844, pp. 397 Let us note Mrs. Stoddard [20]LUCY MARIA HERSEY STODDARD, niece of. Lewis Hersey, author of A Clu to the Time, was native of Worcester, Massachusetts. Converted in early, youth, she felt at eighteen that God was calling her to proclaim the gospel publicly. Resigning her teaching position, in Worcester, she entered successfully upon the work of preaching-a highly unpopular vocation for women in those days-in New Ipswich, New Hampshire. She was associated with Sarah J. Paine (afterward the wife of Dr. A. M. Higgins), who was the first woman in Massachusetts to preach the second coming of Christ at hand, and was a successful soul winner. *PFF4 706.1*

In 1842, when the message of the soon-coming Saviour came to her, she at once began to teach it. Reporters took notice and the papers published her discourses, something that was most unusual for that day. As a result the galleries and floors were packed with eager listeners. She continued preaching in central New York for six months, with appointments every night and three times on Sunday. After her marriage to J. C. Stoddard, she, along with her husband, continued preaching the gospel of the coming kingdom. And when his health failed she still continued to preach the Word, visiting several States. A number of ministers were among her converts." [21]I. C. Wellcome, op. cit., pp. 305, 306; Midnight Cry, June 27, 1844, p. 400; Aug. 1, 1844, p. 24. So women preachers held a unique place in

Millerism, and were effective heralds in reaching those of their own sex.*PFF4 706.2*

V. Feminine Pens Promote and Defend

The first number of the 24-page Advent Message to the Daughters of Zion, of May, 1844, was released just after the spring disappointment. It was comprised of short articles and some poetry, and presented the Adventist essentials in simplified, condensed form to make special appeal to women readers. Prophecy had a vital place, with emphasis on women's unique place in the work of warning and entreaty. And there was recourse to history as it has played its part. It was issued under the guiding genius of Mrs. Clorinda S. Minor and Miss Emily C. Clemons. Here is one of the poems in none-too-common triplet form, with its prophetic overtone:*PFF4 707.1*

One foot on sea and one on land,
See the mighty herald stand,
As he utters his command.*PFF4 707.2*

See him lift his hand on high-
Swear that Time shall shortly die-
Sounding forth the 'Midnight Cry.'*PFF4 707.3*

His voice is like the lion's roar,
The trembling earth from shore to shore
Echoes, 'Time shall be no more!'*PFF4 707.4*

Give to God the glory! Tear!
Lo! the judgment hour is near;
'Tis hasting, and will soon appear.'*PFF4 707.5*

"On the gospel armor gird:
Watch and pray-believe the Word Of the angel thou hast heard.*PFF4 707.6*

"'Rocks and mountains on us fall!'
Soon, poor sinners, you will call,
When your hopes have perished-all:*PFF4 707.7*

When the clouds of vengeance lower,
Who, oh! who may 'bide the hour-
Unrescued by the Saviour's power?*PFF4 707.8*

In the covert of thy side
Then, Lord Jesus, let us hide-
So shall we thy day abide." [22]E. C. C [lemons], Advent Message to the Daughters of Zion, September, 1844, pp. 32, 33. *PFF4 707.9*

Still another feminine document, a pamphlet issued in 1842 "by a Female," was entitled A Voice in Neiv Hampshire The publisher's introduction states that she is a woman of attainment who wishes to remain anonymous. Incisive, well reasoned, and overthrowing the rather flimsy attacks against Miller with devastating logic, it does credit to the feminine ranks, and effectively sustains the Millerite teaching on the prophecies. The impression is inescapable that the movement drew men and women of unusual mentality, balance, and piety. Miller and his associates did not lack for able defenders. Here is another less-known advocate. *PFF4 708.1*

VI. Hervey-Discusses Two Advents and Prophecies

N. HERVEY was a consecrated layman, a shoemaker of Boston. In his exposition of the two advents he gave a minute exposition of the prophecies concerning the first advent—Christ's incarnation, the place and circumstances of His birth, reproaches, sufferings, and death, His burial and resurrection, and His ascension and priestly ministry in heaven above. Then he follows the same procedure with Christ's second advent, and its attendant circumstances and events as the climax." [23]N. Hervey, Proficiencies of Christ's First and Second Advent, pp. 12-39.*PFF4 708.2*

Turning next to the visions of Daniel, he outlines *Daniel 2, 7, and 8*—the succession of world empires, the ten divisions of Rome, and the uprooting of the Heruli, Vandals, and Ostrogoths to make way for the dominance of the Papacy. Reformation, post-Reformation, and modern expositors listed by Cuninghame are cited in support-Luther, Jewell, Knox, Mede, Brightman, Cressener, Whiston, Newton, Lowth, More, Jurieu, Pyle, Fleming."[24]Ibid., pp. 50, 51. On these writers see Prophetic Faith, Vols. II and III.The familiarity of even lay writers with these great expositors of the past is really remarkable.*PFF4 708.3*

The evidence for the 1260 years, in both Daniel and the Apocalypse, is given for 538 to 1798, and likewise the 1290-, 1335-, and 2300-year periods. The 533-538 beginning dates, and the 1793-1798 ending years for the period, are detailed. Familiarity with nineteenth-century English Advent. Awakening writers is likewise evident-Habershon and Cox being cited at considerable length. Such was the public presentation of this lay writer, which was widely reprinted in England.*PFF4 708.4*

VII. Like the Swirling Leaves of Autumn

The undated “Words of Warning” series of single sheets, 5 by 8 inches, printed on both sides and published by Himes at Boston, was circulated by the hundreds of thousands. Aside from the main message, each had uniform double box rules on all four sides. Within these rules were matching expressions, such as, “Reader, Can these principles be disproved,” faced by, “If they cannot, the Judge stands at the door.” Or perhaps there were two complementing texts of Scripture. The same was true of the reverse side, where four other gripping expressions similarly appeared between the outlining box rules. For example, on the Little Horn the reader finds, “That This Horn Is the Papacy Has Been the Opinion of the Protestant World,” with the matching line, “All Standard Protestant Commentators Have Been United in That Opinion.” Sometimes an effective poem appears as the text on the reverse side, such as “What Is Time?” There is a series or answers by an aged man, a dying sinner, the golden sun, and a lost spirit, then-*PFF4 709.1*

I asked old father Time himself at last,
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.*PFF4 709.2*

I asked the mighty angel, who shall stand,
One foot on sea, and one on solid land;
By heaven,’ he cried, ‘I swear the mystery’s o’er!
Time was,’ he said, ‘but time shall be no more!’”*PFF4 709.3*

Here is still another pair: “Have You Examined the Connection Between the 8th and 9th of Daniel?” “Can This Connection Be Disproved? If It Cannot the Vision Is Near Its End.” Or, on Scoffer in the Last Times, the marginal lines are, “They Would None of My Counsel: They Despised All My Reproof,” faced by, “I Will Also Laugh at Your Calamity: i Will Mock When Your Fear Cometh.” Perhaps better than anything else, a glance over the titles gives the scope of this least-expensive Millerite literature for distribution by the hundreds of thousands. There were thirty-six in the series.*PFF4 709.4*

1. Fundamental Principles on Which the Second Advent Cause Is Based.*PFF4 710.1*

2. Prophetic Time.*PFF4 710.2*

3. Prophecy Unsealed.*PFF4 710.3*

4. Little Horn of *Daniel 7*-Not Nero but Papacy. [Against Preterism.]*PFF4 710.4*

5. Little Horn of *Daniel 8*-Not Antiochus but Rome. [Against Futurism.]*PFF4 710.5*

6. Christ's Advent at the Door.*PFF4 710.6*

7. Scoffers in the Last Time.*PFF4 710.7*

8. Duty of the Times.*PFF4 710.8*

9. Second Coming of Christ at the Door.*PFF4 710.9*

10. The Coming of the Son of Man.*PFF4 710.10*

11. The Great Day.*PFF4 710.11*

12. That Day Will Be a Day of Separation.*PFF4 710.12*

13. Prepare to Meet Thy God.*PFF4 710.13*

14. The Hope of a Groaning Creation.*PFF4 710.14*

15. The Hope of the Children of God.*PFF4 710.15*

16. The Hope of the Suffering Church.*PFF4 710.16*

17. Signs of the Times.*PFF4 710.17*

18. Who Would Not Strive to Hold Fast Their Crown?*PFF4 710.18*

19. How Awful to Meet Our Angry God.*PFF4 710.19*

20. The Parting.*PFF4 710.20*

21. Modern Preaching.*PFF4 710.21*

22. The Use of Prophecy.*PFF4 710.22*

23. The Appeal to the Judgment.*PFF4 710.23*

24. For What End Was the Son of God Manifested?*PFF4 710.24*

25. Christ Comes in the Character of Redeemer and Avenger.*PFF4 710.25*

26. Where Are We in the Chronology of Prophecy?*PFF4 710.26*

27. The Instability of the Times a Motive to Watchfulness.*PFF4 710.27*

28. The Last Days.*PFF4 710.28*

29. Christ's Coming Urged as an Alarm to the Church.*PFF4 710.29*

30. The Love of Christ's Appearing.*PFF4 710.30*

31. The Literal Gathering of the Carnal Jews.*PFF4 710.31*

32. The End of Time.*PFF4 710.32*

33. Nebuchadnezzar's Dream, *Daniel 2:11-31*.*PFF4 710.33*

34. Daniel's Dream (*7:2-14*).*PFF4 710.34*

35. Explanation of the Time (*7:1-13*).*PFF4 710.35*

36. Explanation of the Time (*Daniel 9*).*PFF4 710.36*

These terse messages of warning, instruction, and appeal -brief, arresting, and sometimes constituting little literary gems-were scattered like the swirling leaves of autumn. The Millerites seemingly used every known means to "warn the world," pressing them all vigorously.*PFF4 711.1*

And independent books, privately printed-such as Disquisitions on the Prophecies of Daniel (168 pages-5 chapters and an appendix),

by L. E. Lincoln of Lowell, Massachusetts; or, A Synopsis of the Views of Those Who Look for the Lord Jesus Christ in 1843 (108 pages, 10 chapters), by H. B. Skinner of Ashburnham-ably set forth the views of Adventists of the time, though not published by Himes and the established channels. Cogent reasoning and careful expression also mark these less-known works, produced largely for local circulation. Examination of the hundreds of separate treatises, large and small, in book, pamphlet, sheet, and broadside form, as well as in more than a score of periodicals-daily, weekly, bimonthly, monthly, and quarterly-leaves one amazed at the sheer range and coverage, the remarkable distribution, and the high quality withal. The land was literally blanketed with their printed message. No wonder it caused such a stir. It literally “shook the nation,” to repeat their frequent expression. Next, let us look overseas, to Millerite penetration of other lands.*PFF4 711.2*

VIII. Extension Movement Spread to Ends of Earth

The really astonishing spread of the distinctive Millerite teaching and influence, out through the four quarters of the globe, is not commonly known. Yet it is attested by contemporary evidence. Millerism was actually world wide in its penetration and influence-as far as any mission movement of the time. Here are evidences. From the Millerite presses in North America, especially from Boston and Montreal, second advent publications were sent out in a constant stream to the far corners of the earth. In 1842 Josiah Litch declared that, quite apart from the extensive emphasis on the second advent emanating from Britain and the European continent—and which had penetrated Asia Minor, Africa, and Asia (particularly India)—North America was now playing an even larger role in propagating the advent faith. Here is his statement:*PFF4 711.3*

"Within the last three years, there have been sent from our office in this city [Boston], second advent publications to nearly all the English and American missionary stations on the earth. They have been sent to China; to Burmah; to Hindostan; to the East Indies; to Persia, Egypt, Palestine, Syria, Asia Minor, Greece, Constantinople; into Africa, the W. India Islands, the Islands of the Pacific."[25] Litch Prophetic exposition, vol. 1, pp. 166, 167. Then in July, 1843, in commenting on the plan of "sending tracts to the islands of the sea," the Signs of the Times declares significantly:*PFF4 712.1*

"Advent publications have been sent by the hundred thousand, broadcast all over the world, to the islands of the sea, and to every missionary station on the globe. They have been scattered over land and ocean, and the sailors who come into port testify that the coming of Christ is a subject of conversation all over the world."[26] *Signs of the Times,* July 19, 1843, p. 156. This include Russia, according to Joseph Marsh in voice of Truth, July 16, 1845, p. 385. Dr. Richard Hutchinson's Montreal Voice of Elijah was, perhaps more: than any other Millerite journal/widely scattered throughout the United Kingdom. Even over in Australia the advent message, thus propagated; was accepted by Thomas Playford in Adelaide* Australia, and heralded in that sparsely settled giant land down under. A volume of Playford's published sermons on the second advent has been preserved. The signs of the times are

emphasized, along with the parables on the second advent, the Midnight Cry, and the prophecies of *Daniel 2 and 7*-the successive empires followed by the coming kingdom of God. [27]Thomas Playford, Discoureses on the Second Advent of Jesus of Christ, pp. 121-129. So, wherever given, the message was essentially the same.*PFF4 712.2*

In November, 1843, Litch gives a further report on the spread of the glad tidings of the second advent out to the ends of the earth, as predicted by prophecy. He asserts:*PFF4 712.3*

"Within the last few years, there has been a continuous effort by the [American] believers in the speedy coining of the Lord, to send light on this subject to the whole world. And so far as the opportunity has offered, publications have been sent to every English and American Mission in the world. These publications have gone to the various parts of the four quarters of the earth and various islands of the sea." [28]*Signs of the Times,* Nov. 15, 1843, p. 109. Litch then tells of the spread of the advent message in other lands, and throughout Norway in particular, as reported by emigrants. The Sandwich (Hawaiian) Islands are also specifically mentioned. [29]*Ibid.,* Oct. 4, 1843, pp. 54. 55. And ships, touching at Catholic Chile, reported fearful expectation of the second advent even far in the interior. Litch adds:*PFF4 713.1*

"Mr. Wardell, our informant, says that the thing was understood far back in the interior; and that persons from a hundred miles back in the country had been brought together at the town for the occasion. It is thus the New York SUN has given light to the world, and sent it to the regions and places we could not have reached." [30]*Ibid.,* Nov. 15, 1843, p. 109. (Evidently Sun reports of Millerite be*PFF4 713.2*

IX. Millerite Movement Penetrates Great Britain

As set forth in Volume III, throughout the early decades of the nineteenth century advocates of the premillennial advent were surprisingly numerous in England, Scotland, and Ireland, as well as on the Continent and out in Asia. In this connection the name of Joseph Wolff inevitably comes to mind as die great world missionary of the advent faith. A thousand ministers in Great Britain, in both Established and Nonconformist circles, were heralding the imminence of Christ's advent, [31]See Prophetic Faith, Vol. III, Part II. and there were many brilliant ecclesiastical lights among them. They were commonly called Literalists in prophetic interpretation. The premillennial advent belief of the church in the earlier centuries was revived and advocated by them with power and effectiveness.*PFF4 713.3*

But a curious admixture of notions concerning probation and mortality during the thousand years, along with glorification and immortality at the same time, obtained among them. There was also sharp divergence of view as to the final role of the Jewish nation, both in relation to the return of Christ and to Palestine during the millennium. Litch aptly epitomizes the situation as it finally developed in relation to the Millerites in America:*PFF4 713.4*

"In 1840, an attempt was made to open an interchange between the Literalists of England and the Adventists in the United States. But it was soon discovered that they had as little fellowship for our Anti-Judaizing notions, as we had for their Judaism; and the interchange was broken off." [32]Litch, "Rise and Progress of Adventism," Advent Shield, May, 1844, p. 92. It was shortly after this that ROBERT WINTER [33]ROBERT WINTER (c. 1817-1909), while in this country, was for a time pastor of a Baptist church in Vermont. Many of his members had-heard Miller on the advent, and had been persuaded. To please them, he too went to hear Miller, and was likewise convinced. A poll of the membership revealed that the majority believed the advent message. So the entire church changed over to a second advent congregation, with Winter as their pastor. Anxious to take his new-found faith back to his homeland, he returned to Britain. His preaching met with a varied reception at first-and much booing and uproar when he attempted to preach in the street*. Then a prominent couple, listening from their fine carriage, asked him

to preach in their church, composed of wealthy people. From thenceforth he preached in halls, churches, and open-air meetings everywhere. Several thousand are said to have been baptized by him. After the Disappointment he was forced to flee from place to place because of the mob spirit, finally returning to AmerAfter a period of discouragement he later joined the Sabbatarian Adventists. Englishman by birth and Primitive Methodist by profession, accepted the advent message while over in America in the spring of 1842. In the autumn he returned to Britain and effectively proclaimed the Midnight Cry, or advent near. [34]See *Signs of the Times,* Feb. 1, 1843, p. 158; Nov. 15, 1843, p. 110. Many others joined him in giving the advent message in essentially Millerite form, particularly Frederick Gunner; Charles Dealtry, formerly of New York; and W. C. Burgess." [35]Several Burgess pamphlets have been preserved-Evidence From Scripture and History, and the Signs of the Present Times, of the Speedy Personal Coming of Christ; The Seven Last Vials; A Discourse on the "Kingdom of God"; The Parable of the Ten Virgins and the Midnight Cry. Others included J. W. Bonham, Ernest Lloyd, Thomas Wilson, and William Barker.*PFF4 714.1*

This development was definitely a Millerite extension movement in Britain. American advent literature was reprinted and scattered widely throughout the "length and breadth" of the British Isles. And two periodicals were launched-the weekly Second Advent Harbinger, in Bristol and Maidenhead, edited by Winter and Gunner, and the British Midnight Cry, at Liverpool and Nottingham, edited by C. Dealtry. Every county was entered with literature and preaching. These: meetings were not only held in churches, chapels, and halls, but on the commons and in the streets—a thousand people frequently gathering to listen in these open-air meetings. [36]I. C. Wellcome, op. cit., p. 536. And about fourteen successful camp meetings were held in different parts of Britain.*PFF4 714.2*

Volume 1, number 1, of the Second Advent Harbinger is dated March 19, 1844, and 150,000 copies of this and other advent publications had been distributed up to April 23. [37]Second Advent Harbinger, April 23, 1844, p. 48. Their content was quite similar to that of the leading American papers. In fact, they were composed in part of reprints and rewrites of American articles. Charles Fitch's call,

“Come out of her, my people,” was published. The darkening of the sun on May 19, 1780, and the falling of the stars, were stressed in Britain as harbingers of the advent. The standard prophetic expositions on Daniel and the Apocalypse were emphasized. The American “1843” charts were used. And the well-known books by Miller, Fitch, Fleming, and Hervey were reproduced. The 391 years of the Turkish woe trumpet, ending in August, 1840, were expounded, and the 1260 years, as, from 538 to 1798, were set forth-with similar typical positions.*PFF4 715.1*

X. Breaks Into Daily Press Reports

In the daily Nottingham Review, between May 3 and June 21, 1844, a unique series of six three-column news reports appeared, of addresses by Charles Dealtry and Edmund Micklewood, which greatly stirred Nottingham. The reporter mentions large audiences assembling four times a week. Crowds of from sixteen hundred to three thousand, sometimes with hundreds turned away, were not uncommon. Three hundred were baptized as a result. The topics included the fallacy of the restoration of the Jews, the Two Witnesses, the seals and the trumpets, the 2500 days, and the fall of the Roman Empire. [38]Midnight Cry. Nov. 28, 1844, p. 170, The editor ends the report with this commendatory word:*PFF4 715.2*

"We make no apology for reporting at length the doctrines on the prophecies in Holy Writ, delivered at Barker-gate Chapel by 'two evangelists', [elsewhere named]. Crowded audiences sufficiently attest their interest, and it is long since any lectures on similar subjects commanded so much public attention in Nottingham." [39]Nottingham Review, May 17, 1844, p. 8. Two preliminary reprints are from Tosiah Litch's expositions on the signs of the times and the outline prophecies in 1843. The editor's note reads: "The intense interest this subject excites throughout the United States is our apology (if an apology be needed) for inserting in the Review, the views on this subject of our trans-Atlantic friends." (Ibid., Aug. 11, 1843, p. 6.) A dozen articles in the Christian Messenger and Reformer of London, during 1841-1844, discuss the Millerite positions pro and con, quoting from various non-Millerite American expositors, including Alexander Campbell, and setting forth the leading Millerite positions with fair accuracy. One British writer states significantly: "We shall all, under Christ, be indebted to Mr. Miller, even if the Lord shall not come in 1843"—that is, for calling a halt to Whitbyan postmillennialism, and refers to Himes as a "Napoleon". of the religious press. [40]Christian Messenger and Reformer, vol. 7 (1843), pp. 258, 260. Let us trace the prophetic teaching of one British Millerite, as typical of the rest.*PFF4 716.1*

XI. Gunner-Marshals Evidence of Last Times

One oFFREDERTCK GUNNER'S[41] presentations will exemplify the prophetic positions taught. Gunner wrote Twelve Essays on the Personal Reign of Christ, presenting his exposition. He was a stalwart premillennialist-believing the millennium would be attended by the literal resurrection of the righteous at its beginning, with that of the wicked—or "rest of the dead"—at its close."[42] The execution of the judgment upon sinners and the consuming of the earth, as with Sodom and Gomorrah, will take place. Then the meek will inherit the earth, and the reign of Christ extend from sea to sea forever. Gunner followed through the great prophetic outline of *Daniel 2*—the four world empires, with the Roman fourth divided into the customarily listed ten kingdoms. These tremendous events are simply described as historical facts in the prophesied career of old earth. The "stone" is the coming kingdom of Christ.*PFF4 716.2*

[41] Biographical data unavailable.

[42] F. Gunner, Twelve Essays on the Personal Reign of Christ, p. 5.

The same grand outline is repeated in *Daniel 7*—the same four powers and the same division of Rome under the symbol of the ten horns, with the papal Little Horn following, and the hour approaching when these shall all be consumed by the burning flame foretold by Paul. The 70 weeks reach from the command to restore and rebuild Jerusalem, in the reign of Artaxerxes Longimanus, to the death of the Messiah. And the 2300 years begin at the same starting point. So the future is "big with hope.*' The 1260 year-days of the woman in the wilderness are when she is persecuted by the Papacy. Now the persecutor's days are numbered. Her special period of dominance is identical with that of the Two Witnesses in sackcloth, and the three and one-half times of *Daniel 7*—from Justinian to the French Revolution, or from 538 to 1798.*PFF4 717.1*

The signs of the last days thicken about us. The days of Noah are repeated, and the earmarks of the end, enumerated by Paul, are seen. The last-day scoffers predicted by Peter are about us. The peace cry is on every hand. The increase of Biblical and prophetic knowledge-with the construction of "prophetic grammars" to elucidate Biblical knowledge in general and prophetic truth in

particular-is plainly visible. The deciphering of ancient hieroglyphics and the findings of archeology bear their witness. The gospel is going to the world. And the material means needed to spread the gospel—science, photography, the telegraph, the steam printing press, and the like—are available. Verily the present age of progress declares loudly that “the time of the end” has been entered. The Son of man is coming soon.*PFF4 717.2*

The Papacy, with her perversions, has altered the face of society. The sun was darkened according to prediction on May 19; 1780, the impression prevailing that the day of judgment was approaching; and the moon, “Queen of the night,” keeping company with the “Lord of the day” in refusing to shine, was a sign of the times. The falling stars, on November 13, 1833, was likewise a “sure forerunner” of the second advent. These all warn of the speedy return of Christ. “We stand,” says Gunner in impressive phrases, “upon a lofty and perilous eminence, around which rolls the ocean of time.” There is at present a lull, but the peak of the storm will soon break. The omens are growing more ominous. Warning after warning is given by Jehovah. Day after day His counsel and His judgments are disregarded,, unread and unheeded by the world. [43]Based on Essay 12, pp. 101-121. Repent!*PFF4 718.1*

That was Gunner’s sobering message in Britain-virtually identical with the American emphasis. The same was paralleled in part in Germany, Holland, Scandinavia, Switzerland, and even India.[44]See Prophetic Faith, Vol. III; cf.*Signs of the Times,* July 19, 1843, p. 156.*PFF4 718.2*

CHAPTER THIRTY-FOUR: Millerite Charts Epitomize Their Interpretation

I. Charts and Diagrams Used to Expound Prophecy

The Millerite preachers were alert and versatile. They seized upon every available aid of the time to make their message clear and plain, and to bring it effectively before the people. They were quick to apply the principle of visual aids. No stereopticon machines or motion picture films, silent or sound, were available at the time, and there were no television channels. So they used charts that would arrest the attention of the populace and portray in picture form what no mere words could express of the mystic symbols of Daniel and the Revelation. For centuries this principle had been applied in books on prophecy for the individual reader, as reproduced in Volumes I to III of Prophetic Faith. But the Millerites extended that device to large charts that could be seen by an entire congregation, and it proved to be highly popular. Miller, and Fitch as well, even had a large image made up of sections, [1]Ms. letter, Jane Marsh Parker to Dr. A. H. Strong, in Colgate-Rochester Divinity School Library. like the description in *Daniel 2*, with the various parts removable. This device not only illustrated the theme but made a deep impression.*PFF4 719.1*

The different prophetic time periods—their beginning, course, events, and ending, and their relationship to the other time periods, as well as to the great symbolic outline prophecies—called for illustrative aids. Indeed, the Millerites became pre-eminently the "chart" people of the time, so that whenever one heard a Millerite preacher he would usually see a prophetic chart. And whenever one scanned important Millerite literature, particularly in periodical form, he would frequently find an illustration, diagram, or chart. Though this is somewhat more technical and detailed, we will note a number of these, as they form prime summarized exhibits of Millerite exposition of prophecy.*PFF4 719.2*

1. CHARTS COME TO OCCUPY CENTRAL PLACE

Numerous charts, antedating the famous "1843" chart, appeared in

varying forms in different periodicals and books of the movement. Even laymen, when they wrote letters, often used special stationery which had on the reverse side, a small chart portraying these ^prophetic symbols and time prophecies.. Miller himself had a large diagram of the visions of Daniel and John painted on canvas, similar to the miniature appearing in the latter part of his book. [2]Midnight Cry, July 6, 1843, p. 145. It was he, in fact, who started the chart plan in the movement.*PFF4 720.1*

2. USED UNDER EVERY SORT OF CIRCUMSTANCE

The Millerite preacher needed to do little more than to hang up one of these charts in order—to arrest the interest of an audience. For instance, in July, 1842, after attending one of the Millerite conferences, Himes was returning home by coastal vessel from Bangor, Maine, to Boston. Despite a bit of seasickness, he hung up his chart and discoursed on the prophecies to the passengers for "an hour or two." A year later the widespread knowledge of these charts is attested by the fact that even the captain of a canal boat plying between Albany and Buffalo had a copy on board and showed it to some immigrants from Norway, But the moment they saw it, declares the Midnight Cry, they recognized the chart at once, and stated that many Norwegian papers had reproduced copies of it. [3]Ibid., Sept. 21, 1843, p. 37. Such was the amazing spread of the knowledge and influence of these charts.*PFF4 720.2*

Early in 1844 Bates, after his tour through Maryland in February, headed north again by boat. Aboard he hung up the famous "1843 Chart" and sang an advent hymn. When the passengers had gathered around, he gave a lecture on the prophecies and the second advent. [4]Joseph Bates, Autobiography, p. 292. Thus it went.*PFF4 721.1*

3. PROGRESSIVE REVISION IN INTERPRETATION

These pictorial charts and diagrams not only afford one of the best exhibits offered of the main Millerite expositions of prophecy, but the progressive development of their interpretation is clearly reflected in these designs. And by comparison, the frank correction

of early inaccuracies can be seen at a glance. The earlier individual charts were largely the extension of Miller's personal views. Then the convictions of his leading associates—Himes, Litch, Fleming, and Fitch-began to appear, which were clearly an improvement over certain of Miller's pioneer concepts.*PFF4 721.2*

Finally came Fitch's famous "1843 Chart," unanimously approved and authorized by their most important General Conference. From this time—the summer of 1842—it continued to be the unchallenged standard portrayal until April, 1844, up to the accepted close of the "Jewish year 1843." Only during the intensive "seventh month movement," from July to October, 1844, do we find no new charts employed. This was chiefly because there was no change of view on any major principle of prophetic interpretation, only the correction of the year, or time phase—from "1843" to "1844"—as demanded by the computation of 2300 full years, from the autumn of 457 B.C. to the autumn of A.D. 1844. Now note certain details.*PFF4 721.3*

II. Numerous Early Charts Precede "1843" Standard

Numerous prophetic charts and diagrams were devised and used by the Millerites prior to the standard "1843" chart. But these were all superseded by this improved production. They were usually composite affairs, picturing the relationship of the various prophetic symbols to each other, and the interrelated time periods of Daniel and the Apocalypse. Some were plain diagrams, restricted to the various time periods, and setting forth a harmony of these different periods. Others were quite "elaborate.*PFF4 721.4*

1. MILLER FIRST SYNCHRONIZES PERIODS BY DIAGRAM.—

One of the first of the charts was a hand-lettered diagram by Miller, showing the related timing of the basic 2300 years of *Daniel 8:14*, which he extends from 457 B.C. to A.D. 1843.[5]Original in Aurora College; photostat in Advent Source Collection. This bottom horizontal line is marked off by centuries, starting with the 70 weeks and its subdivisions, and the cross at the extreme end, or close, of the 70 weeks, in A.D. 33.*PFF4 722.1*

The next line above indicates the "subdivisions" of the longer period —the 1260—, 1290—, and 1335—year periods of *Daniel 11 and 12*. On this the words appear: "Papal civil power begins A.D. 538 and ends A.D. 1798, being 1260 years." The third and fourth lines show the "length of the Roman Kingdom." The third line begins with B.C. 158 and reads, "Pagan Rome 666 years"—leading thence to A.D. 508, from which date Miller extends the 1335 years of *Daniel 12:12, 13* "to the Resurrection." The fourth line was an early idea, later abandoned, that two thousand years of Roman power over the church will extend to 1842, and the third thousand years of millennium, begins with the Jewish year 1843—a personal view by Miller, not shared by many of his associates.*PFF4 722.2*

The fifth, sixth, and seventh horizontal lines all indicate the 1260 years from 538, as the time of the "court trodden under foot by the Gentiles" (*Revelation 11:2*; *Daniel 12:7*); when the "two witnesses prophesy clothed in sackcloth" (*Revelation 11:3-14*); and the time of the "church in the wilderness" for three and a half times (*Daniel 7:25*; *Revelation 12:6, 14*). Finally, the top, or eighth, line deals with

the fifth and sixth trumpets—the fifth, or "5 months" (*Revelation 9:1-12*), for 150 years reaching, according to Miller's early view, from 1298 to 1448; and the sixth trumpet, or "391 years and 15 days" (the hour, day, month, and year of *Revelation 9:13, 21*), extending from 1448 to 1839. And, directly above, the words appear, "The 7th [trumpet] begins 1839 and ends 1843."*PFF4 722.3*

2. ANONYMOUS DIAGRAM OF SEALS, TRUMPETS, AND VIALS.

Another clever diagram, without name attached, and just on the "Apocalyptic Seals, Trumpets, and Vials," was published in the newly established Signs of the Times, in May, 1840. [6]*Signs of the Times,* May 1, 1840, p. 24. Beginning with the upper left corner, at A.D. 70, the subject matter progresses two ways-vertically, from top to bottom—first the seals and then the trumpets; and at the same time, horizontally, finally followed by the seven vials. These all lead to "The Seventh Millennium, or Jubilee Sabbath of the Whole Creation," at the "end of the world."*PFF4 723.1*

This early concept begins the seven seals with the first seal (A.D. 70-100), as the "Period of wars"; the second (100-138), as "famines"; the third (138-193), as "Death on a pale horse"; the fourth (193-270), as the "Tenth bloody persecution of the saints"; the fifth (270-304), as "Blessed tranquility after the abolition of Paganism"; the sixth (304-350), as "The silence which precedes the sounding of trumpets"; and the seventh seal, A.D. 350 to the "end of the world." This was largely the scheme of Joseph Mede, [7]See Prophetic Faith, Vol. II, p. 547. who held that the seventh seal, embracing all seven trumpets, "unrolls the history of the world from A.D. 350 to the millennium," and is "divided into seven distinct periods." So the seventh trumpet, in turn, comprehends the seven vials, or plagues, following Mede.*PFF4 723.2*

The trumpets then follow the seals: The first (370-410) is depicted as when "Roman Provinces first invaded by Barbarians"; the second (410-450), as a "bloody one to Italy and central Rome"; the third (450-500), as "embittered by civil and ecclesiastical dissension"; the fourth (500-566), as the period that "extinguished the waning luminaries of old Roman empire"; the fifth (566-1281),

as the period that “developed the little horn of Mohamed in the Greek, and that of Popery in the Latin church”; to which is annexed the “first wo,” with its 150 years (from 612-762); then the sixth trumpet (1281 to the “downfall of Popery”), which embraces the “second wo,” from 1281-1672, as the 391 years. This had been a common position for centuries in both Old World and New. [8]See Volumes II and III, and Part I of Volume IV.Finally, the seventh trumpet begins to sound when “the mystery of God is finished,” and the blast ends with the voice of the archangel at the end of the world.*PFF4 723.3*

Then the seven vials are pictured as beginning with the sixth trumpet, in 1281. The first was poured out upon the “Roman earth,” and “exposed her ulcerous church in the time of the Reformation”; the second was poured “upon the Roman See during the troublous times subsequent to the Reformation”; the third was upon “the tributaries of the Roman See,” by the “devastating wars of the 17th century”; the fourth fell on “the kingly powers of Europe,” which “scorched the people of the 18th century”; the fifth was poured “upon the seat of the beast, and resulted in the darkness of the French Revo-[lution]”; the sixth fell “upon the proud Ottoman, and is drying up his Euphratean power”; and finally the seventh, or last vial, is poured out upon the air, “not local, but all-pervading in its effects upon a wicked world.”*PFF4 724.1*

This is the time of the “harvest and vintage,” and the “Battle of the great day of God Almighty.” And this is the “Twilight of the Millennial day,” followed by the “Seventh Millennium, or Jubilee Sabbath of the Whole Creation,” with the devil “loosed a little season before the archangel blast of the seventh trumpet.” But all this, of course, is just a modification of Joseph Mede’s theory, and was soon abandoned by the Millerites generally, as well as by Miller himself.*PFF4 724.2*

III. "Cry" Carries Lucid Chart of Daniel's Prophecies

Another of the simple early charts of "Daniel's Visions" appeared in the Midnight Cry for February 3, 1843.[9] It carries no signature, and is evidently editorial. In small type across the top of the page appear the words, "Read, *Daniel 2*, *7* and *8*. 'Whoso readeth, let him UNDERSTAND!'" And on the left-hand side of the page, alongside the vertical column of century marks, this interesting sentence appears, referring to the time that has elapsed since Daniel's day: "The years seem to diminish in length at a distance from that point, like objects seen in a natural landscape."*PFF4 725.1*

The chart carries the leading dates in the march of nations, from 677 B.C. for Babylon, down to A.D. 1843. These are in a vertical column at the left, paralleling the full-length metallic image of *Daniel 2*. The divisions are labeled, "Babylon, 139 years; Medo-Persia, 207 years; Grecia, 173 years; Rome, 2001 years"—including, of course, the modern divided state of the feet and toes. The cross is placed at A.D. 33.*PFF4 725.2*

Then, in the center column, appear the winged lion, the bear, the four-headed leopard, and the ten-horned fourth monster that sprouts the strange Little Horn among them, with the pope's head on it. These same four world powers are identically named and dated, as with the parts of the metallic image. Finally, in the right-hand column, opposite the Medo-Persian breast and arms of silver and the Persian bear, is the Medo-Persian ram-as simply different symbols for the same power. And similarly, opposite the Grecian waist and thighs of the image and the Grecian leopard is the Grecian he-goat. The explanation as to the starting point is that the vision of *Daniel 8* was given just after the fall of Babylon, "according to Light-foot, Townsend, and other eminent chronologers." Babylon had therefore become history, and consequently "had no place in this prophecy" of *Daniel 8*.*PFF4 725.3*

The point is enforced that "the Grecian power was at first united, as represented by the single horn of the goat. It was "afterwards divided into four parts, represented by the four horns, of which the angel said—'Four KINGDOMS shall stand up out of the nation.' Here we are taught, in the plainest manner, that a horn in the vision

means a kingdom." Then follow nine tabulated reasons why the last power described in *Daniel 8* is Rome. These are:*PFF4 725.4*

(1) It rose to power in the "latter part" of the Grecian kingdom; (2) it was of fierce countenance; (3) it was "little" at first; (4) then it waxed "exceeding great," toward the east and south (citing Sir Isaac Newton); (5) it cast down the host and the stars to the ground by "persecuting Christians, Apostles and ministers of Jesus"; (6) it magnified itself against the Prince of the host, or Prince of princes, when Herod and Pilate conspired against Jesus, and later the pope usurped His place when the pope became "Head of all churches"; (7) he would destroy the mighty and holy people; (8) but he will be "broken without hand" by the stone "cut out of the mountain without hands"; and (9) Rome was the only power that became "exceedingly great," fulfilling all specifications. The final argument was on the logical principle of the paralleling sequences. Medo-Persia and Grecia have been presented twice before, in the image of *Daniel 2* and the beast of *Daniel 7*, and "it is absurd to suppose that the power which follows them is a different power from the one which twice before has been seen succeeding them."*PFF4 726.1*

IV. Himes's Composite Chart of Daniel's Visions

A well-devised composite chart, in color, called "A Pictorial Chart of Daniel's Visions," was issued prior to 1843 by J. V. Himes, 10"Arranged and published by J. V. Himes, 14 Devonshire St., Boston." and widely distributed. It was arranged in three paralleling horizontal sections, or lines, likewise marked off by centuries. The upper, or third line, presents an effective arrangement of the anatomical parts of the metallic man of *Daniel 2*. At the left stands the full image of the man, in color, with the stone hurtling through the air to smite the image on the feet and toes. A curved, dotted line, labeled the "seven times, or 2520 years," starting from 677 B.C., sweeps in the entire series, from the golden head on to "1843." Then, progressively, from the left, appear the sections of the head of gold (Babylonia, lasting 139 years), starting from 677 B.C.; next, second on the line, comes the breast and arms of silver (Medo-Persia, for 207 years); then, the waist and thighs of brass (Grecia, for 173 years); the legs of iron ("Rome imperial," for "666" years, or from 158 B.C.); and finally the feet and toes of iron and clay (Rome divided for 1335 years, from A.D. 508)-likewise leading to "1843."*PFF4 726.2*

The middle section, or line, gives the paralleling four successive empire-beasts of *Daniel 7*—the lion (Babylonia), the bear (Persia), the leopard (Grecia); then the fourth beast (pagan Rome, and papal Rome for 1260 years, 538-1798)—with a dotted-line arc sweeping them all in, from 600 B.C. to A.D. 1843, for the "49 Jubilees or 2450 years."*PFF4 727.1*

The lower line starts with the Persian ram (as Babylonia had passed by this time); then comes the Grecian goat, followed by pagan Rome as the exceeding great horn (666 years, from 158 B.C. to A.D. 508); and finally papal Rome (1260 years, from A.D. 538 to 1798). From Persia, the great arching circle of 2300 years spreads from 457 B.C. to A.D. 1843, with the lesser "seventy weeks" arc beginning synchronously with the 2300 years in 457 B.C., and ending at the cross in A.D. 33. Then, pagan Rome's "666" years extend from 158 B.C. to A.D. 508, from which point another 1335—year arc runs to 1843, and under it the 1260 years of "Papal Rome" are from 538 to 1798.*PFF4 727.2*

So, in prophetic teaching this chart is essentially—and quite naturally—a replica of Miller's early positions on the time periods as well as the symbols. In connection with Miller's "666 years" of pagan Rome, in the lower section, Himes has "Pagan Rome, the Continual or Daily," from 158 B.C. to A.D. 508. Then, at A.D. 508 stands a smoking altar with its pagan priest in color, and the words, "Paganism taken away"; and at A.D. 538 is a cross—surmounted Catholic altar, before which stands a Catholic priest with his smoking censer, and the expression, "Papacy began." This feature, however, soon disappears in the large "1843 Chart," which becomes the standard, used subsequently by all the Millerite ministers both before and during the actual year "1843."*PFF4 727.3*

V. Litch's Chart in "Trumpet of Alarm"

In Litch's Trumpet of Alarm, of Philadelphia, a somewhat grotesque pictorial chart of Daniel's and John's visions appears on page 8 of the April 24, 1843, issue—and later reprinted by the New York Herald. There are four vertical sections: To the left is the metallic man of *Daniel 2* (drawn to chronological scale and therefore with exceedingly long legs), representing Rome. Babylonia (139 years, starting in 677 B.C.); Medo-Persia (207 years); Grecia (173 years); and Rome pagan (666 years) and papal (1260 years) are pictured as reaching to the "time of the end" and the close of the "seven times," or 2520 years, in "1843."*PFF4 728.1*

The second column parallels the first, only with the symbols of the same four powers under the figures of the lion, bear, leopard, and the dreadful beast with its papal Little Horn. The 1260 years are standard, from 538 to 1798; the 1290 from 508 to 1798; the 1335 from 508 to 1843. The third column has the Persian ram, the Grecian goat, and the exceeding great Roman horn, with the 2300 years from 457 B.C. to "1843." The right-hand section portrays the symbols of Revelation-the pagan Roman dragon, followed by the ten-horned papal Rome, and finally ending the series with the two-horned beast from the earth. The last column portrays the last three angelic messengers in the series of the trumpets-the fifth angel portraying the Saracens and the sixth the Turkish woe, of *Revelation 8 and 9*.*PFF4 728.2*

VI. French Improves Diagrams of Daniel's Periods

Then in the November 18, 1842, issue of the Midnight Cry, CALVIN FRENCH, [11]CALVIN FRENCH (d. August 29, 1844), Free Will Baptist ministe of Massachusetts, in 1841 entered upon proclamation of second advent. While he was preaching in Nashua. New Hampshire, in December a mob entered and broke up the meeting. He traveled much and led in new views and revisions. These he wrote out and published in the Signs of the Times. For a little time he came under the spell of "Cochranism"—following impressions that he attributed to the Holy Spirit. This brought discredit to the Millerite cause and led to withdrawal of the hand of fellowship. But he made a thorough public confession and was restored to the ministry. of Needham, Massachusetts, printed a "Diagram of Daniel's Visions." This is patterned closely upon Miller's diagram, but has explanatory notes. Starting with Persia and continuing through Grecia, the 2300 years of *Daniel 8*, as the basic prophecy, extend to 1843 and the second advent. The "666" is denominated the years of "Pagan Rome," from 158 B.C. to A.D. 508, when the "daily sacrifice," or "pagan worship," is taken away. The cross is likewise dated A.D. 3S, which "seals" or establishes the 490 year-days, with its three subdivisions, beginning with 457 B.C. So the remaining 1810 years extend from the crucifixion in A.D. 33 to 1843, which marks the second advent of Christ, and the concurrent first resurrection. [12]Midnight Cry, November 18, 1842.*PFF4 729.1*

The 1290 years are dated from 508, the Christianization of the empire, to 1798; and the 1335 years from the same 508 to 1843. The 1260 years are established by Justinian when he "constituted the Bishop of Rome head of all the churches," and 538 is the time when the city of Rome is set free, which "established the pope in his see." The 1260 years ended when Berthier entered Rome with a French army, "deposed the pope, abolished the papal government, and erected the republic of Italy." This brings the "time of the end," with the next event as the resurrection at the end of the 1335 years. All the time periods are, of course, based on the established year-day principle. This was a distinct advance in sound exegesis and historical accuracy.*PFF4 729.2*

A closing note epitomizes the last event-Christ's second advent is to raise His "dead saints," change the living righteous to immortality,

and receive them to the marriage supper of the Lamb, while the angels gather out of His kingdom everything that offends.*PFF4 729.3*

VII. Prophetic Exposition on the "1843" Broadside

The large "End of the World in 1843" broadside was evidently brought out by some printer to meet a public demand to have Miller's teaching in condensed, over-all form—and at the same time to profit from the venture. But regardless of whoever produced it, it presented a fair picture. "Daniel's Visions" are given in the left third of the upper half. Down the left-hand margin appear the customary dates of leading events, from 670 B.C. down to A.D. 1843. Then the fourfold metallic image of *Daniel 2*, the four beasts of *Daniel 7*, and the different beasts of *Daniel 8* appear in their paralleling positions, as God's graphic cartoons of the nations.*PFF4 730.1*

The dating of the kingdoms of Babylonia (lasting 139 years), Medo-Persia (207 years), Grecia (173 years), and Rome ("Pagan and papal, 2,001 years") appears—pagan Rome being from 158 B.C. to A.D. 508 and 538, from which point the legs are labeled "Papal Rome." The description of Babylon is: "In its glory, it was like a lion, soaring with wings as an eagle." Medo-Persia was "two arms meeting on one breast,—the bear raising up one side ... the greatest robbers and spoilers that ever oppressed the nations." And the Persian "ram with two horns was its well-known national emblem." [13]On this see Prophetic Faith, Vol. I, pp. 129, 130.*PFF4 730.2*

The Grecian leopard's four wings indicated that it was to be "more rapid in its conquests than Babylon," and the "goat was the known emblem of Greece." The ten horn-kingdoms springing out of Rome, with dates, read: (1) A.D. 355 Huns, (2) 377 Ostrogoths, (3) 378 Visigoths, (4) 407 Franks, (5) 407 Vandals, (6) 407 Sueves, (7) 407 Burgundians, (8) 476 Saxons, (9) 476 Heruli, and (10) 483 Lombards. The three "horns" that were plucked up to make way for the "Papacy" were the Heruli (493), the Vandals (534), and the Ostrogoths (538). [14]The Ostrogoths were not uprooted, however, until 554 or 555. See Vol. I, pp. 935, 936.*PFF4 730.3*

In *chapter 8*, Babylonia is not mentioned, because it had already become history, arid was no longer prophecy. The "Grecian empire was at first united," but after Alexander's death it was divided into four parts. Rome, as the legs of iron in *chapter 2* and the ten-horned beast in *chapter 7*, is in *chapter 8* symbolized as "an

EXCEEDING great horn," springing up in the latter part of Grecia's divisions, and Sir Isaac Newton's observation is noted that it starts in "the northwest corner of the Goat's dominion, i.e., in Italy,—which points directly to the Romans." The magnifying of itself to the Prince of the host is "when the Pope became the 'head of all the churches.'"*PFF4 731.1*

Next, the right-hand third of the upper half is given over to John's visions, in three vertical, paralleling columns. In the first column are the dragon (*ch. 12*), or "Pagan Rome," the ten-horned beast (*ch. 13*), or "Papal Rome," and the two-horned beast from the earth (*ch. 13:11-18*), which is here identified as the "infidel French government," which came out of the ten kingdoms. And its two horns are interpreted as "France and Italy."*PFF4 731.2*

The center column deals with the "Prophetic Periods" down to Christ's second coming, to "judgment." Daniel's four outline prophecies, in *chapters 2*, *7*, *8*, and *12*, lead down to "the end," and *Daniel 12:2, 3* discusses the resurrection. The great prophetic period of the Apocalypse is the 1260 years—"the semi-circle of the full-orbed period of the Gentiles, 2520 years," or "seven times," with the "middle point" as the "edict of Justinian, granting to the pope civil power, A.D. 538." The full 2520 years reach from 677 B.C. on to A.D. 1843. And the oppressive papal rule of 1260 years, beginning in A.D. 538, brings us down to 1798, when the pontiff was taken captive by Berthier—with the remaining forty-five years extending to 1843.*PFF4 731.3*

The 2300 years are located as from 457 B.C., with the 70 weeks (490 years) "cut off" for the Jews, and Messiah "cut off" at the "end" of the 490 years, which was "fulfilled to a day." And then, after the 1260 years of papal oppression, which began under authorization of Justinian the emperor, the pope finally was taken captive in 1798. The "'daily' [sacrifice is not in the original]," taken away for 1290 years, is from the time the daily pagan abomination is taken away to open the way for the "setting up of the Papacy." And from 508 to the "fall of the Papacy" are 1290 years, or from 508 to 1798. Then, the forty-five years more—of the 1335 years—reach to 1843, when Daniel stands in his lot through the resurrection.*PFF4 732.1*

The third column deals with the last three woe trumpets of the seven, the fifth extending from July 27, 1299, to 1449, and the sixth from July 27, 1449, to August 11, 1840, at the ceasing of the Turkish supremacy, with the seventh trumpet bringing in the kingdom of God, when the last trump sounds and the dead will rise.*PFF4 732.2*

In the lower half of the broadside the first three columns at the left give a "Synopsis of Miller's Views," under fourteen points. These are: (1) Christ will come again to earth. (2) He will come in the clouds of heaven, and in all the glory of the Father. (3) He will then receive His eternal kingdom. (4) The saints will then possess the kingdom forever. (5) Every sleeping saint will be raised with a glorious body. (6) All saints will be presented to God without spot. (7) Christ, at His second advent, will finish the great controversy with man's last enemy. (8) He will then destroy the bodies of the living wicked by fire, and the rest shut up unto the resurrection of damnation. (9) The earth will then be cleansed by fire, and the saints given possession of the earth made new. (10) All these things will be accomplished at the time appointed. (11) God has revealed that time. (12) Many professing Christians will never know or sense that time. (13) The wise will understand. (14) Some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all His saints with Him; and then give every man his reward. This dates this broadside chart as prior to the spring of 1844, when this view obtained.*PFF4 732.3*

Then follows the evidence, customarily supplied, for the seven times, or 2520 years, from 677 B.C. to A.D. 1843; the 6,000 years from creation to 1843, and the beginning of the millennial sabbath of 1,000 years. Next, are the 2450 years of the jubilee of jubilees from 607 B.C. to 1843; and the 1260, 1290, and finally the 1335 ending in 1843; the trumpets, with the sixth ending in 1840, followed by the seventh trump; the Two Witnesses, clothed in sackcloth from 538-1798; the woman in the wilderness 1260 years, ending in 1798, with salvation soon to come; the great blasphemy of the Papacy is from 538-1798, or from Justinian to the pope's captivity. And finally, the "666 years" of Roman "Paganism" from 158 B.C., then understood time of the league, and from which point the 1335 years

begin, leading to 1843, when the Beast and his image will be destroyed.*PFF4 733.1*

The broadside closes with the sentence, “These several ways of prophetic chronology, proves the end in 1843.” It was a popular presentation, stated in generalities.*PFF4 733.2*

VIII. Fitch's "1843 Chart" Becomes Standard in 1842-1843

Early in 1842 the famous "1843 Chart" was devised by Charles Fitch, assisted by Apollos Hale. It was an attempt to simplify and unify the prophecies, and to make them easier to present to the public. It thenceforth became the standard chart, superseding all others, and was a telling factor in the proclamation of the "1843" phase of the Millerite message. The originals were hand-painted and lettered on two broad sheets of canvas. They were used by Fitch for the first time in Springfield, Massachusetts, in a course of advent lectures that stirred the city. Employed a short time later in the East Kingston camp meeting (June 29-July 5, 1842), they were picturesquely described by John Greenleaf Whittier, [15]Whittier, Prose Works, vol. 1. pp. 425, 426. See p. 648. who stressed the eager upturned faces of the listeners-for charts always gripped the attention. These charts, he said, translated those Oriental symbols into stark Yankee realities, and exhibited them "like the beasts of a traveling menagerie."*PFF4 733.3*

This improved chart was first used shortly before at the twelfth General Conference at Boston, in May. At the very outset of the session Fitch had brought it forward for consideration, and the conference was so impressed with it that they forthwith voted unanimously to have three hundred copies lithographed. Such is the record of Bates, chairman of the conference. [16]Bates, Second Advent Way Marks and High Heaps, pp. 10, 11. Joshua Himes, the secretary and man of action, soon had them lithographed and out in the hands of the advent lecturers. In size they were three feet four inches by four feet seven inches. (Facsimile reproduction on page 616.) They were publicized in the columns of the Signs, at 2.50 each, [17]*Signs of the Times,* June 22, 1842, p. 96. and widely used by all Millerite preachers, thus exerting a marked influence. [18]James White in *Present Truth,* April, 1850, p. 65. They were not, of course, employed in the climactic seventh-month movement phase-from July to October, 1844-as the year "1843" had then passed. Strategic dates are scattered over the chart in the upper and lower right-hand half-677 B.C., the beginning date of the "seven times," or 2520 years; 457 B.C., and the 2300 years to 1843; 508, and the 1290 years to 1798, and the 1335 years to 1843, and 538 and the 1260 years to

1798. Then 1299 and 1449 for the 150 years from 1449 to 1840 for the 391 years.*PFF4 734.1*

This Fitch chart was a distinct advance over all previous diagrams and charts. [19]See *Signs of the Times,* May 1, 1840, p. 24; May 1, 1841, pp. 20, 21, etc. The "1843 Chart" corrected certain former inaccuracies, and omitted a number of untenable positions previously held. It had the approval of this large General Conference—and, be it noted, with Miller listed as present and participating. It therefore had the group approval of the leaders. And, published by Himes, it definitely set the pattern in the interpretation of prophecy for this stage of the movement. Since the progressive interpretation of prophecy is our quest, we will note it in further detail.*PFF4 734.2*

1. SCOPE OF THE "1843 CHART."—

The "1843 Chart" portrays the following characteristic features: From top to bottom, at the left, is a vertical column marking the centuries from 700 B.C. to 1800-and ending with the climactic A.D. "1843." In the upper left is the four-part metallic image of *Daniel 2*, signifying Babylonia, Medo-Persia, Grecia, and Rome, and the modern-nation divisions of the feet and toes, which are named; the paralleling beasts of *Daniel 7*, and the ensuing papal Little Horn surmounted by a triple crown; the Persian ram, the Grecian he-goat, and notable horn of Alexander, in *Daniel 8*; the crucifixion of Christ in the "midst" of the seventieth week is indicated; the pagan Roman dragon of *Revelation 12*; the papal ten-horned beast of *Revelation 13* (the two-horned beast is entirely omitted); the papal mystery-woman of *Revelation 17*; three woe angels in the lower left corner; the fifth and sixth trumpets of *Revelation 9*; and the various prophetic time periods-the 1260, 1290, 1335, and 2300 year-days, the 5. months, and the "7 times of the Gentiles." It presented an impressive composite picture, and was the focal point of multiplied thousands of effective sermons.*PFF4 735.1*

2. MORE ADVANCED POSITIONS INCLUDED.—

The more accurate, or corrected, positions set forth, include the following points:*PFF4 735.2*

a. The ten kingdoms are symbolized by the “feet and toes”—not simply the ten toes.(Note the Lombards as a chunk of the foot, including parts of several toes.)*PFF4 735.3*

b. The three horns plucked up are now listed as the Ostrogoths, Vandals, and Heruli.(Differing from the Miller list, which was Lombardy, Rome, and Ravenna.)[20] William Miller, Evidence From Scripture (1836 ed.), p. 42.*PFF4 735.4*

c. The 1260 years of the Little Horn are from Justinian’s elevation of the Roman Bishop. (Not from the uprooting of the third, or Ostrogothic, opposing horn.)*PFF4 736.1*

d. The exceeding great horn of *Daniel 8* is Rome, both pagan and papal. (Not Antiochus Epiphanes, or Mohammedanism, as a few had held.)*PFF4 736.2*

e. The first beast of *Revelation 13* is papal Rome. (Not pagan Rome, as in earlier charts, particularly Miller’s.)*PFF4 736.3*

f. The 150 years of the fifth trumpet are from 1299 to 1449, when the sixth trumpet begins. (Not from Miller’s earlier date; and no mention is made of the specific end date of the sixth trumpet.)*PFF4 736.4*

g. The authorities cited are Josephus, Whelpley (Machiavelli), Lloyd, Lowth, and Hales.*PFF4 736.5*

3. OMISSION OF CERTAIN PREVIOUS POSITIONS.—

This chart bears the marks of careful study and painstaking revision by Fitch, one of the ablest ministers of the movement, to eliminate certain suppositions and hasty positions that had appeared on the half-dozen earlier charts. First of all, it was prepared in the transition hour, in the midst of such corrections as the true date of the “midst of the week” for the crucifixion, the differing views as to the identification of the second beast of *Revelation 13*, and the meaning of the “daily.” These controverted points were therefore left off the “1843 Chart.” No second “beast from the earth” appears on the chart, because that would call for identification. The mere texts are

cited, without attempting to define the “daily.” Here are the leading omissions:*PFF4 736.6*

a. A.D. 33, for the date of the cross, as had appeared on all previous charts, and based on Ferguson, is no longer mentioned. (Hales, however, sponsor of the A.D. 31 cross, is mentioned, though the actual 31 crucifixion date is not yet fully agreed upon or declared.)*PFF4 736.7*

b. The second beast of *Revelation 13* is omitted. (It had previously been interpreted by Miller as papal Rome, or as France by others.)*PFF4 736.8*

c. “666,” as the years of pagan or imperial Rome, is also omitted. (This had been Miller’s uniform position and that of most previous charts. There was now a general move away from that position.)*PFF4 737.1*

d. The “daily” is nowhere identified as paganism, as on former charts, since the majority evidently no longer held with Miller on this. (Fitch, designer of the “1843 Chart,” had raised the question in his first letter to Miller in 1838, [21]Bliss, Memoirs, pp. 128, 129. and here omits it from the chart.)*PFF4 737.2*

e. The ten kings, as reigning thirty years, are not mentioned.*PFF4 737.3*

f. The 1840 terminus of the 391 years of *Revelation 9:15*, is not included.*PFF4 737.4*

Notwithstanding, the “1843 Chart” was an honored and powerful factor in the climax of the 1843 phase of the Millerite movement. It was clearly in advance of all others of the time. It was an honest recognition and honorable correction of earlier inaccuracies, as far as then perceived, and provided a united front on the more essential phases of prophetic exposition, which was the throbbing heart of the movement, and now rapidly accelerating its speed.*PFF4 737.5*

CHAPTER THIRTY-FIVE: Increasing Attacks by Press and Clergy

I. "Herald" Feature Stories Draw Thousands to Tent

James Gordon Bennett,[1] enterprising editor and proprietor of the New York Herald, was ever on the alert to surpass his rivals with a newsbeat. He saw in the huge Millerite camp meeting in Newark, New Jersey, with its mammoth tent—the largest in American ideal opportunity for a "scoop," in newspaper parlance. Accordingly, Bennett sent a special reporter to cover the daily happenings at the camp. A series of ten feature stories resulted, illustrated with original pen sketches, appearing in the Herald in ten installments, between November 3 and 15, 1842. They ran under the covering title "End of the World." The layout of the camp and schedule of the meetings, together with topics given throughout the encampment, were set forth. And Miller's prophetic expositions were played up in typically journalistic style.*PFF4 738.1*

Some of these write-ups were given as much as two and one-half columns of space. The cartoon sketches—of Father Miller in preaching pose, and about the only contemporary drawings of the Great Tent-are burlesque in style. And Dr. William Brownlee's. reply is thrust prominently into the series-Brownlee being brought from New York by the local clergy to answer Miller. But all this gave unprecedented publicity to Miller's teachings, revealing to some degree the scope and spirit of the Advent Movement, as well as that

[1] JAMES GORDON BENNETT (1795-1872), editc of the New York Herald, was born in Scotland. After studying for the Roman Catholic priesthood at Aberdeen, he migrated to Halifax, Nova Scotia, in 1819. He soon went to Boston, and became proofreader on the North American Review. On May 6, 1835, he issued the first number of the New York Herald from a cellar on Wall Street. He introduced modern reportorial methods; he had his staff writing graphic accounts of current affairs. He secured the first speech ever transmitted in full by telegraph-Calhoun on the Mexican war. His trenchant editorials made many enemies but increased the circulation of his paper to thirty thousand. His fundamental aim was the collection and dissemination of all important news, and the Herald was for a time the most important paper in the United States. Thus it was he came to report in full the Millerite camp meeting at Newark.

of the opposition. As a result multiplied thousands were attracted who otherwise would not have attended. This simple fact impelled J. V. Himes to dispatch a letter of deep appreciation to the Herald for its effective aid in the wider dissemination of the advent views. In this way the public press gave wings to the Millerite message. (Picture of tent appears on p. 656.)*PFF4 738.2*

II. "Extra" Gives Vivid Description of Newark Camp

These ten serial stories were then quickly assembled and printed in the Herald office as an eight-page Extra of tabloid newspaper size, the bold display type on page one reading:*PFF4 739.1*

"The Sermons, Doctrines, and Peculiar Views of the Millerites, as Preached by Father Miller and His Brethren, Messrs. Himes, Litch, Fitch, be., in the Big Tent at Newark, November, 1842, Wherein They Attempt to Prove, From the Prophecies of Scripture, That the World Will Be Destroyed in 1843."*PFF4 739.2*

This unique journalistic venture constituted one of the earliest American tabloids. It claimed to give an accurate and vivid description of the camp meeting "from the opening to the closing scene." Each article, from November 3 on through to November 14, was signed "Au Revoir," the nom de plume of the special reporter. The Extra in no way supported the Millerite positions, but did claim to give a "fair outline of the whole proceedings." [2]New York Herald Extra, p. 8, col. 1. And no other comparable press report was issued during the movement. Two advertisements of the Extra appeared in the regular Herald of November 16 and 19. This Extra, one in a series, was issued as part of a Herald project for the "Advancement of Literature and Science," and as "a memorial to future times."*PFF4 739.3*

The reports of Miller's sermons appear fairer than the observations on the meetings in general. Nevertheless, this secular newsman described the camp as exhibiting much more decorum and better order than the usual Methodist camp meeting. As to the program for the first day, he explained that an early morning prayer meeting came first, and then the main preaching service of the morning, featuring Josiah Litch. The noon meal was followed by special prayer groups. Next came the leading afternoon service with Father Miller's sermon. And "Au Revoir" frankly attests the "piety and sincerity" of the participants.*PFF4 740.1*

An editorial note at the close of the report refers to "prophetic fevers and millennium inflammations," which of late have assumed "epidemic" proportions. And it boldly asserts that the newly

developed geology proves the earth to be of “unlimited antiquity,” having required “a million of years” in its formation, and opines that it is “still progressing in infinitely long periods of time; nor does the earth even now show any signs of age. [3]Ibid., p. 8, col. 8. That was the editorial attitude toward the cataclysmic—end emphasis of the Millerite meetings. And, as with the original articles, the Extra includes four cartoon drawings—the layout of the camp, a “portrait” of Miller, then a caricature of Miller preaching in the Big Tent, and a view of the great canvas auditorium.*PFF4 740.2*

As they afford the best contemporary close-ups available, let us follow the series through. “Au Revoir” starts out by describing the Great Tent pitched for the ten-day sojourn—a magnificent affair, he said, the “largest ever erected in the United States, or probably anywhere else.” [4]Ibid., p. 2, col. 1. A vivid description of its construction and layout follows—a broad aisle down the center, to separate the two sections of long, low benches; and the pulpit placed on the low side of the tent, toward which the ground sloped, as in an amphitheater. A well-organized watch policed the place, the huge camp having become the “universal subject” of discussion. There was an of smaller tents, some with stoves. Others had cots and for sleeping. And there was a great cooking hut, where enormous stove of great capacity enabled them to meals at a shilling each.*PFF4 740.3*

The campground was first consecrated by prayer. Then the men went to work, erecting the tents and putting the giant camp in order —hampered considerably by the pranks of mischievous boys and obstructing adults. The reporter records the answers of a minister as to why they looked for the Lord to come in “1843.” The reasons for his faith, and its prophetic basis, were all carefully expounded—with the basis found in *Daniel 8 and 9*, the year-day principle, the relation of the 70 weeks of years to the longer time period of 2300 years, and how the beginning and end of that great period are clearly established. [5]Ibid., p. 2, cols. 3, 4. And the minister reminded his inquirer that “there’s nothing strange or uncommon in the Millerite doctrine.” Many others have held it, and still hold it. Rather, the majority had largely abandoned the earlier general faith. That was the reason for the present disparity of view!*PFF4 741.1*

The second dispatch reports the arrival of William Miller, and repeats that "there is much more order," decorum, and good management in these Miller meetings than in camps of other persuasions—no disorderly persons, all "quiet and decorous." After a prayer meeting Litch delivers the morning lecture on the world's end about "1843." And after the noon meal another prayer meeting is held. A hymn of the advent faith, "The Plain Truth," is sung by three women, and then another, appropriately called "The Last Trumpet." Next, the big bell rings, and they all assemble in the Big Tent to hear Miller preach in his vivid style on the "Seven Times" of *Leviticus 26:27, 28*. A sizable portion of the address is given—the reasoning, the evidence, the appeals. Even the interruptions and ejaculations are recorded. It is really a good piece of sermon reporting. [6]Ibid., p. 2, col. 4; p. 3, cols. 1, 2, 3*PFF4 741.2*

Then came Sunday, the big day, with 6,000 people present. The railroad and steamboat bring 1,640 people from New York, and the camp is completely surrounded by vehicles of every description, yet without confusion. The people fill all available hotels and lodging houses. Again the preaching and other services last until ten o'clock at night, with Miller, Litch, and Himes in the forefront. [7]Ibid., p. 3, cols. 3, 4. Another day is done.*PFF4 742.1*

On Monday, November 7, the reporter tells of ever-mounting interest, and the total of sixty converts to date. Men of wealth are said to be preparing to sell their properties to advance the advent cause. On Sunday the ministers of the city had preached against Miller's positions, some maintaining that "the end of the world would come in about 1,000 years." Others said in about 100 years, or 150. [8]Ibid., p. 3, col. 4. The reporter tells how Miller—"very sincere, although he is a Yankee"—presented his argument for 6,000 years from creation to "1843." And the reporter interjects a countering aside on the variant datings of Ussher and Lightfoot, the noted Bible chronologers. Then he shares with his readers the camp's "Rules and Regulations," ten in all. They reveal so much concerning the camp that they are repeated here:*PFF4 742.2*

"Art. 1.-The ground within the circle of the tents being our sanctuary, no smoking will be allowed therein, at any time, nor any unnecessary walking during the services at the [preaching]

stand.*PFF4 742.3*

“Art. 2.-Public services at the stand will commence at 10 A.M., at 2 P.M., and at 6 in the evening, notice of which will be given by the ringing of the bell.*PFF4 742.4*

“Art. 3.-During service at the stand all services in the tents will be suspended.*PFF4 742.5*

“Art. 4.-The ladies will take the seats on the right of the stand, and the gentlemen on the left.*PFF4 742.6*

“Art. 5.-Hours for meals are as follows, viz: breakfast at 6i/2, dine at 12, supper at 5.*PFF4 742.7*

“Art. 6.-Places for retirement for the ladies on the right of the stand, across the meadow, for the gentlemen, the grove across the railroad.*PFF4 742.8*

“Art. 7.-All persons who are not members of some tent company must leave the ground at the ringing of the bell for retirement to rest; at which time it is expected that all exercises in the tents will cease for the night.*PFF4 743.1*

“Art. 8.-Each tent company will, at the earliest convenience, choose a tent-master, who with a committee of one, will represent the company to which they belong in the general committee, and will be held responsible for the order of the tent company to which they belong.*PFF4 743.2*

“Art. 9.—The tent-master will lead in, or call on some one to lead in the devotions of the tent company morning and evening.*PFF4 743.3*

“Art. 10.-One or more lights must be kept burning in each tent the whole of each night during the meeting.” [9]Ibid., p. 4. col. 1.*PFF4 743.4*

Now follows a description of the special tents for prayer, which the newsman denominates as “pious” and “sincere,” though strange to his secular reportorial ears. In fact, he records some of the prayers, and the fervent responses characteristic of the Methodists and

many others of the time. They prayed for repentance and cleansing, for the Holy Spirit, for salvation, for preparation to meet the Lord, for the unsaved, for the ministers and priests in the churches wedded to false views—and all in the name of Him who is coming soon in the clouds of heaven to save the righteous and destroy the wicked. 10Ibid., p. 4, cols. 1, 2.*PFF4 743.5*

The tolling bell then announced the meeting in the Big Tent, as six thousand assemble. But that night a terrible wind and rain storm blew down several smaller tents and weakened the Big Tent, so that it was necessary to lower it—with no services during the following day in that tent. Miller and his associates were given dinner in the hotel, and Miller preached in one of the Presbyterian city churches on the four world kingdoms of prophecy of *Daniel 2*. From this he led on to *Daniel 7*, and the same world powers and Rome's divisions, symbolized by the ten horns—with the Papacy as the Little Horn that uprooted the Heruli, Ostrogoths, and Lombards. Then Miller turned to *Daniel 8*, with the Persian and Grecian kingdoms followed by Rome, and the 2300 years from 457 B.C. to about A.D. 1843. He showed the relationship of the 70 weeks to Messiah's death, which period was cut off for the Jews from the 2300 years, and the 1810 years remaining leading up to the climactic year "1843." Preachers of the town, from all denominations, were present. 11Ibid., p. 4. col. 2 to p. 5, col 1.*PFF4 743.6*

On Wednesday, November 9, up went the Big Tent again. But as the seats and ground were still wet, Miller again preached in one of the churches, this time on *Daniel 11*. This prophecy, Miller explained, covered Persia, Grecia, and Rome pagan and then papal. The 1290 year-days he held closed in 1798, and the 1335 years in "1843." And again clergymen from the city were present. 12Ibid., p. 5, cols. 1-3.*PFF4 744.1*

The dispatch of Thursday told of Dr. William Brownlee of New York, brought to Newark to make rebuttal to Miller's positions, speaking to a packed audience in the Dutch Reformed Church. (The reporter is openly and ever against Miller's positions.) Brownlee preached on the thousand years of world betterment and the reign of Christ as spiritual, with the resurrection as likewise spiritual. He declared the

resurrection of the soul does not mean the resurrection of man to life. The restoration of the Jews, he admitted, would probably take place between 1843 and 1847, which is the meaning of *Daniel 8:14*. Satan would be bound during the 1,000 years, at the end of which he will be loosed. But a more accurate ending of the 2300 years, Brownlee held, would doubtless be for 1866, when Antichrist will receive his great blow, and the end of the sorrows of the Jews will come. Brownlee thus dates the 1260 year-days of the papal Antichrist from Phocas in 606, and likewise recognizes the 2300 prophetic days as literal years. The difference lay in the terminal point, and anticipated events.*PFF4 744.2*

According to the reporter, Brownlee agreed that the four powers of *Daniel 7* are Babylonia, Medo-Persia, Grecia, and Rome, the ten horns the divisions of Rome, and the Little Hornthe Papacy—just as Miller held. But the world's end will not come till both the Papacy and Mohammedanism are destroyed. The gospel must be carried to every individual, and that would take ten million preachers. Brownlee's final charge was that the millennium might actually last 360,000 years—on the year-day principle—as the world is yet in its infancy. So 1866 may be the dawn of the millennium, as Antichrist receives his great blow, with the full beginning of the millennium in 2015. Thus countered Brownlee. [13]Ibid., p. 5, col. 4 to p. 6, col. 2.*PFF4 744.3*

"Au Revoir" then continues his report of the. Millerite meetings through Friday and Saturday, including a biographical sketch of Miller that is fairly accurate, as far as it goes. He gave this as the physical description of Miller-thick set, broad shoulders, light brownish hair, slightly bald, a benevolent countenance, and his head shaking slightly with palsy. [14]Ibid., p. 7, col. 3. The reporter says that he has "taken unusual pains" to make his reports of Miller's positions accurate. He had attended the meetings morning, noon, and night, and admits that he is "completely fagged out." Finally he tells how, in the preachers' tent, there is a large collection of books and papers, and people buying them. The closing meetings are described sketchily, and he tells how the farewell service fully answered many of the ridiculous tales and charges about money-making, property disposition, et cetera. The puerility of current popular attacks of enemies was made very apparent. Farewells are

said, and William Miller leaves for New York. The Newark meeting is over. [15]Ibid., p. 8, cols. 1, 2. *PFF4 745.1*

III. Tribune "Extra" Fails to Stem the Rising Tide

An elaborate attempt at popular opposition by the press, in the hope of stemming the rising tide of Millerism, was made by another noted editor, Horace Greeley, through his rival New York Tribune. This was in the form of a special issue dated March 2, 1843. It was a single sheet, of the usual Tribune page size and format, printed on both sides, and labeled "EXTRA" in bold black letters. On page one there was, interestingly enough, an exact reproduction of Litch's prophetic charts illustrating and expounding both "Daniel's Visions" and "John's Visions"—picturing the various prophetic symbols, with a terse interpretation accompanying each major symbol. (Facsimile of portion of page one appears on opposite page.)*PFF4 745.2*

Picture 1: TRIBUNE EXTRA FAILS TO STEM RISING TIDE O MILLERISM
Designd to Refute Rillers leading positions such reproductions actually resulted in Aiding Cause. This exact roproduction of Josiah prophetic charts occupied four fifths of the front page, the upper third of which is reproduced here. This publicity led fifths of the upper third of which is reproduced here. This publicity led to renewed study of propbecy
Page 747*PFF4 747*

These Millerite charts occupied five of the six columns of page one. The one remaining, or sixth, column, to the right, was inconspicuously headed, "Reply to Miller's Theory." The text of the attack was written by JOHN DOWLING, [16]JOHN DOWLING (1807-1878) was born in England, of Church of England parentage, but at seventeen joined the Baptist church. He became an instructor in Latin at nineteen, and at twenty-one taught Greek, Hebrew, Latin, and French in a Classical Institute, and started a similar school of his own in 1829. But in 1832 he answered a call to a Baptist pastorate in Catskill, New York, and was transferred to New York City in 1836, serving in three Baptist churches in the next several years. He received an M.A. from Brown University in 1834, and a D.D. degree from Transylvania in 1846. noted Baptist clergyman of Providence, Rhode Island, and occupied the entire six columns of the reverse side of the sheet as well, with the exception of a few inches reserved for advertisements at the bottom of the last column. This attempted refutation was evidently initiated by Greeley himself, for the editor speaks of having another

article in hand which they had “intended to publish,” but “upon comparison had chosen this [Bowling article] as more full and to the point.” Greeley also speaks of having in hand “an argument by a distinguished Catholic clergyman, which is excluded only for lack of space.”*PFF4 747.1*

Dowling plunges at once to the heart of Miller’s fundamental thesis —that the 70 weeks of years are the first part of the 2300 years, and constitutes the “key” that unlocks the terminus of the longer period in “1843,” which Miller holds will be the end of the world.*PFF4 747.2*

Dowling cites Miller’s invitation for someone to point out the fallacy of this tie-in of the two periods-if it be a fallacy. This Dowling attempts to do in seven steps: (1) Examines the 70 weeks of *Daniel 9*, (2) the vision of the ram and he-goat of *Daniel 8*, (3) the little horn of *Daniel 8*; (4) then contends that this little horn refers to Aritiochus Epiphanes; (5) challenges Miller’s application of the 2300 evenings and mornings; (6) contends that it was literally fulfilled by Antiochus through the taking away of the daily Jewish sacrifices; and (7) challenges Miller’s date for the beginning of Miller’s 2300 year-days.*PFF4 747.3*

On the first point he takes “pleasure” in concurring with Miller on the 70 “weeks of years” as extending to the death of Jesus the Messiah. With Miller’s explanation he says, “I have no fault to find,” and adds that it accords with “Christian expositors generally.” He takes exception, however, to Miller’s dating of the period from 457 B.C. to A.D. 33—pressing on Christ’s birth as occurring in 4 B.C., with His crucifixion therefore falling in A.D. 29, and the longer period of the 2300 years ending in 1839—on the supposition that Miller’s year-day calculation of the longer period be a valid procedure.*PFF4 748.1*

On two Dowling likewise interprets the ram as Persia and the goat as Grecia, the notable first horn as Alexander the Great, and the four horns upspringing as the four divisions of Grecia, thus differing little from Miller except in details. On three the exceeding great horn is then expounded as Antiochus Epiphanes, king of Syria-though Dowling admits that various scholars hold it to be pagan and then

papal Rome, which he states is the “opinion adopted by Mr. Miller,” while still others apply it to the Mohammedan delusion.*PFF4 748.2*

On four Dowling insists that the Antiochus Epiphanes theory is “by far the most probable supposition”—a single king of Syria rather than the Roman kingdom. According to Dowling, Antiochus was the king of “fierce countenance” who took away the Jewish “daily” sacrifice and profaned the Jewish temple in 168 B.C.[17]This was, of course, the ancient counter-theory of Porphyry the Sophist, projected to meet Christianity and rejected by the early church, as well as by the early Reformation leaders. (See Prophetic Faith, Vol. I, pp. 326-330, and Vol. II.)*PFF4 748.3*

On five, admitting that “sometimes” in prophetic language we are to understand a day for a year—“such as the 70 weeks and the 1260 year-days”—he contends that the evenings-mornings here simply mean natural days, and refer to evening and morning sacrifices of the Jews. Therefore he concludes that these are simply 1,150 natural days, or merely 3 years and 55 days. On six Bowling again asserts this period began in 168 B.C.*PFF4 748.4*

As to seven, even granting the 2300 days to be years, Dowling next seeks to show Miller to be “egregiously in error” in his calculation, or placement of them. The prophecy cannot, he holds, go back before Grecia to begin in 457 B.C., which he castigates as the “very height of absurdity.” Taking the time of Alexander’s conquest in 331 B.C. as a possibility, he believes the 2300 years would end in A.D. 1969. Or, if the date of the taking away of the daily sacrifice is assumed to be 168 B.C., such a calculation would then lead to the date A.D. 2132—either of which dates would invalidate Miller’s formula of 2300 years, minus 457 B.C., as equaling “1843.”*PFF4 749.1*

Thus Dowling challenges the propriety both of dating the 2300 years from 457 B.C., and of connecting the 70 weeks with the 2300 days and having a joint beginning, calling it an “absurd idea.” The Roman power, he countered, could not be dated before the battle of Pydna, 168 B.C., when it became a “horn,” or kingdom. Bowling’s conclusion is that these two visions present matters utterly “opposite in character,” and consequently unrelated, and that therefore they cannot have a common beginning. And as this is Miller’s main assumption, with its failure to prove out, “his whole

system falls to the ground."*PFF4 749.2*

Notwithstanding such attempts at opposition, the number of men of training and attainment coming to Miller's platform continued unabated. Bowling's attempt as a deterrent proved unsuccessful. In fact, Greeley's Extra appeared actually to aid the Millerite cause, for it resulted in promoting greater personal study of the prophecies. And on page one a succinct illustrated Millerite exposition of the prophetic symbols, and their inseparable time periods, had actually been presented to the large reading constituency of the Tribune.*PFF4 749.3*

IV. Conflicting Positions Taken by Opponents

Opposition increased steadily against the message of the imminent premillennial second advent. Heralded with increasing effectiveness by Miller and his associates, it had reached formidable proportions. Devout and learned ministers, as well as earnest laymen in practically all the churches, were espousing the premillennial faith in increasing numbers. This was alarming, and leading opposition churchmen were deeply perturbed over the uncomfortable Millerite challenge concerning the "good time coming," so popular in contemporary ecclesiastical circles. Strong men in high positions tried to stop, or at least to check, the rising tide. There was a succession of such attempts. Thus the Monthly Miscellany of Religion and Letters in 1840 had an article by "F. P." (Francis Parkman, of Boston), "Predictions of the End of the World," consigning Miller to the category of "false prophets," but without attempting to meet his arguments. The closing paragraph sets forth Parkman's contention:*PFF4 750.1*

"That much remains to be done before ancient prophecy is completed, whoever reads may understand. That the world will continue, and generations succeed after we have left it, we may be assured. How long, or how many, this shall be, is with the secret things that belong to God, 'whose glory it is to conceal a matter,' and whose wisdom and kindness are displayed alike in what he has revealed and in what he has hidden." [18]"F. P.," Monthly Miscellany of Religion and Letters, May, 1840, p. 248.*PFF4 750.2*

Two opposition books likewise were issued from Boston in 1840. The first was Miller Overthrown, or the False Prophet Confounded. The author line reads, "A Cosmopolite—a Roman Catholic." This treatise held, like various others of the time, to the Antiochus Epiphanes theory for the Little Horn of *Daniel 8*. Strangely enough, this Catholic attack became almost the "standard text" for many Protestant antagonists of Miller. The second volume, Miller's Theory Utterly Exploded, by Otis A. Skinner, a Universalist, thrust all the prophecies back to the destruction of Jerusalem—essentially the Preterist theory of Alcazar, Spanish Jesuit of 1600, devised back in post-Reformation times to divert the disconcerting application of "Antichrist" away from the Papacy. [19]On Preterism, see Prophetic Faith,

Vol. II, chap. 22.*PFF4 750.3*

Then came the elaborate work by the well-known Baptist clergyman, Dr. John Bowling, of New York City, just noted. It was titled An Exposition of the Prophecies Supposed by William Miller to Predict the Second Coming of Christ in 1843, With a Supplementary Chapter Upon the True Scriptural Doctrine of a Millennium Prior to the Judgment. Bowling here contends impressively:*PFF4 751.1*

"It is necessary to use argument and fact to knock down the foundation upon which his [Miller's] theory is based, and nothing else will satisfy a candid and inquisitive mind." [20]Dowling, An Exposition of the Prophecies, p. 24.*PFF4 751.2*

After seeking to demolish Miller's applications and positions on the prophecies, and pointing out their "inconsistencies" and "errors," as he viewed them—though in doing so departing from all time-honored Protestant applications of the time periods of Daniel-Bowling makes this rather odd statement:*PFF4 751.3*

"If I am asked the question—As you reject the interpretation Mr. Mfiller] gives of these prophetic times, can you furnish a better? I reply, I do not feel myself bound to furnish any." [21]Ibid., p. 111.*PFF4 751.4*

Dowling's millennial view was simply the standard Whitbyan postmillennial position:*PFF4 751.5*

"The doctrine I hold in relation to the millennium, and for which I think I am indebted to the Bible, is—That the reign of Christ on earth will not be a personal but a spiritual reign; that it will be preceded by the overthrow of Popery, Mohammedanism, Paganism, and all false systems; that it will consist in the universal prevalence of righteousness and true holiness, throughout the whole world; that during its continuance, war, rapine, robbery, and oppression, shall be unknown; there shall be nothing to hurt or destroy, and universal love shall govern the actions of all mankind; that this glorious age shall pass away and be succeeded by a brief but dreadful period of wickedness, after which the Lord Jesus shall

be revealed." [22]Ibid., p. 167. On Whitbyanism, see Prophetic Faith, Vol. II, pp. 651-655, 805-807. *PFF4 751.6*

Dowling's book had a varied reception, some lauding while other non-Millerites sharply castigated it. Supporting Dowling was the Christian Witness, which said editorially: *PFF4 751.7*

"It contains a brief treatise upon the Scripture doctrine of the millennium, showing reasons for believing that we are not to expect a personal reign of Christ on earth for a thousand years, but a spiritual reign, denoting the universal prevalence of Christianity." [23]I. C. Wellcome. op. cit., p. 201. Considerable draft is made in this section on Historian Wellcome, for he was a contemporary, with access to all contemporary facts and sources. *PFF4 752.1*

David Campbell then produced his Illustrations of Prophecy, well described as a "strange medley." It made an attempt to so explain the seals, trumpets, and vials of Revelation, and the beasts and horns of Daniel, as to counteract Miller's positions. It followed the main outline of Ethan Smith. According to Campbell, the Papacy fell in 1672, the Little Horn of *Daniel 8* was Mohammed, the millennium will come before the second advent, and the Jews return literally, to Jerusalem. Laudatory advertisements of this treatise were aggressively circulated among members of Miller's audience at the doors of the auditorium when he was lecturing in New York City. But this seemed only to increase the interest in the Millerite teachings. *PFF4 752.2*

Tension also developed over the proscription, at Dartmouth College, of students embracing the Millerite doctrines in reference to the end of the world. This is revealed in a letter from J. E. Hood, one of the Dartmouth students, to Dr. William Coggswill, secretary of the American Education Association, of Hanover, New Hampshire. Dated July 8, 1840, it reads: *PFF4 752.3*

"Dear Sir:—At a private interview with myself on the 1st inst., you said to me: 'The Educational Society will not hereafter aid any man who adopts the doctrines of Miller in reference to the end of the world.' ... I was puzzled and pained to hear from your lips such a declaration. I could with difficulty credit my own senses, until you

had explicitly and emphatically repeated the statement.... Finally, I am not a Millerite, yet I believe it wrong to proscribe my brethren for their religious opinions. I believe that the Education Society has turned out of its primitive path for the purpose of crushing a 'small and despised sect' who are guilty of no crime but that of holding 'new and strange doctrines.' I therefore feel it is my duty respectfully to decline any further aid from its funds, and return the last appropriation. "J E. Hood." [24]Ibid., p. 203; *Signs of the Times,* Aug. 1, 1840, p. 70. *PFF4 752.4*

But doubtless the most conspicuous of all opposition volumes was by the noted Biblical scholar, Prof. Moses Stuart, Congregationalist, and for over thirty years professor of sacred literature at Andover. It was entitled Hints on the Interpretation of Prophecy. Expectation was raised high as Stuart said in the preface: *PFF4 753.1*

"It is time for the churches, in reference to the matter now before us, to seek some refuge from the tumultuous ocean on which they have of late been tossed." [25]Moses Stuart, Hints on the Interpretation of Prophecy, p. 5. *PFF4 753.2*

But his rationalistic and even provocative handling of the prophecies—abandoning the argument of all the noted Protestant scholars of Reformation and early nineteenth-century times—brought consternation to many fellow scholars. Thus the well-known Isaac T. Hinton, not a Millerite (noted in Part I), felt constrained to call special attention to Stuart's definite aid to Catholicism: *PFF4 753.3*

"We regret that, in the midst of the great moral conflict with Antichrist which is now carrying on, those into whose hands 'the saints' were so long 'given' should find so able a coadjutor. Without, of course, for one moment, intimating any such ambitious design, we are clearly of opinion that the worthy Doctor of Andover has already earned a Cardinal's hat; and if his forthcoming work should be equally ingenious in behalf of Romanism, the pontificate itself would be only an adequate reward!—We have, however, no fears that Christians of sound common sense, and capable of independent thought, will, after a candid consideration of the scheme which excludes papacy from the page of prophecy, and

that which traces in the prophetic symbols a faithful portraiture of its abominations, make a wrong decision." [26]Isaac Taylor Hinton, The Prophecies of Daniel and John Illustrated, p. 231, note. *PFF4 753.4*

The Universalists, however, took courage and capitalized upon Stuart's contention, as indicated by the pointed Hartford Universalist editorial, which caused considerable perturbance among many evangelical Protestants. It said: *PFF4 753.5*

"When we see such men as Professor Stuart, forced by the power o f truth, to abandon the old, antiquated, erroneous notions concerning the Apocalypse, we are inspired with hope. In his zeal to overthrow Millerism, the Professor has involved himself in a dilemma from which he will find it no easy matter to retreat.'" [27]This is, of course, straight Preterism. *PFF4 753.6*

"In his 'hints on the interpretation of prophecy,' he refutes Miller's views of the second coming of Christ, by taking Universalist's ground, and limiting the fulfillment of the predictions of the Revelator to a time not far distant from that in which they were made. [28]The Universalist (Hartford), Nov. 26, 1842, p. 100. *PFF4 754.1*

"The utterance of such doctrine by Moses Stuart is a new thing under the sun. 'It tends,' as we are told by a Presbyterian paper of repute, 'as the opinions of Professor Bush do, fearfully to Universalism.' Professors Stuart and Bush are liberalizing the minds and enlightening the understandings of the Calvinistic party, by administering small doses of Universalism, as the remedies for the popular tumults and excitements." [29]Ibid., Jan. 7, 1843, p. 149 *PFF4 754.2*

That Universalist papers should openly jeer at the second advent and judgment was to be expected. Thus the editor of the Universalist Trumpet, of Boston, likewise says: *PFF4 754.3*

"Wm. Miller is a weak-minded, vain, and self-confident old man, who has learned some passages of Scripture by heart; but who in our judgment, either dishonestly perverts the sacred writings, or is almost totally ignorant of their true sense. He has been in the vicinity of Boston some two or three months. He is constantly giving

lectures on his theory, which are attended by immense crowds. The meeting-houses are generally closed against him, except the two occupied by a sect calling themselves 'Christians.'*PFF4 754.4*

"But the most astonishing fact is yet tq be disclosed. The Baptist Society in Cambridgeport, had their house open every day last week, for Miller, and their clergyman was in the pulpit with him, taking part in the services. We are surprised beyond measure, at this movement.... That such men as J. V. Himes, and P. R. Russell (the Christian ministers), should abet Miller's imposition, might have been expected. They are fit for such things. We agree with the Rev. Dr. Sharp, in a remark he is said to have made, 'that Miller's theory is all moonshine; and we are astonished that a truly respectable society should give the least countenance to such deception." 30Quoted in I. C. Wellcome, op. cit., p. 206.*PFF4 754.5*

On the other hand, J. H. Noyes, editor of the Witness and Advocate of "Perfect Holiness," strangely contended in 1840 that Christ had already come the second time during the lifetime of His disciples:*PFF4 754.6*

"Our readers are doubtless aware that Miller's famous doctrine of the speedy coming of Christ 'in the clouds of heaven,' is based on that old desperate delusion of Christendom,—the denial that he has already come.*PFF4 755.1*

"Miller thus adds to the long list of foolish, not to say blasphemous devices, by which ungodly men have sought these thousand years to turn aside and stultify the plainest and most solemn declaration of the Son of God.... On the other hand, we have reason to rejoice that this delusion makes occasion for many to examine honestly the subject of the Second Coming.*PFF4 755.2*

"All sober men must soon find themselves shut up to the acknowledgment that Christ came the second time according to his promise, within the lifetime of some of his followers." 31The Witness, June 6, 1840, p. 152. A later issue says Judas Iscariot was the Man of Sin, or falling away of *2 Thessalonians 2*; see also I. C. Wellcome, op. cit., p. 208*PFF4 755.3*

Then came Dr. Horace Bushnell, eminent and eloquent Congregational clergyman and theologian, also of Hartford, Connecticut, who differed by flatly declaring that no personal advent of Christ is to be looked for at all. [32]Later (in 1849) Bushnell was summoned before the Hartford Central Association of Ministers for "heretical opinions." Here is a startling excerpt:*PFF4 755.4*

"'Ye have heard how I said unto you, I go away, and come again unto you.' 'In what sense then is he going, and in what sense will he come again—what change of relationship he will inaugurate between himself and his followers, and as to what kind of a personal relation he undertakes to hold with them now, is the subject to which the author invites the attention of his auditors.'*PFF4 755.5*

"Christ says, 'It is expedient for you that I go away,' adding the promise, 'I will come to you.' He means by this that the time has now arrived when there must be a change of administration, when he must needs be taken away from their eyes, and begin to be set in a new spiritual relation which permits a universal access of men to him, and a universal presence of him with them.*PFF4 755.6*

"What is wanted now is an unlocalized, invisible, spiritual presence, everywhere present Saviour, such as we all may know and receive, being consciously known and received by him, AND THIS WILL BE HIS COMING AGAIN, OR HIS SECOND COMING, such a kind coming as shows him bearing rule in Providence, and riding in the clouds of heaven-rolling on the changes, unfolding the destinies of time, and preparing his universal kingdom.... In all of which Christ, you will perceive, is proposing to do exactly nothing which many of his disciples, taken by faith of his second coming, so fervently preach, and so earnestly magnify. They believe that he is to come in a body, and be visible as in a body.... Every ship that sails will be crowded with eager multitudes pressing on to see the visible Christ. Thronging in thus, month by month, a vast seething crowd of pilgrims, curious and devout, poor and rich, houseless and hungry, trampling each other down-many of them sick, not one of them truly in the enjoyment of God's peace, not one of a thousand getting near enough to see him-still fewer to hear him speak, how long will it take, under such kind of experience, to learn what Christ

intended, and the solid truth of it when he said, 'It is expedient for you that I go away.'*PFF4 755.7*

"Nothing could be more INEXPEDIENT, OR A PROFOUNDE AFFLICTION THAN A LOCALLY DESCENDED, PERMANENT VISIBLE SAVIOUR.... We have no want then of a locally related that is, of a bodily resident Saviour." [33]I. C. Wellcome, op. cit., pp. 208, 209.*PFF4 756.1*

Small wonder that the Hartford Universalist gives four more columns to rejoicing over this bombshell cast into the Protestant camp by Dr. Bushnell, congratulating him on rejecting the whole concept of the personal advent of Christ. Such were some of the conflicting and really demoralizing developments now appearing in Protestant ranks from men in high positions determined to neutralize the Millerite premillennial positions. And such were the rather desperate lengths to which men in high places went, in the heat of controversy, utterly at variance with the historic position of the Protestant church—and with each other—in order to stem this tide of Millerism.*PFF4 756.2*

Mention should also be made of the slightly later (1844) Nebuchadnezzar's Dream of the Great Image, by Dr. George Bush, professor of Hebrew and Oriental Literature at New York City University. Sylvester Bliss, editor of the Advent Shield, simply says:*PFF4 756.3*

"The author sustains us [the Millerites] fully until we come down to the fifth kingdom, which he places in the present state of the world, but under a highly perfected state of things which he supposes will continue forever. This is the ground which all will finally be obliged to take, who persist in denying the personal Advent of Christ. If there is such an event ever to take place, it must be in this age of the world. Those who defer it far in the future, must be driven to a denial that it will ever occur. There is no middle ground. There is no other alternative.*PFF4 756.4*

"The work before us endeavors to show that the breaking of the image by the stone is a very gradual work; but we are unable to see the force of the argument for such a conclusion." [34]Advent Shield,

January, 1845, p. 288.*PFF4 756.5*

An eighteen-page review of Remarks on the Book of Daniel (also 1844) by Dr. Irah Chase, Baptist, and for many years professor of Ecclesiastical History in Newton Theological Institution, appears in the May, 1844, Advent Shield, by Apollos Hale. Chase's reckless draft upon any and all arguments, however contradictory to those of fellow opposes, in an attempt to stay the onward sweep of Millerism, is pointed out by Hale, who observes:*PFF4 757.1*

"Judaism buried up the word of God with the traditions of the elders. Popery has robbed the church of this treasure by law. Neology [i.e., rationalism] perpetrates the same crime, by stripping the Bible of its divinity. Professor Chase has clearly placed himself with that class of divines." 35Apollos Hale, "Review of Professor Chase," Advent Shield, May, 1844, p. 127.*PFF4 757.2*

Here again there is recourse to the device of Porphyry, the pagan Sophist, making the Selucids the fourth empire, instead of the Romans—and the little horn simply Antiochus Epiphanes, in the time of the Maccabees, with the 2300 days reduced to 1150 literal days, with 2300 evening and morning daily sacrifices of the Jews. This appeared to be the climax to the arguments of Stuart and Bowling, filled with "ifs" and uncertainties. And yet the Methodist Advocate and Journal, of New York, appeared delighted with it. 36Ibid., pp. 143, 144. Hale, however, asserts that such arguments "outrage" all the hallowed expositions of the past, and "abandon their own avowed and cherished views," that is, of the great antecedent Protestant interpreters from the time of the Reformation. 37To the roster of opponents must be added the names of Nathaniel Colver, W. J. Hamilton, E. Pond, C. E. Stowe, Samuel F. Jarvis, Richard C. Shimeall. P. E Dimmick, Edwin F. Hatfield, Samuel I. Prime, Moses Springer, Abel Stevens, Noah Levings, Morris Henry, O. E. Morreel, etc.*PFF4 757.3*

V. Millerites Ridiculed by Scurrilous Cartoons

By the time of the Jewish year "1843" the hostility toward Miller and his associates had not only stepped up its tempo but had begun to express itself in the form of a motley array of antagonistic historical broadsides. These caricatures in cartoon form frequently bordered on the sacrilegious. They sometimes pictured the prophetic symbols of the Bible in ludicrous form, as well as ridiculing Miller and his associates. The Millerite papers referred to these pictorial diatribes as "cartoon prints," a "new style of scoffing." For example, the Signs of the Times of March 29, 1843, tells of the "caricature going the rounds" representing "Miller ascending to heaven with all the Millerites—so called—hanging on to him." [38] *Signs of the Times,* March 29, 1843, p. 29; also March 22, 1843, p. 20. A still earlier one had been headed "The High Priest of Millerism Unmasked, or a brief account of a Millerite Camp Meeting, held in East Kingston, N.H., from June 28th to July 5, 1842." Underneath were verses of crude doggerel attacking Himes by name and ridiculing the teachings of the Millerite group.*PFF4 757.4*

Picture 2: SCURRILOUS CARTOONS RIDICULE TH MILLERITES

(Upper left) non-millerite broadside discusses Millerite October 22 expectation -issued as a commercial venture; (lower left) caricature of a Millerite futilely preparing to escape coming fiery destruction of the world; (upper right) broadside burlesquing "Grand ascension of the Miller tabernacle" From its foundations at boston. Himes,- surrounded by money bags, Pictured as unable to ascend because forked-tailed devil is holding onto his coat tails; (lower right) attack on Miller as high priest of Millerism, in Crude Doggerel, Attacking himes by name and ridiculing Millerite teachings in general

Page 758*PFF4 758*

Another diatribe was called, "Vial of Wrath, and Junk Bottle of Destruction." On this sheet sacred Christian truths were "wickedly scoffed at." The resurrection of the dead was ridiculed, being caricatured by a cut of a skeleton rising halfway out of its coffin, and impetuously throwing its shinbone at a croaking toad sitting at the foot of the coffin. The ascension of the saints to meet their Lord in the air is "shown in a ludicrous light, in various attitudes of

ascension, while the fat ones are described as being drawn up with hooks by the angels." These slurring cartoons now became a distinct feature of the campaign of opposition. And as the time of expectation drew on, in 1844, such scurrilous sheets took on new boldness in ridicule and sacrilege.*PFF4 759.1*

Another broadside, about two by three feet, was called, "Grand Ascension of the Miller Tabernacle!" Centered underneath, in smaller type, was the subtitle, "Miller in his Glory, Saints and Sinners in one great CONGLOMERATION!" The upper half is a cartoon picturing the Boston Tabernacle leaving its foundations and soaring aloft toward the heavens, with numerous Millerites hanging on to it in ridiculous postures, with some falling off. And a basket of provisions hangs from the sky.*PFF4 759.2*

Miller sits on the roof on his chart; also on the roof stands a man surveying the heavens with a telescope. Below, the milling masses of Boston are looking upward in amazement and anger at the weird sight. Below, on the tabernacle rostrum, still attached to the old foundations, and on which the names of the leading Millerite papers are inscribed, stands Himes surrounded by moneybags, with a forked–tailed devil holding onto his coattails, saying, "Joshua V. you must stay with me." The lower half contains several columns of doggerel ridiculing Millerism, and sections of prose retailing the wild stories and gossipy charges current regarding Millerism. And the final line reads, "Here endeth the End of the World and the Grand Tableaux of October 22nd, 1844."*PFF4 759.3*

Still another scurrilous cartoon was lithographed in 1844. It pictures an iron safe, called a "Patent Fire Proof Chest," with a rather senile-looking individual-ostensibly a Millerite—sitting in the lower section beside a barrel piled high with chunks of ice, and his hat hanging at the back. On the shelf above are crackers and cheese, a large decanter of brandy with a glass, and a box of Havana cigars surmounted by a bag of money. On the inside of the door are hung a ham and a fan. The occupant sits there thumbing his nose, and saying, "Now let it come! I'm ready." [39] *Ibid.,* March 22, 1843, p. 20. An examination of scores of newspaper and periodical thrusts that now poured forth from the press against the Millerite leaders and teachings reveals the unreasoning prejudice that motivated this

stream of attacks. Taunts, sneers, and misrepresentations henceforth dogged their footsteps with increasing persistence. As a case in point, beginning with the May 2, 1842, issue, the Universalist, of Hartford, makes a succession of thrusts at the Millerites, castigating them as “simple,” “deluded,” “ignorant,” “ridiculous,” “notorious,” “illiterate,” “excited,” “coarse,” “ill bred,” “blind,” “fanatical,” “evil,” “weak-minded,” “imposters,” and “humbugs.” [40]The Universalist, Oct. 26, 1842, p. 206; April 16, 1842, p. 259; July 16, p. 366; July 30, p. 382; Aug. 27, pp. 411, 415, 416.*PFF4 760.1*

But the Millerites were unmoved by such tactics, praying for their tormentors and appealing to them for their own sakes to cease doing the “dirty work of the devil.”*PFF4 760.2*

CHAPTER THIRTY-SIX: Rising Opposition Leads to Separation

1. No Independent Organization Contemplated at First

In the earlier years of his public ministry, Miller had taken for granted that the church at large would welcome the neglected glad tidings of the soon-coming Christ, which had become so precious to his own soul. He had supposed that when it was brought to their attention, this gladsome event would be hailed with joy, and that preachers everywhere would proclaim it gladly. Millions through the centuries had longed and prayed for Christ's return to establish His kingdom. It was clearly the hope of the ages. Now it appeared to be on the verge of consummation-and what a glorious prospect it presented! Moreover, as the smaller neighboring churches had freely opened their doors to him, and as their ministers had one by one rallied in support, this early conviction of ultimate acceptance of the advent truth deepened.*PFF4 761.1*

Under such circumstances Miller had not the remotest thought of forming a separate sect. Notwithstanding, he and his associates came increasingly to be charged with being schismatics, covenant breakers, and disorganizers. This they steadfastly denied. The joy of the glorious second coming had broken down sectarianism and variance within their own hearts, and all Adventist groups were drawn together by this common bond. Hence they held that the accusation could not be true.*PFF4 761.2*

Prayer meetings to foster the advent hope had been urged, but merely within the framework of the existing churches. And the Signs of the Times had been a sort of unifying bond. But now, with the sharply rising opposition, some simple form of organization and some means of fellowship beyond the recommended prayer meetings appeared necessary. Second Advent Associations were therefore recommended and launched. Before the year "1843" had closed these associations had sprung up in nearly every sizable city in the North. 1Advent Shield, May, 1844, p. 69; *Signs of the Times,* Sept. 7, 1842, p. 184; "Our Work," Midnight Cry, Nov. 17. 1842. Fortunately, the simple instruments of organization have been preserved from the

New York and Philadelphia associations. The former, brought into being on May 18, 1842, merely states:*PFF4 761.3*

"The undersigned, believers in Christ's second personal coming at hand, are hereby associated for the purpose of strengthening and comforting each other with these truths, and in every practical way to disseminate knowledge in the subject, and to strive by all means, to promote the glory of God. The Association shall be called the Second Advent Association of New York and Vicinity, and to be governed by the golden rule of our Lord and Savior Jesus Christ. The members are expected to pay monthly ('if the Lord will,') the sums set to their several names, as a fund by which to defray the expenses of forwarding the great objects of the Association." [2]*Signs of the Times,* July 6, 1842, p. 110.*PFF4 762.1*

But as the opposition increased, arguments were augmented by recourse to ridicule and misrepresentation, and sometimes were supplanted by scoffing and slander. Miller was accused of enriching himself through preaching the advent- though he traveled at his own expense, and his life's savings had been reduced by two thousand dollars. He was accused of claiming to be a prophet, though he distinctly disavowed any such role. And he was charged with seeking to break up the churches and of starting another sect- though that too was farthest from his thought and purpose. On December 17, 1839, the first church had closed against him-the Westfield, Massachusetts, Congregational Church. (Illustration appears on page 511.) That was the first experience of its kind in eight and a half years of preaching the soon coming of the Lord. But the inexorable tide of opposition was now rising.*PFF4 762.2*

Note the developments: In 1840 Miller's activities had extended into the cities and more populous areas, and were rewarded with marked results. His influence and fame had spread in ever-widening circles. A major revival developed from his meetings in Watertown, Massachusetts. Crowds flocked to hear him at Portsmouth, New Hampshire, where another revival broke out, with hundreds of conversions reported by David Millard in the Christian Herald. [3]*Ibid.,* April 15, 1840, p. 13; Bliss, Memoirs, pp. 141, 142. In Lockport the pastor of the Methodist church attended some of Miller's lectures, and was so impressed with his acquaintance with

Scripture that he wrote:*PFF4 763.1*

"I heard him all I could the first week, and thought I could stop his wheels and confound him; but, as the revival had commenced in the vast congregation assembled to hear, I would not do it publicly, lest evil should follow. I, therefore, visited him at his room, with a formidable list of objections. To my surprise, scarcely any of them were new to him, and he could answer them as fast as I could present them. And then he presented objections and questions which confounded me, and the commentaries on which I had relied. I went home used up, convicted, humbled, and resolved to examine the question." [4]Bliss, Memoirs, p. 143.*PFF4 763.2*

As a result of these meetings, D. I. Robinson and Thomas F. Barry had embraced the advent teachings and had begun to preach them. Lorenzo D. Fleming, pastor of the Casco Street Christian Church in Portland, Maine, invited Miller to preach to his congregation in March, and another great revival resulted. Prayer groups were formed throughout the city, and real reformations wrought. The entire region had felt the impact. [5]Ibid., pp. 147, 148. One conspicuous result was the large number of infidels and deists converted, which gave Miller unusual satisfaction. Another was a pronounced return to the Bible-Bible sales being accelerated sharply wherever he went. And Miller was by now surrounded by scores of ministers of ability, many doing an even greater work than he. Thus it went in hundreds of communities, as the movement constantly gained momentum and influence.*PFF4 763.3*

Take the situation in New York City. By 1842 the officers and executive committee of the New York Adventist Association were elected, and group meetings appointed for Sunday afternoons. The large Melodeon Hall was rented and a Bible class formed to search the Scriptures. Many ministers served their own churches in the morning and evening public services, but gathered for mutual study and help in the afternoon. And copies of the Midnight Cry were sent to all clergymen in New York City. The Philadelphia Association was similarly active. But, after personal investigation within the circle of these study groups, many ministers felt that they must devote their entire time to proclaiming the "advent nigh." Such relinquished their pastoral charges and gave their entire time to the

proclamation of the advent message. In other instances, where a large majority of the church had accepted the advent faith, they released their pastor to go out and conduct conferences or other group meetings. But up to this point these associations disclaimed starting a new sect, maintaining that they did not interfere with personal church membership and belief.*PFF4 764.1*

There was no specific provision for paying the expenses of these lecturers. Bates paid his own and even others' expenses. And Miller, as mentioned, used up two thousand dollars of his own personal funds. Usually the minister, after renting an auditorium, was soon sustained by the local friends of the advent cause, being supported entirely by freewill offerings. But, despite attempts to avoid forming a new sect, there was, by the summer of 1843, a definite drawing away from the churches. And several ministers were ordained at the Millerite camp meetings that summer, in harmony with common procedure among the Baptists and certain others. A break was slowly developing.*PFF4 764.2*

II. Opposition Brings on Separation From Churches

The Millerites repeatedly asserted that they neither desired nor purposed “to build up another sect, but to meet as Christians with all sects.” They desired only to strengthen all Christian bodies in the hope of, and preparation for, the soon-coming second advent, and to leave believers in peace and love in the congregations with which they were connected. But many of the churches had now become unwilling to hear the message of the return of the Lord, and determined opposition developed against any public expression in prayer and social meetings of the Christian’s hope.*PFF4 764.3*

The doors of the churches soon closed against the heralds of the advent, and every effort was made to prevent the spread of the advent doctrine. Strangely enough, according to Litch, there was as much opposition to the doctrine of Christ’s imminent coming itself as to the “1843” time feature. It was their premillennialism that cut squarely across the current of popular theology. And when members were forbidden to speak of their hope of soon seeing the King of kings in His beauty, they felt they could only go apart by themselves where they could enjoy that rightful privilege. And this they began to do. Opposition from the clergy usually followed certain standard formulas or patterns:*PFF4 765.1*

1. No man knows the “day nor the hour.”*PFF4 765.2*

2. The Lord cannot come until after the millennium.*PFF4 765.3*

3. The Jews must first be restored to Jerusalem.*PFF4 765.4*

4. Christ is to come “as a thief.” But so many are now looking for Him that He could not come to surprise them.*PFF4 765.5*

5. This teaching cannot be true, because so many learned Christiansdo not see the advent hope that way.*PFF4 765.6*

6. The world is only in its infancy, with the arts and sciences just being developed to fit the world to live in righteousness and peace.*PFF4 765.7*

7. The end of the 2300 days is near, but that will mean the

purification of the church—or the return of the Jews, or the overthrow of the Papacy, at the approach of the millennial era.*PFF4 765.8*

8. The vision of *Daniel 8* has nothing to do with the second coming of Christ and the setting up of God's everlasting kingdom, but refers simply to Antiochus Epiphanes, his persecuting of the Jews, and the desecration of the temple in the second century B.C.—though such an argument strangely puts the "abomination of desolation spoken of by Daniel," for which the Saviour taught His people to look in the future, beyond His day, back two centuries before His instruction was given.*PFF4 765.9*

Some of these arguments, as seven and eight, were mutually exclusive. But such opposition invariably advanced the cause it was intended to destroy. The very weakness of many of the conflicting arguments against the strongly supported doctrine of the premillennial second advent led those who had before hesitated, to believe there must be truth in it after all. And this often resulted in examination and conviction. The wide variety of conflicting arguments, which were mutually exclusive and destructive, was amazing. And strange to record, professedly orthodox ministers frequently seemed to make "common cause with infidels and Universalists" against the actual doctrine of the soon coming of the Lord.*PFF4 766.1*

For example, The Universalist of Hartford, and the Trumpet and Universalist Magazine of Boston were particularly bitter, even violent in their denunciations of Miller and Millerism's teaching on the nearness of the advent. Time after time, in 1842 and 1843, they attacked the advent leaders in immoderate language, contending the world would continue to exist for "millions of years to come;" that it is but "yet in its infancy, and will be spared to a good old age. Its end will be nearer to a million of ages from this than to 1843." 6Trumpet and Universalist Magazine, March 26, 1842, p. 160, citing the Methodist Protestant Olive Branch, of Boston, edited by T. F. Norris. And Miller was charged by the Trumpet with being misguided, ignorant, weak-minded, dishonest, a deceiver, and a humbug, and his theory "all moonshine" and a "deception." 7Ibid., April 9, 1842, p. 166; July 23, 1842, p. 22; also Jan. 18, 1840, p. 118. Such charges became standard

parlance in such circles.*PFF4 766.2*

The Millerites came to believe that before their very eyes, during that fifth decade of the nineteenth century in which they were living, something was happening to Protestantism at large, and that it was rapidly reversing the cherished positions of three centuries of advancing light on prophecy, in relation to the second advent and understanding of the times. They believed it constituted the most fateful step backward ever taken by modern Protestantism. It was a deliberate turning away from the essential light of prophecy that was designed of God to shine more and more unto that perfect day. In many instances it had virtually put out that light, and was stumbling in the dark on a path it could not see, toward a goal it could no longer recognize-just as the Jews of old, at the first advent, rejected the clear evidence of the Old Testament prophecies concerning the first advent. And as a result, they had fallen as a people from their high estate, and had stepped out of their appointed place as the special custodians of light and truth.*PFF4 766.3*

III. The Call to Separate Reluctantly Issued

The situation could not continue as it was. Miller's pre-millennialism, though in reality but the continuation of the earlier teaching of the church, was increasingly looked upon as a heresy, and regarded as a new and subversive doctrine. It was therefore bound to encounter growing opposition—or, at the very least, to be countered by inertia. Leaders of various church groups began to challenge the Adventist lecturers at their conferences, and resolutions were passed putting the ban on Adventist teaching. Credentials were taken away and ministers discharged. This brought on the time of inevitable separation. Various ministers, along with their congregations, had become Adventists. Others had stifled their convictions and given up the doctrine because of pressure from their denominational superiors. But that Rome alone does not exhaust the intent and scope of "Babylon" came to be increasingly though reluctantly believed.*PFF4 767.1*

Indeed, the application of "Babylon" and other prophetic symbols, at least in part to Protestantism, was a long-established concept. It did not originate in Millerism, or even in this country. It is interesting to note that Cardinal Newman, in combating the Protestant view of the Roman Church as Antichrist, cited a number of English writers who had directly or by implication referred to certain aspects of the Church of England, or church-state union in general, in terms of Antichrist or Babylon. These included Nonconformists like Browne, Barrowe, Milton, and later writers. [8]John Henry Newman, "The Protestant Idea of Antichrist," Essays Critical and Historical, vol. 2. pp. 158-163.*PFF4 767.2*

Alexander Fraser of Scotland and David Simpson of England (both reprinted in America) held similar views. Fraser (1795) regarded only the "church ... invisible" as uncorrupted -with all church bodies being tinged with the spirit of Antichrist. [9]Alexander Fraser, A Key to the Prophecies, pp. 163, 164. Simpson, an Anglican but a champion of religious liberty for dissenters, furnishes an illustration of three types of prophetic application to Protestantism that are encountered repeatedly: He sees Protestant churches, under certain circumstances, as participating in the prophetic delineations of the

Roman apostasy:*PFF4 768.1*

"I strongly suspect, that though the Pope and the Church of Rome may be, and certainly are at the head of the grand 1260 years delusion, yet all other churches, of whatever denomination, whether established, or tolerated, or persecuted, which partake of the same spirit, or have instituted doctrines and ceremonies inimical to the pure and unadulterated Gospel of Christ, shall sooner or later share in the fate of that immense fabric of human ordinances." [10]David Simpson, A Plea for Religion, pp. 188, 189.*PFF4 768.2*

He finds among Protestant establishments the "daughters" of the mother Babylon:*PFF4 768.3*

"These [abuses], and some other matters, which might be brought forward more at large, seem, to many very well Informed and respectable persons, truly objectionable, and strong indications that we are not so far removed from the old meretricious lady of Babylon, as we would willingly have the world to believe. Among the several Protestant establishments, we [the Church of England] must, they fear, be, at least, considered as the eldest daughter of that first-born of wickedness." [11]Ibid., pp. 211, 212.*PFF4 768.4*

He therefore applies the warnings against the Beast, image, and mark to Protestantism as well as to Rome:*PFF4 768.5*

"We Protestants too read them, and make ourselves easy under the awful denunciation, by applying them exclusively to the Church of Rome, never dreaming, that they are, at least, in a second sense equally applicable, not only to the English, but to every Church Establishment in Christendom, which retains any of the marks of the beast." [12]Ibid., p. 439. He cites David Hartley's earlier "Proposition 82," which refers to "the ecclesiastical power of the Christian world" as all teaching for doctrines the commandments of men, and persecuting "such as do not receive their own mark, and worship the image which they have set up." (David Hartley, Observations on Man, vol. 2, p. 382.)*PFF4 768.6*

These ideas also obtained in America. Roger Williams (1605-1683), for example, early regarded the Anglican Church as part of the "abomination of antichrist"; he saw many Protestants clinging to the

spirit of Babylon, and persecuting in the spirit of the Beast. [13]See prophetic faith, Vol III, p. 47. Later, Samuel Hopkins (1721-1803), noted Congregational theologian, had also said that the Protestant churches were not yet wholly reformed, that few churches or individuals have come far enough out of Rome, "the mother of all the false doctrines, superstition, infidelity, and abominable practices in the Protestant world"; although some churches are purer than others, there is much of Antichrist in them. [14]Samuel Hopkins, Treatise on the Millennium, in his works, vol. 2, pp. 328, 329. *PFF4 769.1*

In 1802 and onward the anti-Calvinist pamphleteer, Elias Smith, bombarded New England with prophetic expositions of Antichrist and the other terms and symbols as applied primarily to the Papacy, but also involving other churches. In Antichrist he included all persecuting hierarchies, from the Jewish leaders down through popes, prelates, and bishops, to the New England state-supported clergy. He regarded all churches receiving civil support as the daughters of Babylon, partaking of the same nature as their mother Rome, and thereby being included in the other symbols, such as Antichrist and the two-horned ecclesiastical beast of *Revelation 13*. Thus Smith's widely read expositions spread the idea that Protestant churches, including American churches, might be related to Rome. [15]Elias Smith, A Discourse: ... Nebuchadnezzar's Dream, pp. 20-22; also his The Whole World Governed by a Jew, pp. 50-56; his New Testament Dictionary, article "Beast"; and his Clergyman's Looking Glass, no. 2. (On Smith, see pp. 179-185.) *PFF4 769.2*

Hinton, Baptist contemporary of Miller, evidently alluded to a commonly held view of established churches when he said in 1843 that, "while the constitution of the United States exists, the 'mother of harlots' can have no daughter" churches here. [16]I. T. Hinton, op. cit., p. 281. He spoke only ten years after Massachusetts disestablished the last American state church inherited from Colonial days. *PFF4 769.3*

Thus there was evidently a wide background of popular thinking receptive to the idea that Protestant churches, if they resembled the papal church in doctrine, practice, repression, or state support, might be identified in some degree with Mother Babylon. And it was

particularly easy for “left-wingers” of the no-creed, Bible—only type to react similarly when they encountered creed-bound bigotry in the more conservative denominations.*PFF4 770.1*

It was not, therefore, a revolutionary idea when various leaders among the Millerites began to apply to Protestant churches the prophetic call to separate from Babylon. And it was a rather natural development, since the churches in general, after first welcoming and profiting by the Miller revival, were now closing their doors to the advent preachers, putting pressure on their Millerite members, and in many cases expelling them. Hence the natural reaction was to call for separation, and to establish Adventist congregations to care for increasing thousands who could find no congenial home in churches that had rejected their teaching on the prophecies, ridiculed their devout hopes of the near advent, and were wielding the rod of creed more than Scripture, and applying ecclesiastical censures if not excommunication.*PFF4 770.2*

Miller himself did not sound this call, and later deplored its indiscriminate application. But he wrote in 1844 that the churches that came out of Rome the mother may as well bear the name of her daughters. [17]William Miller, Remarks on Revelations Thirteenth, Seventeenth and Eighteenth, pp. 19, 20. For his later statements of regret, see his letter of November 10, quoted on p. 837. It was small wonder, then, that the cry, “Come out of her my people,” began to spread through the length and breadth of the Millerite movement.*PFF4 770.3*

IV. Proscription Grows in Religious Bodies

By 1843 proscription for holding premillennial views was recorded in the case of John Lillie, in the New York presbytery, through the imposition of a test on what previously had been held as personal opinion and private judgment. The decision brought protests over obvious infringement. Here is the record:*PFF4 770.4*

"In November last, the Rev. John Lillie, ... submitted to an examination in compliance with the rules of the [New York] Presbytery, which examination was entirely satisfactory, and he declared himself willing sincerely, and cordially to receive and adopt the Confession of Faith of that church, as the confession of his faith, and to answer in the affirmative all the questions proposed to the candidates for the ministry. Then the Presbytery proceeded to question him on subjects not named in the public standards of that church, which had always been regarded as matters of opinion and private judgment, a new test of ministerial communion.*PFF4 771.1*

"In this examination he avowed his belief in a personal premillennial Advent of Christ, and that he will reign with his risen and changed saints at least 1000 years. For this cause alone the Presbytery rejected him, but refused to assign or record the reason of his rejection.*PFF4 771.2*

"He denied any connection with the doctrine of the Advent in 1843, but merely believed in the pre-millennial Advent, as millions in all ages have believed it. This result shows the growing disposition there is in the church, to erase from its connection all traces of this holy and ancient doctrine." [18]"High Handed Measure of the New York Presbytery," *Signs of the Times,* July 5, 1843, p. 141. (See also Presbyterian Records, 1842.)*PFF4 771.3*

The steadily growing ecclesiastical opposition included the Congregationalist authorities of Vermont, as Lyman Lovewell, under date of June 7, attests:*PFF4 771.4*

"Opposers of the Advent near, seem to be banded-pledged together that nothing more shall be done, the most deadly opposition is made by the Pastors and principle [sic.] of the flock—so we can see

the force of the awful warning of Jeremiah in the *last verse of 25 chapter*.*PFF4 771.5*

“The Association of Congregational ministers with which I am connected—(which too is called the most liberal in the State,) have passed a resolve that will exclude all further teachings in this name —for it is enacted that no Congregational minister shall preach or lecture in any town where the minister is opposed if ‘all the church and people do wish to hear.’ ...*PFF4 771.6*

“Now we have pitied the poor Methodists and others under Episcopacy, and boasted of the democracy of our broad and liberal platform. In many towns, the larger portion of the church (common people) are willing, and even anxious to hear on the subject [the second advent], but some two or three of the more popular and mighty ones, will manage to overrule the whole, and such men of course do not want to see Jesus.” [19]Lyman Lovewell, “The Cause in Vermont,” *Signs of the Times,* July 5, 1843, p. 142.*PFF4 771.7*

Then follows his sobering conclusion:*PFF4 772.1*

“Brethren we are on the very borders of the Judgment, it is time tor us to be separate from those who know not God, if we would escape the destruction mentioned by Paul in *2 Thessalonians 1* chapter.” [20]Ibid.*PFF4 772.2*

V. Fitch Starts Call to "Come Out"

Sharp divisions began to develop, as strong ecclesiastical pressure was exerted on the "fanatics," as they were called. At first the Millerite leaders regarded the question as a personal matter, and counseled their followers not to withdraw unless necessary. Persecution alone should dissolve one's communion with his own church. [21]Letter, Patten to Southard, Nov. 3, 1843, Midnight Cry, Nov. 30, 1843, p. 121. However, in 1843 the declaration began to be made by Fitch, and then by others, that such opposing churches had become "Babylon." The Catholic "mother" church, he reminded them, had Protestant "daughters," and these had retained many of her tainted doctrines.*PFF4 772.3*

Thus it was that at last the cry was given, "Come out of her, my people"—come out from the confusion and division, the sects and parties, the worldliness, pride, and covetousness of nominal Christendom. Ministers, they said, had become hirelings of the salary system. Many were still in fellowship with the rum sellers. And God's people were to separate from apostate and organized anti-Christian bodies and influences. Soon the cry was taken up by the Adventist lecturers, that "Babylon" had "fallen"! Preachers published in the various church papers announcement of their withdrawal from the churches. Scores upon scores of leading laymen withdrew. The new development was on in earnest.*PFF4 772.4*

Even a paper called Babylon the Great Is Fallen was published at Oswego, New York. Hundreds of believers were now being dismissed as the result of the growing friction. Miller was much perturbed. And Himes, who had consistently opposed leaving the churches, at last, in September, 1844, came out squarely in favor of separation under such circumstances. They should not remain, he declared, in the fellowship of those churches that were definitely fighting and rejecting the advent doctrine itself. A return to the faith of the primitive church was urged by the leaders. This was called, among themselves, the giving of the second angel's message, of *Revelation 14:8*, which they now saw followed, or joined with, the giving of the judgment-hour message of the "first angel," of *verses 6, 7*.*PFF4 772.5*

VI. Editor of "Maine Wesleyan Journal" Casts in Lot

Take specific instances of breaking with the churches. GERSHOM FREEMAN Cox,[22] for several years editor of the Maine Wesleyan Journal, of Portland, Maine, became an able writer and preacher in the Millerite cause. A man of superior natural endowments, able and versatile, Cox was six feet tall, erect and well proportioned, dignified and graceful in his pulpit decorum, and Avas highly esteemed. His jet-black hair, large and lustrous eyes, and his clear and mellow voice made him a striking figure in the pulpit. He was studious and scholarly, a forceful writer, and would be classified anywhere as an able and impressive preacher.*PFF4 773.1*

[22] G. F. Cox (1799-1879) was born in Maine, converted at eighteen, and upon coming of age went to Belfast, Ireland, taking his mother and sister with him. There he opened a Combination West India goods, and drug store, also taking an active part in religious meetings. Yielding to the conviction that he should enter the ministry, he soon received a license as a local preacher. In 1829 he closed his business, returned from Ireland to Maine, and gave himself wholly to the ministry, first in York and next at Portland, where he remained for two years, at the same time serving as one of the editors of the Maine Wesleyan Journal (launched in 1832, with any profits accruing to go to the Maine Wesleyan Seminary.) In 1833 he was made editor, also agent of the Maine Wesleyan Seminary, and at the ensuing conference reported that a total of ten thousand dollars had been secured. In 1835 he was transferred to the New York Conference and appointed to the Vestry Street Methodist Church. But within a few months his health failed, end he was obliged to resign, returning to Portland, where he resumed editorship of the Maine Methodist Conference, and for the years 1839-1841 was also presiding elder of the Methodist Portland district.

In 1837 he was handed a copy of Litch's Synopsis of Aliller's Views, giving it only a cursory scanning at the time. However, in 1839 the rising public interest led him to re-examine the question. [23] So he read Miller's full set of Lectures on the second advent, and for a time wrote somewhat on the millennium, the restitution of all things, the signs of the times, and kindred subjects. But during this period he failed to present his full convictions. He was troubled concerning this compromise, and sought clearer evidence of the connection between the 70 weeks and the 2300 years, and the contention that the latter ended in

[23] Second Advent of Christ, June 7, 1843, p. 3.

"1843." Then, becoming fully persuaded, he openly preached the advent message from March, 1842, to June of 1843, when the "Bath [Maine] Resolutions," against Millerism, overtook him. He had been appointed to Orrington in 1842, where over a hundred were converted, and then to Saco in 1843.*PFF4 773.2*

In a letter to Zion's Herald and Wesleyan Journal in March, 1842, he stated that he had believed the days of *Daniel 8:14* would "end in 1843." [24]Dated Orrington, Maine, April 6, 1843, in*Signs of the Times,* June 28, 1843, p. 130. While Zion's Herald had excluded discussion of the subject, it nevertheless published this extended letter, headed "Eighteen Hundred Forty-Three," which was copied in the Signs of the Times of June 28, 1843. Methodist historians Allen and Pilsbury speak, from the Methodist angle, of his "aberration" over premillennialism, adding:*PFF4 774.1*

"The second advent excitement had been quite extensive, resulting, in some places, in serious injury to the church. Rev. G. F. Cox had industriously inculcated this theory, while serving as Presiding Elder in Portland district; a considerable number of the preachers had imbibed the Second Advent views of William Miller. Mr. Cox was removed from the district and appointed to Orrington, where he [still] taught the doctrines of Miller, to the damage of the strong and flourishing society in that place." [25]Stephen Allen and W. H. Pilsbury, History of Methodism in Maine, bk. I, pp. 121, 122.*PFF4 774.2*

The eighteenth session of the Maine Methodist Conference was held at Bath, Maine, July 19, 1843, under Bishops Hedding and Morris. The subject of Millerism came very prominently before the conference. Lecturers had traveled over the country, Allen says, with "charts and hideous diagrams demonstrating the second coming of Christ, to destroy the world and inaugurate the judgment." Some, both of preachers and people, professed to have received the witness of the Holy Spirit to the truth of this dogma. Pilsbury puts it this way:*PFF4 774.3*

"The church in all its parts and departments continued to grow and thrive till 1842, when it was made the field of labor of the good brother who was 'as sure that Christ would come, to call home those who were watching for his coming, and to judge the world, in

1843, as of his justification or sanctification;' which good brother, without reservation, early and late, and everywhere, made this his theme, and who, when admonished, by the Bishop, as requested, by the Conference, in 1843, threw the entire responsibility of his heresy upon the 'fathers.'" [26]Allen and Pilsbury, op. cit., bk. II, p. 58.*PFF4 775.1*

Pilsbury adds, of course from the Methodist viewpoint:*PFF4 775.2*

"When during the following Conference year, the church was purged of more than half its nominal membership, there remained a noble band of more firmly united members." [27]Ibid.*PFF4 775.3*

The times were tense, and the crisis for Cox is attested by the Signs of the Times:*PFF4 775.4*

"We learn that at the Maine Conference, Bishop Hedding commanded our Brother G. F. Cox not to teach or speak any more in the name of the coming Jesus. But whether he will consider he ought to obey God rather than Bishop Hedding, we shall learn when he visits Boston, as he is expected to do in a few weeks, to preach in the Tabernacle." [28]*Signs of the Times,* Aug. 2, 1843, p. 175.*PFF4 775.5*

VII. "Bath Resolutions" Forbid Dissemination of Adventism

According to the record, during 1842 and 1843, some thirty ministers in the Maine Methodist Conference became interested in and preached the message of the second advent. Conspicuous results in accessions followed their preaching. These ministers, according to Wellcome, included the names of Cox, Greeley, Smith, Atkins, Hopkins, Robinson, Palmer, Gay, Strout, Wellcome, Shaw, Butler, and Higgins.[29] See Minutes of the Annual Conference of the Methodist-Episcopal Church for 1843, 1844, pp. 373-376, 501-505; cf. Trumpet and Universalist Magazine, Feb. 26, 1842, p. 142; I. C. Wellcome, op. cit., p. 293.

A widespread revival followed. Prayer meetings were numerous. Sinners were inquiring, What must we do to be saved? Wanderers were returning to God. It was just at this time that the eighteenth session of the conference was held at Bath, Maine, on July 19, and a series of resolutions passed bearing on Millerism. Bishop*PFF4 775.6*

E. Hedding presided, and W. H. Pilsbury (the historian) was secretary. "Millerism" occupied most of the time of the session. Allen and Pilsbury simply state:*PFF4 776.1*

"The subject of Millerism came very prominently before the conference. The second advent excitement had become quite extensive during the year; lecturers had travelled over the country, with charts and hideous diagrams, demonstrating that the second coming of Christ, to destroy the world and inaugurate the judgment, would occur on the 23rd of April, 1843." [30] Allen and Pilsbury. op. cit., p. 122. They are wholly mistaken on the date, as no Millerites looked for the crisis on that day.*PFF4 776.2*

The preachers generally, they add, "opposed the delusion." But, they continue:*PFF4 776.3*

"Eight or ten members of conference and three members on trial, were found to have advocated Millerism; some of whom had left their work, as pastors, for this purpose. These brethren were called to account, and by vote of the conference, were reproved by the presiding bishop and required to abstain from advocating 'the peculiarities of Millerism,' one was suspended, and the rest

‘passed.’ Those who were not present were notified of the action of the conference, by the Secretary, and their character passed. The members on trial, who had offended in this matter, were committed to their presiding elders for reproof and correction.*PFF4 776.4*

“The action of the conference was timely and judicious. The brethren who had been led astray by this delusion, with a few exceptions, saw their error, and, like honest men, meekly submitted to the censure of the conference. They were restored to the confidence of their brethren, and most of them rendered valuable service to the church, in their subsequent life. The few recalcitrant offenders withdrew from the church, went on from bad to worse, till, like wandering stars, they disappeared in darkness.” [31]Ibid., pp. 123, 124.*PFF4 776.5*

The first of the resolutions passed (cited in full in the Bath Maine Inquirer) called upon ministers and elders to minister the doctrines and discipline Christ “hath commanded,” and to be ready to “banish and drive away all erroneous and strange doctrines contrary to God’s Word.” The second declared specifically that the “peculiarities of that theory relative to the second coming of Christ and the end of the world, denominated Millerism, together with all its modifications, are contrary to the standards of the church, and we are constrained to regard them as among the erroneous and strange doctrines which we are pledged to banish and drive away.” The third declared the course of those “who persist in disseminating those peculiarities,” to be “irreconcilably inconsistent with their ecclesiastical obligations,” and as having “an ultimate, disastrous tendency.” And the fourth read:*PFF4 776.6*

“4. Resolved, that those who persist in disseminating those peculiarities, either in public or private, and especially those who have left their appropriate work for this purpose, be admonished by the Chair, and all be hereby required to refrain entirely from disseminating them in future.” [32]Bath Maine Inquirer, July 26, 1843, p. 3; also cited in I. C. Wellcome, op. cit., p. 293.*PFF4 777.1*

Still another gave Cox “leave to withdraw the resolution offered by him to the Conference, and referred to us.” These Bath resolutions, according to Wellcome, though passed by a nonlegislative body,

were then “pressed into the statutes of Methodism” and restricted to Millerism. This, he adds, was because the laws of Methodism are silent relative to the time of the second advent. Some “arbitrary appendage” must be attached or nothing could be done. Cox held that, on this matter, as heretofore, men should be allowed to differ “without fault or rebuke.” Millerism, he held, should not be a cause of degradation, or influence the stations to which men are appointed.*PFF4 777.2*

Levi F. Stockman protested their action on the basis that they had declared his sentiments to be “contrary to Methodism.” But they replied that the contrariness of Millerism to Methodism had been settled by the resolutions of the conference, and the committee had only to determine whether he had been preaching that doctrine. To this ruling Stockman also objected, and appealed to the Discipline of the Methodist Church as the only law by which he could be tried, and asked that the article of Methodist faith be brought forward to which his teachings were contrary. Again the answer was simply that this had been settled. The chairman directed that they should proceed with the trial on the grounds laid down in the Discipline, as “explained and applied by the Annual Conference as its acts define,” [33]I. C. Wellcome, op. cit., p. 295; also Bath Inquirer, Ibid., p. 3. without telling what grounds or where they could be found.*PFF4 777.3*

The charge was concerning articles of religion “as explained by our standard authors”—yet the defendant held that no reference had been made either to the Discipline or to any standard writings. And no annual local conference, Stockman held, has a right to make a law, as the General Conference alone is the legislative body. That, he contended, was an assumption of arbitrary power, and neutralizes every principle of justice and right procedure. Such is the record of Wellcome, who personally passed through this crisis hour in Maine. [34]I. C. Wellcome, op. cit., pp. 294-298.*PFF4 778.1*

VIII. Smith Dismissed by Maine Ecclesiastics for Beliefs

Note another case. THOMAS SMITH,[35] Methodist minister for about twenty-four years under various Maine appointments, was said not only to have preached to but to have visited, prayed with, and gathered more members into his church than any other minister in the Maine Conference. He was unusually studious, spending much time in prayer and study that others spent in sleep. Christ was ever his grand theme. Obtaining a copy of Miller's Lectures, he compared them carefully and critically with the Bible, and became "thoroughly convinced" of the imminence of the advent of Christ, although he was not altogether certain as to the "precise time" feature. He was conscientious about adopting any point that he felt had not been fully demonstrated by evidence. But he was sure on the nearness of the advent, and held that the end of all things was at hand. This quickened every faculty of his soul.*PFF4 778.2*

Smith began preaching the facts as he saw them, and won ninety converts on his circuit in 1842. In 1843 he was stationed at Fayette, a hard area, and there came under the restrictions of the "Bath Resolutions." Having great reverence for his ecclesiastical superiors and the Discipline of the Methodist Episcopal church government, he felt perplexed and crippled. God was blessing his preaching, and sinners were being converted, even though he felt he was "gagged" as to preaching the second advent. But the question arose, Was it right for him to bring those converts to a church whose presiding officers forbade her preachers by church discipline from preaching and teaching the most solemn and important truth now due the church? He prayed and wept over his problem. Then, after a severe struggle, he surrendered his credentials to the presiding elder, and so was no longer responsible to the conference for his future acts.[36] It was a crisis hour in his personal experience.*PFF4 778.3*

Smith continued to preach and to baptize converts, but now without initiating them into the Methodist church. So the storm broke. The next conference, at Bangor, he was brought to trial. Smith was exhorted by past associations and future contingencies to "give up the whole thing." But more—he was threatened with the dire results

[35] Biographical data meager. Bee Allen and Pilsbury, op. cit., p. 609.

[36] I. C. Wellcome, op. cit., p. 291.

of leaving a large, popular, and affluent church whose funds were ample to care for her preachers in sickness and old age, in contrast with going out into an unpopular religious movement, and a "deluded and unorganized people."*PFF4 779.1*

But to him convictions of conscience and truth were at stake, and direct relationship with a covenant-keeping God triumphed over worldly considerations. Smith stood firm, asking permission to speak to the conference in a confession of his faith. But the privilege that he contended was accorded to Paul in a Roman court-to speak in defense of his faith upon a doctrine which "they call heresy"—was refused him. He would not retract, and so was dismissed from the conference. He was then free to go where he might elect. This he did, preaching in Maine and Massachusetts.*PFF4 779.2*

IX. Stockman-Forfeiture of Benefits Threatened

One more case. LEVI F. STOCKMAN,[37]LEVI F. STOCKMAN (1812-June 25, 1844) was born in East Poland, Maine, and converted at fifteen. For nine years he was a successful soul winner in the Maine Conference. He was an effective speaker, highly original, and few were more fruitful. Singleness of purpose and conscientiousness marked his Christian course. He died on June 25, 1844, of "pulmonary consumption" when but thirty-two, leaving a widow and three children. likewise an able and devoted Methodist minister in the Maine Conference, began to preach in 1836. He continued in effective itinerant service until 1843, when he became superannuated because of failing health. Around 1842 he and some thirty other Methodist ministers, as mentioned, embraced and began to preach the second advent of Christ, to take place probably in "1843." Then came the prohibitory "Bath Resolutions" of July 19, 1843. Stockman at this time was stationed in Portland, where he was preaching in 1843, when his health failed—he fell a victim to pulmonary tuberculosis. This dread illness ended his ministerial labors. But a few weeks before the close of the Jewish year "1843," [38]John N. Loughborough, The Great Second Advent Movement, p. 125 while he was in this prostrate condition, confined to his home and frequently to his bed, he was tried for heresy.*PFF4 780.1*

At the close of the trial he was entreated to confess and retract his heresy. But this he could not and would not do. He was then approached by the presiding elder with a threat of expulsion from the church, and of dying out of the fold of the church if he did not recant—and with the further contingent that his widow and orphaned children would then be deprived of the reserve or pension funds of the conference, which would be withheld from the family. But even this threat did not deter him. He would not yield-the experience only affording him opportunity to exhibit his fidelity to deep conviction. He was accordingly expelled, and within a few months died triumphant in the advent faith, in the hope of soon being raised in the likeness of Christ's glorious body. Zion's Herald [39]I. C. Wellcome, op. eit., p. 297; see Midnight Cry, Aug. 24, 1843, pp. 3, 4. gave his obituary.*PFF4 780.2*

This example of pressure had its intended result with some. A few stopped preaching on the subject after the trial, while others of the

group gave up preaching altogether, and turned to secular business. Those who persisted in preaching the imminent advent were compelled to leave the conference and church, and to go where there was freedom to preach the full gospel.*PFF4 780.3*

This ecclesiastical trial of Stockman in Portland, Maine, under the provisions of the "Bath Resolutions" exemplifies the seriousness of the crisis and exhibits the heavy hand laid by the church in Maine upon adherents of Millerism. A letter from Stockman to Sylvester Bliss, editor of the Signs of the Times, paints the picture in detail. Stockman was not so much concerned over his personal interests as in the issue of justice involved, which affected all Methodists. He contended that they had been "unconstitutionally and unjustly deprived of their rights and privileges" for no other offense than "believing and advocating the coming of Christ in a few months." [40] C. Wellcome, op. cit., pp. 294-296.*PFF4 781.1*

Stockman was, of course, a minister under the jurisdiction of the Maine annual conference, and he together with others at the last session had, "passed under the ban of the above anomalous [Bath] resolutions, put forth by that body." He contended further that the disciplinary measures provided by the resolution, and actually administered, were contrary to all equity—they were made without any attempt to prove those ministers guilty of any wrong. In his own case, Stockman declared he was preaching "as a matter of duty to God and the world, 'Behold the bridegroom cometh, go ye out to meet him,' until a few weeks since, when I was summoned before a council of preachers," by the presiding elder of the Portland district on the following charge and specifications:*PFF4 781.2*

"Charge.-Disseminating doctrines contrary to our articles of religion, is explained by our standard authors.*PFF4 781.3*

"First Specification.—Teaching the doctrine of a spiritual millennium [or a millennium commencing at the personal appearing of Christ], in opposition to a temporal millennium, so called.*PFF4 781.4*

"Second.—Teaching that the time of this millennium is revealed in the Bible.*PFF4 781.5*

“Third.—Teaching that time to be 1843, of what you call Jewish time —ending March next.*PFF4 781.6*

“Fourth.—Teaching two resurrections, one thousand more or less years apart.” [41]Ibid., pp. 294, 295.*PFF4 782.1*

Expelled from the ministry, Stockman died within a few months, during the ecclesiastical tension of the time.*PFF4 782.2*

X. Ladd-Likewise Expelled Without Charge of Misconduct

A final instance. RANDOLPH E. LADD (fl. 1840-1844), from Connecticut, [42] was a Methodist businessman of high moral principles. In the winter of 1838 a copy of Miller's Lectures had been placed in his hands. He became fascinated as he saw the unfolding panorama of the prophecies, for he had been entirely unacquainted with Bible prophecy. When he finished reading the Miller volume, the Bible had become a new treasure house to him. The prophecies, which before were dark and mysterious, now became his constant study and delight. He tried to talk with others about them, but they generally appeared uninterested or ridiculed the idea of an approaching end of the world. In 1840 he moved near Springfield, Massachusetts, and there engaged in the baking business. When a Methodist minister introduced him to Josiah Litch, he was overjoyed at meeting a man who believed like Miller on the prophecies.*PFF4 782.3*

Josiah Litch at the time was looking for opportunities to preach on the Coming One to his Methodist brethren, and was invited by Ladd to Cabotville, where nightly revival meetings were in progress in the Methodist church. Ladd was a church officer with an exhorter's license. But the pastor was fearful about having this theme of the second advent presented lest it militate against the revival. However, his consent was finally obtained, and Litch spoke on *Daniel 2*-the four world kingdoms, and God's soon-coming everlasting kingdom. The people were deeply impressed, and asked for more. So he stayed on, and a great revival broke out wherein more than one hundred were converted. Not long after, Charles Fitch also came to nearby Springfield with his new "1843 Chart," and the whole city was profoundly stirred by his expositions.*PFF4 782.4*

Ladd was now thoroughly converted to the doctrine, and gave his whole soul to its proclamation. During the summer Himes called on Ladd when he was seeking a place for a camp meeting. Ladd introduced him to Hiram Munger, with whom he negotiated for the grounds at Chicopee Falls, which the Methodists had just occupied. The meeting was soon arranged, and again hundreds of converts resulted. Ladd became increasingly active in the movement. [43] *Signs*

[42] Ibid., pp. 232, 233.

of the Times, Oct. 12, 1842, p. 32. Then he and some forty others were expelled from the church without any charge of misconduct. These quickly became the nucleus of a large Adventist company. During his public ministry in the tense days of the 1844 movement, Ladd was hanged in effigy, lampooned in the press, hissed on the streets, and his house was once entered by a mob in pursuit of the Adventist preacher.*PFF4 783.1*

XI. 100,000 Leave the Various Communions

That was the background and development of the call to separate from “Babylon,” both mother and daughter churches. It was the same issue, they firmly believed, faced and met by the early Christian church in regard to the Jewish communion, and the later Protestant Reformation bodies as concerned the Roman faith, and the Wesleyan group as pertained to continuance in the Church of England fold, and Alexander Campbell and the Disciple Church-and similar crises that had faced other bodies through the centuries. Their action was not against the host of godly individuals still in the various Protestant churches, but against their official attitudes and actions as a denominational rejection of the imminent second advent through prohibiting the holding or teaching of such views. From such they must separate. And separate they did-some fifty to one hundred thousand leaving the various communions and forming distinctive groups of their own. The crisis was on.*PFF4 783.2*

CHAPTER THIRTY-SEVEN: Transition From Spring to Autumn, 1844

I. 1843 and 1844 Phases in Comparison and Contrast

1. BASIC DIFFERENCES BETWEEN THE TWO PHASES

As noted in the general preview in chapter 2, the Millerite movement comprised two distinct phases, one following immediately upon the other. These were popularly known as the "1843" and the "1844" phases, as the focal point of expectancy was shifted from 1843 over to 1844. The first was a progressive development occupying more than a decade, and extending from the summer of 1831 to the spring of 1844. The second was compressed into a relatively brief space-from August to October, 1844, and was short, intensive, and climactic. The "1843" phase was based upon the "Jewish sacred year 1843"—which was known to extend from the spring of 1843 to the spring of 1844, when reckoned in common, civil, or solar time.*PFF4 784.1*

In the 1843 phase, the return of Christ was merely expected to occur sometime within the limits, or before the close, of the Jewish year "1843," which the Millerite leaders after much study came to believe would end with the sunset of April 18, 1844. But no specific day of expectancy was ever set by the leaders in the 1843 phase. On the contrary, during the 1844 phase there was general expectation that Christ would emerge from the holy of holies, or heaven of heavens, to bless His waiting people on the antitypical Day of Atonement, or tenth day of the seventh month. And they understood October 22 to be its civil equivalent in 1844, the end year of the 2300 years, and therefore designated that specific day as the great day of expectancy.*PFF4 784.2*

2. INTEREST SHIFTS FROM EARTH TO HEAVEN

In the 1843 phase the cleansing of the sanctuary, at the close of the 2300 years, was regarded as involving the destruction of the earth by a flood of fire, just as the antediluvian world was destroyed by a flood of water. And this cleansing of the sanctuary would, they

believed, parallel and include the cleansing of the church from all sin and defilement. The emphasis in this earlier phase was thus upon the earth.*PFF4 785.1*

But in the 1844 phase a new factor was added, as a result of the intensive study of the Mosaic sanctuary and its service of old, which annual round of ceremonies was seen to be a type of the great antitypical gospel realities, to be accomplished by Christ once for all for man's salvation. In this yearly service they saw Jesus as our great High Priest ministering for them in the holy of holies, typifying the heaven of heavens, as set forth in the Mosaic sanctuary service of old. And their hope of fruition was fixed upon Christ's coming out of heaven at the close of His high priestly ministry to bless His waiting people, and to gather His saints—which, they believed, would be His second advent. (*Hebrews 9:28*.)*PFF4 785.2*

3. LEADERSHIP CHANGES TO OTHER HANDS IN 1844

Again, in the 1843 phase Miller was the active leader, joined by a succession of able and scholarly ministers of all faiths, who searched meticulously into the historical, calendrical, and astronomical bases of all of Miller's positions. These scholars brought about a number of important revisions or developments, chiefly on the dating and position of the cross in the seventieth week of the 70 weeks, thus to perfect and establish his platform. And these revisions, published in turn in the Signs of the Times and Midnight Cry, became the accepted and standard positions of the movement as the 1843 phase came to its climax. On the other hand, the initiation and leadership of the "seventh month" phase was at first in other hands than Miller's, or even of his close associates, though all soon came to support it.*PFF4 785.3*

4. "TARRYING TIME" FOLLOWS THE 1843 PHASE

The expiration of the Jewish year "1843" with the sunset of April 18 (1844) was followed by a brief period, from April to July, known as the "tarrying time," or "slumber time." This was before the tenth-day-of-the-seventh-month emphasis, or 1844 phase, was brought forward, which began in late July and early August, and reached its climax with October 22 as the focal point. This "slumber time" was

at first a period of bewilderment and apathy, but soon gave way to the clear conviction and intensive action of the 1844 phase.*PFF4 786.1*

5. CROSS IN "MIDST," NOT AT END OF WEEK

In the 1843 phase Miller started with the rather commonly held A. D. 33 date for the cross at the close of the seventieth week. But his associates, after long and painstaking research, revised this position to an A.D. 31 cross, dated in the "midst" of the seventieth week, based on better evidence and now meeting the specific demands of the prophecy. However, it is to be noted that the joint beginning date of the two periods, the 70 weeks and the 2300 years, was always 457 B.C. The Millerite position on this point never varied throughout the movement, either in the progressive 1843 phase or the 1844 climax. The placement of that beginning point of prophetic time, the seventh year of Artaxerxes, was regarded as fixed and unchanged, and was never seriously challenged by friend or foe during either phase of the movement. (Depicted in Exhibits A, C, and D on page 790.)*PFF4 786.2*

6. CLOSE OF 1335 YEARS EXTENDED TO 1844

As mentioned, in the 1843 phase the eyes of the Millerites were fixed on the earth, which they believed would be cleansed by fire when the Lord should return to cleanse and purify the church. In the 1844 phase their eyes were turned to heaven, from whence they expected their Lord to come at the close of His high priestly ministry on the great antitypical Day of Atonement. Emphasis on the destruction of the earth now gave way to the larger concept. There was no material change in fundamental prophetic exposition and interpretation. The exposition of the grand outline prophecies and their related time prophecies remained the same, with the exception of the revised terminus of the 2300- and coterminal 1335-year periods, now expected to end in the Jewish year 1844, rather than in 1843.*PFF4 786.3*

7. FULL YEARS AND AUTUMNAL TYPES LEAD TO OCTOBER 22

This extension of the terminal date was imperative, because all of 457 B.C. and all of A.D. 1843 would be required to give the 2300 full years specified by the prophecy. (This was called the law of the full years.) But since the 2300 years and their interlocking 70 weeks of years did not jointly begin until the autumn of B.C. 457, they would therefore have to run over, for their close, into the autumn of 1844.*PFF4 787.1*

And since Christ, our Passover (*1 Corinthians 5:7*), died on the very day of the month specified for the slaying of the Passover (the fourteenth day of the first Jewish month), and since His resurrection occurred on the specific day of the wave sheaf (the sixteenth day of that same first month), and as Pentecost fell on the precise fiftieth day as specified ("when it was fully come," *Acts 2:1*), they therefore reasoned—they believed logically-that Christ our great High Priest would come out of the heavenly holy of holies on the specific "tenth day of the seventh month," the Day of Atonement, which they calculated would coincide with October 22, 1844.*PFF4 787.2*

8. INTENSIFIED ACTIVITY IN THE FINAL PHASE

The dawning of this concept brought heightened expectancy and deepened conviction. Everything was accelerated as the movement intensified its tempo and entered upon its maximum activity in the autumn of 1844. They went "all out" in their attempt to tell all men of their convictions, and to call upon all who would respond to prepare for the anticipated return of their Lord. The transitory things of earth faded into insignificance, and the eternal realities of the world to come took their place. It was a solemn time.*PFF4 787.3*

That, in brief, affords a combined review and preview of the chronological developments of the Millerite movement in its onward sweep from a single voice in 1831 to an expanding movement; and from its earlier general phase, with its progressive development and correction of detail, to its great burst of intensity and speed in its specific and climactic close. The 1844 phase simply put the crowning revision on what were considered to be its carefully laid and increasingly well-certified and established foundations. That was the Millerite conception of their movement, the justification of its development, and its carefully attested changes and revisions. It

was to them as a light shining more and more unto the perfect day. This can best be grasped by following the developments outlined in Exhibit A, on page 790.*PFF4 788.1*

9. RELATION OF "BABYLON'S FALL" TO EACH PHASE

We will next trace these progressive developments in detail which, because of importance, will be given full documentation and illustrated with further exhibits. This will include meeting the leading characters involved in bringing the seventh month phase to pass, together with its distinctive emphasis. To do so, we must go back briefly to Miller and his earlier concepts, which he began to declare to the public before a single associate had yet joined him. This first or "1843" phase is already familiar ground, for Part II has thus far been devoted exclusively to it. But special study must be given to the final "1844" phase.*PFF4 788.2*

It should also be added that the "Fall of Babylon," and the "come out of her, my people" emphasis, are likewise tied inseparably into both the 1843 and the 1844 phases. This special message, or emphasis, was begun in the civil year 1843, but came to its climax in 1844, as an inseparable part of the seventh-month emphasis. The great break from the churches was chiefly in this three-month-long period, from August to October. Then it was that ties were sundered, and a separate and distinct movement developed, apart from the churches, and in contrast with the intra-church emphasis on the second advent which had marked the earlier years. That is the picture in general outline. Now we go back for details.*PFF4 788.3*

II. How Miller First Fixed Upon the Year "1843"

Miller's first recorded declaration concerning the year "1843" appeared in his early statement of faith, dated September 5, 1822. It was without particularization, argument, or evidence regarding the beginning date of the 2300 years, or the relationship of this longer, over-all period to the lesser 70 weeks of years. It merely anticipated the second advent in a general way, as coming at the close of the 2300 years—"on, or before 1843." [1]See p. 463.*PFF4 789.1*

Miller fixed upon the year "1843" by means of the premise that the crucifixion marks the close of the "seventy weeks," or 490 year-days. Then, from the total of 490 years he simply subtracted A.D. 33, which he understood to be the probable date of the cross. And this, in turn, yielded 457 B.C. as their beginning, his formula being 490-33=457. These commonly accepted dates appeared in most King James Bible margins of the day-that is, A.D. 33 for the crucifixion, and 457 B.C. for the seventh year of Artaxerxes. A paralleling subtraction formula (of 2300-457=1843) then led him to the logical closing date for the 2300 years. And this, he thought, led up to and involved the second advent.*PFF4 789.2*

But for over a decade before the actual Jewish year "1843" began, Miller realized that the prophesied 2300th year would not end until sometime in the common, civil, calendar year 1844, for he reckoned "1843" to be on the basis of the "Jewish sacred year," which he understood extended from spring to spring. This he calculated as approximately from equinox to equinox, or March 21, 1843, to March 21, 1844. [2]William Miller, "Synopsis of Miller's Views,"*Signs of the Times,* Jan. 25, 1843, p. 147. Actually, there never was a Jewish luni-solar year extending from equinox to equinox, which is simply an equinoctial solar year. The Jewish "sacred year" gauged their annual series of typical feasts. This ran from spring to spring, originating in the stipulation of the months was from the spring, beginning with Nisan. However, it was not until Miller's "Jewish year 1843" ran out (in the spring of 1844) that the great majority of the Millerites began to pay serious heed to a few insistent voices in their midst. [3]Such as Bliss: "If, therefore, the 2300 years began at a given point in the year 457 B.C. they will not end until the same point is reached A.D. 1844." (Bliss. "Chronology," *Signs of the Times,* June 21, 1843, p. 123.) (See Exhibit

C.) These had been trying to demonstrate that 2300 years from 457 B.C. would terminate over in the Jewish year "1844," not within the year "1843." [4]The reason for this subtraction fallacy is that the year immediately before A.D. 1 is B.C. 1. There is no zero year. Hence, simple subtraction cannot be used in reckoning from B.C. to A.D. in chronology. Astronomers have a different method of computing that avoids this inconvenience. (See Prophetic Faith, Vol. II, p. 431, note.)*PFF4 789.3*

Picture 1: MILLERITE CALCULATION OF STRUCTURAL DATI OF BASIC 2300-YEAR PERIOD
Exhibit A (upper): progressive revisions by Miller and associates of the three key dates of the 2300-year prophecy, Occurring between the years 1822 and 1844. The heavy lower line represents the considered and final position or exposition, in the seventh-month movement. Their findings were the result of years of patient and intensive research exhibit C (center): diagram showing Miller's early erroneous dating for the Jewish Sacred year "1843," as from equinox (march 21, 1843) to equinox (march 21, 1844), in relation to the gregorian years, and then showing the final revision, After much study, to April 19, 1844, as the first day of the first month (Nisan) of the year "1844." This was based on the restored mosaic reckoning, Brought to their attention by the karaite calendation exhibit D (Lower): synchronization of the first and seventh Jewish months (Nisan and Tishri), With our April and October, and the method of calculating the time between the passover (Nisan 14) and the day of atonement (Tishri 10)
Page 791*PFF4 791*

The Millerites were hardly to be censured for falling into such a subtraction error when it seemed to have been supported by the then-standard Bible marginal dates for the 490 years. Nor were they either the first or the last to stumble into this technical pitfall. Most prophetic expositors before them had usually so reckoned. [5]See the chart in Vol. III, p. 744. And even the chronologist Hales, upon whom the Millerites first came to rely so strongly, had himself slipped into the straight subtraction error for the 2300 days. And this was even after explaining in the same book the fallacy of such a method! Modern scholars even yet occasionally trip over this from sheer inattention.*PFF4 791.1*

In a fuller statement, dated February 15, 1831-six months before he began his public ministry on August 14, 1831- evidently influenced at the time by the writings of various Old and New World expositors, Miller was a bit elastic, giving "1845 or 1847 at most" as the extreme limit for the ending of the 2300 years and correlated periods. [6]Photostat in Advent Source Collection. With a bit of uncertainty he began the 2300-year span tentatively, with what he then believed might be the "twentieth year of the reign" of Artaxerxes, "about 455" B.C., and ended it "about [A.D.] 1845." But in the same manuscript he still maintained that when Daniel's 1335 years are ended, they will "bring us down to 1843," apparently dating them from A.D. 508.*PFF4 791.2*

Picture 2: CIVIL EQUIVALENT OF DAY OF ATONEMENT IN 1844
Exhibit E (upper): comparison and contrast between the rabbinical day of atonement (September 23), and the true day of atonement by the mosaic reckoning one Moon later (on october 22). This was gauged by, and conformed to, the barley harvest moon stipulation for Nisan exhibit F (center): Diagram showing how, When Tishri 1 is found to be October 13, the tenth day is shown to be October 22, Together with synchronization between the gregorian time, and the Jewish month Tishri. These relationships must be borne in mind to grasp the Millerite mode of calculation exhibit G (lower): Relationship between the civil day (from midnight to midnight) and the Jewish day (from sunset to sunset) showing that Jishri 10 begins with the sunset of October 21, and ends with the sunset of October 22, Thus embracing parts of two civil days, or October 21, 22.
Page 793*PFF4 793*

However, in a letter written August 9, 1831 and consequently just five days before his first sermon-having now resolved his uncertainties, Miller fixed definitely upon 457 B.C. and A.D. 1843 as the terminal points for the 2300-year span. And with them he now coupled the 1335 years, extending from A.D. 508 to 1843, as a paralleling prophecy. [7]Ms. letter. Miller to Hendryx, Aug. 9. 1831. From this position he never deviated throughout his public ministry. [8]See his Articles Xos. 2 and 3, for Vermont Telegraph, 1832; his lectures in book,

Evidence From Scripture (1836). pp. 49, 52. 76. 88; see also articles in *Signs of the Times* (Boston, 1840 and onward); Midnight Cry (New York. 1842 and onward). *PFF4 793.1*

Thus it was that 457 B.C., as the joint starting point of the interlocking 70 weeks and 2300 years, became a fixed date in the Second Advent Movement, [9]For example. Advent Herald. Feb. 21, 1844. p. 23. attested, they said, by numerous authorities. [10]The Millerites. like many Bible expositors, reckoned the 70 weeks from the seventh year of Artaxerxes I (*Ezra 7*), and dated them from 457 B.C. On the other hand, most chronologists, basing their reckoning on Ptolemy's canon and later on the Babylonian regnal year(beginning in the spring), nave thought that Nisan in the seventh year of Artaxerxes as reckoned of Ezra should be dated 458 B.C. However, archeological evidence from recently discovered tablets and papyri has now established beyond reasonable doubt that the seventh year of Artaxerxes I, according to Jewish reckoning, began in the autumn. See Siegfried Horn and Lynn H. Wood, The Chronology of *Ezra 7* (1953), *chaps. 5, 6*, and appendix, for a thoroughly documented discussion, which reaches the conclusion that Ezra and Nehemiah reckoned Artaxerxes' seventh year from autumn, 458 B.C.. to autumn. 457 B.C. See also Horn and Wood, "The Fifth Century Jewish Calendar at Elphantine," Journal of Near Eastern Studies, January. 1954. for a technical discussion of the evidence for the Jewish fall-to-fall reckoning. And this was held with practically no variation by all the Millerites until after the Disappointment in October, 1844. Thus the Signs of the Times declares editorially: *PFF4 793.2*

"The seventy weeks of *Daniel 9:24* have been universally admitted, by commentators and students of prophecy, to have been prophetic weeks of years, and to have been fulfilled in 490 years from 457 B.C. to A.D. 33. So obvious and universal has been this interpretation of it among both Jews and Christians, that hardly a lisp has ever been heard against it." [11]*Signs of the Times,* April 12, 1843, p. 44. *PFF4 793.3*

1. INVOLVEMENTS OF MILLER'S EARLY CALCULATIONS

As we have noted, Miller's calculation of the 2300 years, from 457 B.C. to A.D. 1843, was definitely tied to an A.D. 33 cross atthe end of the seventieth week. [12]William Miller, Evidence From Scripture (1836),

pp. 49, 52; Midnight Cry, April 13, 1843, pp. 14, 15. This was based originally on the marginal dates commonly printed in the King James Bible, and on the authority of a group of chronologists and astronomers—though chiefly upon James Ferguson—who favored the A.D. 33. [13]JAMES FERGUSON (1710-1776). Eminent astronomer o Scotland, whose patron was George III. Most important work, Astronomy Explained Upon Sir Isaac Newton's Principles, and Made Easy to Those Who Have Not Studied Mathematics, in Works of James Ferguson, vol. 1, pp. 334-337. This position was accordingly held by Miller and his associates up until the spring of 1844, toward the close of the "Jewish year 1843." [14]*Signs of the Times,* April 5, 1843, pp. 33-35; Dec. 20, 1843, p. 152. Appears continually; for example, Midnight Cry, April 13, 1843, pp. 13-15.*PFF4 793.4*

Note again: From the very outset Miller had maintained that, in studying Daniel's prophetic periods, he was dealing with Hebrew or Biblical sacred years, which extended from spring to spring, instead of from January to January, as with our common civil-calendar year. Not knowing the technical aspects of the Biblical mode of reckoning, he simply placed his "Jewish year 1843" roughly from equinox to equinox. Thus:*PFF4 794.1*

"I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be." [15]Miller, "Synopsis of Miller's Views,"*Signs of the Times,* January 25, 1843, p. 147. Cf. *Signs of the Times,* January 4, 1843, p. 121; Midnight Cry, June 15, 1843, p. 107; Nov. 21, 1844, pp. 161, 162.*PFF4 794.2*

This general position was at first followed in practically all early Millerite charts, periodical articles, and book statements from Miller's associates. [16]For charts, see *Signs of the Times,* May 1, 1841, pp. 20, 21; June 1, 1841, p. 39; April 26, 1843, p. 61; May 24, 1843, p. 92 (reprinted in Midnight Cry, June 8, 1843, p. 99); Midnight Cry, Nov. 18, 1842, p. 4; March if, 1843, p. 59; July 20, 1843, p. 175; Aug. 31, 1843, p. 14.*PFF4 794.3*

Further, all the Adventist leaders staked their system irrevocably upon the postulate that the 70 weeks constituted the first part of the

2300 prophetic days. And they consistently maintained that if this connection between the 70 weeks of *Daniel 9* and the 2300 days of *Daniel 8* existed in fact—and this they confidently affirmed—then their calculation of the terminal date must stand as unassailable. [17]See *Signs of the Times,* April 12, 1843, p. 44. And they cited a notable group of antecedent and contemporary expositors in support of the propriety and the soundness of such a position on the basis of their joint beginning.*PFF4 794.4*

2. AUTUMNAL TYPES NOTED FIRST BY MILLER

Next, early in May, 1843, Miller called attention to the autumnal Hebrew festivals (the Day of Atonement and Feast of Tabernacles) as typifying the second advent, in contrast with the spring festivals (Passover, Unleavened Bread, and Pentecost), which were fulfilled in connection with the first advent. Here is his own statement:*PFF4 795.1*

"All the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month or autumnal equinox, can only have their fulfillment at his second advent." [18]William Miller, Letter dated May 3, 1843, in*Signs of the Times,* May 17, 1843, p. 85 (italics supplied).*PFF4 795.2*

This printed declaration, with its elaborations, was frequently cited thereafter-especially in the latter half of 1844—as the real inception of the "seventh month movement" idea. [19]For example, see Advent Herald, Sept. 18, 1844, p. 52; Oct. 2, 1844, pp. 70-72; Midnight Cry, Oct. 11, 1844, p. 115. Some even looked with interest upon the seventh month in 1843. [20]Midnight Cry, Oct. 31, 1844, p. 140. But the later definite concept seems to have lain largely dormant until the early part of 1844.*PFF4 795.3*

IV. Close of "1843" Shifted to New Moon of April

Pressure from opponents forced Miller's scholarly associates to study anew their position on, or understanding of, the Jewish year, and to probe deeply into its history. As a result, they were led to make the first correction in their calculation—which pertained to the exact time of the beginning and ending of the "Jewish sacred year," extending from spring to spring.*PFF4 795.4*

As far back as April, and then in June and December of 1843, and in February of 1844 [21]ibid., April 27, 1843, p. 30; *Signs of the Times,* June 21, 1843, p. 123; Dec. 5, 1843, pp. 133-136; Midnight Cry, Feb. 22, 1844, pp. 243, 244. months before Miller's original date expired for the ending of the "Jewish year 1843" at the time of the vernal equinox in 1844-his associates (Sylvester Bliss, Josiah Litch, Joshua V. Himes, Nathaniel Southard, Apollos Hale, Nathan Whiting, and others) came to a definite conclusion. This was that the solution of Daniel's prophecy is dependent upon the ancient or original Jewish form of luni-solar time, and not upon the altered modern rabbinical Jewish calendar. (This is discussed in Prophetic Faith, Volume II, pp. 196-199.) They therefore began to shift from Miller's original date for the ending of the 2300 years (at the equinox in March), over to the new moon of April, 1844. [22]Midnight Cry. March 21, 1844, p. 284; April 4, 1844, p. 297; April 25, 1844, p. 325; Advent Herald, March 27, 1844, pp. 60, 61; April 3, 1844, pp. 68, 69; April 24, 1844, pp. 92, 93. Early in this period of investigation, a Signs of the Times editorial declared:*PFF4 796.1*

"Now there is a dispute between the Rabbinical, and the Caraite Jews, as to the correct time of commencing the year. The former [Rabbinical Jews] are scattered all over the world, and cannot observe the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by astronomical calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. The Caraite Jews on the contrary, still adhere to the letter of the Mosaic law, and commence with the new moon nearest the barley harvest in Judea; and which is one moon later than the Rabbinical year. The Jewish year of A.D. 1843, as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new

moon on the 29th day of April, and the Jewish year 1844, will commence with the new moon in next April [18/19], when 1843 and the 2300 days, according to their computation, will expire. But according to the Rabbinical Jews, it began with the new moon the first of last April, and will expire with the new moon in the month of March next." [23]*Signs of the Times,* June 21, 1843, p. 123.*PFF4 796.2*

They consequently reckoned that the last day of the Jewish year "1843" would close with the sunset of April 18, 1844. Therefore the first day of the first month (Nisan) of "1844," true Jewish time, would have as its civil equivalent April 19, though beginning actually with the sunset of April 18. Thus it should read April 18/19. (See Exhibits C and D, page 790.)*PFF4 796.3*

And Himes, writing after the spring equinox in 1844, declared that the real Jewish year "1843" had not yet actually expired:*PFF4 797.1*

"After its [the Jewish year 1843] commencement, he [Miller] gave it as his opinion that the Lord would come some time between the 21st of March, 1843, and the 21st of March, 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend.... Although the Jewish year has not expired, but extends to the new moon in April, as we explained in our last, yet our time will be regarded by our opponents as having passed by." [24]J. V. H.[times], editorial, "The Vernal Equinox," The Midnight Cry, April 4, 1844, p. 297.*PFF4 797.2*

This correction by the Millerites, of the beginning of the Jewish sacred year, was made deliberately and understandingly, on the basis of the original Mosaic stipulation, to which their attention was directed by the early Karaite contention in behalf of beginning the true sacred year with the "new moon of barley harvest" in Judea, [25]The Karaite Jews-Karaite meaning "literal adherence to the law"—came into prominence under Anan in the eighth century_ of the Christian Era. (Samuel Poznanski, "Karaite Literary Opponents of Saadish Gaon, "Jewish Quarterly Review, vol. 10, pp. 22-41; "Ben Meir and the Origin of the Jewish Calender, "Jewish Quarterly Review, Oct., 1897; Hastings, Encycolpedia of Religion and Ethics, 1913 ed., vol 3, art., "Calender (Jewish)."Albiruni, Chronology of the Ancient Nations, pp. 68, 69; Henry Maker, Saadia Gaon, His Life and Works, pp. 72, 81.) They protested against the departures of the rabbinical Jews from the

original Mosaic calendar. According to Scripture, the sacred year began with the new moon of Nisan, nearest the time of barley harvest in Judea, because in that month, at Passover time, the wave sheaf of barley was offered. And Palestinian barley usually ripened in April. (Johann Jahn, Biblical Archaeology, pp. 22, 112; J. D. Michaelis, "Coinmentatio de Mensibius Hebraeprum," in Home's Introduction, Vol. IT, Part II, c. vii, p. 74, note; J. G. Buhle. "Economical Calendar of Palestine," Calmet's Dictionary of the Bible, pp. 700-707; Joseph Scaliger, De Emandatione Temporum, lib. II, 10 7.) See Prophetic Faith, Vol. II, pp. 196-199. On the contrary, the rabbinical Jews, from the fourth century of the Christian Era onward, began to regulate the year by a fixed calendar, and started the year with the first day of the new moon nearest the vernal equinox. Consequently their passover moons largely fell in March, one moon early, as the Millerites clearly understood and declared. (Midmeht Cry, April 27, 1843, p. 30.) which usually fell in April. This was the basis for their designation of October as the seventh month, true Jewish time, for the Jewish sacred year.*PFF4 797.3*

V. Crucifixion Date Corrected to A.D. 31

After the Millerite spring expectation, at the passing of the "Jewish year 1843," in April, 1844, the "Jewish year 1844" instead of the former "1843," in Adventist terminology became the corrected and accepted terminal point for the 2300 years. Thus the Midnight Cry:*PFF4 797.4*

"The Jewish year which synchronizes the nearest with A.D. 1843 must be a year, the greater part of which is contained within that year. This, therefore, must be the civil year commencing in October, 1842, and the ecclesiastical year ending April, 1844, nine months of each being included in A.D. 1843. The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and are now in the year 1844, according to our chronology." [26]Midnight Cry, April 25, 1844, p. 325. The accuracy of this contention was attested by the contemporary Jewish "Lunar Calendar" of Lopez, used in the time of the Millerites, which sets forth the year 5605 A.M. as A.D. or C.E. "1844" (Moses Lopez, A Lunar Calendar of the Festivals ... Observed by the Israelites Commencing Anno Mundi 5566 and Ending in 5619 (1805 to 1859).*PFF4 798.1*

1. SHIFT END OF SEVENTIETH WEEK TO A.D. 34

Next came a correspondingly necessary and logical revision of the ending of the 70 weeks, from A.D. 33 over to 34, as the true terminus. [27]Midnight Cry, June 27, 1844, p. 398;*Signs of the Times,* June 21, 1843, p. 123; Dec. 5, 1843, P. 136. This change was effected by shifting the crucifixion date either back a couple of years-or forward to 34, as some at first were prone to do-on the authority of another group of chronologists. So Ferguson and the other A.D. 33 proponents [28]J. Ferguson, op. cit., vol. I, pp. 334-337. were abandoned because of the obvious error. [29]*Signs of the Times,* Dec. 5, 1843, p. 134; Midnight Cry, Feb. 22, 1844, pp. 243, 244; April 11. 1844, p. 310; Advent Herald, March 20, 1844, pp. 52, 53; March 27, 1844, pp. 60, 61; April 10, 1844, p. 77.*PFF4 798.2*

2. MAJORITY COME TO FAVOR "MIDST OF THE WEEK" CROSS

The majority now began to favor the A.D. 31 crucifixion date, advocated by William Hales, thus placing the cross in the "midst" of the seventieth week, [30] and citing Eusebius as a witness for the [31] date 81 Others, in this transition period, not clear on whether the "midst" [32] denoted the precise middle or a more elastic central period (30 or 31), nevertheless assumed the A.D. 34 terminus for the seventieth week, independent of the precise crucifixion date. [33] In any event, A.D. 34 now became the acknowledged terminus of the 70 weeks, harmonizing with the grand terminus in "1844," not "1843." (Also on Exhibit A, page 790.)*PFF4 798.3*

[30] *Signs of the Times,* Dec. 20, 1843, p. 148.

[31] Ibid.; Eusebius, Ecclesiastical History (trans, by Cruse), Bk. VII, ch 32, pp. 322, 323.

[32] *Signs of the Times,* Dec. 5, 1843, p. 131; Dec. 20, 1843, p. 148.

[33] Midnight Cry, Feb. 22, 1844, pp. 243, 244.

VI. Emergence of "Seventh Month" Movement Positions

Beginning first with an article written February 16, 1843, and continuing progressively throughout 1844, [34]Midnight Cry, Feb. 22, 1844, pp. 243, 244: Advent Herald, April 3,", 1844 p. 69; Midnight Cry, June 27, 1844, p. 397; Advent Herald, Aug. 14, 1844, p. 15; True Midnight Cry, Aug. 22, 1844, Haverhill, Mass., pp. 1-4; Midnight Cry, Oct. 10, 1844, pp. 105-107. Samuel S. Snow emphasized the autumnal Jewish seventh month, Tishri, as the true ending of the prophetic 2300-year span, with the beginning dated from the autumn of 457 B.C. As early as May, 1844, Snow wrote:*PFF4 799.1*

"John's ministry began in the latter part of A.D. 26, and ended with the autumn of A.D. 27. Here commenced the week of the confirmation of the covenant, i.e., the establishment of the gospel as a divine system, by the mighty works of Christ. Three years and a half from this point brings us to the spring of A.D. 31, when our Lord was crucified in the 'MIDST [i.e., middle] of the week.' Three years and a half more, (the last half of the week,) during which the word or covenant was confirmed by them who had heard the Lord, (*Hebrews 2:3*,) brings us down to the autumn of A.D. 34....*PFF4 799.2*

"I believe this argument to be based on correct premises, and to be perfectly sound. What then is the conclusion? It must certainly be this: That as the 70 weeks ended in the autumn of A.D. 34, the remaining part of the 2300 days, i.e., 1810, being added, brings us to the autumn of A.D. 1844.... But I am confident, from the light I have received from God's blessed word, in those glorious types which he has given in mercy, for his children to understand, that our King and Saviour will appear in his glory in the seventh month of the Jewish sacred year." [35]Samuel S. Snow, Midnight Cry, May 2, 1844, p. 353 (actually, p. 335). (Brackets in the original.)*PFF4 799.3*

This position reached its final printed form in the True Midnight Cry of August 22, 1844, published at Haverhill, Massachusetts, immediately following the epochal Exeter camp meeting. [36]Advent Herald, Aug. 21, 1844, p. 20; Midnight Cry, Oct. 31, 1844, p. 140. Snow's argument was built upon the Karaite "true reckoning" for the sacred

year-embracing both the “tenth day of the seventh month” ending, and an A.D. 31 spring crucifixion. Regarding the right year (1844) as now determined upon the basis of the outline prophecy periods, he set forth the specific day of the expected advent as October 22, our calendar equivalent of the tenth day of the seventh month the Day of Atonement—in this Karaite calendar year. [37]True Midnight Cry, Aug. 22, 1844. On Exeter camp meeting see pp. 810-814. From this he never deviates.*PFF4 799.4*

Ascertaining that the “new moon,” or first day of the seventh Jewish month, Tishri, fell on October 13, then the tenth day of that seventh month would fall on October 22, as its civil equivalent—though technically beginning at the previous sunset. So it would actually be October 21/22, as every Jewish day, from sunset to sunset, embraces parts of two civil days which run from midnight to midnight. But as the bulk of the day coincided with October 22, that was commonly spoken of as its civil equivalent.*PFF4 800.1*

Snow definitely shifted the date of the cross from the end of the seventieth week in A.D. 33, or 34, as still held by some, back to the prophetically specified “midst” of the seventieth week in the spring of A.D. 31. [38]Ibid.; see also Eusebius, Proof of the Gospel, Bk. X, ch 7, pp. 136, 137 (New York, 1920 ed.). For this he cited William Hales, Irish clergyman and writer on science, as his chief chronological authority, [39]See William Hales. A New Analysis of Chronology and Geography, History, and Prophecy (1830), vol. 2, p. 518. along with the contrasting testimony of the rabbinical and Karaite calendars—the rabbinical involving A.D. 33, and the Karaite A.D. 31—as the only Friday Passover falling within the circle of years embracing Christ’s public ministry. [40]True Midnight Cry, Aug. 22, 1844. This was another determinative factor.*PFF4 800.2*

Support for Snow’s position grew slowly but steadily. [41]Midnight Cry, June 27, 1844, p. 398; Advent Herald, Aug. 21, 1844, pp. 20-30. Thus it was that the second and third of the three great structural dates of the 2300-year span came finally to be determined and consistently maintained by those participating in the seventh-month movement-which will be discussed in the next chapter. But it is to be noted that the starting point—the 457 B.C. joint beginning of the 70 weeks and

the 2300 years—was taken as established and axiomatic, and was never revised, altered, or changed throughout the Advent Movement, in the shiftover from 1843 to 1844.*PFF4 800.3*

Picture 3: LEADERS IN THE VIRILE SEVENTH-MON MOVEMENT
(Left) Samuel s. Snow, Who at boston in July, 1844, First urged the revised dating of October 22, Which was idely accepted from the August exeter, N.Y., Camp meeting onward; (right) George Storrs, Strong supporter of the October 22 expectation, Particularly the midnight cry phase, Who also introduced the controverted teaching of conditional immortality
Page 800*PFF4 800*

VII. Snow-Initiator of Seventh-Month Movement

Before launching into the recital of the great seventh-month movement, let us first become acquainted with the two men who were in the forefront in bringing this remarkable development into being-the final phase of the Millerite movement. These were Samuel S. Snow of New York City, and George Storrs, usually associated with Albany, New York.*PFF4 801.1*

SAMUEL S. SNOW (1806-1870) was born in Connecticut. Converted at seventeen, he joined the Congregational Church but later lapsed into infidelity. Early in 1840 his brother induced him to read a secondhand copy of Miller's Lectures, bought from a peddler, in the hope of helping Samuel's skepticism. This it did, and Snow soon became a close student of the Adventist writings. Later, after becoming an independent preacher, he began to herald the imminent second advent of Christ. He was gripped by the tremendous truth that our Saviour is returning soon, and in 1843 offered his services to the Millerites, and was ordained by them at the Worcester, Massachusetts, Adventist Conference in 1843. 42*Signs of the Times,* Jan. 10, 1844, pp. 175, 176.*PFF4 801.2*

He held the usual positions on the great outline prophecies and their related time periods. But he made an intensive study of the Mosaic tabernacle service types, the chronology of the 70 weeks, and the crucifixion date, and was intrigued by them. In January, 1844, he invited J. V. Himes to New York City, to begin a course of lectures in Franklin Hall. And Snow himself grew in preaching power. However, in time friction developed locally over his conviction that the great 2300-year period would not end until the autumn, rather than by the spring, of 1844. And this criticism was despite the fact that in May of 1843 Miller had called attention through the leading Adventist papers to the types of the Mosaic law, and how the vernal types had been fulfilled exactly at the first advent. 43*Ibid.,* May 17, 1843, p. 85.*PFF4 802.1*

Miller had expressed his conviction that the seventh month, or autumnal types, would be similarly fulfilled at the second advent. Snow, however, was more positive and specific, believing that the autumnal types would be fulfilled just as meticulously as to the day

(the Day of Atonement) in connection with the second advent. At first he was not entirely clear as to the year—whether “1843” or “1844”—but he was fully persuaded as to the autumnal aspect. So in February, 1844, Snow began to present his convictions publicly, stressing the end of the 2300 years, and of the other periods of Miller’s customary list, as destined to occur in the autumn of 1844.*PFF4 802.2*

During January and February he had been preaching on the fall of Babylon and the coming of the Lord, as the Bridegroom to the “marriage,” on the tenth day of the seventh (Jewish) month, 1844. However, there was but little interest or response at the time. In April he located his family in Worcester and went to New York, where hostility had lessened concerning the preaching of the seventh month of 1844—Miller’s “Jewish year 1843” having then expired. After three weeks in New York, Brooklyn, and Newark he went on to Philadelphia upon request of George Storrs. In May he returned to Worcester, remaining until July 21. Then, by invitation, Snow preached that day in the large Boston Tabernacle on the text, “Behold, the Bridegroom cometh (on the tenth day of the seventh month), go ye out to meet him!”*PFF4 802.3*

This began to arouse some from their apathy. But soon after, at the large Exeter, New Hampshire, camp meeting—August 12-17—he gave three remarkable discourses, to be noted more fully soon. The first was on the 1844 ending of the great prophetic time periods; the second on the Mosaic sanctuary service types, and their antitypical fulfillment in the Christian dispensation; and the third on the date of Christ’s crucifixion in the “midst” of the seventieth prophetic week, which therefore brought an end of the 70 weeks in the seventh month of A.D. 34. And in consequence, the close of the 2300 years would similarly extend to the seventh month of 1844, which equated largely with the month of October.*PFF4 803.1*

Snow’s presentation, wholeheartedly received by the encampment, at first encountered marked reserve on the part of the prominent leaders not present at the camp. (Miller and Himes, it should be stated, were both out in Ohio at this time, and were troubled over this innovation back East.) The same attitude of coolness was true of the leading Adventist periodicals, which they controlled.

Nevertheless, the “seventh month” message spread with seemingly irresistible power. One by one the outstanding leaders joined in the swelling chorus.*PFF4 803.2*

Meanwhile, Snow had published the True Midnight Cry (four pages), at Haverhill, Massachusetts, on August 22, filled with brief but conclusive arguments. These were designed to prove the ending of the time periods and the fulfillment of the types of the atonement and the jubilee on the tenth day of the seventh month, of which the 22nd day of October, 1844, was recognized as its civil equivalent. This True Midnight Cry was scattered everywhere in varying forms—in special reprints and incorporated as feature articles in the various papers. These were distributed, according to the record, by the “hundreds of thousands.”*PFF4 803.3*

This really amazing movement, starting at the Exeter camp, spread quickly throughout the other Millerite camps and general meetings. Preaching “the time,” or the “definite time,” as taught by Snow, was soon taken up by hundreds of Millerite leaders. Snow himself lectured continuously throughout the East. His last sermon before the Disappointment was given in the Boston Tabernacle to a turbulent crowd, agitated by hostile rowdies. Bliss and Himes were present. Snow then returned home to Worcester for the “appointed day.” This will introduce Snow. And as George Storrs was perhaps second in influence in giving impetus to this seventh-month movement, let us become acquainted with him.*PFF4 804.1*

VIII. Storrs-"Go Forth!" Is "Cry at Midnight"

GEORG STORRS (1796-1879) was born at Lebanon, in rock-ribbed New Hampshire. Even in childhood his mind was deeply exercised along religious lines. But about the only preaching to be heard in Lebanon during his teens was Congregational and Calvinistic. And the strong leanings toward fatalism, in that preaching, and its emphasis on the eternal torment of the wicked in hell, filled the lad with a dread of God and tended to alienate him from Christianity. But at seventeen he began deliberately to seek to know the. goodness of God. Finally, because of the appeals and prayers of his mother, he accepted Christ, and at nineteen joined the Congregational Church.*PFF4 804.2*

The conviction grew upon him that he was called to preach. And later, because of kindnesses shown during his wife's illness, he became greatly attached to a godly Methodist minister, and joined the Methodists. He started out under their traveling connection in 1825, continuing to preach for them until 1836. (Portrait appears on page 801.) By this time Storrs had begun to speak rather constantly on the question of slavery. This he continued to do for three years. In 1835 he was invited to address the Sanbornton Bridge (New Hampshire) Anti-Slavery Society in the Methodist meetinghouse, but was arrested by the deputy sheriff while in the act of prayer—because he had invoked a blessing on the slaves, after having prayed for the President, the Congress, and various other groups. However, he was discharged after trial. [44]Mob Under Pretence of Law, or the Arrest and Trial of Rev. George Storrs, pp. 1-22.*PFF4 804.3*

The Methodist Church at large, and the local bishop especially, was set against agitation on that subject, and took every means to suppress its discussion. As a result Storrs withdrew from the Methodist communion and ministry in 1840. However, back in 1837—three years prior to that withdrawal -Storrs' mind had been agitated on another question through reading a small tract on the final destiny of man and his state in death, written by Deacon Henry Grew of Philadelphia.[45]Bible Examiner, March. 1880, p. 399. He first read it in order to pass the time on a slow train trip. But it led him to search the Scriptures carefully on the question. And after several years' investigation, conversation, and correspondence with some

of America's most eminent ministers, he reached the settled conclusion that man does not possess inherent immortality, but receives it only as a gift through Christ, and that God will utterly exterminate the wicked through fire at the second death." [46]Ibid., July, 1850, p. 107.*PFF4 805.1*

He counted well the cost of the step he felt he must take. He had been highly regarded in the denomination, and was respected by its ministry. He knew that by taking his stand on this delicate doctrine he would sever himself from those congenial relationships. But lie deliberately withdrew in 1840. He wrote three letters to an intimate friend, a prominent minister in the Methodist Church, who replied that he could not answer Storrs's arguments. And he advised Storrs to publish them—anonymously. So in 1841 Storrs issued An Enquiry; Are the Souls of the Wicked Immortal? In Three Letters.*PFF4 805.2*

Visiting Albany, New York, he responded to an invitation to minister to a small congregation, taking as his guiding principle, "The Bible as the only creed-Christian character the only test." Though the congregation knew his views on the nature of man, he did not at first preach on this theme. But by 1842 he felt impelled to speak out clearly on the subject. He spent an entire week on the final preparation of one sermon, realizing that at least two discourses would be necessary. And sensing that he was liable to be misunderstood, he did the unusual—he wrote out and read his sermon. And he kept on preparing and presenting other aspects of the subject until he had given his sixth sermon, with no thought, at the time, of publishing them. Then friends began to urge their publication. So he reviewed, revised, and published them as An Enquiry: Are the Souls of the Wicked Immortal? In Six Sermons (Albany, 1842). These came to be known as Storrs's Six Sermons.*PFF4 806.1*

Just a few weeks after their publication, Storrs was visited by Calvin French, preaching Miller's views on the second advent. Storrs offered him the use of his "House of Prayer" for their public presentation. He became partly convinced of the correctness of the Adventist positions, so much so in fact that he solicited the services of Charles Fitch, who by this time was one of Miller's most active

and effective speakers. Accordingly, a series of tent meetings was arranged, and thousands came to hear. Storrs, now fully persuaded, left his stated ministry in Albany, in 1842, in turn to travel and preach the advent message to multiplied thousands. He did not, however, introduce his personal views on the nature of man into these public services. Nevertheless, he was continually beset with inquiries from ministers and laymen who had read his Six Sermons.*PFF4 806.2*

At length the Signs of the Times came out against the view of the ultimate destruction of the wicked, as taught by Storrs in his brochure. So he revised his Six Sermons, and published five thousand more copies in newspaper form at New York City, where he was then preaching. These he scattered all over the community at his own expense. In the spring of 1842 Storrs was invited to preach on the second advent in New York, and people came out by the thousands. And inasmuch as the public knew his sentiments on the end of the wicked, they wanted to hear his views on this theme as well. So he stereotyped two thousand copies of his Six Sermons and distributed them to the congregation. He therefore differed from the majority of the Millerites in that he did not believe in an ever-burning hell, regarding such a concept as constituting a blot on the character of God.*PFF4 806.3*

In the fall of 1843 he went to Cincinnati, and also to Indiana, where in preaching he traveled some five or six thousand miles. Fitch became the first ministerial convert to his position on conditional immortality, writing him on January 25, 1844, that he had taken his stand on Storrs's side. Other ministers followed. In 1843 his Six Sermons were also published in England to the number of ten thousand. And about this time a number of prominent Britishers-Dr. Frederick R. Lees of Leeds; Mr. Dobney, a Baptist; Mr. White, a Congregationalist; and Archbishop Richard Whately had taken the same stand in Great Britain. A total of some 200,000 copies of Storrs's Six Sermons are said to have been published.[47]Bible Examiner, March, 1880, p. 401.*PFF4 807.1*

But there was opposition. Miller himself took Storrs to task in the Midnight Cry, of May 23, 1844, with these strong words:*PFF4 807.2*

"I cannot be silent without dissenting from this any longer, it would be a crime against God and man. Therefore I disclaim any connection, fellowship, or sympathy with Br. Storrs' views of the intermediate state, and end of the wicked." [48]Midnight Cry, May 23, 1844, p. 355.*PFF4 807.3*

And Litch was so agitated by the issue that he went to the length of issuing a little paper against it, called the Anti-Annihilationist. And I. E. Jones also wrote to Miller in protest. [49]Ms. letter, I. E. Jones to Miller, April 6, 1844.*PFF4 807.4*

Storrs had marked ability as a writer, and in 1843 started the Bible Examiner in Albany, which advocated the coming of Christ in 1843-1844. He was an able expositor of prophecy, being equally effective as a writer or preacher. He had a highly prominent part in the seventh-month movement, stressing the parable of the ten virgins in connection with the return of the Bridegroom.*PFF4 807.5*

IX. Storrs Holds to Standard Outlines of Daniel

Storrs wrote a small book, in question and answer form, also called the Bible Examiner—a verse-by-verse exposition of the leading chapters of Daniel and of Revelation, together with *Isaiah 55*, *Zechariah 14*, and *Matthew 24*. The heart of *Daniel 2* he held to be the imminent smiting of the image upon the feet-after the division of the Roman Empire, the fourth in the series of world powers. The ten partitions listed are drawn from Machiavelli, Faber, and Scott. This stone kingdom is not the inward kingdom of grace, he insisted, but the outward kingdom of glory, soon to be established. We have lived 1,400 years among the feet and toes of divided Rome, he said. The stone strikes the image on the feet, and we are now in the feet. This smiting by the stone is therefore the next act of prophecy. [50]George Storrs, The Bible Examiner, pp. 3-15.*PFF4 808.1*

Divine revelation is not only progressive but repeats again and again to enforce and amplify. Thus the four beasts of *Daniel 7* parallel the four metals of *Daniel 2*-Babylonia, Persia, Grecia, and Rome. Then, after the great judgment scene, comes God's kingdom forever. The Little Horn is the high point in chapter 7-and is the same as Paul's Man of Sin, and the Beast of John's visions. It follows the division of Rome, and three kingdoms fall before it—the Heruli, Ostrogoths, and Vandals.*PFF4 808.2*

Justinian's imperial letter of A.D. 533, recognizing the pope as the head of all the churches, is quoted from Croly. Thus the pagan Roman dragon gave the Papacy "his power, and his seat, and great authority." (*Revelation 13:12*.) It was to continue in this dominant position for 1260 years, which it did. Then the stroke by the sword was given under French Marshal Berthier, continued Storrs. The pope no longer has power to depose kings and put the saints to death as of yore. So in the outline of *Daniel 7* we have already passed the lion, bear, leopard, and dreadful fourth beast, the ten horns, and the 1260 years. We are nearly forty-five years beyond. The awesome judgment scene comes next, followed by the everlasting kingdom, which cannot be far off. [51]Ibid., pp. 15-30.*PFF4 808.3*

Then, in *Daniel 8* the Medo-Persian ram and the Grecian goat are

followed by the “exceeding great” and fierce pagan, then papal, Roman horn. This horn continues until the “last end of the indignation.” The sanctuary and the host were to be trodden underfoot for 2300 year-days. Rome will be destroyed when it is broken without hand. Both the church and the earth are called sanctuaries. But, he at first feels, it is obviously the earth that is to be cleansed by fire. (*2 Peter 3*.) And this is to be at the end of the age and the close of the 2300 years. The explanation is given in *Daniel 9*, through the interrelated 70 weeks to the Messiah, “cut off” from the 2300 years. Their joint beginning is in 457 B.C., and the grand terminus of the longer period would be A.D. “1843,” later revised to “1844.”*PFF4 809.1*

And as the year of Christ’s death is limited to a narrow circle of four or five years at most, so the end of the longer period is likewise limited to four or five years. And “1843” is evidently 1810 years from the crucifixion, the cross constituting the confirming seal of the vision. Daniel will stand in his lot and receive his inheritance; the end is near. [52]Ibid., pp. 33-57. So said Storrs. More will be heard from him shortly.*PFF4 809.2*

CHAPTER THIRTY-EIGHT: Seventh-Month Movement Launched at Exeter

I. High Priest to Come Forth to Bless People

On August 12, 1844, a five-day camp meeting opened at Exeter, New Hampshire, a few miles from East Kingston, scene of the first Millerite camp meeting in the United States, just two years prior. This Exeter meeting was quite representative, with some three or four thousand in attendance. The participants came from "different and distant places"—north, east, south, and west-to study anew the evidences for their faith. [1]Advent Herald, Aug. 21, 1844, p. 20; Midnight Cry, Aug. 29, 1844, p. 63. Different ones came anticipating "new light." And it was here that a new concept indeed, and a new conviction, began to grip the Millerites, which changed their attitude from lassitude and indefinite waiting to intense expectancy. Christ, our heavenly High Priest, on the approaching October 22, [2]As the civil calendar equivalent of the "tenth day of the seventh month," and the Christian antitype of the ancient Jewish Day of Atonement. they came to believe, was to emerge from the heavenly holy of holies to bless His waiting people at His second advent. And from the Exeter camp they went forth with crusading zeal in the most amazing development of the entire movement.*PFF4 810.1*

They had all believed that since April they were living in the "tarrying" or "slumbering" time, that is, beyond the close of "1843." But they were in a state of uncertainty and suspense. The meeting at the Exeter camp on one day in particular was prosaic. Interest lagged and the time dragged. Men of ability spoke without anything new or fresh to present, repeating prophecies almost as familiar to their ears as the alphabet. Consequently, little impression was made, and the crowd was restive. Joseph Bates, the speaker at this particular hour, was seeking to bolster their confidence and sustain their faith in the promises of God. [3]John N. Loughborough, "The Second Advent Movement-No. 4," in *Review and Herald,* Aug. 18, 1921, p. 5. He was rehearsing, in a labored way, the well-known evidences about the delay being a test of their faith, that Christ would surely come, that they should not lose confidence in His promises, and the like. But

he was making little progress.*PFF4 810.2*

Suddenly a man rode up to the camp on horseback. It was Samuel Sheffield Snow. Dismounting, he came and sat down by the side of his sister, Mrs. John Couch, wife of one of the Adventist preachers, who was seated at the edge of the crowd that filled the large tent. In subdued phrases he began to rehearse to her his convictions as to the cause of their Lord's delay, and to set forth persuasively the evidence for the coming of Christ in the autumn of 1844, on the very Day of Atonement. Her heart was thrilled with the whispered message. Unable to keep silence, she suddenly rose and in a ringing voice addressed Bates, the preacher in the desk:*PFF4 811.1*

"It is too late to spend time upon these truths, with which we are familiar, and which have been blessed to us in the past, and have served their purpose and their time." [4]James White, Life Incidents, pp. 159, 160; cf. John O. Corliss, in*Review and Herald,* Aug. 16, 1923, p. 7; see also A. W. Spalding, Captains of the Host, p. 87.*PFF4 811.2*

Then she said earnestly, "Here is a man with a message from God." It was a dramatic moment. The preacher paused, as well he might. And she continued in insistent tones that could be heard throughout the assembly:*PFF4 811.3*

"It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for his household. Let them speak, and let the people hear them. 'Behold the Bridegroom cometh, go ye out to meet him.' [5]James White, Life Incidents, p. 160.*PFF4 811.4*

Then Bates responded, "Let him come and deliver his message," and sat down to hear what he would say. The atmosphere was tense with expectancy as Snow walked forward and entered the pulpit. He began quietly but effectively to present his convictions and to submit his evidence. As he progressed, the whole camp became electrified, preachers as well as laymen. His logical reasoning carried weight, and his measured conclusions seemed inescapable. Conviction swept over the entire congregation,

followed by decisive action. Time was short, and they must make ready for the coming of the Lord! Bates himself had come to the meeting anticipating more light that would give impetus to the message. [6]F. D. Nichol, The Midnight Cry, pp. 214-216. And Bates's record, penned in 1847, was:*PFF4 811.5*

"There was light given and received there, sure enough; and when that meeting closed, the granite hills of New Hampshire rang with the mighty cry, Behold the Bridegroom cometh, go ye out to meet him! As the stages and railroad cars rolled away through the different States, cities, and villages of New England, the rumbling of the cry was still distinctly heard, Behold the Bridegroom cometh! Christ is coming on the tenth day of the seventh month! Time is short, get ready! get ready!" [7]Bates, Second Advent Way Marks and High Heaps, pp. 30, 31.*PFF4 812.1*

An amazing movement was started that sultry day that nothing could stay. Although the older leaders at; first were slow in accepting it, the movement quickly swept all lesser lights into ardent support. It intensified the tempo of the movement, and stepped up both its thinking and its activities. And it was this that was destined to bring Millerism to a speedy and dramatic climax as far and wide as the movement had extended. The Advent Herald, at first loath to accept the evidence, merely reported laconically:*PFF4 812.2*

"Brother Snow remarked with great energy on the time [Oct. 22, 1844], and displayed much research in his presentation of the evidence which, in his view, points to the tenth day of the seventh month of the Jewish sacred year, as the day of the Lord's Advent." [8]Advent Herald, Aug. 21, 1844, p. 20.*PFF4 812.3*

But later, writing in retrospect, the editor describes that fateful Exeter camp and the time message that spread rapidly from there "through all the Advent bands in the land." Then he adds:*PFF4 812.4*

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost

simultaneously, and in a manner which can be accounted for only on the supposition that God was [in] it....*PFF4 813.1*

"The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about in spite of men. The several advent papers came into the view only at a late hour; and this paper [The Advent Herald] was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition, or in the advocacy of it.... It was not until within about two weeks of the commencement of the seventh month [about the first of October], that we were particularly impressed with the progress of the movement, when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?' It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry.'" 9Ibid., Oct. 30, 1844, p. 93.*PFF4 813.2*

Note the story in greater detail.*PFF4 813.3*

II. Snow's Evidence From Types Becomes Deciding Factor

Snow brought out four points: (1) Their correction of a previously recognized error in calculation had brought about the shift from "1843" to "1844"; (2) the 70 weeks of years both began and ended in the autumn; (3) the Mosaic tabernacle types indicate that the second advent will occur in the autumn, not in the spring, but on the Day of Atonement, or tenth day of the seventh month, just as the slaying of the Passover Lamb pointed to Christ's death on the fourteenth day of the first month; and (4) as the Passover crucifixion, the wave-sheaf resurrection, and the allotted time for Pentecost all came on the exact days prophesied, so, Snow continued, he believed the antitypical Day of Atonement will come on the exact day specified. Then our great High Priest, Christ Jesus, will come out of the heavenly holy of holies, where He has been ministering, to bless His waiting people. That will also be the second advent. "Unto them that look for him shall he appear the second time without sin unto salvation." (*Hebrews 9:28*.) The conclusive logic of the presentation made a profound impression, and practically all on the encampment accepted it. [10]John N. Loughborough, unpublished manuscript, "Some Individual Experiences," pp. 25, [26].*PFF4 813.4*

The next day his presentation was repeated by request, with greater clarity and detail. For example: Since Christ was crucified in the spring of A.D. 31, in the "midst" of the prophetic "week" of seven years, three and one-half years from the spring of 31 leads unquestionably to the autumn of 34. Therefore the 1810 remaining years of the 2300, calculated from the autumn of 34, must lead to the autumn of 1844. And in this year the specific tenth day of the seventh month coincides, according to the Karaite Jewish method of calendation, with October 22 of the Gregorian calendar. (See Exhibits D and E, pages 790, 792.)*PFF4 814.1*

Under this compelling evidence any tendency toward fanaticism on the part of a few vanished like the dew before the sun. Fears were forgotten, and it was generally felt that the resultant movement bore all the wholesome fruits of the Spirit. The leaders at this camp had feared that division might come in over such points as "conditional immortality," which Storrs had introduced and which leaders like

Miller, Litch, Hale, Bliss, and Himes could not see. Others were concerned over the Scriptural sanctification emphasis that had been urged by Fitch. Some feared diversion from the simple advent expectancy by emphasis on a day. But such difficulties did not materialize.*PFF4 814.2*

III. The Movement Enters Its Final Phase

The seventh-month movement was now definitely under way. Bates returned to New Bedford and soon attended an Adventist meeting where Hutchinson, editor of the Montreal Voice of Elijah, was preaching. But Hutchinson became confused, and said, "I can't continue." Macomber also seemed unable to explain the message that had been given at Exeter. So Bates, who had just returned from Exeter, presented the new light with freedom and power. In fact, he was asked to repeat it in the afternoon and in other quickly arranged meetings. [11]Joseph Bates, Autobiography, pp. 298, 299. And James White, likewise returning home from Exeter, preached the seventh-month message at Poland, Maine, and at two camp meetings-Litchfield and Orrington. From then on his chief burden was the "tenth day of the seventh month," or October 22, as the antitypical Day of Atonement. He often spoke to crowded congregations in two and sometimes three towns in a single day. [12]James White, Life Incidents, pp. 153-168.*PFF4 814.3*

Meantime, the prominent leaders had returned from the West. Reluctant at first to accept the seventh-month message, and plainly perturbed at this development in their absence, as well as at its being sponsored by aggressive younger men, they now began to espouse it. And the leading Adventist papers, controlled by these veteran leaders, were similarly persuaded of its soundness.*PFF4 815.1*

According to Bliss, at the very time the seventh-month emphasis was proclaimed at Exeter, there was a definite awakening among the Adventists generally-a strong conviction prevailing that the coming of the Lord was indeed at the door. They were thus prepared to receive the Exeter message on "definite time." And all of these factors and influences seemed to meet and commingle at Exeter, blending into a single definite movement. From there the "cry" spread to all points. Men felt that, if true, it must be given without delay. So they carried it far and near with all the eloquence and enthusiasm that such a joyful and probable event could produce. [13]Advent Herald, Oct. 30, 1844, p. 93; Advent Shield, January, 1845, pp. 270, 271. And they reclaimed many whose lamps had well nigh

gone out.*PFF4 815.2*

So, within a relatively few short weeks the “cry” had spread to all points through camp meetings, conferences, periodicals, articles, and preaching. The previous heralding, they held, had been preliminary, preparatory, and anticipatory to this, now the true cry. It was like the blowing of the trumpets on the first day of the seventh month, to announce the approaching Day of Atonement on the tenth, these ten days being commonly called the days of repentance.*PFF4 815.3*

Bates left the record that the Exeter message “flew as it were upon the wings of the wind.” [14]Bates, Second Advent Way Marks and High Heaps, p. 31. Men and women sped by rail and water, by stagecoach and horseback, with bundles of books and papers, distributing them as “profusely as the leaves of autumn.” White said, “The work before us was to fly to every part of that wide field, sound the alarm, and wake the slumbering and sleeping ones.” [15]James White, Lite Incidents, p. 168. And Wellcome adds that the movement broke forth like the released waters of a dam. [16]I. C. Wellcome, op. cit., p. 359. Fields of ripened grain were left standing un-harvested, and full-grown potatoes left un-dug in the ground. The coming of the Lord was nigh. There was no time now for such earthly things. But one other emphasis must also be noted to complete the picture.*PFF4 816.1*

IV. Augmenting Voice of the "Midnight Cry"

Next to the Day of Atonement type urged by Snow, the second point of special emphasis which gave force to the seventh-month movement was the "cry at midnight" feature in the parable of the ten virgins. It was a paralleling argument. Those not convinced by the former were usually persuaded by the latter, the one augmenting the other. Observe the setting for this new emphasis.*PFF4 816.2*

1. MILLER'S EARLY CONCEPT OF "MIDNIGHT CRY."

In the application of the parable to their own day, there were two progressive stages of interpretation during the Millerite movement. Miller's early application was to the general Advent Awakening of the nineteenth century. The "wise" virgins were the believers; the "foolish," the unbelievers in the probationary state; their "lamps" were the Bible; the "oil," faith; the "vessels," minds that believe; the "Bridegroom," Christ; the "door shut," the close of His mediation; the "marriage," the second advent to gather the elect; and the "midnight cry"—the general Advent Awakening of the nineteenth century in the Old World as well as the New. [17]William Miller, Evidence From Scripture (1836), pp. 197, 206, 207; Midnight Cry, Dec. 16, 1842, p. 3.*PFF4 816.3*

Litch had likewise held that the era of the Bible, missionary, and tract societies of the early nineteenth century [18]Litch, Prophetic Expositions, vol. 1, pp. 165, 166. was this same period of the Awakening. And to this the British advent expositors themselves agreed. [19]W. C. Burgess, Parable of the Ten Virgins and the Midnight Cry, p. 9. The leading Millerite journal, the Signs of the Times, similarly declared, "The World has had the Midnight Cry," citing a list of witnesses in various parts of the world. [20]Editorial, "The World Has Had the Midnight Cry," Signs of the limes, Sept, 20, 1843, p. 36. Miller explicitly told of its scope and spread in his early Lectures:*PFF4 817.1*

" 'Midnight cry,' is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, 'Behold the bridegroom cometh, go ye out to meet

him.' This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news and agree in the time. Wolf, of Asia; Irwin [Irving] late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region, are, or have been giving the cry." [21]William Miller, Evidence From Scripture, pp. 231, 232. *PFF4 817.2*

2. SEVENTH-MONTH HERALDS GIVING "TIME" CRY

But now, from the Exeter camp onward, the heralds of the seventh-month message contended that the previous "cry" was only a general, preliminary alarm, and that the "True Midnight Cry" was now sounding in verity. Thus Storrs asserted: *PFF4 817.3*

"Alas! we have all been slumbering and sleeping-both the wise and foolish; but so our Savior told us it would be; and 'thus the Scriptures are fulfilled,' and it is the last prophecy relating to the events to precede the personal advent of our Lord; now comes the True Midnight Cry. The previous was but the alarm. Now the real one is sounding; and Oh, how solemn the hour. The 'virgins' have been asleep or slumbering; yes, all of us. Asleep on the time: that is the point. Some have indeed preached the seventh month, but it was with doubt whether it is this year or some other: and that doubt is now removed from my mind. 'Behold, the Bridegroom cometh,' This Year, 'Go ye out to meet him." [22]George Storrs, "Go Ye Out to Meet Him," in The Advent Herald, Oct. 9, 1844. p. 73. *PFF4 817.4*

Moreover, the expression "midnight" was given definite and literal time significance, and the tarrying time was considered as six months, from the spring disappointment to the autumnal expectation. So Storrs reasoned: *PFF4 818.1*

" 'How long the vision? Unto 2300 evening-mornings.' An evening, or ?night,' then, is half of one of those prophetic days. Here then we have the 'chronology' of Jesus Christ. The tarrying time is just half a year. When did we go into this [tarrying] time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put this cry into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the

tarrying time, and its length. There it is, in the 25th of Matthew. 'At midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him.' Here we are-the last warning is now sounding. O heed it ye virgins. Awake, awake, awake." [23]Ibid., p. 74. (Brackets supplied.)*PFF4 818.2*

3. BEGAN TO BE HERALDED IN JULY AND AUGUST

Thus it was, he declared, that the strong cry began at "midnight" in July, with unprecedented results. He continues:*PFF4 818.3*

"How long is the tarrying time? Half a year. How do you know? Because, our Lord says, 'at midnight,' while the bridegroom tarried. The vision was for '2300 evening-mornings,' or days. An 'evening,' or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was '1843.' It is now literally, 'go ye out to meet him.' There is a leaving all, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm-and mechanics their shops. There is a strong crying with tears, and a consecrating of all to God, such as I never witnessed." [24]Ibid.*PFF4 818.4*

4. FINAL ACCEPTANCE AND FULL SUPPORT BY LEADERS

From Exeter onward, Snow, Storrs, and those first championing the tenth day of the seventh-month position were positive in their personal conviction and aggressive in publicly urging the claims of "definite time." And from August onward the seventh-month movement, or True Midnight Cry as variantly called, gained increasing momentum. Carried initially by the attendants at the Exeter camp, giving the "cry" erelong became the absorbing burden of emphasis by all. But this general support of the October 22 expectation, it should be added, was confined to the few weeks remaining prior to the anticipated day.*PFF4 818.5*

During September and October Snow's True Midnight Cry was printed again and again, both separately and as reprints in practically all Adventist journals. 28 Editorial [25]For example: separately, Oct. 4, 1844; in Midnight Cry, Oct. 10, 1844; Advent Herald, Oct. 2, 9, 16, 1844. endorsements gave full support, and Himes canceled his proposed European trip to bring out Extras as fast as the steam presses could turn. [26]Advent Herald, Oct. 2, 1844, p. 68. was the ultimate consciousness of actually living within the fateful seventh month, with its attendant experiences, that brought the host of Adventist preachers and their people to final acceptance and intensive support of the October 22 date. [27]Ibid., Oct. 30, 1844, p. 93; Midnight cry, Oct 19, 1944, p. 133; Oct. 31, 1844, pp. 140-141. The solemnity produced by this consciousness, during the last ten days preceding the crisis hour, was profound in the sobering and energizing effect. The leading Adventist spokesmen said, "We are now actually living within the fateful seventh month." [28]Midnight Cry, Oct. 19, 1844, p. 93; Midnight Cry 19, 1844, p. 133; Oct. 31, 1844, pp. 140, 141.*PFF4 819.1*

While full final endorsement came to be given by the leaders, with confident expectation of their Lord's return on October 22, Miller was the last to approve, only capitulating on October 6. He still held, however, to "1843," and even to his old terminal date at the equinox in March. But he made the "tarrying time" of *Habakkuk 2:13* and *Matthew 25* extend from the equinox to October 22, which he took as the probable day of the advent on the basis of the autumnal types. [29]Ibid., Oct. 12, 1844, p. 121. (Miller, it should be stated, stood practically alone in failing to change from "1843" over to "1844," for the terminal date of the 2300-and 1335-year periods, and in correcting the crucifixion date from A.D. 33 to 31, in the "midst" instead of the end of the seventieth week.) So the most "prominent" leaders were the last to embrace the "time." But they too capitulated, and the initial opposition and aloofness gave way to ardent participation. [30]Bliss, "The Seventh Month Movement, "in Advent Shield January, 1845, p. 270. The threatened break in the Advent Movement ranks was closed again.*PFF4 819.2*

5. FULL COMMITMENT BY LEADING PERIODICALS

Southard, editor of the Midnight Cry, yielding to the force of evidence, wrote on October 3:*PFF4 820.1*

"The weight of evidence that the Lord will come on the tenth day of the seventh month is so strong that I heartily yield to its force, and I intend, by the help of the Lord, to act as if there was no possibility of mistake:-to act as if / knew that in less than one month the opening heavens would reveal my Saviour." [31]Midnight Cry, Oct. 3. 1844, p. 100.*PFF4 820.2*

Preble, Peavey, Minor, Chamberlain, and others, all expressed acceptance in this issue. The bands of believers were "electrified," and the "Midnight Cry" went on the "wings of the wind," as Fitch, Reed, Hotchkiss, and others joined in full support. Thus the editorial in the Advent Herald of October 9 declared:*PFF4 820.3*

"The Advent bands have been every where electrified by the proclamation of a definite time-viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the wings of the wind, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by most of those who are proclaiming his appearing." [32]Advent Herald, Oct. 9, 1844, p. 77.*PFF4 820.4*

6. OCTOBER 22 THE DAY OF EXPECTATION

Himes, in committing himself, published this explanatory statement regarding the day of expectation:*PFF4 820.5*

"If then we have definite time, we can get it only by the typical institutions, which were observed in a specified month, and the day of the year. Of these we can only look to the Autumnal Festivals, in the seventh month of the Jewish year. This [Tishri] is the only month in which we can look for a fulfillment; and as the tenth day of this month is the only day in which the type of the coming of our High Priest can be fulfilled, we are shut up to this faith, and shall, by the grace of God, look for the event, and act accordingly. Our reasons will be given more at length in our next week's paper, to which we refer our readers." [33]Midnight Cry. Oct. 10, 1844. p. 108*PFF4 820.6*

The last issue of the Cry before the fateful day, makes the bold announcement:*PFF4 821.1*

"To THE PUBLIC: Our present position-the expectation that the Second Coming of Christ is to take place on the 10th day of the seventh Jewish month, which coincides nearly with October 22nd." 34Ibid., Oct. 19, 1844, p. 136. Actually, as they recognized, it began at the previous sunset, on October 21. An investigation of leading newspapers all the way from Maine to Ohio in the West and New Orleans in the South, indicates that practically all stress October 22 as the day of Millerite expectancy—and of disappointment. Only an occasional item referred to "October 22 or 23," based on the earlier hesitancy or uncertainty of some of the Millerite leaders.*PFF4 821.2*

Litch and Miller having accepted the evidence, Hale appeals to Whiting to accept. 35Advent Herald, Oct. 16, 1844, pp. 81, 88, 2nd ed.; Midnight Cry, Oct. 12, 1844, pp. 121, 125. Hundreds of thousands of papers were distributed from offices in Boston, New York, Philadelphia, and Utica; Lancaster, Pennsylvania; Cleveland, Akron, and Cincinnati, Ohio, etc. 36Midnight Cry, Oct. 19, 1844, p. 135 of the really phenomenal literature distribution, note the following: "We shall publish by the hundred thousand. Conditions gratis."(Ed., Advent Herald, Oct. 2, 1844, p. 68.) Printing Bible Examiner and True Midnight Cry "as fast as steam can carry the presses." (Midnight Cry, Oct. 3, 1844, p. 104.) Four steam presses kept "constantly in motion" printing specials-Bible Examiner (Storrs), True Midnight Cry (Snow), and Coming of Christ, for free distribution (Midnight Cry, Oct. 11, 1844, p. 117, col. 3). "By running the presses day and night we have as yet been unable to supply the calls." (Advent Herald, Oct. 16, 1844, p. 84.) Fifty thousand extra of Voice of Truth, One. hundred thousand copies of final October 16 Advent Herald. The seventh-month movement was sweeping toward its climax.*PFF4 821.3*

7. No MILLERITES LOOKED TO SEPTEMBER 23

No intricate mathematical or astronomical calculation was involved, so the seventh-month position was easily understood by the common people. Nevertheless, an intensive, scholarly study of the astronomical and chronological aspects of the question was a conspicuous characteristic of Millerite leadership and literature. It was apparently because of this that their arguments could not be

gainsaid by the opposing scholars of the day.*PFF4 821.4*

Definite note was also taken in the Midnight Cry of October 3 of the fact that the rabbinical Jews had already observed September 23 as the Day of Atonement, on the tenth day of the seventh month, [37]Midnight Cry, Oct. 3, 1844, p. 101. and that this was doubtless a month too early. In the same journal, on October 11, we read:*PFF4 821.5*

"The day [of atonement] is observed by the Jews more than any other in the year, though they observe it one month earlier than the true time, as we think is evident from the fact, that barley is not ripe in Judea on the 16th day of the first month, as they reckon time; but the law of Moses required a sheaf to be waved before the Lord on that day." [38]Ibid., Oct. 11, 1844, p. 118.*PFF4 822.1*

The Millerites did not look for the second advent on September 23, the rabbinical date, because for a year and a half they had all been following the Karaite restoration of the Mosaic reckoning for the sacred year-both for determining the limits of the Jewish year 1843 and then for the tenth day of the seventh month in 1844. This reckoning placed the first Jewish month in April, and in consequence the seventh month in October—and therefore not in September. [39]Bliss, "The Seventh Month Movement," Advent Shield, January, 1845, p. 279.*PFF4 822.2*

V. The Movement Sweeps to Its Climax

The consecration manifested and the dedication of material resources exhibited by the Millerites were astonishing. Their leaders had admonished them to place their hearts, their property, and their all "on the altar," like the early Christians. [40]For example, Voice of Truth editorial, reprinted in Midnight Cry, Oct. 12, 1844, p. 124; Oct. 3, 1844, p. 104; Oct. 19, p. 133. This they did. Storrs's last message, given through the Midnight Cry of October 3, employed the figure of a large rock island in the middle of the ocean. His was an appeal to venture out by faith in their expectancy, to cut the ropes and let their boats drift out of sight. "Venture now, and venture all," he urged.*PFF4 822.3*

In response to these appeals, as the day of expectation approached, the Adventists literally gave their all to advance the cause they had espoused. They began to sell their property and possessions in order to finish the carrying of "God's last message" to men. Large sums of money were so dedicated. They wished to have all dealings with their fellow men honorably concluded, so all debts were paid. And they even helped to pay the debts of those less fortunate.*PFF4 822.4*

The Millerite papers admonished their readers to avoid everything foolish and fanatical, and to search their own hearts. [41]Midnight Cry, Oct. 11, 1844, p. 116 This they also did. They confessed their wrongs and made everything right with God and man. They were soundly evangelical, trusting solely "in the merit of Christ's atoning blood, through the efficacious and sanctifying influence of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat." [42]Ibid. The great majority were circumspect and godly men and women, awaiting their Lord's return with solemn joy. And they were directed by sober and intelligent leaders drawn from the ministry of the various religious bodies, not a few of whom were highly trained and proficient, as already noted.*PFF4 823.1*

During the last week, as the time of expectation drew near, Millerite merchants closed their stores, mechanics forsook their shops, and laborers left their employers. There was a putting away of all worldly things and a breaking away from all worldly pursuits. The Lord was

coming! Common occupations were abandoned. Farmers left their crops un-harvested. Their potatoes remained un-dug in the ground and their apples were left hanging on the trees. Millerite clerks, custom's officers, magistrates, and teachers resigned from their posts. Justices of the peace returned their commissions. Numerous stores were closed "in honor of the return of the King of kings" and the "final dissolution of all things." Many even gave away their goods to the poor and the public.*PFF4 823.2*

Millerite meetings were held almost continuously during the last two weeks prior to October 22. The case from prophecy and the types had been presented, and there was no change of position. Their places of assembly-tabernacles, halls, theater buildings, and churches—were thronged. But unbelievers and scoffers milled around to disturb, and in Boston, New York, and Philadelphia night meetings had to be suspended because of hostile demonstrations.*PFF4 823.3*

After October 13 (the civil equivalent of Tishri 1), it seemed to them as if God's protective restraints had been removed, and the wrath of the wicked broke forth as if probation had closed. There was unprecedented and unaccountable opposition. Mob action was frequent, and in various places meetings and speakers were threatened and assailed. Stones were pelted, mobs hissed, and Millerite gatherings broken up. Not a few Millerites of Methodist, Congregationalist, and Presbyterian background hastened to the baptismal pools or rivers for immersion.*PFF4 824.1*

Intensity marked the closing days. A quickened tempo and greater urgency took possession of men, like the fervor of the crusaders of old, as the movement swept toward its intense but orderly climax. Their Boston steam presses rolled at top speed twenty-four hours a day, to turn out Adventist papers for distribution "without money and without price," and a dozen other presses ran day and night to supply the need. All the way from Maine out to Ohio, and from Canada down into the South, living messengers went from house to house in city and village, and from farm to farm in the country, with the last warning message.*PFF4 824.2*

Little local sheets, like The Last Cry! (dated October 14), issued by

A. R. Brown at Exeter, New Hampshire, exemplified this intense earnestness. Brown did not expect to issue another number, and designed this one solely to reach his own home town and vicinity. It was sent forth without counsel from friend or foe. And it too was without cost-only read it and get ready! Two thirds of it was a reprint of Stem's, "Go Ye Out to Meet Him," on the tenth day of the seventh month. An ardent desire to awaken others, as God had awakened him, was his declared motive.*PFF4 824.3*

As a man on his deathbed, facing the end, makes all possible preparation to meet his God, so the advent believers earnestly prepared for Christ's return on the "tenth day of the seventh month." The last known wrong was righted, the last confession made. Incidentally, this had its inevitable effect upon the populace about. Certain hardened criminals were led to give themselves up for trial. Others made restitution where there had been dishonesty, and the United States Treasury received money from persons who had defrauded the Government. Grocery and other current accounts were paid up, and promissory notes were met or canceled.*PFF4 824.4*

Picture 1: WAITING FOR THEIR LORD TO COME ON OCTOBE 22
Re-enacted scene of one of thousands of groups, Large and small, Waiting through the long hours of the "Tenth day of the seventh month," Praying, Singing, and admonishing one another in the "Blessed Hope"
Page 825*PFF4 825*

Then, as October 22 approached, the Millerite presses ceased to roll and the papers stopped. The great tents were furled for the last time, until the heavens should be rolled together as a scroll. The last good-bys were said, and the lecturers returned to their homes. Day and night believers met to await the voice of the archangel and the trump of God.*PFF4 825.1*

At last October 22 dawned, bright and clear. The Adventists repaired to their meetinghouses or held small religious services in their homes. They met at an early hour and continued in watchful prayer, meditation, and song most of the day. Those were solemn

hours, hours big with hope—the last hours of time, they believed. They were standing on the brink of eternity, and would soon see Him whom, not having seen, they loved. They were at peace with all men, with every sin confessed. Their work was done, and they were anxiously awaiting the fulfillment of God's promise. Within a few hours they believed the heavens would foil together as a scroll, the elements melt with fervent heat, and their Saviour would appear.*PFF4 825.2*

From one home, as the day was ending and the Saviour had not come, the sun was seen sinking over the western hills. Its last rays lighted up a cloud near the horizon, and it shone like burnished silver and gold. It was a glorious scene, and the father rose expectantly from his chair, thinking it might be the Saviour coming. But it was only a "sun-kissed cloud," and the family resumed its waiting. Thus the day wore slowly on to its weary close, though far into the night the faithful kept vigil. But from those exalted heights they were soon dashed to the depths of despair. Their Lord came not, and the day of sweet expectation had become the day of bitter disappointment.*PFF4 826.1*

CHAPTER THIRTY-NINE: The Parting of the Ways

Thus the impressive Millerite movement came to its tragic close, so far as its original form is concerned. The great stream ceased its onward flow and was dissipated, to use the figure aptly employed by Nichol, like a river absorbed in the torrid sands of the desert. Here is his graphic portrayal.*PFF4 827.1*

"The erstwhile fast-moving stream poured out over an arid, uncharted waste. The scorching sun of disappointment beat down, and the burning winds of ridicule swept in from every side. The river suddenly lost its velocity. There was no momentum to cut a clearly marked channel in this new, parched land. Sun and wind quickly began to play havoc with this directionless body of water, now spread thinly over a wide area. While a central stream of what had once been an impressive river, was more or less well defined, there were many lesser streams, which often ended in miniature dead seas, where stagnation and evaporation soon did their work. Indeed, no small part of the once large river, when evaporated under the scorching sun of disappointment, was finally returned to the sources from whence it came, the other rivers in the religious world." 1F. D. Nichol, The Midnight Cry, p. 274.*PFF4 827.2*

Other developments will be traced in Part III. But the Albany Conference, called in April, 1845, was the final attempt to hold the Millerite movement together, as such. But it drew only part of the leadership. Difficult times lay ahead. Under the advent expectancy there had been no provision for church order, or a discipline that could restrain certain unruly elements that arose to plague what was left of the movement. Confusion and division were inevitable, and the remains of the movement split three ways:*PFF4 827.3*

(1) The larger group that was associated with the Albany Conference out of which came the Evangelical Adventists, now defunct, and from which branched out the still surviving Advent Christian body; (2) a small segment of extremists that broke away from all others, but soon burned themselves out in fanaticism, and disappeared within a few years; and (3) still another group unassociated with the Albany Conference—and not to be confused with the extremists—who erelong became Sabbatarians in practice,

and in time developed into the Seventh-day Adventist Church. Now let us trace the process of this breakup.*PFF4 828.1*

I. Early Confusion Becomes Prevalent

After the Disappointment the leaders were distressed at the confusion of opinions that ensued. I. E. Jones described it at the time:*PFF4 828.2*

"Our brethren this way are catching at every conceivable hypothesis to reconcile the movement of the tenth [day of the seventh month, or October 22]....*PFF4 828.3*

"But, supremely ridiculous, painful & dangerous, as is this state of things among ourselves, it is not as much so as the ranks of our opponents present. Who can think of the endless diversity of opinion among them on the prophe[c]ies & Atonement, Free Will, Baptism, conversion, & every Bible truth; & not say in view of his temptations to leave this [Advent] cause, 'To whom shall we go?' ...*PFF4 828.4*

"Oh, I sigh for home. Home; sweet, sweet home. But, patience my soul." 2Ms. tetter, I. E. Jones to Miller, Feb. 14, 1845.*PFF4 828.5*

Miller, deeply perturbed over this discord, appealed to the editors of the Millerite journals to stay the controversy.*PFF4 828.6*

"I must confess I am pained at heart, to see the battle we are now in, ... after having silenced our common enemy.... Every [Adventist] paper which has come into my hands recently is full of fight, and that too against our friends." 3Ms. letter, Miller to Himes, undated but evidently in early 1845.*PFF4 828.7*

He was outspokenly opposed to the various "new theories" that had developed, following October 22, in an endeavor to explain the Disappointment. He deplored the "call to come out" of the churches that had been given, and he never accepted the distinctive positions of the Sabbatarians. The doctrine of the unconscious sleep of the dead and the final destruction of the wicked was not, he maintained, part of the original Millerite position, but was introduced personally by Storrs and Fitch. He even came to deny the application of the parable of the "Midnight Cry" to the seventh-month movement, and eventually went so far as to declare unequivocally that that

movement was not “a fulfillment of prophecy in any sense.” 4Ms. letter, Miller to J. B. Cook, Sept. 16, 1845. *PFF4 828.8*

II. The Controversy Over the "Shut Door"

The controversy as to whether the seventh-month movement was the logical and legitimate climax of the Millerite message, or whether it was a tragic mistake, hinged on what came to be known as the "shut door" doctrine. The seventh-month movement, it will be remembered, [5]See chap. 38. was based on two premises: (1) The typical cleansing of the ancient sanctuary on the Day of Atonement, on the tenth day of the seventh Jewish month; and (2) the parable of the wise and foolish virgins, who, after passing the expected time of the wedding, fell asleep and were roused at midnight by the cry, "Behold, the bridegroom cometh!" The wise virgins, who are ready to meet the coming bridegroom, enter with him into the wedding, where the door is shut after them. But the foolish ones, who failed to use their opportunity to be ready, then find themselves outside.*PFF4 829.1*

1. THE "TRUE MIDNIGHT CRY."

It is to be remembered that, in the midsummer of 1844 the cry went forth at "midnight" that the heavenly Bridegroom was to come, not within the Jewish year 1843, but in the seventh month of 1844; and that the cleansing of the sanctuary at the end of the 2300 year-days, six months later than the spring expectation, was to be expected on the tenth day of the seventh Jewish month-the day of the ancient annual cleansing of the sanctuary. The ranks of the Millerites were swept by the conviction that they were in the "tarrying time," after the first call to the wedding, that the end of time was due on the twenty-second of October, and that on that day the wise virgins-who were ready with their lamps trimmed and burning —would go with their returning Lord to the marriage of the Lamb, and enter the blessings of eternity with their Saviour. This, rather than the general advent message of the whole Millerite movement, they regarded as the true "Midnight Cry."*PFF4 829.2*

When the final disappointment came, there were two obvious courses open to those who refused to throw away their faith entirely and brand the whole message as a delusion. Something clearly was wrong: Either the time was a mistake, in which case the 2300 days had not yet ended, or else the period had ended but the event

anticipated was wrong.*PFF4 830.1*

2. MIDNIGHT CRY INVOLVES "SHUT DOOR."

Those who decided, after October 22, that the time was a mistake and the seventh-month movement a great blunder, naturally concluded that the "Midnight Cry" and the "shut door" were yet future, for if the parable of the Bridegroom was yet to be fulfilled in the second advent, at a future ending of the 2300 days, they would be right in saying that the Bridegroom had not come and the door of the parable had not yet been shut. But if the time calculation had been correct—if the 2300 days had really ended in October, 1844—and the "Midnight Cry" of the seventh month had been the true climax of the God-given message of a great prophetic movement, then those who held this view must necessarily believe that the parable of the virgins and the prophetic Day of Atonement had been fulfilled and that the "door" of the parable-whatever it might be-had been "shut."*PFF4 830.2*

What did the door in this parable represent?*PFF4 830.3*

3. MILLERITE VIEW OF THE "DOOR."

The Millerites had taught that it meant the door of salvation that was to be closed at the actual coming of Christ, when every human being would be either ready or unready to meet Him. Even after the Disappointment, Miller and others thought that their work for the world was done, that there was only a little "tarrying time" left—perhaps but a few days or months—until Christ would come. The scoffers, who had made the lives of the Millerites miserable, seemed to them to represent the attitude of the world at large concerning the coming of Christ, and they could not see how there was any further chance to work for the unsaved before the end.*PFF4 830.4*

Back in 1840, Himes and Litch had held that after the sixth vial and trumpet ended, when the seventh trumpet began to sound, the mystery of God was to be finished, the dispensation of grace would end, and the day of probation close. [6]Editorial, "The Closing Up of the Day of Grace," *Signs of the Times,* Aug. 1, 1840, p. 69; Litch, "Events to Succeed

the Second Woe," *Signs of the Times,* Aug. 1, 1840, p. 70. This Miller had approved in a general way, adding that there must be a little time to separate the good from the bad. 7"Miller's Letters-No. 8,"*Signs of the Times,* Sept. 1, 1840, p. 81. And immediately after the Disappointment most of the Millerites felt that the door of opportunity was then closed. No one would listen to them. No sinner approached them seeking salvation, and no conversions were recorded. They felt that their work was done and the "door" was shut. Thus Miller wrote:*PFF4 831.1*

"We have done our work in warning sinners, and in trying to awake a formal church. God, in his providence has shut the door; we can only stir one another up to be patient; and be diligent to make our calling and election sure." 8The Advent Herald, Dec. 11, 1844, p. 142.*PFF4 831.2*

4. MILLER'S GROUP DECIDES DOOR Is STILL OPEN

But as time passed they abandoned this view. Himes, for one, had never, since the Disappointment, held that their work for the world had ended, and Miller and other principal leaders soon came over to his opinion. The main group decided that the end of the 2300 days was still future, extending to the literal advent. And they naturally concluded that the "Midnight Cry" and "shut door" of the parable were also future.*PFF4 831.3*

5. VARIOUS VIEWS OF THE "SHUT DOOR."

But those who retained their faith in the integrity of the October 22, 1844, ending of the 2300 days, held that the event which fulfilled the prophecy was not the actual coming of Christ, but something preceding that event by an unknown but presumably short interval. Since they believed that the 2300 years had ended, it was logical that they should continue to hold that the door of the parable had been shut in fulfillment of the prophecy, and consequently that they should regard those who had given up "the time" as turning their backs on the truth and denying the Lord's leading in the whole movement. It was therefore natural that these should hold longer to the idea that their work for the world was finished. Some thought

the door was that of 'mercy," others that it was the door of "access" to listeners. In either case there was no chance of winning acceptance of their message by the world at that time, and for some time after 1844 they expected the end very shortly.*PFF4 831.4*

The extremists on the shut-door doctrines, who excluded any further chance for salvation, soon went off into fanaticism of various kinds. But the moderates, although they still connected the "door" with the earlier Millerite idea of the opportunity of salvation, came to believe that only those were excluded who had willfully and finally turned away from known light—who had sinned away their day of grace in the great test of their readiness for the advent. As time passed they saw gradually that an enlarging work for the salvation of men lay ahead of them. Eventually they interpreted the door as that mentioned in *Revelation 3:7, 8*; *4:1*, in connection with the heavenly sanctuary (*Revelation 11:19*), as will be seen later.*PFF4 832.1*

6. CONTROVERSY LEADS TO EXTREMES

But the unfortunate controversy over the "shut door" magnified the subject unduly and prolonged the misunderstanding. As might be expected, feelings ran high in this time of disillusionment and confusion. Those who held that the 2300 days were ended and the door of the parable was shut-even those who denied that they meant the "door of mercy"—were accused indiscriminately of fanaticism. This was natural in view of the fact that most of the actual fanatics harped on an extreme "shut door," and those who held to the correctness of the time sought various solutions, some of them fanciful, to the problem of fulfillment.*PFF4 832.2*

On the other hand, the majority, who threw overboard the whole time scheme of Miller, said that there had been no fulfillment, because the literal coming of Christ to usher in eternity had not occurred; that it was in the near but as yet unknown future, and that no door whatever had ever been shut. These were looked upon by their opponents as apostates from the Miller movement and message, and repudiators of their own interpretations. Further, this section, by placing the end of the 2300 years in the future, rendered themselves susceptible to various further time-setting schemes.

Strong and hasty language was used on both sides of the “shut door” in attempting to bring their opponents into line. And, to disregard the short-lived fanatic offshoots, many on both sides came to retreat later from untenable positions.*PFF4 833.1*

III. Significance of the Albany Conference

During the first few months there was extreme confusion, and consequent scattering of believers. Then, six months after the Disappointment, in order to resolve conflicting views and to find the way through, a number of Millerite leaders convened the Mutual Conference of Adventists at Albany, New York. Some sixty delegates from Adventist societies met on April 29, 1845, in this important conference. A number of the former leaders rallied around Miller. These included Himes, Litch, Bliss, Galusha, Hale, Fleming, and Fasset. The conference organized, with Galusha as president and Bliss and Fasset as secretaries.*PFF4 833.2*

But neither Storrs, Bates, White, Jacobs, nor Marsh was there. And Fitch had died just before the autumnal Disappointment. There were, in fact, quite a few dissenting voices about, though they had not yet formulated any distinctive policies or positions. Not only were divergent doctrines developing in various groups, but there was well-founded fear that mutual strife might prevent the reuniting of the broken bonds of their brotherhood.*PFF4 833.3*

1. PRINCIPLES ADOPTED AT ALBANY MEETING

The conference unanimously passed a report enumerating ten "principles upon which we can unite, [9]ibid., May 14, 1845, pp. 106, 107. somewhat similar to the "Fundamental Principles" long published in the Millerite papers, substituting for the definite date for the advent a statement on its nearness, and adding that preaching must be continued to all men until the end (thus declaring indirectly on the question of the "shut door"); and that the inheritance of the departed saints is not received at death but at the second advent. [10]The doctrine of unconsciousness in death and immortality only through Christ, which was taught by several Millerite lecturers, was gaining ground, but the Albany Conference evaded this issue, hoping to draw all factions together. Recommendations for "associated action" by congregations and for further work were passed, as well as resolutions expressing continuing opposition to*PFF4 834.1*

(1) The postmillennialists' dream of world conversion before the advent.*PFF4 834.2*

(2) The “Judaizing doctrine” of the restoration of the literal Jews as a fulfillment of the Abrahamic covenant.*PFF4 834.3*

(3) “Any of the new tests” advocated by various minority groups. The Albany group threw into one category all varieties of proposed new light, including all claims to “special illumination” and various fanatical practices (such as the no-work movement, and bizarre methods of showing humility), also so-called “Jewish fables and commandments of men”—a rather vague designation, probably referring to seventh-day Sabbath observance. [11]As advocated by George Wheeler, T. M. Preble, J. B. Cook, and Joseph Bates, all of whom had recently accepted it, as well as the efforts of the Seventh Day Baptists to influence the Adventists, as with the company at Washington, New Hampshire.*PFF4 834.4*

2. SIGNIFICANCE OF THE ALBANY STATEMENT

The subsequent results of the Albany Conference are to be noted, as determined by the way in which the lines were drawn in the principles adopted by a number of the Millerite leaders.*PFF4 834.5*

(1) They retained the principle of a non-Judaizing premillennialism, thus keeping them separate from the Literalists.*PFF4 835.1*

(2) They made what appears to be a rather vaguely worded concession in the direction of those among them who accepted the new views on the nature of man and of immortality. This kept with them, temporarily, many who held these views and who were to form, a decade later, the Advent Christian branch, which outgrew and survived the parent body. [12]Frank S. Mead, Handbook of Denominations in the United States (1951), pp. 17, 18; Yearbook of American Churches (1952), pp. 13, 14.*PFF4 835.2*

(3) They necessarily abandoned the 1844 date for the second advent, but in so doing they abandoned the idea that the 1844 movement was a fulfillment of prophecy, or that a prophetic landmark had been passed that would explain the Disappointment. Thus they cut off not only the fanatics they feared but all those substantial Adventists who held that there had been a fulfillment of prophecy in the Disappointment which group therefore regarded the

Albany group as repudiating their faith in God's leading in the past movement.*PFF4 835.3*

(4) The Albany leaders admonished their ministers to continue preaching to all men until the end. This was certainly good advice, and like the statement on the reward of the saints, was worded without direct reference to controversy. Nevertheless, it was in effect a decision against the "shut door" people, for the Millerites were possessed of the idea that the "door" in the parable of the virgins was none other than the "door of salvation." This they had taught before the Disappointment, when they expected its fulfillment in the coming of Christ to close all human probation. Since they had emphasized the close of probation [13]As opposed to the Literalist view that the advent would not end the probation of all men, but would usher in a millennium in which multitudes of the unregenerate would be converted. as involved in the ending of the 2300 days, and since they were convinced by now (through the accession of converts) that probation had not ended, they insisted also that the 2300 years (and the parable with its shut door) had likewise not been fulfilled. Consequently the implication was: It is still possible to repent and be saved; hence the door of salvation is still open; and, hence, anyone who teaches that the parable of the ten virgins has been fulfilled believes that probation has ended, and is, ipso facto, a heretic.*PFF4 835.4*

(5) They declared themselves opposed to all "new tests." They thereby barred not only various forms of fanaticism but also any sort of new light, any advance in prophetic exposition based on the premise of a prophetic landmark in the 1844 movement. Thus they cut off, along with the fanatics, the group that was to become the Seventh-day Adventist body, and to far outgrow, eventually, the other Adventist groups.*PFF4 836.1*

This Albany Conference laid the foundation for what was to become the denominations known as the Evangelical Adventists and the Advent Christians. [14]Frank S. Mead, op. cit., pp. 15, 16; Yearbook of American Churches (1952), pp. 13, 14; The American Church (1953), pp. 383-385. At the time, however, the participants expected the end so shortly (most of them within the year) that they foresaw no such development.*PFF4 836.2*

IV. Within the "Circle of a Few Years"

After the Albany Conference, leaders like Miller and Himes tried to hold the movement together while waiting for the end, which they still supposed was imminent. They held that the work must go on and that they must continue to give the angelic message of *Revelation 14:6, 7*, proclaiming the hour of God's judgment as right upon them. Miller, believing that the Advent Movement had been fulfilling this prophetic description, said, "This proclamation must of course continue until Christ shall actually come to judge the quick and dead at his appearing and kingdom." [15]Wm. Miller's Apology and Defence, pp. 30, 31. His frank and manly statement of August, 1845, deserves a representative extract, as it was also a declaration of his prophetic faith:*PFF4 836.3*

"In all the essential doctrines of the Bible, as they have been held by the pious of the church in all ages, [which] were given to the saints, and for which we are commanded earnestly to contend, I have never seen any reason to change my faith." [16]Ibid., p. 27.*PFF4 836.4*

"That 1 have been mistaken in the time, J freely confess; and I have no desire to defend my course any further than I have been actuated by pure motives, and it has resulted to God's glory. My mistakes and errors God, I trust, will forgive. I cannot, however, reproach myself for having preached definite time; for as I believe that whatsoever was written aforetime was written for our learning, the prophetic periods are as much a subject of investigation, as any other portion of the Word....*PFF4 837.1*

"But while I frankly acknowledge my disappointment in the exact time, I wish to enquire whether my teachings have been thereby materially affected. My view of exact time depended entirely upon the accuracy of chronology: of this I had no absolute demonstration.... Other chronologers had assigned later dates for the events from which I reckoned; and if they are correct, we are only brought into a circle of a few years, during which we may rationally look for the Lord's appearing. As the prophetic periods, counting from the dates from which I have reckoned, have not brought us to the end; and as I cannot tell the exact time that

chronology may vary from my calculations, I can only live in continual expectation of the event. I am persuaded that I cannot be far out of the way, and I believe that God will still justify my preaching to the world.*PFF4 837.2*

"With respect to other features of my views, I can see no reason to change my belief. We are living under the last form of the divided fourth kingdom, which brings us to the end. The prophecies which were to be fulfilled previous to the end, have been so far fulfilled that I find nothing in them to delay the Lord's coming. The signs of the times thicken on every hand; and the prophetic periods I think must certainly have brought us into the neighborhood of the events." [17]Ibid., pp. 33, 34. Miller had always used the expression, "about the year 1843."*PFF4 837.3*

V. The Inevitable Breakup Takes Place

In his Apology and Defence, Miller made a distinction between the Advent Movement in general, and the seventh-month movement phase in the summer and autumn of 1844, which first grew up within the compass of the larger movement, and then encompassed and became the culmination of the parent movement. Miller had been quite apprehensive over the indiscriminate use of the epithet "Babylon," as applied to churches rejecting the fundamental truth of the second advent. On November 10, he wrote:*PFF4 837.4*

"The name of 'Babylon,' and I am sorry to say it, was applied to alt of our churches without any discrimination, although in too many instances it was not unjustly applied." [18]Letter, Miller to Himes, Nov. 10, 1844, in Midnight Cry, Dec. 5, 1844. p. 180.*PFF4 837.5*

And now so real was the fear that the Albany Conference itself might be the first step toward forming a separate denomination, which, it was thought, would be returning to "Babylon," [19]Such a fear was voiced by Joseph Marsh, editor of the Voice of Truth, at Rochester. See The Voice of Truth and Glad Tidings, May 21, 1845, pp. 61, 62. that some even protested using the name "Adventist." But there was no thought of formulating a creed or of creating any new ecclesiastical organization. And, as to the term "Adventist," Miller commented:*PFF4 838.1*

"Was the term Adventist in use ten years ago? No, it is not in the dictionary: it is a newly coined word.... The coiners of the word are entitled to it, and those who associate with them. But let it be distinctly understood, that at the Albany Conference, the question did not arise whether we should adopt that name. It was already upon us; and the only question that arose respecting it, was whether when speaking of some fanatics who call themselves Adventists, the word should be permitted to remain in that connection." [20]William Miller, "The Albany Conference," Advent Herald, June 4, 1845, p. 130.*PFF4 838.2*

1. HIMES DECLARES AGAINST "SHUT DOOR."

The realistic J. V. Himes held that, since Christ had not come, the business of the church was not ended—and the business of the church is to save sinners. Holding to the advent hope, he repudiated the "shut door" idea—and in so doing denied the validity of the seventh-month movement, or "true Midnight Cry." He seemed more interested in the mathematics of the chronology, of *Daniel 8:14*, than in the imagery of the symbolism of the wise and foolish virgins of *Matthew 25*. He persuaded Miller, who for several months had been uncertain. Litch likewise repudiated the entire "shut door" idea and flatly declared, "We erred, and ran off the track," over the "tarrying time" and the seventh month. [21]The Morning Watch, April 24, 1845, pp. 61, 62. But Litch pursued his individual tangent way, until he at last broke all connection with the Adventist groups, and became a Futurist. [22]I. C. Wellcome, op. cit., p. 678n.*PFF4 838.3*

Marsh, editor of the Voice of Truth, first advocated the "shut door," then repudiated it. Bliss, Galusha, and others repudiated it, and so did Storrs. So they waited, expecting the real "Midnight Cry" and the true "shut door" in the near future. Thus quite a number pushed the 1844 date forward to 1845, 1846, 1847, 1854, or later dates. And a split over a date was the beginning of the split into the Evangelical Adventists and Advent Christians in 1856." [23]See I. C. Wellcome, op. cit., chaps. 13-19, for the account of the Advent Christians; see also The Faith of Evangelical Adventists (1868).*PFF4 838.4*

2. SMALL FANATICAL GROUP HOLDS EXTREME "SHUT DOOR."

A small second group, of brief duration—and concentrated largely in Maine and New York-took the extreme position that all probation had ended, with the doom of the world already fixed. They held to the fulfillment of the 2300 days in 1844, and asserted that the door was shut on Christ's mediatorial work, and no more sinners would be saved. Joseph Turner and John Pearson, Jr., of Maine, led out in this. For a time they also held that the sanctuary was in heaven, our High Priest entering the most holy at that time. So Turner calculated that the Bridegroom had come spiritually to the household of faith, and had already shut the door.*PFF4 839.1*

Accordingly, only those would be safe who "entered in" with Christ

on October 22. All others were lost sinners, and condemned. He held the weird position that the seventh millennium had already been entered, and the antitypical Sabbath had begun. And he strangely held that the saints should do no work or manual labor on the millennial "Sabbath," and that those who entered into this experience were fully sanctified. He was an extremist, and intolerant of others. This he published in the Hope of Israel. In the January 24 issue he stated: "In every place I visited I found a goodly number, I think quite a majority, who were and are now believing that our work is all done for this world." [24]Quoted in I. C. Wellcome, op. cit., p. 398.*PFF4 839.2*

Turner went to New York City and conferred with S. S. Snow, who maintained that no mistake was made in proclaiming October 22 as the crucial day. But Snow likewise went on into extreme fanaticism, finally proclaiming himself to be Elijah the prophet, who was to come, and soon separated himself from Adventism in every form.*PFF4 839.3*

But neither Turner nor Snow ever accepted the seventh-day Sabbath, and were quite separate from the Sabbatarian Adventists and their version of the "door." Himes, however, and his group, classed them all together, and unjustly put the stigma of fanaticism upon the Sabbatarians as well. Some spoke of the "door of mercy" being shut; others realized that this was an extreme position, and contended that the door that was shut was the "door of access" to the people; that God had not cut off the opportunity of salvation, but that obstinate and willful men had closed their ears to God's message for the time.*PFF4 840.1*

3. THIRD GROUP REJECTS BOTH FORMALISM AND FANATICISM

This brings us to the third division of the former great Millerite body, which will be the subject of our continuing study in Part III. It was smaller than the first, or Albany Conference, group, but soon became larger than the second, or fanatical, wing. In this third segment the most conspicuous preachers were Joseph Bates, who had played a rather prominent part in the Millerite movement, James White, also a Millerite evangelist, Hiram Edson, and others. This segment held to the validity of the seventh-month movement,

adopted Edson's new view of the cleansing of the heavenly sanctuary as explaining the Disappointment, and became the nucleus of the Sabbatarian Adventists.[25] These new views and their prophetic implications will be examined in succeeding chapters. They clashed sharply with Turner and his followers and other extremists.[26] Ellen G. White, *Spiritual Gifts 2:49, 50, 58, 62-64, 67, 68*; J. N. Lough-borough, Ms. "Some Individual Experiences," pp. 32, 33. So this group, small at first, was confronted on the one hand by coldness and opposition from those Adventists who repudiated the seventh-month movement, and on the other hand by those fiery extremists who held that they had already entered the millennium, and other types of fanaticism. Theirs was a difficult position.*PFF4 840.2*

This group, holding to the validity of the 1844 movement as a fulfillment of prophecy, saw in the Disappointment a test of those who were willing to make every sacrifice to be ready to meet their Lord, and then to hold their faith in the face of bitter disappointment. They insisted that the working of the Holy Spirit on the hearts of the participants in that movement had been proof that the Lord was in it; and consequently they felt that those who declared it all a mistake were repudiating the leading of God, and murmuring against the path in which He had led them.*PFF4 840.3*

Accepting the fulfillment of the 2300 days, and the "true Midnight Cry" of the parable, they, like Miller and others, thought at first that their work for the world was done. It seemed that the world, which had scorned their message, and was still reviling them, would shortly see the coming of the Saviour, for which it had refused to prepare. It was easier for the Miller-Himes party to abandon this position since they now regarded the 1844 movement as no fulfillment of prophecy at all, than for the third group, who held to the belief that the Midnight Cry had been fulfilled, and that the mistake was the nature of the fulfillment. Undoubtedly, the fact that this was a topic of controversy, and that the larger party opposed them as fanatics for believing what the majority had previously held, inclined them to doubt the arguments, as well as the reports, of new converts made by those who seemed to them to have repudiated their whole past experience.*PFF4 841.1*

Nor did it help matters that this third segment was condemned,

along with others whose extreme views they did not share in any degree. They labored from the first with the disappointed ones who were in danger of losing their faith, and they soon came to believe that not only those who had not knowingly rejected truth, but also rank unbelievers, could be converted. Their developing view of the prophesied cleansing of the heavenly sanctuary led to the understanding of the "door" as having reference to the closing of one phase and the opening of another in the priestly ministry of Christ, and to the view that the commission, "Behold, I have set before thee an open door," placed before them a larger work than ever before, that the end of the 2300 year-days introduced a further prophetic message and a still wider heralding of the "everlasting gospel."*PFF4 841.2*

So this third group, holding on to their past experience as definitely of God, came through the early trials, the misunderstandings, the extremes, the "growing pains" of gradual development, and became eventually the largest of the Adventist bodies. In building an advancing prophetic interpretation on the basis of the cleansing of the sanctuary at the end of the 2300 days, they carried on and developed the heritage of the earlier movement, and spread to the far corners of the earth the message that Miller had said must continue to be proclaimed—"the everlasting gospel to preach unto ... every nation, and kindred, and tongue, and people." [27]See Le Roy E. Froom, "Seventh-day Adventists," in The American Church (1953). pp. 371-386.*PFF4 842.1*

VI. The Continuation of the Adventist Stream

1. THE STREAM DIVIDES INTO THREE BRANCHES

So, to return to the figure of the river used by the Millerites themselves, and noted at the outset of this chapter, the original stream of the Advent Movement split into three parts, when it lost its momentum and direction after the Disappointment. The climax of the Millerite movement, in the Midnight Cry of the seventh month, had been a broad, swift-moving torrent. But instead of reaching the ocean at the terminus of the 2300 years, it met this barrier that turned it aside into the sands of bewilderment and completely lost its old channel. As Nichol observes, there was much evaporation, and many of the little side streams into which it spread, soon dried up. And part of it went into the stagnant pools of fanaticism, pools that became brackish, ill smelling, and poisonous before they dried up.*PFF4 842.2*

What seemed to be the remnant of the main stream, under the old leadership, continued for a time in a new direction through the hot sands, with considerable loss of momentum and beset by eddies and swirling cross currents. There were other rocks too, and promontories, to split this stream-time settings and the question of immortality. One smaller stream that branched off at one of these points later took its course through greener lands and outgrew its parent, which had dwindled in the sands and finally gave out completely.*PFF4 842.3*

But the third branch, a small trickle at first, that escaped the brackish pools of fanaticism on the one hand and the thirsty sands of critical opposition on the other, became a stream continuing in the main direction of the old river. It long remained small in volume. It had its turns and its eddies, but it continued on until it became the largest of the streams that came from the original river, and flows on strongly in the same direction in which it started as it comes ever nearer to the ocean.*PFF4 843.1*

2. Two BRANCHES OF ALBANY CONFERENCE GROUP

Leaving the figure of the stream, we find that the Albany

Conference group of Millerite Adventists developed into the Evangelical Adventist body and their more hardy offspring, the Advent Christian Church, both of which continued to regard the advent as near, but failed to advance into new phases of prophetic interpretation. Therefore, in continuing the present study from 1844 on, there is little reason to trace further the development of these groups than to discuss the third segment, which became the Sabbatarian Adventists. The latter, convinced that the earlier 1844 movement had been of God, and had borne witness to a definite fulfillment of prophecy, believed that its platform constituted a dependable foundation for further fulfillments; so they continued to place major emphasis on prophecy, and developed a fuller and more accurate prophetic interpretation, based on the further unfolding of the involvements of the cleansing of the sanctuary and related subjects that constitute the sequel of the master prophecy of the 2300 days. We shall soon, therefore, drop the tracing of the other Adventist bodies that stemmed from the Albany Conference.*PFF4 843.2*

3. LITERALISTS CHANNEL INTO LATER FUTURISM

The Literalist interpretation, which was not connected with any of these Adventist bodies that came out of Millerism, did not develop noticeably in America until after the period covered in this volume. From the 1870's onward, a distinctive school of thought of the Literalist type, developed through prophetic conferences and advanced by well-known evangelists influenced by the Plymouth Brethren, gradually permeated what came to be the Fundamentalist ranks, scattered through the various churches. But these were marked by a distinctive Futurist premillennialism, different from anything held before.*PFF4 844.1*

However, full treatment of these premillennialists [28] would require another volume. An Epilogue at the close of Part III must suffice, tracing sketchily the persistence of the Historical School of Interpretation, and of Premillennialism, outside the ranks of Seventh-day Adventists. But in Part III we shall trace the line of descent that came from the historic premillennialists down to the 1844 movement in America, and on into the sequel of Seventh-day Adventist prophetic exposition.*PFF4 844.2*

[28] See Appendix F.

4. THREEFOLD ORIGIN OF SABBATARIAN ADVENTISTS

Preliminary to the more detailed discussion of this sequel in Part III, it may be well first to outline certain separate elements that rose in 1844 in the aftermath of the Millerite movement. Three key teachings, each developing independently, began to characterize the group which erelong became the Sabbatarian Adventists. And these features came to be regarded by them as interrelated in what they believed to be the prophetic charter of their mission. These three were: (1) The sanctuary, as embracing the special, or final, ministry of Christ in the holy of holies of the heavenly sanctuary, thus giving new meaning to the message, "the hour of God's judgment is come"; (2) the Sabbath, that is, observance of the seventh day, as involved in the keeping of the "commandments of God," and (3) the spirit of prophecy, or the "testimony of Jesus," to be manifest in the "remnant" church, [29]The passages referred to are the three consecutive messages of *Revelation 14:6-12*, involving the proclamation of "the everlasting gospel," "the hour of God's judgment," the worship of the Creator, the warning against apostasy, and "the commandments of God and the faith of Jesus." Also, in another setting, "the commandments of God and the testimony of Jesus" (*Revelation 12:17*), which, according to John the revelator, is "the spirit of prophecy" (*Revelation 19:10*). or last segment of God's church of the centuries. Their place of emphasis is shown above.*PFF4 844.3*

Picture 1: THREE INDEPENDENT TEACHINGS MERGE IN ONE

The sanctuary teaching appearing in New York state, the sabbath position in new hampshire, and the spirit of prophecy in maine, Soon began to touch each other, and to unite in emphasis. Thus a coordinated proclamation of the three teachings developed
Page 845*PFF4 845*

These three teachings developed in three isolated and independent places. Hiram Edson and his associates, after group study in western New York, began proclaiming the sanctuary phase. Joseph Bates and others, in Massachusetts and New Hampshire, started to advocate the Sabbath feature. At the same time Ellen Harmon-a girl of religious experience beyond her years, who, with her parents, had been disfellowshiped from the Methodist Church because of espousing the second advent views of the Millerites-had begun to

display a singular spiritual activity. Her influence, establishing confidence in God's past leadership, and in His future guidance in the Advent Movement, began to be felt by a sizable group around Portland, Maine. In time these three groups and teachings united.*PFF4 845.1*

Picture 2: DANIEL: LEADING POSITIONS OF PRINCIP MILLERITE EXPOSITORS-1831-1844 (For Revelation See Ne Opening)

Careful analysis of this tabular chart, made by following the lines through, both vertically and horizontally, results in certain inevitable conclusions: (1) there was greater unity of belief among the leaders of the North American Advent movement than in the Old world advent awakening that slightly preceded it. (Cf. tabular charts, Vol. III, pp. 744, 745.) (2) there was startling similarity between the positions of Miller and his associates and those of many contemporary expositors in both the New World and the Old, including many of the most learned and illustrious interpreters of post-reformation and reformation times. There was even striking similarity to certain early church teachings.

The general conclusion seems inescapable that the Millerites did not introduce new and strange interpretations. Every position they held was previously taught by other recognized scholars. They simply revived and unitedly stressed the standard, orthodox positions of past and contemporary writers.

Specifically, they held the standard, established historical school interpretation of the outline prophecies of *Daniel 2, 7, 8, 11*. Their list of the divisions of the Roman fourth empire was what scores, if not hundreds, of others had used. They applied the composite prophetic symbols of Antichrist to the Papacy-Antichrist, Man of sin, Son of Perdition, Mystery of Iniquity, Little Horn, Beast, Babylon, and Harlot. They were supported by hundreds of predecessors in applying the year-day principle to all the prophetic time periods of Daniel-the 1260, 1290, 1835, and 2300 year-days.

They had been anticipated by scores in the Old World and in the New in recognizing the 70 weeks of years as the first part of the 2300 years, cut off for the Jews and beginning synchronously with the longer period in 457 B.C. The chief variance was the nature of the event expected to occur at the end of the 2300 years. Many liberals fondly expected their terminal point to mark the ushering in

of a thousand years of spiritual triumph, world conversion, and universal peace, before the second advent.

But scores upon scores of expositors across the years had held that the 2300 years would lead to the second advent, just as the Millerites universally believed. Like most interpreters before them, the Millerites first placed the cross in A.D. 33, at the end of the seventieth week. But others had likewise anticipated their later revised position in the seventh-month movement, and placed the cross in the "midst" of the prophetic "week," in A.D. 31.

There was an unparalleled uniformity in the Millerite dating of the 1260, 1290, and 1335 years. But here again there were numerous antecedents for each position. And the "Seven Times" of the Gentiles had been widely taught in the Old World Advent Awakening, as from 677 B.C. to 1843/4.

It is therefore to be logically concluded that the basic positions on prophecy held by the Millerites were not in any sense original with them. Nor were they revolutionary or fanciful innovations, but they stood in the line of that honored and respected company of predecessors of high standing and orthodoxy in the various historic communions.

Page 847*PFF4 847*

Picture 3: REVELATION: LEADING POSITIONS OF PRINCIP MILLERITE EXPOSITORS (1830-1844). For Daniel See Previou Opening

Millerite exposition of the book of Revelation was far more sketchy and incomplete than the exposition on the various prophecies comprising the book of Daniel. There were few conflicts in interpretation, but, rather, there were sections of omission of any exposition. There were but thirty-one major Miller-ite expositions of the Revelation in comparison with forty-five on the prophecies of Daniel. Only a half dozen deal with the seven churches, but these all indicate that they refer to the true church throughout the Christian Era, with Laodicea as the last phase. The rest evidently took this for granted but did not write upon it. The seven seals represented the developing of apostasy or corruption in the church during the same period. But the majority were interested in the seven trumpets, and without exception applied the first four to the barbarian scourges of Western Rome. The fifth was applied to the Saracen affliction for the five prophetic months, or 150 years, from

1299 to 1449, and the sixth, to the Mohammedan Turkish power for 391 (the hour day month and year) years, calculated from 1449 to August, 1840. On the two witnesses there was an almost unanimous belief that these were the old and new testaments, with the 1260 year-days uniformly given from 538 to 1798 (paralleling the papal period), and the 3i/£ prophetic days of the slaying of the Two Witnesses, or Testaments, from 1793 to 1796. The earthquake of *Revelation 11* was the French Revolution, and the tenth part of the city was France. There was likewise great unanimity in the symbolism of *Revelation 12*. The woman symbolized the true church, and without exception the child was designated as Christ. The dragon was always pagan Rome, with the 1260 days, of 3y£ times, from 538 to 1798. In all this there was marked similarity to the antecedent Old World Advent Awakening (see Volume III), and with many of the greatest expositors of the pre-Reformation, Reformation, and post-Reformation periods, as well as some in the early church prior to the blackout of interpretation.
Page 848*PFF4 848*

These three primary teachings—the Sabbath, the sanctuary, and the Spirit of prophecy, along with the old basic, established, and fundamentally evangelical positions, as well as immortality only in Christ and the foundational Adventist teachings on the second advent and the Bible prophecies—formed the basis for the emergence of a new theological system, balanced in form and Scriptural in emphasis. Slowly the doctrinal framework of the Sabbatarian Adventists took definite shape. Their convictions were crystallizing as the thinking of different leaders began to be published in 1846 and 1847-the writings of Hiram Edson, O. R. L. Crosier, and F. B. Hahn, Joseph Bates, James White, and Ellen Harmon.*PFF4 848.1*

As the merging of views began to take place, and the adherents of the Edson view of the sentuary and the Bates view of the Seventh day Sabbath first began to coalesce, there was as yet no semblance of an organization, much less of an emerging denomination. But in this way, in three separate places in three different States, and all by the close of 1844, these three distinctive teachings that were to become major doctrinal features, in a distinctive Sabbatarian Adventist setting and movement, now

reached out and touched each other.*PFF4 849.1*

Picture 4: REVELATION: LEADING POSITIONS OF PRINCIP MILLERITE EXPOSITORS (1830-1844)

Continuing to summarize the Millerite positions, we find that the first beast of *Revelation 13* is uniformly given as the Papacy, except by Miller, who made it the secular phase of Rome. The seven heads are always the seven forms of the Roman Government, with the Papacy as the seventh. And without exception the ten horns are interpreted as the ten divisions, or kingdoms, of Europe, with the 42 months as dated from 538 to 1798. Concerning the second beast there was general uncertainty or silence-the time had obviously not yet come for certainty or accuracy of identification. And similarly with the image. The first flying angel of *chapter 14* was uniformly the human heralding, in Old World and in New, of the judgment-hour message, as scores had expressly interpreted it in Great Britain. The second angel was but slowly perceived as calling for separation from nominal "Babylon." Unanimity prevailed concerning the woman and the Babylon of *Revelation 17*. Without exception Babylon was identified as the Papacy, or mother church of Rome. And it was broadened to include certain Protestant "daughters," who retained the mother church characteristics. The ten horns were the same secular kingdoms of Europe that upbore her, and the seventh head was the Papacy. *Revelation 18* was the portrayal of the coming papal overthrow. And *Revelation 20* was universally premillennial, with the thousand years literal, and extending from the first resurrection (of the righteous) to the second resurrection (of the wicked), with the battle for the city and the executive judgment upon the wicked marking the close. Here again we find marked similarity of exposition with many of the illustrious Old World Advent Awakening expositors, and stemming back, in fact, to Reformation times. And here again we must conclude that the Millerites were not visionary innovators or heretics in exposition. Rather, they held and proclaimed the soundest and most orthodox exposition on the Revelation extant. Their teachings should therefore be evaluated in the light of their conformity with the soundest canons of interpretation built up over the centuries. By such a criterion, they were eminently sound and sane, and historically orthodox in exposition of the Revelation.

Page 850*PFF4 850*

A series of six Sabbath conferences, held in 1848, with an aggregate of several hundred in attendance, was the next step. Here these three distinctive features, with their already established positions, began to be forged into a single unified body of belief. And before long the essentials of an integrated system of evangelical, doctrinal, and prophetic truth were developed as held by Seventh-day Adventists around the world. [30]See William A. Spicer, Pioneer Days of the Advent Movement, chap. 4. All this, here sketched in brief preview, will now be taken up in greater detail and logical progression.*PFF4 850.1*

Part III - Completing the Contribution of the Centuries by Retention, Restoration, and Advance, 1844-1875

Picture 5: TRIO OF HEAVENLY MESSENGERS NOW UNDE FLIGHT
Heavenly messages due to mankind were seen under the impressive symbolism of the flying els of revelation 14. The sabbatarian adventists firmly believed that the third angel had now joined the previous two in giving its designated message
Page 854*PFF4 854*

CHAPTER FORTY: The Aftermath of the Bitter Disappointment

I. The Tragedy and Grief of Disappointment

Let us now go back to the Disappointment. All over the land, on that fateful day of October 22, the Adventist believers had gathered in their homes, in churches or in halls, or wherever they might find refuge from the mockers and the mobs. They had closed their businesses, abandoned their crops, and had wound up their earthly affairs. They had confessed their sins, made right all wrongs, and now pressed together in the bonds of Christian hope and fervent expectancy. It was the day of great expectancy and ardent longing. They were waiting for their Redeemer.*PFF4 855.1*

But the sun passed its zenith, and declined toward its setting. The cloud of shining glory for which they strained their eyes, and which they believed would bring their Lord, did not appear. No lightning rent the sky, no earthquake shook the land, no trumpet smote the ear. The westering sun went down silently but relentlessly upon their disappearing hopes. Darkness covered the land, and gloom—irrepressible gloom—settled down upon the waiting, watching host. Grief and despair overwhelmed them all. Men and women wept unashamedly, for their Lord had not come.*PFF4 855.2*

At first they could not pray; their hearts were numbed with disappointment. In recent days and weeks Jesus had become nearer and dearer than all earthly kinfolk—but now it seemed they had lost Him. Some slipped away in the darkness to their cold, cheerless homes. Others, unable to determine what to do, stayed on until the chill, gray dawn of October 23 appeared, symbolizing the grayness and bleakness of their own saddened lives. Was there to be no second coming of Christ? Were the promises of God but a delusion and a mockery? Was the Bible prophecy of the triumphant climax of their hopes all false? Should they neither see the glories of the earth made new nor walk the golden streets of the city of the redeemed? Could it be that God was not in it all? Slowly the days wore on as they sought to get their bearings.*PFF4 855.3*

The world at large took for granted that, after the collapse of the

October 22 expectancy, Millerite Adventism would soon be regarded as a completely discredited chapter in the fabulous forties, a religious frenzy that had ended in disillusionment and disaster, unworthy of place or record in the legitimate history of the church. In fact, opponents expected the whole movement to disintegrate and come to nought. Small wonder that many adherents fell away, in whom the Word of God with its prophecies had taken but shallow root. And most of the leaders were not in a position to meet the fanaticism and false philosophies that soon sprang up in certain quarters.*PFF4 856.1*

But still there remained a goodly company. And their first thought was that, although prophetic time had run out, they were doubtless in a little time of waiting—possibly but a few days—until the Lord should come. Later, they sought to correct their chronology. Perhaps the timing was never intended to be definite or exact to the year or day. Or possibly there was some hidden error in their dates or computations, which neither they nor their opponents had found. Strangely enough, they did not at first think of seeking the explanation of their disappointment through a re-examination of the stipulated closing events of the 2300 years demanded by the terms of the prophecy.*PFF4 856.2*

Still confident that their terminus would bring the advent, and the destruction of the present world by fire, they simply looked to the near future for the fulfillment. The implication thus seemed inevitable that the “true Midnight Cry” must still be future. And it therefore followed that the seventh-month movement had not really been led of God, but had been a tragic mistake. Meantime, as noted, fresh times began to be set by some-1845, 1846, 1851, 1854, and reaching into the 1860’s and 70’s. But the majority groped on in bewilderment, soon giving up the “time” idea altogether. Miller deprecated any further time setting.*PFF4 856.3*

II. Outburst of Public Indignation Against Himes

Now let us survey the aftermath of the Disappointment. After the day of joyous expectation had suddenly become the day of heartbreaking disappointment—of hope deferred, bewilderment, and consternation—the jeers of the populace increased on every hand, and threats of mob violence continued in various communities. There was popular clamor for a public confession from the Millerite leaders. And following the Disappointment there was a violent though brief outburst of accusations against their great publicist, Joshua V. Himes. By intimation and direct charge the press worked up a strong feeling against him, maintaining that his seeming belief in the imminent advent was professional and mercenary, and that he was in the Lord's business for personal profit. [1]The New York Spectator and Boston American Traveller, both of Nov. 2, 1844: the Providence Daily Journal, Oct. 24; the New Hampshire Statesman. Oct. 25; the Boston Post, Nov. 12. See also F.D. Nichol, The Midnight Cry, pp. 252, 253. For a sample from the religious press, see "The Christian Watchman," Advent Herald, Nov. 20, 1844, p. 113, citing the Christian Watchman of Nov. 1 and 8. *PFF4 857.1*

Himes, in a rebuttal which the Boston Post printed on its front page, called for his accusers to bring forth the witnesses who had allegedly been injured by Adventism. He answered specific charges by presenting correspondence with the parties involved, in which each one named cleared him. Other papers soon gave him complete vindication, and then various conferences of his supposedly defrauded brethren exonerated him. [2]Himes, "Statement to the Public," Boston Post. Nov. 2, 1844. See also Trial of Elder J.V. Himes (135 pp.); "The Christian Secretary," Advent Herald, Dec. 11, 1844, p. 141. So the reaction passed. But what of Miller, their veteran leader, and his closest associates? *PFF4 857.2*

III. Miller Declares Faith in Imminent Advent Unaltered

Miller's personal faith in the Bible was unshaken by the bitterness of disappointment. On November 10, 1844, he calmly wrote:*PFF4 858.1*

"Although I have been twice disappointed, I am not yet cast down or discouraged. God has been with me in Spirit, and has comforted me. I have now much more evidence that I do believe in God's word; and although surrounded with enemies and scoffers, yet my mind is perfectly calm, and my hope in the coining of Christ is as strong as ever. I have done only what after years of sober consideration I felt it to be my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow man, and my conviction of duty to God.... I had not a distant thought of disturbing our churches, ministers, religious editors, or departing from the best biblical commentaries or rules which had been recommended for the study of the scriptures." 3Ms. letter. Miller to Himes, Advent Herald, Nov. 27, 1884, p. 127.*PFF4 858.2*

He was confident that the end could not be far away, and was constantly emphasizing "today," as his steadfast formula:*PFF4 858.3*

"Brethren, hold fast; let no man take your crown. I have fixed my mind upon another time, and here I mean to stand, until God gives me more light.—And that is Today, TODAY, and TODAY, until He comes, and I see HIM for whom my soul yearns."4Ibid., p. 128.*PFF4 858.4*

Believing that their reckonings of the great time prophecies were essentially correct, Miller refused to speculate further on definite "time," although he counted personally on the coming of the Lord before the current Jewish sacred year "1844" should end, by the spring of 1845. He wrote:*PFF4 858.5*

"I have reckoned all the time I can. I must now wait and watch until he is graciously pleased to answer the 10,000 prayers that daily and nightly ascend his holy hill, 'Come, Lord Jesus, come quickly.' 5Ms. letter, Miller to I.O. Orr, Dec. 13, 1844; cf. letter to Himes, Nov. 18, 1844, in

Advent Herald, Dec. 11, 1844, p. 142. *PFF4 858.6*

In this he was joined by others. Litch declared that the "ground of confidence" in the imminence of the advent "increases day by day." [6]Litch, Letter, November 14, 1844, in Midnight Cry, Dec. 12, 1844, p. 187. Although Cox, Whiting, and some others who had never been clear on the specific year still felt they were fundamentally "Adventists," they believed definitely in the imminence of the Lord's return. They were confident that Providence had unquestionably led them, and that the Advent Movement was in the will of God. They were confident that the basic principles had not lost their validity because of the mistake in specific time. [7]See, for example. Ms. letter, Whiting to Miller, Oct. 24, 1844. *PFF4 858.7*

On the contrary, Storrs bluntly declared that a "human influence, which I call Mesmerism," was responsible for his preaching a definite date "with the positiveness that I did." They had gone beyond the "bounds of discretion," he felt, and should only have preached the "strong probability" of the Lord's coming at that date. But he added: "I am now looking daily for the coming of our Lord, and striving by grace, to be always ready for it." [8]Storrs, Letter, November 8, 1844, in Midnight Cry, Nov. 14, 1844, p. 157. *PFF4 859.1*

Miller, remembering that Jonah was blessed in the preaching of time to Nineveh, and that his preaching of definite time had been specifically directed of God, declared: *PFF4 859.2*

"It is to me almost a demonstration, that God's hand is seen in this thing. Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God." [9]Miller, Letter, December 3, 1844, in Advent Herald, Dec. 18, 1844, p. 147. *PFF4 859.3*

IV. Vindicate Positions in "Address to the Public"

On November 10, in the Boston Tabernacle, one of the editors (probably Himes) delivered an address, [10]Notice in Advent Herald, Nov. 13, 1844, p. 105. speaking for himself and his associates. Knowing that "in the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement," he presented their case to the world. The leaders frankly acknowledged their mistake in time, he said, discussing the entire problem as it appeared to them, and they took their position in the light of all the known facts and circumstances.*PFF4 859.4*

"We are free to confess that, we have twice been disappointed in our expectations in the time of the Lord's Advent—first the year 1843, and second, in the tenth clay of the seventh month of the present Jewish Sacred Year [1844]." [11][Rimes?], "Address to the Public," Advent Herald, Nov. 13, 1844, p. 108.*PFF4 860.1*

And as the public would not believe such disappointments could be reconciled with further adherence to their advent faith-though "with Adventists no reconciliation is needed"—they therefore presented "A VINDICATION of the positions we have occupied from the first," and declared that they are only confirmed in "the confident expectation that our hopes will shortly be realized."*PFF4 860.2*

First of all, they had never set any days for the Lord to come in the year "1843," Jewish time, though their "opponents have repeatedly asserted" that they did, but without justification and truth. They first simply expected the Lord to come "sometime between March 21st, 1843, and March 21st, 1844." The evidence for the "seven times," or 2520 years (from 677 B.C. to A.D. 1843), the great jubilee of 2450 years (from 607 B.C.), and particularly for the 2300 years, beginning with the 70 weeks of years in 457 B.C., likewise leading to A.D. 1843—and previously and contemporarily held by many prominent non-Millerites—appeared unchanged. At first they had dated the end of these periods in 1843, failing to realize that each period would require the same number of "full years," and that the mere subtraction of the B.C. date from the A.D. date did not take into account the—*PFF4 860.3*

“fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.” [12]Ibid.*PFF4 860.4*

While this discrepancy was not at first noticed by the Adventists, neither was it discovered or pointed out by their opponents. Time alone, and the Millerites themselves, corrected that. Nor had their opponents been able to show a “mistake in the definite years,” though they themselves had only held, in the earlier phase, to “about the year 1843.” This they sincerely “proclaimed to the world,” feeling they could not have “acted honestly in the sight of God, and had a conscience void of offence toward men, without so doing.”*PFF4 860.5*

They contended that manifestly their “opponents could not be right” when they had absolutely “no agreement among themselves” and obviously had no confidence in each other’s opinions, and that “there was not a cardinal point” in the teaching of the Millerites in which they “were not sustained by one or more” of their most learned opponents. Moreover, they were sustained by the premillennial teachings of the centuries, reaching back to the apostolic times, while most of their opponents were propounding a postmillennial theory not two hundred years old, and which was in direct conflict both with Scripture and with past scholarship. The signs of the times and the all-but-fulfilled historical prophecies supported them. They were clearly in the very period toward which the hopeful eyes of the fathers and the Reformers had been looking.*PFF4 861.1*

“Ridicule and contempt” then replaced irrelevant and invalid arguments offered by their opponents, who nevertheless admitted the historic principles of sound interpretation that lay at the foundation of the Millerite positions. With no selfish motives, and not wishing to build up a party or sect, they had brought thousands of souls, including hundreds of infidels, to conversion, while thousands of backsliders had been reclaimed and unnumbered Christians had been made to rejoice in the hope of the advent. But to their “utter surprise and astonishment” the great body of churches “united with

the world" in opposition. "But the time—the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty." [13]Ibid., p. 109.*PFF4 861.2*

Nevertheless, since the Scriptures indicated a "tarrying time," when they must wait for their Lord, they could see how the hand of God had led, for their message had been a test to demonstrate who were sincere and who would truly welcome the Lord's return. Next they were aroused by the argument from the Mosaic types, which electrified and aroused the advent bands to newness of life as they thus came to believe that on the tenth day of the Jewish seventh month they should realize the fruition of their hopes. This was the day when, in the earthly service of old, the high priest made atonement in the holy of holies for the sins of ancient Israel.*PFF4 861.3*

Now the Mosaic law was a "shadow of good things to come," and the crucifixion of Christ took place precisely on the Passover day foreshadowed, and He arose as the first fruits of the dead on the specified day of the wave sheaf, and the Holy Spirit descended on exactly the fiftieth day as indicated. They therefore believed that our High Priest, having entered the holy of holies and sprinkled it with His own blood, might come out and bless His waiting people on the antitype of the Day of Atonement, shadowed forth in the ordinances of the Jewish law. It seemed the terminal point. So the cry was everywhere given and the alarm sounded. Yet, as the day passed, they were disappointed again. But it was a soul-purifying experience, and unprecedented blessings had come to them. Thus they reasoned.*PFF4 862.1*

The public naturally expected them to renounce it all as a delusion, to relinquish the advent hope and to abandon all their expectations! But that they could not do. They felt they had done the will of the Lord in sounding the alarm, just as did Jonah when he entered Nineveh crying, "Yet forty days and Nineveh shall be overthrown." It was not overthrown. Was Jonah therefore a false prophet when he preached a time for Nineveh's destruction? No, he had only preached the message God had bidden. It was a test to the inhabitants, and the people repented and God's purpose was accomplished. So the Millerites believed that the seventh-month cry

had similarly been a test. Had they failed to give it, they would have been like Jonah fleeing to Tarshish. And they must not repeat Jonah's anger over God's sparing of Nineveh. Consequentlythey felt that God justified the preaching of time, without the event occurring just as predicted.*PFF4 862.2*

They also cited the test of faith to Abraham—and God's sparing of the offering of Abraham's son when his faith had been tested, after he had shown his faith. And when Israel left Egypt it was with full expectation that they would speedily enter Canaan. Their duty was to act; to have failed would have been sin against God. Yet they were obliged to wander many weary years longer because of their unbelief. The present position of the Adventists was then defined: "We now find ourselves occupying a time, beyond which we can extend none of the prophetic periods, according to our chronology and date of their commencement." [14]Ibid., p. 110.*PFF4 863.1*

They had passed the time indicated by the types. And though their opponents said time had disproved their whole position, they answered: "We have seen no evidence to disprove that it is at the very door, that it cannot be long delayed, and that the events are of those for which we look." [15]Ibid.*PFF4 863.2*

There might be some inaccuracy in the chronology. They may have been a little too early. As to that, they would simply have to wait and watch. So the chronological argument from the types was next re-examined. At the first advent certain types were fulfilled chronologically—the death of the passover lamb on the fourteenth day of the month, when Christ was crucified, and the offering of the first fruits by His resurrection on the sixteenth day—the morrow after the paschal sabbath. But others were not fulfilled on the exact date-Christ as our High Priest entered the heavenly holy of holies in the third month. [16]This belief in His entering the second-apartment phase of His heavenly ministry at the ascension accounts for their expectation of His coming out on the tenth of the seventh month, 1844. They overlooked the fact that on that day the ancient high priest had both entered as well as emerged from the holy of holies.*PFF4 863.3*

Moreover, they held that their application of prophetic time was sustained by the standard expositors of the church throughout the

centuries. First, there was the year-day principle for the prophetic time periods of Daniel and the Revelation. Even their antagonists, Professors Stuart and Bush, conceded that-Stuart admitting that the "great mass" of English and American exposition had so held; [17]Moses Stuart, Hints on the Interpretation of Prophecy, p. 74. and Bush wrote, "You are sustained by the soundest exegesis, as well as fortified by the high names of"—and a number of the leading expositors follow [18]George Bush, letter to Miller, in Advent Herald, March 6, 1844, p. 38. Bush argues for the year-day principle against Stuart in his "Prophetic Designations of Time. To Professor Stuart.-Letter VII," The Hierophant, April, 1843, p. 243. *PFF4 863.4*

Next, the Historicist view of prophecy is likewise sustained by the voice of the church for eighteen centuries. English expositor William Cuninghame's summary of early church, then the Jewish, Reformation and post-Reformation, and nineteenth-century Old World positions are cited. [19][Himes?], "Address to the Public," Advent Herald, Nov. 13, 1844, p. 111. On Cuninghame see Prophetic Faith, Vol. III, pp. 364-385. But now their opponents were forsaking the platform of their fathers. That the Adventists were unwilling to do. Many non-Millerite scholars were now looking for some great new development shortly, but the question at issue was the nature of the event. *PFF4 864.1*

The three major views are summarized in the Advent Herald: The first view is that of "the churches," the new post-millennial philosophy introduced by Daniel Whitby (antagonistic to the standard view of the church throughout the Christian Era), with its era of human betterment and world conversion preceding the advent. The second is the contemporary Literalist view preponderant in Great Britain (a dozen noted names are cited). This includes a premillennial advent, with a partial regeneration of the earth and a partial reformation of mankind. The millennial kingdom, centering in the restored Jewish nation, with Christ reigning in Jerusalem, will be followed by the consummation of all things at the end of the millennium. The third view is that of the "Second Adventists"—a reaffirmation of their "Fundamental Principles," in which they differ "in some material points" from their fellow premillennialists, the Literalists. Five principles may be listed: *PFF4 864.2*

1. The earth, restored to its Edenic state, is to be the eternal abode of the resurrected saints.*PFF4 865.1*

2. The only millennium is that of *Revelation 20*, the thousand years between the two resurrections—the other commonly adduced scriptures applying to the new earth state.*PFF4 865.2*

3. The only future restoration of Israel is the restoration of the saved to the renewed earth at the advent.*PFF4 865.3*

4. The signs preceding Christ's advent have appeared, and all the prophecies have been fulfilled except those relating to the end.*PFF4 865.4*

5. No prophetic periods extend beyond the present time. [20]Ibid., pp. 111. 112.*PFF4 865.5*

V. Second Address Encourages Believers

Following this “Address to the Public,” an “Address to Adventists” appeared in the Advent Herald. In this they were reminded that they hold to the same hope as did the apostles, and, as their fellow heirs to the promises made to Abraham, would soon receive immortality and an eternal inheritance at the advent. And now, united in sympathy with one another, they must patiently bear the tribulations of their lot while they wait for the advent, which must be at the very doors. Evidently the seventh-month movement was not yet repudiated. In listing the “signs” of the nearness of the advent that “confirm us in our position,” the writer adds:*PFF4 865.6*

“And, finally, the recent movements in the history ot those ‘who went forth to meet the Bridegroom’—the Adventists. On their part, rising to trim their lamps after a season of slumbering and sleeping, the peculiar features of which we cannot but regard as the ‘pangs’ of the ‘hour’ which is to witness the promised deliverance! ...*PFF4 865.7*

“Let us hold fast where we are, and we can have nothing to fear. And everything for which we hope is lost if we do not! It appears to be very clear that there can be no other slumbering and sleeping time, that is to be followed by the cry of preparation. He who sleeps now, will be likely to be waked up by the coming of the Lord Himself!” [21][Himes], “Address to Adventists,” Advent Herald, Nov. 20, 1844, pp. 116, 120 (Italics supplied.)*PFF4 865.8*

It is noted that the latest possible crucifixion date, A.D. 34, would give A.D. 37 as the terminus of the 70 weeks, and 1847 as the terminus of the 2300 years. But the advent is expected earlier than that, and “the dates we have adopted” are regarded as the most correct. We must be constantly ready. [22]Ibid., p. 119.*PFF4 866.1*

VI. Opponents Disagree Fatally Among Themselves

Next, in a carefully prepared "Address to the Opposers of Our Hope," [23]As a review of the Scriptural basis of their faith, the manifest leading of God, the probable reason for their disappointment, as well as the writings and reasonings of opponents, a 32-page Supplement to the Advent Herald was issued on December 4, containing this address and reprints of the earlier two, to the public and to the Adventists. According to the penciled note on the old Boston headquarters copy, Bliss wrote the third address. the Millerite leaders speak of prophecy's molding influence on the minds of men. At the very outset they reaffirm the fact that the basic point of difference remains unchanged by the Disappointment-namely, the premillennial advent as the next predicted event. On this main point, and on the time, they "differ from the great body of the church and the world." [24][Sylvester Bliss?], "Address to the Opposers of Our Hope." Supplement to the Advent Herald, Dec. 4, 1844, p. 21. *PFF4 866.2*

That such positions should affect their fellowship with the evangelical churches-especially since this had been the general belief of the early church and of many through the centuries—had not at first occurred to them. And they had expected that if there were actual errors in their positions or reasoning, the "theological giants of these days would at once expose their fallacy, and unravel the sophistries by which they were supported." But they waited in vain for any serious refutation of premillennialism. At first the question was considered "unworthy and beneath the notice" of the theologians. However, as it began to be "received into favor by the people," many of the clergy became disturbed. Nevertheless, instead of being "met by argument," the entire question was usually treated with "scorn and ridicule." [25]Ibid., pp. 21, 22 *PFF4 866.3*

Then, as the public became increasingly interested, "various individuals attempted to show its fallacy, and various arguments and theories were advanced to disprove it," without giving their views "a fair and impartial examination." And of the conflicting reactions advanced the Millerites say: "Your views have been so various that you have often been more opposed to the views of each other, than you have to our own." And just what positions, they inquire, are they asked to give up? And what positions are they to

accept from the opponents of the advent faith? The “contradictory opinions” of ten well-known religious leaders are next listed.*PFF4 866.4*

HAZEN and DIMMICK give differing reasons why the proclaimed imminence of the advent is all a “false alarm.” BOWLING applies the year-day principle to the 70 weeks and the 1260 days, but makes the 2300 days only 1150 literal days. STUART, on the other hand, makes the 2300 and 1260 days literal, applying Daniel’s leading prophecies to Antiochus, and John’s to Nero. MORRIS admits the 1260 but not the 2300 were year-days; and to him the fourth prophetic empire is Rome, but to CHASE, it is the kingdom of Antiochus, not Rome, with the 2300 as half days and the 1260 simply as whole days.*PFF4 867.1*

WEEKS alleges there are 160 Millerite mistakes, without setting forth any contrasting positions of truth. JARVIS admits that the Millerite application of the prophetic symbols and the year-day reckoning is correct, but denies there is any clue to the chronological timing of the prophetic periods. BUSH, likewise admitting the general soundness of the principles and the imminence of the crisis hour of earth’s history and the kingdom, argues that the Millerites are mistaken in the nature of the events to take place. HINTON also admits that each of Daniel’s visions extends to the setting up of God’s everlasting kingdom, and that the 2300 days and other time periods symbolize years in fulfillment-and expire about the very time set forth-but insists that they are not immediately followed by the personal coming of Christ and the literal end of the world, but rather by a gradual changing process. 26It should be observed that certain of these critics had once held views on prophecy similar to Miller’s expositions. But later, when the Millerite movement became a formidable force, they repudiated their former positions and became militant antagonists. Other critics of Miller had paid little attention to prophecy until Millerism became a vigorous movement. They then applied themselves to the study of prophecy, and brought forth counter-expositions designed to meet and parry Millerite positions.*PFF4 867.2*

Now, in the light of this bewildering and conflicting medley, the Millerite leaders pointedly ask:*PFF4 868.1*

“When doctors disagree, who shall decide? Amid such varied and contradictory views, which shall we choose? Thus in comparing your respective opinions with each other, and with our own, we have found no harmonious views of the Scriptures in which even yourselves can agree.” [27]Ibid., p. 23.*PFF4 868.2*

VII. Positions of Opponents Flayed by Non-Millerite Scholars

Professor Moses Stuart, scholarly professor of Andover Seminary, and John Bowling, popular New York pastor, were perhaps the outstanding opponents of the Millerite positions. Yet their own positions were mercilessly attacked by learned and influential clerics in the most respected non-Millerite circles. For record and reference some of these criticisms were quoted in the Address in the footnotes in the Supplement. Thus DR. ROBERT J. BRECKIXRIDGE,[28]ROBERT J. BRECKINRIDOE (1800-1871) was born i Kentucky and educated at Jefferson. Yale, and Union, graduating in 1819. In 1824 he began the practice of law in Kentucky ana became a member of the legislature. Then he turned from the law to the gospel, and in 1831 was licensed to preach. In 1832 he accepted a call to the Second Presbyterian Church of Baltimore. He was one of the great controversialists and crusaders of the time, a tireless temperance advocate, and opposed to slavery. He was editor of the Spirit of the XIX Century, of Baltimore, and was largely responsible for the Presbyterian split into Old and New Schools, in 1845. After, serving as president of Jefferson College in Pennsylvania, he went back to Kentucky, where he was professor of theology in the Danville Theological Seminary. He also (eft monumental achievements in the public school system. lawyer and legislator, then Presbyterian pastor, editor, college president, and seminary professor, flays Dowling's book in these scathing words:*PFF4 868.3*

"As for this disquisition of Mr. Dowling, we may confidently say that it is hardly to be conceived that any thing could be printed by Mr. Miller or Mr. any body else, more shallow, absurd and worthless. There is hardly a point he touches, on which he has not managed to adopt the very idlest conjectures of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that the prophecies themselves are a jumble of nonsense. Such answers as his can have no effect, we would suppose, except to bring the whole subject into ridicule, or to promote the cause he attacks." [29]Editorial book review, Spirit of the XIX Century, March, 1843, p. 191.*PFF4 868.4*

More than that, Isaac T. Hinton, Baptist pastor of St. Louis, already

noted in Part I, goes so far as actually to say, ironically, of Dr. Stuart and his famous Hints on the Interpretation of Prophecy:*PFF4 869.1*

"We regret that, in the midst of the great moral conflict with Antichrist which is now carrying on, those into whose hands 'the saints' were so long 'given' should find so able a coadjutor. Without, of course, for one moment, intimating any such ambitious design, we are clearly of opinion that the worthy Doctor of Andover has already earned a Cardinal's hat; and if his forthcoming work should be equally ingenious in behalf of Romanism, the pontificate itself would be only an adequate reward!—We have, however, no fears that Christians of sound common sense, and capable of independent thought, will, after a candid consideration of the scheme which excludes papacy from the page of prophecy, and that which traces in the prophetic symbols a faithful portraiture of its abominations, make a wrong decision. Since we have read the work of the learned Stuart, we have rejoiced the more that our humble abilities have been directed to the defence of the 'old paths.'" 30I.T. Hinton, The prophecies of Daniel and John, p. 231 n.*PFF4 869.2*

And finally The Universalist (Hartford) exultantly claims:*PFF4 869.3*

"Certain we are that Professor Stuart, in this work, comes nearer to Universalists, in their views of the topics discussed, than any other writer of his school in this country, and that he has taken out of the hands of the opposers of our faith, many of the props with which they are endeavoring to keep up the old castle which they are living in.*PFF4 869.4*

"He puts an uncompromising veto upon the popular interpretations of Daniel and Revelation, and unites with Universalists, in contending that the most of their contents had special reference to, and their fulfilment in, scenes and events which transpired but a few years after those books were written." 31M(erritt) S[anford], book review, "stuart on prophecy," the universalist, Oct. 15, 1842, p. 52. (Italics supplied.)*PFF4 869.5*

VIII. Every Fundamental Sustained by Some Critics

Contending that each "point in our belief" is "sustained by some of your number," the Address cites examples of the opponents' support of seven major expositions.*PFF4 869.6*

1. That the 2300 days are years is sustained by Bush, Hinton, and Jarvis. [32]Jarvis says that, inasmuch as the antichus theory would be fatal to miller's calculations it is but natural that it be "eagerly embraced by many of his opponents." but, he contends, there are "insuperable difficulties in the way of this scheme which makes antiochus Epiphanes the little born." And he adds, "I make no difficulty, therefore, in admitting the expression Evening-morning to mean a prophetic day." (Samuel Farmar Jarvis, Two Discourses on Prophecy, p. 46.) Daniel was told to shut up the vision because the fulfillment would be far distant—a strong "collateral reason" for the "days" being prophetic. And the "vision" is obviously the "whole vision of the Ram and He-Goat." (Ibid., pp. 45-47.)*PFF4 869.7*

2. That the 1260, 1290, and 1335 are years is admitted by Morris, Dowling, [33]Dowling states: "I believe, as Mr. Miller, does, and indeed most Protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist. After comparing these passages, and the entire prophecies to which they belong, with the history and character of popery, I cannot doubt that this is the mystical Babylon, whose name is written in *Revelation 17:5*, and that when the 1260 years are accomplished, then 'shall that great city Babylon be thrown down, and SHALL BE FOUND NO MORE AT ALL! (Reply to Miller, p. 25. See I. T. Hinton, op. cit., p. 360, for the same point.) Bush, and Jarvis.*PFF4 870.1*

3. That the 2300 years begin with the 70 weeks is conceded by Bush and many others.*PFF4 870.2*

4. That Rome is the fourth empire, symbolized by the legs of iron and the fourth beast, is admitted by Bush, Jarvis, Hinton, [34]Hinton holds that the prophecies of *Daniel 2, 7, 8, 11* give "four detailed descriptions of the history pf the world from the time of Daniel to the 'time of the end,' and the Apocalyptic visions refer to the same period as the latter portion of the prophecies of Daniel." (I. T. Hinton, op. cit., p. 25.) "The dream of the image is of the greatest importance; it leaves without excuse those who would reduce the remaining prophecies of Daniel to the narrow compass and the little acts of the

reign of Antiochus Epiphanes. Nothing can be clearer than that the gold, the silver, the brass, the iron, and the day are designed to cover the history of the world in all its successive ages." (Ibid., p. 27.)On *Daniel 7* he adds: "We think our readers will concur with us, and with the great mass of writers on prophecy, that the 'ten horns' on Daniel's 'fourth beast,' and 'the beast rising up out of _the sea, having seven heads of the Apocalyptic vision, refer to the ten kingdoms into which the Roman empire was divided. Of the identity of the ten-horned beasts of Daniel and of John there can be no reasonable doubt." (Ibid., p. 232.) and Morris.*PFF4 870.3*

5. That the Little Horn of *Daniel 7* is the Papacy is like wise sustained by Bush, Jarvis, Hinton,[35]Hinton again explicitly states: "If any other events of history can be set forth and made to fill out all the particulars mentioned by Daniel and John, ... we should be happy to see them stated; till then we shall believe the little horn rising up amidst the ten horns, and having three of them plucked up before it, to refer to the rise of the papacy in the midst of the kingdoms into which the Roman empire was divided in the sixth century." (Ibid., p. 237.) and Morris.*PFF4 870.4*

6. That the exceeding great horn of *Daniel 8* is Rome is held by Jarvis and Hinton.[36]This is attributed erroneously to Hinton, who makes this horn the Moslems. (See p. 355.)*PFF4 870.5*

7. That the 2300 year-days extend to the resurrection of the dead, and Christ's advent, and the beginning of God's ever lasting kingdom, is likewise admitted by Jarvis and Hinton. And Morris asks, "Who cannot see that all things are now ready for the sounding of the seventh angel?" So the Millerite Address then repeats the assertion: "There is not a point that is essential to this question, but some of you admit we have the truth respecting it."[37][Bliss?], "Address to the Opposers of Our Hope," Supplement, Advent Herald, Dec. 4, 1844, p. 24*PFF4 870.6*

IX. Exact Time Clearly a Mistake; but Advent Near

In reply to the demand of opponents that as the expected time for the advent has passed, “as honest men you are bound to relinquish it,” the Millerites frankly admit, “We were mistaken in the definite time.... We relinquish all that is thus disproved ... that part of our position.” And they add, “If anything more is proved to be erroneous, we will confess that also.” But, they ask, should we thereby relinquish “our hope” of the second advent itself? And they add earnestly:*PFF4 871.1*

“We may be mistaken in the exact time, and yet we may, in accordance with the command of our Saviour, know that it is at the very doors. We may be mistaken in the exact termination of the prophetic periods; and yet there may be some inaccuracy in our chronology, or in the date of their commencement, which, when the time of such variation shall have passed, will bring the event.” [38]Ibid.*PFF4 871.2*

They therefore declare that they will not relinquish their hopes until their opponents-*PFF4 871.3*

“demonstrate that the periods of Daniel and John are not years, that they do not terminate at about this age of the world, that the prophetic symbols do not shadow forth events to the setting up of God’s everlasting kingdom, that the seventh angel is not about to sound, and that its sounding will not usher in the resurrection and judgment, that the reign of Christ will not be personal and premillennial, and that the saints will not reign on the earth. If those doctrines are truths, we occupy the only scriptural ground. If they are not Bible doctrines, we wish to see them disproved. But, as yet we have not been satisfied of the soundness of the arguments which have been advanced to disprove them. And, be it remembered, that in the discussion of these questions we stand on the ground which the primitive church occupied; and, from which, you, who oppose us, have departed.” [39]Ibid.*PFF4 871.4*

X. Year-Day Principle Stands Unimpeached

Then they reason: It devolves upon you, our opponents, to disprove our year-day position, as we are only upholders and defenders of the old established belief of the church. If they are not years, then the Christian world all along has been astray, and the church is thus cut adrift from every chronological mooring, beacon, lighthouse, or star by which to determine her bearings or distances from the millennial haven toward which she is tending—to employ the thought of Bush.*PFF4 871.5*

They insist that events announced in simple historical terms are related to literal time periods, but symbolical predictions would require symbolic time. Thus they conclude:*PFF4 872.1*

“Therefore, yourselves being judges, these periods have not yet been disproved to be years; and until you bring some new and more conclusive arguments, you cannot ask us to relinquish this position.” [40]Ibid., p. 25.*PFF4 872.2*

And those who admit them to be years, and only dispute the dates of beginning, have failed to show more authentic and harmonious dates from which to reckon. Bowling simply says, “I do not feel myself bound to furnish any.” But neither Jarvis, Weeks, nor Pond would venture to hazard an opinion on the time placement of the 2300 years.*PFF4 872.3*

XI. 70 Weeks Still Key to 2300 Years

One of the great issues, which has never been fairly met, said the Millerites, is that the 70 weeks are the first segment of the 2300 days. [41]This the Millerites first thought to have been discovered by Hans Wood of Ireland, in 1787. However. Petri of Germany antedated him. On Petri and Wood, see Prophetic Faith, Vol. II, pp. 713-722.And Gabriel was instructed to make plain the vision, from which the 70 weeks were determined, or cut off. No Hebrew scholar has denied it; the best scholars admit it should read "cut off"-the remaining years extending beyond the 490. The connection, therefore, between the two periods of time has not been disproved. Dr. William Hales says, "This chronological prophecy [the seventy weeks] ... was evidently designed to explain the foregoing vision, especially in its chronological part, of the 2300 days." [42]William Hales, A New Analysis of Chronology, vol. 2, p. 517*PFF4 872.4*

Thus, the Millerites contend, all their arguments in support of chronological data remain unmoved—with the exception of the exact timing. On the other hand, their opponents would move them from the great, prophetical and historical landmarks of the centuries. And they are "offered nothing in their stead" but a "blank and dreary uncertainty." The applications have corresponded with the predictions in every particular. Your attempts, they say, leave out the most essential and important features. Thus even Hinton, of the opposition, was constrained to comment:*PFF4 872.5*

"The work of Dr. Stuart is, professedly, very incomplete; a hundred historic facts referred to in the symbols of Daniel and John, he has left unnoticed; and ve apprehend he will, in the more complete work which he intimates will come from his pen, find a more arduous task to select their 'mates' in the reigns of Antiochus and Nero, than his great learning and ingenuity will enable him satisfactorily to fulfill." [43]I. T. Hinton, op. cit., p. 231.*PFF4 873.1*

XII. Stand on Imminent Premillennial Advent Platform

But more vital, they hold, is the basic issue of premillennialism. Is the advent of Christ to be personal and premillennial? "Is the everlasting kingdom of God to be set up under the whole heaven in the regenerated earth?" Even Stuart says the Scriptures are to be interpreted in a "plain, and primary, and literal sense," unless there is good reason to do otherwise. On any other premise we have no assurance of their true meaning, and are left to the whim and fancy of man. And it has never yet been shown that the second advent of Christ, the destruction of the Man of Sin, the judgment of the quick and the dead, and the reign of the saints on earth are not to be understood literally but only spiritually.*PFF4 873.2*

Those who reject a Bible truth by explaining away its positive meaning, they hold to be equally guilty with those rejecting the Scripture itself. Stuart claims that Christ's literal, personal appearing is figurative and poetic imagery. But the church through the centuries has interpreted it literally. In the light of this survey of all the facts, the Adventists conclude:*PFF4 873.3*

"We are more than ever convinced of the reality and the nearness of those eternal scenes for which we look; and which we believe are in accordance with the faith once delivered to the saints;—looking for those things, and those only, which Moses and the prophets did say should come." 44[Bliss?], "Address to the Opposers of Our Hope," Supplement. Advent Herald, Dec. 4, 1844, p. 31.*PFF4 873.4*

Inasmuch, then, as "definite time is no longer a dividing question," and the second advent must be very near, the Adventists present the following summary of their prophetic faith as the great issue:*PFF4 874.1*

"We are looking for the personal Advent of Christ, at the termination of the prophetic periods, near the end of which we believe we must now be; that those periods are years;—that the visions of Daniel and John carry us to the end of the world, the fourth beast being Rome, and the little horn, papacy; that this world, being cleansed by fire, will become the New Heavens and New Earth, wherein dwelleth righteousness;—that the resurrected saints will inherit it;—

and that the everlasting kingdom, the kingdom of God, will be set up under the whole heaven." [45]Ibid.*PFF4 874.2*

That those who oppose this Biblical platform do not have the truth is evidenced, they maintained, by their "varied and opposing views," the novelties to which they constantly have recourse, and the readiness with which they misrepresent the Millerite views, "malign our motives, falsify our actions, and circulate every silly and foolish story which might bring contempt upon the [advent] cause, or destroy the influence of those who have been prominent in it." [46]Ibid., p. 32. The very forms of opposition employed but strengthen our faith, they contend, for were we to leave these positions (the Historical School of prophetic interpretation), we would be compelled either to go back toward Rome or to turn away to German rationalism. Either course-without light, hope, or help—would be unthinkable. That, in substance, was the Adventist answer to their public opponents. They thus agree with the learned Hinton:*PFF4 874.3*

"We do not think it presumptuous to prefer the scheme adopted by Mede, Sir Isaac and Bishop Newton, and other learned investigators of prophecy whose names are an honor to the past age, and whose labors exhibit, in our opinion, both greater extent of research, more thorough acquaintance with this particular department of biblical science, and above all, inconceivably greater soundness of judgment, than are evinced in the Professor of Andover's 'Hints on the Interpretation of Prophecy.'"[47]I. T. Hinton, op. cit., p. 231.*PFF4 874.4*

XIII. Five-Year Circle of Disputed Time

An advent conference was held December 28 and 29, 1844, where leaders gathered to strengthen one another's faith and to clarify their thinking. Here Miller's "Address to Advent Believers" recounted their hopes, noted slanderous charges, extended encouragement, and offered his explanation for the Disappointment—the fallible element of human chronology and the probability of an error of a few years in the computation. Here he said:*PFF4 875.1*

"The discrepancy, we believe, is in the human part of the chronology, and as there are four or five years in dispute among our best chronological writers, which cannot be satisfactorily settled, we feel that we have a good right to this disputed period; and candid and reasonable men will all allow this to be right. Therefore we must patiently wait the time in dispute, before we can honestly confess we are wrong in time." [48]In "Low-Hampton Conference," Advent Herald, Jan. 15, 1845, p. 183.*PFF4 875.2*

Although 457 B.C. had been almost without exception held as the joint beginning date of the 70 weeks and the 2300 year-days, this disputed four—or five-year period was now set forth as a "buffer," to soften the blow of disappointment at the end-year. [49]See F. D. Nichol, The Midnight Cry, p. 273. As before mentioned, the question of re-examining the interpretation, or actual meaning, of the "cleansing of the sanctuary" did not seem to occur to them. They appeared to question only the terminal date—the 1844 ending. They still held the cleansing of the sanctuary to involve the "purgation" of the earth by fire. Christ had not come; therefore the prophecy had not ended. Hence the date of the ending of the 2300 years must be advanced. Thus they reasoned at this time-though ultimately they would be forced, on this premise, to abandon all thought of knowing when the prophecy was supposed to end.*PFF4 875.3*

They were consequently soon forced to abandon Miller's principal position—that the 70 weeks, the dating of which can be known, constitute the first part of the 2300 years—which position was shared by scores of learned men, in both Old World and New, [50]See Prophetic Faith, Vol. III, Part II, and Vol. IV, Part I. Full charted tabulation appears

on pp. 404, 405. before the publication of Miller's first book in 1836. This separation of the 70 weeks from the 2300 years -its original prophetic foundation—was a tacit confession to the world that it was built upon a fundamental mistake. Such a repudiation of the basic premise of the 2300 years must follow inevitably upon the repudiation of the seventh-month movement positions. Thus the main prophetic pillar of the movement came eventually to be completely undermined by its veteran leaders.*PFF4 875.4*

It had all started as an interchurch (or more accurately, an intrachurch) awakening on the doctrine of the near coming of Christ. The ultimate call out of the churches was not with the purpose of bringing another denomination into being, but of preparing a people to meet their returning Lord. No integrated organization was either needed or desired. 51Cox, of Maine, soon suggested very practically that provision be made in all Adventist congregations for administering baptism and the Lord's Supper, that "those who cannot abide in the churches without suppressing their faith, may have a place to flee to." The first beginnings of distinct church organizations thus began to be suggested. (Letter, November 7, 1844, in Advent Herald, Nov. 27, 1844, p. 127.) And the very freedom of thought and action of the former movement now abetted the subsequent discord. So, alter October 22, the Millerite movement came to a virtual halt as controversies arose, like those following the Reformation—as between Luther and Zwingli, the followers of Calvin and of Arminius, or the Westminster divines and the Dissenters—and confusion abounded.*PFF4 876.1*

Of course, a large percentage of the Millerite movement slipped away, its adherents disappearing in the world about or returning to the churches whence they came. Branches broke off, some of which were to outlive the main body. Nevertheless, a substantial group was held together for a number of years by the influence of the Albany Conference of April, 1845.*PFF4 876.2*

CHAPTER FORTY-ONE: Clarifying Light Dawns on Sanctuary's Cleansing

I. New Concept of Sanctuary Explains Disappointment

At Port Gibson, New York, on the old Erie Canal, midway between Syracuse and Buffalo, Hiram Edson was leader of the advent believers of the community. His farmhouse, a mile south of town, was frequently their meeting place when they did not have access to the district schoolhouse, likewise a mile from the village. Dr. Franklin B. Halm, physician of Canandaigua, New York—about fifteen miles distant on Lake Canandaigua—was another prominent member of the Adventist company in that region. And yet another was Owen R. L. Crosier, an orphan youth whom Edson and Hahn had befriended. Between them he had been provided with a home, and had now developed into a keen Bible student and a promising writer. The three of them joined in publishing a small paper called the Day-Dawn, printed at Canandaigua-one of the group of Adventist journals issued following the Disappointment. And Crosier served as editor.*PFF4 877.1*

Like thousands of other Adventist groups large and small scattered over the land, the Port Gibson believers met on October 22 waiting for Christ to appear in glory. Edson invited the people to come to that last meeting, and bade good-by to those who declined, never expecting to meet them again. Fervent prayer and hymns marked that climactic day, together with exhortations and expectation. They reviewed the evidences, and lived in hope as the hours passed slowly away. Spalding phrases it impressively:*PFF4 877.2*

Picture 1: HIRAM EDSON KEY FIGURE IN EXPANDIN SANCTUARY STUDY
Community Schoolhouse where met the adventists of port Gibson, New York, on the Erie Canal, and Hiram Edsons home. The nearby barn, in which Edson and his associates prayed for light following the dark night of disappointment, still stands as a silent teminder of their fateful day of expectation. (inset) Hiram Edson.
Page 877*PFF4 877*

"Would it be in the morning? The frost of the dawn melted under the

rising sun. Might it be at noon? The meridian was reached, and the sun began to decline. Surely the evening! But the shades of night fell lowering. Still there was hope: 'For ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.'" 1A. W. Spalding, captains of the Host, p. 92. His entire chapter it a vivid and reliable portrayal of this moving scene.*PFF4 879.1*

The neighborhood company of believers expected to meet their Lord at any moment. Says Edson:*PFF4 879.2*

"We looked for our coming Lord until the clock tolled 12 at midnight. The day had then passed, and our disappointment became a certainty. Our fondest hopes and expectations were blasted." 2Hiram Edson, fragment of a manuscript on his "Life and" Experience," p. 8. Edson's manuscript is the chief source for this recital, together with two later accounts in John N. Loughborough's manuscripts, "Advent Experiences," no. 4, pp. 1, 2. and no. 7, pp. 4, 3. All three originals are in the Advent Source Collection. Where they differ in details, Edson's own account has been followed.*PFF4 879.3*

But Edson kept musing in his heart, "My advent experience has been the richest and brightest of all my Christian experience.... Has the Bible proved a failure? Is there no God, no heaven, no golden city, no Paradise?'" 3Hiram Edson, Ms. "Life and Experience," pp. 8, 9*PFF4 879.4*

After waiting and weeping until dawn, many of the advent believers slipped away to their desolate homes. To some of those who remained Edson said, "Let us go to the barn and pray." They went into the almost empty granary, for the corn had not been husked, but still stood in shocks in the field. They shut the door behind them and poured out their souls in anguished supplication before God, that He would hear their cries. They pleaded that He would not desert them in their hour of supreme need, nor forsake them in their utter extremity. Edson was the leader of this praying circle.*PFF4 879.5*

They prayed until the conviction came that their prayers had been heard and accepted, that light would be given and their disappointment explained. Edson was reassured that truly there is a

God, and that His Word is true and sure. He had blessed them graciously in their advent experience, and He would surely make known to them the nature of their mistake and reveal His leading and His purpose. The cause of our perplexity will become as plain as day, he said. Have faith in God!*PFF4 879.6*

Picture 2: PLEADING FOR LIGHT ON THEIR DISAPPOINTMENT
In the hours of the morning of October 23, Hiram Edson and a few associates besorght the God of light for undersatanding on the nature of their disappointment. They prayed
Page 881*PFF4 881*

After breakfast Edson said to one of his companions, “Let us go and see and encourage some of our br[ethre]n.” (According to Loughborough this second man was Crosier.) They shunned the road, for Edson did not want to meet people, as he did not yet know what to say to them. [4]J. N. Loughborough, Ms. “Advent Experiences;” no. 7, p. 4. So they struck off across Edson’s field, where the corn was still in the shock and the pumpkins on the vines. They walked along silently, with bowed heads and meditative hearts, more or less oblivious of each other. Suddenly Edson stopped, as if by a hand laid upon his shoulder. He stood, deep in meditation, his face upturned wistfully toward the mottled gray skies, praying for light. He pondered the Bible evidence on the ministering Priest, Christ Jesus, in God’s antitypical sanctuary in heaven, and how they had expected Him to emerge, on that antitypical Day of Atonement, to bless His waiting people. Edson was waiting for an answer to his perplexity. Suddenly there burst upon his mind the thought that there were two phases to Christ’s ministry in the heaven of heavens, just as in the earthly sanctuary of old. In his own words, an overwhelming conviction came over him—*PFF4 881.1*

“that instead of’ our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, he for the first time entered on that day the second apartment of that sanctuary and that he had a work to perform in the Most Holy before coming to this earth.” [5]Edson, Ms. “Life and Experience p. 9. (Italics supplied.)*PFF4 881.2*

II. Significance of the Bitter-Sweet Book

This came upon Edson as an inescapable conviction, like a beam of glorious light illuminating the whole question, clarifying their disappointment, and dispelling the darkness and confusion. He saw, he tells us, how Christ, the Bridegroom of the parable, must have come "to the marriage at that time; in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and we must wait for his return from the wedding" [6]This original Edson manuscript account differs somewhat from the secondary statements made by Loughborough many years later, in his Rise and Progress of the Seventh-day Adventists (1892), p. 114, and The Great Second Advent Movement, p. 193. Emphasis on the heavenly sanctuary had been prominent all the way through the seventh-month movement. But the idea of a concurrent cleansing of the earth by fire was still a holdover from the original Millerite concept. Theirs was a sort of blending of the two. Hence the "Seventh Month" understanding was a kind of transition step between earlier and later views. The sanctuary to be cleansed, he adds, was clearly the heavenly sanctuary, and not this earth at all. The thought was like a message from heaven. It was a new idea, a precious truth, a wondrous discovery. His prayer was answered.*PFF4 881.3*

Picture 3: LIGHT ON THE SANCTURAY FLASHES INTO EDSOI MIND

On the morning following October 22, 1844, Hiram Edson, on his way across the cornfield engrossed in thought, suddenly realized that christ had

Page 883*PFF4 883*

In addition to this clarifying thought, Edson writes, "My mind was directed to the tenth chapter] of Revelation] where I could see the vision had spoken and did not lie." This chapter presents the symbol of the sweet and then bitter book. The advent experience had indeed been as honey in their mouths. Now, in the aftermath, it had suddenly become as bitter as gall. (*Revelation 10:9, 10*.) The prophecy also seemed to indicate that they must testify again. But how was that to be? Who would listen? And then the thought likewise came to him that | the ark of the New Testament was to be seen in heaven. (*Revelation 11:19*.) These were the principal thoughts that coursed through Edson's mind as he stood there in

rapt meditation. Meantime his companion-evidently Crosier-who had been striding along, likewise deep in study, suddenly noticed that Edson had stopped. He called back, asking why he had paused. And Edson responded, “The Lord was answering our morning prayer, giving light with regard to our disappointment.” 7Edson, Ms. “Life and Experience,” p. 10.*PFF4 883.1*

Joining each other again, they walked along slowly, discussing this forgotten phase of the sanctuary service and recalling what they could of the Biblical record of the ancient types given to Israel. Then they hastened from home to home, telling their brethren the good news that Christ’s priestly ministry in heaven was now somehow fulfilling another aspect of the ancient Mosaic type-that our heavenly High Priest had just entered into, instead of coming out of, the most holy, as they had formerly held. That much was clear. This, then, must be but the beginning, not the ending, of the great antitypical Day of Atonement. That revolutionary concept threw a shaft of clarifying light upon their disappointment. Christ had indeed fulfilled what the type had actually called for. It would be awhile before He would complete this cleansing of the sanctuary, and not until then would He come forth as King. This was “new light” indeed. But it was only the beginning of what was to be a long period of continuous study and developing understanding and conviction.*PFF4 883.2*

III. Startling Parallel to Disciple Disappointment

As they journeyed back and forth among the homes of the advent believers, Edson and his companion reviewed with increasing fascination the crisis hour of the disciple band of old. They pondered how, after the crucifixion, two of that distraught group were plodding along the road to Emma us in sorrowful meditation on the tragic events that had convulsed Jerusalem and had blasted the hopes of Christ's followers. (That was their great disappointment; much like our own, Edson thought.) The prophecies that had assuredly foretold the time of Messiah's advent had also prophesied that He would become King of Israel, but without specifying when. And only a few days prior He had ridden into Jerusalem in triumphant acclaim, just as foretold by the prophet. (*Matthew 21:4, 5*; cf. *Zechariah 9:9*.) But He had of been crowned king. Instead, He had been tried, condemned, and crucified; nailed to a cross, and suspended in ignominy between two thieves. And then He had been buried in a tomb. It had been a terrible shock to His expectant followers. They were completely mistaken in the event to occur.*PFF4 884.1*

But now, as these two disciples walked on, another (the resurrected Jesus Himself) joined them. He drew out the sorrowful admission that they had fondly hoped Jesus Christ to have been the promised Messiah. But apparently He was not. Then the Stranger recalled to their minds various scriptures concerning the Messiah, which they had not comprehended. And He asked, "Ought not Christ to have suffered these things, and to enter into glory?" (*Luke 24:26*.) Then, as He expounded these scriptures anew, light from the writings of Moses and all the prophets gradually opened their understanding.*PFF4 884.2*

And that evening, as they sat at meat in their lodging in Emmaus, the light of Christ's real mission burst suddenly upon them. He was indeed the crucified Christ, the very same One they had expected to see crowned king. But He was not yet king. Indeed, such a transaction was never designed in the plan of God to be His mission at that time. That was to come later. He had first to become their atoning Sacrifice. This He had accomplished on Calvary. And now He was about to ascend to His Father, to become their

merciful, high priestly Mediator in heaven above. Finally, when that priestly ministry was finished, He would then come back to earth again, this time as King of kings. (That, Edson and Crosier saw, was the paralleling disappointment to their own experience. They too must wait a little while yet before the glorious outcome of it all. Christ still had a work to perform in heaven before coming back to earth.)*PFF4 885.1*

Then, just before the ascension, the eleven stood in joyful expectation with their risen Christ on the Mount of Olives. And again, despite all the light that had dawned on His earthly mission, they still urged the point, "Lord, wilt thou at this time restore again the kingdom to Israel?" (*Acts 1:6*.) But His answer was: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, arid in all Judaea, and in Samaria, and unto the uttermost part of the earth." (*Acts 1:7, 8*.) (See frontispiece, opposite title page.)*PFF4 885.2*

Edson and Crosier then remembered how, as Jesus lifted up His hands and blessed them, He "was parted from them, and carried up into heaven." Soon the shining cloud that "received him out of their sight" faded out in the distance. Then, as they were still gazing upward in wonderment, suddenly two swift messengers of heaven appeared and declared, "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (*Acts 1:11*.) [8]Impressively portrayed in the frontispiece of this volume. Forty days before He had said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (*John 14:2, 3*.) He had already given a partial answer to them, but they had failed to grasp it. Now the story was completed and enforced. Thus it was that the glorious provision of the second advent, which has since been the supreme hope of the ages, became the declared climax of all prophecy. It was the rock upon which the entire gospel structure was built. This second thought, of the paralleling disciple disappointment, was of tremendous encouragement.*PFF4 885.3*

IV. Intensive Group Study Continues for Months

Edson and Crosier then sought out their mutual friend, Dr. Franklin B. Hahn, and the three of them agreed to meet as a study group, to search the Bible intensively along these lines until all should be clear. The book of Hebrews, especially *chapters 8, 9*-speaking of the earthly sanctuary as a "shadow of the heavenly," a "figure of the true," and with its service as an "example of the true service"—enforced the conviction of the cornfield, and of their subsequent discussions as they went from home to home. The entire Mosaic system of types and ceremonies became the central area of study, together with their matching of antitypical Christian realities. And the prophetic outlines of Daniel and the Revelation, concerning the latter times, were also the subject of painstaking review. This almost continuous group study, covering not only weeks but months, confirmed their understanding of how and why Christ had entered the most holy place to cleanse it. And their joint conclusions were embodied in a series of articles by Crosier, appearing first in the Day-Dawn of Canandaigua, and then more fully through the Day-Star, issued in Cincinnati, Ohio, as will later be noted.*PFF4 886.1*

This new thought [9]Edson, a firm believer in the seventh-month movement, must have been familiar with snow's paper, the true midnight cry, issued in August, or at least one of the many reprints in all leading Millerite papers. And port Gibson was not far from buffalo on the eastern border of Charles Fitch's territory. Fitch and Snow, with others, had persistently turned the attention of the leaders to the sanctuary in heaven, and Christ's priestly ministry therein. But they had all first expected Him to emerge from the heaven of heavens on that day, to bless His waiting people through His second advent. of Christ entering into, instead of coming out of, the heavenly most holy place, which was developed quite fully in their study-was as revolutionary as the changed concept concerning the Messiah's first advent mission which came to Christ's disciples after their disappointment following the crucifixion. And that new concept brought the disciples into inevitable conflict with those who clung to the old popular idea of the Messiah as the coming King of Israel, instead of the suffering Messiah dying in man's stead. The contrast between those two viewpoints is now sharp and clear to all, but it was not wholly so to the disciples at that time. Even after the resurrection, Christ's

followers still held partly-along with some grasp of the teachings of Jesus on the spiritual nature of His kingdom—to the old concept, “Lord, wilt thou at this time restore the kingdom to Israel?” (*Acts 1:6*.)*PFF4 887.1*

The Edson trio realized that the mass-of the Millerites associated the cleansing of the sanctuary, at the end of the 2300 days, with the fiery cleansing of the earth at the second advent, even though their periodicals had for some time been carrying discussions of the heavenly sanctuary.*PFF4 887.2*

V. The Aftermath of the Two Disappointments

Those Jews, it may well be recalled, who refused to accept any other than a triumphant kingly Messiah and turned sorrowfully or scornfully away from Christ as the dying victim on the cross, were the very ones who were soon deceived by successive Messianic pretenders that began to appear, followed in turn by succeeding disappointments—and with ultimate disillusionment and repudiation of all Messianic expectations. But the minority of Christ's followers who accepted His appointed death as an atoning sacrifice for the sins of the world-though they were but few at first, and without money or influence as they broke with the majority groups—in the end became the great Christian church, destined to far outnumber the old Jewish church.*PFF4 887.3*

And similarly, in the historical developments between 1845 and 1855, and later, three groups of Adventists developed. The first and larger group of Millerite Adventists came to the conclusion that since Jesus obviously had not come, the "true Midnight Cry" had therefore not. yet been given. And in consequence, the prophetic periods had not yet actually ended. And in thus looking to some future fulfillment, most of this group erelong came to challenge the key dates and specifications of the 2300 years. Led on by specious reasoning, they split up into factions, not a few setting successive later dates for Christ to come—in all of which expectations they were sorely disappointed. Many others gave up in despair, and drifted back to nominal church membership or out to the open sea of skepticism.*PFF4 888.1*

A small second group contending that prophecy had been fulfilled in the 1844 movement, but that the mistake was in the nature of the event, drifted into fanaticism. Snow was one of these. In common with all Adventists, he was deeply disappointed in the failure of the Bridegroom to descend from heaven on October 22. And like others, he had concentrated on the chronology of the time periods, giving relatively little study to the events actually involved. He too had waited for light. But for a brief time after the Disappointment he was uncertain as to whether a mistake had been made in the year. Then he went to New York City, where, in the spring of 1845, Joseph Turner brought him the concept of Christ's coming as a

Bridegroom—not in personally descending from heaven, but taking the throne spiritually, preparatory to the advent, much the same as taught by Apollos Hale.*PFF4 888.2*

However, Snow soon began to preach a “judgment dispensation” — a subtle blending of error and truth. He published the Jubilee Standard from March to August, 1845. Sharp conflict developed with the Millerites, and for a time he indulged in serious fanaticism, particularly in 1847 and 1848. But until his death he held to the integrity of October 22, 1844, as the true terminus of the 2300 years-the date correct, but the event expected wrongly understood. He had a small following, but they soon disappeared.*PFF4 888.3*

But a third and distinctly separate little group, steadfastly maintaining the soundness of the 1844 time reckoning of the 2300-year period, but contending that the event to occur had been misunderstood, held that this last and longest time prophecy of the Bible had been fulfilled according to the specifications, that “time” should no longer be a test and that Christ had now entered the second and final phase of His heavenly ministry before coming back to earth in power and glory at His second advent. Accepting the views advanced by Edson and Crosier, they were saved from further time-setting errors by this Biblical concept of the two phases of the ministry of Christ in the heavenly sanctuary, which was specifically involved in the fulfillment of the 2300-year prophecy. 10This group, accepting the fourth commandment Sabbath as well, finally took the name Seventh-day Adenlists, in 1860, and are now the largest Adventist body. This third group will become the object of further detailed study.*PFF4 889.1*

But first, let us pause to become better acquainted with the principal characters of the post-Disappointment episode, that we may have before us the leading personalities who played a major part in the crucial events that followed.*PFF4 889.2*

VI. Edson-First to Catch Glimpse of Sanctuary Light

HIRAM EDSON (1806-1882), of Port Gibson, New York, more thar any other individual, was responsible for introducing among those who became the Sabbatarian Adventists, the fuller understanding of the sanctuary and its cleansing, both in type and antitype. A descendant of Elijah Edson, English clergyman who came to Boston about 1670 seeking religious freedom, [11]Viah May Cross, letter to L. E. Froom, Aug. 23, 1944. Edson was a respected steward in a village Methodist church in Ontario County, New York, in 1839, when, at the close of a three-week Millerite revival, [12]Obituary, *Review and Herald,* Feb. 21, 1882, p. 126. he accepted the message of the imminent second advent. As the "tenth day of the seventh month" approached, evening cottage meetings were held in Edson's home, as noted. One evening, when a wagonload of interested people drove in from a distance, a revival broke out and about thirteen were converted. [13]Edson, Ms., "Life and Experience," p. 7. He was an earnest, soul-winning layman.*PFF4 889.3*

A glimpse of his character and courage is disclosed by an episode that occurred shortly after the Disappointment. A sizable group of Adventists, who had met at Edson's house, was attacked by an irate mob of about forty. Edson, as leader, walked calmly out of the house, mingled with them fearlessly, and persuaded them to withdraw. These Adventist leaders were men of courage as well as conviction.*PFF4 890.1*

Edson was not only a thoughtful Bible student and an earnest evangelistic helper, but he was self-sacrificing, putting his possessions into the upbuilding of the growing cause that he loved. His farm, the scene of two early conferences of the infant Sabbatarian movement, was sold in 1850 to help defray the evangelistic expenses of Bates, Andrews, Loughborough, Holt, and Rhodes. His next farm, in Port Byron, he likewise sold in 1852, [14]Spalding, Captains, pp. 186, 187: J. N. Loughborough, "Experiences in the Publishing Work, no. 14," *Review and Herald,* Dec. 31, 1908, p. 19. and from the proceeds he lent James White the money to purchase his first printing press at Rochester. So Edson was one of the faithful and honored lay participants in the rising Sabbatarian movement.*PFF4*

VII. Crosier-Writer of Epochal "Sanctuary" Article

Edson's junior associate, OWEN R. L. CROSIER (1820-1913) writer of the epoch-making Day-Star Extra article, of February7, 1846, on the cleansing of the sanctuary, was born at Canandaigua, [15]From the Indian, "Kanandarquie," meaning "Chosen Spot." New York. Orphaned at two, he had a lonesome boyhood. At sixteen he was converted at a Methodist revival and became a daily reader of the New Testament, which he thenceforth always carried in his pocket. An avid reader of history and related subjects, he was coached two evenings a week by the well-educated Dr. Dayton, a local celebrity, who saw the lad's potentialities. [16]O. R. L. Crosier, autobiographical sketch in the Daily Messenger (Canandaigua, N.Y.), Nov. 22, 1923. *PFF4 890.3*

Crosier attended Genesee Academy and then the Wesleyan Seminary at Lima. He taught successively in Gorham, Rochester, East Avon, and Lima, and was active in church work as class leader and Sunday school superintendent. Sometime during 1843 he embraced the doctrine of the imminent second advent He soon became persuaded that the Bible teaches the second coming of Christ will precede the millennium, and that evil will continue to be predominant in this old world until the end, just as in the days of Noah. He now began the serious study of the chronological and time prophecies in their consecutive order—the four prophetic empires, the subsequent division of Rome, and further events climaxing with the coming of the Lord. This he believed to be imminent. Meantime, the Methodist church had split over episcopacy and slavery, and part of the congregation formed a Wesleyan church, which Crosier joined. *PFF4 891.1*

The Congregationalists, the Methodists, and the Wesleyans each offered to educate Crosier for the ministry—the latter even issued him a license to preach. But he felt he must not be under obligation to any one group. He went to Dr. Franklin B. Hahn, president of the village corporation and secretary of the Ontario County Medical Society, [17]Lewis Cass Aldrich, History of Ontario County, New York (1893), p. 184; further biographical data unavailable. to obtain use of the town hall for a series of lectures on the prophecies. Later he was invited to give a series in the schoolhouse, Dr. Hahn wholeheartedly accepting the

advent message at that time. Thenceforth the two were fast friends, Crosier often making the former's house his home when in Canandaigua. Hahn was also a good Bible student, and the Canandaigua company of Millerites frequently met in his house.*PFF4 891.2*

In the summer of 1844 a large Millerite camp meeting was held on Dr. Hahn's farm, on the shore of Lake Canandaigua, and many-including the doctor and his wife-were baptized by immersion. Crosier had received baptism the preceding fall from a Baptist pastor, E. R. Pinney, who was at the same time an ardent believer in the imminent second advent. After the camp meeting Crosier decided to devote his full time to the advent cause. He published the Day-Dawn at Canandaigua, in order to herald the advent message locally. After the October Disappointment—and Edson's deep impression concerning Christ's entering into, instead of coming out of, the holy of holies-Crosier wrote, "It became important to know what the cleansing of the Sanctuary meant." [18]The Daily Messenger, Nov. 22, 1923, p. 22. Crosier also accepted and observed the seventh day as the Sabbath about 1846, but later repudiated both the Sabbath and his original sanctuary position, and opposed them. He was connected with the Harbinger from 1847 to 1853, and published the Children's Friend at Rochester, New York. (See Harbinger and Advocate, Aug. 16, 1851, p. 70; March 5, 1853, pp. 300, 301; also *Review and Herald,* March 17, 1853, p. 176.) Crosier and Hahn were the two who joined Edson in intensive study of this theme in the winter of 1844-1845, and at Dr. Hahn's house Crosier wrote out their joint findings on the subject, which became the early standard exposition of the new position held by the Sabbatarian Adventists.*PFF4 892.1*

VIII. Group Sees Striking Parallel With Disciple Disappointment

Now we are prepared to follow the Port Gibson study group more understandingly, as they study and review, and restudy and search most earnestly over a period of months, seeking to develop a well-rounded exposition of the typical and antitypical sanctuary service. Edson, Crosier, and Hahn systematically and prayerfully surveyed the entire past experience of the Advent Movement in the light of the leading hand of God. They methodically and intensively searched the Scriptures anew for understanding and guidance in the light of their disappointment. They therefore restudied the striking parallel between their own recent disappointment and that of the apostles, who had passed through a similarly distressing disappointment over Christ's crucifixion, caused by their misunderstanding of the events actually foretold in prophecy.*PFF4 892.2*

It was clear that the death of Christ on the cross, though expressly foretold in the prophecy of the 70 weeks, at the time seemed to the disciples like the utter failure of Christ's earthly mission. At first His crucifixion appeared like a tragic mistake, which in turn had brought upon them the sneers and abuse of the populace. But instead, they soon came to see that it was the very foundation upon which the entire structure of the Christian church was to be built for all time-the sacrificial death, resurrection, ascension, and subsequent priestly ministry of Christ Jesus their Lord, in heaven above. The kingdom for which they looked was not to come until later-not until the time of God's appointment at Christ's second advent at the end of the age, when He would return in person to redeem His followers by resurrecting the sleeping saints and translating the living righteous. They looked for Him to become King, instead of Sacrifice and then Priest.*PFF4 893.1*

Similarly, it had now become crystal clear to Edson and his two companions that the climax of the great interlocking prophecy of the 70 weeks and 2300 year-days was never intended to involve Christ's glorious second advent. It was, instead, His entrance upon the second, or final, phase of His high priestly ministry. Judgment scenes must first take place. All that had been implicit in the prophecy of *Daniel 8:14*, they were now constrained to believe. And

this had indeed been fulfilled as foretold. The prophetic time element—the 1844 terminal dating-stood unimpeached. They had simply read into it an unwarranted and un-Biblical expectation.*PFF4 893.2*

They had therefore been mistaken in the nature of the terminal event that was actually to take place, just as were the disciples of old in their fond hopes of an earthly kingdom, to be established at Christ's first advent, eighteen centuries before. There was therefore a paralleling misconception and disappointment in connection with both of these sound prophetic movements. And who was to say, they pondered, which was the greater and more blameworthy misconception? It was not the mistake but the rectification that was of paramount importance. On this they were clear.*PFF4 893.3*

And, as the disciples at the beginning of the Christian Era were to carry the glad word first to the Jews and then to the Gentiles, so this fuller, corrected understanding concerning the judgment hour must likewise be told forth, first to all who had been participants in the Millerite movement. They had indeed fulfilled prophecy in 1844, as far as they could at the time. They had begun the giving of the predicted judgment-hour message, despite their limited views and misconceptions—just as the disciples rightly proclaimed the Messiah's appearance at the first advent, though seriously misunderstanding and misstating the kingdom phase of His mission. So they came to see that their own former witness had been just the preparatory announcement—the blowing of the alarm, as in the days just before the ancient Day of Atonement, according to the type. The great and final declaration was yet to come.*PFF4 894.1*

No, the timing of the prophecy was not a mistake. In a painstaking review of the prophecy, no fundamental error in the time count could be discovered. The date 1844 was correct. But the second advent was not involved in that particular prophecy, but rather preliminary judgment scenes, with events leading inexorably on to the end—and thus ultimately to the second advent as the crowning climax of all. Why had they not seen it all before? Why, O why, had their eyes been holden, as were those of the disciples of old?*PFF4 894.2*

But now they saw clearly that in 1844 the heralding cry was to be given, announcing that the hour of God's judgment had come. This they had attempted to do with gratuitous emphasis on the coming of the King and the establishment of the kingdom. The fulfillment of last-day prophecy and the imminence of the advent was the universal message of the hour, given in stentorian tones by thousands of voices on both sides of the Atlantic, down in Africa, and out in Asia. Even Australia and the islands of the sea had felt the reverberation. It was apparent that Christ had indeed entered upon the final, special, priestly work appointed for that hour, the hour of God's judgment, the last phase of His priestly ministry—but not as King, and not coming to this earth. That was the crux of the whole issue.*PFF4 894.3*

There had been great bitterness of disappointment in 1844, when Christ failed to appear as King, for which they had unjustifiedly looked. There was inevitably a marked falling away from the advent faith as a result. And the great body of those who still held to the doctrine of Christ's soon coming would probably, erelong, begin to break up into various smaller bodies, with divergent views and diminishing numbers. The parallel to apostolic days was vivid and inescapable.*PFF4 895.1*

So it was that what had seemed like the greatest disappointment of all time was now seen as indeed one of the most remarkable fulfillments of all prophetic history—a movement of God's own appointment, despite its human limitations and misconceptions. And the transactions foretold were now the foundation of God's last message of warning and entreaty to men.*PFF4 895.2*

IX. Sanctuary Service Prefigures Work of Redemption

From Edson's dawning concept of Christ in the most holy place, now engaged in His special ministry there, he and his associates had been persuaded that a comprehensive study of the typical sanctuary service, on earth, must be made from the Scriptures in order to understand the antitypical sanctuary service in heaven and the character of that phase of ministry upon which Christ had just entered. So with Bibles and concordances they diligently pursued their way through this fascinating field of study. The sanctuary and its service, given through Moses to Israel of old, they found was instituted to portray annually certain visible, understandable lessons compassing the entire plan of salvation. [19]This discussion is based in part on Edson's manuscript narrative and O. R. L. Crosier's biographical sketch in the Daily Messenger of Canandaigua, but principally on the Day-Star as Extra of February 7, 1846, written by Crosier, but embodying the joint findings of Edson, This basic document, the Extra, entitled "The Low of Moses," contained such subdivision as "The Legal Types and Antitypes," "The Sanctuary," "The Priesthood of Christ," "The Atonement, "The Scapegoat," and "The Transition."*PFF4 895.3*

God had said to His ancient people, "Let them make me a sanctuary; that I may dwell among them." (*Exodus 25:8*.) And this they were to make "after their pattern, which was shewed thee in the mount." (*Exodus 25:40*; *Hebrews 8:5*.) This earthly sanctuary, then, was but "the shadow of heavenly things." (*Hebrews 8:5*.) First, they noted that the ancient tabernacle contained two apartments, in addition to its outer court. The first, or larger section, called the holy place, contained the golden seven-branched lamp, or candlestick, the table of shewbread, and the altar of incense-symbols of the ever-ministering Spirit, the sustaining Word of God, and the prayers of the faithful. The second, or smaller section, called the most holy place, contained the ark of the covenant, in which reposed God's holy law, written on the tables of stone. The cover of the ark, surmounted by golden cherubim, was the mercy seat.*PFF4 896.1*

In the surrounding court, lambs and other sacrifices were offered daily throughout the year. All of these several offerings represented Christ, the all-sufficient Lamb of God, slain once for all for the sins of man. (*Hebrews 9:28*; *10:10-14*.) And they observed that daily,

throughout the year, the earthly priests ministered in the first apartment; but “into the second, went the high priest alone once every year.” (*Hebrews 9:7*.)*PFF4 896.2*

In the daily service in the first apartment the priest replenished the oil in the lamps, which were to burn continually, and sprinkled incense upon the ever-burning flame of the golden altar. He also carried in some of the blood of certain sacrifices, and sprinkled it before the separating veil between the holy and most holy apartments, or touched with blood the four horns of the altar of incense. Thus in symbol the sins of the people were borne into the sanctuary, to the entrance of the most holy, thus “polluting” the sanctuary.*PFF4 896.3*

But on the annual Day of Atonement, which came on the tenth day of the seventh month, the high priest was to “make an atonement for the sins of the children of Israel.” This involved the “cleansing” of the sanctuary. This special service, they found, proceeded on this wise: The high priest, after he had washed himself and donned the garments of his office for this solemn day, took incense, and with its smoke veiling his face from the glory of the presence of God, which appeared above the mercy seat, he parted the separating veil and entered the most holy. There he sprinkled the blood of the sacrifice upon the mercy seat.*PFF4 897.1*

When this was completed he went out, bearing on himself, in symbol, the accumulated sins of the people, removing them from the sanctuary. Then outside, after the atonement was entirely completed, he placed his hands on the head of a live “scapegoat,” and in type transferred the sins to his head. The scapegoat was then sent away into the uninhabited wilderness, ultimately to die. Thus, they saw, the work of the cleansing of the earthly sanctuary was finished.*PFF4 897.2*

To their delight, these earnest students found that the book of Hebrews explained how the earthly sanctuary and service were “a copy and type of things heavenly.” The Mosaic tabernacle, or sanctuary, with its daily and yearly services, thus typified the actual atoning sacrifice and heavenly priesthood of Christ. While the sins, in the type or symbol, were forgiven by the merit of the blood of the

lamb, as they were taken day by day into the sanctuary, they were to be utterly blotted out on the annual Day of Atonement.*PFF4 897.3*

It became crystal clear to them that the earthly sanctuary, wherein the presence of God dwelt in the most holy above the mercy seat, was given that Israel might perceive, through its symbolism, the glorious ultimate provisions and actualities of the plan of salvation through Christ. It was never designed to take the place of the heavenly sanctuary, after which it was modeled, wherein the great redemptive realities take place, and where the actual mediatorial work of Christ is performed. But it was a figure, pattern, or type of the loving provision of God in behalf of man's redemption.*PFF4 897.4*

The study trio saw that there are clearly prophetic types, or symbols, just as there are prophetic parables and prophetic promises. And here in the earthly sanctuary, in the course of the annual typical round, the whole provision of redemption was enacted, and repeated yearly for the instruction of Israel. The original heavenly sanctuary is not, they noted, identically like the little earthly model, for it is infinitely more glorious and supernal. But the earthly sanctuary, with its two apartments, the holy and the most holy, and the appurtenances of each, was obviously symbolic of the heavenly realities.*PFF4 898.1*

The rituals of sacrifice and atonement, the lambs and goats, the turtledoves and bullocks, which were offered, clearly represented Christ, our supreme Sacrifice, in His multiple aspects. And the entire work of the earthly priesthood was symbolic of the actual mediatorial work of Jesus, our great High Priest. The ark, in the most holy, represented the government of God, enshrining the holy precepts of the Decalogue. And the mercy seat, covering the ark, represented the place where God met with His people, blending justice, righteousness, and mercy. These were types and shadows of the great realities.*PFF4 898.2*

So the sanctuary service, they came to see, represented the relationship between God and man in the complete work of redemption. The service in the first apartment symbolized the

mediation of Christ for His people in all generations. And the final service, in the second apartment, on the Day of Atonement, symbolized the concluding judgment-hour phase of Christ's ministry, preparatory to the final blotting out of sin. The sacrifice is the giving of the life of Christ Himself for the sins of men. And the scapegoat, they were constrained to believe, symbolized Satan, the instigator of sin, who after the atonement was finished through the substitutionary sacrifice, bears his share of responsibility for all sins, and is banished at last into the abyss of oblivion. In this way the gospel in symbol was portrayed to Israel of old.*PFF4 898.3*

X. Scapegoat-Symbol of Satan's Banishment

Crosier gives seven separate reasons why he believes the scapegoat does not represent Christ:*PFF4 899.1*

(1) The scapegoat's part in the Day of Atonement ceremony takes place only after the high priest had made an end of cleansing the sanctuary.*PFF4 899.2*

(2) Christ was not, like the scapegoat, sent away alive to a land not inhabited.*PFF4 899.3*

(3) The goat received and retained the sins of Israel, but Christ will come the second time "without sin."*PFF4 899.4*

(4) The goat was sent away from the priest, but Christ is the priest.*PFF4 899.5*

(5) The scapegoat is contrasted with the other goat, which is called the Lord's goat and which was offered as a sin offering; while the scapegoat was not called the Lord's goat and was not offered as a sacrifice.*PFF4 899.6*

(6) The Hebrew name is not scapegoat, but Azazel, which is the name of the devil (for which he cites authorities).*PFF4 899.7*

(7) At Christ's second coming, Satan is to be bound and cast into the bottomless pit-fitly symbolized by the high priest's sending away the goat into the wilderness! [20]O. R. L. Crosiei "The Law of Moses,"*Day-Star* Extra, Feb. 7, 1846, p. 43; a similar list, submitted by Crosier, appeared in Voice of Truth, Oct. 21, 1845, p. 505.*PFF4 899.8*

Crosier cannot justly be accused-as critics afterward held:—of making Satan have a part in atoning for the sins of the saved, for his very first argument is that, as the account in Leviticus plainly states, the atonement is already finished before the sins are placed on the scapegoat's head for final removal. He definitely made this clear.*PFF4 899.9*

"A little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st, They

are imputed to the victim. 2nd, The priest bore them in its blood to the Sanctuary. 3rd, After cleansing them from it on the 10th of the seventh month, he bore them to the scapegoat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness.*PFF4 899.10*

“This was the legal process, and when fulfilled the author of sins will have received them back again.” [21]Ibid,*PFF4 900.1*

See Appendix D for fuller statement of Crosier’s views.*PFF4 900.2*

XI. Further Proclamation Forecast in Prophecy

But there was yet another angle demanding study, an inkling of which had also been caught by Edson as he walked through the cornfield that epochal October day in 1844. With Crosier and Hahn he also saw that the bitterness of the Disappointment—and in fact of the whole advent experience—was itself a matter of inspired prediction, portrayed through the apostle John in *Revelation 10*. This they also studied. Here a message, that "there should be time no longer," is represented as proclaimed on land and sea by a "mighty angel come down from heaven." And the heavenly messenger "clothed with a cloud" seemingly indicated something that at the time was obscured, or not clearly understood. And with the message that prophetic "time shall be no longer," there was opened a "little book"—apparently the book of Daniel, a portion of which had been sealed. The eating of this bitter-sweet book obviously symbolized the joy of expectation and the bitterness of disappointment, after which came the declaration, "Thou must prophesy again." Apparently God still had a work to be done by those who had passed through the Disappointment. Another message was obviously to go forth, after the first and the second angel's messages had spent their initial force. But how-with all the bitter, unreasoning prejudice from without and the factional disputes within already beginning to grow out of the Disappointment-could they meet the people? And what would be their message?*PFF4 900.3*

They had thought that when the seventh trumpet should begin to sound the mystery of God, the gospel, would suddenly be finished. They had felt that the close of Christ's ministry involved a sudden cleansing of the sanctuary and the precipitous end of all things. But now they began to see that there was an interval of time-short, they thought-between the beginning of this trumpet and the second advent.*PFF4 900.4*

They also saw that when the temple of God was opened in heaven there was to be seen the ark of His testament. (*Revelation 11:19*.) They became convinced that the particular apartment of the temple, or sanctuary, which contained the ark, was entered only at the close of the typical yearly service, that is, on the Day of Atonement. That

was when the high priest entered to cleanse the sanctuary. Moreover, the ark contained the testament, or testimony, that God had given to Moses on Mount Sinai, which He wrote on tables of stone, and which were placed in the ark. Then the thought began to suggest itself that this must involve some special emphasis upon the law of God. This all helped to explain the Disappointment. Even Joseph Marsh, in his Voice of Truth, at Rochester, New York, had written:*PFF4 901.1*

"We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth of the seventh month; but we cannot yet admit that our great High Priest did not on that very day, accomplish all that the type would justify us to expect. We now believe he did." [22]Editorial, Voice of Truth, Nov. 7, 1844, p. [166].*PFF4 901.2*

XII. Periodical Articles Carry "Light" to Adventists

By the spring of 1845, Edson, Crosier, and Hahn had carried their studies to a point where the—sanctuary, its services, and its cleansing stood forth clearly in their minds, with its various phases in quite balanced and symmetrical form, as the "light and truth" that the scattered flock then needed. As for themselves, it made the blessed gospel of Christ luminous with a deeper, fuller meaning, and shed light on the entire question of their disappointment, as well as on the propriety and justification of the Advent Movement. It gave significance and direction to their past, present, and future course of action, and brought substantial joy and comfort to their hearts. It was, moreover, a distinctive contribution to Christian theology at large. Thus they reasoned.*PFF4 901.3*

Picture 4: CROSIER'S SANCTUARY POSITIONS GIVEN WI PUBLICITY
Original article in canandaigua day-dawn, Soon amplified in cincinnati's day-star extra. (inset) O. R. L. crosier, recorder of the group study conclusions
Page 902*PFF4 902*

The trio discussed how to spread this precious knowledge to the brethren of the advent faith, and Edson said to his study companions, "Let us get out another number of the Day-Dawn, and publish this truth." [23]See Crosier Ms. Among others, it reached Joseph Bates and James White, both of whom accepted it gladly. The article was likewise received heartily by the local Port Gibson group. And the favorable reception accorded it by Enoch Jacobs, editor of the Day-Star of Cincinnati, encouraged them next to write out a fuller systematic exposition- covering "fifty foolscap sheets"—to reach its larger list of subscribers. [24]See Appendix D for epitome of entire Crosier article on the sanctuary.*PFF4 902.1*

This appeared, in time, as a large Day-Star Extra (a double number), of February 7, 1846. The article bore the endorsing signatures of Hiram Edson and F. B. Hahn at the close/thus representing their united conclusions. They shared the expense between them, and spread their findings as far as they could. Mrs. Edson even sold her set of silver spoons, a wedding gift, to help

provide the needed money. Joseph Bates and James White were particularly pleased with this fuller presentation. Bates said it was the best thus far produced on the subject. It brought light and hope to many.*PFF4 903.1*

The early Day-Dawn articles appeared in 1845,[25] and the Day-Star amplification some ten months later.[26] Another article by Crosier appeared in Joseph Marsh's paper,[27] presenting ten fundamental points on the sanctuary, which he used in combating the spiritual—advent idea. The sanctuary doctrine, emanating from Port Gibson and Canandaigua, was thus spread far and wide and was gladly received by many.*PFF4 903.2*

[25] Portions later reprinted in the *Review and Herald,* May 5, 1851, pp. 78, 79; with later comment in *Review* of March 17, 1853, p. 176.

[26] Crosier had been an occasional contributor to the Day-Star. See issues of Aug. 25, Oct. 11, and Nov. 15, 1845, and May 16, 1846. Some points on the sanctuary also appeared in these issues.

[27] Voice of Truth, Oct. 21, 1845, p. 505.

XIII. Important Conference Convened at Edson's Place

As before noted, when copies of the initial Day-Dawn presentation came into the hands of Joseph Bates and James White and various other Eastern Adventists, many readily accepted the position set forth. It was therefore the Day-Dawn articles that opened up correspondence between their sponsors and the New England leaders. Later a conference of the "scattered remnant" was appointed for Edson's place, and these Eastern brethren were invited to meet with them. Among them, Bates and White both started for the conference. White, however, was called back to conduct a funeral, and was unable to be present. But Bates arrived, and was invited to participate in the services. This he did.*PFF4 903.3*

Bates's burden was the relation of the seventh-day Sabbath to the sanctuary position. During his presentation Edson became so interested and delighted that he could hardly keep his seat. And upon its conclusion he was on his feet with the declaration: "That is light and truth! The seventh day is the Sabbath, and I am with you to keep it!" He had already caught certain glimpses of the Sabbath through his study of the sanctuary, the ark, and the Ten Commandments, and through reading "a few lines from T. M. Preble,"[28] but he had not yet seen its importance. This was the first public instance of joining the sanctuary and Sabbath positions in united relationship, these constituting two of three distinctive tenets of faith characterizing this slowly forming body of believers, which had their inception in widely separated spots. (See map on p. 845.)*PFF4 904.1*

[28] Edson, Ms., "Life and Experience," p. 10; Spicer, Pioneer Days, pp. 61, 62.

So the Port Gibson group was the first to take its stand on the dual nature, or two phases, of Christ's high priestly ministry in relation to the heavenly sanctuary service in general. A little later, in 1848, in the series of six important "Sabbath Conferences," one was to be held in Edson's barn, hallowed with sacred memories of the hour of prayer and assurance on the early morning of October 23, 1844. Nearly all of the Sabbathkeepers in western New York and adjoining States were in attendance somewhere in the series. These conferences will be carefully discussed in chapter 47.*PFF4*

904.2

We must now notice the second of three widely separated groups, or nuclei, of the emerging Seventh-day Adventist denomination. The first group, centered in western New York, who had studied the prophetic bearing of the sanctuary teaching, soon made contact with the second nucleus in New Hampshire—the small group who had begun to observe the seventh-day Sabbath of the fourth commandment. The rise of Sabbatarian Adventism will next be traced.*PFF4 905.1*

CHAPTER FORTY-TWO: Seventeenth-Century Emergence of Sabbath Issue

I. Historical Beginnings of the Sabbath Revival

We now turn to the second distinguishing doctrine of the Sabbatarian Adventists-their acceptance and observance of the seventh-day Sabbath. Prophetic interpretation, as we have seen from the sources, has persisted through the vicissitudes of the passing centuries, despite certain stormy upheavals and periodic setbacks. In a similar way, though not so commonly known, the Christian observance of the seventh-day Sabbath has likewise persisted throughout the Christian Era. At times it has been driven underground, into silence and obscurity. But it has inevitably reappeared to bear its witness and urge its message upon mankind. The Sabbath, and its change and restoration, are tied inseparably into the very structure of Bible prophecy, the Sabbatarian Adventists firmly believed.*PFF4 906.1*

From postapostolic times down to the fifth century its observance continued on in various parts of the Roman Empire, though with diminishing force and adherence. It was even observed by some in Rome in the sixth century, to the distress of Pope Gregory I, the Great. [1]See Frank H. Yost, The Early Christian Sabbath (1947); Walter E. Straw, Origin of Sunday Observance (1939); Robert Leo Odom, Sunday in Roman Paganism (1944). And eminent historians state that it was likewise the practice of some in the Celtic Church in Scotland. And the same practice was carried on down in Ethiopia and Abyssinia and up in pre-Reformation Norway.*PFF4 906.2*

In Reformation and post-Reformation times Sabbathkeeping reappeared in Sweden and Finland, in Bohemia and Poland, as well as in France, and more aggressively in Germany. But such observance was particularly true in England, where a definite Sabbatarian revival occurred among the Baptists. [2]On these historical backgrounds see J. N. Andrews and L. R. Conradi, History of the Sabbath; A. H. Lewis, A Critical History of the Sabbath and the Sunday (1903); Source Book for Bible Students (1927), pp. 505-508; Seventh Day Baptists in Europe and America, 2 vols. (1910). This, in time, was crystallized into the Seventh

Day Baptist communion. And from the Seventh Day Baptists in England came Samuel Mumtord to Colonial America in 1664, as the pioneer Sabbathkeeper in this land. That is the connecting link.*PFF4 906.3*

Agitation over the Sabbath arose in England during the reign of Queen Elizabeth (d. 1603), and was the center of sharp controversy for more than a century. Controversial writings began to appear in 1585. The liberal attitude concerning Sunday observance, counseled in the Book of Sports published by James I, added fuel to the flames, and noted theologians began to wield their pens in earnest. Well over a hundred tractates and books appeared in Britain alone. [3]Based on personal research in the British Museum and other British libraries. Photostats in Advent Source Collection. The conflict between the Anglicans and the rigid positions of the Puritans was a contributing factor, and the Fifth Monarchy expectations intensified the Sabbath issue.*PFF4 907.1*

Illustrious names were involved-Theophilus Brabourn, Peter Heylen, Francis White, Thomas Tillam, William Sailer, Edward Stennett, and many others. Clergymen were deposed for their Sabbath faith. Men and women-like John and Dorothy Traske-were sent to prison for their Sabbatarian practices, and John James was put to death in the tension of the times. The conflict continued for decades, and intensive discussions and debates were the order of the day.*PFF4 907.2*

Men of prominence, like Cambridge professor of mathematics William Whiston (d. 1752), London barrister Sir William Tempest (d. 1761), court physician Dr. Peter Chamberlen (d. 1684), Anglican clergyman Francis Bampfield, and Commonwealth speaker of the House of Commons Thomas Bampfield were on the roster of Sabbatarians. These men all charged the papal Antichrist of prophecy with making the change in the law of God foretold in *Daniel 7:25*. This was definitely a matter of prophecy, they held. They solemnly averred that there is no divine command or sanction authorizing the change, and that the original Sabbath of the divine precept is therefore binding on all men. Citation of the case of Dr. Peter Chamberlen must suffice as an example. And that we may see the character and caliber of these men, we shall trace

Chamberlen in some detail.*PFF4 907.3*

II. Dr. Peter Chamberlen-Sabbatarian Court Physician

PETER CHAMBERLEN[4] M.D. (1601-1683), brilliant court physician to three Stuart kings of England-James I, Charles I, and Charles II-and their queens, and a pioneer in scientific midwifery, was at the same time a Nonconformist, and for several years a Baptist pastor. But, most unique of all for a man in his position, for the last thirty-two years of his life he was an observer of the seventh day as the Sabbath. He was descended from a distinguished family of French Huguenots, the family leaving France in time to escape the bloody St. Bartholomew's Massacre of 1572, and settling in England during the reign of Queen Elizabeth.*PFF4 908.1*

Both Peter's father and grandfather were well-known physicians in London. But Peter's distinction was in achievement rather than ancestry. He was born at Blackfriars and educated at Emmanuel College, Cambridge. From thence he was sent to Heidelberg, Germany, and to Padua, Italy, for medical training. From the latter university he received the degree of Doctor of Medicine in 1619. He was rigidly examined, and his degree was approved by Oxford in 1620 and by Cambridge in 1621[5] According to the records, Peter first assisted in the medical care of James I (d. 1625), succeeding his uncle, Pierre Chamberlen, as physician.*PFF4 908.2*

In 1628 Chamberlen was granted an examination, followed by a fellowship in the Royal College of Physicians, and was soon selected to give the yearly demonstrations in anatomy to the barber-surgeons. He is reputed to have improved, if not indeed to have invented, the obstetrical forceps. In many ways he was far ahead of his age. He was a decided progressive—a man of ideas and achievements. In other matters he was distinctly a victim of his

[4] Variantly spelled, ending with—lain,—laine,—Ian, —leyne, and—len, which last form he used personally.

[5] Biographical data from J. H. Aveling, M.D., The Chamberlens;]. W. Thirtle. in Transactions of Baptist Historical Society, vol. 2, pp. 9-30, and vol. 3, pp. 176-188; William Munk, The Roll of the Royal College of Physicians of London, vol. I, pp. 194-197, and N. Moore, M.A., in vol. 16, p. 14; and J. H. A. Micklewright, Notes and Queries (vol. 191), Oct. 15, 1946. pp. 137. 138. Autobiographical data, by Chamberlen, appears in A Voice in Rhama (1634).

age. His role was cast in the troubled times of the Interregnum and Cromwell. He achieved fame, and his medical skill and surgical knowledge were jealously retained by the house of Stuart. Because of his eminence his religious liberty seems not to have been curtailed, as was the case with most other Baptists of the time.*PFF4 909.1*

Following his service to James I, when Charles I came to the throne in 1625, the young doctor was again appointed physician to the king and queen, and was held in highest esteem by the court. His reputation was such that the czar of Russia later sought to secure him as his physician. But Charles II, to whom Chamberlen also ministered, would not release him.*PFF4 909.2*

Chamberlen was a reformer in medicine, pressing his cause before high and low. He took up the burden that his father had carried back in 1616—to create professional standards and to have proper supervision for midwives. He proposed they be organized into a sisterhood and have a special garb. This he presented before a meeting of the "College of Phisitions." But after much discussion it all came to nought. The measure had to wait more than two centuries before it was wrought into law.*PFF4 909.3*

Disappointed in that endeavor, Chamberlen next proposed a system of hydrotherapeutics—the use of hot and cold water—as a remedial agency to relieve pain, promote convalescence, and to cure disease. He advocated baths and bath stoves. But the College of Physicians likewise opposed and rejected this proposal in 1648—it being considered dangerous for cold climates.*PFF4 909.4*

Although later Chamberlen appealed for the application of the principles of the good Samaritan to human needs, the breach between Chamberlen and his fellow physicians grew wider. So in 1649 he was disfellowshiped from membership in the College of Physicians. Yet he remained the royal physician to three kings, and was retained for years thereafter as court physician.*PFF4 910.1*

Now let us turn to another side of Chamberlen. In his religious life too, Chamberlen was a reformer. He became a sincere, baptized Christian believer in 1648, and joined the church of which John More was pastor. Formerly classified among the Independents, he

was now labeled an Anabaptist—and so became the object of increasing scorn and sneers.*PFF4 910.2*

Always a man of ideas, Chamberlen entered actively into the arena of religious discussion, and maintained a series of spirited discussions with the religious leaders of his day-in fact, virtually until his death. He wrote at least ten unusual religious broadsides and tracts, and was ever the center of controversy.*PFF4 910.3*

Among the issues under discussion was that of Sabbatarianism. Public debates were then the order of the day. So he had a debate with Cranford-Disputes Between Cranford and Chamberlen (1652). This was followed by a four-day debate between Chamberlen, Coppinger, [6]Matthew Coppinger was a pedo-Baptist, a survivor of the Traske movement. Tillam, and Ives in the Stone Chapel in old St. Paul's Cathedral. The issue was over worship on a special day of the week, that is, the Sabbath.*PFF4 910.4*

In 1654, 150 signatories asked Dr. Chamberlen to lead them in worship. So at the age of fifty-three he assumed the dual role of pastor and physician. And after the Restoration, upon the accession of Charles II (1660), he was once more made physician to the king, and thus escaped persecution. Chamberlen could not escape the jibes and jeers of those who resented his religious teachings, however, for he had not only been a Puritan but was now of the smallest of the despised sects -the Seventh Day Baptists. He was a contemporary of John Bunyan, [7]JOHN BUNYAN (1628-1688), celebrated author of Pilgrim's Progress, followed his father as a tinker. He was then a soldier. Bunyan joined the Nonconformists in 1653, at Bedford. He was appointed preacher by the congregation in 1655. Arrested in 1660, under the statutes against Nonconformists, he was "detained" in prison at Bedford until 1672, when Charles II suspended the statutes. During the remainder of his life he served as pastor to the New Bedford congregation. Part of Pilgrim's Progress was written during his imprisonment. who also suffered for his faith in prison. It was the temper of the times. Like many others, Chamberlen was denounced as mad, and like Francis Bampfield and other clerics, was called a "Jew" in contempt of his Sabbathkeeping. These epithets aroused his indignation, and he was not hesitant about saying so. In 1666 he published A Sober Man's Vindication. In this he spoke of the evils afflicting the nations, and rehearsed the five

proposals he had put forth to save lives.*PFF4 910.5*

Still smarting under the unjust calumny, Chamberlen wrote to Archbishop William Sancroft his interesting Letter to the Jews, dated July 2, 1680. Though objecting to being styled a “Jew” by way of contempt, Chamberlen took a real interest in that scattered people. He also wrote to them as “Sons of the East” (1682). He too was a student of the book of Daniel, and had had discussions with certain Jewish rabbis at Geneva, touching on prophecy’s prediction of the Sabbath’s change. So he wrote:*PFF4 911.1*

“I have heard, that some (of the most Worthy amongst You) have made some Enquiry after a few Christians who keep the Sabbath of the Lord Your God, and Ours. Wherefore, (by the Providence of God) having been the First that endeavoured to rescue that Commandment from the Triple-crowned-little Horns Change of Times and Laws, as was foretold by your Prophet Daniel, (*chap. 7:25*).” 8A broadside, The Sons of the East; see also J. H. Aveling, op. cit., pp. 111, 112.*PFF4 911.2*

He was convinced from Daniel’s great prophetic outline as to the Papacy’s responsibility for the change of the fourth precept of God’s law, with its Sabbath-time requirement.*PFF4 911.3*

Chamberlen began the personal observance of the seventh-day Sabbath in 1651, though it was evidently several years before he presented his Sabbath faith publicly to the world. It was during the period oL 1652-1654 that Dr. Chamberlen began openly to express himself in most vigorous terms on the seventh-day Sabbath. Though he was a Sabbatarian personally, he apparently still presided over a congregation that did not observe Saturday as the Sabbath. 9Joseph Stennett, though a Sabbatarian, likewise served as pastor of the First Day “Little Wild Street Church.” This was not an uncommon practice. The records of the church speak of meetings on certain days of the month and year. This was the peak of the period of intense Sabbath agitation, with Spittalhouse, Sailer, and Tillam writing on the seventh-day side. In 1658 the series of discussions took place in “Stone-Chappel by Pauls,” London, involving Chamberlen, Tillam, and Coppinger, and against Jeremiah Ives.*PFF4 911.4*

This clash split the church in 1654, and Chamberlen associated himself with the dissentient group. Following the breakup, Chamberlen entered upon a new chapter in his career—he left the pulpit for the pew. The Mill Yard Seventh Day Baptist Church,[10] which accorded the doctor a welcome, was then in the heyday of its prominence. Dr. Chamberlen, now free from pastoral cares, gave himself to the fellowship of this church. His name appears on the church book when he took part in the famous debate with Jeremiah Ives over the Sabbath.*PFF4 912.1*

[10] The Mill Yard Church is said to have been started by John Traske. As noted, Mrs. Traske went to prison for sixteen years for resting on the Sabbath and working on the "Lord's Day" which ended only with her death. (J. W. Thirtle, op. cit., vol. 3, p. 183.) Seventh Day Baptists in those days believed they should work on Sunday as well as rest on Saturday (Ibid., p. 179). Returne Hebdon was likewise imprisoned for the same reason.

In the same year, 1654, Chamberlen, disappointed that the kingdom of God on earth ad not been realized in the Commonwealth, wrote A Scourge for a Den of Thieves. And as a diversion lie turned his fertile mind to invention—horseless carriages propelled by wind, tariff reform, et cetera. In such connections, his name is mentioned many times in state papers. His public activities, and particularly his inventions, were all for the public good. But inventors were then commonly looked upon as simply trying to fleece the public, and finally in 1675 the Mill Yard Church expelled Chamberlen from church fellowship—because of allegedly pursuing his own interests and filling his own pocket.*PFF4 912.2*

[11] The name "Peter Chamberlen," as noted, was on the Fifth Monarchy Manifesto of 1654.

Toward the close of his life Chamberlen had one great burden—to affect a reconciliation of all the different churches that held the name of Christian. This he embodied in a letter to Gilbert Sheldon, then Archbishop of Canterbury. Chamberlen urged healing for the nation—"oyl and wine" for the wounds of the world. He was against pride and contention, and urged that the pope and his cardinals, and the heads of the various

[12] Upon the restoration of the monarchy, Gilbert Sheldon (1598-1677) was made bishop of London, and in 1663 advanced to archbishop of Canterbury. A strong high churchman, he was also a patron of learning.

papal orders, together with the chief Protestant leaders, be brought together to seek reunion. [13]Dated Oct. 2, 1673.*PFF4 913.1*

Before Archbishop Sheldon's death in 1677, Chamberlen again wrote him on the prophetic angle of the papal change of the Sabbath, referring to the "mark of the beast," pressing upon the peace of Christendom, and urging him—*PFF4 913.2*

"to Unite All the Churches of Europe into a Reformation, by Advising about the Angels [coming?] to the greatly beloved Prophet Daniel Concerning the Little Triple Crowned Horn's Change of Times & Lawes Which being Discovered What Times & Lawes those are. Good Counsell may be taken from those Angels that appeared to the Beloved Disciple John, to Blott out & Escape the Mark of the Beast: & Return to the Keeping of the Lawes of God, of the Faith of Jesus, as celebrated by the Angels." [14]Tanner Ms. No. 36, fol. 147 (at Bodleian Library, Oxford); also given in J. H. Aveling. op, eit., pp. 116, [117].*PFF4 913.3*

In April of 1682 Chamberlen had written requesting permission to print a "disputation" upon part of the seventh of Daniel. He wanted-*PFF4 913.4*

"to make this One Question in Print, to all Bishops and Clergy, and both Universities. Who is Meant by the Little Horn in Daniel (*Chap. 7th*) before whom 3 Horn Kings fell, pluckt up by the Roots. Who had Eyes like a man, and his Looks more Stout than his fellowes. And a Mouth Speaking Great things of Blasphemy. Killing and Wearing out the Saints of Ye most High, and thinking to change Times and Lawes. To which, if I obtain no Answer, then after one Moneth, to Publish my Opinion in Print." [15]Tanner Ms., No. 35, fol. 2; printed in J. H. Aveling, op cit., pp. 119, 120.*PFF4 913.5*

Picture 1: NOTED ENGLISH COURT PHYSICIAN A PIONEE SABBATARIAN

Dr. Peter Chamberlen, physician to james I, charles I, and charles II, and their Queens, was a Sabbathkeeper for thirty-two years, as recorded on his impressive Tombstone. He was a Stalwart among the progressive Scientists of the time. (Lower) close-up of Historic Biographical statement

That he understood the Little Horn to be the Papacy, springing out of the horn-kingdom divisions of: Rome, is crystal clear.*PFF4 915.1*

Dr. Chamberlen wrote his will in May, 1681, when eighty years of age, referring to himself as "Doctor of Physic." This Sabbatarian court physician rested in the love and mercy of God, in His free pardon and full remission of sin, and in the inheritance of eternal life. Moreover, he held death to be a sleep-resting in darkness from sorrow and labor. On the morning of the resurrection he believed he would awaken clothed in eternal light. [16]Various men about this time came to hold that immortality is a gift bestowed through Christ at the second advent-one even going to the Tower for his faith. Thus with Richard Overton and his Man Wholly Mortal, issued in 1655, which caused considerable excitement. On August 26, 1644, the House of Commons ordered the author, printer, and publisher to be "diligently sought for," and Overton was sent to the Tower of London for his "soul sleeping" innovation. (C. E. Whiting, Studies in English Puritanism From the Restoration to the Revolution, p. 317. On Overton see Prophetic Faith, Vol. II, p. 575.) His life story is compressed into this quaint tombstone epitaph in the churchyard of Woodham Mortimer, in Essex:*PFF4 915.2*

"The said Peter Chamberlen toock ye degree of Docter in Physick in severall Universities both at home and abroad and lived such above three score years being Physician in Ordinary to three Kings & Queens of England, viz. King James & Queen Anne, King Charles ye first & Queen Mary, King Charles ye second &: Queen Katherine; &: also to some forraine Princes: having travelled most partes of Europe, & speaking most of the Languages. As for his Religion he was a Christian keeping ye Commandments of God & faith of Jesus, being baptized about ye year 1648, & keeping ye 7th day for ye Saboth above 32 years. To tell his Learning and his Life to Men; Enough is said by here lyes Chamberlen."*PFF4 915.3*

III. Daniel's Prophecy of Sabbath-Change Constantly Affirmed

As mentioned, the prophetic aspect of the Sabbath issue runs like a golden thread all through the tapestry of this Sabbath-Sunday literature. Thus it was with the Sailer and Spittalhouse Appeal to the Consciences of the Chief Magistrates of This Commonwealth (1657), which persuaded Thomas Bampfield. In speaking of the prophesied change of the Sabbath, they said:*PFF4 915.4*

"It is as much a changing of the Truth of God into a lie, as in any other action of the Man of sin, *2 Thessalonians 2:4*, & it being a grand Character of the man of sin to change Times and Laws, *Daniel 7:25*." [17]William Sailer and John Spittalhouse, An Appeal to the Consciences of the Chief Magistrates of This Commonwealth, p. 12*PFF4 916.1*

On the contrary, in his opposing treatise on The Jews Sabbath Antiquated, and the Lords Day Instituted (1659), Edmund Warren takes issue with such an exposition, and has recourse to the familiar old Antiochus Epiphanes theory, in these words:*PFF4 916.2*

"He [Thomas Tillam] would fain perswade silly people, That Antichrist changed the Sabbath, and goes about to prove it from *Daniel 7*. where we read of a little horn that thought to change Times and Laws; and with this little horn he makes a loud noise up and down his Book. But who told him that this horn was Antichrist? Our best Expositors take it to be meant of Antiochus Epiphanes, and indeed *Daniel 8*. clearly proves it. But what desperate insolency is this, to take the crown of Christ and set it upon the head of Antichrist?" [18]Edmund Warren, The Jews Sabbath Antiquated, To the Reader [second page].*PFF4 916.3*

So the Sabbath, and the prophecy of its change, were regarded back in the seventeenth century as inseparable.*PFF4 916.4*

IV. Establishment of Seventh Day Baptist Churches in America

The history of the early Seventh Day Baptists in America forms a significant page in the long chapter of struggle for soul liberty and the rights of conscience, spanning our Colonial history. It dates back, says Platts, almost to Plymouth Rock and the Mayflower. But those who came to New England to escape Established Church intolerance began to formulate doctrines and practices as severe against those who differed from them as had been those of the mother church from which they too had fled. To escape these severities, several Baptist refugees made their way through the unconquered forests to the New Haven Colony, now Connecticut. Not finding relief there, they established themselves in Rhode Island under the leadership of Roger Williams. Here was organized the first Baptist church of the colonies, at Providence.*PFF4 916.5*

Then about 1664 Stephen Mumford, member of the Bell Lane Seventh Day Baptist Church of London, came to Rhode Island. Finding no church of his own faith, Mumford affiliate^ with the regular Baptists. Within a few years several families embraced his views on the seventh-day Sabbath and the perpetuity of the Ten Commandments—the Hubbards, Hiscoxei, Basters, Solomons, and Wilds. It was not their intention to sever their connection with the Baptist Church, fondly supposing that those who had suffered for Bible baptism would fellowship with those who defended the Bible Sabbath.*PFF4 917.1*

But that was not to be. Before long the Baptist leaders began to preach against the seventh-day Sabbath and to denounce its observers as heretics and schismatics. Some taught that the Ten Commandments were done away with. To the seventh-day adherents it was most dismaying. Indeed, the controversy became so sharp that four-Nicholas Wild and his wife and John Solomon and his wife-gave up the struggle and returned to Sundaykeeping. And then the issue of communion-between the variant groups in the church brought the case to open trial. The Sabbathkeepers, cited to appear, hoped they would have a chance to state their case.*PFF4 917.2*

The church, however, refused to hear their reasons, and so the

“faithful five” withdrew on December 7, 1671. And on December 23 they-with, the pioneer Stephen Mumford and his wife—entered into a solemn covenant as they formed the first Seventh Day Baptist Church of the New World, at New-port. By 1705 there were three centers-Newport, Rhode Is-land; Philadelphia, Pennsylvania; and Piscataway, New Jersey. And by 1802 there were about two thousand members in twenty churches, scattered from New England to Georgia. [19]Lewis A. Platts, “Seventh-day Baptists in America Previous to 1802,” Seventh Day Baptists in Europe and America, vol. 1, pp. 119-125, 133.*PFF4 917.3*

CHAPTER FORTY-THREE: The Sabbath Penetrates the Western World

I. Continental European Agitation Transferred to America

A similar revival of the seventh-day Sabbath observance occurred in Germany and Holland in the seventeenth century. Certain Pietistic groups sought to foster a more vital religious experience, with serious controversies arising as a result. One of these groups was known as the German Baptists, or Dunkers. Persecution drove many, like the Mennonites and Unitas Fratrum, or United Brethren, to seek refuge in America. Some settled in Pennsylvania, near Germantown. Another group located at Ephrata, near Lancaster, where the seventh-day Sabbath began to be observed. Conrad Beissel and Michael Wohlfarth issued books in 1728 and 1729, on the principles at stake in the seventh-day Sabbath observance. The Beissel title reads, The Mystery of Lawlessness: or Lawless Antichrist Discover'd and Disclos'd Shewing that ALL those do belong to that Lawless Antichrist, who wilfully reject the Commandments of GOD, amongst which, is his holy, and by himself bless'd Seventh-day-Sabbath., or his holy Rest, of which the same is a Type.*PFF4 918.1*

Wohlfarth likewise published his own account of the certainty of the Sabbath, The Lord's Seventh Day, in both German and English, entitled The Naked Truth, Standing against all Painted and Disguised Lies, Deceit and Falsehood, or the Lord's Seventh-day-Sabbath Standing as a Mountain Immovable Forever.*PFF4 918.2*

Picture 1: TWO 1729 SABBATH TREATISES PRINTED I PHILADELPHIA
(Left) English translation of conrad Beissel's unique mystery of lawlessness, First printed in German; and (right) translator Michael Wohlfarth's the naked truth, Issued at the same time. One was printed on benjamin franklin's press
Page 919*PFF4 919*

A spectacular pilgrimage to Philadelphia, in 1735, was climaxed by the solemn proclamation of the seventh-day Sabbath from the steps of the city courthouse. Similar pilgrimages followed to New Jersey

in 1738 and New England in 1744.*PFF4 919.1*

As noted, the Old World Sabbatarian writers had uniformly charged the Papacy with presumptuous responsibility for the attempted change of the Sabbath, as predicted in *Daniel 7:25*, which Little Horn power was considered to be the same as the Beast and the Babylon of the Apocalypse. Such audacious tampering, they declared, must be repudiated. So taught Tillam (1651), Sailer (1657), Chamberlen (1682), Bampfield (1792), and others in the Old World-their positions thus tallying with these independent writers in the New. So eighteenth-century Sabbath agitation and Sabbath observance in North America were tied inseparably to Bible prophecy, and the substitution of Sunday was declared to be but a human act, without divine authorization and therefore invalid. Hence they maintained that the seventh day was still the Christian Sabbath, binding upon all men.*PFF4 919.2*

This was true of Samuel Beebee (1722), English Seventh Day Baptist of Long Island, who published the earliest controversial work in America on the Sabbath. He too placed the issue squarely on the prophetic basis, borne out by the historical fulfillment. Here is his contention:*PFF4 920.1*

“Daniel also prophesied of this change, in his seventh chapter where he is speaking of the fourth Beast; supposed to be the Roman Empire, and ten kings, the powers thereof; and another shall Rise after them, diverse from the rest; which I take to be the Roman Power (called Christian, which is the Woman, the false Church, the Mother of Harlots Rode upon, *Revelation 17:3*) and he shall speak great words against the Most High, and shall wear out the Saints of the Most High and think to CHANGE TIMES and LAWS: and they shall be given into his hands, etc.*PFF4 920.2*

“And now we see those Prophecies fulfilled, to wit, that the false Church, the Mother of Harlots, who Ruled over the Roman Power; and in Conjunction with it, TRANSGRESSED THE LAWS OF GOD CHANGED THE TIME, AND ORDINANCES OF GOD’S SABBATH and thereby broke the Everlasting Covenant; which was begun by Constantine’s Edict, in the 4th Cent, which was the first Law that ever the First Day of the Week had for its celebration and was

afterwards Confirmed by succeeding Emperors." [1]Samuel Beebee, An Humble Address to the Honourable Gordon Saltonstall, Esqr. Governor of His Majesties Colony of Connecticut in new England, p. 71.*PFF4 920.3*

And this Sabbath revival, spreading in ever-widening circles, appears in the early nineteenth century in new sections of the New World as well as the Old. We shall next note a South American patriot, and then a Scottish advocate of the seventh-day Sabbath. Such developments form the background and throw clarifying light on the Sabbath emphasis of the slowly developing Sabbatarian Adventists.*PFF4 920.4*

II. Ramos Mexia Introduces Sabbath into Argentina

FRANCISCO HERMOGENES RAMOS MEXIA (1773-182 2Enrique Udaondo, Diccionario biogrdfico argentino (1938), pp. 882, 883; also two collections of letters (14 and 30, respectively), preserved by descendants of the patrician. Argentine patriot-representative of his country in Pacajes (now Bolivia), and for a time serving in the Cabildo, helping the executive power in the government at Buenos Aires during Argentina's struggle for independence from Spain-was born in Buenos Aires and received his training at Royal College Seminary of that city. A Scottish Protestant ancestral strain is recorded on his mother's side back to Maria Cristina Ross y Pozo, but his father was Spanish Catholic. In 1804 Don Francisco married the daughter of a brigadier of the Royal Spanish armies, who was also fiscal governor of the province of La Paz, Bolivia*PFF4 920.5*

Ramos Mexia 3Because it is customary in Spanish-speaking countries to follow the family name of the father (Ramos) with that of the mother (Mexia), these two paternal surnames-Ramos Mexia-will be uniformly used together hereafter. himself was a subdelegate of finance, as well as a delegate to the legislature of Argentina, and had a large estate at Miraflores, near Kaquel, south of Buenos Aires. He was also author of several unique treatises, including Evangelio de que responde ante la nation el ciudadano Francisco Ramos Mexia (The Gospel That Is Represented Before the Nation by the Citizen Ramos Mexia), and Abecedario de la religion (The A B C of Religion), both published in 1820. And these were written, it should be noted, in those convulsive days of ecclesiastical and political reform in Argentina which became to him a vivid symbol of the prophesied ruin of all things earthly 4This chapter was written while the author was in Uruguay and Argentina, with access to Argentine scholars. Indebtedness for translations from the Spanish by Charles A. Rentfro, Leona Running, and Leo Odom is here recorded, and for source materials and photos to the grandson of Ramos Mexia. Additional research by D. Hammerly Dupuy has supplemented the evidence.*PFF4 921.1*

Clemente Ricci, late learned professor of ancient history in the Buenos Aires University and author of a score of important works on history and Christianity, penned several penetrating monographs

on Ramos Mexia. In one of these he is described as a blend of the mystic, or visionary, and the rigid and inflexible reformer bent on following the Bible in its purity, constantly warring against the ecclesiastical hierarchy in its pontifical robes; [5]Clemente Ricci, Un puritano argentine, pp. 3, 4, 7, 8 (also in a Reforma, September, 1913). and citing Biblical texts at every turn. He is called a “man of genius,” and is important as a unique representative of Sabbatarianism in South America.*PFF4 921.2*

Picture 2: PALATIAL HOME OF ARGENTINEAN FRANCISC RAMOS MEXIA
Spaciors fkortress residence of Francisco Romos Mexia at tapiates, south o buenos aires, showing the lookouts and beautiful grounds. (inset)portrait of don francisco. In 1820-1821 he blended the geralding of the second advent and the seventh day sabbath.
Page 921*PFF4 921*

III. Like a Voice in the Desert of Apostasy

Ramos Mexia was ever the stalwart champion of justice and liberty. In tone and temperament he was more like the North American pioneer Roger Williams, Baptist founder of Rhode Island. He stood in sharp contrast to the South American Spanish noblemen of the time, who, fearless and daring, but superstitious and cruel, and armed with sword and spear, were constantly seeking gold and adventure, and were invariably accompanied by the Catholic friar, who ever raised the Roman altar on the fields of carnage and of booty.*PFF4 923.1*

Don Francisco was notoriously the great "Heretic of the South," preaching to the masses hungry for truth, reality, and social justice, and teaching that religion is an individual relationship to God, independent of an earthly priesthood, that the Father is to be worshiped in spirit and in truth, and that mere external forms but harm and falsify. [6]Ibid., pp. 7, 8.*PFF4 923.2*

The very fact that a mere layman should occupy himself; with religion was itself considered a heresy. According to current concept, how could there be any truth or true religion without a priest, a temple, and an altar? How could our heavenly Father be invoked outside the orbit of the church with its liturgy, robes, trappings, and incense? How was it possible to worship without the mass, or to be a Christian without the stipulated baptism and confession and all the sacraments? And how could religious morals be inculcated without recourse to the moral pressure of paradise, hell, and purgatory?*PFF4 923.3*

1. PROTESTS UNFAIR TREATMENT OF INDIANS

According to Carranzas, Ramos Mexia was a member of the Government Council in the early days of the revolution, in 1811, and was a member of the Observers Commission in 1815-1816. Later, after becoming thoroughly immersed in the famous work on the second advent written by the noted Chilean Jesuit, Manuel Lacunza, [7]See Prophetic Faith, Vol. III, pp. 303-324. he published his own memoirs. Then he represented sixteen Pampas Indian chiefs in the peace treaty signed with the government of Buenos Aires on March

7, 1820, from his establishment at Miraflores.[8] C. Ricci, Un puritano argentine, p. 10. And he wrote a letter to Governor Marcos Balcarce protesting the treatment of the Indians by the Catholic officers and by the priests of the Roman faith, and sent with it a copy of his new Abecedario de la religion (The A B C of Religion).[9] Ibid., pp. 11-15. Historian Adolfo Saldias certifies to the faithfulness of the copy, declaring the original to be in his own archives. Vida y escritos del Padre Castaneda, pp. 201, 202.*PFF4 923.4*

Professor Ricci, who brought Ramos Mexia out of the twilight of Argentine history, considers him unique in the annals of South America.[10] Clemente Ricci, En la penumbra de la historia, p. 7 (also in La Reforma, December, 1912). Because of his relationship to police administration, he was able to prepare his own exposition of common law in its various religious, social, and juridical implications —which he did. This will be noted later.*PFF4 924.1*

2. CLAIMED TO BE SPOKESMAN FOR GOD

Ramos Mexia comes into the limelight in the hectic period of South American independence movements, amid the distracting din of threats and battle and savage sorties of primitive ferocity that threatened to level everything substantial before them, and reduce all to ruin. It was during the height of these convulsions that a new national life struggled to see the light of day. And it was in the midst of conflicting voices, by various thinkers, statesmen, warriors, and orators, that the solitary figure of Francisco Ramos Mexia arose-the Argentine Puritan.*PFF4 924.2*

His was a character that would not bend his convictions before any earthly authority or force that might oppose him, for he considered himself as constituting a voice from on high, clothed with power to speak with authority to the people. He cited the epistle of Romans, from the Vulgate, with impressive emphasis, insisting that “only God is true and every man a liar.” It was this authoritarian character of his declarations that provoked the wrath of the church. From his establishment at Miraflores his voice was heard like the voice of a prophet in the desert, vibrant with the “loneliness of the Panipa,” declaring, “The Omnipotent has sent me to you-the Omnipotent has

placed His hand on my shoulder—and since He took the veil from my face, I have never remained silent." [11]Ibid., p. 13. *PFF4 924.3*

IV. Ramos Mexia, the Protestant; Lacunza, the Catholic

Most of Ramos Mexia's written works were later destroyed by his own family, during the auto da fe, for they were fanatically Catholic. But happily the marginal notations in his own characteristic handwriting have been preserved on the volumes of his set of Manuel Lacunza's La venida del Mesias[12] who was his favorite author. Here Don Francisco's personality finds full expression.[13] This annotated copy of Lacunza is the famous London Belgrano edition of 1816, published in Spanish, at London, specifically for distribution in Argentina. Here is revived the old teaching of twelfth-century Joachim of Floris, which had largely fallen into discard,"[14] but which had markedly influenced the Protestant Reformation positions on prophecy.*PFF4 925.1*

[12] On Lacunza, see Prophetic Faith, Vol. III, pp. 303-324.

[13] Clemente Ricci, Francisco Ramos Mexia: "Un heterodoxo argentine como hombre de genio y como precursor," pp. 6, 7 (also in La Reforma, July, 1923).

[14] Ibid., (also in prophetic Faith, Vol. I, pp. 683-716).

1. THE ALL-SUFFICIENCY OF THE BIBLE

The contrast between Lacunza and Ramos Mexia is most illuminating. Their only common ground is the doctrine of the blessed second advent. In Lacunza we have largely the Catholic theologue, whereas in Ramos Mexia the Protestant theologian is ever present-hence, his critique on the Lacunzan text. Ramos Mexia holds the sixteenth-century Reformation position—no other book but the Bible; no other authority in the whole world but Sacred Scripture. To him it is the inspired Word of God, containing all that man needs to know and embracing the transcendent secrets of past and future. Thus Ramos Mexia is basically the Calvinist Presbyterian and is decidedly Puritan in his concept of the individual and of society.[15] He did not learn anything fundamental from Lacunza, as his own theology was completed before he had knowledge of the Chilean Jesuit. And he also possessed an excellent knowledge of Latin, and his Biblical citations from the Vulgate penetrate to its inner meaning.[16] *PFF4 925.2*

[15] Ibid., pp. 8, 9.

[16] Ibid., pp. 9, 10.

2. RAMOS MEXIA-PROFOUND PROTESTANT THEOLOGIAN

In another Ricci monograph, Francisco Ramos Mexia y el Padre Lacunza" [17]Clemente Ricci, Francisco Ramos Mexia y el padre Lacunza, pp. 9-12 (also in La Reforma, May, 1929). the professor comments on a scholarly work by Dr. Abel Chaneton, entitled En torno de un "papel anonimo" del siglo XVIII (Concerning an Anonymous Paper of the 18th Century)." [18]Published by the Institute of Historical Investigations of the Faculty of Philosophy and Letters of the Buenos Aires University. This noted writer claimed that Ramos Mexia obtained his views from Lacunza. But Ricci insists that Ramos Mexia's exegetical and theological system is diametrically opposed to that of the Chilean Jesuit. Lacunza is the able Catholic theologian; Ramos Mexia the profound Protestant theologian. Though believing in the advent, he at the same time attacks the Catholic system, basing his own views to no small degree on Lutheran and Calvinist theology. Lacunza had endeavored to support his Adventist faith by Catholic theories, hence the indignant retort of Velez and of Catholic theologians.*PFF4 926.1*

Ramos Mexia, on the contrary, frankly recognized the undeniable "heresy" of Adventism, but based his own Adventism solidly on Biblical exegesis, which was the heart of the Protestant thesis. Lacunza, on the other hand, had resided for many years at Imola and Bologna—that region of Italy which was a constant source of "heresies." This was where Joachim of Floris had produced his Expositio apocalypsis [19]Ricci, Francisco Ramos Mexia y el Padre Lacunza, pp. 11, 12. which was available both in the original and in clandestine translations. In contradistinction, the Adventism of Ramos Mexia had its origin in Daniel, Paul, and John, as well as in the teachings of the Montanists, the Fraticelli, the Bohemian Brethren, and numerous other "sects."*PFF4 926.2*

3. APOSTASY FOLLOWS TIME OF CONSTANTINE

Ramos Mexia's concept of the original conflict of the primitive church is intriguing, as he compares it with the fateful epoch of Constantine. On the margin of page 384 of Lacunza's Volume III, Ramos Mexia wrote tersely:*PFF4 927.1*

“For this they say that fifteen centuries of Rome are worth more than three obscure ones of the first faithful, including the Apostles; against whom they arise and say that they governed themselves without a constitution. Ignorants!” [20]Ricci, Francisco Ramos Mexia: Un heterodoxo argentino, p. 11 (also in La Re forma. July, 1923). And on page 391 he insists:*PFF4 927.2*

“Consequently the present church closed its eyes obstinately to the Light, and its ears to the voices of the Messengers, after the first three centuries had elapsed. How much more would they now close their ears and their eyes.” [21]Ibid.*PFF4 927.3*

V. Ramos Mexia Protestant in Theology

1. RESTS COMPLETELY IN CHRIST'S SACRIFICE

Ramos Mexia's purely Protestant theology is on record through his marginal notations on Lacunza (Vol. IV, p. 387), "The just lives by faith, before Jesus"—virtually the same words used by Luther. [22]Ibid., p. 21. And the complete sufficiency of the sacrifice of Calvary, and our one and only priest-another fundamental postulate of the Reformation—is likewise clearly expressed:"... there should be no priests, nor repetition of sacrifices, neither daily nor annual: in view of the fact that the sacrifice which Jesus Christ offered once in His body, is enough and more than sufficient [sobra] by that one occasion to blot out the sins of the world, from among all the generations of the world from Adam till its end." [23]Ibid., pp. 22, 23. *PFF4 927.4*

He calls transubstantiation crude "idolatry," and declares that Jesus Christ does not excuse "idolatry in a little flour and a little wine." [24]Ibid., pp. 23, 24. *PFF4 927.5*

2. THE COMING KINGDOM His SOLE HOPE

The advent of the kingdom of God is his sole hope and faith, though "the nations are still in possession of the enemy." Then he invokes, "Jesus, son of David, Thy Kingdom come!" [25]Ramos Mexia's marginal notations in Lacunza, Vol. III, p. 28. Arid on a later page he declares that all mankind, individually and personally, "is being invited to the place each one will occupy, when Thy Kingdom shall come." [26]Ibid., p. 134. *PFF4 927.6*

3. LITERAL RESURRECTION AND MORNING STAR SOON

Ramos Mexia likewise insisted on a literal resurrection to take place "soon." Though it may be disputed by men, he expects to "see the Morning Star of the morrow." [27]Ibid. pp. 25, 26. The world has passed its midnight, and he sees the dawning light of Jesus the Light Bearer, who will make all things right. Ramos Mexia likewise strikes

at the dogma of the Immaculate Conception, pulverizing it with Protestant logic, and declaring it to be an "impiety." [28] [28] Ibid., p. 27. *PFF4 928.1*

VI. Lancastrian Schools Spread Biblical Knowledge

Yet another factor that had a bearing was the Lancastrian system of monitorial education, which was commonly coupled with the distribution of the Bible and free education for the emancipated masses. This plan had its inception in 1787 with a Scotsman, Dr. Andrew Bell, but was perfected by Joseph Lancaster, an English Quaker, who reduced it to a system in 1801, [29]JOSEPH LANCASTER (1778-1838), founder of the Lancastrian system of monitorial instruction, became a teacher with more than one thousand pupils under his care. He perfected the Andrew Bell system. Gaining the support of royalty, the Royal Lancastrian Society was formed, and schools were established. This then developed into the British and Foreign School Society, supported by Nonconformist churches. The plan spread to Holland, France, and Germany, and to the United States. Then it was extended to Mexico and several South American countries. writing several books thereon. This was fundamentally a mutual help provision, not requiring much money, and in which a few preceptors could help a large number of children, the teaching being conducted largely by monitors. This plan, then in vogue in many schools of Europe and the United States, had penetrated South America about this time. It was in operation in Mexico, [30]Jesus Romero Flores, Historia de la civilizacion mexicana, pp. 246-248. and was also employed in Chile and other countries." [31]Domingo Amunategui Solar, El sistema de Lancaster en Chile i en otros poises Sud-Americanos (Santiago, 1895), pp. 14-19.*PFF4 928.2*

In these Lancastrian schools of mutual learning the Bible was adopted as a reading text. After Lancaster, Diego Thomson was doubtless the most active propagator of the new system in South America. In due time he arrived at Buenos Aires, representing both the Lancastrian Schools (called the British and Foreign School Society), and the British and Foreign Bible Society. He founded some one hundred schools in Buenos Aires, with five thousand children, for which he received from the government council the title of Honorary Argentine Citizen. Thomson sought to spread not only his school system but also the knowledge of the Bible. And he was one of the first who sought liberty of worship for South America. He built schools in Uruguay, Bolivia, Chile, Peru, and Ecuador. In Bogota he founded the Colombian Bible Society, the sole object of

which was to publish and distribute the Scriptures in Spanish. [32] Thomson's work had the approval of the Argentine president, who liberalized the constitution.*PFF4 929.1*

[32] Ibid., pp. 20-31, 220, 360, 49.

VII. Irreconcilable Conflict Between Castaneda and Ramos Mexia

Such free education for the masses, coupled with free circulation of the Scriptures, alarmed the Roman hierarchy. This was particularly true in the case of Friar Francisco de Paula Castaneda (c. 1770-1832), crusading priest and church writer against democratic trends and governments as well as heretics and their heterodoxies. Castaneda was exiled to a remote spot in the Pampas, where he encountered the influence and teachings of Ramos Mexia, exponent of this new and strange Protestant religion, and who had become the beloved benefactor of that region." [33]Desenganador Gauchi-Politico, Aug. 20, 1822, p. 543. First of all, Castaneda attacked the Protestant aspect of the Lancastrian system of reciprocal teaching, in which each child became the teacher of others. This had begun automatically to undermine the older dogmas of religious tradition. Multiplied thousands in America and Europe had learned to read under this new plan.*PFF4 929.2*

Catholics were alarmed that mutual teaching might become truly free, and hence dangerously democratic. The clergy fought it fiercely, fearful lest they lose their educational monopoly—for Lancaster, the founder, was a Quaker; and Thomson, the current propagandist, arrived with a shipment of Bibles as well, which he distributed like contraband. [34]Arturo Capdevila, La santa furia del Padre Castaneda, p. 32. Published in 1833 during the short-lived Spanish Republic (1831-39) on one of a succession of nineteenth-century men who fought for or against liberty of thought and religion in Spain and Latin America. The government was, meantime, pressing for ecclesiastical reform, and requiring reports from monasteries and convents concerning the lives and finances of the friars and nuns. Then came the decree that prohibited entry into the province, by any ecclesiastic who had not previously obtained permission of the government. [35]Ibid., p. 189. Don Manuel Jose" Garcia, Minister of Finance, was demanding reform in the houses of the ecclesiastics, and asserted that respectable clergymen desired it. And the situation called for reform. [36]Ibid., p. 220. Padre Castaneda felt the structure of the church reeling, as in an earthquake. So he saw "porticos warping, walls bulging outward, columns bending and sagging." He "roared

like a lion" against the democratic trends, and founded periodicals to fight them, as he sought permission to bring a halt to it all. [37]Ibid., pp. 191-194.*PFF4 930.1*

Things were now critical. A political, social, and religious tempest was sweeping over the Spanish colonies of South America. The vostex was swirling around Buenos Aires, in 1820, before Argentina, Chile, Peru, and other colonies succeeded in making their independence from Spain secure. Friar Castaneda exceeded the prerogatives of his order and violated the liberty of the press, defying the authorities. So he was banished for nine months to the deserts of Kaquel-Huincul, to quiet his rash anxiety in that uninhabited Argentine southern frontier, in sight of the savages. Taking but a few Catholic devotional books with him, he arrived in the winter. But here in a sparsely inhabited country, and with garrison unarmed, he learned about the daring colonizer, Ramos Mexia, heretic propagator of a new religion, who was faithfully catechizing the neophytes among the Gauchos and the Indians of the region. [38]Ibid., pp. 196, 197.*PFF4 930.2*

But Friar Castaneda met his equal in Francisco Ramos Mexia, man of influence in government circles. And Castaneda was where Ramos Mexia could keep an eye on his activities. But even during the friar's short stay the forces of liberty gained considerable momentum, while he battled ardently for the church.*PFF4 931.1*

Prior to this episode, the reorganized Junta obliged Sarratea to resign, and named Ramos Mexia's brother Idelfonso, acting governor. Then another council soon got into action, and in time ordered the acting governor to resign to the metropolitan council. So three governors came to succeed one another in quick succession. [39]Adolfo Saldias, Vida y escritos del Padre Castaneda, p. 83. Saldias is author of nineteen volumes. The political tempest involved everything and everybody. Everything seemed torn from its hinges. Men of affairs of every class clashed with one another. Sarratea, Soler, Alvear, Balcarce, Dorrego, Idelfonso, Ramos Mexia, the council, and Pagola succeeded one another in government between February and September of that fateful year "XX" (1820). And Castaneda fought his way into the midst of the fire and sought

to smother it. [40]Ibid., p. 120.*PFF4 931.2*

This action provoked noisy protests from the multitude in the plaza, who gathered in front of the jail where the Franciscan was held. But on September 25 he was transferred to his place of exile in Kaquel, today called Maipu. [41]Ibid., pp. 198, 199. This was in the midst of an immense desert extending to the Andes and Magellan. It was a place of solitude. Only the camps of the Pampas and Ranquele Indians were there, who roamed as sovereigns and owners of the fertile flatlands where they were born. Few had attempted to civilize them [42]Ibid., p. 199.*PFF4 931.3*

1. RAMOS MEXIA SEEKS CONVERSION OF INDIANS

This brings us again to Ramos Mexi'a as owner of a large tract of land in this southern region. He had made friends with the chiefs of the Pampas, the Tehuelches to the South, and the Ranquele Indians, declaring that they were the true owners of the territory. And he rebought the land from the Pampas, so they would not be prejudiced against him. These were the Indians who continued to live on his farm at Los Tapialas. Then he undertook their conversion to the principles of a new (Bible-Protestant) religion he had developed from his reading and study. In this endeavor he was most ardent, carefully instructing and catechising the Indians. And he was regarded by them as a "beloved king and respected pontiff." [43]Ibid., pp. 200, 201.*PFF4 931.4*

2. PROTESTS EXPLOITATION BY PRIESTS AND AUTHORITIES.—

There he elaborated the writings of the prophets and apostles into a system, setting forth definite principles governing right and wrong. This he made known to Governor Marcos Balcarcein a long document in which he pleaded for the Indians and protested against the abuse practiced by the Roman priests and against the orders of governors calling for the massacre of the primitive owners of the land, as if the Indians were not human beings. He urged their recognition and instruction instead of their exploitation. To this end he sent an accompanying Primer(A B C) of Religion, which was dated "Miraflores, Nov. 28, 1820." [44]Ibid., pp. 201, 202.*PFF4 932.1*

3. CASTANEDA-RAMOS MEXIA CLASH INEVITABLE

This was the situation when Padre Castaneda arrived and sought to force the issue presented by Ramos Mexia's teachings and to spread traditional Catholicism among the Indians. A clash between the two viewpoints was inevitable. Ramos Mexia was possessed by his reformatory mission; and Castaneda, who had opposed the government, thought he could easily thwart Ramos Mexia and the Indian tribes. So he set about his task, often facing personal danger. But Ramos Mexia appealed to Governor Rodriguez to remove the officious priest. So the friar's sentence of banishment was commuted, thus permitting him to return to Buenos Aires in August, 1822. But there he found the fires of anticlerical ism burning even more fiercely than before. [45]Ibid., pp. 203-222.*PFF4 932.2*

So Ramos Mexia, the image-burning "heretic," and Friar Castaneda were soon in mortal conflict. In fact, the fighting friar was caught between two fires-civil anticlericalism as well as the "heresies" observed and taught by Ramos Mexia. Both of these aroused the friar's combativeness, and he fought tenaciously against these twin "heresies," as he saw them. But history shows that the fundamental causes of the struggles were profound, with roots that were deep and tenacious. The civil ax bared the diseased heart of repressive ecclesiastical dogmatism, aided by Biblical knowledge and democratic education of the masses, whose first primers were portions of the gospels and other New Testament books. Such was the setting and the principal figures.*PFF4 933.1*

4. COMMANDANT CONVERTED TO RAMOS MEXIA'S TEACHINGS

Another Catholic work, written by Friar Pacifico Otero, throws further light on Ramos Mexia from the Catholic viewpoint. Otero declares Ramos Mexia to be a "powerful dogmatizing heresiarch," who proclaimed himself "hero of the south." He quotes a legal accusation brought against him by Castaneda. This charges Ramos Mexia with being a "heresiarch," having "burned images," and with creating "six schools of theology in the south country," with the full knowledge and consent of the commandants and the present government-the commandant having been "so thoroughly converted that he instituted the new religion professed by Ramos Mexia at the

post and in the estancia (ranches) of the nation."*PFF4 933.2*

Further, the teachings of Ramos Mexia were observed in both localities without a soul to oppose him except the foreman of the government estancia, Manuel Gramajo, of Tucuman. Castaneda further claimed that for seven years the government had not taken any steps against this "false dogmatizer." And because of this, many at Kaquel oft exclaimed, "Viva la ley de Ramos" (Long live the law of Ramos). [46]Otero, El Padre Castaneda, p. 51, footnote (1). It was this "Ley de Ramos," or law, or teachings, of Ramos, acclaimed by the people, and revolutionizing the southern part of the province, that alarmed the clergy and provoked the fear of the government in Buenos Aires, finally leading to restraining actions.*PFF4 933.3*

VIII. Makes Sabbath-Sunday Issue the Heart of Conflict

The treatise, The Gospel That Is Presented Before the Nation by the Citizen Francisco Ramos Mexia, was published by him in 1820 at the height of the wave of reform that was sweeping over the nation. Shortly before this the citizenry had called his brother Idelfonso Ramos Mexia into the turbulent swirl of affairs at Buenos Aires to act as governor. But Don Francisco's own mission at the peak of his reformatory career (writing in the calm atmosphere on his ranches) was, according to his own declaration, designed to enunciate certain basic principles in the midst of disturbing elements which recognized neither laws of reason nor of order—and all of this in the very storm center of the church—and—state struggle over independence and ecclesiastical reforms. [47]Ricci, En la penumbra de la historia, pp. 15-25.*PFF4 934.1*

1. GREAT CONTROVERSY CENTERS ON SABBATH

In this classic treatise Ramos Mexia sums up the struggle of all creation from the days of Adam onward, as between unbelieving men, given to idolatry and paganism, and believers in the mediation of Jesus Christ through His blood and sacrifice. Sunday, he boldly declared, was the iniquitous symbol of the former, and the seventh-day Sabbath, the holy emblem of the latter—the sign between—believing men and their Creator. Ramos Mexia contrasted the order of Abel, who believed in the true Passover (and whose blood cried out to the Creator from the earth), with that of Cain—or, like the men who carried on their unholy traffic in the Temple. Then he adds:*PFF4 934.2*

"Casting out from it the memory of Sunday the seventh, [48]Ramos Mexia apparently was having to contend with the argument that the week started on Monday and ended on Sunday as the seventh day, while he argued that the question involved "restoring the delicate original law of the Sabbath," which, according to the Bible, was the seventh day of the week. and restoring the delightful law of the Sabbath [Sabado], that of the will of the Creator." [49]Ibid., p. 26 (p. 12 of Ramos Mexia's The Gospel).*PFF4 935.1*

2. AUTHORITIES OPPOSE His SABBATH OBSERVANCE

Professor Ricci in his thirty-five-page monograph, titled Francisco Ramos Mexia: Un heterodoxo argentino como hombre de genioy como precursor (an Argentine heterodox as a man of genius and a forerunner), declares that "our patriot was also a sabatista [Sabbathkeeper]."[50] Ibid., p. 31. Ricci likewise cites another document concerning Ramos Mexia, found in the general archives of the Argentine Republic, stating that on December 11, 1821, the ecclesiastical authorities united with the political leadership to force Ramos Mexia "to abstain from promoting practices contrary to those of the land," for it had been found that "the sanctification of the Sabbath had been introduced in that district."*PFF4 935.2*

3. SABBATH OBSERVED IN VARIOUS LOCALITIES

In Appendixes II to VI a series of notations on Ramos Mexia appear showing certain legal exemptions in 1814, and in 1821 at Kaquel, and reporting serious developments, "scandalously" working "against the religion" by the Indians established on Ramos Mexia's ranch and ordering him to appear in Buenos Aires within six days.[51] Ricci, Francisco Ramos Mexia y el Padre Lacunza, pp. 24-27. That he was arrested is attested by the periodical El Centinela (The Sentinel) of September 8, 1822, and ordered to cease observance of the Sabbath.*PFF4 935.3*

In February, 1821, the commandant of Kaquel himself informed the government that, fearing another invasion of Indians, he had recovered the war material assembled at the house of Ramos Mexia. And in Appendix VI, in December, 1821, the general vicar of the bishopric informs the minister of government that investigation had established the fact of this "Jewish observance" ["sanctification of the Sabbath"]. Consequently measures are requested to permit the "extirpation" of this evil."[52] Ibid., pp. 27-30.*PFF4 935.4*

The Sabbath, it should be added, was kept not only on the Ramos Mexia estate at Miraflores, near Kaquel-Huincul, but by groups on his farm near Buenos Aires, known as Los Tapialas, also south of the river Salado, and on the estate of the Patria. He had established six chairs, or professorships, of theology in the South, evidently in and around Miraflores, and at the Indian camp Ailla-Mahuida (New

Hills), also known as Llamoida. So the observance of the Sabbath was quite widespread.*PFF4 936.1*

IX. The Case for Ramos Mexia Summed Up

Francisco Ramos Mexia emerges not only as a patriot and diplomatic negotiator of peace treaties but likewise as a spiritual father, preacher, theologian, and writer, with uncommon aptitude for original theological thinking. Like John the Baptist in the wilderness, Ramos Mexia had found in the desert country of Kaquel a quiet haven away from the political and ecclesiastical turbulence revolving in and about Buenos Aires during the first decades of the nineteenth century. Argentina had considerable dissension in her early struggles for independence from Spain and the church. But with the Bible as his guidebook, Ramos Mexia erected for himself a structure of Christian faith, hope, and doctrine, which was the essence of true Protestantism.*PFF4 936.2*

He was an Adventist, longing for the soon corning of Christ. He knew the night of evil and turmoil surrounding him was dark, but he could see the bright Morning Star heralding the coming day, when the dead would be resurrected to new life. And to all this he coupled the seventh-day Sabbath as the sign of loyalty to God. He claimed that the Omnipotent had given him that message, and that he never kept silence after receiving his commission. He was not only fearless of man but revered God, and kept the faith entrusted to him. Such was Ramos Mexia, Argentine patriot and early herald of the seventh-day Sabbath in South America.*PFF4 936.3*

X. Scottish Begg-Blends Advent, Prophecies, and Sabbath

Another nineteenth-century herald of the seventh-day Sabbath, beginning to be heard about this time, was JAMES A. BEGG (1800-1868),"[53] born in Paisley, Scotland. His father was a teacher and saw that he obtained a liberal education. Begg was then apprenticed to the printing trade, which he followed for some time. Next he became a book seller and stationer in Glasgow, but was at the same time publisher of works on prophetic, doctrinal, and other Biblical subjects, some of them being his own. And he continued to be a persevering student even to his old age. He excelled in the use of the English tongue, rising to a recognized place among the prophetic expositors of his time[54] But while especially attracted to Bible prophecy, he also lectured on Biblical science-geology, creation, and the Flood.*PFF4 937.1*

[53] Previously noted in Prophetic Faith, Vol. III, pp. 560-564.

[54] William Fulton, "James A. Begg. A Memorial Discourse" (originally prefixed to Summary of Doctrines Taught in Christian Meeting-House ... Glasgow, by the Late James A. Begg); see also the Sabbath Recorder, May 13 and 20, 1869, pp. 77, 81. Begg was highly commended by William Anderson in An Apology for Millennial Doctrine (1830), part 1, p. 63.

In his earlier life he was an adherent of the Reformed Presbyterian Church of Scotland, but came to differ from that church over the question of the prophecies. Emphasis on the imminent, second, premillennial coming of Christ then sweeping over Great Britain and the Continent—and just getting under way in North America-gripped his young heart. And in 1829 he published the first edition of A Connected View of Some of the Scriptural Evidence of the Redeemer's Speedy Personal Return (later revised and enlarged). This was followed, in 1831, by The Scriptural Argument for the Coming of the Lord, Letters to a Minister of the Gospel, on His and Other Interpretations of Our Saviour's Predictions of His Return, and Christ's Speedy Return in Glory. In 1832 he issued a pamphlet, True Cause of the Prevalence of Pestilence, and in 1835 published Extracts on Prophecy, Chiefly the Approaching Advent and Kingdom of Christ. In this he quotes from thirty prominent expositors, an evidence of his own wide reading.*PFF4 937.2*

Begg was particularly emphatic and explicit on the Little*PFF4 937.3*

Begg was particulary emphatic and explicit on the Little Horn as the papal Antichrist and Babylon of the prophecies, upon whom tremendous judgments were due. In common with most British expositors, he stressed the literal restoration of Israel and looked forward to the overthrow of Turkey. He also included spiritism, just appearing on the horizon, among the signs of the approaching end of the age. But beginning about 1832, soon after publishing his first work on prophecy, Begg began the observance of the seventh day as the Sabbath. [55]Letter, from J. A. Begg to George B. Utter, editor, Sabbath Recorder, May 1, 1845, p. 175.*PFF4 937.4*

His espousal of the seventh day as the Sabbath and his personal observance of it thereafter until his death; his contact with the newly published Millerite Signs of the Times in 1840, as the first to welcome it as a stalwart American herald of the advent; his offer of articles on the continuing obligation of the seventh-day Sabbath, which it declined; his first communications in the Seventh Day Baptist Sabbath Recorder, in New York in May, 1845; [56]Sabbath Recorder, May 1, 1845, p. 175; Oct. 30, 1845, p. 73; Nov. 13, 1845, p. 81. his publication in Glasgow of An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ (1850); and finally his baptism in Glasgow, on July 7, 1853, by J. W. Morton, a Seventh Day Baptist minister from Plainfield, New Jersey-all form part of a unique and fascinating story. And it appears that Begg was convinced of the binding obligation of the seventh-day Sabbath by the study of the Word itself, not initially from contact with Seventh Day Baptists. [57]In this conclusion Corliss F. Randolph, historian of the Seventh Day Baptists, concurs. (Letter to the author, "Maplewood, New jersey, February 11, 1935.")*PFF4 938.1*

Begg's earliest acquaintance with unfulfilled prophecy was derived from Archibald Mason, [58]See Prophetic Faith, Vol. III, pp. 396-404. his fellow countryman and Presbyterian minister, to whose "occasional pulpit ministrations" Begg was indebted. [59]James A. Begg, A Connected View of Some of the Scriptural Evidence of the Redeemer's ... Return, pp. ix, 43, 79, 87, 142. His Connected View was a reply to a score of antagonistic articles in the Christian Instructor. He makes frequent allusion to the writings on prophecy of Cuninghame, Faber, Way,

Irving, and Keith (all discussed in Volume III of Prophetic Faith). He extols the study of prophecy and shows how it determined the time of Christ's first advent. He holds Antichrist will be destroyed by the brightness of Christ's second coming, before the millennium. [60]Ibid., pp. 143, 191. This is found to be after the four world powers, of *Daniel 7*, and the time of the ten nations into which Rome was divided, and the period of the Little Horn, or papal Antichrist, when the beast with the ten horns is destroyed.' [61]Ibid., pp. 148, 149, 190, 191.*PFF4 938.2*

The same destruction is visited through the seven vials of the Apocalypse, under the sixth of which the Turkish Empire is dried up and by the last of which Antichrist is destroyed as well. [62]Ibid., pp. 150, 243. Begg also places the angelic message of *Revelation 14:6, 7*, on the hour of God's judgment, just before the destruction of mystic Babylon, and with this the final overthrow of the ten horns which have power one hour with the Beast. [63]Ibid., pp. 152, 153. The first resurrection, he holds, introduces the thousand years. The grand prophetic outline, prior to the millennium, is this:*PFF4 939.1*

"The seventh chapter [of Daniel] contains, as we have seen in speaking of the destruction of Antichrist, a prediction of four great empires which should exist from the beginning of the captivity till the Millennium. From three of these, viz. the Babylonish, the Persian, and the Grecian, the extensive dominion has long since passed away; and as it was predicted of the fourth or Roman empire, that 'the ten horns out of this kingdom are ten kings that shall arise/ so was it divided into ten kingdoms, forming the present European dynasties, in which state it has continued many centuries. The rise of Antichrist was predicted, as a little horn growing up among these horns or kingdoms; on account of whose blasphemies, thrones of judgment for his destruction are represented as being at length set by the Ancient of Days.'" [64]Ibid., pp. 190, 191.*PFF4 939.2*

These are the same four monarchies, he understood, as are represented in the great image of *Daniel 2*, the Roman Empire forming the legs and feet, and its subdivision into the present European kingdoms appearing as the ten toes, with the mingling of the iron and clay as "royal intermarriages," and the whole "broken to pieces when Christ shall come in the clouds of heaven for the

establishment of that Kingdom which 'shall not be left to other people.'" This synchronizes with the sounding of the seventh angel, when the kingdoms of this world become the kingdoms of our Lord and the downfall of Babylon is announced by a heavenly shout of triumph. 11" [65]Ibid., pp. 192, 193, 232.*PFF4 939.3*

Britain is one of the ten "toes" of *Daniel 2* and of the ten "horns" of *Daniel 7*, and will be involved in the general overthrow of all nations. Begg looks upon the close of the 2300 years as determining the "mighty year of God's glory." [66]Ibid., p. 232. And Turkey not only is the special objective of the visitation of the sixth vial but is involved in *Daniel 11* as well. According to Begg, "Daniel, in predicting the final overthrow of the Ottoman power, (this application being generally admitted, we stop not to notice the grounds on which it is made,) foretold that 'tidings out of THE EAST and out of THE NORTH shall trouble him.' *Daniel 11:44*." [67]Ibid., p. 246. (Italics in the original.)*PFF4 940.1*

Such was the prophetic interpretation, in brief, of Sabbatarian Begg.*PFF4 940.2*

Begg's proffered articles on the Sabbath, for the American Signs of the Times, Avere tendered in these words:*PFF4 940.3*

"For myself, I must be allowed to say, that the little leisure which my business allows for the more congenial occupation of authorship, I require in the meantime for a work on the continued obligation of the Seventh Day, as the Christian Sabbath, which I am preparing for the press. If acceptable, I would, however, be glad to furnish you with notes of a course of Lectures on Prophetic Subjects, which I have delivered here." [68]James A. Begg, Letter dated Jan. 28, 1840 [1841?], in *Signs of the Times,* April 1 1841, p. 3.*PFF4 940.4*

But these discussions, which included the prophesied change of the Sabbath, appeared unacceptable to the Adventists of either Britain or America at that time. Rebuffed in these overtures, he then made contact with the Seventh Day Baptists. And in the issue of the Sabbath Recorder for November 13, 1845, he began a series headed "Original Sabbath Unchanged." In his writings Begg

contends consistently that Sunday observance is the direct fruitage of the “falling away” of *2 Thessalonians 2*, which was uncorrected by the Reformation.*PFF4 940.5*

CHAPTER FORTY-FOUR: The Rise of Sabbatarian Adventism

The seventeenth-century revival of the seventh-day Sabbath centered chiefly in England, touched Continental Europe slightly, and was projected into the New World. And we have seen how, in North America, agitation over the seventh-day Sabbath appeared first in the Colonial Era, and then in the early National period, and this among men of British as well as German background. And now, in the early decades of the nineteenth century, simultaneously in Argentina and Scotland, new Sabbatarian voices break forth early in the great revival of prophetic exposition, which appeared at the same time in the different countries of Christendom. Thus the Sabbath message was brought out in the connection with the Old World Advent Awakening (traced in Prophetic Faith, Volume III, Part 2), and in the New World Second Advent Movement which has just been compassed in this present volume.*PFF4 941.1*

These two doctrines combined—the second advent and the Sabbath—were proclaimed, as we have noted at length, by two widely separated pioneer advent heralds—Francisco Ramos Mexia, prominent Argentine patriot (with a Scottish Protestant background on his mother's side), and Presbyterian James A. Begg, substantial bookseller, printer, and author of Glasgow, Scotland. Within a few years of each other they began to combine emphasis on the binding obligation of an unchanged seventh-day Sabbath with the heralding of the imminent second advent, planting both doctrines squarely on the foundation of Bible prophecy. At the same time there was a distinct stirring among the now long-established Seventh Day Baptists, with designated days of fasting and prayer in 1843 and 1844, that God would raise up friends in behalf of His downtrodden Sabbath.*PFF4 941.2*

Meantime, Methodist Rachel Oakes began the observance of the seventh-day Sabbath and joined the Seventh Day Baptists. She then brought the Sabbath to Washington, New Hampshire, center of a devout Adventist group, where it was accepted by two clergymen. The first was the Methodist-Adventist circuit rider, Frederick Wheeler, in the spring of 1844. He, in turn, brought it in August of that year to Free-will Baptist-Adventist Thomas M. Preble.*PFF4*

942.1

With this setting we are now prepared to trace the beginning of a new combination and emphasis, destined to grow to surprising proportions-Sabbatarian Adventism, of which Ramos Mexia and Begg were clearly nineteenth-century forerunners. Again the international aspect of the new prophetic emphasis on the Sabbath revival appears, just as it has been the case all the way along on other points through the centuries. Note first the Seventh Day Baptist endeavors and Protestant reactions around 1843-1844.*PFF4 942.2*

I. Seventh Day Baptists Appoint Days of Fasting and Prayer

For nearly two centuries the Seventh Day Baptists of North America had stood practically alone in upholding the seventh day as the Sabbath. Their General Conference was not organized until 1801, and then reported but 1,031 members. [1]Arthur, E. Main, "The Seventh Day Baptist General Conference, 1802 to 1902," in Seventh Day Baptists in Europe and America, vol. 1. p. 153. Their denominational periodical, The Seventh-day Baptist Register, which came into being in March, 1840, merged into the Sabbath Recorder in June, 1844. In 1843 they were deeply exercised over the threat of fresh Sunday legislation, which might affect their liberties, and "betook" themselves to prayer and greater activity in behalf of the Sabbath. [2]Ibid., p. 185; James Bailey, History of the Seventh Day Baptist General Conference, pp. 225, 226. And they were moved with concern over the general spiritual declensions of the popular religious bodies, coupled with. the prevailing indifference toward the Sabbath. In fact, their General Conference passed a resolution to send an appeal to the Baptist denomination, urging examination of the Sabbath question, and to set apart November 1, 1843, as a day of fasting and prayer that God would "arise and plead for his holy Sabbath." [3]General Conference Minutes, in Seventh-day Baptist Anniversaries, for 1843, pp. 8, 9; see also A. E. Main, op cit., pp. 185. 186.*PFF4 942.3*

And again, in their 1844 General Conference, another day of intercession was appointed, reading:*PFF4 943.1*

"Resolved: That inasmuch as the first day of November, 1843, was observed in accordance with the recommendation of this [Seventh Day Baptist] General Conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for His holy Sabbath, since which time a deeper and wider-spread interest upon the subject has sprung up, than has ever been before known in this country: therefore, Resolved, That the 1st first day of the week in January next [1845], be observed as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for his holy Sabbath, and also prepare us by his Holy Spirit for the labor thus devolved upon us.*PFF4 943.2*

“Resolved, That we invite all who love the Sabbath, and desire its better observance to unite with us in presenting its interests at the throne of grace.” [4]Sabbath Recorder. Dec. 12, 1844, p. 99; see also A. E. Main, op. cit., vol. 1, p. 186. There had been previous days of fasting and prayer. Earnest editorials appeared, such as one headed “O Lord, Revive Thy Works.” [5]Sabbath Recorder, Aug. 7, 1845, p. 26. And in 1845 an Appeal for the Restoration of the Lord’s Sabbath was issued in New York, stressing the change from Saturday to Sunday as one of the “abominations of popery” and constituting “popery’s chief pillar,” citing *Daniel 7:25* as the telltale prophetic portrait given in advance. [6]Appeal for the Restoration of the Lord’s Sabbath, pp. 20, 21. Their appeals, however, were unwelcomed by the Sundaykeeping churches. And this attitude was shared by the Millerites in general, then at the climax of their movement, and who up until the summer of 1844 had rather generally retained their connection with the various Protestant churches.*PFF4 943.3*

The leaders and editors of the Adventist journals deprecated this agitation among the Adventists in behalf of the Sabbath. Thus, in the Midnight Cry, under the title “The Lord’s Day,” editorial opposition was expressed: “Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day.” [7]Editorial. “The Lord’s Day [No. 1].” Midnight Cry, Sept. 5, 1844. p. 68. Then, in discussing the specific Seventh Day Baptist agitation of the Sabbath Recorder of August 22, 1844, the Midnight Cry makes this rather cryptic declaration:*PFF4 944.1*

“We feel borne irresistibly to the conclusion that there is no particular portion of time which Christians are required by law to set apart, as holy lime. If the Scriptures, and the considerations presented, do not convince our readers of this, then we think there is another conclusion to which they must come, viz. The particular portion of time which God requires us to observe as holy, is the seventh day of the week, that is, Saturday.*PFF4 944.2*

“We regret to leave the argument at this point, but spate fails, and we must beg our readers to search the Scriptures to see if these things are so. They have learned to bow to no authority but God’s, and having that, to treat the decisions of men as utterly worthless.”

[8]Ibid., p. 69.*PFF4 944.3*

Then, in the issue for September 12, this final word is. given:*PFF4 944.4*

"We love the seventh-day brethren and sisters, but we think they are trying to mend the old broken Jewish 'yoke, and put it on their necks, instead of -standing fast in the liberty wherewith Christ makes free." [9]Ibid., "No. 2." Sept. 12, p. 77.*PFF4 944.5*

On the other hand, the Seventh Day Baptists were very skeptical of an advent message and movement-meaning the Millerites-which did not recognize and honor the seventh-day Sabbath.*PFF4 944.6*

II. Washington, New Hampshire-Where Sabbath and Advent Unite

Let us now go to the sturdy little village of Washington, New Hampshire, planted back in Revolutionary days in the heart of the rolling hills of central New Hampshire, about twelve miles from Hillsboro. According to the bronze historical marker in the village, it was the first town in America to call itself after George Washington, being so christened in 1776. In this vicinity massive stone-wall fences mark out the fields of the Granite State. And here the great barns are generally attached to the houses, bearing mute testimony to the heavy snows of severe winters. Here also rugged men are born and nurtured, growing up in close harmony with their surroundings. It is here at Washington that we find the home of Cyrus and William Farnsworth. And here also outspoken Rachel Oakes (later Preston), with her "corkscrew curls and strong convictions," came to live with her daughter, Rachel Delight Oakes, the local schoolteacher, who later married Cyrus Farnsworth.*PFF4 944.7*

It was here, one Sunday in the winter of 1843, that Frederick Wheeler, on his riding circuit-which included Washington—was conducting the communion service for the Christian congregation, which had accepted the advent teaching. And forthright Mrs. Oakes, who was present and watching him closely, had to restrain herself from speaking out her convictions then and there. Wheeler had just made the appropriate observation that all who confess communion with Christ in such a service as this "should be ready to obey God and keep His commandments in all things." When Wheeler visited the family shortly thereafter, candid Mrs. Oakes told him that she almost arose and spoke out in meeting that day. Asked what she had had on her mind, she responded that she had wanted to tell him that he had better push back the communion table and put the communion cloth back over it until he was willing to keep all the commandments of God, including the fourth.*PFF4 945.1*

This remark cut him to the quick, for he knew" she was a Seventh Day Baptist, with positive views on the Sabbath. As she plied him with questions and pressed him for a decision, Wheeler was put in an uncomfortable spot. But the episode started Wheeler to serious

thinking and earnest study. And it was not long after—about March, 1844—that he began to observe the seventh-day Sabbath of the fourth commandment. [10]Spicer, Pioneer Days, p. 43.*PFF4 945.2*

Picture 1: HISTORIC SCENES ENACTED IN WASHINGTON, NEW HAMPSHIRE, CHURCH
(Upper left) rachel Oakes Preston, Intrepid Sabbath proponent; (upper right) William Farns-Rorth, first cvonvert to her Sabbath Faith; (below) humble Christian Church where the covenant was made and where a later Sabbath conference was held
Page 947*PFF4 947*

Here also Thomas M. Preble, of East Weare, New Hampshire, formerly a Free-will Baptist minister—but then an Adventist preacher in both the 1843 and 1844 phases—just a little later accepted the Sabbath, in August, 1844, either directly from Mrs. Oakes or through Wheeler. These men each shared the Disappointment with others, but retained their advent faith, and each had personally accepted the Sabbath prior thereto. It was Treble's revealing article on the Sabbath, in the Portland (Maine) Hope of Israel of February 28, 1845, that brought the seventh-day Sabbath to Joseph Bates, [11]Joseph Bates, The Seventh Day Sabbath, A Perpetual Sign (1846), p. 40. who later wrote his own tract on the Sabbath. And this in turn led James and Ellen White to accept the Sabbath, both men engaging thereafter in teaching the Sabbath to the advent believers. So it was here at Washington that the first union of these two teachings—the second advent and the Sabbath-took place in North America.*PFF4 947.1*

And it was here also, only a month or so after the Disappointment-but evidently before the close of 1844—that a little group in the Washington church amid those inspiring granite hills, announced their decision to keep the seventh-day Sabbath as one of the foundation stones of their faith. The modest meetinghouse of that first Sabbathkeeping company still stands among the trees on the mountain road, about three miles from Washington. The pews are of the old straight-backed box type. It was the day of small beginnings, but the earnest of greater developments to come.*PFF4 947.2*

And it was here also that Joseph Bates, having heard of the little Sabbatarian group at Washington, and wishing to meet those first Sabbatarian Adventists, made the hurried trip by train and stagecoach to the nearby Hillsboro home of Frederick Wheeler. He reached there at ten o'clock at night, just after the family had retired. Wheeler heard the knock and let Bates in. Then they talked all through the night. In the morning Bates was introduced to the family, and alter breakfast and further talk, lasting until noon, the two drove over to Washington to confer with Cyrus Farnsworth.' 12Letter from F. W. Bartle, quoted in W. A. Spicer, Pioneer Days, p. 50*PFF4 947.3*

Here at Washington, under a cluster of newly leafed maples, Wheeler, the Farnsworths, and Bates discussed the law of God and the neglected Sabbath, as well as the article by Preble in the Hope of Israel, setting forth the claims of the seventh-day Sabbath. There a pact between them was sealed. Then having obtained the confirmation he sought, Bates hastened home. Thus it was that Washington became the cradle of the seventh-day Sabbath among the body that, in 1860, took the name Seventh-day Adventists. Now let us turn to the principal characters, and meet them.*PFF4 948.1*

III. Rachel Oakes Preston-Brings Sabbath to Washington Group

Mrs. RACHEL OAKES, nee Harris (1809-1868)-later married to Nathan Preston-was born in Vernon, Vermont. She was baptized at seventeen, joining the Methodist Church. In 1837 she became interested in the seventh-day Sabbath and purposed to join the Seventh Day Baptists. But on such a move she was opposed by her Methodist pastor, who finally told her she might keep her seventh-day Sabbath if she must, but urged her not to leave their ranks. Nevertheless, she joined the Seventh Day Baptist church of Verona, Oneida County, New York. Later, taking a supply of Seventh Day Baptist literature with her, she moved to Washington, New Hampshire, to be near her daughter, Delight, the schoolteacher.*PFF4 948.2*

Mrs. Oakes sought to introduce the Sabbath to the ardent company of Adventists who lived there. But they were so engrossed in preparation for the coming of the Lord that they paid little attention to her Seventh Day Baptist literature. However, as noted, Methodist preacher Frederick Wheeler, in the spring of 1844, became persuaded concerning the Sabbath, and Baptist minister Thomas M. Preble began its personal observance in August. Neither, however, pressed its claims publicly. Mrs. Oakes hoped, after the October 22 Disappointment, that the entire Adventist company would at least read her literature. Yet even then, for a time, they were not Interested. This lack of concern grieved her. But she, on the other hand, did not believe that God would translate a Sabbathbreaking host of Adventists. And she, in turn, paid little attention as yet to their teachings on the prophecies and second advent.*PFF4 948.3*

Finally, during a Sunday service in the Washington church, after the Disappointment-but before the close of the year 1844-William Farnsworth arose during the meeting and stated publicly that he had been studying the Bible and was convinced that the seventh day of the week was the Sabbath, and had decided to keep it. He was immediately followed by his brother Cyrus and several others. And Mrs. Oakes, in turn, soon embraced the Adventist teachings. Thus it was that the first little Sabbatarian Adventist group in the

world came into being. [13]Stephen N. Haskell, obituary of Rachel Oakes Preston, *Review and Herald,* March 3, 1868, p. 190; also Haskell,*General Conference Bulletin,* June 2, 1909, p. 290. Incidentally, about this time Mrs. Oakes requested the Seventh Day Baptist church at Verona to drop her name from their church book. But this they declined to do, saying that she had done nothing for which they should take it off, as she still observed the Sabbath. She was therefore evidently continued as a member of both groups.*PFF4 949.1*

And that this little Washington group began the observance of the Sabbath after, not before, the Disappointment of October 22, 1844, is further attested by Stephen N. Haskell, who preached Mrs. Preston's funeral sermon, and by the express statement of the obituary itself, which says, "In 1844, after the passing of the time she introduced the Sabbath among the Adventists." And this is borne out by the later obituary of Cyrus Farnsworth, which says he began "observing the Sabbath soon after the passing of the time in 1844." [14]Harriet A. Farnsworth, obituary of Cyrus Farnsworth,*Review and Herald,* May 30, 1899, p. 350; see also C. k. Farnsworth's account of the church in History of Washington, New Hampshire, From the First Settlement to the Present Time, 1786, 1886, p. 119. For variant views on the date, see spalding, Captains, pp. 108, 674." These terms were used only of the October Disappointment.*PFF4 949.2*

Picture 2: WILLIAM FARNSWORTH PLEDGES OBSERVANCE (THE SABBATH

In the Washington, new Hampshire, meetinghouse, william Farnsworth solemnly makes known his decision to keep the Sabbath at his side his brother Cyrus is about ready to make the great decision, and others follow, while in front Pew Rachel Oakes (preston) watches the scene with deep emotion. Significant developments followed

Page 949*PFF4 949*

IV. Wheeler-First Adventist Minister to Accept Sabbath

The town of Hillsboro, New Hampshire, is not far from the birthplace of Daniel Webster. Here also lived FREDERICK WHEELER (1811 1910), of "kindly eye and bearded face," Methodist circuit rider of that section of the Granite State in those rugged days. Wheeler was born in Massachusetts and ordained by the Methodists in 1840. By 1842 he had become interested in the Advent Movement through reading William Miller's works, and soon began to advocate the doctrine of the soon coming of Christ. Residing at Hillsboro, about twelve miles from Washington, and serving the Christian church at Washington—which was now almost entirely Adventist—he was the first Adventist minister to accept the seventh-day Sabbath, through the influence of Seventh Day Baptist Rachel Oakes Preston- in March, 1844. [15]*Review and Herald,* Oct. 4, 1906, p. 9; see also Spicer, Pioneer Days, p. 43. *PFF4 951.1*

We have already noted the incident of the communion service that started him on the road to Sabbathkeeping. However, his personal observance of the seventh day did not seem to interfere with successful cooperation with the Millerite leaders in proclaiming the coming of the Lord in 1844. He did not at that time make the Sabbath part of his public presentations. In 1857 Wheeler moved to Brookfield, Maine, and in 1861 to West Monroe, New York, which became his home. A slight impediment in his speech kept him from prominence in public ministry, but he was a faithful shepherd and wholesome counselor. *PFF4 951.2*

V. Preble-Introduces Sabbath to Bates and Andrews

THOMAS M. PREBLE, of East Weare, New Hampshire,[16] was in charge of the Free-will Baptist church at Nashua from 1842 to 1844. He likewise espoused the Adventist faith, and had a somewhat prominent part in it, itinerating with Miller as well as preaching alone in 1844, including the time of the great seventh-month phase. His proximity to Washington and Hillsboro is presumptive evidence that he had his first contact with the seventh-day Sabbath position through Rachel Oakes Preston in nearby Washington, beginning its observance by August, 1844. Preble was the first to advocate it in printed form. This was on February 28, 1845, through an article in the Hope of Israel"[17] Adventist periodical of Portland, Maine. This article was then reprinted in tract form in March. It kindled an unquenchable flame in the heart of forthright Joseph Bates and influenced several others, including J. N. Andrews, who also became a strong Sabbath champion. But Preble observed the Sabbath for only three years.[18] *PFF4 951.3*

[16] William Little, The History of Weare, New Hampshire, pp. 452, 580, 626. 1899, p. 350; see also C. K. Farnsworth's account of the church in History of Washington, New Hampshire, From the First Settlement to the Present Time, 1786, 1886, p. 119. For variant views on the date, see Spalding Captains, pp. 108, 674 as preaching alone in 1844, including the time of the great seventh-month phase. His proximity to Washington and Hillsboro is presumptive evidence that he had his first contact with the seventh-day Sabbath position through Rachel Oakes Preston in nearby Washington, beginning its observance by August, 1844. Preble was the first to advocate it in printed form. This was on February 28, 1845, through an article in the Hope of Israel"

[17] T. M. Preble, Tract, Showing That the Seventh Day Should Be Observed As the Sabbath, p. [2].

[18] Preble kept the Sabbath from 1844 to 1847. He was author of several works. (Advent Herald, July 3, 1852, p. 214.)

J. B. Cook,[19] still another talented Adventist minister who accepted the Sabbath a few months after Preble, during 1845-1846, preached and wrote articles on the seventh-day Sabbath which were published in the Day-Dawn and the Day-Star, the two papers then favorable to the doctrine. Cook had a thorough theological training and was an effective preacher, exerting a strong influence in the 1844 movement. Preble and Cook both had the gift of presenting their newfound Sabbath light effectively to others, and their acceptance of the Sabbath gave some publicity to the issue and led a number to begin its observance. But while they caught the facts and arguments of the teaching, they somehow missed its real spirit. It

[19] See p. 820; also I. C. Wellcome, op. cit., pp. 275, 276.

became an academic question rather than a living, vital, spiritual thing in their lives—the sign of the Creator's power. And so they soon gave it up. [20]J. N. Andrews, History of the Sabbath (1873), p, 502.*PFF4 952.1*

But there were others who sincerely accepted the seventh-day Sabbath, and soon this unpopular doctrine found substantial supporters and gained ground in various sections of New England. Let us first note the development in Washington, New Hampshire.*PFF4 952.2*

VI. William Farnsworth-First Washingtonian to Declare Acceptance

WILLIAM FARNSWORTH (1807-1888), of the Christian-Adventis church in Washington, New Hampshire, on that memorable Sunday in the late autumn of 1844, announced his decision to observe the seventh day as the Sabbath. He was born within a few miles of Washington, lived there all his life, and was converted at an early age. When the advent message was preached by William Miller and his associates he readily embraced it, as did a majority of the Christian church members there in Washington. It was here that William, on that memorable Sunday morning-after the Disappointment, but before the close of 1844-made known, in the midst of the service, his decision henceforth to keep the seventh day as the Sabbath. He was soon followed by his younger brother, Cyrus, his wife and father, and others, totalling about fifteen or eighteen, who withdrew from the little Christian church, since the majority retained it as the Christian chapel until about 1862.*PFF4 953.1*

VII. Bates-Writer of First (1846) Sabbath Tract

New Bedford, Massachusetts, has had a long and illustrious history. It was formerly an old whaling town in those early times when Yankee merchantmen were sailing the seven seas, not only to European ports but to South America, the Orient, and even Australia. They were chiefly in quest of whale oil, the best illuminating and lubricating oil then known. New Bedford's sister city, Fair Haven, across the Acushnet River, was the home of Captain JOSEPH BATES (1792-1872). At that time, however, Fair Haven was simply called East New Bedford. Here Joseph came with his parents when only a year old. His father was one of sixteen who, in 1798, banded themselves together to bring the Fair Haven Academy into being. [21]It still stands, with its quaint slab desks in three levels or terraces, and the teacher's desk high in the corner. And this interest in education was transmitted to his son Joseph.*PFF4 953.2*

Young Bates wanted to become a sailor, and in 1807, when only fifteen, made his maiden voyage to England. On his second trip, however, in 1809, he fell into the hands of Danish privateers, used by Napoleon in his battle against all merchandising with Britain. Then, escaping and reaching England, he was a prisoner of war, until America and England came to blows in the War of 1812, spending five years in servitude on King George's ships of war. He advanced through the years from second to first mate and finally to master, captain, and ship owner, retiring in 1828, when he had made a modest fortune—just twenty-one years from the time he first set sail as a cabin boy.*PFF4 954.1*

He was converted when all alone aboard his ship, and turned from drinking, smoking, and swearing. He became an ardent health reformer, and at eighty was still as "straight as a marble shaft." After quitting the sea he returned home, because of his father's death and to help his mother settle the estate. But within a year she died also, leaving him the Meadow Farm, where he lived. He had married in 1818, and for the first ten years his companion had lived the life of the typical sea captain's wife of the time, waiting through the long voyages of separation. Along with some devotional books, she placed a Bible in his seaman's chest, which finally brought him to Christ. So upon his retirement he joined her church, the Christian

Connection, [22]It is to be remembered that this Christian Church was not the "Campbellite" church, or the Disciples of Christ. See pp. 30-32, 249. which held to baptism by immersion.*PFF4 954.2*

In 1831 he sold the old home of his mother and joined with three other members in building the Washington Street Christian meetinghouse, where he was a faithful worshiper until 1839. In 1832 he had bought a piece of land called his "little farm," and erected the usual buildings, including a two and one-half story home with seven rooms. He also planted a grove of mulberry trees, thinking to start a silk industry. Another building was for a manual labor school, because Bates was an ardent believer in education.*PFF4 954.3*

From 1839 onward, Bates was in the forefront of the 1844*PFF4 954.4*

Picture 3: THE BRIDGE THAT MADE SABBATH HISTORY
Original bridge between new bedford and fair haven, massachusetts, on which james hall's inquiry, "captain bates, what's the news?" brought the startling rejoinder, "The seventh day is the Sabbath." (inset) Joseph Bates
Page 955*PFF4 955*

Advent Movement with Miller, through both the first and second messages. He read Preble's Hope of Israel Sabbath article in March, 1845. He never lost faith in God's leadership, despite the fact that the Millerites had been mistaken in first believing the cleansing of the sanctuary involved the second advent in 1844. He had held fast, waiting, praying, and expecting more light. He studied the whole question of the Sabbath from the viewpoint of the Bible evidence, reviewed the historical angles cited by Preble, and investigated prophetic angles of its change and restoration.*PFF4 955.1*

He was both convinced and convicted. He must obey God, for that was the primary rule of his life. With characteristic promptness and vigor he made his decision to keep the seventh day as the Sabbath. Naturally, the difficulties in the way of acting upon his decision arose before him-his family, friends, livelihood. And his money was

now gone. But, he says, “In a few days my mind was made up to begin to keep the fourth commandment.” [23]Bates The Seventh Day Sabbath, A Perpetual Sign (1846), p. 40 (2nd ed., p. 44). He was ever a man of decision and of action.*PFF4 955.2*

Next came the contact at Hillsboro and Washington, New Hampshire, and the confirmation he sought. Then followed the meeting between Bates and Hall on the low-slung toll bridge between Fairhaven and New Bedford. Bates, just returned from Washington, was hailed by James Madison M. Hall, his neighbor and fellow Adventist, with the question, “Good morning, Captain Bates, what’s the news?” (Original bridge pictured on page 955.) Hall was likewise looking for “light.” And then came the historic response, which must have come as a shock to Hall, “The news is that the seventh day is the Sabbath of the Lord our God.” [24]See Spalding, Captains, p. 112; Loughborough, The Great Second Advent Movement, p. 251. To Bates the Sabbath had brought the sweetness and rest of Eden, and he wanted to share it with others. So, shortly after this, he carried the good news to Hiram Edson in western New York, to James and Ellen White up in Maine, to Belden and Chamberlain in Connecticut, and to Otis Nichols in Dorchester, Massachusetts.*PFF4 956.1*

But, as upon his whole-souled acceptance of the advent faith in 1839, his wife Prudence was again hesitant over the Sabbath matter, and did not accept it until 1850. Bates, however, never wavered. He had persevered in various social and religious reforms-temperance, abolition, manual-labor schools, and the advent faith-and now the Sabbath! He was an ardent Adventist, his customary closing salutation being, “Yours in the Blessed Hope.”*PFF4 956.2*

VIII. Scope and Emphasis of Bates's Sabbath Tract

It was early in 1846 that Bates decided to write a tract on the Sabbath question. How to pay for its publication he did not know, since his funds were now exhausted. But having made his decision on his knees, he took his Bible, concordance, and histories, and proceeded to write. So the forty-eight-page tract, The Seventh Day Sabbath, A Perpetual Sign, was brought forth in August, 1846, with payment for its cost coining in small sums from friends of the enterprise, the last of the money being given anonymously by faithful H. S. Gurney, who settled the remainder of the bill with the printer." [25]The story of his wife's shortage of flour, the letter with money, and the barrel of flour for the wife, is effectively told by Spalding. Captains, pp. 114-116.*PFF4 956.3*

Here Bates presented his case for the Sabbath almost exclusively on the premise that the Sabbath was instituted at creation and reinforced at Sinai. He maintained that the Ten Commandments are the moral guide and rule for all mankind, including Christians—the historic Protestant position-with the seventh day enjoined as the Sabbath. He touched briefly on the prophesied change of the Sabbath, as the papal Little Horn of *Daniel 7* thinks "to change times and laws" of God, particularly the law of the Sabbath. (It was the typical Seventh Day Baptist presentation.) Then, as a prophetic expositor, he asks pointedly: "Now the second advent believers have professed all confidence in his [Daniel's] visions; why then doubt this?" [26]Bates, The Seventh Day Sabbath (2nd ed.), p. 42. However, in the second edition of the tract, issued in 1847, Bates adds a fuller prophetic argument, based primarily on *Revelation 14:9-12* in conjunction with the aforementioned argument of *Daniel 7*. On the basis of the long-accepted Protestant identification of the beast with the Papacy, he contrasts God's appointed Sabbath with its change as the badge of papal power-and therefore finally as the "mark of the [papal] Beast." [27]Ibid., pp. 58, 59. This became henceforth a characteristic and separating feature of Sabbatarian Adventist preaching. Bates here held that the message of *Revelation 14* is the foundation of the full advent message-"Fear God, and give glory to him; for the hour of his judgment is come." This, he maintained, began to be fulfilled in the preaching of the Millerite movement. And

the second angel's message, on the fall of Babylon, with its climax in the call, "Come out of her, my people," was likewise initially sounded in 1843-1844.*PFF4 957.1*

Then, Bates continues with logical progression, according to Bible prophecy a third message is to follow those two, which will warn against following and worshiping the papal Beast and ultimately receiving his "mark." And he notes that those who refuse that mark are immediately described thus: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (*Revelation 14:12*.) They must not stop with the first two messages. There is a third, inseparable in the series, to be received and obeyed-namely, full obedience to God's holy commandments, including the observance of the seventh day as the Sabbath. But that obedience is by faith.*PFF4 958.1*

The Sabbath was next set forth as the "seal of God," as based on the sealing work of *Revelation 7*. In January, 1849, Bates issued his tract, A Seal of the Living God. [28]Joseph Bates, A Seal of the Living God, pp. 35-38. From the fact of John's declaration that the number of the sealed is 144,000, Bates drew the conclusion that the "remnant" who keep the commandments of God and have the testimony of Jesus Christ would number 144,000.*PFF4 958.2*

So, to the concept of Christ's entering the most holy place of the heavenly sanctuary, on October 22, 1844, for the final work of judgment and the receiving of His kingdom, was added the Sabbath, as involved in the third of this commissioned series of special last-day messages. This concept of the "seal" was likewise built into the message of the Sabbath, as an added prophetic element. And this thought was similarly attested by Ellen White, who wrote, "This seal is the Sabbath," [29]E. G. White, in broadside, *To Those who are receiving the seal of the living God, January 31, 1849*. and described the most holy place in which was the ark (*Revelation 11:19*), containing the Ten Commandments, with a halo of light surrounding the fourth. [30]*A Sketch of the Christian Experience and Views of Ellen G. White, 16*. Thus the Sabbath and sanctuary became inseparably tied together.*PFF4 958.3*

So the Sabbatarian Adventists held the doctrine of the second advent much as preached in the Millerite movement, except that they dropped the element of definite time for the advent as a gratuitous and erroneous interpretative addition. But they separated the 2300 years from any dating of the second advent, thus avoiding the pitfall of periodic time setting that plagued not a few of the first-day Adventists. They simply declared that the signs of the times and the fulfilling prophecies all show that Christ's return is near.*PFF4 959.1*

Thus the Sabbath, first received under the simple binding claim of the law of God, was now reinforced by various prophetic passages, particularly of *Revelation 14:9-12*, which gave the Sabbath the significance of a testing, sealing message for the last days. And the doctrine of the heavenly sanctuary, which explained the Disappointment and enforced the soundness of their basic positions, was now clearly interlocked with the doctrine of the Sabbath.*PFF4 959.2*

Bates's argument on the Sabbath did not, however, at first appeal to Ellen Harmon and James White—the former having been brought up in Methodist "free grace and dying love," and the latter at first holding that Christians are "not under the law." They both felt Bates erred in placing so much stress upon the keeping of the Sabbath, at that time regarding it as Jewish. However, after their marriage in August they studied Bates's pamphlet, which meanwhile he had sent them, and on the basis of the clear Biblical and historical evidence soon began to keep the Sabbath. [31]E. G. White, *Testimonies for the Church 1:75, 76*; E. G. White,*Letter 2 to J. N. Loughborough, 1874*; James White, Life Incidents (1868), p. 269.They were all amazed at the bitterness of opposition that developed as they pressed the claims of the Sabbath. And in the intensity of the controversy some had recourse to stern replies. They used such texts as, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (*Proverbs 28:9*.) In their early earnestness to turn men away from the wrath to come they exhibited a vehemence they soon came to modify. To them their message was a life line they were flinging out to men floundering in the ocean of sin, transgression, and indifference, urging them to lay hold of it. But their very earnestness tended to create early

conflict.*PFF4 959.3*

IX. Sabbath Draws Strength From Sanctuary Setting

Although the seventh-day Sabbath came to the attention of a group of Adventists through the Seventh Day Baptists, it was the light on the sanctuary and the prophecy of *Daniel 7:25* coupled with that of *Revelation 14:9-12* that invested it with a significance and an importance that the Sabbath had never had under the Seventh Day Baptists. They had long held that all the Ten Commandments are moral, not ceremonial; that they are unchangeable, being a revelation of the character of God; and that the change of the Sabbath was made by the papal church without authorization from God. Their position in this was impregnable. But Mrs. Preston, in Washington, New Hampshire, simply urging the claim of the unchanged seventh-day Sabbath, did not have much initial success. Only in the sanctuary setting did it begin to grip hearts. The belief that men were living in the judgment hour, and were to be judged by the great unchanged standard of the judgment, with the coming of Christ drawing near, drove home the conviction that the Lord was calling men to obey all of His commandments.*PFF4 960.1*

The incident of the conference at Edson's home needs to be borne in mind. When Bates arrived he was asked to take the opening service. After Edson had grasped the larger principle of the sanctuary service, he had already become aware, solely from his study of the sanctuary, the most holy place, and the ark, that the seventh day was doubtless the Sabbath. But he did not sense its significance or importance. Then Bates, after opening the service, began to unfold the Sabbath truth with the logical clarity for which he was noted. Edson was so impressed and delighted that he could scarcely restrain himself from responding openly to this epochal discourse on the Sabbath until Bates finished. It will be remembered that as soon as Bates had completed his presentation Edson was on his feet exclaiming, "Brother Bates, that is light and truth! The seventh day is the Sabbath, and I am with you to keep it." 32Ms., "Hiram Edson's Experience, as Related to P. Z. Kinne," quoted in Spicer, Pioneer Days, p. 83. Thus the connection was made between the Sabbath message and the sanctuary message, which from that time forward were increasingly and inseparably associated.*PFF4 960.2*

X. Andrews-First Missionary; Author of Sabbath History

JOHN NEVINS ANDREWS (1829-1883) was born in Poland Maine, and came of Methodist background. In his childhood he went with his parents to Paris, Maine. In his youth he became deeply interested in the Millerite movement, and was but seventeen when he accepted the seventh day as the Sabbath. Well-trained and scholarly, he planned on the law, his uncle being a member of Congress. John seemed likely to rise in political circles, for which he was well trained. But the Andrews family accepted the first, second, and third angels' messages progressively, and John's political ambitions gave way to that of unstinted service in the advent ministry. He was among the earliest to get his bearings, after the Disappointment, by discovering the relation of the first and second messages to a third which was to follow, and embracing the observance of the seventh-day Sabbath.*PFF4 961.1*

Up in Paris, Maine, the large Edward Andrews home gave shelter to the Stowell family, who had sold their farm when they were expecting the Lord to come. And Marian, Stowell's fifteen-year-old daughter, had read the tract reprint of Preble's article in the Hope of Israel. As a result she and her brother observed the next Sabbath. She then gave the tract to seventeen-year-old John Nevins Andrews, and he was likewise persuaded, and promised to follow their example. The parents of both then read it. And as a result both families observed the next Sabbath, meeting in one room of the home. Soon there were several families in this and adjoining towns observing the Sabbath. The first of these was the Cyprian Stevens family, whose two daughters later became Mrs. J. N. Andrews and Mrs. Uriah Smith.[33] Spalding, Captains, pp. 112, 113. The Sabbath was now steadily gathering momentum.*PFF4 961.2*

Andrews was the youngest of the trio of pioneer Sabbatarian leaders-Bates, White, and Andrews-to come through the 1844 experience. (Illustration on p. 1050.) He was the studious, mild, Melanchthon type, just as James White was the vigorous, driving, Luther type. Tall, thin, and bespectacled, he had a quiet unassuming way, and was always cheerful and helpful. But there was nothing soft or yielding about him when he felt that truth was at stake. Then he was courageously bold, for he was an intense lover

of truth. “I would exchange a thousand errors for one truth,” he insisted. [34]Ibid., p. 190. And that was the general attitude.*PFF4 962.1*

While the Whites traveled and preached, Andrews devoted his talents chiefly to the writing of solid substantial articles, joining the publishing committee on the Advent Review in 1850. He was a logical reasoner and a dauntless advocate of the advent faith. In 1850 he began writing on the sanctuary, the United States in prophecy, and the three messages. He was particularly zealous in behalf of the Sabbath, and stood stanchly against the no-law teaching that was then at flood tide. In this he was bold and determined. He took up the cudgels with such men as O. R. L. Crosier, who had now turned against the faith he had once championed. But Andrews’ greatest contribution, on which he had spent years of study and research, was unquestionably the scholarly History of the Sabbath and of the First Day of the Week—presenting the Scriptural and historical evidence on these paralleling institutions. And in all his emphasis he put the Bible forward as supreme: “Reader, we entreat you to prize your Bible. It contains all the will of God, and will make you wise unto salvation through faith in Jesus Christ.” [35]J. N. Andrews, “Things to Be Considered,” *Review and Herald,* Jan. 31, 1854, p. 10.*PFF4 962.2*

The Sabbath now spread in ever-widening circles.*PFF4 962.3*

XI. Honest Hewitt-First Sabbath Convert in Michigan

Bates's pioneering spirit soon led him West to Michigan in 1849. It was the time of the famous gold rush of the "forty-niners" to the Far West. But Bates was seeking golden characters—truth seekers, men of honest heart. The flaming torch of Bates's own faith and ardor soon set other souls ablaze. And a company of Sabbathkeepers was raised up in Jackson, Michigan. In 1852 he went on to Battle Creek. Arriving early in the morning, he asked the postmaster for the name of the most honest man in Battle Creek. The reply was that a Presbyterian by the name of David Hewitt, living on Van Buren Street, had the reputation of being the most honest man in those parts.*PFF4 963.1*

Bates was soon rapping on his door, telling Hewitt that he had some important Bible truth to tell him. Hewitt replied, "Come in. We are just sitting down to breakfast. Eat with us, and we will then listen to you." [36] After breakfast they had family worship together, and then Bates conducted him through a systematic, thorough study of the entire Advent Movement. The session lasted until dinner. Then, after the noon meal, Bates continued throughout the afternoon, Until five, this time setting before them the third angel's message of *Revelation 14* and the Sabbath. It covered a vast amount of territory. But the Hewitts accepted the entire presentation, and became the first converts in Battle Creek—the Hewitt home constituting the meeting place for a growing group until a little wooden church could be built. That episode was characteristic of Bates. He would go where there were no churches, secure a schoolhouse, hall, church, or even a home, hang up his chart and preach the new-found light. And churches came into being. And always the prophecies were a vital factor in his success.*PFF4 963.2*

[36] Spalding, Captains, p. 230; also his Footprints, p. 159.

And when at last,—in 1860, the Sabbatarian Adventists decided to organize, Joseph Bates was placed in the chair and guided the conference through to a successful conclusion. Thus the Seventh-day Adventists were formally brought into being.*PFF4 963.3*

CHAPTER FORTY-FIVE: The Spirit of Prophecy Manifested

Along with the sanctuary and Sabbath teachings, the third feature that characterized the Sabbatarian Adventists was the belief that the gift of prophecy, placed by Christ in the church along with the other "spiritual gifts," was not intended to be confined to the early church. They based this belief on the fact that when Christ "gave gifts unto men," after His ascension, "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (*Ephesians 4:11*.)*PFF4 964.1*

They therefore felt that those who were "waiting for the coming of our Lord Jesus Christ" should "come behind in no gift," especially "the testimony of Christ" (*1 Corinthians 1:6, 7*)—the "testimony of Jesus" being elsewhere defined as "the spirit of prophecy," and-associated specifically with the "remnant" portion of the church. (*Revelation 12:17*; *19:10*.)*PFF4 964.2*

I. God's Established Channel of Communication

1. ROLE OF THE PROPHET IN THE PLAN OF GOD

Through past ages God had often spoken through men whom He inspired with divine messages. The call to the prophetic office came not by human appointment but from God, and it came with convincing power and authority directly to the individual chosen. (*Hebrews 5:4*; *2 Peter 1:11*.) The messenger was, in earlier times, called a "seer" (*1 Samuel 9:9*)—one who sees things beyond natural sight, often in a vision or a dream from God (*Numbers 12:6*). Sometimes he was designated as a messenger (*2 Chronicles 36:15*), and sometimes a watchman (*Ezekiel 3:17*). But more often he was called a "prophet"—not merely a foreteller—, as we generally use the word today, but a forth-teller, or a forteller—a spokesman for God. These prophets, called from all walks of life, were moral and religious teachers. They were often reformers and counselors and spiritual guides, as well as predictors of immediate or distant future events. [1]See Prophetic Faith, Vol. I, pp. 26-29. Plummer thus sets forth three main functions of the prophet: "(1) A forteller; one who speaks for ... God;—a Divine messenger, ambassador, interpreter, or spokesman. (2) A forth-teller; one who has a special message to deliver forth to the world—a proclaimer, harbinger, or herald. (3) a fore-teller; one who tells beforehand what is coming; a predictor of future events.... Both in the Jewish and primitive Christian dispensations, the prophets are the means of communication between God and His Church." (Alfred Plummer, The Pastoral Epistles, chap. 6, pp. 65, 66, commenting on *1 Timothy 1:18-20*.) See also C. von Orelli, "Prophecy, Prophets," The International Standard Bible Encyclopaedia, vol. 4, p. 2459. Some, like Elisha, worked miracles; others, like John the Baptist, did not. But moved of God (*2 Peter 1:21*), they all delivered messages from God, not their own. To Hosea God said, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." (*Hosea 12:10*.)*PFF4 964.3*

Thus the purposes of God may be revealed to the prophet by vision, dream, oral communication, or otherwise. [2]See W. T. Davison, "Prophecy, Prophets," in James Hastings, Dictionary of the Bible, p. 759*PFF4 965.1*

2. THE BIBLE THE SUPREME PRODUCT OF PROPHECY

The supreme manifestation of God's inspired revelation to man is found in that unrivaled book called the Word of God. (*Hebrews 4:12*.) We are told that "all scripture is given by inspiration of God" (*2 Timothy 3:16*), and that "holy men of God spake as they were moved by the Holy Ghost" (*2 Peter 1:21*). It was Moses, the early prophet, who received and delivered the matchless Decalogue, written by the "finger of God" (*Deuteronomy 9:10*), the principles of which underlie the moral laws of all civilized nations. Through him also was given the Mosaic ceremonial law for Israel, which typified in advance, through the yearly round of sacrifices, the atoning death of Christ-the all-sufficient Sacrifice for a lost world-and foreshadowed His ministry in the heavens above as man's great High Priest, ending with the final eradication of sin from the universe.*PFF4 965.2*

It was through the prophetic gift that God repeatedly recalled the backsliding children of Israel during their national existence-reproved, admonished, pleaded, foretold their apostasy and dispersion, promised the Redeemer and Messiah to come, and pointed forward to the "last things" of the world's history and the glorious kingdom of God. There was Joel, stressing the "day of the Lord"; Isaiah, pressing on the Messianic prophecies; Micah, foretelling Messiah's birthplace; Zephaniah, also on the "day of the Lord"; Jeremiah, on the coming desolation; Habakkuk, on the triumph of righteousness, and others. [3]See Prophetic Faith, Vol. I, pp. 117-124. And of course Daniel, the inspired forecaster, deals, as has been seen throughout these four volumes, with the sweeping span of the ages-closing with the "time of the end." And in and through them all the second advent of Christ in great power and glory is ever the climax, the goal, the consummation of all prophetic outlines and utterances [4]Ibid., pp. 125-134.*PFF4 966.1*

Then, linked inseparably with the Old Testament penmen, come the apostolic, or New Testament, writers, who give the inspired record of Christ, the supreme Prophet and Fulfiller of prophecy, and the recital of the early days of the infant Christian church. [5]Ibid., pp. 136-148. And then there are prophets of the last things-Paul, Peter, and

finally John, the beloved apostle, who closes the Book of God with the Apocalypse, the most amazing cluster of prophecies of all time-the full complement of the book of Daniel.' [6]Ibid., pp. 150-160. The realization that the Bible, the express product of the gift of prophecy, is, next to Christ Himself and the Holy Spirit, God's best gift to man, lifts the gift of prophecy out of the realm of some strange vagary onto the highest plane in the operation of the marvelous plan of redemption.*PFF4 966.2*

3. A NORMAL CHANNEL OF COMMUNICATION

Prophecy, given through instruments of God's own choosing, has there forebeen a normal, customary channel for instruction, warning, and guidance. The genuine bestowal of the gift of prophecy is consequently a benediction, a heartening assurance of close connection between God and His people. Prophecy was thus given to the Christian church along with other gifts of the Spirit, such asapostles, teachers, helpers, administrators. (*1 Corinthians 12:28*, R.S.V.) But the prophetic gift was clearly not confined to the apostles or restricted to the Bible writers. In the early Christian church there were Agabus and other unnamed prophets (*Acts 11:27, 28*; *21:10, 11*), certain prophets at Antioch (*Acts 12:1*), Judas and Silas (*Acts 15:32*), and the four daughters of Philip the evangelist (*Acts 21:9*).*PFF4 967.1*

4. GOD'S METHOD OF PROPHETIC REVELATION

God chose patriarchs, priests, apostles, laymen, and women as well as men, to receive instruction they were to give to the people. The divine method is illustrated in the call of Jeremiah and of Amos:*PFF4 967.2*

"The word of the Lord came unto me, saying, ... I sanctified thee, and I ordained thee a prophet unto the nations.... Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.... Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." *Jeremiah 1:4-9*.*PFF4 967.3*

"I was no prophet, neither was I a prophet's son; but I was an

herdman, and a gatherer of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." *Amos 7:14, 15*.*PFF4 967.4*

Some prophets and prophetesses delivered oral messages that were rarely recorded, if at all-such as Miriam (*Exodus 15:20*), Deborah (*Judges 4:4*), Asaph (*2 Chronicles 29:30*), Heman (*1 Chronicles 25:6*), Huldah (*2 Kings 22:14*), Micaiah (*2 Chronicles 18:6, 7*), Azariah (*2 Chronicles 15:1*), Eliezer (*2 Chronicles 20:37*), Oded (*2 Chronicles 28:9*), and certain unnamed prophets (*Judges 6:8* ff.; *1 Samuel 2:27 ff.*; *2 Chronicles 25:7-10*). Then there were various other prophets who wrote messages but whose writings were not included in the Sacred Canon—such as the book of Jasher (*Joshua 10:13*; *2 Samuel 1:18*), of Nathan the prophet (*2 Samuel 7:2 ff.*; *1 Chronicles 29:29*; *2 Chronicles 2:29*), of Gad the seer (*2 Samuel 24:11*; *1 Chronicles 29:29*), of the prophet Iddo (*2 Chronicles 9:29*; *12:15*), of Jehu (*2 Chronicles 20:34*), of Ahijah (*2 Chronicles 9:29*), and Shemaiah (*2 Chronicles 12:15*). Of their writings little is known, and they evidently had only a local or temporary application. Yet they are recognized as prophets. [7]For their approximate dates, see Prophetic Faith, Vol. I, pp. 58, 59.*PFF4 967.5*

As noted, God's established method of communication with His appointed prophets of old was often through visions and dreams. (*Numbers 12:6*.) This included night visions or dreams, through which the prophets received what they solemnly avowed to be direct revelations from God (as in the prophetic symbols of *Daniel 7*), as well as public visions given in the presence of others. Some of these were accompanied by certain physical phenomena.*PFF4 968.1*

For example, Daniel—whose prophecies, received through such revelations, form the basis for much of the investigation recorded in these four volumes—describes his experiences in vision. There was first the loss and then the renewal of physical strength, and there was "no breath" in him. (*Daniel 10:7-11, 15-19*.) In this particular case an angel, after strengthening the prophet, delivered an oral message. Elsewhere somewhat the same initial effect is mentioned of Ezekiel (*Ezekiel 1:28*). Paul (*Acts 9:4*), and John (*Revelation 1:17*). And in another case still another detail is referred to-the

prophet is described as falling down, having his eyes open. (*Numbers 24:2-4, 15, 16*.) So real were Paul's "visions and revelations" that he did not know whether he was "in the body" or "out of the body," when he seemed to be taken up to heaven. (*2 Corinthians 12:1-4*.)*PFF4 968.2*

Paul mentions hearing things unlawful to utter. John's visions in the Revelation are mostly pictorial-scenes vividly enacted which he afterward described. Daniel's revelations were sometimes given verbally by an angel (*Daniel 10*), and sometimes pictorially (*Daniel 7*). Isaiah and Ezekiel received both types, but some prophets seem to have had only verbal messages.*PFF4 968.3*

Students of prophetism have discussed these various aspects of revelation. But skeptics, ever prone to deny the supernatural in Christianity, have constantly attempted to explain away the visions described of Bible prophets, asserting that such phenomena were merely the artifice of fanatics, ecstatics, epileptics, or trance mediums, or were the result of hysteria, the product of hallucination or of some other nervous disorder, or were accounts written after the occurrences-anything except the simple admission that men were functioning as the prophets of God. [8]The inadequacy of the rationalistic explanations is pointed out by E. Konig, "Prophecy (Hebrew)," in James Hastings, Encyclopaedia of Religion and Ethics, vol. 10, p. 391; C. von Orelli, "Prophecy and the Prophetic Office," The New Schaff-Herzog Encyclopedia of Religious Knowledge, vol. 9, pp. 275, 276.*PFF4 969.1*

5. Loss OF PROPHETIC GIFT FROM THE CHURCH

But as the early church lost her first love, while ecclesiastical machinery multiplied and dogma crystallized into creeds, then the early faith and power declined. And simultaneously, the gift of prophecy faded. False manifestations threw discredit on the true (*1 Corinthians 14:26-29*), and men turned more and more to the authority of the developing Catholic Church, in which the pope came finally to be regarded as God's mouthpiece and was eventually declared infallible when speaking officially on faith and morals. [9]Vatican Council, "First Dogmatic Constitution on the Church of Christ." *chap. 4*, in Philip Schaff, The Creeds of Christendom, vol. 2, pp. 270, 271.J. C.

Lambert names the same two causes which “gradually led to the elimination of the prophetic ministry”: false prophets and—*PFF4 969.2*

“the growing importance of the official ministry, which begins to claim the functions previously accorded to the prophets alone.... Into the hands of the official class all power in the Church gradually passed, and ... the prophet in the distinctive NT sense disappears entirely from the Catholic Church, while the ministry of office takes the place of the ministry of inspiration.” [10] J. C. Lambert, “Prophet (in NT),” in Hastings, Dictionary of the Bible, p. 765. Wesley says that the loss of the first love and the apostasy in the church were “the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church; because the Christians were turned Heathens again, and had only a dead form left.” (“The More Excellent Way,” Sermon 89 in The Works of the Rev. John Wesley, vol. 7, p. 27.) 970*PFF4 969.3*

In the Reformation the inevitable “lunatic fringe,” as at Zwichau, exhibited enough fanatical “prophets” to drive the main Protestant bodies into rejecting as fanatical and spurious any and all claims to the prophetic gift, and into contending that such belonged only to the Old Testament and apostolic ages. And indeed, down to this day their alarm has often been justified by the claims of those whose alleged revelations have been totally out of harmony with the tests given in the Word of God and often in conflict with reason and fact. Witness the Irvingites in England (discussed in Volume III), and in America the Mormons, Spiritualists, and Shakers.*PFF4 970.1*

6. RESTORATION OF GIFT IN LAST DAYS EXPECTED

Now the early Sabbatarian Adventists understood that the Bible predicts Satan’s counterfeit miracles in the last days. (*2 Thessalonians 2:9*; *Revelation 16:14*.) On the other hand, they could not escape the conviction that the Scriptures indicated that the gift of prophecy was likewise to be, vouchsafed to the last-day “remnant” church. They noted that Jesus warned against false prophets among the signs preceding His second coming. (*Matthew 24:24*.) Would He not have warned against all prophets, they reasoned, if there was to be no true prophecy at that time? And

they noted that Christ specifically told how to distinguish true from false prophets—"by their fruits" (*Matthew 7:10*); that John warned the church to "try the spirits, whether they are of God," because of many false prophets (*1 John 4:1*); and that Paul admonished to "despise not prophesyings," but to sift the true from the false (*1 Thessalonians 5:20-22*)." [11]As Moffatt translates it: "Never disdain prophetic revelations but test them all, retaining what is good and abstaining from whatever kind is evil."*PFF4 970.2*

Further, they believed that they constituted the predicted "remnant" of *Revelation 12:17*, characterized by the keeping of the "commandments of God and the faith of Jesus," and having the "testimony of Jesus," which is defined as "the spirit of prophecy." (*Revelation 19:10*.) [12]"for the testimony or witness of (i.e., borne by) Jesus is (i.e., constitutes) the spirit of prophecy.' This ... specifically defines the brethren who hold the testimony of Jesus as possessors of prophetic inspiration. The testimony of Jesus is practically equivalent to Jesus testifying (*Revelation 22:20*). It is the self-revelation of Jesus (according to i.i, due ultimately to God) which moves the Christian prophets." (James Moffatt, comment on *Revelation 19:10*, in The Expositor's Greek Testament, edited by W. Robertson Nicoll, vol. 5, p. 465.) So they came to regard the restoration of the prophetic gift as part of God's plan for His last-day "remnant" people, definitely associated with the restoration of the Sabbath of the "commandments of God."*PFF4 970.3*

They found this association of prophecy with the law of God appearing repeatedly in the Bible: "Where there is no 1 vision ["prophecy," R.S.V.], the people perish: but he that keepeth the law, happy is he." (*Proverbs 29:18*.) "The law is no more; her prophets also find no vision from the Lord." (*Lamentations 2:9*; cf. *Ezekiel 7:26*.) And the Lord refused to give Ezekiel a message, because Israel had "despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols." (*Ezekiel 20:3, 16*.) Only a clear understanding of the historic and prophetic New Testament background of the gift of prophecy could dispel that instinctive and otherwise inevitable hesitancy cherished by a materialistic modern age concerning any last-day manifestation of the gift of prophecy.*PFF4 971.1*

The genuineness of any modern manifestation of the prophetic gift

would, it was recognized, have to be demonstrated by meeting the clear Biblical tests, rigidly applied. And the four sure Biblical tests by which it would be checked were recognized as (1) conformity "to the law and to the testimony"(*Isaiah 8:20*), (2) fidelity to the verities of the faith (*Deuteronomy 13:1-5*, [13]See also W. T. Davison, op. cit., p. 760; Andrew C. Zenos, "Prophecy, Prophel," Funk and Wagnalls New Standard Bible Dictionary, p. 741. (3) wholesome character of the fruits they bring forth (*1 John 4:1-3*; *Matthew 7:10*), and (4) fulfillment of its predictions(*Deuteronomy 18:20-22*). In addition, six other evidences may be listed as aids in testing the gift: (1) The practical nature of the counsels given, (2) the timeliness of their application, (3) their high spiritual plane, (4) the way in which they are received and delivered, (5) the certainty of the message conveyed, and (6) independence of outside influences." [14]Denton E. Rebok, "The Spirit of Prophecy in the Remnant Church," in Or Firm Foundation, vol. 1, pp. 228, 229.*PFF4 971.2*

The early Sabbatarian Adventists came to be satisfied that, in harmony with the predictions and specifications of the Bible, the gift of prophecy had now been manifested in the Advent Movement in the work of Ellen G. White (nee Harmon). They did not consider her as their founder or as the originator of their distinctive doctrines, as we have seen, [15]On the sanctuary and the Sabbath, see pp. 903, 955. On her relation to the leaders who were subsequently developing and systematizing denominational teachings, see p. 1046. but as one chosen of God to help keep their feet on the solid rock of Scripture—the true Protestant position. And they did not make faith in her writings a test of church membership. [16]She herself urged that this not be done. (See Ellen G. White, *Testimonies for the Church 1:328*.)*PFF4 972.1*

They asserted that the counsels thus received did not in any way add to or supersede the Bible, but were always to be tested by the Scriptures; that they were given to guard against error and fanaticism, to expose sin and correct wrong, to sound danger signals when there was peril of going astray, to bring about unity, and to help keep their feet on the solid pathway of Scripture, and moving straight forward toward the kingdom. They always insisted that the writings given through the Spirit of prophecy" [17]The gift of prophecy came to be referred to as the Spirit of prophecy, for the Bible again and

again records that such persons were “moved” by the Spirit of the Lord to give their messages. (See *Numbers 11:25, 26*; *1 Samuel 10:2-10*; *Ezekiel 11:24, 25*.) The phrase is also used by many commentators and other writers (e.g. A. C. Zenos. op. cit., p. 743; C. von Orelli, “Prophecy and the Prophetic Office,” in The New Schaff-Herzog Encyclopedia of Religious Knowledge, vol. 9, p. 274; J. C. Lambert, op. cit., p. 764). should never be considered either a part of, or an addition to, the canon of Scripture, which all understood was closed with the apostolic book of Revelation. There was no deviation from this position.*PFF4 972.2*

7. RELATION OF SPIRIT OF PROPHECY TO BIBLE

The matter of this relationship was so vital to the Adventists that amplification here is desirable. The classic early statements of the relationship of the spiritual gifts, or the Spirit of prophecy, to the Bible are given by James White, who, with Joseph Bates, was widely recognized as the cofounder of the Seventh-day Adventist denomination. He stated:*PFF4 972.3*

“The Bible is our lamp, our guide. It is our rule of faith, and practice: still there is no reason why God may not give special revelations to lead the erring to God, and his living word.” [18]James White, editorial, *Present Truth,* December, 1849, p. 40. And two years later, in 1851, he declared:*PFF4 972.4*

“The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God is ‘throughly furnished unto all good works.’ If every member of the church of Christ was holy, harmless, and separate from sinners, and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think, they would be able to learn their whole duty in ‘all good works.’ Thus ‘the man of God may be perfect.’ But as the reverse exists, and ever has existed, God in much mercy has pitied the weakness of his people, and has set the gifts in the gospel church to correct our errors, and to lead us to his Living Word. Paul says that they are for the ‘perfecting of the saints,’ ‘till we all come in the unity of the faith.’—The extreme necessity of the church in its imperfect state is God’s opportunity to manifest the gifts of the Spirit.*PFF4 973.1*

“Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain ot wisdom, from which to learn duty in ‘all good works.’ But if a portion of the church err from the truths of the Bible, and become weak, and sickly, and the flock become scattered, so that it seems necessary for God to employ the” gifts of the Spirit to correct, revive and heal the erring, we should let him work.” [19]James White, editorial, “The Gifts of the Gospel Church,”*Review and Herald,* April 21, 1851, p. 70. (Also reprinted in issue of Oct. 3, 1854, p. 61; authorship corroborated in another editorial. Oct. 16, 1855, p. 61.)*PFF4 973.2*

Ellen White herself always exalted the Bible as the source of revealed truth, the guidebook to holiness, the handbook of true devotion, and the word of the living God for her own life. Her relation to that Word, and that of her writings, is consistently expressed:*PFF4 973.3*

“I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we are to be judged. God has, in that word, promised to give visions in the ‘LAST DAYS;’ not for a new rule of faith, but for the comfort of his people, and to correct those who err from Bible truth.” [20]E. G. White, Christian Experience and Views (1851), p. 64.*PFF4 973.4*

“The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow.” [21]E. G. White, *Testimonies for the Church 2:455.**PFF4 974.1*

"The Testimonies are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all." [22] *Testimonies for the Church 2:606.* *PFF4 974.2*

8. MEANING OF THE TERM "SPIRIT OF PROPHECY."

The "spirit of prophecy," of *Revelation 19:10*, may be defined basically as the Holy Spirit speaking, or prophesying, through a prophet of God's choosing, as had been His accustomed procedure through all past communication with His church. Thus it was both in Old Testament times [23] Cf. *Ezekiel 11:5, 24*—"The Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord." "The spirit took me up, and brought me in a vision by the Spirit of God." and in apostolic days. [24] *1 Peter 1:11*- "The Spirit of Christ which was in them did signify, when it testified beforehand." *2 Peter 1:21*-"Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." And so the Sabbatarian Adventists came to understand that it was again to be found in the last days, in the remnant portion, or final segment, of the Christian church. The Spirit of prophecy, they held, was destined to appear for the special guidance of the church of the latter times. *PFF4 974.3*

This larger over-all picture of God's designated mode of communication with man was, they held, clearly the intent of the apostle John. He himself was imprisoned on the Isle of Patmos for having, and giving utterance to, the "testimony of Jesus" in his day (*Revelation 1:2, 9*), which he explicitly declared to be identical with the "spirit of prophecy" (*Revelation 19:10*). [25] Paul similarly declared it to be the "testimony of Jesus" and the "testimony of God." (*1 Corinthians 1:6*; *2:1*; cf. *2 Timothy 1:8.*) And the book of Revelation, penned by the apostle, was the preeminent exhibition of the "testimony of Jesus." (*Revelation 1:1.*) *PFF4 974.4*

The Apocalypse stands as the climax of prophetic revelation, being given not only to disclose the conflict of the ages, but in a special sense to pilot the remnant church through the final scenes of earth's climactic hour. The book, or prophecy, of Revelation would therefore be the special object of concern and study by the remnant church—as it portrays the rise and development of the Second

Advent Movement, its authorizing mandate and message, and its destined triumph. (*Revelation 14:6-12*.) And the last appearance of the Spirit of prophecy, they reasoned, is to be at the time appointed in inseparable connection with the revival of the keeping of the commandments of God and the restoration of the original faith of Jesus.*PFF4 975.1*

9. AIDS AS A MAGNIFYING GLASS ASSISTS

These early Sabbatarian Adventists held the Bible to be basic, unique, and complete, their sole rule of faith and practice. What they spoke of as "the Spirit of prophecy" counsels, they regarded primarily as an aid to a fuller, clearer understanding of the Bible. They aptly likened those counsels to a magnifying glass that brings out, not something new, but details that otherwise might be missed by the unaided human eye. Ellen White herself called them "a lesser light to lead men and women to the greater light [the Bible]." 26E. G. White, "An Open Letter,"*The Review and Herald, January 20, 1903*, p. 15.*PFF4 975.2*

So they accepted these counsels because they believed them to meet the Biblical specifications for the Spirit of prophecy predicted for the last days, and to be in fundamental accord with the spirit and the express teachings of the Bible. They constantly claimed that the writings were ever to be judged by the Word, and any doctrine or moral teaching therein that is contrary to, or in conflict with, the Bible, was to be rejected. 27Denton E. Rebok, then secretary of the General Conference of Seventh-day Adventists, in a major address at the 1952 Bible Conference of Adventist leaders, teachers, and preachers, strongly reiterated the unchanged position. He declared that E. G. White's writings "were not in any way to supersede, surpass, or supplant the Holy Scriptures." (D. E. Rebok, op. cit., p. 250.) Moreover, every distinctive Bible truth constituting the body of belief of the Sabbatarian Adventists was, they main- rained, derived directly from diligent and prayerful study of the Scriptures themselves. No single major doctrine was ever initially received through the Spirit of prophecy. The doctrines were simply confirmed by the gift, or the concept broadened, or erroneous ideas pointed out. All their cardinal beliefs were based on, and in turn were preached from, the Bible alone. So it was that James and Ellen

White, and all other Adventist pioneers, ever insisted that the Spirit of prophecy was not a substitute for either personal or group Bible study. And the Seventh-day Adventist denomination holds the same position today on the primacy of the Bible.[28]The best available discussions of the gift of the Spirit of prophecy are: D. E. Rebok, op. cit., pp. 191-298; Francis M. Wilcox, The Testimony of Jesus (1944); Carlyle B. Haynes, The Gift of Prophecy (1931); Arthur G. Daniells, The Abiding Gift of Prophecy (1936); Loughborough, The Great Second Advent Movement (1905); Lewis H. Christian, The Fruitage of Spiritual Gifts (1947); W. E. Read, The Bible, the Spirit of Prophecy, and the Church (1952); and A. W. Spalding, There Shines a Light (1952).*PFF4 975.3*

Before discussing further the relation of Ellen G. White to the emerging group who were to become the Seventh-day Adventists, it will be well to sketch the life of this remarkable woman.*PFF4 976.1*

II. A Messenger to the Advent People

1. CHILDHOOD, YOUTH, AND RELIGIOUS EXPERIENCE

The birthplace of ELLEN GOULD HARMON, later Mrs. Jame White (1827-1915), was Gorham, some ten miles north of Portland, Maine. According to the local historical plaque, Gorham grew up around a fort erected in 1744 as "A Refuge and a Defense Against the Attacks of the Indians." The little town spreads itself along the main road. And here, just beyond the site of the fort, the old Harmon homestead (pictured on opposite page), beautifully located on an elevation, overlooks a broad green valley spread out between two lakes-affording a charming view of forest and meadow. And across the Connecticut River the impressive White Mountains of New Hampshire form the inspiring background.*PFF4 976.2*

Ellen, with her twin sister, was the youngest of a family of eight. She was a normal child of sunny disposition, quick of mind and resolute. Moving to Portland when Ellen was still a child, her father, who was a hatter, continued his business in the home-all the family helping. Here Ellen attended the old Brackett Street School. Nor was there anything unusual about her early years. However, when she was only eight (in 1836), she found a newspaper account of a prominent preacher in England who had recently declared that the Lord would come some thirty years hence.'" [29]Possibly Edward Bickersteth or John Cumming. Several English writers of the day looked to 1866 as the possible time of the world's climax, though a much larger number looked to 1843 or 1844. (See tabular chart, Prophetic Faith, Vol. III, pp. 744, 745.) Her first intimation of an imminent advent thus came from a British clergyman. A. W. Spalding's delightful description in Captains of the Host, pp. 62-76. She took it home to the family, greatly impressed that she should be ready to meet her returning Saviour. [30]E. G. White,*Life Sketches of Ellen G. White, 20*. This section is based on Life Sketches; also A. W. Spalding's delightful description in Captains of the Host, pp. 62-76.*PFF4 976.3*

Picture 1: ELLEN G. WHITE, PROLIFIC WRITER OF TH SABBATARIAN ADVENTISTS
Harmon home at Gorham, Maine, Where Mrs. White was born, and early photo of Ellen Gould Harmon White

Between 1837 and 1843 Ellen passed through a spiritual crisis, similar to that of many others who have struggled to find God. She rebelled against the dismal prospects resulting from an early accident, and its attendant invalidism. But in 1840, in the large Casco Street Christian Church, of which L. D. Fleming was pastor, William Miller gave a series of lectures on the second advent, which stirred Portland and the whole State. From the first the Harmon family was deeply impressed with Miller's clear expositions, and his kind and fatherly attitude, but continued on in the fellowship of the Chestnut Street Methodist Church of Portland. (Cut of both churches appears on p. 979.) Later in the same year, responding to an altar call at a Methodist camp meeting at Buxton, Ellen found her burden rolled from her shoulders. From then on she knew herself to be a child of God, and was soon baptized by immersion. [31] One of the sights of present interest in Portland, along the bay to the west, in the once aristocratic residential section, stands Longfellow's birthplace—now a dilapidated old three-story house in the midst of an industrial section and filled-in ground covered with railroad tracks. Back in Longfellow's day, however, a beautiful sandy beach, coming up close to the front of the house, provided the favorite baptizing place of the Methodists. (Spalding, Footprints, p. 63.) While not emphasizing immersion like the Baptists, they then gave candidates their choice of sprinkling or immersion. And it was the conviction of Ellen Harmon that she should be immersed. However, her Christian life was still filled with perplexity, especially over certain theological points-sanctification, and particularly the eternal torment of the wicked.*PFF4 977.1*

In the midst of these spiritual struggles, when she was nearly fifteen, Miller gave his second course of lectures in Portland, in 1842, at the same Casco Street Church. It was then that the Harmon family were confirmed in their belief in his teaching on the nearness of the second advent. But by this time the Maine Methodist Conference had passed resolutions condemning Miller's views, and required its ministers to refrain from promulgating them. Discipline was also meted out to lay members. And among those disfellowshiped for their convictions were the Harmon family, including Ellen.*PFF4 978.1*

Levi F. Stockman (see chapter 36), was one of the Methodist

ministers who, about this time, was disciplined by the Maine Conference. Hearing of Ellen Harmon's singular religious experience, he assured her that God has a plan and a place for each of His children, and must have some special work for her to do. This encouraged her to participate publicly in the prayer meetings. Immediately her distress of soul left her and her perplexities vanished, and she constantly bore witness to the transforming power of God. She was now sixteen, in the summer of 1844, when James White, visiting Portland, was deeply impressed by her piety.*PFF4 978.2*

Picture 2: MOMENTOUS OCCURRENCES IN PORTLAN (MAINE) CHURCHES
(Left) upon Lorenzo Fleming's invitation, William Miller gave two series of lectures in the Casco street Christian Church, in 1841 and 1842, leading to fleming's acceptance of the advent faith. Fleming soon became one of their editors. Here also Ellen Harmon first Heard Miller, and likewise accepted the Premillennial Faith; (right) Chestnut Street Methodist Church from which Ellen Harmon, Her older sister Sarah, and their parents were disfellowshiped in 1843 for holding the second advent hope
Page 979*PFF4 979*

2. PUBLIC LIFE BEGINS AT SEVENTEEN

It was in December, 1844, when Ellen, visiting her friend Mrs. Elizabeth Haines, in South Portland, was kneeling quietly at the family altar with some other young women of the Adventist faith. [32]E. G. White,*Life Sketches of Ellen G. White, 64-68*; also her Christian Experience and Teachings, pp. 57-61; *Testimonies for the Church 1:58-61*; and Christian Experience and Views (1851), p. 5. They were earnestly praying for light and guidance. Then it was that she experienced her first vision, in which was portrayed before her the travels of the advent people on their way to the city of God. [33]It was essentially the same view that had been shown to the reluctant Hazen Foss, studying for the Episcopalian ministry, who had been bidden to bear his testimony to the bewildered Adventists around Portland. But, feeling that he had been deceived by the recent Disappointment, he refused to relate what had been shown him. Then the dismal conviction came to him that the Spirit of God had left him. (Loughborough, The

Great Second Advent Movement, pp. 182, 183.)*PFF4 979.1*

When Ellen Harmon related this vision to the little group of sixty perplexed and disappointed Adventist believers in Portland, their personal knowledge of her unique Christian experience, her sincerity, and her consistent life, and the practical nature of the message, led them to accept it as a message from Heaven. Shortly after this a second vision revealed the disbelief, fanaticism, misrepresentation, and calumny she must meet, but she was told that it was her duty to relate to others what God had shown her. Overwhelmed by the prospect and its unknown implications, she shrank from such a mission. Despair pressed upon her, and for a time she absented herself from public services.*PFF4 980.1*

It was a crisis hour in her life. But in one of the Portland meetings, light seemed suddenly to come upon her, and she responded, “Be it unto me according to Thy Word.” Her life thenceforth forms an amazing story. From the weakest of the weak she developed into a well-poised, eloquent, persuasive speaker and a forceful writer. She found great pleasure in study of the Word. She was well read, and her travels greatly broadened her views of life and helped her in expounding truth. In her public work she spoke with a persuasive authority, based on the conviction that she bore a message for and from God. She helped guide the infant Sabbatarian church through crisis after crisis-when it was plagued by abuse, divisive suggestions, defection, and poverty.*PFF4 980.2*

She neither claimed nor accepted the role of infallibility—which is vastly different from inspiration, which is the influence of the Spirit of God upon the spirit of the submissive servant and messenger. Like the prophets of old, she illuminated and applied truth, and gave guidance to her fellow believers. She did not lay claim to the title of prophet, preferring to be called a “messenger” [34]E. G. White, *Manuscript 140, 1905*; cf. her article “A Messenger,” *The Review and Herald, July 26, 1906*, pp. 8, 9. and “servant” of God. But she proved herself to be in the line of succession of those worthies of old-humble, earnest, faithful, and effective. At the time of her death an editorial in The Independent, leading New York weekly of the time, after giving a recital of the rise and worldwide expansion of Seventh-day Adventists, declared:*PFF4 980.3*

"In all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor. Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endued with the charism of prophecy? Or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession." 35Editorial, "An American Prophetess," The Independent, Aug. 23, 1915. *PFF4 981.1*

3. TRAVELS OF THE ADVENT PEOPLE PORTRAYED

During that informal season of prayer in Mrs. Raines's Portland home, in December, 1844, Ellen Harmon was given her first revelation, portraying the future experiences through which the believers were yet to pass, and on to the final return of Christ. This extraordinary message gave light-just a few rays, like the early glow of sunrise appearing long before the noontide blaze of light. Unconscious of her surroundings, she saw a lighted pathway stretching straight through to a glorious destination—the city of God. The light behind the advent believers, which was declared to be that of the Midnight Cry-obviously the well-known seventh-month movement-shone all along the pathway the Christian pilgrims were to travel, until they reached the shining city of God at the end of the far-stretching pathway. *PFF4 981.2*

Jesus was their guide and leader, and so long as they kept their eyes on Him they were safe. Moreover, as they journeyed the light increased in brightness. Others joined them, until there was a great company. On the other hand, she saw that some grew weary, indifferent, and discontented. The journey was much longer than they had anticipated, and they decided that God was not leading. Such would stumble off the lighted path into dense darkness below." 36This was first printed as part of a longer communication in the Day-Star (Cincinnati). Jan. 24. 1846, p. 31, and in Ellen G. White's Christian Experience and Views (1851), pp. 9-13 (incorporated into her *Early Writings, 14-17*), and separately in her *Spiritual Gifts 2:30-35*, and *Life Sketches of Ellen G.*

And along with this revelation came the conviction, which could not be silenced, that she must tell what had been shown to her to the scattered, confused, and troubled advent believers. First in Portland and then throughout New England, this vivid message brought comfort and assurance. Its primary effect was to confirm faith in God's past guidance. Despite their disappointment, there was light in the message-light that would illuminate their entire future pathway. They were not to look to the world. They were traveling on a path to the heavenly city, high above the world. The portrayal did not explain the nature of their disappointment; that must come through personal Bible study. But they were not to cast away their confidence, for Jesus was leading them. And they were safe as long, but only as long, as they kept their eyes on Him. They were not to grow weary because the journey was long—"a great way off"—but were to persevere to the end of the road.*PFF4 982.1*

The saints would suffer persecution, but God would deliver them, for "My grace is sufficient for you." And the wicked would be terrified as they beheld Christ at His second glorious appearing, and all the holy angels approaching. Then would come the resurrection oi the sleeping saints and the glad reunion, the ascension to the sea of glass, and the welcome into the city containing the throne of God and the river and tree of life. Such was the sweeping panorama opened before her.*PFF4 982.2*

It is to be particularly noted that Ellen's first revelation could not be accounted for as in any wise springing subjectively from her personal beliefs, or that of any of her friends or associates in Portland. Rather, it was their complete opposite. She and they, like the Millerite leaders, had previously come to feel that the Midnight Cry movement must have been a tragic mistake. The very fact that Jesus had not come was taken as evidence that their time calculation of the 2300 years as ending on October 22 had been in error. But in the vision the Midnight Cry was declared instead to be a brilliant light, like the penetrating beam from a giant searchlight-an abiding truth, which was to illuminate the path of the advent people all the way to the city of God. This they accepted. And the fact that it served to change her own personal belief, as well as that of

others, is strong evidence that it did not spring from her own consciousness.*PFF4 982.3*

4. HER SOUL-WINNING INFLUENCE

Thus while the basic positions of the seventh-month movement were being abandoned by many on the right hand and on the left, Ellen Harmon now identified herself with those who maintained that God had assuredly led them in that great movement, and they advanced step by step in the providence of God, studying the Word of God until a clear, systematic body of truth was gradually established. From 1844 onward she taught that, despite its human frailties and mistakes, the Millerite movement fulfilled a divine purpose, and she strengthened the faithful to believe that clearer light would be given as needed.*PFF4 983.1*

When the call to bear special messages for God was extended to Ellen Harmon in December, 1844, she had for some years been passing through experiences designed to prepare her for that very ministry. For four and a half years, during the most impressionable period of her life, Ellen's all-absorbing interest had been that of preparation for the coming of Christ and of actively doing her part to make known to others the Saviour she had found, who, she believed, was returning erelong. During the year "1843," in the Millerite movement, she had been an earnest worker for her girl companions, starting prayer bands for her friends and winning them to Christ. So that first revelation in the closing month of 1844 and the call to deliver the messages to the people came to one who had the burden of prayer and was active in personal work for her friends. Unrealized at the time, it was to begin a lifetime of almost unparalleled public witnessing, speaking, and writing on three continents.*PFF4 983.2*

5. FALSE MANIFESTATIONS CREATE POPULAR PREJUDICE

But Ellen White's mission was not accepted among the former Millerites at large. There had been a feeling against any manifestation of the spiritual gifts because of the fanaticism of the Irvingites among the English Adventists and the publication of supposed visions in certain religious journals. The "Declaration of

Principles" adopted by the Adventists of Boston in May, 1843, contains the following:*PFF4 984.1*

"We have no confidence whatever in any visions, dreams, or private revelations. 'What is the chaff to the wheat? saith the Lord.' We repudiate all fanaticism, and everything which may tend to extravagance, excess, and immorality, that shall cause our good to be evil spoken of." [37]Declaration of Principles," *Signs of the Times,* June 7, 1843, p. 107. The fanaticism of John Stark weather and the episode of Dr. C. R. Gorgas led to the adverse attitude and action toward all "special illumination," taken by the Mutual Conference of Adventists at Albany, New York, in May, 1845. [38]See Advent Herald, May 14, 1845, p. 107. And the New York Conference, that soon followed, passed this action:*PFF4 984.2*

"Resolved, that we have no confidence in any new messages, visions, dreams, tongues, miracles, extraordinary gifts, revelations, impressions, discerning of spirits, or teachings, &c. &c, not in accordance with the unadulterated word of God." [39]"Conference of Adventists at New York, Commencing May 6th, 1845," Advent Herald May 21, 1845, p. 118. Ellen G. White was often confronted with the type of excesses and fanaticism there referred to, but her own life and witness were totally different. Hers was a steadying influence amid the post-Disappointment confusion. Multiplied thousands of Adventist believers from the various churches and the world had been united in their expectation of Christ's return. And when that failed of realization, the bond of unity that held them together was broken. Confusion reigned. Extremists arose to distract and annoy. Discordant opinions were voiced and conflicting publications appeared on every hand. Fanaticism sought entrance into the "little flock," as they were called.*PFF4 984.3*

It was under these strained circumstances that the prophetic gift was revived, the Sabbatarian Adventists believed. It was not given to teach new truths, they insisted, but to rebuke false and fanatical teachings, and to place a confirming endorsement upon those truths of the Word that had previously been dug out through the diligent prayer and study of individuals or by groups of earnest seekers for light, and to encourage and guide the "little flock."*PFF4*

985.1

Moreover, the popular wave of mesmerism, or-hypnotism, in those days, was soon followed by a sharp upsurge of spiritualism. These Ellen White was also called upon to face and expose, as well as the fanatic and erratic who sought entrance into the movement. At seventeen she bore witness that those who set successive times for the coming of the Lord would be mistaken. Writing, speaking, and counseling were to be her lifework. [40]E. G. White,*Life Sketches of Ellen G. White, 85-94*. And in time she was addressing the largest audiences of the day, so that leaders of the time recognized her speaking power as unique.*PFF4 985.2*

6. BROAD SCOPE AND INFLUENCE OF WRITINGS

Though she never formally studied theology or ecclesiastical polity, and never held official churchly office, Ellen White set forth and applied foundational principles that aided to no small extent in building up a highly efficient organization. And the wide range of subjects she discerningly discussed is remarkable-salvation in all its phases; instruction for youth, parents, and the aged; counsel on the home and society, for the individual and for the church. Her comprehensive writings deal with equality and liberty for rich and poor alike. They emphasize health, education, temperance, evangelism, sane finance, and world-wide missions. They penetrate to the heart of preaching and enunciate great basic principles of soul winning.*PFF4 985.3*

Concerning the church, she dealt with definite doctrinal foundations, spiritual power, and organization on the basis of Bible order. Moreover, she gave messages on the inspiration and validity of the Bible when the whole trend was toward skeptical and higher critical views of Scripture, and when exposition was surrounded by a cloud of mysticism. And her writings stood as a bulwark against the rising tide of evolution beginning to sweep over the land.*PFF4 986.1*

By voice, and in the volumes issuing in a continuing stream from her pen, [41]See Appendix E. Mrs. White's influence upon the growing church was profound. And the world, looking on, recognized a special gift, which had materially aided in the build-up of the

Seventh-day Adventist movement, and which had guided the infant organization through its difficult early period. It was her voice of encouragement that built morale and put courage into the poverty-stricken nucleus of Sabbatarians over a century ago. It was her rebuke that had silenced fanatics and extremists. Her voice had called to diligent Bible study and to holier living. It had insisted on world evangelism, and urged a special kind of school, publishing house, and medical institution to meet their own special needs.*PFF4 986.2*

7. HER REMARKABLE LIFE AND WORK

Apart from her extensive travels Mrs. White lived thirty years in Battle Creek, Michigan, and fifteen years near St. Helena, California, where she died in 1915. She spent two years in Europe (1885-1887), and nine years in Australia (1891-1900). She was never ordained in the ordinary understanding of the term" [42]She did, however, carry ministerial credentials. and was elected to no office or administrative post in the church. She grew up in an age of intense spiritual agitation, when America was engaged in historic, religious, and social discussions and experiments. The weight of Mrs. White's influence and counsel was ever behind the major moral and physical reforms of the day. In the crisis over slavery her writings were always on the side of freedom and the individual rights of mankind; in temperance reform they were ever in the forefront, going beyond others in teaching the basic control of appetite-not only as regards alcoholic drinks, but including tobacco and narcotics, and all stimulants and injurious foods-with a positive, well-balanced program of health promotion through rational living.*PFF4 986.3*

Mrs. White was not tutored in the universities and had no influential connections. She had no outstanding physical vitality or beauty of person such as has frequently marked the dominant women of history. But when she spoke from the platform her simple, moving eloquence held thousands spellbound. Her program of tireless, incessant public speaking and effective writing stands almost without a parallel. The mere physical task of writing over twenty thousand pages of book manuscript and some three thousand

periodical articles is itself staggering. [43]Sec Appendix E. The sheer extent of her literary output is incredible, yet many of the best literary minds of the century frankly admired the remarkable character of the books she produced. Specialists have been amazed at the knowledge and the fundamental grasp of basic principles in their own and other quite different specialized fields.*PFF4 987.1*

8. SIGNIFICANT TRIBUTE FROM RELENTLESS CRITIC

As stated, Mrs. White held no official position in the church. There was nothing pretentious about her bearing-no attitude of officiousness, no claim of personal authority, superlative wisdom, impeccability, or infallibility. But with it all there was an inflexible courage to speak forth her message as she felt directed. While Deborah of old was called a "prophetess," she was also known as "a mother in Israel." The same was true of Mrs. White. Possession of the prophetic gift, her neighbors found, did not make the human agent a strange and abnormal sort of person. Though considered a messenger to the remnant church, she was, at the same time, a normal, natural, kindly person, a helpful friend and neighbor, a mother and wife, with a home and children, respected in the church and community because of her godly life and influence.*PFF4 987.2*

Mrs. White's bitterest and most relentless critic, Dudley M. Canright, formerly a Seventh-day Adventist minister, who had been well acquainted with her, came with his brother to her funeral. His brother tells the incident:*PFF4 988.1*

"We joined the passing throng, and again stood by the bier. My brother rested his hand upon the side of the casket, and with tears rolling down his cheeks, he said brokenly, 'There is a noble Christian woman gone.'" [44]Quoted in William A. Spicer, The Spirit of Prophecy in the Advent Movement, p. 127.*PFF4 988.2*

CHAPTER FORTY-SIX: Testing the Validity of the Messages

It was Ellen White's unwavering conviction that, from 1844 on to the close of her long life in 1915, divine revelations were given her from God. She never claimed verbal inspiration or verbal perfection for the messages she bore. But she did maintain that these communications came from the Lord, and were the result of an enlightened mind, though expressed in her own language and style. The character and claims of these messages called for careful investigation, in order to determine whether they were indeed a restoration of the true prophetic gift or were merely a deceptive counterfeit.*PFF4 989.1*

I. Evidence of the Gift Found in the Writings

The ultimate proof of the genuineness of this spiritual gift lies in the writings themselves. Their source can be known by their spirit and their fruits. And these, the Adventists came to see, have ever been good and wholesome. Here profound spiritual principles appear in simple form. They always tend to the highest morality. They discountenance every vice and extol every virtue. They set forth Christ as man's only hope and Saviour. They lead to the Bible, exalting it as the unalterable Word of the Lord, which is extolled as the all-sufficient guide to God, the source of all needed counsel, the sole rule of Christian faith and practice. [1]Mrs. White's own statements are crystal clear, and many. Here is one: "The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's word is infallible." E. G. White, "A Missionary Appeal,"*The Review and Herald, December 15, 1885*. p. 770.*PFF4 989.2*

These writings, the Sabbatarian Adventists held, expose the devices and denounce the pitfalls of Satan. They safeguard against the perils besetting the Christian pathway and warn against extremism and fanaticism. They never counsel evil or lower the standard of morality. They never lead in the paths of transgression and sin. They do not cause men to serve God less faithfully or to love Him less fervently; rather, they bare hidden sins and inspire to holiness of life. [2]Uriah Smith The Visions of Mrs. E. G. White (1868), pp. 5-9 That was their appraisal.*PFF4 990.1*

Ellen White's counsels were given sometimes to individuals, sometimes to congregations, sometimes to denominational leaders. They might deal with specific problems, with future plans, or constitute spiritual counsel for personal Christian living or church leadership. Many of these writings, containing principles applicable to others besides those to whom they were originally addressed, were published over the years for the church members in general, in such books as Testimonies for the Church.*PFF4 990.2*

Other works, not written for specific persons or occasions, called in more general terms to greater consecration, explained the meaning of the Christian life or the teachings of Christ, or outlined God's

leading of His people through past ages. Her books of this latter type have circulated far beyond the ranks of Seventh-day Adventists. Many readers of many faiths and various languages, who know or care nothing about the question of the author's prophetic gift, have found personal inspiration and spiritual help in these books, ranging from the pocket-sized Steps to Christ to the large volume The Desire of Ages (a life of Christ).[3] Others circulated generally are Christ's Object Lessons (on the parables), Thoughts From the Mount of Blessing (on the Sermon on the Mount), and particularly the Conflict of the Ages Series, beginning with Patriarchs and Prophets, a survey of the first part of the Old Testament story, and ending with The Great Controversy, which deals with the history of the Christian church in the light of its beginnings, its vicissitudes through the centuries, and its glorious hope of the Saviour's return.*PFF4 990.3*

Mrs. White's exposition of Bible prophecy, though often secondary to the main theme of her writings, is sound and historical. Stressing essentials and ignoring minor, unprofitable, and divisive points, her expositions sustained the fundamental Protestant positions, and were a unifying, steadying force, to hold Biblical exposition along solid, substantial lines in the Adventist faith. Here again they were designed to confirm already established prophetic truth, hewn out of the quarry of the prophetic Word by venerable students of Scripture, past and present, rather than to introduce new teachings. These expositions will be considered in chapter 52, "The Larger Aspects of Prophecy."*PFF4 990.4*

But in the beginning of Ellen White's work-when it was too early to judge by the character and content of her later published writings, or by the subsequent fulfillment of predictions, and the results of following the counsels given—the manner of receiving these messages first served to arrest the attention of immediate personal observers. It was apparent that here was a manifestation of some supernatural or supernormal power. Whether this was of God or from Satan would, they realized, have to be determined by the character of the messages themselves, as well as that of the messenger. Satan, they were aware, might simulate physical manifestations of similar character in persons under his control.*PFF4 991.1*

The messages must therefore be judged, according to Scripture, by their fruits. (*Matthew 7:16, 20*.) The phenomena of the visions, [4]These were observed to be in fundamental accord with the experience of Bible prophets. For accounts, see Loughborough, The Great Second Advent Movement, pp. 204-211; George I. Butler, "Visions and Prophecy, *Review and Herald,* June 9, 1874, pp. 201, 202. it was emphasized, were not an integral part of the message itself, but simply served to arrest attention and to create initial confidence in the supernatural or supernormal character of the manifestation. They were chiefly for those early days, as one evidence among other evidences, before there was sufficient time for the results to be seen by which they were finally to be judged, Mrs. White invited the investigation of her writings, which she said were prepared under the instruction of God. Such were some of the determining—factors in weighing the evidence. Later she declared:*PFF4 991.2*

"Of myself, I could not have brought out the truths in these books, but the Lord has given me the help of His Holy Spirit. These books, giving instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation." [5]E. G. White, *Letter 55, 1905*. She rested her case on such investigation, for she said: "God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work ... bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil." (E. G. White, *Testimonies for the Church 4:230*.)*PFF4 992.1*

But just how were they to be judged?*PFF4 992.2*

II. The Four Determining Factors Enumerated

When the Seventh-day Adventist Church in embryo-the emerging group that was gradually uniting on the special interrelated teachings of the second advent, the Sabbath, and the sanctuary—was confronted with what appeared to be a last—day restoration of the prophetic gift, they had to determine, on the basis of Biblical specifications, whether the manifestation was genuine. Some decided only after considerable deliberation and scrutiny. While they recognized that they were to "despise not prophesyings," they knew that they must also "prove all things" and "hold fast to that which is good." They must accept only what gave clear evidence of being from God.*PFF4 992.3*

Miller and his associates had become somewhat conditioned against any such concept because of unfortunate experiences with a few who had gone into fanaticism. [6]Such as C. R. Gorgas. See F. D. Nichol, The Midnight Cry, pp. 321-329. This would naturally give occasion to fear that the acceptance of Ellen G. White's messages as genuine might likewise lead to credulity, and susceptibility to the vagaries of anyone who should claim to have "new light." But the very gift that seemed to many of the older Millerite leaders as possibly only another manifestation of fanaticism, helped to guide the emerging Sabbatarian group safely through the rapids of post-Disappointment confusion that threatened to intrude and to engulf them. These ineluded false messiahs, sanctificationists, the no-work doctrine, repeated time settings, as well as mesmerism, Spiritualism, and the like, besetting on every hand.*PFF4 992.4*

And what caused them to accept that guidance was the rigid application of the Scripture tests that have been mentioned in the preceding chapter in connection with genuine prophetism. Here are the guiding principles that the Sabbatarian Adventists followed in considering the work and teachings of Ellen G. White. [7]See also D. E. Rebok, op. cit., pp. 217-228. 32*PFF4 993.1*

1. "To THE LAW AND TO THE TESTIMONY."

The first of these tests was unqualified faithfulness to the

Scriptures-to God's commands and to the testimony of the inspired messengers of God in olden times. (*Isaiah 8:20*.) Although the Spirit of God speaks to all His children, and within certain limitations through many of them, still the distinctive prophetic gift is a special bestowal of the Holy Spirit. It was of course obvious chat the Spirit will not speak through one messenger in contradiction to what He has given through earlier prophets or to anything in the inspired Word of God.*PFF4 993.2*

The Sabbatarian Adventists always insisted that any modern prophetic counsels are to be tested by the Scriptures, and accepted or rejected by this criterion. And they pointed out that the writings of Ellen G. White consistently exalt the Bible, teach obedience to the law of God (including the neglected fourth commandment of the Decalogue), and ever harmonize with what the prophets of old have taught.*PFF4 993.3*

2. FIDELITY TO THE VERITIES OF THE FAITH

Those who believed that they were fulfilling the prophetic picture of the "remnant" people and were heralds of the threefold message of the latter days-combining the "commandments of God" and the "faith of Jesus"—could consider no prophetic gift genuine that did not ring true to the fundamental verities of the Christian faith. (*1 John 4:2*.) And these messages, they held, have through the years iterated and reiterated the basic themes of the full inspiration of the Scriptures, the incarnation of the Son of God, the fallen state of man, salvation only through Christ's vicarious atoning death, justification and sanctification by faith, the fruits of the Spirit in the individual life, immortality only through Christ, the resurrection of the body, Christ's premillennial coming again to judge the quick and the dead, the creation of a new heaven and a new earth, and the ultimate eradication of all evil. This was the basic platform upon which all other counsels were built.*PFF4 993.4*

These writings stressed righteousness by faith—not faith as a mere assent to doctrine, but as a personal, living, saving transaction, a personal relationship to Jesus Christ, and not a dead faith without works. In the very nature of the case, Sabbatarians would not be susceptible to antinomianism, but legalism would be a danger. And

against this peril Ellen G: White warned faithfully, stressing daily dependence upon Christ as the only source of obedience, as well as salvation. From this platform she never varied.*PFF4 994.1*

3. "Bv THEIR FRUITS YE SHALL KNOW THEM."

The third test was the one laid down by Jesus Himself—judging "by their fruits." (*Matthew 7:16, 20*.) Those who first had to decide on the basis of the Biblical tests, the character and origin of Ellen G. White's messages, could in the beginning apply this test only at short range. That was why, they believed, the initial manifestation was through the "open vision" with its accompanying phenomena. But the gift could only be progressively judged by its results—by the effect on the Christian experience of individuals as well as on the group, and as reflected in her own life. And this, they saw, must continue constantly as long as the gift operated.*PFF4 994.2*

The influence of these messages was evident in the inculcation of the highest ideals and in the building of individual Christian character. It was also seen in the unifying and encouraging counsel given to the group. It confirmed the faith of the Sabbatarian Adventists in their Bible—founded message and mission, steered them away from the numerous time settings that caused repeated setbacks to other groups, and warned against one sort of fanaticism or another. Thus the counsel given—though sometimes tardily understood and followed—pointed out to the infant church a clear Scriptural course through an initial period of disappointment, threatened discord, and extremism, and guided them into paths of sane, balanced growth.*PFF4 994.3*

These messages did not lay out a complete plan of static perfection. Instead, they progressively corrected early errors and restricted views. They led the church into an ever-larger concept of the task before it, and urged it on into a world-wide work. Again and again through the years the messages came—sometimes from halfway around the world—in a time of discouragement, of perplexity, or of crisis, and proved to be the counsel that pointed in the direction of loyalty to God, and of progress and strength to the advent cause. And through it all they held unswervingly to the Bible as the supreme guide, devotion to Christ as the supreme ideal, and

the spread of the everlasting gospel to every creature as the supreme task of the church and its individual members.*PFF4 995.1*

4. PREDICTIONS MUST COME TO PASS

It has been noted that the fourth Biblical test mentioned—fulfilled predictions (*Jeremiah 28:9*; *Deuteronomy 18:22*)—is subordinate to the question of harmony with God's revealed Word, for an occasional shrewd human prognostication that chanced to prove correct might serve to lead people away from truth. But a genuine gift of the Spirit cannot be the source of false predictions. Hence this fourth test is valid and necessary, though not primary evidence. The foregoing three sections have no direct bearing on the exposition of Bible prophecy. They have therefore been treated rather briefly. But this fourth test will be given proportionately more space in order to present various examples of Ellen G. White's predictions that were related to the fulfillment of certain Bible prophecies, and therefore come within the scope of prophetic application here under survey.*PFF4 995.2*

III. Meeting the Test of Fulfilled Predictions

Prophetism, as has been noted, is much more than mere prediction. But when an individual professes to speak through the Spirit of prophecy, and in the name of the Lord explicitly depicts future events or conditions to come, then failure of such predictions to come to pass would obviously demonstrate the falsity of such a claim. [8] *Deuteronomy 18:22*. The conditional element in certain prophecies must, of course, always be recognized, as in the Biblical case of Jonah's prediction concerning the overthrow of Nineveh—where the populace repented and God did not carry out His threat of overthrow. This principle is very clear from *Jeremiah 18:9*. 10—where, on the contrary, the Lord will repent of the good He purposes toward men if they persist in doing evil. Therefore, not only must Ellen G. White's teachings accord with the principles and precepts of the Word of God, just surveyed, but her predictions must be judged by the clear evidence of fulfillment. They stand or fall upon these basic tests. That was clearly recognized.*PFF4 996.1*

These predictions that we shall now note were neither in the category of the basic "time prophecies" and great "outline prophecies" of the Bible, such as those of Daniel and John—the exposition of which we are systematically tracing in these volumes—nor are they to be confused with them. Such master prophecies are the sole prerogative of Scripture and are confined to Holy Writ. In contrast, Ellen White's predictions concerning modern developments—along national, international, religious, social, industrial, and political lines—were but the local, or present, and more expanded application of these overall Bible prophecies on record through the centuries.*PFF4 996.2*

That, in a word, is the relationship. Mrs. Ellen White's predictions are not contrary to or part of Bible prophecy, but fit into the fundamental framework of Bible prophecy. They give particular applications to the general prophecies of the Word. They foretell specific developments or fulfillments, so men need not be taken unaware when they come to pass. Let us now survey a few specific predictions.*PFF4 996.3*

IV. Streams of Published Light to Encircle Globe

Beginning in 1846 a few tracts began to be issued by the Sabbatarian leaders—two by Joseph Bates in 1846, two broadsides by Ellen Harmon in 1846 and 1847, two more tracts by Bates in 1847, and a pamphlet by James White in 1847. Then a call was sounded forth by Ellen Harmon "White in November, 1848, for a publishing work that would, in time, become worldwide in scope and influence. In Otis Nichol's home in Dorchester, Massachusetts, she was given her first view of this new and expanding work. At the close of this vision she said to James White:*PFF4 997.1*

"I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world." [9]E. G. White, *Life Sketches of Ellen G. White, 125.**PFF4 997.2*

That was a bold prediction to make in the presence of an unbelieving world, which looked upon the advent cause as a complete failure that would soon go into oblivion. It was also a faith-testing commission to give to a mere handful of penniless adherents to certain cherished principles. No one else in that small group would have dared to paint such an incredible picture of a world-wide work to come. Everything was at low ebb. They were just, getting their bearings/just finding a clear message to give. And at the time Ellen White was but twenty-one, and James White only a few years older. In fact, with the exception of Joseph Bates, the group was largely made up of youthful crusaders for a cause, with a burden of leadership resting upon them. These statements, and others by Ellen White, troubled the "little flock," for they could not see how this could ever be fulfilled, and their opposers tormented them over the remoteness of the prospect. [10]Spicer, Poineer Days, pp. 100, 101; Loughborough, Great Second Advent Movement, p. 275.*PFF4 997.3*

However, moving forward by faith, they issued the first little number of Present Truth in July, 1849, and sent it forth accompanied by prayer. (Facsimile reproduction on p. 1024.) And James White now

put his whole soul into writing as he had done into preaching. His was an infectious energy—an overflowing ardor that moved and molded other lives. Periodicals, pamphlets, and books began to appear with steadily increasing frequency—twenty-six in all, just up to 1854, in addition to the periodicals. But it was a "peripatetic" press, as Spalding aptly phrases it. [11]The succession of different publishers' cards tells the story-seven different towns in four separate States-1849-1855. The Present Truth was first issued at Middletown, Connecticut (four numbers), next at Oswego, New York (six numbers), then the final issue at Paris, Maine. The first four numbers of the Advent Review were printed at Auburn, New York. And Paris, Maine, marked the launching place of the first issues of the larger Advent Review and Sabbath Herald, with Saratoga Springs, New York, as the mailing place for volume 2 (Aug., 1851-March, 1852). The first press of their own was finally secured in Rochester, New York (1852-1853)—just an old-fashioned hand press. The Youth's Instructor was also started at Rochester. Then in 1855 the publishing work was moved west to Battle Creek, Michigan, and was incorporated in 1861. Here was the first real headquarters, where it stayed for forty-eight years, until moved to Washington, D.C., in 1904. Wherever the Whites went, their "editorial office" went, and local printers published the various issues.*PFF4 997.4*

Picture 1: STREAMS OF LIGHT TO ENCIRCLE THE GLOBE
The bold prediction was made by Ellen G. White, In 1848, that a publishing work was to be started that would spread until it belted the Globe. Time has fulfilled the prediction in an amazing way
Page 999*PFF4 999*

Such was the humble beginning of a publishing work that is now turning out books and periodicals by the multiplied millions. In 1875 a second publishing house, the Pacific Press, was founded in Oakland, California. Tract societies and colporteur distribution followed. Uriah Smith's two books, Thoughts on Daniel and Thoughts on the Revelation, bound together, formed the first subscription book. [12]Sold by George King of Canada, who became a colporteur in Michigan in the 1870's. So it was that the prophecies, as might be anticipated, were in the forefront of the Adventist publishing work from the very first.*PFF4 999.1*

Here is a thumbnail picture of the remarkable fulfillment of that 1848 prediction:*PFF4 999.2*

As this is being written Seventh-day Adventists have 39 publishing houses scattered around the world in 35 countries, with a capital investment on January 1 of $12,428,715, and a gross annual sale of f 16,371,888, with 1,704 publishing house employees, and 3,557 colporteurs. This literature is now issued in 198 languages, with Braille for the blind, and includes 348 periodicals, the world around. 13Ninetieth Annual Statistical Report of Seventh-day Adventists (1952), pp. 3, 5, 26, 29. These simple facts speak for themselves. The test of fulfilled prediction seems fully met in this earliest example concerning literature production.*PFF4 999.3*

Picture 2: PHENOMENAL SPREAD OF SPIRITUALIS PREDICTED

(Upper Left)Cottage home of Fox sisters, at hydesville, New York, 1848, cradle of modern spiritistic Phenomena;(Right)stone marker that tells its own story;(lower left)initial spiritualist “Church” at rochester, New York, called “international shrine of spiritualism,“With commemorative obelisk by its side;(lower right) plaque at base of Obellisk; (inset) Katie, one of the two Fox sisters

Page 1001*PFF4 1001*

V. Rochester “Rappings” to Become World encircling Delusion

The year 1848 likewise witnessed some strange developments or manifestations in the secluded village of Hydesville, New York, and then in nearby Rochester. These, Ellen White predicted, were destined to assume world-wide proportions and to take on definitely religious connotations. This development has since become popularly known as Spiritualism. But in 1848 it consisted only of a certain mysterious signal code of “rappings,” or “knockings,” as the localized fad of the Fox sisters was then called.*PFF4 1001.1*

When it first began with these crude communications, it was regarded by the learned as largely a fraud or trick, a humbug or delusion that would soon die out and be forgotten. Many churchmen had an aversion to it; others were simply amused by it. It had not yet been dignified by a name, and had no semblance of a religious character, much less of a church. Years passed before that aspect became predominant. But on March 24, 1849, Ellen White stated that she had received a revelation regarding this mysterious phenomenon, declaring it would become more and more common, and would come to assume a religious garb. Here is her first statement, in 1849:*PFF4 1001.2*

“I saw that the mysterious knocking in N.Y.... was the power of Satan; and that such things would be more and more common, clothed in religious garb, to lull the deceived to more security; and to draw the minds of God’s people, if possible, to those things and cause them to doubt the teachings, and power of the Holy Ghost.” 14E. G. White, letter in*The Present Truth, August, 1849*, p. 21; also quoted in *Early Writings, 43*.*PFF4 1001.3*

Then in August, 1850, Mrs. White again saw that “many in the churches” would accept this development as the “power of God“:*PFF4 1001.4*

“I saw that soon ... it would spread more and more, that Satan’s power would increase.... I was shown that by the rapping and mesmerism these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on earth

were accomplished by this same power." [15]E. G. White, *Early Writings, 59* (published in 1851 in her Christian Experience and Views, p. 47). *PFF4 1001.5*

Once more Ellen White wrote: *PFF4 1002.1*

"I saw the rapping delusion—what progress it was making, and that if it were possible it would deceive the very elect. Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus. It will be made to appear as if these friends were present; the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear." [16] *Early Writings, 87* (published in 1854, in the pamphlet *Supplement to the Christian Experience and Views of Ellen G. White, 5, 6*). *PFF4 1002.2*

All this was recorded when spiritism was little known, with no one dreaming it would later number its adherents by the million. This was before the materialization of spirits, trances, and spirit messages had become characteristic, which have since become the chief phenomena of Spiritualism. It has not only permeated the thinking of many in the churches, but has set itself up as a religious "reformation," destined to correct theological errors. *PFF4 1002.3*

But here again Seventh-day Adventists believed that "the dead know not anything" (*Ecclesiastes 9:5*) while awaiting the resurrection, and that the last-day activity of "seducing spirits" and the "spirits of devils" was a matter of recorded Bible prophecy (*1 Timothy 4:1*; *Revelation 16:13, 14*). Thus fortified by Scripture they avoided the widespread acceptance of the spiritistic claims and developments. Mrs. White's prediction, however, was not regarded as the enunciation of something new, but simply as the identification of latter-day spirit manifestations already foretold in Scripture. On the contrary, many in other churches, believing in the consciousness of the dead, became susceptible to its baleful teachings. *PFF4 1002.4*

The 1949 Year Book of American Churches lists the International General Assembly of Spiritualists, their largest organization; The National Christian Spiritual Alliance, which "believes in supernormal

and impersonal manifestations and in intercommunication between denizens of different worlds"; and the National Spiritualist Association, which proclaims its membership to be "believers in communication with the so-called dead." [17]Yearbook of American Churches (1949), pp. 87, 88. Spiritism's spread has been phenomenal. Within a few years the number of mediums practicing in the United States was said to be forty thousand. [18]Within ten years after the development of Spiritualism, newspapers estimated the number of avowed adherents at one and one-half million, with one thousand public advocates, and forty thousand public and private mediums. (R. M. Devens. American Progress, p. 346.) And by the 1880's the cult had "extended to the remotest bounds of the known world," and had "challenged the scrutiny and excited the wonder of monarchs, savants, popes, philosophers, divines, councils and synods." Thus Spiritualism's present-day claims bear out fully Mrs. White's predictions of 1849-1854, in applying the basic Bible prophecies. (See Appendix F for supplemental evidence.)*PFF4 1002.5*

VI. Troubles and Disasters Predicted for Cities

From 1902 onward Mrs. White warned repeatedly of disasters destined to come upon the great cities of earth. Many of these admonitory predictions are on record. Spiritual darkness covering the earth was portrayed as intensified in the great centers of population. Crime, corruption, capital-labor tensions, disease, epidemics, disasters through earthquake, fire, and flood, as well as the cataclysm of war, were frequently portrayed as impending events soon to strike the great metropolitan centers of earth. A great crisis was nearing. There would be resultant destruction, devastation, and death. [19] E. G. White, *Letter 200, 1903*; *Letter 26, 1903*; *Letter 5, 1904*. *PFF4 1003.1*

The rising power of labor unions and the approaching time of trouble-which form part of the picture-were emphasized in 1903 and 1904. [20] E. G. White, *Testimonies for the Church 7:82, 83*, (1902); *Evangelism, 25-29* (1902-1910); *Life Sketches of Ellen G. White, 409, 410* (dated 1906). "Gigantic monopolies" will be formed, Mrs. White wrote, to rob the poor. And in retaliation, she said, the working men "will bind themselves together in unions." Strife, confusion, and bloodshed will result. Here are three terse expressions of a general character, penned in 1903, 1906, and 1910 respectively: *PFF4 1003.2*

"O that God's people had a sense of the impending destruction of thousands of cities." [21] E. G. White, "The Work Before Us," *The Review and Herald, September 10, 1903*. p. 6: *Evangelism, 29*. *PFF4 1004.1*

"I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God." [22] E. G. White, Ms. 35, 1906; *Evangelism, 27*. *PFF4 1004.2*

"The time is near when large cities will be swept away, and all should be warned of these coming judgments." [23] E. G. White, Ms. 53, 1910; *Evangelism, 29*. *PFF4 1004.3*

The terrors of *Revelation 18* form the background of the picture,

"warning of what is coming on. the earth." [24]E. G. White, "Notes of Travel-No. 3," *The Review and Herald, July 5, 1906*, p. 8. And these startling events are all presented so as to speed on the messengers of the gospel to the millions now living in the shadow of impending doom. Their primary purpose was to hasten the evangelization of the cities in the light of increasing difficulties and coming judgments.*PFF4 1004.4*

In 1900 Mrs. White had written:*PFF4 1004.5*

"Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world today as He looked upon it in Noah's time. He is sending His message to people today as He did in the days of Noah." [25]Letter in *The Review and Herald, December 11, 1900*, p. 796.*PFF4 1004.6*

From these general admonitory predictions we note one particular fulfillment-the San Francisco earthquake. Back in 1902 Mrs. White wrote:*PFF4 1004.7*

"Not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will, visit them in wrath." [26]E. G. White, Ms. 114, 1902; *Evangelism, 403, 404.*PFF4 1004.8*

And again on April 20, 1903, the specific word was penned:*PFF4 1004.9*

"Not far hence they [San Francisco and Oakland] will suffer under His judgments." [27]E. G. White, Ms. 30, 1903,*PFF4 1004.10*

Then, on April 16, 1906, just two days before that dread disaster came, Mrs. White was given a view of—*PFF4 1005.1*

"houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified." [28]E. G. White,*Testimonies for the Church*

9:92, 93.*PFF4 1005.2*

The predicted quake came. But again it is to be noted that these predictions were not presented as something new or outside the purview of Scripture prophecy, but as specific applications of the long-recorded, inspired forecast of Christ Himself. Christ foretold that "great earthquakes shall be in divers places," along with the "distress of nations," the violence of the sea, destruction, floods, and the tearfulness of men's hearts before they see Christ returning "with power and great glory." (*Luke 21:10, 11, 25-28*.) The fulfillments that have already taken place are obvious.*PFF4 1005.3*

Mrs. White wrote specifically of coining devastation of cities and the destruction of supposedly fireproof buildings. [29]*Testimonies for the Church 9:13*, (1904). And in another place she described "great balls of fire" wreaking devastation in every direction, with indescribable terror resulting." [30]E. G. White, "Go Preach the Gospel,"*The Review and Herald, November 17, 1910*, p. 8. To one who has visited the war-ruined cities of Europe, or atom-bombed Hiroshima and Nagasaki, following World War II, the fulfillment is inescapably visible. But irrespective of detailed application, her vivid descriptions of unspeakably destructive wars have been fulfilled to a degree and on a scale no one at the time envisioned. And her hints that the "civilized world" would become a "horde of robbers and assassins" [31]E. G. White,*The Spirit of Prophecy 4:402*, (1884). if God's restraint were withdrawn, instinctively bring to mind the dread concentration camp horrors and other barbarities that, until recently, many thought mankind had outgrown.*PFF4 1005.4*

The intense anxiety on the part of world leaders and this distress of entire nations that have already come to mark this Atomic Age, seem destined to continue and perhaps to increase [32]Dr. Harold C. Urey, outstanding physicist of Columbia University, frankly said, under the article titled "I'm a Frightened Man," that in the "race between education and catastrophe, atomic power has given catastrophe a fearful lead." (Collier's, Jan. 5, 1946.) And Bernard M. Baruch deposed, "We have damned every man to be the slave of fear." (United States and the United Nations Report, Series No. 2, pp. 1, 2.) See also Harrison Brown's Must Destruction Be Our Destiny? (1946), and especially the comprehensive survey in Wilbur M. Smith's This Atomic Age and

the Word of God (1948). despite any peace compacts that may be achieved. These declarations are explicit predictions recorded in advance in cold type. There may be further and more dreadful developments. But, placed alongside the fulfillments that have already taken place, it must be admitted that the test of fulfillment is already fully met. 33To keep the record straight, it should be repeated that Mrs. White's, predictions of coming upheaval and disaster were simply an application of the already recorded prophecies of Daniel and of John, and especially of the prophecy of Christ Himself. Among the Bible signs of the latter days is the anger of the nations (*Revelation 11:18*), the widespread wars and national upheavals (*Luke 21:10, 11, 25-27*), along with the paralleling persistent "peace and safety cry" (*1 Thessalonians 5*r 2, 3)-and all amid frenzied preparations for war (*Joel 3:9-14*). These form the general anomalous, conflicting picture. Christ, near the close of His mission, gave what was doubtless the most amazing prophecy of all time, spanning the Christian Era and growing more detailed as it climaxes with His own return—the same as do the great prophecies of Daniel and John. These are recorded by each of the synoptists—in *Matthew 24*, *Mark 13*, and *Luke 21*. (For this great prophecy in analytical chart form see Appendix H.) *PFF4 1005.5*

VII. World War Cataclysms Predicted Back in 1890

Doubtless the most striking of all Mrs. White's forecasts was a series of predictions, beginning back in 1874, [34]E. G. White, *The Spirit of Prophecy 4:402*, (1884). of a "coming crisis" of international proportions, an unprecedented "storm relentless in its fury," soon to break upon the world. That dread storm broke with a vengeance, as the whole world knows, in World War I. But sixty years ago it seemed rash and impudent to predict a coming "tempest," and urge men to prepare for its dread "fury," for prominent religious and political leaders were at that very time vigorously proclaiming the speedy dawn of world peace. The variance, yes, the irreconcilable conflict between the two, was marked. This would constitute a clear test. Here is Mrs. White's key paragraph, with seven important points indicated by the numbers in brackets:*PFF4 1006.1*

"The tempest is coming, and we must get ready for its fury, by having repentance towards God and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see [I] troubles on all sides. [2] Thousands of ships will be hurled into the depths of the sea. [3] Navies will go down, and [4] human lives will be sacrificed by millions. [5] Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. [6] Disasters by rail will become more and more frequent; [7] confusion, collision, and death without a moment's warning occur on the great lines of travel.... Oh, let us seek God while he may be found, call upon him while he is near." [35]E. G. White, "The Danger of Skepticism in Our Youth," *The Signs of the Times, April 21, 1890*, p. 2.*PFF4 1006.2*

Here is outlined a series of developments to come that was directly at variance with the roseate expectation of the religious world leaders. It seemed incredible at the time-particularly the concept of "thousands of ships" being "hurled into the depths of the sea," and of whole "navies" going down, and human lives "sacrificed by millions." It was in total conflict with the predominant religious philosophy of the day. Mines, torpedoes, and submarines were then scarcely known in modern destructive form. But their ruthless use, beginning in World War I, has already fulfilled these specifications

literally.*PFF4 1007.1*

According to the Encyclopaedia Britannica, more than six thousand ships made up the dreadful toll of ships sunk, [36]H. W. Griffin, "Shipping: War Losses of," Encyclopaedia Britannica (1954 ed.), vol. 20, p. 556. just in World War I alone, by Germany and her allies. As to whole "navies" going down, the mind need only go back now to the unprecedented sinking of the German, Italian, and Japanese navies in the two world wars to realize the remarkable fulfillment of these startling words. Human lives "sacrificed by the millions" had its dire fulfillment in the loss of life in World War I, which was put at twenty million. [37]William L. Langer, An Encyclopedia of World History (1948), pp. 939, 951.*PFF4 1007.2*

1. OTHER APPALLING DEVELOPMENTS FORETOLD

But look more closely at the statement. This sevenfold prediction was uttered at a time when nothing on the horizon indicated that these particulars would ever be fulfilled on such a world-wide scale. Back in 1890 no inventor, poet, or philosopher dreamed of such appalling situations and developments. But there nevertheless followed a succession of earthquakes, beginning with San Francisco in 1906, Valparaiso in 1908, and the greatest of all in Japan in 1923; world troubles and tensions climaxing in World Wars I and II; cumulative capital-labor (or labor-management) troubles with their strikes, lock-outs, and violence; and social, moral, and political upheavals, including the great Russian Revolution and later Communist and Fascist developments. Mounting "disasters by rail" are so well known as scarcely to need comment. But particular note should be taken of the "collisions and death" statement, on the "great lines of travel." This, be it noted, was uttered before the great revolution in travel had taken place. Automobiles and airplanes had not yet been invented.*PFF4 1007.3*

2. MOUNTING FATALITIES ON "LINES OF TRAVEL."

It is particularly significant that the first American gasoline auto was not produced until 1892, and was first regularly made for sale in 1895. The first auto accident was recorded in 1896. [38]In 1900 there

were 4,192 cars produced in the United States. But by 1915 the factory output was not far from 1,000,000 motor vehicles, and in 1950 over 8,000,000-with 59,300,000 drivers' licenses issued in the United States in 1950. World Almanac and Book of Facts for 1952, pp. 188, 470, 660, 653; Joseph N. Kane, Famous First Facts (1950). In 1951 the millionth person to die by auto accident was widely publicized. Such is the mounting death toll on one line of travel. [39]John Kieran. Information Please Almanac (1951), pp. 107, 108; see also Statistical Abstract of the United States (1951).*PFF4 1008.1*

And air lines surely constitute another line of travel. The first sustained flight for a whole hour and the first passenger carried officially were both in 1908. And the first airplane fatality was likewise in 1908. The first commercially sold plane was in 1909, and the first cross-country flight similarly in 1909. But regularly scheduled transcontinental air service was not established until 1936, and the first regular trans-Atlantic service in 1939, with the first around-the-world air service in 1947. [40]J. N. Kane, op. cit., pp. 49-64. From the first air fatality in 1908 the casualties in this only recently established line of travel had risen to 1,912 in 1948. [41]Accident Fatalities in the United Stales (Vital Statistics), Aug. 25, 1950 (vol. 36, no. 14), p. 227. And now transport crashes come in tragic waves.*PFF4 1008.2*

VIII. Difficulties in Travel to Hedge Up Evangelism

After the admonishing of the gospel herald to hasten on with his saving message to all mankind, warning is given of growing peril and coming difficulty of passage from place to place in carrying out that commission. First, the general admonition was given:*PFF4 1009.1*

"Sound an alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned." [42]E. G. White, Testimonies (1900), vol. 6. p. 22.*PFF4 1009.2*

Then follows the depiction of specific difficulties and hamperings in travel, and in gaining access to other lands:*PFF4 1009.3*

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now." [43]Ibid.*PFF4 1009.4*

Before World War I, travel during the first decade of the twentieth century was simple and comparatively unrestricted. In most lands passports and visas were not required. Not until August, 1918, did the United States have a law requiring all American citizens who travel abroad to carry United States passports. But following the outbreak of World War I, and in the lull between World Wars I and II, and especially after the tensions consequent upon the cessation of hostilities in 1945 and the erection of the iron curtain across Europe, travel has been forbidden in many sections. And this is likewise true of sections of the world outside of Europe, such as portions of the Far East. It now takes vastly more time and effort to secure entrance permits for missionaries to enter various accessible lands. In others the prohibition is complete. Pertinent also were those earlier words of 1882 that speak of the final witnessing of the church amid "fiercest opposition":*PFF4 1009.5*

"The work which the church has failed to do in a time of peace and prosperity [that is, to carry the light of the gospel and "the great

truths of prophecy for this time," "to all people" throughout the "length and breadth of the earth"], she [the church] will have to do in a terrible crisis, under most discouraging, forbidding circumstances." [44] E. G. White, *Testimonies for the Church 5:463.* *PFF4 1009.6*

IX. Speed to Characterize Final Movements

These warnings were repeated often and in varying forms, the repetition indicating their great importance. A few years before the outbreak of World War I (1914-1918) Mrs. White gave additional forewarnings of an impending crisis. In 1904 she declared:*PFF4 1010.1*

"Soon great trouble will arise among the nations,—trouble that will not cease until Jesus comes." [45]"The Need of Earnest Effort,"*The Review and Herald, February 11, 1904*, p. 8.*PFF4 1010.2*

Again in 1904 she wrote:*PFF4 1010.3*

"The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with a spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment." [46]"The Day of the Lord Is Near, and Hasteth Greatly,"*The Review and Herald, November 24, 1904*, p. 16.*PFF4 1010.4*

International strife will increase, she declared in 1910:*PFF4 1010.5*

"Soon strife among the nations will break out with an intensity that we do not now anticipate. The present is a time of overwhelming interest to all living. Rulers and statesmen ... observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place, that the world is on the verge of a stupendous crisis." [47]"Go Preach the Gospel,"*The Review and Herald, November 17, 1910*, p. 8.*PFF4 1010.6*

And still earlier in 1897 she had written:*PFF4 1010.7*

"Great changes are soon to take place in our world, and the final movements will be rapid ones." [48]E. G. White,*Testimonies for the Church 9:11*, from her *Letter 21a, 1892*.*PFF4 1010.8*

A universal revolution in human affairs has indeed taken place—the

most tremendous, sweeping changes in the long changing history of mankind. Beyond question we have entered a new epoch in human affairs-social, economic, moral, material, and political. The map of the world has been altered in a manner no one had ever previously envisioned. Old empires and dynasties have disappeared. New nations and systems have sprung up. This is particularly true of the world's philosophy of life and political ideologies. Universal revolution has come in human affairs, and the movements are incredibly rapid ones. The tempo has been stepped up, and mankind lives at a pace unparalleled in all past time. Ours is now a "split-second" world.*PFF4 1010.9*

X. Powerful Engines of Destruction to Be Invented

Another declaration, this time of technical developments to come, written in 1894, has likewise had remarkable fulfillment. It was penned toward the close of that great lull before the storm of World War I broke forth, followed not long after by World War II. And it pertained to the development of engines of destruction before unknown. It was written at the very time that many of the world's leading theologians were predicting an abiding world peace and telling of disarmament soon to be established on earth and of the beating of the swords of the nations into plowshares.*PFF4 1011.1*

This was shortly before the collapse of the old regimes in Russia, Austria, Germany, the Ottoman Empire, and China, which changed the entire face of the world and became the harbinger of grave things to come. It was back in the peaceful nineties that Mrs. White wrote, "Human agents are being trained, and are using their inventive power to put in operation the most powerful machinery to wound and kill." Here is the statement in its setting:*PFF4 1011.2*

"The Lord is removing His restrictions from the earth, and soon there will be death and destruction, increasing crime, and cruel, evil working against the rich who have exalted themselves against the poor. Those who are without God's protection will find no safety in any place or position. Human agents are being trained and are using their inventive power to put in operation the most powerful machinery to wound and kill." 49E. G. White,*Testimonies for the Church 8:50*, (1904).*PFF4 1011.3*

The date—1894—is the vital factor here, for the submarine had not yet been developed for practical use until 1900, the dreadnought in 1906, the super dreadnought in 1910, the submarine mine, the Zeppelin airship, and chemical warfare all in 1915. Lethal projectiles and the hand grenade both came into use in 1916, and the tank into active use in 1918. It was in connection with World Wars I and II that the great advances in implements of destruction were made—the aircraft carrier in 1920, the smoke screen in 1923, and later the automatic aircraft cannon in 1941, and the mine layer and the rocket gun in 1942.*PFF4 1011.4*

Then there were the block busters and incendiary bombs and the flame throwers, long-distance land and naval guns, the jet plane in 1942, and finally the A-bomb in 1945 [50]Based largely on J. N. Kane, op. cit., and encyclopedia articles. Precise dates vary, but the facts remain. with the H-bomb and guided missiles promising to be the most deadly of all. Other developments have been repeatedly hinted at by military and other authorities, but are not yet clearly disclosed.*PFF4 1012.1*

As to destructive effects, in April, 1917, submarine warfare reached its high point. In this month alone German submarines sank 875,000 tons of shipping, and by October their 134 submarines had destroyed 8,000,000 tons. [51]William L. Langer, "The Submarine War, 1917," An Encyclopedia of World History (1948), p. 939. As the result of these dread engines of destruction, World War I losses were 10,000,000 in known dead, military and civilian, and the wounded were listed as 20,000,000. And in World War II, in 1939 the world tonnage for merchant ships (of 100 tons or over) was 68,509,432. More than half of this was destroyed in the next five years by submarine and air attack. [52]William L. Langer, "Naval Warfare and Blockade," An Encyclopedia of World History, p. 1156. Between May and August the greatest air offensive in history took place, as United States land- and carrier-based aircraft destroyed or immobilized the remnants of the Japanese Navy, shattered its industry, and curtailed Japanese sea communications by submarine and air attacks and mine fields. United States battleships shelled densely populated cities and the Twentieth Air Force dropped 40,000 tons of bombs on Japanese centers in a single month. Then, on August 6, the atomic bomb destroyed three fifths of Hiroshima. [53]Ibid., p. 1169.*PFF4 1012.2*

The 1894 prediction has been most amazingly fulfilled. But here again it is simply the immediate application of such basic Biblical predictions as *Joel 3:9-14*, *Matthew 24:7*, *Luke 21:25, 26*, and *Revelation 11:18*.*PFF4 1013.1*

XI. Jets of Light to Encircle the Earth

While some of Mrs. White's forecasts were predictions of coining calamity, there were greater and more frequent predictions of a glorious gospel work that will close the age. She consistently stressed a world-wide missionary program for the everlasting gospel, destined to close in a blaze of triumph. This Mrs. White constantly called the "loud cry" (*Revelation 18:1, 2*), or "latter rain" of the Holy Spirit, just as Pentecost was denominated the "early" or "former rain." Thus she said:*PFF4 1013.2*

"There is before the church the dawn of a bright, glorious day." "The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant." 54E. G. White,*Testimonies for the Church 8:11*. 12.*PFF4 1013.3*

"The time is coming when there will be as many converts in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit." 55E. G. White, "The Need of Home Religion,"*The Review and Herald, June 29, 1905*, p. 8.*PFF4 1013.4*

"In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law." 56E. G. White, *Prophets and Kings, 189.**PFF4 1013.5*

These counsels have helped to give Adventists an inspiring hope and an irrepressible optimism such as perhaps no other church possesses. That is one reason why Seventh-day Adventists consider themselves true optimists in a world now generally shrouded in gloom and pessimism.*PFF4 1013.6*

Mrs. White's early utterances began to urge the pioneer leaders to world-wide missionary planning and action. At that time it seemed incredible. In the very first view given through this gift, in December, 1844, the journey of God's faithful people to the city of God is described, with the world, spread out before her, lying in darkness. However, in those early days she also saw "jets of light" springing

up amid the darkness and encircling the globe, increasing in number and brilliance, and growing stronger and stronger, until they lightened the world—a remarkably vivid portrayal of world missions given in figure. Here it is in Ellen White's own words:*PFF4 1013.7*

"In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look, I looked to the world as it was in dense darkness....*PFF4 1014.1*

"Again the word came, 'Look! ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.*PFF4 1014.2*

"I saw then these little jets of light growing brighter, shining forth from the east and from the west, from the north and from the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time that this occurred there was sadness and weeping in heaven. And then some of the lights would grow brighter and brighter, and increase in brilliancy; and their light was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world." 57E. G. White, "Serving God Fervently,"*The Review and Herald, July 26, 1887*, p. 466.*PFF4 1014.3*

This call to a world-wide work was hard for those pioneers to understand-with time seemingly so short and their numbers so pitifully few. To send out missionaries in sufficient numbers, from America to the remotest lands of earth, seemed beyond all possibility. But bold advances were called for that would embrace the world. On April 1, 1874, Mrs. White wrote, "The whole world ... is God's great vineyard." Then she set forth the cities and villages of earth as a beckoning challenge. The light must reach them. Never

lose sight of the fact, she admonished, that this is to be “a world-wide message.” “You are not to localize the proclamation,” she admonished. And she declared that the*PFF4 1014.4*

“ideas of the work for this time are altogether too limited,” that the “light must not be confined to a small compass, put under a bushel, or under a bed; it must be placed on a candlestick, that it may give light to all that are in God’s house-the world.” [58]E. G. White, *Testimonies for the Church 7:36.**PFF4 1015.1*

Yet the total Seventh-day Adventist membership at this time was only 8,022. And again, on January 3, 1875, Mrs. White was given a view of the growth of the work to take place in foreign lands. She saw printing presses in many lands pouring forth periodicals, tracts, and books heralding the advent message [59]William C. White, “A Comprehensive Vision-II,”*Review and Herald,* Feb. 17, 1938, p. 9. Yet at the time there was only one denominational press, one health institution, and one college—and these all in Battle Creek, Michigan! And in 1892 the call was sounded to extend to all the great heathen lands and islands of the sea the very same work, with its institutional phase, that had been done in the homeland.” [60]E. G. White,*The Bible Echo, September 1, 1892,* Supplement, p. 258. As a result, restricted views were abandoned and missionary training was undertaken in earnest. Then presses were started in Switzerland, Scandinavia, Australia, and so on, until there are, at this writing, 34 Seventh-day Adventist publishing plants outside of North America, 132 sanitariums, hospitals, and dispensaries, and 130 colleges and academies [61]Statistical Report, 1951. in countries overseas.*PFF4 1015.2*

But it was when this Sabbatarian Adventist band numbered less than a hundred that Mrs. White was first shown that as the threefold message of *Revelation 14* was faithfully presented to the world-with the commandments of God in inseparable relation to the faith of Jesus—it would meet with a welcome response. A great number would embrace it and it would spread to the ends of the earth. [62]E. G. White, *Life Sketches of Ellen G. White, 125* Under such circumstances, such a conception seemed like an impossible fancy, a mocking mirage. Every contingent seemed to be against such an outcome.

The prospect seemed well-nigh hopeless for the penniless little group that had withdrawn from the once large Adventist body, which had begun to disintegrate immediately following the Disappointment.*PFF4 1015.3*

The Sabbatarian Adventists were constricted by grinding poverty, ridiculed on every side, and harassed by annoying fanatics from without, seeking to intrude. And to the general condemnation that had descended upon all Adventists, was now added the harsh criticism of former brethren of the Millerite movement, because of the insistent emphasis on the seventh-day Sabbath. And all this was complicated by attempts of designing extremists determined to edge their way into their confidence, intent on bringing about division and disaster. Casual onlookers had simply dismissed the Sabbatarian Adventists as the “rumpled remnant” of a discredited movement, as aptly phrased.*PFF4 1016.1*

Yet that prediction is matched today by approximately one million Seventh-day Adventists scattered over every part of the world, and that despite their strict standard of church membership. And the membership of their Sabbath schools the world around considerably passes the million mark. Indeed, they are pressing their missionary and evangelistic endeavor in every continent with great vigor, as they seek to bear to all the earth the clarified message of preparation for Christ’s return. These mission endeavors are recognized as one of the wonders of the religious world, [63]Seventh-day Adventists are now working in 197 countries, employing 198 printed languages, and are working orally in 523 additional languages and dialects—or a total of 721—with a force of 17,774 evangelistic workers and 39,159 workers in all categories. The number of missionaries sent out between 1900 and 1952 was 7,054. In 1952 the tithes and offerings for the support of the world-wide church totaled $56,097,969-$34. 051,131 in tithes, and $22,046,818 in offerings-$174. 70 per capita in North America. Their 1954 mission budget totaled $20,119,648. (Statistical Report, 1952.) and their radio and Bible correspondence schools circle the globe.” [64]Their world-encircling radio and television work, with 1,065 broadcasts each week, utilizes 749 stations in North America and 254 more in foreign countries-a total of 1,003 stations, spread over 41 countries and island groups. Their internationally known world radio program (The Voice of Prophecy) is sent out over 806 stations, in 14 languages and 21 countries, with television programs, originating in New York, on 67

network stations. And their Bible correspondence schools, conducted in 53 languages, have more than 1,500,000 enrollments. This calls for a budget of approximately $2,000,000. So again remarkable fulfillment meets the demands of the prediction.*PFF4 1016.2*

XII. Adventists Not Pessimists but Bible Optimists

Sobering forecasts like some of the foregoing—which were simply the application and enforcement of repeated Bible prophecies of somber last-day conditions and events [65]For example, *Isaiah 2:3, 4* sets forth what the nations in the last days will be saying—that they will beat their swords into plowshares and their spears into pruning hooks, and not lift up the sword, nor learn war any more. But on the contrary *Joel 3:9, 10* portrays what they actually will be doing-preparing war, waking up the mighty men of war, assembling the heathen, and beating their plowshares into swords and their pruning hooks into spears. -led the early Seventh-day Adventists to predict publicly that gravely troublous times lay before the world, and that war and disaster and "sudden destruction," instead of "peace and safety" (*1 Thessalonians 5:3*), faced huge sections of the human race. They refused to be lulled into a sense of false security. They looked for war and disaster, not peace and plenty, and that on a scale hitherto unknown, and unbelievable.*PFF4 1017.1*

And because they did not join in the popular lullaby of peace, which had enthralled the religious world-that mankind had at last learned its lesson on the folly of war and evil, that humanity was becoming better and better, and that world peace would soon be assured forevermore—they were constantly denounced as chronic pessimists and castigated as calamity howlers. They were labeled preachers of doom and gloom, always painting a depressing picture-sincere perhaps, but sadly deceived and misled.*PFF4 1017.2*

The passage of time has, however, indicated clearly who were misled by the roseate, un-Scriptural dreams of impending world peace and universal good will. Yet, even after the disconcerting shock of the cataclysm of World War I, that bloody conflict soon came to be explained away and regarded as just the final "war to end all wars." So men again took heart, and the League of Nations was established. And because the Adventists once more dissented from this wistful view, they were again denominated prophets of doom, out of step with the glorious march of human progress, while the world was alleged to be striding toward the very threshold of universal brotherhood and enduring peace.*PFF4 1017.3*

But, lo! there burst upon the nations World War II, climaxing with its A-bomb. Then men were thoroughly disillusioned, and many liberal leaders publicly confessed that they had been mistaken and had misread the times and the prophetic blueprint. But again the temporal-millennialist die-hards revived the dream of everlasting peace, and of righteousness covering the earth as the waters cover the sea. Now the haunting fear of World War III looms before mankind, and dark despair fills the hearts of millions. And the world looks to the United Nations and the hydrogen bomb as the only hope for peace.*PFF4 1018.1*

Such noted religious leaders as Dr. Reinhold Niebuhr, in his Faith and History, after referring to "the soft illusions of the previous two centuries," and how men neither anticipated nor understood the "true nature of the terrors and tumult to which they would be exposed," says bluntly:*PFF4 1018.2*

"The history of mankind exhibits no more ironic experience than the contrast between the sanguine hopes of recent centuries and the bitter experiences of contemporary man."*PFF4 1018.3*

"The contradiction between the hopes of yesterday and the realities of today has created something like despair in those parts of the world where past stabilities have been most seriously shaken; and it is generating a kind of desperate complacency in those parts of the world in which the crisis of the age is dimly, though not fully, sensed."*PFF4 1018.4*

"Insofar as the phenomenal increase in human power in a technical age has created that illusion [that man's increased emancipation from nature increases his emancipation from himself], it has also involved our culture in the profound pathos of disappointed hopes, caused by false estimates of the glory and the misery of man." 66Reinhold Niebuhr, Faith and History, pp. 1, 12, 13. 234. On page 243, he adds plainly, "Experience has proved that mode of salvation [through historical progress] to be an illusion." See also Elton Trueblood, Alternative to Futility (1918); Paul Hutchinson, The New Leviathan (1946); Roger Babson and Dudley Zuver. Can These Bones Live? (1946).*PFF4 1018.5*

And Samuel M. Shoemaker states with stark frankness:*PFF4*

1018.6

"Two world wars, the rise of nazism and communism, the realists in literature, the Kierkegaards, Earths, and Niebuhrs in theology, have knocked this kind of sky-blue optimism into irrelevant oblivion." 67Samuel M. Shoemaker, "Recapturing the Lost Radiance," The Christian Century, March 5, 1952, p. 276.*PFF4 1018.7*

And scores of similar or even stronger statements could be cited from statesmen, scientists, educators, editors, writers, and clergymen-but space precludes.*PFF4 1018.8*

Through it all, Seventh-day Adventists have stoutly maintained that they are not among the world's pessimists, as many aver, 68In Elmer T. Clark, The Small Sects in America, pp. 22, 25, they are listed among the "pessimistic or Adventist sects." but are, instead, true Bible optimists. They hold that they are simply realists, with their feet planted squarely upon the rock of Bible prophecy concerning last-day conditions. They believe that Bible prophecy explicitly predicts that times will wax worse and worse—with wars, disasters, destruction, and ruin coming as judgments on the world. 692 Tirn. 3:1-7, 13; *Matthew 24:7*; *Luke 21:25, 26*. But that dismal prospect is not the end. Beyond all that, they believe and herald the soon-coming glorious advent of Christ as God's one way out—the sole hope of a distraught and desperate world. That is the glorious prospect they set forth. Sin and wrong and war and violence will indeed end forever-but the end will come through the intervention of God, not the achievement of man. The darkest hour, they hold, comes just before the dawn.*PFF4 1019.1*

That is why they are not overwhelmed with depression as they witness the mounting national, international, and racial tensions, the fierce outbreaks of conflict, and the development of increasingly terrible instruments of war, that world leaders fear, and frankly warn, may bring the very end of civilization. The Adventists avow their faith is simply based on the multiple prophecies of the Bible that foretell it all, and that have been illuminated, applied, and brought vividly to their attention, as by a magnifying glass, through the amplifying, steadying declarations of the Spirit of prophecy.*PFF4 1019.2*

Picture 3: LAVING THE FOUNDATIONS FOR WORLI ENCIRCLING MOVEMENT

In a series of six Epochal conferences in New England and New York state, the founders of the seventh-day adventist Faith Caunited conclusions and launched the Church on its mission. Joseph Bates is here presenting evidence on one J'oint

Page 1019*PFF4 1019*

CHAPTER FORTY-SEVEN: Sabbath Conferences Consolidate Emerging Movement

I. The Scope of the Six Sabbath Conferences

We now turn to the six Sabbath conferences, really Bible conferences, held in Connecticut, New York, Maine, and Massachusetts, between April and November, 1848. These conferences were vital, and proved to be a unifying, clarifying, and fortifying force, consolidating the positions of the growing Sabbatarian group, [1]The records are meager, but are sufficient to give the essential outline. The sanctuary position, developed by Edson, Crosier, and Hahn, was set forth in the Day-Dawn and the Day-Star of 1845 ana 1846. And the literature that developed immediately after, and as a result of the conferences, reveals much more of the scope—the Present Truth (1849), the Advent Review (1850), the early volumes of the Review and Herald, and the Youth's Instructor. Add to these a dozen pamphlets, broadsides, and books of the time-by Bates, White, and others, the biographies of Bates and the Whites, and the letters, diaries, and retrospective articles by Ellen G. White, as well as the explanatory notes by J. N. Loughborough-and the remarkable range and content of the positions taken are disclosed. These all required time for the fuller development, but were all there in embryo in 1848. We do not know the precise order of all of the discussions or in just which conference certain of the items were presented, but we know the conclusions reached, and can reconstruct with fair accuracy a composite picture of their total discussions. The best sources are the James and Ellen White contemporary ms. letters, in the Ellen G. White Publications vault. See also Joseph Bates, The Opening Heavens (1846), The Seventh Day Sabbath (1846), Second Advent Way Marks and High Heaps (1847), A Seal of the Living God (1849), and An Explanation of the Typical and Anti-typical Sanctuary (1850); James White, A Word to the "Little Flock" (1847): Ellen G. White, Christian Experience and Views (1851), and the periodicals named, of 1849-1852. as well as molding and shaping the future course of an emerging movement, soon destined to be heard from. These six conferences, [2]While some have listed only the first five as the 1848 Sabbath conferences, the important Dorchester meeting belongs properly in the list. See also Spalding, Captains, p. 178. in order and place, were as follows:*PFF4 1021.1*

1. ROCKY HILL, CONNECTICUT, APRIL 20-24 (ALBERT BELDEN'S HOME)."

3E. G. White, *Life Sketches of Ellen G. White, 108*. A good epitome of the first five conferences is found in Arthur L. White, Prophetic Guidance in Early Days, pp. 14-16. A running account also appears in Spalding, Captains, pp. 175-178.

The first of the six was held at Rocky Hill, eight miles from Middletown, Connecticut. It was initiated by E. L. H. Chamberlain, of Middletown, and held in a "large unfinished chamber" in the second story of the Albert Belden home. Fifty were present as the conference got under way, among whom was H. S. Gurney. [4]These early Sabbatarians examined every feature of "advancing light" before accepting it, seeking to "prove all things." Thus H. S. Gurney, the singing blacksmith and preacher's helper—who had previously accompanied Bates on the trip to Maryland and Kent Island—examined with great care the manifestation of the Spirit of prophecy. At the Advent Hall in New Bedford, Massachusetts, he heard Ellen Harmon relate her experiences. She appeared to be a humble, conscientious Christian. Getting her home address, he went to Portland, Maine, located her father and the family, and found them to be humble and God fearing. Here he made extensive inquiry concerning Ellen. All testified to her devoted, self—sacrificing character. Thus he became convinced that God had assuredly called this lass to an important work. With another brother, Gurney paid much of the cost of printing this first message on a "broadsheet," or broadside in 1846, for distribution, just as he helped to bring out Bates's first tract on the Sabbath. (H. S. Gurney, "Recollections of Early Advent Experience," *Review and Herald,* Jan. 3, 1888, p. 2.) Joseph Bates and James White were the chief speakers in this first conference. Bates's principal theme was the Sabbath and the law, while White's special emphasis was the dawning significance of the third angel's message, its scope and specifications. [5]James White, Letter to Brother and Sister Hastings, April 27, 1848. (Illustration appears on p. 1020.)*PFF4 1021.2*

2. VOLNEY, NEW YORK, AUGUST 18-(DAVID ARNOLD'S CARRIAGE HOUSE). [6]E. G. White, *Life Sketches of Ellen G. White, 108-111* (see also Christian Experience and Teachings, pp. 118, 119; *Testimonies for the Church 1:85, 86*).

Hiram Edson urged the Whites to attend the next conference, held at Volney, New York, in August. They had to pay their own way, but arrived on time. Here they met Edson for the first time. Bates, Gurney, and Chamberlain likewise attended from New England, with about thirty-five present from the western part of New York State. Bates still preached on the Sabbath, and White presented

the parable of *Matthew 25:1-13*. There was, however, much diversity of view on minor matters, on which "hardly two agreed." And this occasioned much serious prayer and study.*PFF4 1022.1*

Mrs. White was shown some of their errors in contrast to the opposite truths. She was bidden to admonish the contenders to yield their errors and unite upon the fundamentals of the third angel's message of *Revelation 14:9-12*. [7]James White, Letter to Brother and Sister Hastings, Aug. 26, 1848; E. G. White,*Life Sketches of Ellen G. White, 111*; *Spiritual Gifts 2:99*. To this they responded, and the discordant elements were brought into harmony. So the conference closed in a triumph of unity. And David Arnold [8]David Arnold(1805-1889), of Mount Vernon, New York, was born at Lennox, Massachussetts. At sixteen he joined the Methodist Episcopal Church. Accepting the advent message, he helped the proclamation of God's judgment hour. After the Disappointment he accepted the advancing light, heralding it stanchly by voice and pen. soon became one of the stalwart workers and writers in the emerging movement.*PFF4 1022.2*

3. PORT GIBSON, NEW YORK, AUGUST 27, 28 (HIRAMEDSON'S BARN). **[9]James White, Letter to Brother and Sister Hastings, Aug. 26, 1848; E. G. White,*Life Sketches of Ellen G. White, 112*; *Spiritual Gifts 2:99*.**

The third conference was held in late August on Hiram Edson's place. It was here, it will be recalled, in the historic granary of Edson's barn, where the assurance came to Edson and his praying associates on the early morning of October 23, 1844, that light on the nature of their disappointment would be given. And here again, in the same humble but hallowed place, another unifying conference was held, and harmony prevailed.*PFF4 1023.1*

4. ROCKY HILL, CONNECTICUT, SEPTEMBER 8, 9 (ALBERTBELDEN'S HOME). **[10]James White, Letter to Brother and Sister Hastings, Aug. 26, 1848.**

Returning to Rocky Hill on September 8 and 9, the fourth conference was held, and again the work of the conferences and the growing cause went forward.*PFF4 1023.2*

5. TOPSHAM, MAINE, OCTOBER 20-22 (STOCKBRIDGE HOW-LAND'S

HOME).” **11James White, Letter to Brother and Sister Hastings, Oct. 2, 1848; Spalding, Captains, p. 177.**

At the Topsham conference, the work in Maine was solidified. And here the possibility of publishing a paper was discussed. But they were without funds, and the project seemed beyond them. So the matter rested for the time.*PFF4 1023.3*

6. DORCHESTER, MASSACHUSETTS, NOVEMBER 18 (OTISNICHOLS' HOME)

The sixth and last of the Sabbath conferences was held at Dorchester, at Otis Nichols' home. 12It was Otis Nichols, who, using the back of a copy of the first Ellen G. White broadside, “To the Remnant Scattered Abroad,” wrote in detail to William Miller in April, 1846, giving a comprehensive statement concerning the sanctuary. Sabbath, and Spirit of prophecy developments. This was duly received and recorded by Miller, who filed it under “Otis Nichols Dorchester, Mass.” (Original in Adventual Collection, Aurora [Illinois] College; photostat in Advent Source Collection.) Concerning this, Bates says:*PFF4 1023.4*

“Before the meeting commenced, some of us were examining some of the points in the sealing message; some difference of opinion existed about the correctness of the view of the word ‘ascending,’ &c., and whereas we had made the publishing of the message a subject of prayer at the Topsham Conference [Me.] a little previous, and the way to publish appeared not sufficiently clear, we therefore resolved unitedly to refer it all to God.” 13Joseph Bates, A Seal of the Living God, p. 24.*PFF4 1023.5*

Picture 1: YOUTHFUL ELLEN WHITE URGES HUSBAND WRITE AND PUBLISH

Without resources, influence, or experience, the whites entered upon a publishing program that developed into remarkable proportions, now issued in 198 languages and dialects (upper) present truth, First periodical, Published at Middletown, Connecticut; (lower) advent review, First issued at Auburn, New York; (inset) James and Ellen White

Page 1025*PFF4 1025*

After a period spent in prayer for guidance and instruction was brought before Mrs. White the appearance of a light, of the sun, with its powerful rays growing in strength. And the message was given, “The angels are holding the four winds.,.. The saints are not all sealed. Yea publish the things thou hast seen and heard, and the blessing of God will attend.” “Look ye! That rising is in strength, and grows brighter and brighter.” 14Loughborough, The Great Second Advent Movement, p. 274.*PFF4 1025.1*

Then it was that she said to James White:*PFF4 1025.2*

“I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.” 15Ibid., pp. 274, 275.*PFF4 1025.3*

This led directly into their earliest printing activity. Let us here advert a moment to this publishing venture. Albert Belden, of Rocky Hill, Connecticut, offered the Whites the “large unfurnished chamber” where the first Sabbath conference had been held in his house. So the Whites returned from Maine, and the Present Truth was started. In its editorial policy it took for granted the premillennial second advent position and the great prophetic outlines, as reaffirmed at the conferences, but stressed particularly the Sabbath, the sanctuary, and the Spirit of prophecy as truths for the time then present. At last the paper was off the press, and the simple, touching record is:*PFF4 1025.4*

“The precious printed sheets were brought into the house and laid on the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth.” 16E. G. White, Christian Experience and Teachings, p. 129.*PFF4 1025.5*

Picture 2: PRAYER CIRCLE FOR SUCCESS OF FIRS PERIDICAL
James and Ellen White, and associates, Plead for divine blessing

upon the new present truth before it was sent forth with its clarifying message on the meaning of the times
Page 1026*PFF4 1026*

The papers were then folded, wrapped, and addressed, and James White carried them afoot in a carpetbag to the Middle-town post office. Thus the periodical publications of the Sabbatarians had begun, this journal proving to be a molding, welding influence among the “little flock” of Sabbatarians. Then a new venture was started, the Advent Review. [17]The early issues were printed in Auburn, New York, and in Paris, Maine. Finally, at a conference at Paris, it was decided to replace both Present Truth and Advent Review with a permanent paper, Advent Review and Sabbath Herald. And its purpose was just that to review past teachings on the advent, and to herald the sabbath and Kindred “advanced truth.” The positions of 1844 had been so generally repudiated by the former leaders that they required a clear restatement, with further illumination and explantion. It was composed of extracts from the leading Millerite papers prior to the Disappointment, showing that the Sabbatarian group were simply retaining and perfecting the prophetic interpretations that all Adventist leaders had once taught, particularly in the seventh-month phase, but which the larger body of the Adventists had now largely abandoned.*PFF4 1026.1*

So it was that, six times in 1848, groups of these earnest men and women, together with such leaders as James and Ellen White, Joseph Bates, and Hiram Edson, met for systematic Bible study and prayer, seeking to reach united conclusions, which they achieved. Mrs. White took little part in these discussions, but gave priceless clues, which were followed through by earnest Bible study. As a result of these conferences and studies a “line of truth” was unfolded extending clear through to “the city of God.” [18]E. G. White, Special Testimonies, Series B, no. 2, pp. 56, 57.*PFF4 1027.1*

II. Disciples' Disappointment Parallels Their Own

One feature of the conferences was a review of the past. They pondered again the close parallel between the apostolic band and the disappointed advent host of 1844. They re-examined the Disappointment in the light of history, type, and prophecy. They reviewed the study made by Edson and his study group. They saw the remarkable parallel with their own experience: They reiterated the fact that the apostles were commanded, "Go, preach, ... The kingdom of heaven is at hand." (*Matthew 10:7*.) But the disciples' minds were so dominated by the popular concept of Messiah's coming as a temporal prince, and so imbued with the common expectation of the exaltation of Israel to the throne of universal empire, that they did not sense the real meaning of Christ's own words, and failed to understand His clear predictions concerning His approaching sufferings and death.*PFF4 1027.2*

Had not Christ Himself sent them forth with the message, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe"? That commission was based upon the Messianic time prophecy of *Daniel 9*—the 69 weeks of years reaching to Messiah the prince. So they looked forward with high hopes and eager expectation—though without justification— to His establishment ot the Messianic kingdom at that time in Jerusalem, from whence He would rule as King of kings over all the earth. It was a glowing prospect, and they were to have a vital part therein.*PFF4 1027.3*

They had earnestly preached their commissioned message to the Jewish nation and had admonished them to repent, though they actually misunderstood and misapplied the vital part of that very message—the actual event to take place. And while they based their time argument rightly on *Daniel 9:25*, they somehow had not seen that the very next verse called for Messiah to be "cut off." Their hearts were so set on the glory of an earthly empire and on the conclusiveness and accuracy of the time feature that their eyes were blinded to the actual demands of the prophecy itself. And at the very time that they had expected Him to ascend the throne of David, to their consternation they saw Him seized instead as a malefactor and scourged and put to death on the cross of Golgotha. Their disappointment was inexpressible.*PFF4 1028.1*

But Christ had indeed come at the exact time and manner foretold by prophecy. The specifications of Scripture had been fulfilled in every detail in His life and ministry. Yet they had met with tragic disappointment as to what was to be accomplished at His first advent, and were cruelly disillusioned over the outcome. Nevertheless, the actual specifications of the prophecy were meticulously fulfilled—and Christ's death, resurrection, ascension, and heavenly ministry, though unanticipated by them, and unrecognized at the time, became the very rock upon which the entire hope and faith of the Christian church structure was built.*PFF4 1028.2*

In the same way the entire group of Sabbatarian Adventists were now more than ever convinced that the early advent movement had given the preliminary message of *Revelation 14:6, 7*. They had preached the everlasting gospel, and had declared the hour of God's judgment had come. And the very event they preached-the hour of His judgment—had indeed come, though not at all in the way they had anticipated. For centuries the church had believed that the second advent would immediately precede the judgment. And when Miller presented that as the destined order of last events, it was simply the commonly accepted understanding, the generally received view of the religious world. His argument vas: God has appointed a day of judgment, that judgment follows the resurrection, and the saints are raised and judged at the second advent. So they proclaimed the second advent as at the door. They believed Christ's priestly ministry in heaven above would cease. And escorted by all the holy angels, He would appear in glory to bless His waiting people, with the judgment somehow attendant.*PFF4 1028.3*

They had preached the actual consummation of the ages to be at hand. And the nearness of the advent was fundamentally true. The signs of that transcendent event were seen all about them. The outline prophecies had been almost entirely fulfilled—all but the final segments. The scoffers had appeared. But clinging to the popular misconception of the judgment as coming just following the second advent, and still holding that the cleansing of the sanctuary involved the earth being cleansed by fire, they had thought that, when the 2300 years ended, Christ would terminate His work as

priest in the holy of holies, or heaven of heavens, and would come to judge the world and purify the earth from sin and sinners-thus cleansing the sanctuary. And that, they had reasoned, would be in immediate connection with His second advent.*PFF4 1029.1*

They knew that this would take place in the allotted “time of the end,” after the close of the 1260 years of the dominance of the power of the papal Little Horn-or after 1798. And they were familiar with the fact that it Avas shortly after that time that the deep conviction came simultaneously upon the scores of earnest students in Europe and America that the 70 weeks were the first part of the 2300 years, and the interrelated longer period would end about 1843 or 1844-although, as observed, there was sharp division among them as to just what would then happen.*PFF4 1029.2*

And just as the disciples had clear light and understanding as to the chronological close of the 70 weeks at the first advent, so the Adventists had similarly had reliable knowledge of the time of the terminus of the related 2300 years, as connected with the last events. But as the disciples had declared that “the time is fulfilled,” and that the Messiah was to be manifested to the world as King instead of atoning Sacrifice, so they, while rightly proclaiming the ending of the 2300 years to be in 1844, had similarly declared that Christ would then come as King, instead of entering upon His final Day of Atonement priestly ministry. The parallel was remarkably clear and close. They had both been mistaken as to the event to take place. And their own mistake was apparently no greater than that of the disciples. The judgment must precede the second advent.*PFF4 1029.3*

The prophecy was true enough, they said. But the cleansing of the sanctuary was in heaven, not on earth. And it had indeed begun. Yet the event forecast was not the advent itself, but the preliminary hour of God’s judgment—a period of time preceding, and leading up to, the advent. This was becoming increasingly clear.*PFF4 1030.1*

III. Sevenfold Scope of Conference Studies

Individuals who had given much study to special subjects presented their findings. There were the aforementioned divergent viewpoints on minor matters, but out of this joint study fundamental unity developed on the main doctrinal positions and basic expositions of prophecy. And by the close of the series they came to stand shoulder to shoulder on the vital points. In addition to the primary Christian truths shared in common with other Christians-concerning Christ, sin, salvation, atonement, regeneration, justification, sanctification, et cetera—the seven principal doctrinal positions upon which they reached an accord were:*PFF4 1030.2*

1. The imminent, personal, premillennial, second advent.*PFF4 1030.3*

2. The major prophetic outlines and time prophecies of Daniel and the Revelation-including the cleansing of the sanctuary in 1844.*PFF4 1030.4*

3. The conditional immortality of man.*PFF4 1031.1*

4. The seventh-day Sabbath.*PFF4 1031.2*

5. The heavenly sanctuary and the twofold ministry of Christ.*PFF4 1031.3*

6. The Spirit of prophecy. 19The first three points, brought over almost intact fromthe seventh-month phase of Millerism, were here restudied and reaffirmed. The next three, considered “new truths,” had been developed independently, in widely separated sections. Now they were studied through together and adopted. The last point was gradually developed.*PFF4 1031.4*

7. The specifications and involvements of the third angel’s message, which included (a) the Beast—already identified by Protestantism generally as the Papacy; (b) his image, and the two-horned beast; (c) the mark of the Beast; (d) the seven last plagues-past, present, or future; and (e) the intent of “tormented for ever and ever.”*PFF4 1031.5*

These seven “principal points,” with their component parts, became

the new area of special Bible study, and the results constituted the "landmarks"—the essentials, pillars, or fundamentals, forming the "firm platform" upon which they stood thereafter. Writing later, in retrospect, Ellen White outlined the "old landmarks" thus:*PFF4 1031.6*

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks." [20]E. G. White.*Counsels to Writers and Editors, 30, 31*[from Ms. 13, 1889].(Brackets in the original.)*PFF4 1031.7*

IV. Formulating a Harmonious System of Truth

In these conferences the participants were not assembling an aggregation of detached, isolated, disconnected points of faith. As they studied they found this feature or that, which had been obscured by tradition, coming into view as part of a harmonious and integrated system of truth. They literally prayed and studied their way into light. For example, James White in his first tract, in 1847, began his exposition with the statement of a concept that was new to most of the group:*PFF4 1031.8*

"For more than one year, it has been my settled faith, that the seven last plagues were all in the future, and that they were all to be poured out before the first resurrection." [21]James White. A Word to the "Little Flock," p. 1.*PFF4 1032.1*

This soon came to be generally accepted.*PFF4 1032.2*

So they here began to build up a system of truth from the foundations—the prophecies, climaxing with latter-day events, the signs of the coming of Christ, the order of events at His coming, the heavenly judgment hour, the close of probation, the nature and manner of Christ's coming, the bestowal of immortality through the first resurrection and the translation of the righteous living, the slaying of the living wicked, the binding of Satan, the reign of the saints with Christ in heaven during the thousand years, the descent of the New Jerusalem at its close, the second resurrection, the loosing of Satan, the final destruction of all the wicked, the earth made new, and the eternal inheritance. Now note the larger issues, the fundamentals of this faith.*PFF4 1032.3*

1. STAND ON IMMINENT ADVENT REAFFIRMED

The blessed hope of Christ's return had been the chief target of Satan's attacks through the centuries, from both within the church and without. The advent hope had become contused and muddled, first through the vagaries of Jewish eschatology, then by the heresies of early Christian theologians and by the departures of more recent times. The plain promises and simple prophecies of the Word had been twisted by some to fit the developing concept of a

secret coming or spiritual rapture. With others it was the “glory burst of death,” or the diffusion of Christianity in the world. During the Millerite movement, skeptics and philosophers, materialists and infidels, had ridiculed a literal resurrection and the personal return of Christ in glory as unreasonable or impossible.*PFF4 1032.4*

Holding to the accepted verities concerning the first advent, the second, personal, premillennial advent of Christ in power and glory, with its attendant resurrection of the righteous, was boldly reaffirmed in these 1848 conferences. That had been the position of primitive Christianity, declared alike by Christ, apostle, and prophet. But it had long been lost from view, or been kept out of sight. And because of the great Latin apostasy in the church, the initial fervor of the early centuries had been submerged under the dominant errors of the Dark Ages. However, the Protestant Reformation had brought it forth again. And all the Reformers were expositors of the prophecies culminating in the second advent. And most of the early nineteenth-century expositors, as well, had held the same, in both the Old World and the New.*PFF4 1033.1*

On this platform the conferences stood without wavering. The imminent second advent was not an extraneous concept, brought tardily into the Christian church, but was an integral part of its historical body of doctrine—the logical end, or goal, of the gospel. It was a legacy of the centuries, and now it was pre-eminently “present truth.” They were assuredly Adventists.*PFF4 1033.2*

2. TENET OF CONDITIONAL IMMORTALITY HELD FIRMLY

They likewise held tenaciously to the tenet of immortality only through Christ, introduced into the Millerite movement chiefly through George Storrs. This involved repudiation of the belief, popular among most Christians, of an eternally burning hell of torture for the damned, based on the concept of the innate If immortality o* all men. Instead, they took the position that God “only hath immortality” (*1 Timothy 6:16*), that death is a dreamless sleep (*Ecclesiastes 9:5*; *Job 14:11-15*), that the dead, both just and unjust, will be raised to judgment by the resurrections in the last day, the righteous then to receive their immortality in Christ (*1 Corinthians 15:51-55*; *1 Thessalonians 4:16, 17*), the wicked later to

suffer destruction in the second death (*Revelation 20:12-14*). This very position led them to reject the budding of modern Spiritualism, the first “raps” of which were just being heard around Rochester, New York. Such was another solid plank in their platform.*PFF4 1033.3*

Picture 3: HERALDS OF A WORLD-WIDE MESSAGE
The Millerites believed that they were helping to herald the message to Mankind, Portrayed under the graphic symbolism of a flying Angel, to help men to get ready for the great judgment day. By 1843 they became suddenly aware of the fact that a second angel, Warning of babylon’s fall, Was due and was beginning to take its flight. The third angel they did not yet see
Page 1035*PFF4 1035*

3. HUMAN COUNTERPART OF ANGELIC HERALDS

They remembered the profound conviction that had given the Millerite Adventists their crusading zeal and devotion-the conviction that they were fulfilling the prophecy of the flying angel with the judgment-hour message (*Revelation 14:6, 7*)—the prophet John, in holy vision, had seen three moving objects in the heavens, like “pin points of glory,” that increased in size and brilliance as they drew near, sweeping through the heavens. Coming sharply into view, they appeared as angels, proclaiming their appointed messages, one after the other—the first one heralding the judgment hour. It was tremendously impressive, symbolic of a message being delivered to mankind.*PFF4 1035.1*

They recalled that the same consciousness of fulfillment was true with reference to the message of the second angel, on the moral fall of popular Babylon. Strong opposition had developed to the Millerite declaration that the 2300 years would close with fiery judgments at the second advent, and the creation of the new heaven and earth. Most of their opposers believed that, instead of a cataclysmic end of the age, there would be a regeneration of the world by a gradual improvement of men and of moral and material conditions. Both were manifestly wrong.*PFF4 1035.2*

But many Millerites had been cast out of their respective churches,

or at least warned not to witness publicly to their belief in the second advent. Widespread ridicule and opposition from press and pulpit, and even mob violence, was common during the climax of the movement. The second message-of separation—had been proclaimed, and a great host had been called out of the opposing churches. But while the failure of their October expectations was tauntingly tossed into their faces, somehow no one had seemed to notice the third angel that was to follow, with another message, or to grasp its intent, with the possible exception of Josiah Litch. [22]See Josiah Litch, "Cleansing of the Sanctuary," Midnight Cry, June 22, 1843, pp. 126, 127. Some British Adventists as William Cuninghame (Prophetic Faith, Vol. III, p. 371), believed likewise. *PFF4 1035.3*

4. THIRD ANGEL ADDS THE FINAL NOTE

The conference participants now saw that to prepare a people for the supreme event of the ages-the glorious second advent-these three mighty angels of heaven appear, in symbol, proclaiming the call through the preaching of men, to worship the God who created heaven and earth, to come out of spiritual Babylon, and to refuse to worship the Beast or his image or receive his dread mark. They came to see that the threefold message began with the proclamation, in the years shortly before 1844, of God's imminent judgment hour, each symbolic angel adding his special emphasis, until their combined voices swell into a loud cry just before the second appearance of Christ Jesus the Lord in power and great glory. But this dawned upon them only gradually. [23]See James White, "Our Present Position,"*Review and Herald,* December 1850, p. 15; J. N. Andrews, "Thoughts on Revelation XIII and XIV," May 19, 1851, pp. 81, 82. *PFF4 1036.1*

The first thought of this "little flock" was to seek to rally the old 1844 Adventists, who had proclaimed the first and second messages, to a realization that a third message was due—to accept the Biblical fact that "the third angel followed them," gathering up and enforcing the truths of the first and second messages, investing them with a meaning and a content not before perceived, adding the newly recovered truth of the Sabbath, and continuing thenceforth as a threefold advent message. This led them later to see that a sealing

message (*Revelation 7:1-3*), involving the Sabbath, was to go to the world.*PFF4 1036.2*

The group believed stanchly in the full inspiration of the Old Testament, as well as of the New. So they looked upon its wonders of creation and its Sabbath rest, its sad record of disobedience and estrangement, its gleam of hope in the promised Seed, and its Old Testament church watching through the centuries for the first coming of Christ. They found the fulfillment of promise and prophecy in the New Testament message of Christ's atoning sacrifice, a present salvation for the true Israel of God, and its culmination in the restitution of all things-all these as parts of the "everlasting gospel." Thus they felt that they were restoring truths that had largely been obscured or abandoned, in part or in whole, by the church of the Middle Ages, and likewise in more recent times.*PFF4 1036.3*

V. Main Millerite Prophetic Positions Simply Reaffirmed

With a minimum of discussion they reaffirmed the great outline prophecies, especially of Daniel, and their inseparable time periods. They held in essentially the same form as in the Millerite seventh-month movement the following doctrines: *Daniel 2*: The standard Historical School interpretation-the four world powers of Babylonia, Persia, Grecia, and Rome, succeeded by the non-adhering ten kingdom-divisions of medieval and modern Europe, with Christ's impending kingdom as the smiting stone, to fill the earth. *Daniel 7*: The same four empires of prophecy, with the ten horns as the same ten kingdoms, and the Little Horn as the Papacy, with its spiritual dominance of 1260 years (538-1798)-the power (equated with Antichrist and the Man of Sin) that had not only persecuted the saints but had presumptuously imposed a change of the Sabbath upon Christendom, and had sought to reduce the designated 1260 years of the prophecy to 1260 days at the end of the age, and with the judgment and second advent closing the outline.*PFF4 1037.1*

Daniel 8: The last three kingdoms-Persia, Grecia, and Rome-with the paralleling 2300 years 1457 B.C. to A.D. 1844), extending to the cleansing of the heavenly sanctuary and its truth of the heavenly priesthood of Christ cast down (as stressed primarily by Edson and Crosier), during the Roman section of the 2300 years (symbolized by the desecrating horn that cast down the truth to the ground), which period reaches specifically to October 22, 1844, when the heavenly judgment began. *Daniel 9*: The 70 weeks from the autumn of 457 B.C. to A.D. 34, with the crucifixion of Christ the Messiah in the "midst" of the seventieth week-of-years, in the spring of A.D. 31-the 70 weeks being "cut off" as the first part of the 2300 years, and thus automatically dating the beginning of the larger period.*PFF4 1037.2*

Daniel 11: The same three powers-Persia, Grecia, and Rome (with James White holding the position advocated by Miller, that the Papacy was the power prominent in the latter part of the chapter, just as in *Daniel 2, 7, and 8*, [24]James White. A Word to the "Little Flock," pp. 8, 9. and Uriah Smith at that time agreeing with him on the Papacy, but later changing to the view that Turkey was the power in *Daniel 11*). *Daniel 12*: The increase of the prophetic knowledge, as

men searched the Bible; and Michael as Christ, soon to stand up; the 1290 years and the 1335 dated the same as in the Millerite seventh-month movement.*PFF4 1038.1*

They held similar views concerning the book of Revelation: The seven churches were seven periods, or phases, of the true church, spanning the Christian Era, though they were not yet quite settled on just what comprised the seventh, or final, Laodicean section 25Bates early held that Laodicea began in 1845 with the Albany Conference. ("The Laodicean Church," *Review and Herald,* November, 1850, p. 7.) or when it began. The seven seals represented the progressive apostasy in the Christian church, the sixth seal including the signs in the heavens heralding Christ's return (as the darkening of the sun and moon, on May 19, 1780, and the falling of the stars on November 13, 1833, et cetera). The first four of the seven trumpets were the Barbarian scourges on western Rome, and the fifth and sixth trumpets, the 150-year and 391-year special periods of the Turk, the latter ending in August, 1840. And the time message of the angel with the little book was that there should be specified prophetic "time" no longer (similar to the angel of *Revelation 14:6*). The little book was the sweet anticipation and bitter aftermath of the Disappointment of October 22, 1844, and then a further witnessing before mankind. (This last Edson emphasized.)*PFF4 1038.2*

God's Two Witnesses were the Old and the New Testament, slain in France (1793-1797), with France as the tenth part of the City, and the French Revolution as the great earthquake. The woman clothed with the sun (*Revelation 12*) was the true church persecuted by the Roman power, and preserved during the 1260 years (538-1798), and then the dragonic wrath turned on the last-day commandment-keeping remnant^ characterized also by "the testimony of Jesus" (defined as the Spirit of prophecy-*Revelation 12:17*; *Revelation 19:10*). The papal beast of *Revelation 13* was, of course, the Papacy, with the deadly wound given by the stroke of the French sword in 1798, at the end of the 1260 years. But the identity of the second beast was not yet too clear-whether France, or possibly Protestantism in some form (as variantly held in the Millerite movement)-but there was a profound conviction that the mark of the Beast involved the change of the Sabbath. The 144,000 were bound for the city of God, and Christ was ministering in the

heavenly holy of holies, in the second and final phase of His mediatorial ministry.*PFF4 1039.1*

Two of the three angels' messages, as noted, were first given under the Millerite movement; the third was just now taking shape-and its scope and content were now the chief area of their study and concern. The second advent and the gathering of the harvest of God and of the grapes of wrath for His vintage were shortly to come. The seven last plagues were evidently future, according to James White, to fall after the close of probation and to eventuate in the second advent. The symbolic woman in scarlet, the Harlot, or Babylon Mystery, of *Revelation 17*, was the Papacy, but the daughters were, they said, creed-bound Protestant churches that spurned the second advent, clung to the mark of papal apostasy, and persecuted dissenters. Babylon's final overthrow was imminent, and the supper of the Lamb was likewise at hand.*PFF4 1039.2*

The premillennial position was tenaciously held-the second advent with its attending first resurrection to usher in the millennium and the second resurrection to mark its close. And the saints reign with Christ during the thousand years, followed by the new heavens and the new earth, springing out of the ashes of the old and to continue on forever. That was the grand outline-essentially the Millerite seventh-month movement positions on prophecy reaffirmed and clarified.*PFF4 1039.3*

Further study was to follow. Their attitude toward advancing light was simply this: They held undeviatingly to the principle of a progressive unfolding and perception of light, and that there was to be a constant advance in knowledge of the Word. They were ready to exchange a dozen errors for one truth. With no formulated creed to defend, they were not ashamed to acknowledge their limitations and not afraid to grow in the knowledge of advancing truth. They never sought to surround themselves with an aura of perfection. Years later, when one critic complained at the revision of an exposition, James White replied: "Now we never claimed that we wrote by inspiration, and have supposed that we had the same privilege of learning and exchanging error for truth with other men." 26James White, Editorial, "Making Us a Name," *Review and Herald,* April 26, 1860, p. 181*PFF4 1040.1*

VI. Edson View of Sanctuary Definitely Adopted

They held that the view of the heavenly sanctuary and of the twofold mediatorial service of Christ our great High Priest therein, advocated by Edson, was a truth that had been swept aside by the rising Man of Sin, who had opposed God and truth and had "exalted himself above all that is called God, or that is worshipped," so that he, as God, had planted himself in the temple of God, "showing himself that he is God." They believed that the Papacy had interjected its own earthly priesthood and sacrifice between God and man and obscured and distorted the work of Christ our great High Priest and His one, all-sufficient, vicarious, atoning sacrifice, and that the Protestant world had only partially freed itself from such errors. The sanctuary service, shadowed forth in the Mosaic ritual, and clearly explained in the book of Hebrews, was but dimly understood until it was brought forth in its beauty by the joint study of Edson and his associates. This sanctuary light-which had long been cast down by the dominant apostasy-was, however, to be more fully studied and amplified. But its essence had already been perceived.*PFF4 1040.2*

So they reaffirmed their stand on the doctrine of the day of judgment—that on October 22, 1844, according to type, Jesus our High Priest entered the most holy place in heaven and began to cleanse the sanctuary. The examination of the lives of men through all past ages had begun in what came to be called the investigative judgment. That of the living would follow. When that work is finished and probation closed, then Jesus leaves the temple of God to come to earth in glory as King, to reward the righteous and execute judgment on the wicked. Satan, not Christ, was the scapegoat. But the atonement for man was made and completed by Christ the Lamb of God before the visitation of punishment upon the scapegoat as the great instigator of sin. Yes, the transaction with the scapegoat was after the atonement was finished.*PFF4 1041.1*

Meantime, the righteous dead will all have been raised and the righteous living caught up to Christ, at the—second advent. Then the millennium begins, which the redeemed spend with Christ in heaven. At the conclusion Christ and the saints return with the New Jerusalem from heaven to the devastated earth, the wicked dead

are raised, and their final march of desperation upon the Holy City begins. Then Satan and all his hosts are destroyed, and the earth and its sin-scarred works are burned up. This is the executive judgment. And all this is followed, in turn, by the creation of the new heaven and new earth “wherein dwelleth righteousness.” Paradise is fully restored. That was their glorious prospect, and their faith.*PFF4 1041.2*

VII. Sabbath Issue the Overshadowing Topic

1. SPECIFICATIONS OF THIRD MESSAGE STUDIED

The hour had manifestly come, they believed, to recover all the long-lost, or at least obscured and undeveloped, truths of the gospel. As the Biblical teaching on the Sabbath and the sanctuary in their inseparable relationships became plain, they continued to search for other neglected truths just rising into view. But the specifications of the third angel's message became increasingly the new focal point of study, the new area of special investigation. Each of its phases and features called for fresh study, and in due time became luminous with meaning—the Beast, the image to the Beast, the mark of the Beast, the futurity of the plagues, the nature of the punishment to be meted out to the sinner, and its duration, and various related features of the final events.*PFF4 1041.3*

These men of the conferences, delving into the realm of Scripture truth, were seeking to round out the fuller understanding of the "everlasting gospel." This gospel message had been obscured by the rubbish of error and tradition during that long period when truth was trampled to the ground by the great apostasy seen by Daniel the prophet in his vision of *chapter 8*. There the inspired record is, "It cast down truth to the ground." They were now set upon lifting up those truths that had so long been "trodden underfoot." Their investigative activities must therefore be read in the light of the guiding principles and inner aims that motivated them. They had the pioneer spirit, as they laid the foundations, stone by stone, of a structure that was just beginning to take on fair and harmonious shape.*PFF4 1042.1*

2. SUNDAY MARK WILL BE ENFORCED BY LAW

They studied most earnestly the meaning of the "remnant" of the "seed" of the "woman," or Christian church, who would keep the "commandments of God" in the latter times and would have the "testimony of Jesus" in their midst. The trail of opposition by the apostate power that was to "think" to "change the times and the law" of the Most High was to make its last attack upon the "remnant" who were lifting up again the downtrodden law of God. So they

were to warn against the presumptuous changing of God's law and to call back all who would adhere to the New Testament platform —"the commandments of God and the faith of Jesus"—set forth in *Revelation 14:12*, which was to be restored shortly before the second advent.*PFF4 1042.2*

Slowly they began to believe that the great papal apostasy, aided by a backsliding Protestantism, would renew the ancient warfare against God's law and its holy Sabbath. So they studied anew the latter part of *Revelation 13*, which portrays the effort to enforce the mark of apostasy. Thus Joseph Bates, who in 1849 wrote his pamphlet, A Seal of the Living God, speaking of the enforcing of the "mark," said:*PFF4 1043.1*

"This last text is still in the future, and has a direct bearing on this very sealing message. This ungodly power from which God's people have been called out, (*Revelation 18:4*,) will yet, as it now appears, enact a law for the express purpose of making all bow down and keep the Pope's Sabbath, (Sunday)."[27]Bates, A Seal of the Living God, p. 37.*PFF4 1043.2*

The third angel's message soon became their greatest concern and the field of their most earnest study.*PFF4 1043.3*

3. CREATION AND REDEMPTION; LAW AND GOSPEL

Believing in God, not merely as a primal cause or as a cold distant judge of mankind, but as a solicitous father, they built their faith upon the Bible record that God created the heavens and the earth literally in six days. That view, universally accepted by Christendom at that time, would erelong be first questioned, then attacked, and finally rejected. But creationism was one of the foundation stones of the Sabbatarian belief. They took their stand upon the Mosaic record of man's failure and fall, and had no part in that daring assumption—just being formulated—that man, evolving from primitive forms, physically, mentally, and morally, can lift himself by his own power to higher estates. They held that provision for man's redemption from the Fall is solely through the gift of God's only Son.*PFF4 1043.4*

They held the law of God and the gospel of Christ to be in perfect harmony, each necessary and consistent with the operation of the other. They maintained that the law of God is immutable and impossible of abrogation, but that the gospel is provided to rescue doomed man from the effects of sin. They held that the Sabbath, the seventh day of the week, is the memorial of a fiat creation and the sign and seal of sanctification as well.*PFF4 1043.5*

4. HELD TO BAPTISM BY IMMERSION ONLY

In addition to these main positions, they held to the baptism of the adult believer only, by immersion. Rejecting sprinkling and infant baptism as originating in apostate practices, they regarded immersion as the sign of burial with Christ in death to sin and the acceptance of new life in Christ.*PFF4 1044.1*

VIII. Prophetic Gift Restored in Remnant Hour

Accepting the apostle Paul's admonition to "despise not prophesyings" (*1 Thessalonians 5:30*), they held that men were not to think or speak disparagingly of the prophets and their writings. Jesus Himself, the greatest prophet of all time-the one supreme, divine, and only infallible Prophet—was that Great Prophet of whom Moses wrote: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (*Deuteronomy 18:15*.) He was frequently so recognized while on earth, and was called the "prophet of Nazareth," "a great prophet," "a prophet mighty in deed and word before God and the people." (*Matthew 21:11*; *Luke 24:19*; *Luke 7:16*; *Ephesians 4:11-14*.) He revealed to man the will of God, the character of God, the love of God. He interpreted and fulfilled past prophecy; He illuminated the present; He opened the book of the future. And Holy Writ expressly states that when He ascended He "gave gifts unto men"—apostles, prophets, evangelists, pastors, teachers. (*Ephesians 4:8, 11*.) He placed the gifts of the Spirit in the church, where they were to be found among those waiting for the coming of the Lord. (*1 Corinthians 12:4-10*; *1:7*.)*PFF4 1044.2*

Joel's prophecy of an outpouring of the Spirit, to come upon all flesh (*Joel 2:28*)—that saw an initial fulfillment in the early church-Peter placed primarily in the "last days" (Acts 2:17), shortly before the "great and notable day of the Lord come" (*Acts 2:19, 20*). And the entire twelfth chapter of Revelation is, they understood, a history of the true church in her conflict with Satan, the dragon.*PFF4 1044.3*

They saw how the "remnant of her [the woman's] seed"—the last period, or segment, or phase, of the church—would keep the "commandments of God" and have the "testimony of Jesus," defined by the apostle as the "spirit of prophecy." (*Revelation 12:17*; *19:10*.) And again the apostle couples with the "commandments of God" the inseparable "faith of Jesus." (*Revelation 14:12*.) So the church of the last generation they believed to be characterized by restored obedience to the law of God blended with the faith of Jesus and the revived possession of the prophetic gift. The three were inseparable.*PFF4 1045.1*

They held that these earmarks identifying the remnant church—the restoration of the "commandments of God," the "faith of Jesus," and the "spirit of prophecy"-were in their midst. [28]See Introduction to *Spiritual Gifts 1:15, 16*. When the church of the past had been deep in the "wilderness," during the Dark Ages, only a whisper of the voice of the Spirit had occasionally been heard. But now, in the last days, they had confidence that the prophetic gift had been restored for the safety and guidance of the last-day church—a church built solidly on the Bible. Clues, suggestions, cautions, and early confirmations of truths that were dug directly out of the Scriptures—these were the contributions made by the Spirit of prophecy, but ever and only regarded as not replacing but pointing to and magnifying the Word. So they went on with greater assurance in open-minded study of the Bible. They walked in advancing light, ever alert for more light and truth, just as James White had written in 1847:*PFF4 1045.2*

"As we travel onward toward the Holy City, our burning lamps discover new objects: but we cannot see all at once. If we reject a little light, because we cannot see the whole clearly at once, it will displease our heavenly leader; and we shall be left in the dark. But if we cherish the light, as fast as it is our Lord's will to open it to us, he will increase the light; and our souls will feast upon the opening truths of the blessed bible." [29]James White, A Word to the "Little Flock," p. 6.*PFF4 1045.3*

And theirs was a spiritual, Christ-centered emphasis. Vital godliness and the grace of Christ, in good balance, went hand in hand with doctrinal truth. Thus White again said:*PFF4 1046.1*

"It is no small thing to be a Christian. We must be pure in life and conversation here in time, if we would enter the Holy City.*PFF4 1046.2*

"The keeping of the fourth commandment is all-important present truth; but this alone, will not save any one. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living active faith in Jesus. Those who would be found ready to enter the saint's rest, at the appearing of Christ,

must live wholly, WHOLLY for Jesus now." [30]James White, Letter in *Present Truth,* July, 1849, p. 6.*PFF4 1046.3*

2. RELATIONSHIP OF BIBLE STUDY AND SPIRIT OF PROPHECY

Joseph Bates, James White, Hiram Edson, Stephen Pierce, [31]STEPHEN PIERCE (1804-1883) was born in Vermont, residing later ir Minneapolis and Iowa. A man of genuine piety and humility, he was an able Bible expositor and rose to the presidency of the Vermont and Minnesota conferences, and was corresponding editor of the Review and Herald. He was ever a friend of the poor and suffering. (A. D. Olsen, obituary in *Review and Herald,* Oct. 9, 1883, p. 637.) and others such as J. N. Andrews, "searched for truth as for hidden treasure." Ellen White often met with them. Here is her description of the Spirit of that quest:*PFF4 1046.4*

"Of ten we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning." [32]E. G. White, *Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-day Adventists, 57.**PFF4 1046.5*

One description of the form and process of study in those early days, reads:*PFF4 1046.6*

"We had to search and wait the opening of truth, receiving a ray of light here and a ray there, laboring and pleading for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth when it is presented as it should be can be now seen and brought to bear upon the heart." [33]E. G. White, Ms. 3, 1854; quoted in Arthur L. White, Prophetic Guidance in Early Days, p. 15*PFF4 1046.7*

Throughout this entire time of intense searching, the Spirit of prophecy was a help-but only a help. No doctrine or interpretation of prophecy was initially discovered or disclosed 2through the Spirit of prophecy. The doctrines of the Sabbatarians were all founded upon Holy Scripture, so that theirs 3was a truly Protestant platform. James White had expressly J?stated this in 1847: "The bible is a

perfect, and complete revelation. It is our only rule of faith and practice." [34]James White, A Word to the "Little Flock," p. 13.*PFF4 1046.8*

Of the relationship of the Spirit of prophecy thereto, Ellen White herself, after commending "the Word of God as the rule of your faith and practice," said:*PFF4 1047.1*

"God has in that Word, promised to give visions in the 'last days'; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth." [35]E. G. White,*Early Writings, 78.PFF4 1047.2*

IX. Concurrence of Fulfillments Identifies “Remnant”

The year 1844, the spokesmen of the conferences held, marked not only the beginning of the judgment-hour phase of Christ’s ministry in heaven but a new phase of a corresponding movement on earth also pointed out in prophecy. This movement proclaimed the message of the third angel of *Revelation 14:9-12*, which specifically calls upon men to “keep the commandments of God” as well as to hold fast “the faith of Jesus” in addition to the messages of the first two angels (*verses 6-8*) heralding the second advent of Christ. So they, the Sabbatarian Adventists, had appeared at the time scheduled in the prophecy, and according to that prophecy they were also to have the “testimony of Jesus” in their midst, which “is the spirit of prophecy.” (*Revelation 12:17*; *19:10*.)*PFF4 1047.3*

In 1844, they contended, the light on the cleansing of the sanctuary in heaven, and its attendant judgment—hour annunciation, began really to be studied and then to be heralded in its fullness. The message was a command to “come out” of the Babylon of confusion that was still a heritage from the blighting apostasy of earlier centuries. And with these was combined the call to restore the true Sabbath. The time had only just come for fulfillment. Now these must be correlated, and the special movement resulting was to gather momentum, declaring anew that “the hour of his judgment is come.” The third angel’s message, they felt, was definitely under way, for the Sabbath truth was now linked to, and integrated into, the prophetic message. This threefold development formed “a concurrence of fulfillments,” they said, that could never come about by merely human foresight and devising. [36]Spieer, Pioneer Days, pp. 72, [73].*PFF4 1047.4*

The threefold message, now clearly due, they firmly believed, had actually begun to assume definite form and a semblance of symmetry. The larger outlines could now be clearly discerned. They realized the perfecting of these positions, and the development of detail would take time. But the conferences had successfully accomplished their purpose of unification, clarification, and consolidation.*PFF4 1048.1*

CHAPTER FORTY-EIGHT: Raising Up the Foundations of Many Generations

In the remaining chapters we return to our tracing of the progressive development of prophetic exposition among the founding fathers of the early Sabbatarian Adventists. We will close this two-thousand year survey of prophetic interpretation with a summarization of the expositional platform developed between 1844 and 1875. These earnest men sought to build wisely by gathering up and bringing together in systematic form a harmony of the prophecies, based upon the sound and established truths of interpretation developed by reverent scholars over the course of centuries/These general positions will then be broken down into the individual expositions of some of their leading expositors. First, we list the guiding principles under which they proceeded, and the resultant platform.*PFF4 1049.1*

I. Nine Point Platform of Sabbatarian Adventists

1. RESTORATION AND RE-ESTABLISHMENT

They sought to restore and re-establish the various historical principles and applications that had once held sway' during the aggressive years of the Protestant Reformation, but which a later divided and compromising Christendom had largely let slip, as it began to accept-perhaps unwittingly-either the Futurist or the Preterist counterinterpretations, and later to adopt the fascinating Whitbyan postmillennial theory of gradual world betterment, increasingly popular and prevalent among Protestants, with Porphyry's Antiochus Epiphanes theory concerning the Little Horn o f *Daniel 7* as another favorite diverting device. All these later departures the Sabbatarian pioneers steadfastly repudiated.*PFF4 1049.2*

Picture 1: LEADERS OF THE DEVELOPING SABBATARIA MOVEMENT
(Left to right) James White, Vigorous administrator and pioneer editor; Joseph Bates, Forthright pioneering preacher; and John Nevins Andrews, Scholarly writer and first foreign missionary. These three led the way. (See also page 1093)
Page 1051*PFF4 1051*

2. RETENTION AND APPLICATION

They sought to retain and apply all the sound and demonstrated principles of the Historical School of interpretation still held by various individual scholars in the Christian world of the mid-nineteenth century. This included many men outside the Millerite movement, as well as within, and embraced Old World expositors as well as New. Such positions, for example, included as basic the standard view of the four world powers of *Daniel 2 and 7*, with Rome as the fourth, Rome's division into ten lesser kingdoms, the emerging Papacy as the Antichrist, the year-day principle for the 1260 year-days, and related prophetic time periods. These, and the paralleling outlines and time periods in the Apocalypse, were regarded as axiomatic, and foundational to all exegesis. These formed the groundwork and setting for all subsequent

applications.*PFF4 1051.1*

3. COMPLETION AND CONSUMMATION

They sought to carry through to their logical conclusion and application those final phases, or segments, of the great outline prophecies that had been gradually unfolded. The progressive fulfillments had been recognized contemporarily during the course of the centuries—not only Rome, when pre-eminent, followed by Rome's division, and the period of papal Rome's special spiritual dominance, forcibly interrupted at the close of the French Revolution, but also the 2300 days. Many noted scholars in many countries during the early decades of the nineteenth century taught the ending of the 2300 year-days about 1843 or 1844, with some epochal event believed destined to come to pass, or at least to begin, about that time. In the early part of the Christian Era these last-day events had all been regarded as future, with advancing developments progressively perceived through the centuries. However, the Adventists felt that they had now entered upon the final segments of the great prophetic outlines, which called for contemporary recognition and emphasis of these final phases.*PFF4 1051.2*

4. REVISION AND CLARIFICATION

They progressively revised, clarified, and corrected details of prophetic interpretation concerning events of the latter days which had been prematurely or hastily adopted in the past, but which were now perceived as out of harmony with the basic principles and outlines-and which time alone and greater perspective could rectify. This included such features as the time placement of the seven last vials, as all still future, the identity and location of the two-horned beast of *Revelation 13*, the meaning of the "mark" of the Beast, the identification of Laodicea, and similar items.*PFF4 1052.1*

5. HARMONIZATION AND SYNTHESIS

They then sought to harmonize and synthesize all the component prophecies of Daniel and the Revelation, so part would fit logically

and properly with part, and each individual prophecy parallel or integrate with the other prophecies, thus forming a systematic whole-much like a comprehensive harmony of the four Gospels or the interrelationship of various doctrines in a well integrated systematic theology. Thus all features or details were to be brought into a harmonized whole. No single outline prophecy, or time period, was considered independent or unrelated to the rest. And none, therefore, were to be timed or placed without due regard to the rest. This was one of the most difficult aspects of their entire expositional endeavor. (See illustrative diagram on pp. 1128, 1129.)*PFF4 1052.2*

Such a perfecting and harmonizing task, designed to preserve balance and symmetry, was a delicate matter, requiring avid knowledge of historical backgrounds and a broad grasp of the over-all picture and the historical development of interpretation. Uriah Smith was particularly adept at this, as we shall soon note, drawing the soundest expositions from the ablest sources of the years and bringing together in one coordinated whole the product of scores of the strongest interpreters of the past whose works were justly revered and available. The resultant harmony of the prophecies appeared in his Thoughts on Daniel and the Revelation. It was not a patchwork, but a skilled piece of expositional architecture, which, after nearly a century, is still regarded as a conspicuously able and balanced exposition, calling for remarkably little revision, either in rugged outline or even of essential detail, considering the lapse of time and the progressive understanding and fulfillment of prophecy in the decades that have elapsed.*PFF4 1052.3*

6. DISTINCTION AND DIFFERENTIATION

The Sabbatarian Adventists sought to differentiate between basic primaries, or essentials in prophecy, upon which there was clear evidence and general agreement, and those minor details, or secondaries, upon which there were bound to be, and actually were, divergent views. And they sought to keep the primaries ever in the forefront as common ground, while holding the nonessentials in abeyance in the background for time and more complete fulfillment to clarify. Such items included the precise identity of the seven heads, and the eighth head, in *Revelation 13 and 17*, and the

exact list of the ten horns, and others not yet fully agreed upon.*PFF4 1053.1*

7. CHRIST-CENTERED AND REDEMPTIVE

They sought increasingly to find and present Christ as the central figure and dynamic force of all prophecy. They looked upon the national and international, or secular, aspects of the great outline prophecies as merely the framework and setting, the staging in and through which the great redemptive acts of God in the divine drama of the ages are clearly portrayed. They considered prophecy as the revelation of the foreknowledge and control ling hand of God in the affairs of men, revealing the only true philosophy of history and constituting the only sound portrayal of the destiny of man and the universe. The first and second advents were clearly focal points of time and eternity, and Christ was central in it all.*PFF4 1053.2*

8. PORTRAYAL OF AGE-OLD CONTROVERSY

They looked upon prophecy as the inspired portrayal of the age-old conflict between good and evil; and, back of that, of the personalized war between Christ and Satan for the winning of the human race. Prophecy was to them the inerrant depiction of the great controversy between truth and error throughout the centuries and of the paralleling struggle between the true church and the great apostasy in the church, leading to the ostracism and persecution of the former and the exaltation and dominance of the latter-these following inexorably on to the final conflict, which is to end in the eternal triumph of righteousness and truth at Christ's impending second advent.*PFF4 1054.1*

9. CONSUMMATION OF THE CONFLICT

They believed that the consummation of the conflict in the last days involved, first of all, the recovery and reinstatement of all lost, forgotten, and forsaken truth. Many of these truths had been partially covered over or obscured by the accumulated debris of error. They firmly believed that the recovered gems of prophetic truth were to be reset, and would again assume their rightful place

in the frame work of the everlasting gospel, from which they had been dislodged. And thus restored, they would give the everlasting gospel a strength and a winsomeness of appeal destined to attract the minds of honest truth seekers who perhaps would not respond to any other approach. And thus they would definitely help to prepare a people for the coming King and kingdom of God.*PFF4 1054.2*

II. Recovery of Established Orthodox Positions

So they considered their platform to be distinctly a recovery of the old and established in prophetic interpretation, not a discovery of something new, strange, and untried; a retention of the accredited and true, not an invention of the doubtful and fanciful; a restoration of the best and the soundest in exposition, not an innovation, advancing the questionable and debatable. As conservatives, and not radicals, they therefore stood as resolute champions of old positions, not as doughty defenders of new contentions. They took their position as stanch upholders of interpretive orthodoxy, not as purveyors of heterodoxy or expositional heresy. They consequently expressed a certainty born of deep conviction. Their attitude was positive, not negative; and was definitely aggressive, not defensive.*PFF4 1054.3*

They considered (hat they had come into being to revive and press those phases and features of prophetic truth that were now specifically due the world. They considered themselves to be a people with a mission, and a message pertinent to the times. This, they profoundly believed, was why they had been brought onto the stage of world action at that very time. They had a work to do, just as had others before them. They definitely felt that they were there to help complete the arrested Reformation. They believed that they had appeared at the time called for. They felt they were called into being to emphasize the prophetic message due the world and to stress the special truths destined, in the plan of God, for emphasis at that time. It was this sense of a mission and a mandate that gave them boldness and conviction in proclaiming the “message” as they saw it.*PFF4 1055.1*

They were therefore engaged in gathering up the gold from the cluttering dross of misconception and departure, in gleaning the gems of prophetic truth from the rubbish of error and departure-diamonds from the established expositions of Daniel, rubies from the sound interpretations of the Revelation, and pearls from Paul’s prophecy in the Thessalonian epistle. Consciously drafting upon the expositional strength of the ages, they were raising up and deliberately building upon the foundations of many generations of sound, progressive principles of exposition. They claimed the

heritage of the years as their very own-for truth, they held, becomes the lawful possession of all who exert themselves to recover and proclaim it. In the light of such an understanding and attitude, let us now review the individual expositions of the leading pioneer builders of the now steadily expanding Advent Movement. First we note James White, and then we will come to his associates.*PFF4 1055.2*

Picture 2: JAMES WHITE STALWART ADVENTIST LEADER
James White's birthplace in palmyra, and white at the age of forty-two, Whose father was deacon John White, of the baptist" Faith. These pioneers came from sturdy stock
Page 1055*PFF4 1055*

III. James White-Pioneer Leader, Publisher, and Organizer

JAMES WHITE (1821-1881),[1] publisher of the first periodical (Present Truth] issued by the Sabbatarian Adventists, and thrice president of their General Conference-1865-1867, 1868-1871, and 1874-1880-was the son of Deacon John White of the Baptist and then of the Christian church at Palmyra, Maine. He came of sturdy New England stock, his ancestors being among the earliest settlers to come to this country. James grew up in Maine, the fifth in a family of nine. He was sickly as a child, but by the time of his teens this handicap was overcome. And he was baptized into the Christian Connection at fourteen.*PFF4 1056.1*

As he stood on the threshold of young manhood, he had heard some of the leading Millerite preachers present their arresting message. But for a time ambition to scale the heights in the field of education crowded religious experience far into the background. So he first spurned the doctrine of the second advent near, as he prepared for teaching at St. Albans, having to work his own way by dint of toil and economy. However, in 1841, returning home from a term of teaching, he found his parents seriously studying the advent message, yes, already well persuaded. He thought to parry the force of his mother's new views, and turned to the Bible for countering evidence. But he soon became convinced that these teachings, and his mother, were right. The father, however, was still under the spell of the Whitbyan postmillennial philosophy, which was rampant in most of the larger churches. This delayed his acceptance of the advent hope until the next year.*PFF4 1057.1*

Of fine presence and sturdy character, young White was a born leader, a strong dynamic spirit of real capacity. He was unusually bold, resourceful, and farseeing. But at first, like Jonah, he ran away from his conviction of duty. One day, however, all alone out in the field he battled it out with God, and then made a partial surrender-one with a condition. So in 1842 he was still quite

[1] Sketch based on James White, Life Sketches; Uriah Smith Funeral Discourse, In Memoriam, A Sketch of the Last Sickness and Death of Elder James White (1881); Spalding, Footprints, and Captains; "Representaive Men of Michigan' "in American Biographical History, pp. 106, 107; Dick, Founders of the Message, chap. 4; obituary in *Review and Herald,* Aug. 9, 1881.

unsettled. About this time the powerful revival preaching of Miller, Himes, and Preble, at a camp meeting in eastern Maine, changed the whole course of his life. As White attended these meetings, he resolved to become a preacher of the advent faith. Of this vital decision he wrote in his autobiographic sketch:*PFF4 1057.2*

"I had neither horse, saddle, bridle, nor money, yet I felt that I must go. I had used my past winter's earnings in necessary clothing, in attending Second Advent meetings, and in the purchase of books and the ["1843"] chart. But my father offered me the use of a horse for the winter, and Elder Policy [a Christian minister] gave me a saddle with both pads torn oft, and several pieces of an old bridle." 2James White, *Life Sketches*, p. 49.*PFF4 1057.3*

Mending the saddle and bridle, and taking his Bible, his "1843" chart, and some literature, he started out. He had a silvery tenor voice, characteristic of the Whites, his father having been a teacher of vocal music. This valuable gift James used constantly in his public work. Erelong a thousand people would listen with rapt attention, with many moved to tears. Often he would enter the pulpit impressively singing some moving advent hymn like*PFF4 1058.1*

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to ev'ry fear,
And wipe my weeping eyes."*PFF4 1058.2*

White had the happy gift of carrying people along with him. He was enthusiastic, and possessed a grace and a dignity that kept every enterprise with which he had to do on a high spiritual level. 3Spicer, Pioneer Days, p. 147. His first meetings started a revival. Following along the Kennebec River to Augusta, Maine, he began a series in a community that was predominantly Universalist. A rough element that had gotten into the hall proceeded to heckle the young speaker with howls and catcalls and to pelt him with snowballs and other missiles.*PFF4 1058.3*

But they failed to drown him out. He launched into a vivid description of the judgment day, his voice rising above the roar of the crowd. He called upon them to repent and turn to God for mercy

and pardon. Soon the noise subsided, and before long the turbulent crowd was subdued and a revival broke out. But a sullen mob was waiting outside for the dismissal. As he was leaving, a total stranger stepped up, and linking arms with him, guided him through the still menacing mob-and disappeared! White turned to thank his protector, but none was there. He wondered, but was exceedingly grateful.*PFF4 1058.4*

White went on to the Eastern Maine Christian Conference.This section and this particular group had already been deeply affected by Millerism. Invited into the desk to speak on his new-found faith, he preached on the second advent, closing with the song, “You will see your Lord a-coming,” which was punctuated with approving exclamations from the sympathetic, while the opposing party were chilly and critical. Times were tense and the conflict very real.*PFF4 1058.5*

James White first met Ellen Harmon at Orrington, Maine, where she was bearing her testimony in February, 1845. And their association in service for the saving of souls culminated in their marriage in August, 1846. It was a happy and successful union, and together they comprised a remarkable team. White’s character was cast in the heroic mold and his life was of the patriarchal pattern. His thinking was bold, clear, and logical, and he was an able disputant. He infected others with his zeal and persuaded them with his convictions. He had marked executive ability, and was calm and collected when others lost their bearings. In the formative period of the new movement, when conflicting positions were frequently advanced, he found anchorage in the unassailable facts and sound principles of the preceding Millerite movement. There was too much evidence of the clear leading of God for it to be renounced as largely erroneous. He had a good sense of values, and emphasized fundamentals:*PFF4 1059.1*

White was progressive, independent, and strong in his planning. He had an acute perception of right, and would never yield to discouragement, whether pinched by poverty or plagued by opposition. He saw that their future needs called for organization, and helped to arrange for a legally incorporated and effective organization through which the business of the church should be

conducted, as well as formulating a wise church polity. He bore the earmarks of a wise builder, and was the father of church order among the Sabbatarians. He exerted a molding influence in framing the basic platform of Seventh-day Adventist belief and practice. And he gave form and solidity to the growing movement. But, like all strong leaders, he had enemies and opposition. However, the slander of the detractors melted under investigation. [4]See Defense of Elder James White and Wife, Vindication of Their Moral and Christian Character (1870, 112 pages).*PFF4 1059.2*

White had a statesmanlike vision of the future. He was the founder and promoter of most of the early key enterprises. He fostered their first humble printing plant-with modern counterparts now operating on all continents. Then he promoted the first Health Reform Institute—now succeeded by a chain of sanitariums and hospitals extending out to the ends of the earth. And he had to do with the founding of their first college—this too developing into an entire denominational system of elementary and intermediate schools and academies and colleges that now belt the globe, and with strong graduate institutions as well.*PFF4 1060.1*

When the new transcontinental railway was opened up, he advocated pushing the work of the church to the West Coast. He wrote the first Sabbath school lessons in 1852. He promoted the church's first overseas foreign missionary venture—sending John N. Andrews to Europe in 1874—and today Adventists operate one of the most extensive foreign mission enterprises in the world. White's writings are therefore thoroughly representative of the early leadership. (On Andrews see p. 1093.)*PFF4 1060.2*

IV. James White's Early Convictions on Prophecy

Having been through the Millerite movement, White was one of the earliest investigators and interpreters of prophecy following the Disappointment, with articles appearing first in the Day-Star of 1845-1846. And in A Word to the "Little Flock/' which he wrote and compiled (1847), his expositions demonstrate how in this transition hour many revisions on details were already being made.*PFF4 1060.3*

1. LAST PLAGUES BELIEVED STILL FUTURE

White was about the first of the group who, in sharp contrast with prevailing views in the Millerite movement and general concept, in both Europe and America, placed the plagues in the future, not the past. On "The Seven Last Plagues" he says:*PFF4 1060.4*

"For more than one year, it has been my settled faith, that the seven last plagues were all in the future, and that they were all to be poured out before the first resurrection." 5James White, A Word to the "Little Flock," p. 1.*PFF4 1061.1*

2. MICHAEL'S STANDING UP YET FUTURE

Under "The Time of Trouble" he discusses the Papacy in the latter part of *Daniel 11*.*PFF4 1061.2*

"That Jesus rose up, and shut the door, and came to the Ancient of days, to receive his kingdom, at the 7th month, 1844, I fully believe. See *Luke 13:25*; *Matthew 25:10*; *Daniel 7:13, 14*. But the standing up of Michael, *Daniel 12:1*, appears to be another event, for another purpose. His rising up in 1844, was to shut the door, and come to his Father, to receive his kingdom, and power to reign; but Michael's standing up, is to manifest his kingly power, which he already has, in the destruction of the wicked, and the deliverance of his people. Michael is to stand up at the time that the last power in *chap. 11*, comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trod[d]en down, and cast out by all Christendom, it follows

that the last oppressive power has not 'come to his end;' and Michael has not stood up. This last power that treads down the saints is brought to view in *Revelation 13:11-18*. His number is 666. Much of his power, deception, wonders, miracles, and oppression, will doubtless by [be] manifested during his last struggle under the 'seven last plagues,' about the time of his coming to his end. This is clearly shadowed forth by the magicians of Egypt, deceiving Pharoah [sic] and his host, in performing most of the miracles, that Moses performed by the power of God. That was just before the deliverance of Israel from Egyptian bondage; and may we not expect to see as great a manifestation of the power of the Devil, just before the glorious deliverance of the saints? If Michael stood up in 1844, what power came 'to his end, and none to help him,' 'AT THAT TIME'?"[6]Ibid., pp. 8. 9. White consistently held the Papacy to be the power indicated in *Daniel 11:45*, the same as William Miller. From this position he never changed. See his "Where Are We?" *Review and Herald,* Oct. 3, 1878, p. 116; and "The Time of the End," *Signs of the Times,* July 22, 1880, p. 330. But he, like various writers, for a time connected the number 666 with the second beast (see also Otis Nichols' chart), though later with the first beast.*PFF4 1061.3*

So in 1847 the distinction between the two beasts of *Revelation 13* had not yet been worked out.*PFF4 1061.4*

3. *Revelation 13* TO *14:1-5* Is CONSECUTIVE

White's "Thoughts on *Revelation 14*" discusses the sequence and continuity of events in *Revelation 13 and 14*.*PFF4 1061.5*

"The 13th chapter of Revelation, and the first five verses of the 14th, is one connected chain of past, present, and future events, down to complete redemption of the 144,000." [7]Ibid., p. 10.*PFF4 1062.1*

4. *Revelation 14:6 ff* SUCCESSIVE MESSAGES OF ADVENTTRUTH

The message of the three angels he considered of primary importance.*PFF4 1062.2*

"The 6th verse [of *Revelation 14*] commences a series of events, relative to the successive messages of holy advent truth. All classes of second advent believers agree, that the angel brought to view in the 6th and 7th verses of this chapter, represents the advent message, to the church and world.... The work of the second angel, was to show to the advent host that Babylon had fallen. And as a large portion of them did not learn this fact, until the power of the MIDNIGHT CRY waked them up, just in time for them to make their escape from the churches, before the 10th day came on; it follows, that the second angel brought us to the 7th month, 1844. The third angel's message was, and still is, a WARNING to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of, during the second angel's cry. And has not the true message for God's people, since the 7th month 1844, been just such a warning? It certainly has." [8]Ibid., no. 10, 11.*PFF4 1062.3*

However the "mark," or "marks," of the beast are not yet sharply defined.*PFF4 1062.4*

"Some tell us that Babylon here, is the Roman Catholic church; but God's people were not in that church. The first message was to the churches, from about 1840 to 1843; and the second angel 'followed,' therefore the message—'Babylon is fallen'—'Come out of her my people' was in 1844.—We heard it with our ears, our voices proclaimed it, and our whole being felt its power and with our eyes we saw its effect, as the oppressed people of God burst the bands that bound them to the various sects, and made their escape from Babylon." [9]"The Third Angel's Message," *The Present Truth,* April, 1850, p. 66.*PFF4 1062.5*

5. BEAST AND 1260 YEARS: FROM 538 TO 1798

There was no variation of view as to the first Beast and his special allotted period. It was ever and always the Papacy:*PFF4 1062.6*

"The Papal beast that was to 'make war,' and 'wear out the saints of the most High,' 1260 years, from 538 to 1798 is the one mentioned by the third angel. The image beast has come up since that time, and both will be on the stage at the pouring out of the vials of God's

wrath in the great day of the Lord." [10]*Ibid.* The "image beast" was still a matter of study. A specific interpretation of its identity was just dawning upon them.*PFF4 1062.7*

6. KEY DATES OF 2300 YEARS REAFFIRMED

All the Sabbatarians stood adamant on the dating of the 2300 years:*PFF4 1063.1*

"A school boy, that can add and subtract, can see that if the seventy weeks commenced B.C. 457 as shown by the 'Herald,' the 2300 days certainly terminated in 1844. It was oft repeated in 1843, 'FIGURES WON'T LIE.' This is as true in 1850, as it was ir 1843.*PFF4 1063.2*

"Jesus caused the 'sacrifice and oblation to cease' in the 'midst' [middle] of the seventieth week by 'nailing it to the cross' in the spring of A.D. 31. To this add three years and a half, the last half of the seventieth week, and it brings us to the autumn of A.D. 34 for the termination of the seventy weeks, [490 years]. Then add 1810 years, the last part of the 2300, which reach to the cleansing of the sanctuary, and it brings us to the autumn of 1844." [11]*Present Truth,* May, 1850, p. 78 (brackets in the original). The "Herald" refers to a preceding extract from the Advent Herald, March 2, 1850; the same extract is also quoted in the *Review and Herald,* December 1850, p. 14.*PFF4 1063.3*

7. HEAVENLY SANCTUARY TRODDEN UNDERFOOT

White stood solidly with Crosier on the heavenly sanctuary as the one trodden underfoot (*Daniel 8:11-14*) when the "daily" was taken away. And from this he never veered. Because of this, his position is therefore recorded with some fullness:*PFF4 1063.4*

"Those that teach that 'the promised land' is the Sanctuary must, therefore, admit that the words 'trodden under foot,' and 'trodden down,' are figurative expressions, and mean that the promised land has been overrun with 'the wicked agents of its desolation.' Then they should not object to our using the expressions figuratively, in applying the words 'trodden down' [*Isaiah 63, 18*] to the typical

Sanctuary, and the words 'trodden under foot' [*Daniel 8:13*] to 'the true Tabernacle' or 'Sanctuary' in heaven.*PFF4 1063.5*

"It may be said that the heavenly Sanctuary is not 'capable of being trodden under foot.' But we ask, is it not as capable of being, trodden under foot as 'the Son of God,' who is the 'MINISTER' of the same Sanctuary? Says Paul:*PFF4 1063.6*

"'Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath TRODDEN UNDER FOOT THE SON OF GO and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.'-*Hebrews 10:29*.*PFF4 1063.7*

"We say, then, that the Sanctuary in heaven has been trodden under foot in the same sense that the Son of God has been trodden under foot. In a similar manner has the 'host,' the true church, also, been trodden down. Those who have rejected the Son of God have trodden him under foot, and of course have trodden under foot his Sanctuary.*PFF4 1063.8*

"The Catholic Church have trodden under foot, not only the 'Holy City,' but the Sanctuary, and its Minister, or Priest, 'the Son of God.' Rome has been called 'the Holy City,' and the 'Eternal City,' which can only be said of the City of the living God, the New Jerusalem.*PFF4 1063.9*

"The Pope has professed to have 'power on earth to forgive sins,' which power belongs alone to Christ. The people have been taught to look to 'the man of sin,' seated in his temple, or as Paul says —'so that he as God sitteth in the temple of God,' &c.—instead of looking to Jesus, seated at the right hand of the Father, in the heavenly Sanctuary. In thus turning away from Jesus, who alone could forgive sins, and give eternal life, and in bestowing on the Pope such titles as MOST HOLY LORD, they have 'trodden under foot the Son of God.' And in calling Rome the 'Eternal City,' and the 'Holy City,' they have trodden down the City of the living God, and the heavenly Sanctuary. The 'host,' the true church that have looked to Jesus in the true Sanctuary for pardon of sins, and eternal life, has, as well as their Divine Lord and his Sanctuary, been trodden under foot. Yes, the true worshipers have been rejected

and persecuted, and some of the brightest 'stars,' or gospel ministers, in the church have been 'stamped upon' by the little horn." [12]James White, Editorial, "Our Present Position," *Review and Herald,* January, 1851, pp. 28, 29. (Brackets in the original.) *PFF4 1064.1*

So in 1851 James White held the unvarying position that the treading down of the sanctuary and the taking away of the "daily" typified the daring career of the Little Horn of *Daniel 8*. He also remarks that those Protestants who rejected the idea of the heavenly sanctuary and applied it to the holy land must, in order to be consistent, allow a typical sanctuary, since they believe in a figurative treading underfoot. *PFF4 1064.2*

8. TWO HORNED BEAST SYMBOLIZES "OUR NATION."

By 1851 White was convinced" that the second, or two horned, beast of *Revelation 13* was a symbol of the United States, with its Protestant and Republican characteristics. *PFF4 1064.3*

"We confess that we know not where to look for this beast with its two lamb-like horns, but in our own country. The rise of our own nation, with its two leading principles, Protestantism and Republicanism, answers the prophetic description of the beast 'coming up out of the earth' having 'two horns like a lamb.'" [13]James White, Editorial, "The Angels of *Revelation 14*," No. 1, *Review and Herald,* Aug. 19, 1851, p. 12. *PFF4 1064.4*

"The two LAMB-LIKE horns. The mildness and youth of this power seem to be indicated by its lamb-like horns. These, we understand, represent the civil and religious powers of this nation—its Republican civil power, and its Protestant ecclesiastical power." [14]*Ibid.,* No. 4, Dec. 23, 1851, p. 69. *PFF4 1064.5*

9. IMAGE CAUSED TO SPEAK AND ACT

The Image and its tyrannical acts were also clear: *PFF4 1065.1*

"As the two-horned beast causes the image to be made, and gives it life, we conclude that it can be no other than the Protestant

churches clothed with authority 'to speak,' as the Papal church has done and to carry its decrees into execution by laws and severe penalties." [15]*Ibid.*, p. 70.*PFF4 1065.2*

10. ***Revelation 18:14*** **MESSAGE YET FUTURE**

To White the *Revelation 18* repetition of the "Babylon" message of *Revelation 14:7* was still future, but represents a time of further rejection of truth.*PFF4 1065.3*

"In our last we gave some reasons for believing that the nominal churches of the present day are the Babylon of *Revelation 14:8*; *18:2*, and that her fall is a moral change, and not her final destruction. We now design to point out that fall, and show that *Revelation 14:8* and *18:1-4*, do not represent one and the same message, but that *Chap. 14:8* applies in the past, and that the message of *Chap. 18:1-4* is yet to be given." [16]James White, Editorial, "Babylon," *Review and Herald,* June 24, 1852, p. 82 [i.e., 28].*PFF4 1065.4*

11. ***Daniel 12:4*** **RUNNING To AND FRO WITH PROPHECY**

Great running "to and fro" before the end was a searching back and forth in prophecy, and the increase of knowledge was of prophecy, and the sending forth of the message of the approaching advent:*PFF4 1065.5*

"'Many shall run to and fro.' This was to be fulfilled in the time of the end, when the prophecy of Daniel should be unsealed, and knowledge should be increased relative to the end of the wonders. —With this knowledge, which is the truth relative to the coming and kingdom of Christ, many of the servants of God have, for the last twelve years, run to and fro in the land to proclaim the glad tidings that Christ was coming. In 1843 and 1844, there were several hundred ministers from the different churches, devoting their whole time to this subject; besides as many more who had never before preached, who left their farms, shops and stores to proclaim the coming of the Lord. And as they went out on their heavenly mission from city to city, and from town to town, they crossed each other's track, as they 'ran to and fro' to sound the alarm." [17]James White,

"Signs of the Times," *Review and Herald,* Aug. 11, 1853, p. 55. See Appendix A.*PFF4 1065.6*

12. EACH MESSAGE DISCERNED WHEN PROCLAIMED

The three messages of *Revelation 14*, he says, were perceived as the time of their application or promulgation became due:*PFF4 1065.7*

"When the first message of *Revelation 14*, was being given, what did we know of the second and third? We had no just views of them. When they became present truth, all was made plain. Now to engage in a full exposition of the fourth and fifth messages of *Revelation 14*, we should probably commit as many errors as those who attempted an exposition of the third message twelve years since. Then let us concentrate our efforts on the present message, and do the work God requires of us as a people at this time." 18James White, "Unfulfilled Prophecy,"*Review and Herald,* April 3, 1855, p. 204.*PFF4 1066.1*

13. MARRIAGE OF LAMB-WHEN THRONE AND CAPITALRECEIVED

The sequence of the last events before the advent was a matter of earnest study and increasing conviction. The new earth was dear to his heart:*PFF4 1066.2*

"The Throne of the Fifth Universal Kingdom will be in the New Jerusalem, the metropolis of that Kingdom, hence when Christ is united to that Throne, he receives the City as the Capital of the Kingdom, therefore in the marriage of the Lamb, the Holy City is represented as the Bride.*PFF4 1066.3*

"Christ receives the title and office of King, and receives the Throne, and the Capital of the Fifth Kingdom, which is called the marriage of the Lamb, before his second coming to destroy his enemies, and raise from the dead, and change to immortality, the subjects of the Kingdom. To this agrees the word of the Lord, as we shall now show." 19James White, "The Marriage of the Lamb,"*Review and Herald,* Feb. 21, 1856, p. 165.*PFF4 1066.4*

14. CAUTION CONCERNING UNFULFILLED PROPHECY

White gave wholesome counsel against attempting to prophesy or prognosticate on unfulfilled prophecy before it comes to pass. This was particularly true of the Eastern question. He later wrote:*PFF4 1066.5*

"But in exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy.*PFF4 1066.6*

"There are those who think more of future truth than of present truth. They see but little light in the path in which they walk, but think they see great light ahead of them.*PFF4 1066.7*

"Positions taken upon the Eastern question are based upon prophecies which have not yet their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress [in 1877] between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question." [20]James White, Editorial, "Unfulfilled Prophecy," *Review and Herald,* Nov. 29, 1877, p. 172.*PFF4 1066.8*

15. PAPACY THE LAST POWER OF *Daniel 11*

The year following White repeats his position at the General Conference of 1878 and, following his impressive succession of "if's," comes to certain emphatic conclusions. Differing from Smith's later views on the latter part of *Daniel 11*, he found a distinct parallel between this chapter and *Daniel 2, 7, and 8*. White's position in 1877 and his line of reasoning are as follows:*PFF4 1067.1*

"Let us take a brief view of the line of prophecy four times spanned

in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven, with this exception that Babylon is left out of chapters eight and eleven. We first pass down the great image of chapter two, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish but Roman. And as we pass down, the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter eight, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome. In all these three lines thus far Rome is the last form of government mentioned.*PFF4 1067.2*

"Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome." [21] *Ibid.* *PFF4 1067.3*

And again, in a General Conference session sermon almost a year later, he said:*PFF4 1067.4*

"There is a line of historic prophecy in chapter eleven, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power 'shall come to his end, and none shall help him.' If the feet and ten toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, if the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophetic chains, then the last power of the eleventh chapter, which is to 'come to his end and none shall help him,' is Rome. But if this be Turkey, as some teach, then the toes of the image of the second chapter are Turkish, the beast with ten horns of the seventh chapter represents Turkey, and it was Turkey that stood up against the Prince of princes of the eighth chapter of Daniel. True, Turkey is bad enough off; but its waning power and its end is the subject of the prophecy of John and not of Daniel." [22] James White, "Where Are We?" *Review and Herald,* Oct. 3, 1878, p. 116. (From sermon on Sabbath

preceding General Conference session.)*PFF4 1067.5*

V. First Sabbath School Lessons Include Prophecy

The first set of Sabbath school lessons for the Sabbatarian Adventists was prepared by James White in 1852, and publication began with the very first (August) issue of the Youth's Instructor. These lessons were a blend of doctrinal and practical truths—including the Sabbath, sanctuary, law of God, life of Christ, and second advent. They were not in question-and-answer form, but carried questions at the end of each lesson discussion. But White soon found that he did not have time to continue writing lessons. 23Traveling part of the time, White wrote some of these lessons with his lunch box resting on his knee as his desk. But he was unable to continue beyond the first five issues. (See *Youth's Instructor,* February, 1853, p. 39; July, 1853, p. 80; editorial, "The Instructor," September, 1854, p. 68.) In the issue of February, 1853, beginning with Lesson 20, he launches a series on the prophecies of Daniel, from J. V. Himes's 1844 "Berean's Assistant," which he endorsed. In effective question-and-answer form, these cover *Daniel 1:1* to *8:12* (June, 1853), and follow the established Millerite seventh-month movement exposition of these basic prophetic outlines and their related time periods.*PFF4 1068.1*

Then from August, 1853, onward, the paper carries a new series of lessons by Uriah Smith. These cover the Old Testament sanctuary and the daily and yearly phases of its ritual, climaxing in the Day of Atonement, all of this symbolizing the mediation of Christ in the heavenly sanctuary, beginning with the time when He became our all-sufficient Sacrifice and High Priest and ending with the final phase of His ministry, in connection with the cleansing of the sanctuary spoken of by Daniel.*PFF4 1068.2*

Following a year's gap without lessons, Roswell F. Cottrell contributed a series (August, 1854-July, 1855) on the commandments of God and the faith of Jesus, ending with signs of the second advent, the 2300 years, and the three angels' messages.*PFF4 1068.3*

That was the essential content and scope of the first systematic Sabbath school lessons, including a large proportion of lessons on prophecy, for the young people of the developing church, written between 1852 and 1855.*PFF4 1069.1*

CHAPTER FORTY-NINE: Studies Cluster Around Third Message

As we trace the interpretation of the prophecies of Daniel and the Revelation over the formative years of the Sabbatarian Adventists, we will find certain transitions, and see the development, erelong, of an integrated and balanced exposition upon which they became united as a group. From this essential platform they have never departed. Subsequent changes were more along the line of correction of minor matters. And with it all was the growing perception of the still unfulfilled or fast fulfilling end-portions of the prophecies of Daniel and the Apocalypse—the final sections pertaining to the great consummation in these latter days. This they believed to be in harmony with the principle enunciated by the Master, that only when the prophecies "come to pass," and are fulfilled historically, can one see the fullness of their intent and match the prophecies with their historical accomplishments. [1]In the very nature of the case there will be certain repetitions as the positions of individual leaders are reviewed, for their views were quite similar. But in no other way can the ground be comprehensively covered. Portions of this chapter, and the next, are therefore more for record and reference in the field of interpretation than for advances in interpretation. *PFF4 1070.1*

The discovery and affirmation of truth was the sole objective throughout this early period of intensive study of doctrine and prophecy. There were no precedents to disturb or deter, no traditions to fear or uphold, and no danger of creating misunderstanding on the part of the brethren—for all were seeking truth. As a result, the advances were noteworthy, and certain of these early expositions have never been surpassed to this day. We now note briefly the expositions of Rhodes, Nichols, Edson, Arnold, Holt, Case, Cottrell, Andrews, and Cornell. Others will follow in succeeding chapters. The growing pains of the early years of the developing movement soon gave way to the sturdiness of youth and in time to the strength of maturity. The new 1850 and 1863 prophetic charts enter the picture. Progression becomes apparent, as improvements of the second chart will indicate. *PFF4 1070.2*

I. Rhodes and Nichols—Produce Earliest Sabbatarian Chart

Ardent and energetic SAMUEL W. RHODES[2]SAMUEL W. RHODES (1813-1883), called by Spalding a "blazing star," had been in the Millerite movement, in which he was a successful evangelist. He was warmhearted and vigorous, but sometimes a bit impetuous. He was won to the Sabbatarian faith by Hiram Edson, and was aggressive and successful in meeting fanaticism. Restless by nature, he went out to Michigan to evangelize for his faith, and to the Northwest as well, rendering valuable service. He was also a frequent writer in the Review. One of his converts was Hiram S. Case of White Plains, New York, who had been a preacher in the 1844 message. Rhodes also helped to win J. N. Loughborough. (Spalding, Footprints, pp. 149-155; Rhodes, Letter in*Review and Herald,* Dec. 23, 1851, p. 69.) of Oswego, New York, was one of the publishing committee of five responsible for the Advent Review issued throughout 1850. More than that, he has the distinction of designing the first illustrated prophetic chart on the symbols of Daniel and the Revelation, issued by the Sabbatarian Adventists. He showed it to the Whites in August, 1850. They were highly pleased with it, and encouraged its publication. [3]E. G. White, Letter to Stockbridge Howland and wife, Aug. 15, 1850; see also James and E. G. White, Letter to Mr. and Mrs. Loveland, Nov. 1, 1850. So this early venture had representative backing.*PFF4 1071.1*

Then OTIS NICHOLS,[4]OTIS NICHOLS (n.d.), early Sabbatarian exposito who had also been in the 1844 movement, was evidently 'the first to write to William Miller after the Disappointment, giving a terse, explanation of the Sabbatarian positions then being developed on the sanctuary, Sabbath, and Spirit of prophecy. This he did on the back of the first' E. G. White broadside, "To the Remnant Scattered Abroad." As an engraver he produced this first prophetic chart. (*Present Truth,* November, 1850, p. 88; *Review and Herald,* January, 1851, p. 31.) He was also an agent for the Adventist publications. engraver of Dorchester Massachusetts, a Boston suburb, published this first pictorial chart to be brought out after the Disappointment. Lithographed at Boston in December, 1850, [5]"A Pictorial Illustration of the Visions of Daniel & John and Their Chronology." See*Present Truth,* November, 1850, p. 88; *Review and Herald,* January 1851, p. 31. Price was $1.50. Some 300 copies were issued. it differs but little in general outline from the positions of the Millerites taught during the seventh month

movement except in the expanded treatment of the sanctuary and the flight of the third angel. About 30 by 40 inches, it is arranged in four vertical columns. The second column, which is rather narrow, is confined to chronological data, while the three larger ones dial systamatically with the symbols. (Facsimile reproduction appears on opposite page.)*PFF4 1071.2*

Picture 1: THE EARLIEST PROPHETIC CHARTS ISSUED I SABBATARIAN ADVENTISTS
Page 1073*PFF4 1073*

Here were its features: The metallic image of *Daniel 2*, at the left, is matched on its right by the four beasts of *Daniel 7* (both symbolizing the prophetic series of the Babylonian, Medo-Persian, Grecian, and pagan Roman empires). The Little Horn of *Daniel 7* is "papal Rome," with its 1260 years terminating in "1798-9," "just 1290 years after paganism lost its CIVIL POWER." Then appear the three flying angels of *Revelation 14:6-12* (respectively dated 1837, 1843, and 1844), followed by the coming of Christ in the clouds with a sickle in hand. An angel issues from the temple crying, "Thrust in Thy sickle and reap," while a second angel comes with a sickle, and a third bears the commission to gather the grapes of wrath for the wine press of God. There is also inserted a pictorial diagram of the two apartments of the sanctuary and their appurtenances, as "TYPES of the Ministration of our great High Priest in the heavenly holy places."*PFF4 1073.1*

The second column begins with the "7 times" beginning in 677 B.C., previously stressed by the Millerites. Then follow the 2300 years, beginning jointly with the 70 weeks in 457 B.C.; the league between the Jews and the Romans (still mistakenly given as 158 B.C.); the cross, in the "midst" of the seventieth week, dated A.D. 31, and the related close of the 70 weeks placed in A.D. 34; the "daily" taken away in A.D. 508, and the Papacy set up in 538, with the papal dominion taken away in 1798; and the 2300 years ending in 1844, with the close of the first phase of Christ's ministration, that in the holy place.*PFF4 1073.2*

The third column begins the 2300 years in the time of the Persian ram, followed by the Grecian goat, with the exceeding great horn

that developed as Rome in its pagan and papal phases. Then follow the seven-headed great red dragon of *Revelation 12*, pagan Rome, and the ten-horned beast from the sea, papal Rome. But the two-horned beast from the earth is here called the "image of Papacy." Its two horns, originally designated as "papist and protestant," are revised to "REPUBLICANISM & PROTESTANTISM."[6] The "666," however, is still curiously represented as connected with the second beast, with reference to the enforcement of its mark, which is not here explicitly defined.*PFF4 1073.3*

[6] It was originally printed "The two lamb like horns, the papist and protestant, whose names number 666, ... cause it to make themselves the IMAGE of papacy." The pasted corrections have partly disintegrated, allowing the original to be deciphered.

In the last column are pictured the three angels heralding the three woe trumpets. The first—involving the "Mahometans"—dated 1299 to 1449; and the second woe as the Ottoman supremacy for 391 years and 15 days, extends to August 11, 1840. The second woe being past, the third woe would come quickly, following 1844, which woe would, in turn, bring on the seven last plagues. And then the kingdoms of this world would become the kingdom of Christ the Lord.*PFF4 1074.1*

The closing explanation pertains to the year-day principle; a "prophetic year or time is 360 days denoting, years"—the "7 times" are 2520 years, and the three and one half times constitute 1260 years. The seven times of the Gentiles (2520 years) are again dated from 677 B.C. to A.D. 1843, and the "daily" is recorded as ending in "508-9" (which also dates the beginning of the 1290 years). And after an interval of 30 years, the 1260 years are noted as leading to "1798-9," with the additional 45 years (of the 1335 years) from "1798-9" to 1844.[7] *PFF4 1074.2*

[7] Printed as "1845," but the final 5 shows a spot resembling those on the two-horn correction. Evidently it had been similarly corrected to 1844 and the pasted digit is gone. The other end dates read 1844.

Produced in this formative transition hour, this Rhodes-Nichols chart reflected certain still doubtful dates and periods which were soon dropped-such as the "seven times," 158 B.C. for the date of the league between the Jews and the Romans, and particularly the number "666" as covering the two beasts. But it was the first

attempt, and served all the Sabbatarian Adventist preachers for a time. Corrections came gradually in a work of this kind.*PFF4 1074.3*

II. Otis Nichols' Interpretation of Key Positions

The development of *Revelation 13-17* in detail as the special new area of study and emphasis is seen in these points discussed by Nichols according to the sequence of publication, between 1851 and 1853.*PFF4 1075.1*

1. *Revelation 13*-CRISIS FROM IMAGE YET FUTURE

In 1851 he explicitly explains the two-horned beast of *Revelation 13:11-18* as the "Protestant Republic of the United States." This was his explanation of the two beasts, after the chart had been produced:*PFF4 1075.2*

"The burden of the 'loud voice,' so far as the worship of the 'image' is concerned, is yet future. The 'image' is an institution which receives its life and power from the two-horned beast, the Protestant Republic of the United States. It is an image, or a likeness to the beast which received a wound by the sword.*PFF4 1075.3*

"The beast that received 'a deadly wound' is called 'the first beast.' *Revelation 13:12*. It is described briefly in *verses 5-10*. It was the union of the ecclesiastical and civil bodies, under a supreme ecclesiastical head, the Pope; or, in other words, it was the Papal church instituted with the supremacy, the highest authority, or 'dominion.'" 8Otis Nichols, Letter to the editor,*Review and Herald,* Sept. 2, 1851, p. 22. This was much more specific than on the chart he engraved for Rhodes.*PFF4 1075.4*

2. BABYLON-CATHOLIC MOTHER AND HER DAUGHTERS

In discussing an 1844 article from the Voice of Truth on mother Babylon and her Protestant daughters, he speaks of this mother-and-daughter relationship:*PFF4 1075.5*

"The 'great city' I understand symbolizes the church incorporated, and united to the state. Both the Catholic and Protestant are included. Its primitive existence commenced with the Catholic church, the 'mother.' The Catholic church as a 'mother,' or parent,

exercised its authority during its appointed time, 1260 years. Then her daughters came on the stage, and as her children have been growing in strength, influence and power, the mother's power has been diminishing, as our parents naturally do, through enfeeblement by age. Take them as a whole, mother and children, they are one family, 'that great city, Babylon' *Revelation 18*." [9]Nichols, "Babylon," *Review and Herald,* Jan. 13, 1852, p. 75.*PFF4 1075.6*

3. POWER VESTED IN PAPACY DURING 1260 YEARS

Nichols contends for the papal control of the European nations during*PFF4 1075.7*

the 1260 years.*PFF4 1075.8*

"During this period of time, [the 1260 years] the woman was seated upon the beast, held the reins, dictated, guided, and was the mouth of the beast, (*chap 13:5*,) had the 'dominion' and reigned over the (ten) kings of the earth. The history of the Catholic church proves this to be literally true. She did actually have dominion over the crowned kings and emperors." [10]Ibid.*PFF4 1076.1*

4. *Revelation 17*-HATING THE "WHORE" ANTEDATES REVOLUTION

The "hating" of the apostate church is thought to be before 1798:*PFF4 1076.2*

"*Revelation 17:16, 17*, shows conclusively the chronology of the 'whore' seated upon the beast, as it is described in *verses 3-6*, to be previous to] 798. 'The ten horns shall hate the whore, make her desolate, &[c]. For God hath put in their hearts to fulfill his will.' This has been literally true with regard to the Papal church supremacy. For the last 50 years the ten kingdoms have hated the temporal dominion of the Pope, who is the head of the Catholic church. The reign of Napoleon made her desolate and naked; 'for God put in their hearts,' to do this, to 'fulfill his will.' [11]Ibid.*PFF4 1076.3*

5. *Revelation 12*-JUSTINIAN CONFERS SEAT, POWER, AUTHORITY

Justinian's part in the spiritual establishment of the Papacy in 538 was this:*PFF4 1076.4*

"The Emperor Justinian became the head of the civil and ecclesiastical governments, and consequently was the instrumentality, and mouth of the dragon, that gave the beast his seat, and power, and great authority.... 'The dragon gave him his power, and his seat, and great authority.' *Chap. 12:2, 5, 7*. The Emperor Justinian (who was the chief executive of the eastern empire of Rome) made the bishop of Rome the head of all the churches, in A.D. 538; and he gave him his seat, (Rome,) and the supreme authority over the church 'in all nations, and tongues,' to dictate and discipline, according to his will, in matters of religion, and chastise or put to death such as would not obey the dictates of the church of Rome; and the civil governments were subservient in executing the mandates of the Pope." 12Nichols. "The Dragon, the Beast, and the False Prophet," *Review and Herald,* March 2, 1852, p. 99.*PFF4 1076.5*

6. ***Daniel 11*-*Verses 40-45*** **APPLIED TO EUROPE**

The prime place occupied by the Papacy in European affairs throughout the Middle Ages and up to the closing scenes, but involving France, is put in this way:*PFF4 1076.6*

"Since the days of Pagan Rome, the little horn, Papacy, has been the principal noted power referred to in the prophecy of Daniel's visions. *Chapters vii*, *viii*, *xi, 32-39*. *Verses 40-45* refers more particularly to the doings of France, as that nation had the ascendency from 'the time of the end' in A.D. 1798, and effected the reversion of the Papal power, and subjected the Pope to its dictation!.... Thus France has been the principal acting power in all the important events that have affected the little horn. And it remains to be seen whether France, under the reign of Napoleon III, in confederacy with the Pope and his priesthood, will be the principal actors, on the one part, in the closing scenes of 'the little horn that waxed exceeding great,' when it 'shall come to its end with none to help.' *Daniel 11:44, 45*." 13Nichols, "Papacy and France," *Review and Herald,* Jan. 20, 1853, p. 142.*PFF4 1076.7*

7. *Daniel 11:45*-ENGLAND BELIEVED "KING OF NORTH."

Nichols differed from most of the early Sabbatarians in suggesting Protestant England as the specific king of the north, with papal France as king of the south:*PFF4 1077.1*

"As the empire of France, under Napoleon 111, is viewed with alarm and jealousy by England and Russia, the northern and eastern powers of Europe, it is not improbable that 'tidings out of the east and out of the north' may trouble him; [*verse 44*,] the French empire confederate with the Pope. England stands at the head of the Protestants in Europe, the king of the north,' France now stands as the head of the Papal power, 'the king of the south, and Russia is the power of the Greek church in the east,—the three divided parts of the great city, Babylon." [14]Ibid. (Brackets in the original.)*PFF4 1077.2*

So, while the early 1850's show definite advances, there are yet many details they arc still studying and seeking to clarify.*PFF4 1077.3*

III. Bates-Pagan Rome, Papal Europe, and Protestant America

In general, Joseph Bates gave the standard interpretation to the various prophecies of Daniel" [15]See his articles in the Review and Herald, 1851-1854, also his tracts, The Opening Heavens, A Seal of the Living God, Way Marks ana High Heaps. the usual exposition of the seven churches of *Revelation 2 and 3*-although Laodicea, he felt, was nominal Adventism since the Albany Conference of April, 1845. [16]Joseph Bates, An Explanation of the Typical and Anti-typical Sanctuary, p. 13; Bates, "Our Labors in the Philadelphian and Laodicean Churches,"*Review and Herald,* Aug. 19, 1851, p. 14. And he held to the Litch exposition of the trumpets. [17]Bates, A Seal of the Living God, p. 7.*PFF4 1077.4*

In addition to the Bates oral presentations at the Sabbath conferences, and what he printed in His Sabbath tract on the papal Little Horn, Roman Catholicism's change of the Sabbath in*Daniel 7:25*, and the "mark" of the papal Beast of *Revelation 14* in connection with the three angels' messages, note should be taken of his early published position on the three powers in *Revelation 12 and 13*, in which he accorded with his Sabbatarian companions. Four extracts, in 1851, must suffice for this survey.*PFF4 1077.5*

1. *Revelation 12 and 13*-DRAGON, PAGAN ROME; BEAST, PAPACY

His was the standard, commonly accepted position on pagan and papal Rome and the 1260 years, with the Papacy as the seventh head of the Beast. Here is his terse coverage:*PFF4 1078.1*

"The dragon denotes the imperial power of Rome. The beast with seven heads, Papal Rome, or Popery. 'His power, seat and great authority,['] Justinian, the emperor of Rome, clothing his head bishop with authority to become the Pope of Rome in A.D. 533. Horns, civil power. Wounded to death, the seventh head or form of government overthrown. Wound healed, the seventh form restored. John in vision saw the Papal power of Rome coming up among the nations of Europe in A.D. 538, with power to continue forty-two months. [1260 years.] At the expiration of this period 'one (the seventh) of his heads is wounded to death.' By adding 1260 years to A.D. 538, we come down to A.D. 1798, at which period the

French nation conquered Rome, and destroyed the seven-headed power, or Papal Rome. Thus that government was wounded to death." [18]Bates, "The Beast With Seven Heads," *Review and Herald,* Aug. 5, 1851, p. 3. (Period bracketed in the original.)*PFF4 1078.2*

2. *Revelation 13*-HEALING OF WOUND IN 1815

With others Bates felt for a time that the wound from the French sword received in 1798 was now healed:*PFF4 1078.3*

"At length after all the ruling powers of Europe had conquered France, and exiled their leader, and had signed treaties of peace with one another on both sides of the Atlantic, in A.D. 1815, then a general restoration of dominions, kingdoms and thrones took place in which Rome, with its Pope, was once more reinstated in its ancient domain, with civil and ecclesiastical power. From thence it would seem that the deadly wound was healed." [19]Ibid., p. 4.*PFF4 1078.4*

3. IMAGE-TO BE ESTABLISHED IN NORTH AMERICA

There was likewise unanimity of view by this time that the two-horned, lamblike beast of *Revelation 13:11* centers in the Protestant United States:*PFF4 1078.5*

"The location of this corrupt and fallen Protestant church, which is to be the image to the beast, cannot be in Europe, because there is the location of the beast with the seven heads, and ten horns. Then shall we not search in vain, if we seek for it beyond the limits of the United States of North America? The land of light, where the first and second angels' messages were given, proclaiming the Second Advent of the Saviour. And where also the third angel's message is now going forth, waxing stronger and stronger, with the solemn denunciation of destruction and death upon every one who worship the beast, and his image, and receive his mark in their foreheads, or in their hands.—How can the location of the two-horned beast, and the image which he makes, be found any where beyond the very spot of country where God in mercy is moving out his messengers to give the warning?" [20]Ibid.*PFF4 1079.1*

The seven last plagues are still future, and precede the second advent. [21]Bates, "The Laodicean Church,"*Review and Herald,* November, 1850, p. 8.*PFF4 1079.2*

4. *Revelation 17* AND THE MILLENNIUM

On most other features, Bates held to the standard expositions perfected under the Millerite movement, which in turn were drawn from the ablest commentators of Reformation and post-Reformation times. The Babylon of the Apocalypse is the professed Christian churches, with a form of godliness. [22]Bates, "A Consecutive View of the Prophecies Concerning the Kingdom of God and Its Establishment on the Earth," *Review and Herald,* Sept. 4, 1856, p. 138. Bates's view of *Revelation 20* is strictly premillennial. [23]*Ibid.,* Aug. 28, 1856, p. 130; Sept. 11, 1856, p. 145. And according to Bates, this earth, made new at the close of the thousand years, will become the eternal home of the redeemed—the paradise of God restored—with the New Jerusalem and its many "mansions" as the capital of this everlasting kingdom in the Promised Land, where our Lord was crucified. [24]Joseph Bates, The Opening Heavens.*PFF4 1079.3*

IV. 1863 White Chart Becomes the Standard Exposition

For some time James White had felt the need of an improved, cloth-backed prophetic chart for the use of the Sabbatarian ministers in their public evangelism and for Bible studies in the home. He designed it himself, and arranged for it to be competently made by lithograph process in Boston. The Review and Herald of October 6, 1863, describes it as "much improved in arrangement" over the former chart. The cost of the charts and key was $3,000 (for which White borrowed the money). The price was announced as $3.50 and $4.00 a set (including the companion Ten-Commandment chart). It bore the legend: "A Pictorial Illustration of the Visions of Daniel and John, Seventh-day Adventist Publishing Association, Battle Creek, Michigan. J. H. Bufford's Lith., Boston."[25] William C. White. "Sketches and Memories of James and Ellen G. White," part 39, *Review and Herald,* Dec. 10, 1936, pp. 7-9. *PFF4 1079.4*

The charts were called for faster than they could be supplied, though by December 29 White stated they hoped now to fill all orders. On February 2, 1864, he reported that the charts were being received "with satisfaction." And on March 15 announcement was made of an accompanying Key to the Prophetic Chart, as now available, written by Uriah Smith (but representing the joint exposition of headquarters leaders). This issue of March 15 quotes Bates as saying, "The charts appear to be perfect.... The explanation by diagram of the 2300 days is simple and very plain."[26] *Review and Herald,* March 15, 1864, p. 128. *PFF4 1080.1*

1. MARKED IMPROVEMENT OVER 1850 CHART

The 1863 White chart was definitely an improvement over the 1850 Rhodes-Nichols chart, which was cluttered with detail both in the symbols and in the text. White's chart was materially simplified and matured. There was omission of speculative details marking the earlier transition hour. They had now found their stride in exposition. Problematical items were dropped out, and emphasis was confined to the basic outlined and established fundamentals. It was so well designed, in fact, that it became standard for decades following. *PFF4 1080.2*

2. AMPLIFIED EXPOSITION GIVEN IN SMITH'S "KEY

The forty-six-page Key to the Prophetic Chart, prepared by Uriah Smith, but representing the exposition prevalent among the Seventh-day Adventist leaders in 1864, adheres strictly to the outline of the White chart. But it amplifies each feature, giving further descriptions, dates, and details, citing authorities (such as Croly, Clarke, Prideaux, and Hales) and making specific applications. The image of *Daniel 2* is paralleled by the four beasts from Babylon to Rome. The ten horns are listed, along with the three that were plucked up. And the 1260 years of the papal Little Horn are placed from A.D. 538 to 1798.*PFF4 1080.3*

The Persian ram, the Grecian he-goat, and the remarkable horn (pagan and papal Rome) form another series in the prophetic "line upon line." And special stress is placed on the 2300 year-days of *Daniel 8*, with the 70 weeks "cut off" from the first part of it for the Jews, and starting with Ezra-both periods beginning together in 457 B.C., with the timing certified by the cross in the "midst" of the seventieth week (A.D. 27-34), and the longer period extending to 1844.*PFF4 1081.1*

Then the sanctuary, portrayed in diagram, is expounded in the Key in type and antitype—the great antitypical reality not being the earth, the land of Canaan, or the church, but being in heaven. The features of the daily and yearly services are rehearsed, the last phase of Christ's priestly ministry in heaven beginning in 1844. And the three symbolic angels, heralding three successive messages, are followed by the appearance of heaven's "royal personage"—the Lord Jesus Christ.*PFF4 1081.2*

The dragon, pagan Rome, the fourth supreme earthly kingdom, with the seven heads indicating the seven successive forms of government, gives its power to the Beast, or papal Rome, which matches the Little Horn of *Daniel 7*, developed out of the fourth or Roman Beast of that chapter. The Little Horn, or Beast, persecuting and blasphemous, continues in special power for 1260 years, this period closing with the captivity of the pope in 1798.*PFF4 1081.3*

Then the two-horned beast, coming up at this time in the presence

of the Old World papal power, but rising out of the “earth” in a quiet peaceable manner, was designated as “Protestantism.” It is gentle in character, its two lamblike horns standing for civil and religious power, or Protestantism and republicanism. There are no crowns on its horns. It is not monarchical—the people making the “image,” or likeness, of the papal union of church and state. That was the accepted position by this time.*PFF4 1081.4*

Finally, the three woe trumpets are listed, with the first as the 150-year period of torment by the Ottoman Turkish power from the well-known July 27, 1299, to 1449, and the second woe of greater severity for 391 years, from July 27, 1449, to Aug. 11, 1840. The third woe, the Key concludes, coming after the end of the 2SOO days, involves the finishing of the mystery of God, when the dead are judged, the saints rewarded, and the destruction of those who corrupt the earth takes place, and the vials are poured out. Seven distinct lines of prophecy are thus covered, all converging in the end of all things, [27] which is set forth as drawing nigh. Such is the representative outline held by the leaders in 1863.*PFF4 1082.1*

[27] On the back cover thirty-five tracts, pamphlets, and books are advertised, six of which are on prophecy, as covered in these chapters.

V. Edson—Fundamental Emphasis on *Revelation 13 to 17*

HIRAM EDSON, already noted, will be remembered as the first to begin reconstructive study following the Disappointment, leading out in group investigation on the question of the sanctuary in prophecy. This was in central New York. Because of his early prominence, we note his expositions in some detail. Edson held the standard view of the great outline prophecies of *Daniel 2, 7, 8, and 9* with their related time periods, [28]Hiram Edson, "The Shortening of the Days," *Review and Herald,* July 30, 1867, p. 102. as carried over from the seventh-month movement. But he thought Russia might be the king of the north, of *Daniel 11:45*. [29]Unpublished Ms., "The Time of the End" (1849), p. 10. And there was little variance in his view of the true and false churches of the Apocalypse and of the major time periods of the Revelation. He held the usual view on the trumpets [30]Ibid., pp. 5, 6. and believed the two-horned beast to be "Protestant Rome," with civil and ecclesiastical power, or civil and religious liberty, as the two horns. [31]Edson, "An Appeal to the Laodicean Church," Advent Review, Extra, 1830, p. 9 (see also Edson, "The Times of the Gentiles,"*Review and Herald,* Feb. 14, 1856, p. 153).*PFF4 1082.2*

Here are a few items in the special area of his personal study in the early fifties, namely, of *Revelation 13-17*. Following along chronologically from 1850 to 1856, Edson's leading positions were these.*PFF4 1083.1*

1. THE SARDIS, PHILADELPHIA, AND LAODICEA CHURCHES

Edson's view, in 1850, on the last three of the seven churches was still quite circumscribed:*PFF4 1083.2*

"All Advent believers know perfectly well that the Philadelphia Church, the Church of Brotherly Love, was made up of those who came out of the Sardis, or nominal Church in [the summer and autumn of] 1844, under the cry 'Babylon is fallen, is fallen.' They know, also, that the Laodicean Church is the next in order, and is the seventh and last stage of the Church, as brought to view in *Rev. chapters 2, 3*. This church is made up of such as have become

'lukewarm,' and have left the Philadelphia Church of brotherly love, and are saying 'I am rich and increased in goods, and have need of nothing;' and know not that they are 'wretched and miserable, and poor and blind, and naked.' [32]Ibid., p. 1.*PFF4 1083.3*

2. *Revelation 14*-FIRST AND SECOND ANGELS' MESSAGES

His view of the first two of the three messages is "standard":*PFF4 1083.4*

"The first angel was a message of warning and mercy to the world, and nominal church. The rejection of this message, by the churches proved their FALL. This prepared the way for the second angel to follow, saying, 'Babylon is fallen, is fallen, that great city,' ice. This brought God's people out of Babylon, and made them a free people, and prepared them to receive and obey the third angel's message, which thy could not have obe[y]ed while in Babylon no more than Israel could have kept the Holy Sabbath, while they were bondmen and slaves in Egypt." [33]Ibid., p. 8.*PFF4 1083.5*

3. *Revelation 13*-BEAST FROM SEA WOUNDED

Edson held the "deadly wound" to have been given in, or following, 1798:*PFF4 1083.6*

"The beast then, whose mark and worship we are to avoid, is the one with seven heads, and ten horns, of *Chap. 13*, which made war with the saints, and overcame them; and had power given him to continue forty and two months, 1260 years; at the end of which he received a deadly wound by a sword, and was led into captivity. This [wounding] was somewhere between 1798 and 1809, when a quarrel of no short standing, between Bonaparte and the Pope, reached its crisis." [34]Ibid. The wound, he later thought, was healed by 1815. (Edson, "The Times of the Gentiles," *Review and Herald,* Jan. 24, 1856, p. 131.)*PFF4 1083.7*

4. TWO-HORNED BEAST FROM EARTH-PROTESTANT ROME

Edson's view of "Protestant Rome," probably centering in America,

as symbolized by the two-horned beast, was in step with other Sabbatarians by this time:*PFF4 1084.1*

"At this point [in 1809], John saw another beast COMING UP—not yet up, but coming up—having two horns like a lamb, and he spake as a dragon. Now it is certain that this two horned beast does not apply to the reign of Bonaparte, for this good reason—that Bonaparte was then already in the height of his power. Neither did he ever exercise ALL the power of the Papal beast, or do the miracles to be accomplished by the two horned beast....*PFF4 1084.2*

"The two-horned beast is Protestant Rome, and is the seventh head. The two horns are civil and ecclesiastical power. The great and grand principle on which the Protestant churches have reared themselves was the right of liberty of conscience, and tree toleration. This was, indeed, lamb-like. The civil power became deeply imbued with the same spirit. It protected, sustained, and upheld the churches in this principle. This was also lamb-like in the civil power.... 'And he exerciseth all the power of the first beast before him.' ... So that by learning the history of the first beast, we may know what to expect from the latter, which 'exerciseth ALL the power of the first beast before him,' although he continues but a short space." [35]Ibid., p. 9.*PFF4 1084.3*

5. *Revelation 17*-SEVEN HEADS BEGIN WITH BABYLON

It may be well to record the detailed enumeration of the seven heads, beginning with Babylon, as conceived by Edson:*PFF4 1084.4*

"At this point, the angel talks with John, and gives him an explanation of the seven heads and the ten horns. He says, the seven heads are seven mountains, on' which the woman sitteth. Some would tell us that these seven mountains are the seven literal hills "of earth on which the city of Rome is built.—But how could one of those literal hills of earth be wounded to death by a sword, and then be healed again? This cannot be the correct view....*PFF4 1084.5*

"These texts seem to authorize us to go back to the head of gold or lion, Babylon, to count the seven heads:—Babylon, one; MedofPersia, two; Grecia, three; Rome Imperial, four; Rome Kingly, five; Rome Papal, six; and Rome Protestant, or two-horned beast, seven. Said the angel to John, 'there are seven kings, five ARE FALLEN,' in the past, 'one is' present,(the sixth) 'and the other (the seventh), is not yet come,' but is COMING UP.(Two horned beast.)*PFF4 1084.6*

"Mark this-John in vision, is standing at the end of the 1260 years of Papal rule, when he sees the two horned beast COMING UP.*PFF4 1085.1*

"'The beast that thou sawest, WAS and IS NOT, [because he is wounded as it were to death, and gone into captivity] and shall ascend [future] out of the bottomless pit, and go into perdition.' *Chap. 17:8*. Again, 'And the beast that was, and is not, even he is the EIGHTH and is of the SEVEN, and goeth into perdition.*Verse 11*. This is the image; it is the son of perdition." [36]Ibid. (Brackets in the original.)*PFF4 1085.2*

6. ***Revelation 14*****-EMPHASIS Now ON THIRD MESSAGE**

His view of the Sabbath-heart of the third angel's message likewise coincides with the other Sabbatarians, and his paralleling of the exodus and advent movements is interesting:*PFF4 1085.3*

"So far as the third angel's message has been proclaimed, it is known that the burden of the message has been to restore the down trodden Sabbath commandment. This is the most prominent characteristic mark of those who are proclaiming the present truth. It is the seal or mark of the living God. But some require a thus saith the Lord, that the Sabbath is the seal. They might with equal propriety require the same of every sealing truth that has ever been proclaimed to man. But thank heaven, we have got a thus saith the Lord for the Sabbath seal. He has said by his prophet, *Isaiah 8:16*, speaking of the present crisis, 'Bind up the testimony, SEAL [or ratify] THE LAW among my disciples.' This could never be done while they were violating one precept of that law.*PFF4 1085.4*

“Again, when the children of Israel had left Egypt, the first commandment urged on them was the Sabbath of the Lord our God. So, also, it was with us, after we got out of Babylon into the wilderness of the people, this side of 1844. Then it began to ring in our ears, ‘How long refuse ye to keep my commandments and my laws, for see that the Lord hath given you the Sabbath.[’]” [37]Ibid., p. 11.*PFF4 1085.5*

7. TERMINUS OF 1335 YEARS MUST COINCIDE WITH 2300

The relationship between the 1335—and 2300—year periods is the same as the Millerite seventh-month leaders taught:*PFF4 1085.6*

“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.” [38]Edson, “The Times of the Gentiles,” *Review and Herald,* Jan. 10, 1856, p. 113.*PFF4 1085.7*

This terminus he puts in 1843-1844. Edson also shares the Miller view in holding that both paganism and the Papacy are involved in *Daniel 8:13*. [39]*Ibid.,* p. 114 (see also January 17, p. 122).*PFF4 1086.1*

8. *Daniel 11*-POPE CONSIDERED THE WILLFUL KING

Edson shared what was evidently the majority view at this time; namely, that the Papacy is the power of the latter part of *Daniel 11*, as Miller and James White had held it, and many others back to Reformation times. Russia might become the king of the north.*PFF4 1086.2*

“The king, that is, the Pope or Papal king, should do according to his will, and exalt [*]and magnify himself above every god,’ that is to say, above every one of the kings of Europe, by holding all those kings under his dictation and control, claiming the right to crown and depose kings at his will, practicing and prospering in doing according to his will in this magnified, exalted station, TILL the indignation be ACCOMPLISHED....*PFF4 1086.3*

"*Verses 36-39* [of *Daniel 11*] contain a catalogue of the acts and doings of the Papal king; and *verse 40* foretells an event which should mark the time of the end, where the indignation would cease; viz., 'And at the time of the end the king of the south shall push at him.'" [40]*Ibid.,* p. 115.*PFF4 1086.4*

But Russia might be the king of the north, of *verse 45*. [41]Edson, Ms., "The Time of the End" (1849), p. 10.*PFF4 1086.5*

9. 1260 YEARS-JUSTINIAN DECREE BECAME EFFECTIVE IN 538

Edson clearly dates the beginning of the 1260 years from the 533 decree of Justinian, made effective A.D. 538, not from the uprooting of the opposing Ostrogothic power:*PFF4 1086.6*

"In 538 the Papal form of government was established by the decree of Justinian being carried into effect. This was the dragon giving his power, his seat, and great authority, to the Papal beast. This decree clothed the Pope, the head of the church, with the civil power and the PURPLE AND SCARLET robe. The supremacy o the pope is limited in prophecy to 1260 years. Then the judgment was to sit and they should take away his dominion to consume and to destroy it unto the end. Add 1260 to 538 and it brings us to 1798." [42]Edson, "The Times of the Gentiles," Jan. 24, 1856, p. 130*PFF4 1086.7*

VI. Arnold—Agrees on Major Points, Differs on Minor

DAVID ARNOLD (1805-1889), of Mount Vernon, New York, united with the Methodist Church when sixteen. Later accepting the Adventist message, he joined in the proclamation of God's great judgment hour, and after the Disappointment soon accepted the Sabbatarian positions. The first conference of Sabbathkeeping Adventists in New York State was held in his barn in 1848, attended by about thirty leaders. He was made the first president of the New York Conference, and wrote considerably for the papers. His expositions were likewise essentially "standard," although he had a few individual views slightly different from the rest, at least at first.*PFF4 1086.8*

1. SECOND PHASE OF CHRIST'S MEDIATION BEGAN OCTOBER 22

All were united on the phases and the timing of Christ's ministry, or "continual ministration," in the heavenly sanctuary.*PFF4 1087.1*

"Therefore, we are brought, by the force of circumstances, and the fulfilment of events, to the irresistible conclusion that, on the tenth day of the seventh month, (Jewish time), in the autumn of 1844, Christ did close his daily, or continual ministration or mediation in the first apartment of the heavenly sanctuary, and SHUT THE DOOR, which no man can open; and opened a door, in the second apartment, or Holiest of all, which no man can shut (see *Revelation 3:7, 8*)." 43David Arnold, "The Shut Door Explained,"The Present Truth, December, 1849, p. 45.*PFF4 1087.2*

2. *Daniel 2*-DIFFERS FROM STANDARD INTERPRETATION

Arnold held, however, to the old fallacy on the two legs, as eastern and western Rome, for *Daniel 2*.*PFF4 1087.3*

"A representation of four universal monarchies, comprising the Babylonian kingdom over which Nebuchadnezzar then reigned, the Medo-Persian, the Grecian, and the Roman in its eastern and western divisions, represented by the legs of iron. Its subsequent division into ten kingdoms, is represented by the ten toes of the

image." [44]Arnold, "Daniel's Visions, the 2300 Days, and the Shut Door," *Present Truth,* March, 1850, p. 59.*PFF4 1087.4*

3. DAILY SACRIFICE TAKEN AWAY BY TITUS

Arnold did not, however, share the usual view of the little horn of *Daniel 8*, which he looked upon as the civil power of Rome, in contrast with ecclesiastical Little Horn of *Daniel 7*. And he made the "daily" neither paganism nor Christ's priestly mediation-two distinct views commonly held, but without enmity. Arnold evidently looked upon it as the Jewish sacrifices, and dated the taking away at the death of Christ. This, however, was an isolated interpretation.*PFF4 1087.5*

"He also sees the same oppressive power [Rome] 'standing up against the Prince of princes;' thus putting an end to the legality of all the daily sacrifices instituted at Sinai to be daily observed until the Seed should come. Here Christ, the substance, or great antitypical sacrifice was slain by the Roman soldiers. Thus by Rome 'the daily sacrifice was taken away,' and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained 'the sanctuary.'" [45]*Ibid.,* p. 60.*PFF4 1088.1*

There was obviously considerable latitude on this matter of the "daily." But Arnold stoutly refuted the first-day Adventist contentions for progressively later dates for the 2300 years, contending for 457 B.C. and A.D. 1844.*PFF4 1088.2*

VII. Holt-Saints in Heaven; Earth Desolate During Millennium

GEORGE W. HOLT (1812-1877),[46] of Connecticut, was an Adventist minister under the first and second messages, and one of the earliest to embrace the new sanctuary and Sabbath positions. In 1850 he associated with James White in publishing the Advent Review, his name appearing on the publishing committee card. He traveled much in northeastern Canada, New York, and Ohio, helping to build up the constituencies, later pioneering in Michigan, Illinois, and Wisconsin. He did not write much, and two points in interpretation must suffice.*PFF4 1088.3*

[46] Obituary, *Review and Herald,* Feb. 21, 1878, p. 83.

1. *Revelation 13*-APPLIED 666 TO TWO-HORNED BEAST

In 1850 Holt seems still unsettled as to the identity of the two-horned beast and the relationship of the "666" to the two—horned beast. He simply expresses an opinion:*PFF4 1088.4*

"The Papal beast, having seven heads and ten horns is the one referred to; and I think the image, is the beast having 'two horns like a lamb,' but 'spake as a dragon.' His number is 666." [47] George W. Holt, Letter in *Present Truth,* March, 1850, p. 64.*PFF4 1088.5*

2. *Revelation 20*-EARTH DESOLATE DURING THOUSAND YEARS

Strictly premillennialist, as were all the Sabbatarian Adventists, Holt believed the resurrected and translated saints, in their immortalized state, will be with Christ in the heavenly Jerusalem throughout the thousand years, during which time the earth is desolate:*PFF4 1088.6*

"When Jesus conies in the clouds of heaven, at the commencement of the 1000 years, the saints do not then come with him, but all the holy angels. The saints are then caught away to live and reign with him 1000 years. When this is fulfilled, at the commencement of the day of eternity the Lord God and all the saints with him come down in the Holy City, New Jerusalem and it is located upon die land here referred to.*PFF4 1089.1*

“Satan gathers the whole host of Gog and Magog [the resurrected wicked] around the Beloved City, and Camp of the saints; the same host that have been deceived by him, and are still deceived, and they come up on the breadth of the old earth, that has been desolate 1000 years, to battle. Here they think to overcome the saints, and take the City; but to their great consternation they hear their final sentence pronounced: ‘Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.’” [48]Holt, “The Day of the Lord,” *Review and Herald,* March 23, 1852, p. 107. (Brackets in second paragraph in original.)*PFF4 1089.2*

VIII. Case-Protestant Union of Church and State

HIRAM S. CASE, of Michigan,[49] had also preached the advent message during the 1844 movement, and later was won to the Sabbatarian faith by Samuel W. Rhodes. But before long he developed a highly critical spirit, and later dropped out of the movement. He is doubtless to be credited with clearly expressing the conviction—perhaps the first to be placed in print by a Sabbatarian Adventist—that the two-horned beast is Protestantism, with its republican features. However, various men were studying the same symbol at the same time, and were simultaneously coming to similar conclusions. Here is Case's November, 1850, pioneering statement on the two-horned beast power of church and state, an image of the papal union of church and state under the preceding Beast symbol:*PFF4 1089.3*

"The two horned beast is the power of Church and State. It is an 'image' of the Papal Beast, to whom the dragon gave 'his power, and his seat, and great authority.' The Papal Beast was church and state united. An image must be like the thing imitated; therefore, the image-beast is composed of church and state united-Protestant churches and Republicanism. The word of the Lord is plain."[50] *PFF4 1089.4*

[49] Biographical data lacking.

[50] H. S. Case, Letter, Sept. 15, 1850, in *Present Truth,* November, 1850, p. 85.

IX. Cottrell-Writes on "Mark" and "Rappings"

ROSWELL F. COTTRELL (1814-1892),[51] of western New York State, was a descendant of the French Albigenses. His ancestors were among the founders of the first Seventh Day Baptist colony in Rhode Island. He was, in fact, brought up a Seventh Day Baptist, keeping the Sabbath all of his life. He was converted to the advent faith by Bates and Rhodes in 1851, at Washington, New Hampshire. He was a poet, especially noted as a hymn writer. His earliest contribution, soon after his accession, was his ironic poem on the Sabbath, "It's Jewish!" He is better known for such hymns as "The Wonders of Redeeming Love," and was an effective force as a writer and counselor. In 1851 he too was stressing the mark of the Beast as the counterfeit sabbath of Rome.[52] And in 1853 he asserted that the current spirit rappings were of demonic origin, predicted in *Revelation 16*.[53] *PFF4 1090.1*

[51] Obituary, *Review and Herald,* April 19, 1892, p. 253.

[52] R. F. Cottrell, "Mark of the Beast,"*Review and Herald,* Oct. 7, 1851, p. 40.

[53] Cottrell, "Immortality-Spirit Rappings,"*Review and Herald,* Nov. 22, 1853, p. 157.

Soon after the founding of the Youth's Instructor, Cottrell wrote a series of Sabbath school lessons on the law of God (August, 1854-January, 1855), and then on the faith of Jesus. The latter includes the precursors of the second advent, such as the dark day of 1780 and the falling stars of 1833, along with national troubles, widespread perplexities, war talk, and mounting anger of the nations (June, 1855). In July the 2300 years are discussed, and the series ends with the three messages of *Revelation 14*. The first was Miller's judgment-hour proclamation at the end of the 2300 years; and the second message, against the ascendancy of apostasy, and the form of godliness without the power, was given in 1844. And the third message is a "separating message" involving the commandments of the Beast versus the commandments of God. These three messages are to bring out the remnant people onto the apostolic platform—the commandments of God and the faith of Jesus.*PFF4 1090.2*

Picture 2: HISTORICAL EXPODITORS OF THE 2 BEASTS (*Revelation 13*, AND THE 3ANGELS OF*Revelation 14* FROM

EARLIEST KNOWN REFERENCES TO MID NINETEEN CENTURY
Page 1090*PFF4 1090*

CHAPTER FIFTY: The Two-Horned "Beast" of *Revelation 13*

The interpretation developed by the Sabbatarian Adventists concerning the symbolic two-horned "beast" from the earth, of *Revelation 13:11-18*, merits special attention. On this the Adventists differed from many others. But here, too, lies a long background of antecedents developing over a course of centuries before Seventh-day Adventists entered the picture. Application to the New World instead of the Old World and to a Protestant instead of a papal power, had been suggested by a succession of thoughtful expositors, both in Britain and America, long before the Millerite movement arose. John N. Andrews, Adventist historian of the Sabbath, was one of the first, at this time, to develop this exposition in well-rounded form. We pause to consider Andrews first, and then turn to this intriguing symbol.*PFF4 1093.1*

I. Andrews-Author of Able "History of the Sabbath"

JOHN NEVINS ANDREWS (1829-1883), first foreign missionary o the Seventh-day Adventists, was born in Poland, Maine. With his parents he passed through the Disappointment of 1844, and was one of the first in that region to get his bearings. He was but a lad of seventeen when a copy of the Preble Sabbath tract was placed in his hands by Marian Stowell, a fifteen-year-old girl acquaintance. And he accepted its teachings almost immediately—almost as soon as did the veteran Joseph Bates in Massachusetts. There were few Sabbathkeepers at the time, and Andrews became its leading advocate. His uncle was in politics and had become a member of Congress. Under his encouragement John had planned on studying law and entering politics. But instead, in 1850 he began to preach and to write. In 1851 he was on the publishing committee of the Review and Herald, and for a time (in 1869 and 1870) was editor.*PFF4 1093.2*

Picture 1: DISTINGUISHED PIONEERS IN NEW EXPOSITION *Revelation 13* These noted Clergymen of the seventeenth and eighteenth centuries all held the second beast of *13:11-18* to symbolize protestantism, and thus involving the united states. (Left) Dr. Thomas Goodwin (1680) of Britain, President of Magdalen college, Oxford, and vice chancellor of oxford university; (Center) Isaac Backus (1786) of massachusetts, baptist Historian and champion of religious liberty; and (right) Judge John Bacon (1799), Chief Justice of massachusetts, Who added the thought that the two horns symbolize civil and religious liberty*PFF4 1094*

Quiet and unassuming, but studious and a clear-cut reasoner, he soon grew in mental stature. One of his early expressions was, "I would exchange a thousand errors for one truth." With him this was a deep conviction. His first article in the Review and Herald was entitled "Thoughts on the Sabbath," and was published in December, 1850. His first major article on prophecy, likewise in the Review, was dated May 19, 1851, and was on the three messages, the two-horned beast of *Revelation 13*, and the United States in prophecy. Ever in the forefront of activity he was author of a number of works, his most notable contribution being the scholarly History of the Sabbath and of the First Day of the Week, which is still

standard in its field.*PFF4 1094.1*

Picture 2: OFF FOR EUROPE
INTERPRETATION:
John Nevins Andrews carried the expanding message overseas, Sailing for Europe in 1874 with his two children
Page 1095*PFF4 1095*

In 1867 and 1868 Andrews became third president of the but recently organized General Conference-elected when only 38. And, as the first Seventh-day Adventist foreign missionary, he sailed for Europe with his two children on September 15, 1874. There he laid the foundation for a substantial evangelistic and publishing work in Europe.[2]Obituary. *Review and Herald,* Oct. 30, 1883; Dick, Founders, chap. 7; Spalding, Captains, pp. 190, 191, 507-522; M. E. Olsen, Origin and Progress, p. 749. See also Loughborough, Rise and Progress; Gordon Balharrie, "A Study of the Contribution Made to the Seventh-day Adventist Movement by John Nevins Andrews" (unpublished Master's thesis, Seventh-day Adventist Theological Seminary, 1949).*PFF4 1095.1*

II. Thumbnail Sketch of Andrews' Interpretation

1. DIGEST OF INTERPRETATION OF DANIEL

According to Andrews, the prophetic outline of *Daniel 7* ends with the coronation of Christ, our present High Priest who is then made king. [2]Andrews did not write a systematic commentary, as did Uriah Smith. But an accurate composite picture can be assembled from his various articles, editorials, and pamphlets that is quite comprehensive. Instead of groups of reference for each point, the leading sources are grouped in this note for convenience. These are *The Three Angels of Revelation XIV* 6-12 (1855); articles in the Review and Herald from 1852 onward, and especially an extended series of editorials in that journal in 1869 and 1870. His History of the Sabbath also yields some points. It was the Papacy of *verse 25* which thought to change God's times and laws. The "exceeding great" horn of *Daniel 8* includes both pagan and papal Rome. The investigative judgment is Christ's last work before He returns to earth at His second advent. And Satan is the scapegoat in the antitypical sanctuary service of *Daniel 8*.*PFF4 1096.1*

Andrews holds the usual dating for the 70 weeks, with their interlocking relationship to the 2300 years-457 B.C., A.D. 27, 31, and 34, and 1844 for the close of the longer period. When Michael stands up, Christ's work in heaven is finished, and the time of trouble ends with the deliverance of the saints-the time "df trouble beginning after the 1260 years are past. And the increase of knowledge he holds to be the revived interest in the study of prophecy.*PFF4 1096.2*

2. RESUME OF ANDREWS ON THE APOCALYPSE

When the "mystery of God"—is finished, the gospel work is finished and probation is closed. The seventh trumpet extends over the period of the investigative judgment, the open sanctuary indicating that Christ's work is being finished. Then comes the coronation of Christ, with the last plagues including Armageddon, followed by the first resurrection. And at the end of the thousand years the second resurrection occurs, and the final destruction of the wicked.*PFF4 1096.3*

In *Revelation 12* the “woman” is the church, the “child” is Christ, and the “dragon” imperial Rome, the ruling power in the time of Christ. The “remnant” is the followers of Jesus who keep all the commandments. In *Revelation 13* the first beast is papal Rome—the ten horns being the same as the ten horn-kingdoms of *Daniel 7*. The wounding is the taking away of the earlier papal power, accomplished in 1798, at the end of the 1260 years. The healing is under way.*PFF4 1096.4*

The second beast is the Protestant United States, coming into prominence just as the 1260 years end, the two horns denoting civil and religious liberty. The image to the Beast is not yet revealed, and is impossible to identify until it becomes a reality. But it will eventually be some act requiring men to acknowledge its authority and obey its mandates. The mark is an institution of the Papacy enforced by Protestantism. And 666 may be derived from Vicarius Filii Dei.*PFF4 1097.1*

The first flying angel of *Revelation 14* parallels the angel of *chapter 10*, and the reckoning of prophetic time ends with the 2300 years in 1844. The second angel’s message ties in with hat of *chapters 18:1-10* and *16:17-21*. And the message of the third angel will be followed by the outpouring of the seven plagues. The “mark” is the change made in the law of God by the predominant ecclesiastical power of the medieval centuries. And the wrath of God is the seven last plagues, which are embraced in the third woe.*PFF4 1097.2*

The three unclean spirits of *Revelation 16:13* are Roman Catholicism, apostate Protestantism, and Spiritualism leagued together. The symbol of the wicked woman of *Revelation 17* is the church unlawfully united with the nations of the world. The beast on which she is seated represents the supporting governments, and Babylon is the professed church, ruling over the nations of the earth. The mother and daughters are all religious systems employing civil power, and the judgment upon Babylon comes just before the end, under the seventh plague. The final overthrow of the Beast and false prophet are at Armageddon.*PFF4 1097.3*

The thousand years of *Revelation 20* are a kind of Sabbath, at the end of the six thousand years. The bottomless pit is the desolated

earth, which becomes the prison house of Satan during the thousand years. (This imprisonment follows the overthrow of the Beast, and begins at the second advent.) The resurrection of the righteous marks the beginning of the millennium, and the two resurrections are separated by this thousand years. And at the second resurrection the wicked are raised and cast into the lake of fire.*PFF4 1097.4*

III. America Seen in Symbol of *Revelation 13:12-18*

There is little need of amplifying further the individual expositions of these pioneer Sabbatarian expositors. On the basic outline prophecies and their related time periods they were in substantial unity, as well as being in agreement with the cumulative exposition of the centuries. Andrews' expositions, just noted, may therefore be regarded as typical and representative, because of his editorial connection with the Review and Herald. On one point, however, Andrews became the spokesman for an important further development in Adventist exposition—the already emerging view that the location of the two-horned beast of *Revelation 13:11-18* is to be found in North America, with its Protestantism and republicanism represented by the two horns of this lamblike symbol.*PFF4 1098.1*

This concept, it should be noted, was the result of a long and gradual development. Reference has already been made to the expanding application in both Britain and America of some of the symbols of the Roman apostasy—not only "Babylon" but likewise the term "beast"—to include certain phases of Protestantism as well. [3]See pp. 240 278, 1094. The early Sabbatarian Adventists were familiar, of course, with Miller's and the rather common interpretation of this second beast as the papal Rome of the Old World. But they were probably more impressed with Litch's later view that it was a non-Roman Catholic power coming into prominence after the wounding and revival of the first beast at the French Revolution, and therefore yet to be made manifest. [4]William Miller, Evidence From Scripture and History (1836), p. 56; also Josiah Litch, Restitution, pp. 131, 133.*PFF4 1098.2*

They were also probably familiar with some of the earlier American writers who saw in this two-horned beast a power representing a union of church and state, and involving Protestantism—even in this country. For example, there was eighteenth-century Baptist historian Isaac Backus' "Protestant beast" allusion in 1788, primarily British but in part American. [5]See Vol. III, p. 213. Then, after the turn of the century, there was Judge John Bacon's identification of it with the clergy who were sympathetic with the papal Beast, including

some Protestants. [6]See p. 72. Next came Elias Smith's definition of this power as the ecclesiastical government, not only of the pope, but of "all who enforce creeds by law," which he applied to American established churches. [7]See p. 180. And mention must also be made of Samuel M. M'Corkle's antisectarian application of this symbol of Protestantism, with the image as creeds, standards, disciplines, and the marks of sects and parties. [8]See p. 240. These, be it remembered, were pre- or non-Millerite. There were others, but these will suffice to illustrate the application of the second symbol to Protestantism.*PFF4 1098.3*

It might also be observed that there was no special interest or emphasis on this symbol among the Millerites. And among the Sabbatarian Adventists (in 1850) the earliest references to the two-horned symbol are not particularly clear. Hiram S. Case was evidently the first to identify it as Protestantism with its republican features. [9]Case, Letter in *Present Truth,* November, 1850, p. 85. George W. Holt also spoke of this beast as the "image," assuming a lamblike character (Protestant and republican) and having the number 666. But he did not expressly identify it. [10]Holt, Letter in *Present Truth,* March, 1850, p. 64. This seems to be the earliest reference to this subject in this periodical. Hiram Edson called it "Protestant Rome," with the two horns of civil and ecclesiastical power. [11]Edson, "An Appeal to the Laodicean Church," Advent Review, Extra, 1850, p. 9. H. S. Case identified this beast as "church and state" united—that is, "Protestant churches and Republicanism," an image of the older papal church-state union. [12]Case, Letter in *Present Truth,* Nov.ember, 1850, p. 85.*PFF4 1099.1*

Then in 1851 Andrews wrote an article on *Revelation 13* and 14 in which he discussed the subject more fully. Here is his presentation:*PFF4 1099.2*

1. BABYLON-BELIEVED TO BE APOSTATE CHURCHES

On the delicate matter of "Babylon," Andrews wrote:*PFF4 1100.1*

"We regard Babylon as the professed church united with the

kingdoms of the world. In other words, 'Babylon is the apostate churches.'—We cannot restrict the term to the Papal church, for it evidently includes all those religious bodies which have become corrupt like the 'mother of harlots.'" [13]John N. Andrews, "Thoughts on Revelation XIII and XIV," *Review and Herald,* May 19, 1851, p. 81. *PFF4 1100.2*

2. TWO-HORNED BEAST Is WEST OF OLD WORLD

After stating that the Beast of *Revelation 13:1-10* is papal Rome, Andrews says that the second beast (of *verses 11-18*) rises in a peaceful and lamblike manner from the earth, not from the sea of nations, like the first beast. And it must rise about the end of the 1260 years, and in new territory. The timing and the location were fundamental. *PFF4 1100.3*

"The seat of the Babylonian and Persian empires was in Asia. The seat of the Grecian and Roman empires was in Europe. The Roman empire, in its divided state as represented by the ten horns, occupies all the remaining territory west to the Atlantic ocean. Hence we still look westward [of the Old World] for the rise of the power described in this prophecy. *PFF4 1100.4*

"This power is evidently the last one with which the people of God are connected, for the message of the third angel which immediately precedes the view of Jesus on the white cloud, pertains almost entirely to the action of the two-horned beast." [14]*Ibid.,* May 19, 1851, pp. 82, 83. *PFF4 1100.5*

Further on he plainly identifies this mild and youthful power as America, with its two horns of civil and ecclesiastical power-republicanism and Protestantism, based on the lamblike principles of freedom and the Bible. Nevertheless, it is also the power that ultimately enforces the mark of the first or papal Beast. [15]*Ibid.,* May 19, 1851, pp. 83, 84. *PFF4 1100.6*

3. THE IMAGE A UNION OF CHURCH AND STATE

An image to the first, or papal, Beast, says Andrews, would be

some other than the Roman church, clothed with civil power and authority to persecute-a non-Catholic church-state combination, distinct from the papal Beast. [16]*Ibid.,* May 19, 1851, p. 84; see also his "The Three Angels of *Revelation 14*," *Review and Herald,* Sept. 2, 1851, p. 21. Others soon adopted this interpretation, though it is difficult to trace the origin of ideas in a group so closely associated. (R. F. Gottrell said in 1854 that he had been of this opinion for "some years.") Within four months after Andrews' article, Joseph Bates, James White, and Otis Nichols all apply this symbol to the United States, with its mild characteristics of Protestantism and republicanism. (Joseph Bates, "The Beast With Seven Heads," and James White, "The Angels of Revelation XIV," part 1, in *Review and Herald,* Aug. 19, 1851, pp. 3, 4, and 12, respectively; Otis Nichols, Letter in *Review and Herald,* Sept. 2, 1851, pp. 22, 23.)Thus also with Stephen Newell Mead (1820-1888), a firm believer in the advent in 1844, who accepted the third message in the fall of 1850 at Washington, New Hampshire. and was a charter member of the Seventh-day Adventist Church as it was formally organized on January 12, 1862. He too early held the two-horned beast of Revelation to be the United States, and pointed out that the making of the image is yet future. (S. N. Mead, "The Two-Horned Beast," *Review and Herald,* Nov. 15, 1853, pp. 149, 150.)*PFF4 1100.7*

Andrews agrees with Bates on the imposition of the mark as an "institution of the Papacy enforced by Protestantism." The number 666 he does not define, but mentions the possibility of its representing the large number of Protestant sects." [17]Andrews, "Thoughts on Revelation XIII and XIV," *Review and Herald,* May 19, 1851, p. 85. Later he follows William Miller, Josiah Litch, and Apollos Hale on the view of the "two desolations," "two opposing sanctuaries," and "two hosts" of *Daniel 8:9-13*. [18]Andrews, "The Sanctuary" [part 2], *Review and Herald,* Jan. 6, 1853, p. 129.*PFF4 1101.1*

IV. Gives Systematic Exposition on Three Messages

Andrews' main contribution on prophetic exposition was his 144-page book, The Three Angels of *Revelation 14:6-12* (republished later as The Three Messages of *Revelation 14:6-12*. Particularly the Third Angel's Message, and Two-Horned Beast). This was reprinted from his Review articles of January 23 to May 1, 1855.*PFF4 1101.2*

1. PAGAN ROME, PAPAL ROME, AND UNITED STATES

Andrews' views on the Apocalypse are sketchy until he reaches *Revelation 12*. We have already noted his sequence-the pure woman of this chapter is the true church; the child, Christ; and the dragon, imperial Rome, with the seven heads as the seven forms of government. The first beast of *Revelation 13* represents papal Rome, and its ten horns are the same ten divisions of Rome as appear in *Daniel 7*. The deadly wound is the crippling of the Papacy's ruling power at the close of the 1260 years, which extended from 538 to 1798. The healing is obviously the regaining of its power*PFF4 1101.3*

Thus the second beast of *Revelation 13*, he held, coming into prominence just after the 1260 years end, is not Napoleon, Britain, or the Holy Alliance, but the United States of America, the two lamblike horns denoting civil and religious liberty. The "image to the beast" is not yet revealed, Andrews stated, and is therefore impossible to identify until it comes into existence. The "mark" is an institution of the Papacy enforced by Protestantism-Sunday enforcement-and the "666" is the numerical equivalent of Vicarius Filii Dei (Vicar of the Son of God), according to Andrews*PFF4 1102.1*

2. THE THREEFOLD WARNING AGAINST APOSTASY

Like all his fellow Adventists, he held the three flying angels to symbolize the heralding of the judgment hour, the announcement of the apostasy of the churches, and the warning against the change made in the law of God—with the seven last plagues containing the wrath of God.*PFF4 1102.2*

The “three unclean spirits/’ he wrote, emerging from Roman Catholicism^ apostate Protestantism, and Spiritualism, join hands for their final exploits. The corrupted woman, or church, of *Revelation 17*, is the church unlawfully united to the nations of the world—Babylon being the corrupted church ruling over the nations of the world. The mother and daughters represent all religious systems having recourse to civil power. The judgment upon Babylon takes place under the last vial, just before the end. And the final overthrow of the Beast and false prophet comes at Armageddon.*PFF4 1102.3*

The millennial thousand years follow the advent and the first resurrection—the desolated earth becoming the prison house of Satan while the saints above judge the wicked. And the second resurrection (of the wicked), at the close of the thousand years, looses Satan. Then he and his evil warriors and the wicked are cast into the lake of fire. Thus the universe will be cleansed from the catastrophe of sin. So said Andrews. And now follow briefly four other early Sabbatarian expositors—Cornell, Waggoner, Loughborough, and Haskell.*PFF4 1102.4*

V. Cornell-Assembles Witness of Eminent Expositors

MERRITT E. CORNELL (1827-1893) was born in New York State moving to Michigan with his parents in 1837. He became a Bates's convert to the Sabbatarian faith in 1852. At first opposed to the seventh-day-sabbath teaching, he became an earnest advocate and soon raised up a company of Sabbatarian believers. Bold, enthusiastic, and dynamic, he was a hard-hitting evangelist and an ardent debater" [19]Obituary, *Review and Herald,* Jan. 23, 1894, p. 63.__ sometimes called the "Stormy Petrel." He fitted into the tempo of the times, preached all the way from Maine to California, conducting the first full-fledged tent meeting held by the Sabbatarian Adventists, in 1854. At first he shared the early Bates view that the "number" of the Beast possibly indicated the "666" sects. [20]M. E. Cornell, "They Will Make an Image to the Beast," *Review and Herald,* Sept. 19, 1854, p. 43. But this notion quickly passed from circulation. It was soon considered the number, in symbol, of the Beast's name. *PFF4 1103.1*

Cornell wrote no exposition of prophecy in book form, but was a contributor to the Reviews of 1854-1858. His were the standard positions of the various outline and time prophecies of Daniel. [21]Cornell, "Interesting Extracts, No. 15," *Review and Herald,* April 4, 1865, p. 140. In the book of Revelation he held that both the seven churches and the seven seals were historic periods of the pure and corrupted churches, with the Laodicean phase as the advent people. [22]Cornell, in Review and Herald, "How Shall We Rise," Jan. 1, 1857. p. 69; "Confession," Feb. 5, 1857, p. 109; "The Laodicean Message," March 5, 1867, p. 151; "Dr. Rice on the Seven Seals," Feb. 2, 1864, p. 77. The woman of *Revelation 12* stands for the pure church and the two beasts of *Revelation 13* for the Roman Catholic Church united with civil government, and the United States-with the two horns of the second beast as "Protestantism and Republicanism." [23]Cornell, in Review and Herald, "They Will Make an Image to the Beast," Sept. 19, 1854, p. 43; "Sheshachi," Sept. 18, 1866, p. 125; "A Sign of the Times," Feb. 4, 1862, p. 78. The "image" is a likeness, therefore a union, or marriage, of Protestantism and the state which will yet be formed. [24]Cornell, in Review and Herald, "They Will Make an Image to the Beast," Sept. 19, 1854, p. 43; "Image of the Beast," May 12, 1868, p. 340. g But at first he thought that the 666 referred to

the numerous "Protestant sectarian bodies." [25]Cornell, "They Will Make an Image to the Beast," *Review and Herald,* Sept. 19, 1834, p. 43. *PFF4 1103.2*

The dread seven vials are yet future, embodying the wrath of God without an admixture of mercy. And the sixth vial involved Spiritualism." [26]Cornell, "The Last Plagues," *Review and Herald,* June 23, 1859, p. 37; "Peepings and Mutterings," *Review and Herald,* March 17, 1859, p. 133; M. E. Cornell, Spiritualism, a Satanic Delusion, pp. 5. 8. Cornell challenged the contention of a temporal millennium during which the world will be converted citing leading clerics from Luther on to Whitefield in support of premillennialism. [27]M. E. Cornell, Facts for the Times (1858), pp. 8, 9. *PFF4 1104.1*

His unique contribution appeared in a 137-page compilation of "Extracts From the Writings of Eminent Authors," attesting the fulfillment of the key features of prophecy. Cornell's Facts for the Times was specifically designed to show that the positions maintained by the Sabbatarian Adventists were supported by many of the most "noted and pious" writers, both of the past and of contemporary times. This ran through several editions, and was considered a standard work. *PFF4 1104.2*

The expanded second edition (1875), in showing that these views are not new, but in harmony with the considered opinions of many of the wisest and best authorities extant, quotes, with exact references, from, such well-known past and present writers as Isaac Newton, Lloyd, Gill, Daubuz, Clarke, Scott, Henry, Faber, Wesley, Whitefield, Croly, Gumming, Duffield, Campbell, and many others—with factual features gleaned from recognized secular sources, such as Gibbon. *PFF4 1104.3*

These citations, the result of wide investigation, were presented as giving the stamp of historicity and orthodoxy to the fundamental Sabbatarian positions on prophecy. They were submitted as evidence that Seventh—day Adventists stood in excellent company, and were simply carrying on from where others had abandoned the basic Protestant platform on prophecy. These excerpts embraced the main features of the outline prophecies of *Daniel 2 and 7*,

Revelation 12 and 13, and the year-day for all prophetic time periods, the signs of the approaching advent, the presumptuous change of the law of God by act of the Papacy, the false millennium, et cetera. In addition, quotations are given to support the three angels' messages, with the fall of Babylon as the modern departure from the historic faith of Protestantism, the relation of the United States in the second symbol of *Revelation 13*, with the two horns of republicanism and Protestantism.*PFF4 1104.4*

VI. Waggoner-Editor of Western "Signs of the Times"

We shall not trace further exposition, but simply note three other pioneer writers. Nothing essentially different was introduced by them. First, JOSEPH HARVEY WAGGONER (1820-1889) was product of the West, and a Baptist. He was editor and publisher of a political paper in Wisconsin, first hearing of the advent faith in 1851 from H. S. Case—previously noted—who in an hour's time sketched over with him the entire range of the major prophetic periods, as well as the third angel's message, the United States in prophecy, and the Sabbath in outline!*PFF4 1105.1*

Waggoner's interest was aroused, and he began an intensive personal study of the Adventist teachings. In 1852 he joined the church, giving himself immediately to evangelism and later to writing and editing. He became a tower of strength to the young cause. After James White, he was the first editor of the western Signs of the Times, as well as editor of the first health paper on the Pacific coast, the Pacific Health Journal. He wrote an effective Refutation of the Age-to-Come, as well as one on the Nature and Tendency of Modern Spiritualism. His Atonement in the Light of Reason and Revelation was an early standard work, and his last work on prophecy was From Eden to Eden. His last years were spent in ministry in Europe; where he died. [28] Obituary, *Review and Herald,* Sept. 3, 1889; Loughborough, "Elder J. H. Waggoner" (editorial),*Signs of the Times,* May 20, 1889, p. 294; Spalding, Captains; Loughborough, Great Second Advent Movement. His was likewise the standard prophetic interpretation.*PFF4 1105.2*

VII. Loughborough-Chronicler of Pioneer Days

JOHN NORTON LOUGHBOROUGH[29] (1832-1924), chronicler of pioneer days, was born in Victor, New York, of Methodist parentage. John became a Christian at an early age, and learned the blacksmithing and carriage-making trades. He was reared by a godly grandfather, whose prayers were a living reality. Passing through the 1843 and 1844 experiences, he began preaching for the first-day Adventists in 1849. He was only seventeen, and was known as "the boy preacher." In 1852 he first listened to a series of lectures on the teachings of Seventh-day Adventists, given by J. N. Andrews. They were so clear and convincing that he forthwith accepted the positions of the Sabbatarians, and immediately began to proclaim them to others. He was ordained in 1854 and was one of the three young stalwarts —Andrews, Smith, and Loughborough—~who upheld the hands of the older Joseph Bates, and James and Ellen White, in the days of pioneer building.*PFF4 1106.1*

Genial and sprightly, he was an indefatigable worker. His writings were unusually interesting, being filled with anecdote and incident. Author of a half dozen books, he became the first chronicler of the rise of the denomination, producing Rise and Progress of the Seventh-day Adventists in 1891, which was superseded by The Great Second Advent Movement (1905). He bore numerous responsibilities as evangelist, administrator, and pioneer, helping to open up the work of the church on the Pacific Coast in 1868. He was likewise the first representative sent to develop the work in England, in 1878. And he served as president of several conferences as well as superintendent of General Conference districts. He likewise pioneered in the use of tent meetings for public evangelism, beginning in 1854 in Battle Creek, Michigan, and was closely associated with the work of Mrs. White for many years. He was a lover of the Word, having read the Bible through more than "three score" times.*PFF4 1106.2*

Lough borough's views on prophecy can be compassed in a paragraph: His views on the great outline prophecies and time periods of Daniel were standard, and harmonize with those of the

[29] Obituary, *Review and Herald,* June 19, 1924, p. 77; Dick, Founders, chap. 6; Spalding, Footprints, chap. 17, also Captains.

other Adventist expositors of the day. For example, in the Revelation "the seven churches apply to seven states, or seven different periods of the church," [30]Loughborough, "A Letter to a Friend, on the Seven Churches," *Review and Herald,* March 19, 1857, p. 153. covering the Christian Era. The Two Witnesses are the two Testaments. [31]Loughborough, "The Two Witnesses" [part 1], *Review and Herald,* Jan. 14, 1862, p. 53. He follows Andrews on the two-horned lamblike beast as the United States of America, with its youthfulness and gentleness, and its Protestant and Republican horns. The "image" of the Beast is an ultimate union of church and state to enforce its religious mandates under civil duress, just as the Papacy before it had done; and the "mark" involves the change of the Sabbath. [32]Loughborough, "The Two-Horned Beast," *Review and Herald,* March 21, 1854, p. 66; March 28, 1854, pp. 74, 75; The Two-Horned Beast of Rev. XIII, A Symbol of the United States (1857). *PFF4 1107.1*

VIII. Haskell-Father of Tract Societies and the Bible Work

The last to be named in this chapter is Stephen N. Haskell (1833-1922). [33]Eugene W. Farnsworth, "Elder Stephen N. Haskell," *Review and Herald,* Dec. 14, 1922, pp. 17, 18; Spalding, Footprints, chap. 1. He was born in Massachusetts and joined the Congregational Church in 1848. Only nineteen when he heard his first Adventist sermon in 1852, he was soon preaching the Adventist faith, supporting himself by manufacturing soap. And before long he had a company of believers ready for baptism. He was the father of the Tract and Missionary Societies, started in 1869, which later developed into multiplied thousands of local church literature bands. He was similarly responsible for systematic Bible studies and the launching of the Bible instructor work. He was ordained in 1870, and was a strong promoter of educational, health, and publishing institutions. He was president of the New England, Maine, and California conferences, and was a wise counselor. He was also the pioneer in the work of the church in Australia and New Zealand, England, and South Africa, and materially strengthened its missions by a tour of India, China, and other non-Christian lands in 1888-1889.*PFF4 1107.2*

He was the author of several works, particularly The Story of Daniel the Prophet and The Story of the Seer of Patmos, both in the field of prophecy, and The Cross and Its Shadow, on the sanctuary service. He also taught Bible at the Avondale College, in Australia. His interpretation of prophecy was conspicuously clear and simple. He was pre-eminently the teacher and preacher of the common man. His strength lay in presenting in elemental or popular form what others had dug out by scholarly research. So with his two books on prophecy. There was nothing new in his exposition, which accorded with the best interpretation in the Adventist ranks.*PFF4 1108.1*

Thus it was that the men surveyed in these last three chapters pondered the vastness of the plan of God revealed through Bible prophecy-its breadth and depth and height; its beauty, completeness, and winsome appeal. It filled their minds with awe and reverence, fortifying the soul, nerving the spirit, and putting unalterable purpose into their lives, which they dedicated without

reserve to God and truth. It gave them a sense of insight into the lofty purpose of the Eternal, and the part they were destined to play in the final scenes of the divine drama of the ages. God was counting on them, they felt, to faithfully do their part. It was this consciousness of a mission for God that made them crusaders for a cause.*PFF4 1108.2*

CHAPTER FIFTY-ONE: A Systematic Harmony of the Prophecies

A digest of the Review and Herald's expositions of prophecy during the fifties and sixties reveals a growing list of writers and an increasingly clear and united platform on prophetic exposition. New voices were heard and new pens wielded in behalf of the symmetrical system that was developing. Other literature is not to be overlooked, but the Review remained the chief medium of early discussion, instruction, and record. Minor points of divergence steadily disappeared, and the sturdy outlines of a harmonized system of interpretation emerged. Then, in the late sixties and early seventies, these were put into permanent book form. Uriah Smith, more than any other individual, was responsible for this accomplishment. After considering him, we shall note educator Goodloe Bell and his systematic lessons. Let us first turn to Smith and his exegesis.*PFF4 1109.1*

I. Uriah Smith-Systematic Expositor of Prophecy

URIAH SMITH (1832-190S);[1] editor, author, and Bible teacher, was born in West Wilton, New Hampshire, and possessed the characteristic grit of the Granite State. When but a lad of twelve, with his parents he passed through the tense days of the Disappointment of 1844, which made an impression on his mind that was never effaced. He had had high teaching aspirations, graduating from Phillips Academy at Exeter when he was twenty. He then began to teach public school. But a childhood illness and infection led to the loss of his left leg, and this misfortune turned his thoughts toward sedentary occupations. He began drafting and sketching, and was skilled as a wood engraver. He was also adept in the mechanical arts, and was somewhat of an inventor.*PFF4 1109.2*

[1] Arthur G. Daniells, Funeral Sketch, *Review and Herald,* March 10, 1903; American Biographical History, Michigan Volume (1878), 3rd Congressional District, pp. 91, 92; Richard J. Hammond, "The Life and Work of Uriah Smith" (M.A. Thesis, 1944); Spalding, Captains (1949).

Picture 1: URIAH SMITH MAKES MAJOR CONTRIBUTION SYSTEMATIC EXPOSITION
(Left) Birthplace of this gifted exegete at west Wilton, New Hampshire; (right) Uriah Smith, Able Editor and prophetic interpreter
Page 1110*PFF4 1110*

Upon becoming an Adventist, after attending a Sabbatarian conference at Washington, New Hampshire, in 1852, he turned away from a lucrative teaching offer to join the meager editorial staff of the Advent Review and Sabbath Herald. This was in May, 1853, at Rochester, New York. He transferred with it to Battle Creek, Michigan, in 1855. His first contribution was a lengthy poem, The Warning Voice of Time and Prophecy.[2] He also improved his gifts as a preacher, and was ordained in 1874. However, Smith became the most conspicuous writer and editor of the growing movement, and was editor in chief of the Review most of the time for nearly half a century. But he also had a pleasing address, and was a clear and logical speaker, though somewhat on the argumentative order with

[2] *Review and Herald,* March 17 to Aug. 11, 1853. Also published as a pamphlet.

those who differed with him.*PFF4 1110.1*

But Smith's strength obviously lay in his pen. He was an incisive writer, and was author of the verse-by-verse Thoughts on the Revelation (1867) and Thoughts on Daniel (1872), which were soon combined-so as to be sold by subscription [3]GEORGE ALBERT KING (1847-1906), pioneer colporteur of the Seventh-day Adventists, began to preach but felt called to scatter the printed page, urging the issuance of the combined Thoughts on Daniel and the Revelation, so as to be sold by subscription. He continued to sell and to train others to sell such religious literature until his death. This colporteur feature later developed into a vast enterprise. See note on p. 999. also Man's Nature and Destiny (later replaced by Here and Hereafter), The Sanctuary and Its Cleansing, The United States in Prophecy (later becoming The Marvel of Nations), and Modern Spiritualism. He was likewise an able and popular instructor in Biblical exposition in Battle Creek College, beginning in 1876, as well as serving as secretary of the General Conference for some twenty years. So he was versatile. He visited Europe and the Holy Land in 1894.*PFF4 1110.2*

In the formative days of the Sabbatarian church, Smith stood by the side of James White, J. N. Andrews, and J. H. Waggoner in the critical study of Bible doctrine and prophecy as they unitedly sought to place their views fairly, intelligently, and convincingly before the world. He and his gifted sister, Annie R., [4]ANNIE R. SMITH (1828-1852), early Adventist poet, completed the teachers' training course at a young women's seminary in Massachusetts, and became a schoolteacher. But upon hearing Joseph Bates to please her mother, she was persuaded of the advent faith, declaring, "This is the truth." She became connected with the slender force of the Review and Herald shortly before her brother Uriah, serving as first proofreader and copy editor. Though self-effacing, she had marked talent, particularly the poetic gift. Her first poem expressing her newfound faith was, "Fear Not, Little Flock." (*Review and Herald,* Sept. 16, 1851, p. 25.) Her talented pen wrote many treasured hymns, such as "How Far From Home," and the historic "Blessed Hope." But her consecrated life was cut short by tuberculosis. She lived but three years after joining the Review staff. (*Review and Herald,* Aug. 21, 1855, p. 21.) evidently received their literary bent from their mother, Rebecca Spalding Smith, strong-minded and vigorous, who exercised her poetic gift even into her eighties. Annie, who was four years older than Uriah, wrote early advent hymns.*PFF4 1111.1*

Smith was a man of strong convictions and robust expression—his pen being a potent instrument. He had a trenchant style, and polemics were the recognized order of the day in those early times. He engaged in many a discussion, one particularly earnest exchange being with the Spiritualists. Another duel of pens was with Joshua V. Himes, and some of his rebuttals to critics were a bit stinging in tone. [5]Cf. *Review and Herald,* Nov. 8, 1864, p. 188; Jan. 17, 1882, pp. 40, 41.*PFF4 1111.2*

Although Smith was tolerant toward the views of others, he was very tenacious as to his own. He was a stalwart champion of religious liberty. But he built solidly, and had an easy, logical, and convincing way, as well as a smooth-flowing, graceful style of presentation, well suited to the time. His major contribution in the field of prophetic exposition was his Daniel and the Revelation, which soon became the denominational classic in this field. And it remained such for decades.*PFF4 1111.3*

II. Early Expositions in Smith's Formative Period

Uriah Smith, doubtless the greatest writer and editor of the Adventists in their formative years-and he grew up with the movement-made his first contribution in the interpretative field in 1853. This, as mentioned, took the form of an imposing poem portraying successive instances of prophetic fulfillment. His early expositions will be briefly noted here. Then a digest of his mature, full-rounded expositions will follow, as appeared in his comprehensive verse-by-verse commentary.*PFF4 1112.1*

1. LESSONS ON THE SANCTUARY AND ITS CLEANSING

In an early issue of the Youth's Instructor, Smith contributed a series of nine Sabbath school lessons. He describes the tabernacle and its appurtenances, which included the Ten Commandments within the ark, covered by the mercy seat. Next the sanctuary service is surveyed, and its two great divisions studied. These embrace its daily sacrificial ministrations throughout the year and the climactic yearly service on the Day of Atonement, involving the cleansing of the sanctuary-and finally the banishing of the scapegoat. This entire solemn ritual is explained by Smith as the type or symbol of the heavenly sanctuary, where Christ is now our ministering Mediator, after having become our all-sufficient Sacrifice on Calvary. Then He began the first phase of His heavenly priesthood, which lasts until the cleansing of the heavenly sanctuary, typified by the Day of Atonement service at the end of the 2300 years, reckoned from the joint starting point of the 70 weeks in the autumn of 457 B.C., that is, the autumn of A.D. 1844.*PFF4 1112.2*

The treading down of the sanctuary he explains as the pope "turning away the worship of men from the temple of God in heaven to his own sanctuary at Rome." Since Christ has been ministering before the ark of God's law, the third angel, says Smith, has been flying with the last message of mercy, call ing men to obey God's law and avail themselves of Christ's atonement for them. Then after the atonement, typified by the cleansing of the sanctuary, is finished, the sins that have already been atoned for will be placed on the head of their author, Satan, who will be bound and

imprisoned in the bottomless pit for the thousand years. Soon Christ's mediation will be ended, and the vials will be poured out. The third angel, with the commandments of God and the faith of Jesus, points out the way of escape." [6]Sabbath School Lessons, *Youth's Instructor,* August, 1853, pp. 87-93. (Author named on p. 96.)*PFF4 1113.1*

2. ***Daniel 2, 7, 8*—STANDARD EXPOSITION OF FOUR EMPIRES.**

A series of expositions of *Daniel 2, 7, and 8*, appeared as articles beginning October 31. They were put into pamphlet form in 1855. These followed the Historical School pattern, now standard throughout the Adventist ranks. Originality is frankly disclaimed with these words:*PFF4 1113.2*

"In hastily preparing the articles on Daniel *2* and *7*, we have followed the excellent arrangement of Geo. Storrs, in his work published in 1843, and in regard to the four kingdoms, we have more or less copied his language." [7]*Review and Herald,* Nov. 14, 1854, p. 108.*PFF4 1113.3*

While Smith was a creative writer, he was a discriminating reader and collator of the widely accepted expositors of the past, and of contemporaries such as Storrs, Litch, Croly, and Keith, who are cited liberally in his own expositions. These were obviously his guiding sources and his first authorities, as their lists of the ten horns, the three that were plucked up, the outline of *Daniel 11*, et cetera, reappear in part in Smith's own "Thoughts on the Book of Revelation" and "Thoughts on the Book of Daniel," when first printed in abbreviated serial form in the Review, and later issued in book form. [8]Commenting on the title, when Smith's "Thoughts" on the Revelation appeared, James White said, "These thoughts are not the fruit of one brain. In the time of the end the Revelation was to be unsealed and opened. And from the open book, light has been shining. Mr. Miller saw much. Others have since seen more. And this book contains more." And White adds, "This is a book of thoughts, clothed in the author's happy style, plain, yet critical and practical," and he calls it the "standard work." (James White, "Report From Bro. White," *Review and Herald,* July 16, 1867, p. 72.) So he built sturdily upon prior strong foundations.*PFF4 1113.4*

3. ENUMERATION OF TEN DIVISIONS OF ROME

From the very first the Huns were included as one of the ten kingdoms, and Smith never changed his list:*PFF4 1114.1*

"The Western empire of Rome, between the years A.D. 356 and 483, was divided into ten divisions, or kingdoms. 1. The Huns, in Hungary, A.D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483. Thus the kingdom was divided as designated by the ten toes." [9]James White, "Exposition of*Daniel 2:31-44*," *Review and Herald,* Oct. 31, 1854, p. 93 (also reprinted April 9, 1857, p. 177; March 9, 1869, pp. 84, 85).*PFF4 1114.2*

4. IRON AND CLAY ARE PAPACY AND DIVISIONS

The Papacy was seen as intermingled with the clay of civil power during the medieval and modern centuries. This was a significant point, for the Papacy was thus included in *Daniel 2*:*PFF4 1114.3*

"The Roman or iron power, through the influence and authority of Papacy, or Papal Rome, stretched itself among the clay so as to be mixed with it, and thereby kept up the strength of iron." [10]*Ibid.,* Oct. 31, 1854, p. 93.*PFF4 1114.4*

5. THREE UPROOTED HORNS-HERULI, VANDALS, AND OSTROGOTHS]

Here is a segment of Storrs's discussion in the next article on the three horns uprooted:*PFF4 1114.5*

"In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under Arian influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian Monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before

the decree of Justinian, (a Greek emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome head of all the churches, the Ostrogoths must be plucked up. This conquest was effected by Justinian's army in the month of March, 538; at which time, the Ostrogoths, who had retired without the city, and beseiged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city; thus the third horn was plucked before Papacy, and for the express purpose too of establishing that power." [11]James White, "Exposition of Daniel VII,"*Review and Herald,* Nov. 14, 1854, p. 109.*PFF4 1114.6*

6. 1260 YEARS-FROM A.D. 538 TO 1798

The Little Horn was first reckoned to be from Justinian's imperial letter of A.D. 533, establishing the primacy of the bishop of Rome. On this the imperial rescript is quoted from Croly. Then Rome's deliverance from the Goths in 538 opened the way for the pope to exercise the power bestowed. So the placement of the 1260 years was given as from 538 to 1798. [12]Ibid.*PFF4 1115.1*

7. STANDARD INTERPRETATION OF 70 WEEKS AND 2300 YEARS

The continuation on *Daniel 8 and 9* follows the well worn path of now standard interpretation. The Persian ram and Grecian he-goat are followed by the conspicuous horn, Rome, not Antiochus Epiphanes. And on the interrelationship and dating of the 2300 years and 70 weeks of years, the established interpretation of the Millerite seventh-month movement-like European writers before them—is meticulously followed. [13]James White, "Daniel*Chapters VIII and IX*," *Review and Herald,* Nov. 21, 1854, p. 116. The "daily" is not brought under particular discussion. [14]In this series of notes on Daniel there is no identification of the "daily" of *chapter 8* (*Ibid.,* p. 117). *Daniel 8:11* is not even quoted. In 1858 the "Synopsis of Present Truth, No. 12" in presenting "The 1290 and 1355 Days" (Jan. 28, p. 92), virtually duplicates J. N. Andrews position (Jan. 6, 1853, p. 129), citing the same extracts and adopting the positions of Josiah Litch, William Miller, and Apollos Hale, with their" two desolations," "two hosts," and "two sanctuaries," of *Daniel 8:9-13*. In the first verse-by-verse exposition in his review series—"Thoughts on the Book of Daniel"—in 1870, Smith declares, "'By him,' the papal form, the daily, the pagan form, was taken away. Pagan

Rome gave place to papal Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down. The seat of government was removed to Constantinople." (Uriah Smith, "Thoughts on the Book of Daniel,"*Review and Herald,* June 28, 1870, p. 12.)The fact that James White personally regarded the sanctuary that was trodden underfoot as the heavenly sanctuary of Christ's ministry (see p. 1063), shows the tolerant and liberal attitude on what they considered details of lesser importance that were not vital issues. On fundamentals they were united and emphatic, but there was no particular stress of the "daily" in these early decades, and no disturbance over varying views among Adventist leaders.*PFF4 1115.2*

8. SIGNIFICANT QUESTION ASKED ON *Daniel 11:45*

Holding, as late as 1862, to the view of the Papacy as the power of the latter part of *Daniel 11*, Smith quotes a news dispatch concerning the Holy Land, which ends: "It is said that such a scheme as this intelligence shows to be in course of development, points to the realizing of Pio Nono's Favorite plan of removing the seat of the Papacy to Jerusalem)." Smith then remarks in an editorial, "Will the Pope Remove the Papal Seat to Jerusalem?": "Is not the above then significant, taken in connection with *Daniel 11:45*?" [15]Uriah Smith, *Review and Herald,* May 13, 1862, p. 192. For the first sixteen years of his editorial connection with the Review, Smith held this power to be the Papacy. (See 'Waning of the Pope's Power," April 18, 1865, p. 157; "Italy and the Papacy," Jan. 9, 1866, p. 45; "The Papacy," Sept. 11, 1866, p. 116.)' But in 1871. in his "Thoughts" on Daniel" articles, he changed his view to that of Turkey. (Ibid., March 28, 1871, p. 117.)*PFF4 1115.3*

Such were some of Smith's earlier thoughts and expositions. On the three angels' messages the standard Sabbatarian exposition of the time is given, [16]Uriah Smith, "The Cleansing of the Sanctuary,"*Review and Herald,* Oct. 2, 1855, pp. 53, 54. the first announcing the beginning of the judgment in the holy of holies. Smith retained his own personal belief concerning the Godhead, maintaining that God the Father alone is without beginning, [17]Uriah Smith, Thoughts ... on the Book of Revelation (1875 ed.), pp. 15, 16; see also his Looking Unto Jesus, p. 10. and the complementary belief that the Holy Spirit is an influence rather than a person." [18]Uriah Smith, Looking Unto Jesus, p. 10.On these points

he differed from many of his brethren at the time, and from the general teaching of the denomination as it. came to be dearly declared. Seventh-day Adventists believe in the Holy Spirit as the "Third Person of the Godhead," and in the "Eternal Son of God, as equal with God, infinite and omnipotent ... the eternal self-existent Son." 19S e e *Evangelism, 613-617*; Church Manual (1951), p. 50; 1954 Yearbook of the Seventh-day Adventist Denomination, p. 4. *PFF4 1116.1*

III. Mature Harmony of Prophecies Developed

A unique development came in 1862 when, in group study, a special Bible class of men and women in the Battle Creek Sabbath school, taught by Uriah Smith, studied the book of Revelation chapter by chapter, coming to united conclusions "on almost every point." [20]James White, "Thoughts on Revelation,"*Review and Herald,* June 3, 1862, p. 4. They then decided to go through the book again, a chapter a week----James White reporting the results each week through the Review, of which he was still editor. This discussion was started with the issue of June 3—a few verses of the prophecy, followed by comment and explanation. Five succeeding numbers continue with the plan. Then a field trip by White made a break inevitable. In September the series was resumed. But on the trumpets of *Revelation 8 and 9* the published Josiah Litch exposition was offered, in lieu of the usual report, as "the best light at present." [21]*Ibid.,* Sept. 16, 1862, p. 124.*PFF4 1116.2*

Still another field tour made another break. Then White announced, "Bro[ther] Smith has consented to conclude the book [of Revelation], commencing with *chapter x*." [22]James White, Editorial Note, *Review and Herald,* Oct. 21, 1862, p. 164. Thus it was that Smith carried on from *chapter 10 to 22*, with an article each week under the former James White title, "Thoughts on the Revelation." (The series closed February 3, 1863, pp. 76, 77.) Such was really the beginning of Smith's widely known exposition of the Apocalypse, first issued in book form in 1867. A similar article series on Daniel in 1870-1871 was followed by the companion volume, Thoughts on Daniel, in 1872. And about 1886-1888 the author made improvements and revisions to the number of thirty. [23]Letter, W. C. White to F. Harrison, June 26, 1910.*PFF4 1117.1*

IV. Systematic Exposition of Daniel Emerges

An epitome of Smith's systematic interpretation of prophecy, first of Daniel and then of the Revelation, must suffice. This is drawn from the early editions of his verse-by-verse commentaries, Thoughts on Daniel and Thoughts on the Revelation—hence specific page reference will not be given. (For the over-all view of his entire exposition, and for comparison with the other pioneer Adventist expositions, see comprehensive tabular chart on pp. 1118, 1119.)*PFF4 1117.2*

1. FOLLOWS CLASSIC PROTESTANT PATTERN ON *Daniel 2*

Drafting upon the imposing strength of centuries of tested exposition, Smith follows the standard Historical School interpretation for *Daniel 2*—the four successive world kingdoms, from Babylon's symbolic head of gold on down to the iron legs of Rome, with the feet and toes standing for the ten kingdoms, first medieval and then modern, into which Rome was divided after the breakup. [24]These he still lists as the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. The stone, he held, is Christ's kingdom, soon to be set up by divine interposition, apart from human agency, at His glorious second coming. [25]For a time Smith first restricted the stone to Jesus Christ (see 1873 edition), but his maturer and permanent view was that it symbolizes the kingdom of Christ. It then becomes the great eternal "mountain"—the everlasting kingdom of God that fills the earth and has no end. This sequence of kingdoms, and their climax, was foundational to all succeeding outline prophecies.*PFF4 1117.3*

Picture 2: DANIEL: LEADING POSITIONS OF PRINCIP SABBATARIAN ADVENTISTS - 1844-1875

Unlike the composite positions of any previous period or group of expositors, there was virtually no variance of belief on the fundamental points of all major aspects of Daniel, as is evident from a scrutiny of this tabular listing of the positions of the Sabbatarian Adventists. Upon careful review, the interpretation of Daniel was taken over almost intact from the final positions of the scholarly Millerite writers in the seventh-month phase of the movement. That

involved the culmination of Daniel's grand line of time in the autumn of 1844, instead of within the Jewish sacred year "1843." And all related or consequent changes were made accordingly. A few explanations will clarify: The general abbreviations are essentially the same, but "H-V-O," under the "3 Horns" of *Daniel 7*, stands for "Heruli, Vandals, Ostrogoths." No page in the text is cited, as these positions are often gathered from various pages, and details on the chart are frequently from supplemental writings-books, pamphlets, periodicals, and occasionally a manuscript. Differences were minor-whether the "daily" be paganism, or the high priestly ministry of Christ; and whether the king of the north, of *Daniel 11:45*, be the Papacy or Turkey. On essentials there was unity. More study was given by the sabbatarian adventists to the book of revelation than had been the case with the millerites. Painstaking consideration was given to all its component prophecies-the seven churches, seals, trumpets, witnesses, and the earthquake, the symbolic women, beasts, angelic messengers, and vials, Babylon and its fall, the millennium and the new earth. But this was more for the perfecting and revision of detail, as the rugged outlines had been built up through the centuries. The area of special study and development was *Revelation 13 to 17*, and more particularly the specifications embraced in the third angel's message. These involved the identity of the second as well as the first beast, the image, mark, number, and name, the time of the plagues, and the duration of the torment. In the matter of the millennium the location of the saints during the thousand years had special consideration, and aspects of the new heaven and new earth. Theirs was basically a reaffirmation of the clearly established positions of the centuries, and now the related end events of the several prophecies all climaxing in the last days. They strove for a consistent and harmonious understanding of the whole.
Page 1120*PFF4 1120*

2. *Daniel 7*-FROM BABYLON TO LAST JUDGMENT

The four living beasts of *Daniel 7*, for generations past likewise believed by Protestant scholars to symbolize the same four world powers, are so interpreted by Smith, with the ten horns standing for the same ten kingdoms emerging from Rome's breakup, and with the Little Horn as the cunning and powerful Papacy, [26]The same as

Paul's prophesied Man of Sin, or Mystery of Iniquity, the occupant of the papal throne, attempting to sit in control of the temple or church of God-likewise the common belief of Protestant interpreters. as most early Protestants had most vigorously held, both in the Old World and in the New. The three opposing horns that were plucked up are listed as the Ostrogoths, Vandals, and Heruli. The three and one-half "times," also as commonly recognized, constitute the special period allotted in prophecy for the Papacy's spiritual supremacy, extending, according to Smith, from A.D. 538 to 1798, thus ending with the French proclamation of Rome as a republic, the brief imprisonment of the pope, and the abolishing of the power of the Papacy for a short time. Transcendent judgment scenes close this vital chapter, the great assize taking place just before the end. Such was the climax of this second great outline prophecy.*PFF4 1120.1*

3. *Daniel 8*-FROM PERSIA THROUGH TO THE ADVENT

The ram and swift-moving he-goat of *Daniel 8*, identified by Daniel himself as symbols of Medo-Persia and Grecia, with the goat's "notable horn" as Alexander the Great, fade into the background before the exploits of the "exceedingly great" horn, conceded both logically and historically to be Rome, pagan and papal. The "daily" Smith personally believed to be the paganism of Rome. And the vast 2300 year-day period extended, he believed, from the autumn of 457 B.C. to the autumn of A.D. 1844. The events extending from that time to the end embrace the cleansing of the sanctuary, or investigative judgment, the close of human probation, the second advent of Christ, the resurrection of the righteous dead, and the translation of the righteous living. This was the culminating and key prophecy for the Adventists, and upon this all were agreed.*PFF4 1120.2*

4. 70 WEEKS CLIMAX WITH CHRIST'S MINISTRY

The 70 weeks of years clearly reach to the Messiah, as hundreds of illustrious scholars, both Catholic and Protestant, had insisted. Even the Jews held them to be years. These, Smith taught, extend from 457 B.C. to A.D. 34, and constitute the first segment of the 2300 year-days—"cut off" for the Jews—and leading to the first phase of

Christ's high priestly ministry, which began in the heavenly sanctuary, just after His atoning death and ascension in the "midst" of the seventieth week of years. This, Smith held, occurred in the spring of A.D. 31-the seventieth week extend ing from the autumn of A.D. 27 to the autumn of A.D. 34. This too had previously been taught by many and various scholars.*PFF4 1121.1*

5. *Daniel 11*-FIXES UPON TURKEY AS KING OF NORTH

On *Daniel 11*, Smith took the "willful" king to be France at the time of the French Revolution-an ascendant atheistical power operative near the beginning of the "time of the end." And the later king of the north, he came to believe, is now Turkey, which occupies the territory once held by the original king of the north, and includes Syria, Thrace, and Asia Minor. In this he differed from White and certain other Adventist writers.*PFF4 1121.2*

6. *Daniel 12*-PORTRAYAL OF CONVERGING LAST EVENTS

According to Smith, in *Daniel 12* the closing events include the king of the north as coming "to his end," Christ ceasing His high priestly ministry in the heavenly sanctuary, with the attendant close of probation. Then follow the time of trouble, the falling of the seven last plagues, the breaking up of the nations, the special resurrection, the return of Christ in power and glory, the general resurrection of the righteous, and entry upon the millennial thousand years as set forth in the Apocalypse. And then, at their close, comes the resurrection of the wicked. The 1260 days are the allotted years of special papal supremacy, previously assigned by many as from A.D. 538 to 1798. And Smith believed the related 1290 days to be years from A.D. 508—when he understood that paganism gave way to the Papacy—likewise ending in 1798, at which time the medieval supremacy of the Papacy terminated.*PFF4 1121.3*

The 1335 years were similarly believed to begin with A.D. 508 and to end in 1843—Miller's original, unrevised position. [27]This had been generally changed in dating from A.D. 509 to 1844 during the seventh-month movement of the Millerites, thus to synchronize with the close of the 2300 years.

See Part II of this volume. And the “time of the end” Smith reckoned as beginning in 1798. This too had been held by many. His was therefore a balanced synthesis of the views of the ablest scholars of the centuries, buttressed by the best investigation of the recent decades. [28] In his personal library Smith had about one hundred commentaries on the books of Daniel and the Apocalypse. Such was Smith’s systematic exposition of Daniel—and Smith was the outstanding expositor of the early Seventh-day Adventists.*PFF4 1122.1*

V. The Apocalypse Completes the Prophetic Picture

1. CHURCHES AND SEALS COMPRISE HISTORY OF CHURCH

On the book of Revelation, the recognized complement and consummation of Daniel's prophecy, Smith reckoned the seven churches to be the seven major periods of the Christian church, covering the Christian Era. The "ten days" of dreadful persecution, under Smyrna, were from A.D. 303-313, suffered under Diocletian. The seven seals, as commonly expounded, cover the same period, but set forth the growing corruption in the apostatizing dominant church. The period of the four horsemen, riding down the corridor of time, marks the transition from the apostolic purity of the first century, on to Constantine; and from thence to the establishment of the Catholic Church, and ultimately to the Reformers. The sixth seal dates from the Lisbon earthquake of 1755 and the celestial signs following, on to the end. Then the apostle John repeats, as was characteristic of Daniel the prophet, with another paralleling line of prophecy.*PFF4 1122.2*

2. TRUMPET-FROM ROME'S BREAKUP TO THE FINALE

Tne first four trumpets, said Smith, clearly parallel the breakup of the old Roman Empire into its ten divisions. This too had been the standard exegesis for several centuries, [29]See tabular chart on pp. 1124, 1125. though Smith largely followed Litch's particular exposition on the trumpets. [30]The Sabbatarian Adventists were perhaps more indebted to Dr. Josiah Litch than to any other single Millerite expositor. The concept of a trial judgment before the second advent, thus to separate the righteous from the wicked in preparation for the first resurrection, came from him. The exposition of the seven trumpets, which they reaffirmed, was taken over almost intact. And the thought that the second beast of *Revelation 13* was a non-Roman Catholicpower, coming into prominence after the French Revolution, is yet another example. And the plagues as yet future was his view. The fifth trumpet portrays the Saracens, with their "five months" (150 years) extending from July 29, 1299, to 1449. And the sixth trumpet represents the Ottoman Turks, with their "hour, day, month, and year" (391 years and 15 days), reaching from 1449 to Aug. 11, 1840. The seventh trumpet, Smith believed, began to sound in 1844.*PFF4 1123.1*

3. BIBLE SUPPRESSION AND FRENCH REVOLUTION

The Two Witnesses, Smith continued, were widely recognized to be the Old and New Testaments, and their 1260 years of witnessing in sackcloth during the well-known period of papal triumph. The three and one-half "days" of *Revelation 11* are the three and one-half years of the suppression of the Bible, from 1793 to 1796, during the violent portion of the French Revolution. The "earthquake" was itself the symbol of the French Revolution, as scores of able interpreters had contended for more than a century. And the "tenth part of the city," had been widely reckoned as France. His was therefore a revival and restoration of what multiplied scores of scholars had taught for years.*PFF4 1123.2*

Picture 3: EXPOSITORS OF THE TRUMPETS AND THEIR TI PERIODS

The value of the historical approach, in weighing the evidence for and against a given interpretation, may be seen through a chronological, or tabular, listing. It is both interesting and important to know just who began a certain application, as with the year-day principle to the "five months" of the fifth Trumpet-Joachim of Floris back in 1191; or the Turk as the power of the sixth Trumpet-Heinrich Bullinger in 1577; or the northern barbarians as the scourge of Western Rome-by Joseph Mede in 1631; or the "hour, day, month, In 1795 E. W. Whitaker first placed the 391 years from 1453 to 1844, with about sixteen following his lead in subsequent decades. but not until Josiah Litch, in 1838, was the Principle employed of linking the 150 years and the 391 years in sequence. There is thus portrayed the development, built up over fifteen centuries, of the exposition of the Trumpets. Moreover, such a tabulation removes the stigma of irrationality from such *PFF4 1123*

4. PERSECUTING DRAGON, WOMAN, AND WILDERNESS

The pure woman in white, of *Revelation 12*, had likewise for centuries been generally held to be the true church, and the Child, Christ Jesus. The dragon was, as hundreds had contended, pagan Rome, persecuting the church as she fled into the "wilderness"—this persecution continuing during 1260 years of papal spiritual supremacy. The "remnant" is held by Smith to be the

commandment-keeping Christian group constituting the final segment of the true church.*PFF4 1126.1*

5. THE PAPAL AND PROTESTANT BEASTS

The first beast of *Revelation 13* was, as had also been generally conceded, papal Rome; the seven heads being the seven forms of Roman government. [31]Kingly, consular, decimvirate, dictatorial, triumvirate, imperial, and papal. The ten horn-kingdoms are, naturally, the same as those that spring out of the Roman Empire in *Daniel 7*. And the 42 months are the same three and one-half times or 1260 years—always from A.D. 538 to 1798. The "wound" by the sword is obviously the captivity of Pope Pius VI, in 1798, effected by the French general Berthier, as many in Europe and America declared at the time. The second beast, Smith held, is now clearly seen to be the Protestant United States, the horns denoting youthfulness and innocence. The "image" is to be a likeness of the papal union of church and state, yet to be developed, with enforcement of religious dogma by civil enactment. The "mark" he believed to be the counterfeit sabbath, with "666" as the mystical number of the Papacy, based on the title Vicarius Filii Dei.*PFF4 1126.2*

6. THREE WARNING MESSAGES AND LAST PLAGUES

The first angel's message, of *Revelation 14*, is the heralding in many lands, between 1831 and 1844, of the impending judgment hour. The second is the call to separate from apostasy. And the final, or third, message in the inseparable series is the warning against receiving the mark of papal apostasy. The seven last plagues follow swiftly upon the close of probation and are poured out upon the willful rejectors of God's final overtures of mercy and messages of warning. This, more than any other chapter in the Revelation, was the subject of special study and emphasis by the Adventists.*PFF4 1126.3*

7. CORRUPTED CHURCH SUPPORTED BY CIVIL POWER

The gay, corrupted "woman" and "Babylon" of *Revelation 17* are primarily the papal church, and the seven headed beast she rides

are the civil powers supporting her. The ten horns are declared to be the same ten nations of Europe, and the seven heads the same seven forms of Roman government enunciated under *Revelation 13*, with the papal head as the last form. The Protestant “daughters” are those communions that follow her way ward steps.*PFF4 1127.1*

8. MILLENNIUM-FROM SECOND ADVENT TO EARTH RENEWED

The millennial thousand years follow the second coming of Christ. They open with the literal first resurrection (of the righteous), and close with the literal second resurrection (that of the wicked). The new heavens and the new earth supersede the present heaven and earth, springing out of its ashes, after the destruction of the old. And the New Jerusalem is the Father’s house and Holy City-the abode of the redeemed saints forever.*PFF4 1127.2*

Uriah Smith was the leading editor of the growing movement, and such, in condensed form, was his systematic coverage of the prophecy of the Revelation of John, as matching that of Daniel. His interpretations were recognized as the standard exposition of Seventh-day Adventists generally, except on certain minor matters. (Its main features appear in chart form on pp. 1128, 1129.)*PFF4 1127.3*

VI. Gage-Papacy the Last Power of *Daniel 11*

In passing we must also note WILLIAM C. GAGE (1842 1907) 32Wm. C. Gage, "My Experience,"*Review and Herald,* March 1, 1864, p. 109; death notice, *Review and Herald,* Sept. 19, 1907, p. 24; The Beginnings of Adventism in Battle Creek, reprinted from The Enquirer and News (Battle Creek, 1932), master printer, who was born in Massachusetts, early moving to New Hampshire, where he learned the printer's trade. Drawn through curiosity to hear what the Adventists had to say in their tent meetings, he remained to consider and finally to accept. A discussion between Merritt Cornell and Miles Grant tipped the balance, and he made his decision for the Sabbatarian faith. He developed into a gifted minister and became a power in the pulpit. For a time he also served as acting editor of the Review and Herald, during Uriah Smith's visit to Europe.*PFF4 1127.4*

Picture 4: COMPOSITE PICTURE OF INTERRELATE PROPHECIES OF SACRED SCRIPTURE

Here is a panoramic view of the major outline and time prophecies of Daniel and the revelation, the unfolding exposition of which has been the object of our quest throughout the four volumes of the PROPHETIC FAITH. The component prophecies of these two books are here brought together in integrated form, showing part related to part, and together making up a single over-all portrayal. It may thus be likened, in its field, to a complete harmony of the Gospels. The outlines in the revelation, pictured in the upper half, are the complement and expansion of Daniel's basic group of prophecies, which provide the secular setting for the sequence of nations, their divisions, continuity, and final developments. The relationship and timing of the papal empire, and its deadly wound and healing, are amplified and brought to the finale in the apocalypse. In the upper half the paralleling true and apostate Churches of the revelation appear, showing their special time periods and characteristic features. The scourgings and woes upon western and then eastern rome are shown Chrnologically, and the related Messages of the three Angels and the finishing of the mystery of God in the time of his appointment. Then the Vital interrelated time periods of both books, Which form an integral part feof the master outline prophecies, Are shown. With their tie-ins- including the two witnesses," Signs of the advent, and the climactic

eschatological scenes of the end of the age. These include the close of plobation, the seven last plagues, the second advent and the resurrection, |*nd the beginning of the millennium. These may be seen in relationship, Part bearing upon part. This pictorial chart therefore portrays the fundamental positions adopted by the sabbatarian adventists, Which were in reality but the progressively developed exposition of the “Centuries, Gathering up and carrying forward to their consummation the Pre-Christian Era ‘Jewish Exegesis, Blended into the early Cristian, Refoimation, and post-reformation Curch. Periods, along arly nineteenth-Century old and new world advance, which together formed the prophetic faith of the Sbbatarian adventists.
Page 1130*PFF4 1130*

In 1882 he was elected mayor of Battle Creek, Michigan, on a strict temperance platform. He accepted the post because of the issues, and upon the urgings of others, and waged a determined crusade against the saloon evils of the day. Suffering from ill health, he went into secular work, founding the Gage Printing Company in 1883. Gage shared the view of James White on the Papacy as the power of the latter part of *Daniel 11*, evidently the majority view in those earlier years. Here is his editorial in the Review of 1867.*PFF4 1130.1*

“More than two thousand years ago, an inspired prophet of the Lord uttered against a power which should ‘magnify himself above every god,’ the following prediction: ‘Yet he shall come to his end and none shall help him.’ *Daniel 11:45*. As the seal was removed from the book of Daniel, and knowledge on the prophecies increased, it became evident that the power here referred to could be no other than the Papacy, and the careful student of prophecy has been watching with eager interest the events which mark the fulfillment of this prediction.*PFF4 1130.2*

“The close observer cannot fail to see that the temporal power of the Papacy is steadily but surely crumbling away. The troubled state of things which exists in Europe is causing those which have lent it their support to withdraw their countenance from it, to attend wholly to their own affairs, as self preservation is the first law of Governments. [33]“W.C.G.,” editorial, “‘None Shall Help Him,’” *Review and*

Herald, Sept. 24, 1867, p. 236.*PFF4 1130.3*

Gage closes his discussion with the end of the Papacy, which he states is to immediately follow “the entire desertation of the Papal power by the governments of earth.” This he states will occur at the time of “the deliverance of God’s people when Michael shall stand up.”*PFF4 1130.4*

Thus on the great primaries of prophecy all were united. On some of the secondaries there was variation of view—and the power of the latter part of *Daniel 11* was usually placed in this category.*PFF4 1130.5*

VII. Educator Bell-Produces Systematic Lessons on Prophecies

The last comprehensive early exposition we shall note is by GOODLOE HARPER BELL (1832-1899),[34] educational pioneer and founder of the first Seventh-day Adventist college. He was of New England ancestry, both parents descending from Revolutionary stock. He was born in Watertown, New York, his parents later moving to Oberlin, Ohio, in the stream of westward migration. Here he studied at the well-known Oberlin College, noted for its early educational reforms. And here Bell evidently imbibed some of its wholesome principles. Moving with his parents to Michigan, he was soon filling important educational posts in the public school system of the State.*PFF4 1131.1*

In 1866, at the age of thirty-four, Bell came to Battle Creek to seek medical help at the Western Health Institute (forerunner of the Battle Creek Sanitarium), conducted by the Adventists. In church affiliation he had first been a member of the Baptist denomination, later joining the Disciples when he came to believe them to be in possession of certain advanced truths. And now, in Battle Creek, he was led to investigate the various points of the Seventh-day Adventist faith, checking them carefully with the Bible, and soon cast in his lot wholeheartedly with them.*PFF4 1131.2*

As a teacher Bell was regarded as somewhat of a genius. He had a concept of Christian education far in advance of his time. He was no mere pedagogue of the conventional classical pattern of the day, but was avowedly an educational reformer. He was, in turn, much impressed by the principles of education advocated by Mrs. E. G. White. And as he had already demonstrated his teaching ability, he was asked to aid in starting a school for the church. So the Seventh-day Adventist Educational Society was founded, and in 1873 the new institution was opened. It was a success from the beginning, growing rapidly and soon blossoming into a college. Professor Bell remained as head of the English department, and his influence had much to do in fulfilling the dream of church leaders for

[34] Obituary, *Review and Herald,* Jan. 24, 1899; J. C. Barthold,*Youth's Instructor,* Feb. 9, 1889, pp. 101-106; M. E. Olsen, Origin and Progress of Seventh-day Adventists, pp. 331-337; Spalding, Captains, pp. 389-449.

an institution of adequate proportions for the training of their Christian workers. [35]George I. Butler, "Our School at Battle Creek," *Review and Herald,* June 4, 1872, pp. 196, 197; see also General Conference Proceedings, *Review and Herald,* March 18, 1873. *PFF4 1131.3*

Bell was a strong, sound, and progressive thinker, simplicity and precision characterizing his writing style. He was author of a series in English language and literature textbooks, as well as of Sabbath school lessons. Through the latter medium he put a definite mold on the Sabbath schools of the church, as did his textbooks for the day school and college. In 1869 he furnished the Youth's Instructor, of which he became editor, a series of lessons for youth on the book of Daniel—thus entering the field of prophetic exposition. Later these lessons were expanded into a complete series of graduated Bible lessons, in small book form, for the Sabbath school. *PFF4 1132.1*

For fifteen years he was superintendent of the Battle Creek Sabbath school. By 1878, some six hundred Sabbath schools formed a General Sabbath School Association, with Bell serving first as recording secretary. In 1880 he became its president. He was also the first head of the South Lancaster Academy (1882-1885), which in turn became the Atlantic Union College. And for three years he was editor of Fireside Monthly, an educational journal. Here is a summary of his lessons on the prophecies, which likewise exemplify the now, well-established pattern. *PFF4 1132.2*

VIII. Comprehensive Coverage of the Major Prophecies

Professor Bell's coverage of Daniel and the Apocalypse, briefly presented herewith, is succinct but comprehensive. It is phrased clearly and presents one of the remarkably able interpretations of that early time, meriting more attention than is usually accorded it. It had a molding influence upon the youth, who followed it through the Sabbath schools and other Bible classes. Here is an epitome, again showing the essential unity of all these pioneer writers on prophecy.*PFF4 1132.3*

1. FOUR WORLD POWERS AND THEIR AFTERMATH

In dealing with "The Four Great Kingdoms," Bell's Progressive Bible Lessons for Youth (1875) traces Babylonia, Medo-Persia, Grecia, and Rome, then Rome's divisions from its breakup to the present time, and on to the establishment of the everlasting kingdom of God. The same four kingdoms are then considered under the beast symbols of *Daniel 7*. The ten horns represent the ten kingdoms—the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. In his notes Bell cites Rollin, Joseph us, Scott, Clarke, Machiavelli, Lloyd, Hales, and others.*PFF4 1133.1*

The Little Horn is identified as the Papacy, persecuting the saints, changing the Sabbath, and making presumptive claims of power. The three uprooted horns are the Heruli, Vandals, and Ostrogoths. And the driving away of the latter from Rome in A.D. 538—when Justinian's decree became effective—dates the beginning of the special allotment of 1260 years of papal power, which ended in 1798 at the captivity of the pope by Berthier. [36]Goodloe H. Bell, Progressive Bible Lessons for Youth, pp. 110-135.*PFF4 1133.2*

2. 2300 YEARS, AND 70 WEEKS TO CHRIST

Then follow the Persian ram and Grecian goat, with Alexander as its notable horn. The exceeding great horn development is again the Roman power, finally putting the Prince of the Host, Jesus Christ, to death, and under its papal form casting down the truth to

the ground. Next comes the 2300 years, from Persia, with the 70 weeks of years, "cut off" for the Jews, according to Gesenius. This leads from 457 B.C. to the crucifixion of the Messiah, with the reconciliation for iniquity made by His atoning blood, and ending with the anointing of the true sanctuary in heaven. The key dates of the seventieth week are the autumn of A.D. 27, the spring of A.D. 31, and the autumn of A.D. 34, citing William Hales.[37] *PFF4 1133.3*

[37] Ibid., pp. 135-164.

3. THE SANCTUARY SERVICE AND THE JUDGMENT

To Bell, as with Smith, the "daily" was simply paganism, and the taking away was its suppression—thus differing from White and others, but without controversy, as this was considered a minor point. The sanctuary trodden underfoot was the new covenant sanctuary in heaven, and the treading underfoot is by the setting up of rival sanctuaries. It has been trodden underfoot the same as the Son of man has, and that was by blasphemous presumptions.[38] Then follows a discussion of the sanctuary, its vessels, the two phases of its service, and Christ's ministry in the heavens. And next comes the nature of the judgment, the Judge, the Witnesses, the books and their examination, our Advocate, and the cleansing of the sanctuary.[39] Bell was methodical and thorough. *PFF4 1133.4*

[38] Ibid., pp. 165-176.

[39] Ibid., pp. 177-192.

4. SEALS, TRUMPETS, AND FIRST Two MESSAGES

The seven seals are understood to portray the development of apostasy in the church, including the period of papal persecution. The trumpets reach their climax with the sixth, or Turkish, trumpet, ending in August, 1840. And the "time of the dead that they should be judged" refers to the "investigative judgment." The "sealed" book, which was the book of Daniel, was opened in the "time of the end," and then comes the finishing of the mystery of God. Then follows the first angel's message, which proclaims the hour of God's judgment. The message of the approaching advent was sounded in Britain by some seven hundred members of the English clergy, according to Brock,[40] along with doubtless a far greater number of Nonconformists, and heralded all

[40] See Prophetic Faith, Vol. III, p. 706.

over the Old World, as well as by Miller and hundreds of his associates in the New World.*PFF4 1134.1*

Next comes the second message, and the relation of the true and false churches thereto. The dragon was pagan Rome, the woman in white the true church, and the ten-horned leopard-like beast was the Papacy, the same as is the Little Horn of Daniel. The 1260 days are the years of persecution of the woman in the wilderness. The second beast is the United States, and its two horns civil and religious liberty. The image of the Beast is "another ecclesiastical establishment, clothed with similar power." [41]G. H. Bell, op. cit., pp. 222-263. The pattern is now clear, distinct, and commonly accepted by all Seventh-day Adventists.*PFF4 1134.2*

5. PAPAL CHURCH AND STATE IN *Revelation 17*

The beast of *Revelation 17*, with its ten horns, had already been defined as the Roman Empire-the horns being the kingdoms into which it was divided, and the seven heads the forms of government-kingly, consular, decemvirate, dictatorial, triumvirate, imperial, and papal. [42]Ibid., pp. 219, 220. Dire persecution came under the religious phase, when the church became corrupt. And this last power is the eighth head. The distinction or relationship between the church and the state is indicated by the corrupted woman upborne by the beast, which she guides and controls.*PFF4 1135.1*

6. PERVERSIONS POLLUTE THE DAUGHTER CHURCHES

Corruption in the Christian church was introduced early in the Christian Era, according to Paul in *2 Thessalonians 2*. The transition from purity to error and corruption was indicated by the seven seals of *Revelation 6*-changing from white to red to black and then to pale, as pagan doctrines and modes of worship L were introduced, until it reached the flood tide in the Middle Ages. Constantine's earlier part is noted, and finally the apostasy becomes the Papacy. But the corruption of the Protestant churches, through unlawful connection with worldly policies "I*and powers, has similarly polluted the daughter churches. And * various admissions from both Old World and New World expositors are

cited in justification of the message of “Babylon’s fall,” heralded by the Millerites in 1843 and 1844.” [43]Ibid., pp. 221-239.*PFF4 1135.2*

7. UNITED STATES-SECOND POWER OF *Revelation 13*

The third message concerns the two beasts of *Revelation 13*—the Papacy being commonly acknowledged to be the first, with its presumptive claims and persecuting power, and its identification with the Little Horn of *Daniel 7:25*. Next, the rise of the second power was at the very time the pope went into captivity in 1798. This captivity was the same as the wounding, but which wound was healed by the installation of another pope in 1800. Wesley, in his day, looked for the appearance of the two-horned beast as not far off. Bell locates the peaceful rise of this power in the New World, and identifies it as the United States ok America. Its growth, resources, mechanical advances, and its peaceful character are portrayed, and its lamblike horns indicate its “youth and mildness.” But later it is to speak through its laws in legislative enactment, and will finally persecute dissenters. Thus it at last becomes the false prophet. [44]Ibid., pp. 240-259.*PFF4 1135.3*

8. SPIRITUALISM, IMAGE OF THE BEAST, AND THE MARK

The rise of Spiritualism, in 1848, is next noted-pretended communication with the dead, with millions of devotees claimed as early as 1875. These spirits are lying spirits, but have wonder working power. The “image of the beast” is a likeness to the papal ecclesiastical establishment-power to define and punish heresy, and its dogmas enforced by civil law. And finally the mark of the Beast is given as the change the Papacy has made in the law of God, with the resultant test of loyalty. The papal claim for the change is cited from various standard Catholic catechisms. And the early steps toward the ultimate formation of the predicted “image,” already taken in Bell’s day, are noted. [45]Ibid., pp. 263-283, 292-310.*PFF4 1136.1*

9. FINAL EVENTS, INCLUDING THE MILLENNIUM

The seven last plagues fall following the close of probation. The

dragon, Beast, and false prophet, Bell adds, represent paganism, Catholicism, and apostate Protestantism. The “River Euphrates” is a symbol of Turkey, watered by the Euphrates. The final out pouring of the plagues, the time of trouble, and the battle of the great day, appear in swift succession, and are all intertwined. And the millennium follows, with the saints in heaven and the earth barren and desolate, ending with the loosing of Satan for a little season at its close, the destruction of the wicked following, and then the new earth eternal. [46]Ibid., pp. 311-320. Such was Bell’s over-all portrayal. The pattern is clear. There is now essential unity of exposition among all Sabbatarian Adventists. And this was a textbook for Bible classes.*PFF4 1136.2*

CHAPTER FIFTY-TWO: The Larger Aspect of Prophecy

Ellen White did not write a connected commentary or exposition as such, on either Daniel or the Revelation. But scattered through her writings there are illuminating comments on major aspects of the great outline prophecies and their related time periods. It is to be particularly noted, however, that in basic prophetic interpretation, as with fundamental Bible doctrine, Seventh-day Adventists did not receive a single major exposition of prophecy originally through the writings of Mrs. E. G. White.*PFF4 1138.1*

The counsel given through this channel was never intended to take the place of personal investigation or group study of the prophetic Scriptures. They never wrested from men the privilege of initiative. And never did Mrs. White run ahead of such Biblical research. Rather, she followed after, either to sustain an interpretation already discerned or to point out a fallacy in some reasoning pursued or conclusions reached—to foster unity and establish a right understanding. That was exemplified in the 1848 Sabbath conferences, and thenceforward throughout her lifetime. Certain of Mrs. White's utterances did, however, serve as clues to initiate a study of new aspects of prophecy, such as her 1845 statement on the overlooked "time of Jacob's trouble" as a still future event, to take place shortly at the second advent. [1]James White, A Word to the "Little Flock," p. 22. It is well to keep this relationship in mind, for Adventists are fundamentally Protestant.*PFF4 1138.2*

Although she never received a formal education, Mrs. White became well acquainted with the broad fields of human knowledge. She traveled extensively and was unusually well informed through wide observation and reading. But she was not dependent upon such sources for her views on prophecy. Nevertheless, her statements expounding prophecy accord with the best-established expositions of the centuries, as well as harmonizing with the leading positions of the Adventist interpreters. Her statements can therefore be taken as truly representative of Adventist exposition.*PFF4 1139.1*

Ellen White's views on Bible prophecy were never petty or

constricted. There was a conspicuous breadth and balance to them, a scope and a largeness of concept, that took in the sweep of the ages and brought out the larger meanings of prophecy—the mighty principles that undergird and form the framework of all lesser features along the way. [2]E. G. White, Ms. 56, 1896.Her large book, The Great Controversy Between Christ and Satan, is her classic contribution in this field. Minor matters and items of little moment, upon which there were sometimes differences of opinion, were usually passed by unnoticed—unless they had been magnified out of their relatively subordinate place. Then counsel or caution was given lest Christian unity be imperiled.*PFF4 1139.2*

Ellen White dealt with great rugged principles, not with inconsequentials. Her concern was with primaries, foundational features, pillars, and landmarks of the advent faith. These she enumerated and stressed. [3]E. G. White, Ms. 13, 1889;*Counsels to Writers and Editors, 30*. 31. And it might also be observed that the silences of Mrs. White were often as significant as her utterances. On certain themes, such as the mystery of the Godhead, she said, "Here silence is eloquence." [4]E. G. White,*Testimonies for the Church 8:279*. So also with obscure aspects of prophecy. She maintained, furthermore, that some things will not be understood this side of the kingdom to come. [5]E. G. White, "The Work of the Minister,"*The Review and Herald, September 11, 1888*, pp. 577, 578; "Notes of Travel-No. 4," Aug. 15, 1907, p. 8; E. G. White,*Letter 16, 1903*. Such matters, she counseled, we had best hold in abeyance.*PFF4 1139.3*

I. High Lights on the Prophecies of Daniel

1. *Daniel 2*-NOW IN CRUMBLING "TOES" KINGDOMS

Ellen White expounds the symbolic image of *Daniel 2* as the inspired portrayal of the course of empire from Nebuchadnezzar's day on "to the close of time," with the "establishment of God's everlasting kingdom" as the climax of the grand outline. [6]E. G. White, *Prophets and Kings, 503*. She declares that the respective periods of dominance, in the successive rise and fall of empires, have been governed by the law of "obedience or disobedience," each nation having its "period of trial as to whether it will exalt the one Ruler, the only true God." And she adds, "The centuries have their mission. Every moment has its work." [7]E. G. White, "Lessons From the Life of Daniel-XIII," *The Youth's Instructor, September 29, 1903*, pp. 6, 7. As all citations in this section are from Mrs. White, the source only will be named in the remaining documentation of this chapter. *PFF4 1140.1*

"Each actor in history stands in his lot and place," she writes. They have "prepared themselves to fill positions for good or evil," though none are forced to take any given course of action. They nevertheless "act their part in the fulfillment of history." They will "fall into line as witnesses to confirm truth that they themselves do not comprehend." [8]"Caiaphas," *The Review and Herald, June 12, 1900* p. 369. Such is the deeper meaning of history. These four world powers, Mrs. White declares, "have come upon the stage of action" to "demonstrate that God is ruling in the affairs of this world." Thus the "voice of God, heard in past ages, is sounding down along the line, from century to century." [9]"Lessons From the Life of Daniel-XIII," *The Youth's Instructor, September 29, 1903*, pp. 6, 7. And Mrs. White indicates our place in that line: "Our position in the image of Nebuchadnezzar is represented by the toes, in a divided state, and of a crumbling material, that will not hold together." [10]*Testimonies for the Church 1:361*. *PFF4 1140.2*

2. UNION OF CHURCH-CRAFT AND STATE-CRAFT PORTRAYED

While the decline from the strength of iron to the weakness of iron

mingled with potter's clay, in the feet arid toes of the image, represents the "deterioration of the earthly kingdoms in power and glory," she states that it also "fitly represents the deterioration of religion." [11]"Lessons From the Life of Daniel-XII," *The Youth's Instructor, September 22, 1903*, p. 6. This degeneration came through the disintegration of the purer faith of the early Christian church, as it had been under the "iron" Roman Empire. And Mrs. White adds the significant point that the feet and toes, or the divided kingdoms that followed, include the Papacy. [12]"Loyalty or Disloyalty," *The Review and Herald, February 6, 1900*, p. 81. Perhaps the most striking statement of all is this:*PFF4 1140.3*

The mingling of church craft and state craft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing of the church with the power of the state will bring evil results." [13]E. G. White, Ms. 63, 1899. So it was that the strength of the early evangelical faith was vitiated through intermingling with the great papal departures.*PFF4 1141.1*

3. STONE IS CHRIST'S COMING KINGDOM

The symbolic stone that smites the image on the feet clearly represents Christ's kingdom, soon to "succeed all earthly kingdoms," thenceforth to stand forever." [14]*The Desire of Ages, 34*. Thus "we are waiting for our Lord from Heaven to come to earth to put down all authority and power, and set up His everlasting kingdom." [15]*Testimonies for the Church 1:360, 361*.*PFF4 1141.2*

4. "LITTLE HORN" OF *Daniel 7* IS PAPACY

I n *Daniel 7* the paralleling outline, though employing different symbols, covers the same fateful centuries. The blowing winds, whipping up the sea, are a "symbol of strife," Mrs. White explains. "The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power." [16]*The Great Controversy, 439, 440*, (1911). And the same four world powers, and the same division of the Roman fourth, are followed by the emergence of the predominant Little

Horn, which is expressly identified as "the Papacy," [17] *The Great Controversy, 439, 446*. elsewhere called the "Man of Sin." [18] *The Great Controversy, 446*. *PFF4 1141.3*

5. LITTLE HORN'S 1260 YEARS FROM 538 TO 1798

The three and one-half "times," predicted for the special dominance of the Little Horn, are identical with the 42 "months," or 1260 year-days given elsewhere, "during which the papal power was to oppress God's people." These Ellen White places as extending from A.D. 538, when the pre-eminence of the Papacy was recognized, on to 1798, when "the pope was made captive by the French army." [19] *The Great Controversy, 54, 439*. And she adds that the scene portraying the Son of man coming to the Ancient of days (of *Daniel 7:13, 14*), was not a description of the second advent, but rather of Christ coming to the Ancient of days to receive dominion, glory, and a kingdom, which He would obtain "at the close of His work as Mediator" after the 2300 years had ended. [20] *The Great Controversy, 480*. *PFF4 1141.4*

6. 2300 YEARS FROM 457 B.C. TO A.D. 1844

Mrs. White confirms the established interpretation of the 2300 years, with its integrated 70 weeks of years, based on the principle that "a day in prophecy stands for a year. The seventy weeks, or 490 days, represents 490 years." [21] *Prophets and Kings, 698*. And the sanctuary of *Daniel 8:11-14* "unquestionably points to the sanctuary in heaven," [22] *The Great Controversy, 417*. "or "the New Jerusalem temple of which Christ is Mediator." [23] E. G. White, Ms. 63, April 22, 1899. The beginning of the 2300 years she places "in the autumn of B.C. 457," when the decree of Artaxerxes Longimanus to restore and build Jerusalem "went into effect." [24] *The Great Controversy, 410*; *Early Writings, 243*. And she is likewise explicit on the "close of the 2300 days, in 1844," identifying it as the "time appointed for the judgment," [25] *The Great Controversy, 486*. when "the work of investigation and blotting out of sins" began. *PFF4 1142.1*

7. 70 WEEKS FROM 457 B.C. TO A.D. 34

As to the 70 weeks of years, beginning in the "autumn of B.C. 457," with the cross in the "midst" of the seventieth week, Mrs. White makes these explicit statements:*PFF4 1142.2*

"From this time [457 B.C.] four hundred and eighty-three years extended to the autumn of A.D. 27. According to prophecy, this period was to reach to the Messiah, the Anointed One. In A.D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry....*PFF4 1142.3*

" 'In the midst of the week He shall cause the sacrifice and the oblation to cease.' In the spring of A.D. 31, Christ, the true Sacrifice, was offered on Calvary....*PFF4 1143.1*

"The one week-seven years-ended in A.D. 34." [26]*Prophets and Kings, 699.*PFF4 1143.2*

8. PROPHECY OF *Daniel 11* ALMOST COMPLETED

On *Daniel 11 and 12*, Ellen White has little to say, except that "the prophecies of the eleventh of Daniel have almost reached their final fulfillment." [27]"The Day of the Lord Is Near, and Hasteth Greatly,"*The Review and Herald, November 24, 1904*, p. 16.*PFF4 1143.3*

9. ONLY "LAST DAYS" PORTION OF DANIEL SEALED

On the sealing and unsealing of the book of Daniel, in commenting on *Daniel 12:4* ("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"), her observation is explicit, though restrictive. "The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days," [28]*The Acts of the Apostles, 585* (italics supplied). The major portion was understood as it was fulfilled down through the centuries, as Christ admonished in *Matthew 24:15.*PFF4 1143.4*

10. REVIVAL OF PROPHETIC STUDY FOLLOWING 1798

The “time of the end,” of *Daniel 12:4*, was commonly believed to have begun in 1798, as the 1260 years terminated. Mrs. White notes the unsealing of the “book” (of Daniel), and the running to and fro, as pertaining to the increased knowledge of the prophecies, since 1798: “But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” [29] *The Great Controversy, 356* (see also p. 360, and E. G. White, *Letter 12, 1907*). Such an increase of knowledge, she adds, will prepare a people “to stand in the latter days.” [30] E. G. White, Ms. 32, 1896. Ms. 176, 1899, contains the expression, “Knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth’s history.” Her teachings were in clear accord with standard Adventist exposition. *PFF4 1143.5*

This much for Daniel’s major prophecies. The unsealing of the book of Daniel was accomplished by the judgment-hour and related messages of *Revelation 14*, in relation to time. [31] E. G. White, Ms. 59, 1900. *PFF4 1143.6*

II. High Lights on the Apocalypse

1. SEVEN CHURCHES SPAN CHRISTIAN ERA

In interpreting the book of Revelation, which Mrs. White called the "complement of the book of Daniel," [32]E. G. White, Ms. 69, 1897; also Ms. 32, 1896. she states that it carries us through to the completion of the plan of redemption. She taught, as have hundreds of students of prophecy down through the centuries, that the seven churches of *Revelation 2 and 3* represent the condition of the church during the various periods comprising the Christian Era-as Ephesus, for the apostolic age; Sardis, in the eighteenth century; and Laodicea, the "remnant" church at the end of the age. Here is her covering statement:*PFF4 1144.1*

"The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number seven indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world.*PFF4 1144.2*

"Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in constant communication with His people." [33]*The Acts of the Apostles, 585, 586* (see also p. 578; E. G. White, Ms. 81, 1900; Ms. 155, 1902).*PFF4 1144.3*

2. SIXTH SEAL PRECEDES SECOND ADVENT

Similarly in the series of the seven seals, the Lisbon earthquake (1755), the Dark Day (1780), and the falling stars (1833) are mentioned as taking place under the sixth seal in the latter days preceding the second advent." [34]*The Great Controversy, 304, 306, 308, 333.PFF4 1144.4*

3. TURKEY INVOLVED IN SIXTH TRUMPET

As to the sixth trumpet in that paralleling series of judgments, the

situation of Turkey in August, 1840, is noted as a widely recognized fulfillment of *Revelation 9:15* as the period of the 391 years and 15 days of the second woe trumpet. [35]*The Great Controversy, 334, 335.* *PFF4 1144.5*

4. Two WITNESSES IDENTIFIED AS THE Two TESTAMENTS

The "open" book of *Revelation 10* involves the "sealed" portion of the book of Daniel, to be opened in the "time of the end." [36]*The Great Controversy, 356, 360.* The Two Witnesses of *Revelation 11* are plainly declared to be the Old and New Testaments, [37]*The Great Controversy, 267.* and the oft-recurring period of the 1260 years (or 42 prophetic months) is specifically dated from A.D. 538 to 1798. [38]*The Great Controversy, 266, 267, 439.* They began when the bishop of Rome was recognized as the head of the church. [39]*The Great Controversy, 54.* *PFF4 1145.1*

5. FRENCH REVOLUTION PREDICTED IN *Revelation 11*

The tenth part of the great city of *Revelation 11* is France. And the atheistic power that ruled France during the Revolution and Reign of Terror produced the fruits portrayed. [40]*The Great Controversy, 265-288.* Then follows the anger of the nations, the wrath of God, and the time to judge the dead, which Mrs. White holds are successive events. [41]*Early Writings, 36.* *PFF4 1145.2*

6. WOMAN, CHILD, AND DRAGON IDENTIFIED

Ellen White says the "woman" of *Revelation 12* symbolizes the true church, the "child" is Christ, and the dragon, though primarily Satan(who in his rebellion drew alter him a third part of the angels), is in a secondary sense a "symbol of pagan Rome," [42]*The Great Controversy, 55, 438*; *Testimonies for the Church 3:115.* with *verse 17* portraying the soon-coming assault against the "remnant." [43]*Prophets and Kings, 605, 606.* *PFF4 1145.3*

7. Two BEASTS INDICATE PAPACY AND PROTESTANTISM

The two "beasts" of *Revelation 13* are "symbols of earthly governments." The first, or ten-horned, beast symbol, Mrs. White explains—and as most Protestants have believed—"unquestionably points" to the Papacy, after paganism had given way to the Papacy. With this is a reiteration of the 1260-year period of its dominance. [44] *The Great Controversy, 439*; see also pp. 54, 445. Of the second, or two-horned, "beast" from the earth, Mrs. White clearly says, "One nation, and only one, meets the specification of this prophecy; it points unmistakably to the United States of America." [45] *The Great Controversy, 440*. *PFF4 1145.4*

Elsewhere she states that "Prophecy presents Protestantism as having lamblike horns," [46] The Present Crisis," *The Review and Herald, January 1, 1889*, p. 1. though that aspect would change. The two lamblike horns "indicate youth, innocence, and gentleness"—characteristic of the United States when seen coming into prominence in 1798. And the "image" is that development that will come when Protestant churches shall seek the aid of the civil power for the enforcement of religious dogma. [47] *The Great Controversy, 440, 441, 445*. *PFF4 1146.1*

8. THREE ANGELS' MESSAGES OF *Revelation 14*

Mrs. White wrote much on the three angels' messages as constituting the nineteenth-century heralding of the judgment hour, the message to the churches when they rejected that announcement, and the warning against the mark of papal apostasy. [48] *Early Writings, 233, 237, 257*; *Testimonies for the Church 5:455, 456*. And sheads: "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." [49] E. G. White, Ms. 32, 1896 *PFF4 1146.2*

9. SEVEN LAST PLAGUES STILL FUTURE

The seven last plagues are still future but are imminent, according

to Mrs. White, with Armageddon soon to be fought.[50] *Testimonies to Ministers and Gospel Workers, 432*; *The Great Controversy, 627-629*; *Testimonies for the Church 6:406*. *PFF4 1146.3*

10. CORRUPTED WOMAN Is ECCLESIASTICAL ROME

The corrupted "woman," or church, of *Revelation 17*, that for centuries "maintained despotic sway over the monarchs of Christendom is [ecclesiastical] Rome," while the intoxicating "wine" in her golden goblet is her false doctrine. The Babylon of *Revelation 18* is the religious world.[51] *The Great Controversy, 382, 536*; *Patriarchs and Prophets, 167*. The "fall" there set forth results from the final rejection of the truth proclaimed, and the "wrath" mentioned is produced by her false doctrines.[52] *Testimonies to Ministers and Gospel Workers, 61, 62*. *PFF4 1146.4*

11. MILLENNIUM INTRODUCED BY ADVENT AND RESURRECTION

On *Revelation 20*, Ellen White's teachings are strictly premillennialist, the two resurrections marking the beginning and the close of the thousand years.[53] *Early Writings, 285-295*; *The Great Controversy, 661*. The millennial reign of the saints is in heaven, she adds, not on this earth. The bottomless pit "represents the earth in a state of confusion and darkness."[54] *The Great Controversy, 658*. And the New Jerusalem of *Revelation 21 and 22* is the "metropolis of the glorified new earth" to stand forever[55] *The Great Controversy, 676*. Those are the high lights of her exposition of the book of Revelation. *PFF4 1146.5*

III. Unique Emphasis Given by Ellen White

There were, however, certain larger emphases in which Mrs. White stood out sharply in the forefront among her fellow Adventists on the question of Bible prophecy. One was her constant urge that they continue the intensive study of prophecy. There were repeated admonitions to "dig deeper," as for "hidden treasure." And there were urgings that they not be "diverted by minutiae" and unimportant questions. [56]E. G. White. Ms. 31, 1896; *Letter 16, 1903*. Again and again she counseled them to persevere in studying the prophecies of Daniel and John in particular, for, she said, they "interpret each other," the one being the "complement" of the other. Moreover, their meaning becomes increasingly clear as they are fulfilled historically. And she solemnly asserted that the Christian world will soon become the theater of great and decisive developments, hence the need of the light of prophecy for the guidance of the church.*PFF4 1147.1*

1. INCREASED LIGHT TO SHINE UPON PROPHECY

Ellen White insisted that this search go forward, for "increasing light is to shine" upon the prophecies. We are not to become static and rigid in our concepts. We are to think for ourselves, she said pointedly, not taking traditional positions for granted, and not relying upon others to think for us. We are to exercise the ability God has given us to learn individually what is truth. [57]The Necessity of Dying to Self," *The Review and Herald, June 18, 1889*, p. 385. And she solemnly warned against rejecting advancing light, [58]Living Channels of Light," *The Review and Herald, May 27, 1890*, p. 321. expressly declaring the Bible to be the testing "standard for every doctrine"—the "divine authority which is supreme in matters of faith." [59]Week of Prayer Reading. Dec. 15, 1888. But such advanced light will not contravene the fundamental interpretations already established. And she states:*PFF4 1147.2*

"Those who will devote their powers to the study of God's word, and especially to prophecies referring to these last days, will be rewarded by the discovery of important truths." [60]E. G. White, Ms. 75,

1899. "When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search." 61E. G. White. Ms. 75, 1897. *PFF4 1148.1*

Especially does the book of Revelation demand this "close study," for its solemn truths are to be proclaimed with increasing effectiveness to the world. 62"Our Greatest Treasure-House," *The Signs of the Times, July 4, 1906*, p. 403. The pertinent reason for their importance is that they "concern all who are living in these last days." 63"Lessons From the First Chapter of Revelation," *The Signs of the Times, January 28, 1903*, p.50. If Adventists were awake, she counseled, if they realized the nearness of the closing events portrayed by John, a great revival would be seen, and a decided reformation would result," 64"The Study of Revelation," *Pacific Union Recorder, January 14, 1904*, p. 1; *Testimonies to Ministers and Gospel Workers, 113, 114*. and many would have "an entirely different religious experience." The right understanding of the prophecies is therefore vital. *PFF4 1148.2*

2. PRESENT INDEBTEDNESS TO PAST EXPOSITORS DECLARED

Attention should be called to Mrs. White's forthright acknowledgment of present-day indebtedness to the godly expositors of "generations past." Many of these she named. Her perception on this point is impressive: *PFF4 1148.3*

"We have increased light, and this has come through the work of those faithful sentinels who made God their dependence, and received power from him to let light shine in clear, bright rays to the world." 65"The Workers Needed," *The Review and Herald, March 10, 1903*, p. 8. *PFF4 1148.4*

Then she warned against being too critical of those earlier witnesses "whom God raised up in former times to do a certain work and to penetrate the moral darkness of the world." And now follows this impressive statement: *PFF4 1148.5*

"These men were God's noblemen, his living agencies, through

whom he wrought in a wonderful manner. They were depositaries of divine truth to the extent that the Lord saw fit to reveal the truth that the world could bear to hear. They proclaimed the truth at a time when false, corrupt religion was magnifying itself in the world." 66Exposing of the Brethren's Mistakes Reproved."*The Review and Herald, November 30, 1897*, p. 753. Various typical men were identified. Here are a few: "Through the labors of Wyckliffe Huss, and kindred workers, thousands of noble witnesses had borne testimony to the truth."(*The Signs of the Times, May 31, 1883*, p. 241.) And foremost among those to "lead the church into the light of a purer faith, stood Martin Luther.... Luther was the man for his time." (Ibid.) All were expositors.*PFF4 1149.1*

And here is her expressed wish:*PFF4 1149.2*

"I could wish that the curtain could be rolled back, and that those who have not spiritual eyesight might see these men as they appear in the sight of God; for now they see them as trees walking. They would not then put their human construction upon the experience and works of the men who parted the darkness from the track, and prepared the way for future generations. Living down in our own generation, we may pronounce judgment upon the men whom God raised up to do a special work, according to the light given to them in their day." 67Ibid.*PFF4 1149.3*

3. FIDELITY TO TRUTH AND FACT

Moreover, her fearless attitude as to unswerving fidelity to truth and the candid facing of the facts, is attested by the following, and many similar admonitions:*PFF4 1149.4*

"There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scriptures are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation." 68"Christ Our Hope,"*The Review and Herald, December 20, 1892*, p. 785. She went even further:*PFF4 1149.5*

"And in closely investigating every jot and title which we think is

established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of His work sink the shaft deeper into the mines of truth." [69]"Treasure Hidden," *The Review and Herald, July 12, 1898*, p. 438. That was the unvarying counsel of Mrs. White.*PFF4 1149.6*

4. EMPHASIS ON CHRIST AND His RIGHTEOUSNESS

It is only proper to emphasize the fact that Mrs. White was pre-eminent among all her associates in calling for a Christ-centered, redemptive emphasis on the prophecies. Here are but two out of many recorded statements:*PFF4 1150.1*

"Let Daniel speak, let Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope." [70]*Testimonies for the Church 6:62*. "The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, 'Behold the Lamb of God, which taketh away the sin of the world.'" [71]*Gospel Workers, 148*, (1915).*PFF4 1150.2*

These were her constant counsels to others, and were exemplified in her own writings. She declared that the last gospel proclamation, in a prophetic setting, is to close in a blaze of glory, suffused with the bright "rays of the Sun of Righteousness." [72]E. G. White, Ms. 15,1888. Here are her arresting words:*PFF4 1150.3*

"Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy, because the bright beams of the Sun of Righteousness will illuminate the whole." [73]E. G. White, Ms. 18, 1888. Christ our complete righteousness was probably the supreme emphasis of her writings. [74]See Arthur G. Daniells, Christ Our Righteousness (1926), where many of her statements on this theme are assembled. And this, she declared, is to be the crowning contribution of prophecy.*PFF4 1150.4*

5. THE MAGNETIC PULL OF PROPHECY

The pre-eminence of prophecy, when rightly understood, emphasized, and presented, is boldly proclaimed. Gems of light and jewels of imperishable truth, we are told, are to be recovered from the past. They are to be rescued from the rubbish of error and discard, and are to find their rightful place as they are reset in the framework of the everlasting gospel for these last days. “The results of many minds,” Mrs. White urged, “are to be brought together from many sources as God’s hereditary trust.” Then she continued:*PFF4 1150.5*

“Truths of divine origin, are to be carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid the moral darkness of the world.” “Each gem is to become the property of God’s people and find its true position in the framework of truth. Precious jewels of light are to be collected, and by the aid of the Holy Spirit they are to be fitted into the gospel system.” [75]“Truth to Be Rescued From Error,” *The Review and Herald, October 23, 1894*, p. 657. They will thus “give attractiveness to the gospel plan,” and shine “amid the moral darkness of the world.” So these truths that have been “disconnected from the Lord of Glory, are to be reset, opened and explained, and made to appear in their heavenly beauty, to be seen as truths that shall stand fast forever.” They are now to be given to the world in their “original splendor, freshness, and force.” [76]“Our Duty and Responsibility,” *General Conference Bulletin,* 1896 (vol. 1, no. 8), p. 766. And when these gems have been accorded their proper place and relationship, their magnetic pull will draw many who would not otherwise respond to the gospel overtures:*PFF4 1151.1*

“Truth that has found its proper setting flashes brilliant rays of divine light into darkened minds, and meets the wants and necessities of the minds and hearts of fallen men who could not be reached by any other agency.” [77]“Truth to Be Rescued From Error,”*The Review and Herald, October 23, 1894*, p. 658 (see also “Our Duty and Responsibility,” *General Conference Bulletin,* 1896 [vol. 1, no. 8], p. 766). So with Mrs. White, prophecy in its larger, truer setting had a pre-eminent place.*PFF4 1151.2*

CHAPTER FIFTY-THREE: Prophecy's Place in the Master Plan of God

I. Prophecy's Fundamental Place in the Adventist Faith

Prophetic interpretation has occupied a central place in the thinking and teaching of Seventh-day Adventists from their very inception. This was but natural as well as logical. First of all, they sprang out of a prophetic movement, and in many ways considered that they were descendants in the direct line of the Historical School preinillennialists of the centuries. They therefore felt themselves called upon to continue, in prophetic exposition and related teachings, in the hallowed path marked out by their Reformation and post-Reformation forefathers. And that had, in turn, really been but a noble attempt to return to and to re-establish the prophetic highway of the early church positions on prophecy.*PFF4 1152.1*

But believing that the Christian's course concerning prophecy is designed to be like the following of a "light, that shineth more and more unto the perfect day" (*Proverbs 4:18*), the Sabbatarian Adventists felt called upon to advance beyond the constrictions, and contradictions, and partial views of the past. They were convinced that more light was yet to shine on Bible prophecy, beyond that perceived in the Old World Advent Awakening and by the Millerite movement leaders. They therefore believed that God desired them earnestly to study the prophetic Scriptures for a still greater understanding of truth. This they conscientiously sought to do.*PFF4 1152.2*

They did not, however, devote attention to prophecy to the neglect or disparagement of the foundational principles and provisions of the gospel-salvation solely by grace through faith in Christ, including regeneration, justification, sanctification, and final glorification upon our Lord's return. They sought to follow fully in the footsteps of the Master, but always through His enabling grace and power. They were convinced, however, that an understanding of prophecy and a knowledge of their own part and place in the fast-fulfilling last events of prophecy were imperative. More than that, they found that prophecy gave an even deeper meaning to many of the doctrinal fundamentals of the evangelical faith than had been

anticipated. This will be noted later.*PFF4 1153.1*

1. TWO PRINCIPAL AREAS OF EMPHASIS

These early Seventh-day Adventists considered that their prophetic emphasis should center on two principal areas of prophetic interpretation-(1) the three messages of *Revelation 14:6-12* (the "everlasting gospel," embracing "the commandments of God" and the "faith of Jesus"), and (2) the cleansing of the sanctuary, including the final judgment phase of Christ's ministry as our heavenly High Priest, to be climaxed by His glorious second advent as King of kings.*PFF4 1153.2*

Moreover, they believed that the participation of some of their leaders in the heralding of the first (or judgment hour) and second (or Babylon's fall) messages—the heart of the Millerite emphasis—placed them in a logical position for leading on in the proclamation of the inseparable third message of *Revelation 14*. This they considered as now due, and really as the consummation of the first and second messages of the former movement. This involved intensive study of the deeper implications of the sanctuary and its cleansing beyond the point at which the Millerites had ceased their study.*PFF4 1153.3*

The fundamental features of Seventh-day Adventist belief have already been sketched in the preceding chapters of this Part III. It has been apparent that their views developed gradually, and were not fully matured at the outset. They were consciously rooted in the background of centuries of progressive exposition, but they constantly sought to develop and perfect them. However, the threefold message of *Revelation 14* was recognized by all as raising the banner of last-day loyalty to God, as well as of separation from all aspects of the ecclesiastical apostasy of the centuries.*PFF4 1153.4*

2. A CLEANSED PEOPLE AND A CLEANSED SANCTUARY

Similarly, the implications of the cleansing of the sanctuary began to be broadened and deepened. In this clearly established period of preparation, prior to the second advent, they felt that the special

ministry of Christ in heaven was to be paralleled by a special preparation of the church on earth. They saw this typified in the annual round of the ancient Days of Atonement, when the Israelitish sanctuary was cleansed, or justified. Then the closing priestly service, which typified the final blotting out of the record of sins, was accompanied by a searching of heart by the people, to be sure that their sins had all been put away. A cleansed people was called for,, to comport with a cleansed sanctuary.*PFF4 1154.1*

Thus also in the cleansing of the antitypical sanctuary, the need for a paralleling preparation on the part of the church came to be increasingly sensed and emphasized. The cleansing of the individual heart from sin, and consecration to a life of complete righteousness by faith—as well as the restoration of truth long trodden down by the apostate power of the centuries—was seen to be inseparably connected with this period of the cleansing of the heavenly sanctuary and its activities. Now note some of the broader applications developed in the enlarging Seventh-day Advetitist prophetic interpretation.*PFF4 1154.2*

II. Truth Trodden Down Under Apostasy to Be Restored

In inspired vision the prophet Daniel had seen apostasy entrenched in the church, magnifying itself against Christ, the "Prince of the host." In historical fulfillment this perverting power took away man's sole dependence upon Christ's all-sufficient, vicarious, atoning sacrifice, made "once for all" for all mankind (*Hebrews 9:25-28*). And it has also taken away the understanding of, and reliance upon, Christ's unceasing priestly mediation thereafter for man, in the heavenly sanctuary. In this way this obstructing power robbed man of the supreme redemptive provisions of God-Christ's death as atoning Sacrifice on earth, eighteen centuries prior, followed by His mediatorial ministry as Priest in heaven ever since. And it has practiced and prospered long in its perversion and obscuring of the truth of these saving provisions (*Daniel 8:11, 12*).*PFF4 1154.3*

"How long," was the anxious inquiry heard by the prophet, shall this lawless power be permitted to tread underfoot the cardinal truths and provisions of redemption concerning "the sanctuary and the host" (*verse 13*)? Until the 2300 year-days shall expire, was the explicit response, and then shall the sanctuary be cleansed—at the close of that long, fateful period (*verse 14*). Then these downtrodden truths that have such vital relationship to the judgment hour and its immutable standard, the law of God, will again be lifted up under the banner of last-day reformation and restoration. Then, according to the prophetic promise, at the time of the cleansing of the sanctuary its provisions will be vindicated and restored to their rightful place.*PFF4 1155.1*

Thus O. R. L. Crosier and James White had reasoned and clearly declared, as we have seen, in 1846 and in 1851 respectively. 1Crosier, in his extended exposition, clearly establishes the fact that the "sanctuary," here described by Daniel, is the great sanctuary "in heaven," which was "polluted" and "cast down" when the pope in his earthly "counterfeit 'temple of God' professes to do what Jesus actually does in his sanctuary." (Crosier. "The Law of Moses," *The Day-Star,* Extra, Feb. 7, 1846, p. 38.)

And James White likewise maintained that Christ's true "sanctuary in heaven" had been trodden underfoot by the pope's assumption of power that "belongs alone to Christ." And, sitting in his substitute temple, the pope turns men unto himself and "away from Jesus, who alone could forgive sins, and give eternal life." It is thus,

James White says, that the Papacy has “trodden down” the “heavenly Sanctuary.” (James White, Second Advent Review and Sabbath Herald, January, 1851, pp. 28, 29.) And this principle began likewise to be clearly grasped and declared by some back in the Millerite movement. [2]One Millerite writer, in 1843, openly differing from Miller, clearly declared in the Midnight Cry: “The very heart of the gospel was removed when the little horn took away the daily—or continual mediation of Jesus Christ, and cast down the place of his gospel sanctuary.... They cast down the true doctrine of the cross of Christ, ... that ‘sacrifice’ was ‘taken away’—and that ‘truth’ was ‘cast down to the ground.’” (Midnight Cry, Oct. 4. 1843, p. 52.)*PFF4 1155.2*

Eventually the Sabbatarian Adventists came to see that this basic prophetic portrayal, given not only through Daniel the prophet but supported and amplified by John the revelator, included the vital fact that, as the hour of God’s judgment comes in heaven, a distinctive movement develops among men on earth, reviving and restoring these downtrodden truths. And this results in a people described as keeping “the commandments of God” and having “the faith of Jesus” (*Revelation 14:6-12*). They would thus lift up again, in this stipulated combination, the very truths that error, tradition, and gross departure had long trampled underfoot. And they would restore the larger understanding of the matchless ministry of Christ, first as all-sufficient Sacrifice, then as all-prevailing High Priest in the sanctuary above (*Hebrews 8 and 9*), with its “ark of His testament,” and its mercy seat overshadowing the tables of the eternal law of God (*Revelation 11:19*).*PFF4 1156.1*

James White, their recognized early leader, had reminded them that Daniel thrice described the great apostasy that was to arise following early church times. [3]See pp.1067, 1068. These occur: (1) in *chapter 7*, where it is portrayed as a presumptuous, persecuting Little Horn power that prevailed for a specified 1260-year period, thinking to change the appointed times and law of God (*Daniel 7:25*); (2) in chapter 8, where it is presented as obscuring, by a faulty human substitution, the matchless mediatorial work of Christ, casting down the truth of the redemptive provisions of the sanctuary to the ground (*Daniel 8:12*), and was to continue “to practice and prosper” through those long, weary centuries predicted; and (3) in *chapter 11*, where it is portrayed as the “willful” one, daringly

magnifying itself against God and truth (*Daniel 11:36*). But in these latter times all these obscured and trampled truths were destined once more to be restored to their rightful place and pre-eminence. And that, they firmly believed, was beginning to take place before their very eyes, under the heralding of the final phase of the advent message to men, and would increase in effectiveness until its designated work was done.*PFF4 1156.2*

III. Significance of Keeping the "Faith of Jesus"

The intent of the "commandments of God," of *Revelation 14:12*, was, the Adventists believed, crystal clear and unmistakable. It was the moral law, the eternal Ten, "written with the finger of God" on imperishable tables of stone (*Exodus 31:18*; *Deuteronomy 9:10*), as recognized in the creedal beliefs of most major Protestant bodies. But, tied inseparably to observance of these commandments of God, was the parallel keeping of the enabling "faith of Jesus." Paul "kept the faith" in apostolic times (*2 Timothy 4:7*). So, they reasoned, must they too now keep the faith—the all-encompassing "faith of Jesus"—in the days of the "remnant" church.*PFF4 1157.1*

This would involve the close following of Christ's own declared teachings, given through precept and example, as recorded in the New Testament. They were thus to be Christian commandment keepers, in these last days of lawlessness, following Christ's teachings and practices on the fundamentals of the Christian faith. They were thus to keep the "faith of Jesus" concerning the all-sufficiency of the Scriptures, the oneness and power of the Godhead, and Christ's own declared pre-existence. They were to keep the faith of Jesus concerning the beneficent work of the Holy Spirit, who, they came to see, was the third Person of the Godhead, and Christ's representative on earth, operatively present during Christ's absence in heaven.*PFF4 1157.2*

The same was true relative to Christ's creatorship of all things (*John 1:1-3*); His teaching concerning sin and salvation, conversion and the new birth; His declarations concerning His own substitutionary, atoning death and His priestly mediation for man, in heaven above; the Bible teaching on death and the judgment, the first and second advents, the nature and destiny of man, the resurrection of the just and the unjust, the bestowal of immortality at the second advent, and the final punishment of evil. The list could, of course, be extended. For instance, it was upon Christ's teaching and example, as well as on the Decalogue, that the Sabbatarian Adventists based their observance of the seventh-day Sabbath. And they likewise sought to follow His example in baptism, the Lord's supper and its preparatory service, and the other gospel precepts and practices.*PFF4 1157.3*

Picture 1: THE FAITH OF JESUS AND THE COMMANDMENT OF GOD
These basic provisions constituted the two-fold platform of the Sbatarian adventists. Held in perfect balance and heaven-designed relationship, They are the natural Blwark against Either Legalism or Antinomianism
Page 1158*PFF4 1158*

And, as a definite part of the “faith of Jesus,” they accepted His own great prophecy of the last days, with its inescapable signs of the times (*Matthew 24*, *Luke 21*, and *Mark 13*). [4]See Appendix H. And the great outline prophecies, ending with the establishment of the eternal kingdom of God, were likewise included in the faith of Jesus. For not only did He enunciate His own clear outline prophecy, given while on earth and leading through to the second advent, but He later gave the inspired prophetic outline of the entire Apocalypse, expressly declared to be the “Revelation of Jesus Christ,” which “he sent ... unto his servant” the apostle John (*Revelation 1:1*), portraying the same great conflict of the ages and ending with the same approaching reign of righteousness.*PFF4 1158.1*

In thus keeping the faith of Jesus, which had been delivered unto the saints in apostolic times (*Jude 3*), they came in time to see that the beliefs and teachings of the Sabbatarians were therefore all to be Christ-centered, with Jesus as the declared Author, Foundation, and Finisher of their faith (*Hebrews 12:2*; Ephesians 2:20). And the “faith of Jesus” was to be kept by faith in His enabling power, and by reliance upon His obedience and His victory, by which they were thenceforth to live triumphantly for and in Him. That is righteousness by faith in verity. (*1 Corinthians 15:57*; *Galatians 2:20*.) Such was to be the source and authority—than which there could be none greater—on which they were to rely for their faith and practice. And this was all based on the Word.*PFF4 1159.1*

IV. Larger Intent of Cleansing of Sanctuary Dawns

As already emphasized, the Sabbatarian Adventists were fully convinced that the prophesied cleansing of the sanctuary was destined to take place upon the close of the long 2300-year period of *Daniel 8:14*. They noted how, on the ancient Days of Atonement, not only were the people of God to search their hearts and make everything right before Him during the cleansing of the typical sanctuary (symbolizing the disposal of the sins of the year), but at its close the entire congregation stood justified before God—except the impenitent, who were then finally "cut off."*PFF4 1159.2*

Just so, the Sabbatarians came to understand, the final cleansing of the antitypical sanctuary, accompanied by a heart cleansing among the people of God, not only is to end in the judgment of all men, and in the redemption of the saints, but is finally to eventuate in a clean universe, through the ultimate banishment of all sin and perversion and the total eradication of all of its effects forever. (*Revelation 20:9-11*.)*PFF4 1159.3*

They believed that, during the prophesied cleansing of the heavenly sanctuary, the Christian on earth is called to a cleansing of the heart and a dedication of the entire being, soul and body, and that the final disposition of sin, which follows, will involve the destruction of all finally impenitent sinners, soul and body, root and branch (Mai. 4:1-3)—including Satan, the author and instigator of evil, with all his fallen angels. And this will be an eternal death, the specified "wages of sin," as opposed to the "gift of God," of eternal life bestowed on the redeemed through Jesus Christ," [5]See Prophetic Faith, Vol. I. pp. 184, 185, 189, 190, 234. 321. received by faith now, and literally and forevermore at the second advent. (*Romans 6:23*; *1 John 5:11, 12*; *1 Corinthians 15:16-25, 51-57*; *1 Thessalonians 4:13-17*.)*PFF4 1160.1*

The Seventh-day Adventists had already rejected the prevalent concept of the nature of man—the dichotomy of the human being into a mortal body and an innately and absolutely immortal soul, with its corollary of the "ceaseless torment of the sinner in an endless hell by a deathless devil." This belief, they held, was part of the teachings brought over into Christianity long ago from non-

Biblical sources and had been sedulously propagated by an apostatizing, paganizing church, thus forming the basis for saint worship, purgatory, and indulgences, and laying the foundation for Spiritualism in modern times.*PFF4 1160.2*

Thus, the Adventists believed that, with death and hell cast into the lake of fire (*Revelation 20:11*), there will come out of the final conflagration "new heavens and a new earth, wherein dwelleth righteousness" forevermore. (*2 Peter 3:12, 13*; *Revelation 21:1-8, 22-27*; *22:1-12*.) There evil shall not rise up to afflict the second time. (*Nahum 1:9*.) And in this cleansed universe the heartbreaking tragedy of sin will be over, and ended for all time. All this, the Adventists came to believe, was involved in the ultimate outcome of the prophesied "cleansing of the sanctuary"—and of the interrelated Bible positions on the atonement and mediatorial work of Christ, the nature and destiny of man, the end of sin and death, and the great restoration.*PFF4 1160.3*

To the Seventh-day Adventist, then, the "cleansing of the sanctuary" was a broad term, with far-reaching connotations, having its roots deep in Scripture prophecy. The Adventists consequently considered themselves to be reformers, charged before God with carrying forward the torch of truth re-lighted in the glorious times of the Reformation, and working for the restoration of the apostolic faith of the early church and the completion of the Reformation, under the last-day banner of "the commandments of God and the faith of Jesus."*PFF4 1161.1*

V. The Consciousness of a Great Commission

To recapitulate: So it was that earnest study led the Sabbatarian Adventists to believe that the closing scenes of the prophecy of *Daniel 8:11-14*, now in process of fulfillment, called for a definite gospel movement to appear on earth. They believed that, beginning around the allotted close of the 2300 years, it would again lift up those vital truths of redemption that papal apostasy and perversion had so long cast down. They knew that the all-sufficient, vicarious, atoning sacrifice of Christ on earth, eighteen centuries before, and His all-prevailing priestly mediation for man following thereafter, performed in the sanctuary in heaven above, had been obscured and distorted. And for centuries certain features had been well-nigh blotted out from the understanding of the church.*PFF4 1161.2*

They reviewed how the prophet Daniel, in vision, had foreseen and foretold the rise of that great papal apostasy, to appear after apostolic times and following the breakup of the Roman Empire, treading truth underfoot and persecuting and thinking to change the very times and law of God. (*Daniel 7:25*.) They had seen how its long spiritual dominance, for 1260 years, constitutes a lesser time epoch falling within the greater period of the 2300 years. And they saw how this apostasy had succeeded in its policy of perversion to a tragic degree, and had actually "cast down the truth to the ground," and had "practised and prospered" for centuries. (*Daniel 8:12*.)*PFF4 1161.3*

And they recalled the solicitous inquiry, heard by the prophet Daniel, "How long shall be the vision?"—or, How long will the truth continue to be trampled underfoot by the practicing and prospering of this usurping system of error? And this question received the explicit answer: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (*Daniel 3:14*.) That meant until 1844, the Adventists were fully persuaded, when the 2300 years reached their close and the great judgment hour had truly come in heaven above. And with it appeared the synchronizing, "everlasting gospel" restoration of truth movement on earth, stressing again the downtrodden "commandments of God" in inseparable connection with the enabling "faith of Jesus" and His priestly ministry in the heavenly sanctuary.*PFF4 1162.1*

They came slowly to see that this called for a world-wide gospel movement, a threefold reformatory message, which had begun meticulously on time, according to the master clock of prophecy, appearing simultaneously in the various countries of Christendom and simply reaching its climax in North America. And the proclamation, “Fear God, and give glory to him; for the hour of his judgment is come,” had rung out in varying volume in different lands of earth. And this had been followed, they believed, or rather had been joined, by a second message to men, concerning Babylon’s fall and rejection of truth.*PFF4 1162.2*

The real significance of it all dawned upon their consciousness. As soon as the year 1844 had passed, with its inevitable Disappointment, because of a misconception of the events scheduled to transpire, a threefold activity had begun among men. One group had begun to lift up the Sabbath; another to give voice to the final phase and present work of Christ’s priestly ministry in the most holy place of the heavenly sanctuary, with God’s solemn judgment hour under way shortly before Christ’s second coming. And a third group had recognized the appearance of the promised guiding gift of the Spirit of prophecy.*PFF4 1162.3*

And now that these groups had merged their separate emphases into a single threefold message and movement, they saw the great prophetic outline steadily unfolding toward its next and final phase. They began to sense, though at first but dimly, the vast extent of the work yet to be done and the epochal character of the judgment hour that brings on the world’s climax and summons men to prepare for Christ’s imminent second appearing. The master 2300-year time prophecy, they held, had involved this very time and emphasis. And on earth, they were convinced, the pioneering heralds had appeared on time, and had begun their destined work.*PFF4 1163.1*

The impact of this concept upon their minds was electrifying. Out of the initial darkness of disappointment had come great light and hope—together with the consciousness of the tremendous task that faced them. Its magnitude was utterly beyond their slender resources. But such, they firmly believed, were the providential interweavings of the beams of light by which the full advent message was now being made plain.*PFF4 1163.2*

They felt that they now had their commission, just as the centuries had each had its mission. The great spiritual and missionary awakenings at the dawn of the nineteenth century were all preparatory factors. The great revival of study and emphasis on the last-day prophecies, appearing simultaneously throughout Christendom, had all helped to lay the groundwork for the last great revival and reformatory emphasis then due, and beginning to be given to the world. The consciousness of their part in it all was both sobering and challenging. They had a work to do; they must be up and doing. They were not to sit idly by while awaiting the return of their Lord, but were to alleviate human suffering and woe. They were to bring hope and courage and comfort to the distraught, and to do good to all men-not in an attempt to bring about the kingdom of God through sociopolitical channels, but as part of applied Christianity in time's closing hours, pending Christ's direct interposition at His advent. Their humanitarian activities were to go hand in hand with their evangelism.*PFF4 1163.3*

They firmly held that, as verily as the hour of God's judgment had come in heaven above, so the people with the sanctuary message had appeared historically here on earth, keeping "the commandments of God and the faith of Jesus."*PFF4 1164.1*

Moreover, in an earthly court, when the judge takes his seat on the bench, an officer of the court announces that the venerable court is in session. With his familiar "Hear ye! Hear ye!" he admonishes all persons having business before the honorable court to draw near and give heed. Even so, they held, was the heavenly assize now being clearly announced to mankind. And this, they soberly came to feel, was their primary mission on earth—to warn the world concerning the great judgment hour of God, where every soul on earth has a case pending before the Eternal. Such were their convictions. Such was the motivating concept behind the task they envisioned.*PFF4 1164.2*

We close this section by noting how the Adventists felt that prophecy puts depth and meaning into all fundamental Christian teachings.*PFF4 1164.3*

VI. Prophecy Adds Depth and Meaning to Doctrine

The old-fashioned stereoscope of bygone days was a fascinating instrument to youthful eyes. It enabled the viewer to see objects not merely on one plane but in three dimensions. It gave a realistic sense of depth, distance, and perspective. It made the figures and features in the foreground stand out in bold and impressive relief, while those in the background were relegated to their subordinate place in the distance. And this was accomplished by means of the factor of the third dimension.*PFF4 1164.4*

In a similar way Bible prophecy might well be likened, as it were, to a divine stereoscope, through which the reverent student is enabled to see great Bible truths in new and luminous perspective. Basic doctrines, as well as the foundational provisions of redemption, are invested with new meaning, as inspired prediction and historical fulfillment bring them into new and vivid relationship. It was obviously this perspective, provided by Bible prophecy, that came to distinguish the emphasis of the Sabbatarian Adventists from that of the many other religious groups with whom they shared most of the great evangelical truths of the Word in common, but who had largely lost their interest in prophecy. Possibly more than with any other religious body, Bible prophecy may be said to be the foundational platform of the Seventh-day Adventist faith." [6]Their standard book of counsels to ministers declares: "Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists." (E. G. White, *Gospel Workers, 148*.)*PFF4 1164.5*

It is this prophetic angle and perspective, the Sabbatarian Adventists hold, that gives added depth and meaning to all great teachings of the Word. To them, prophecy draws back the curtain from the panorama of the ages, showing that the distant corners and obscure backgrounds of the stage of human action, as well as its luminous center, are touched by the divine rays of God's foreknowledge and beneficent revelation. Let us note specific examples.*PFF4 1165.1*

1. GIVES RADIANCE TO SALVATION THROUGH CHRIST

The central heart of all Christianity-salvation and righteousness

solely through Jesus Christ-becomes radiant with new meaning and attraction, they saw, when the prophetic aspect of every phase of Christ's matchless provision is understood. This includes the time and circumstances and the developments and fulfillments of His first advent and earthly sojourn, climaxing in His vicarious atoning death, literal resurrection, and triumphant ascension. Similarly with His subsequent ministry as heavenly High Priest for man, spanning the great interval between the first and second advents. And entry upon the final phase of that priestly ministry, in the antitypical Day of Atonement, then leads on inexorably to the closing events of that ministry, and Christ's personal return in power and glory to redeem His own, to terminate the tragic reign of sin and destroy its evil author.*PFF4 1165.2*

All this is an integral part of Bible prophecy. So prophecy, the Adventists earnestly assured us, is the key that unlocks the mysteries both of time and eternity. It is God's chosen means of revealing His master plan of the ages, and its grand finale. It affords the only satisfying philosophy of history to be found, for those wishing to think things through. And it indicates God's way out of the tragic morass of sin, crime, pollution, war, hatred, intrigue, and ruin, otherwise destined to destroy the human race. It is the one ray of hope.*PFF4 1165.3*

2. ADDS SIGNIFICANCE TO LIFE OF CHRIST

The sinless life and atoning death of Christ are vastly more significant, said the Adventists, when seen in the light of prophetic fulfillment. And this embraces not only the Old Testament predictions of the great events of that life, fulfilling the prophetic portrayals of the Messiah, the Redeemer, the Suffering Servant, and the prophecy of the 70 weeks, which point out the time of His death, but also the prophetic types of the sanctuary services-Christ our Passover (*1 Corinthians 5:7*) dying for our sins on the very day of the slaying of the Passover lamb, and rising on the stipulated day of the wave sheaf, as "the first fruits of them that slept." And beyond that, after His ascension and the acceptance of His all-sufficient sacrifice by the Father, then His entry upon His high priestly ministry, which was signalized by the outpouring of the Spirit when the day of Pentecost was "fully come" (*Acts 2:1*), precisely on the

fiftieth day. Thus understood, they held Christ's life to be invested with a significance and a grandeur not otherwise seen.*PFF4 1166.1*

3. HIGH LIGHTS THE GREAT JUDGMENT HOUR

To the Seventh-day Adventist the same prophetic types of the sanctuary service also threw light on the judgment-as they regarded the cleansing of the sanctuary to involve the climactic phase of Christ's ministry in the heavenly sanctuary above, foreshadowed by the great prophetic period of the 2300 years, beginning synchronously with the 70 weeks allotted to the Jews and culminating historically in the great sacrifice on Calvary. Most Christians believe in and teach a coming judgment hour for all mankind. In the sixteenth century Luther and Melanchthon looked forward to that great day as some three or four hundred years beyond their time. And thousands of religious leaders of all faiths in the early nineteenth century believed it to be drawing near. Yet the churches generally, and mankind at large, then had but a hazy concept concerning it.*PFF4 1166.2*

Thus the judgment took on a deeper meaning in the light of God's master plan of the ages, first revealed through the predictive types of the Old Testament and then wrought out through the tremendous redemptive realities of the New, in connection with Christ's sacrifice and priesthood. Thus in the light of prophecy every redemptive truth assumed a fuller significance and took on new beauty and depth of meaning.*PFF4 1167.1*

4. MAKES THE SABBATH A PRINCIPLE OF LIFE

The Sabbath, as already noted, had been observed for two centuries or more by the Seventh Day Baptists, by whom it was brought to the attention of those who became the Seventh-day Adventists. The prophesied change, effected by the apostate Little Horn power of *Daniel 7*, had been recognized and declared. But the other prophetic angles were lacking, the emphasis being principally on the immutability of the law of God. The Sabbathkeeping Adventists, however, seeing it in the broader perspective of the several Bible prophecies involved, rallied to it as a banner of loyalty to God in the last-day climax of prophetic fulfillment.*PFF4 1167.2*

Moreover, its place, not only in the midst of the “commandments of God” but just as verily in “the faith of Jesus, “made it an energizing principle of life. It became an integral part of the provision of “righteousness by faith.” 7This was s “it is the third angers message of justification by faith that “it is the third angel’s massage in verity.” (E. G. White “Repentance the Gift of God,” *The Review and Herald, April 1, 1890*, p. 193.) imparted to the Christian through the enabling power of Christ. Thus the increased prophetic emphasis invested the Adventist presentation of the Sabbath with far more power and appeal than the earlier form of exposition. The previous concept had been more of a doctrine for mental assent, while the latter became aliving, determining principle of life.*PFF4 1167.3*

5. CONSTITUTES HEART OF CREATIONISM ISSUE

Fundamentalists generally accept at face value the statement that “in the beginning God created the heavens and the earth” (*Genesis 1:1*), as do many other evangelicals. And many, even of those who espouse the evolutionary hypothesis, attempt to reconcile their theory, in one way or another, with the postulate of the creatorship of God. While to Seventh-day Adventists the question of creationism included belief in the fidelity and literality of the Biblical record, and its sound and ample scientific support, these were but part of the weight of evidence.*PFF4 1168.1*

Here also the prophetic angle gave added significance to their emphasis. It is the active worship of God as the Creator, the Adventists said, that constitutes a vital factor in their preaching mandate for these days. This, they believed, is written into the very heart of the prophetic commission of *Revelation 14:6, 7*—the call to “worship him that made heaven, and earth.” To them the prophetic aspect of this message added significance to the truth of God as Creator and heightened the contrast between the Sabbath as the divinely designated memorial of His creative power (*Exodus 20:8-11*) and any man-made substitute therefor.*PFF4 1168.2*

Furthermore, they saw in the very words of those who belittle belief in God’s direct creatorship, as well as in the second advent of Christ, a fulfillment of those prophecies of latter-day unbelief, for many of those who question “the promise of his coming” doubt it on

the grounds of unitormitarianism—"all things continue as they were from the beginning of the creation," because they disbelieve the declaration of the Scripture that the antediluvian world perished by a deluge. (*2 Peter 3:3-7*.)*PFF4 1168.3*

But that was not all. While the Adventists insisted that the earth of today bears undeniable geological witness to the ancient Flood catastrophe asserted in Scripture, they likewise held that all mankind must have brought before them the clear prophetic corollary that the present earth is kept in store, reserved unto the fires of the approaching "day of God," at which time this sin-scarred earth will be burned with fire. Then all sin and sinners will be destroyed. And following these cleansing flames, the same prophecy declares there will come forth the new earth forevermore, the work of the same creative power. That was the prophetic message of hope they claimed to have for the world on this point.*PFF4 1168.4*

6. PROPHECY PROTECTS AGAINST SPIRITUALISM

The Sabbatarian Adventists held to conditional immortality and the unconscious sleep of the dead, understanding immortality to be a gift, bestowed through Christ, by means of the appointed resurrection of the sleeping saints and the translation of the living righteous; this to take place at the approaching second advent. This concept, shared in common with certain smaller Christiangroups, and with many individuals in various religious bodies, was commonly looked upon as an oddity, if not indeed a heresy. But to the Adventist the postulate of innate immortality was considered an integral part of the great "falling away" from the primitive faith, predicted in prophecy (*2 Thessalonians 2:3, 4*), which has seriously affected nearly all Christian doctrine-including the Sabbath, sanctuary, atonement, priesthood of Christ, the nature of man, and punishment of the wicked, as well as baptism, the Lord's supper, and many kindred beliefs.*PFF4 1169.1*

So, in heralding what they held to be the true nature of man, with life only in Christ, the Adventists did so from the prophetic as well as the doctrinal angle. And that again is the "third dimension." The great perversion concerning the true nature of man-brought into

Christendom through Catholicism, along with other beliefs derived from heathendom—they contended, has furnished the basis for saint worship, purgatory, and limbo, some of which have been retained in varying degrees by Protestants. But the Adventists held that the recovery and restoration of apostolic truth correct all these perversions, as well as prove a safeguard against those recent, modern simulations of the "spirits of the dead," foreseen by Paul and John as deceiving the world in connection with the last great crisis.*PFF4 1169.2*

7. PROPHECY CALLS FOR SEPARATION FROM APOSTASY

The Seventh-day Adventists maintained that Christians should earnestly cherish and study Bible prophecy, that they should use it as intended of God, fostering its understanding and ever walking in the light of its counsels. They felt that it had been a beacon light calling men and women from apostasy through the ages. Thus, it was prophecy that sustained the early Christian martyrs as they recognized God's controlling hand over the nations, despite Rome's cruel role in the affairs of men. It was prophecy that nerved the Waldenses to withstand Rome and lit the flaming torch of Wyclif in Britain and the Hussites in Bohemia. It was prophecy that was invoked by Luther when he defied Rome, as he declared the identity of Antichrist in irreconcilable conflict and contrast to the Christ of Scripture. And the Adventists believed it would enlighten the multitude of God's children still entangled in the subtleties of modern apostasy.*PFF4 1169.3*

Picture 2: THE DOMINANT NOTE OF THE LAST DAYS OF TIME
Saints and Sinners await the descent of their lord from heaven. The righteous dead emerge from their Tombs and cities Topple in ruins at cataclysmic end of the age
Page 1171*PFF4 1171*

And the most marked guidance of prophecy, they believed, would yet be experienced just before the world's final crisis. Prophecy, they held, shows where mankind has come from, just where he is in the inexorable stream of time, and where under God he is going. It is the luminous torch in the hands of faithful heralds of the everlasting gospel that will enlighten man in his final march toward

the kingdom of God.*PFF4 1171.1*

VII. Provides Sound Platform for Intelligent Faith

The glorious second advent, the Adventists taught, is the focal point of all prophecy. It ushers in the last act in the divine drama of the ages, as the epochal events foretold by the prophets, to be fulfilled by the march of time, eventuate in this climactic point of all prophecy. That is why, they felt, the second advent has infinitely more meaning, purpose, and moving power to the Adventist than to one who looks upon it merely as a doctrine of vague comfort and assurance.*PFF4 1171.2*

Man's honest attempts at prophetic interpretation, they believed, have been but the record of his quest for a sound understanding of prophetic truth and principle. And perception of prophecy's fulfillment has been recognized as progressive over the centuries. It has unfolded slowly to the minds of men, in proportion as history has fulfilled each succeeding epoch or major event of prophecy. The established features have thus become the steadily enlarging platform of demonstrated prophetic principle and accomplished historical fulfillment. And no true principle, once perceived, has ever been permanently lost. Standing upon this firm platform, men are in position to recognize those remaining portions that are rapidly taking shape before their eyes. And this is all in conformity with the basic principle of prophetic interpretation enunciated by Christ —"Now I have told you before it come to pass, that, when it is come to pass, ye might believe."*PFF4 1171.3*

Just that, they asserted, has been the actual record of the centuries. As fast and as far as history has fulfilled the succeeding segments in the master outline of prophecy, men have been able to recognize with certainty the actual fulfillments as they have taken place, while they watch for further phases and coming fulfillments. This very process has given surety and confidence, along with balance and breadth, in grasping the vast prophetic panorama of the ages. Fulfillment is God's certification of prophecy. Hence, man's attempt to expound prophecy represents his outreach after those certainties of accomplishment that have become clear and established through time's onward march of events. And it is simply the extension of this same perception and confidence that they are to hold today toward the final phases of prophecy now about to take

place before the eyes of the world.*PFF4 1172.1*

Prophecy therefore adds meaning and depth to all doctrine and life. It brings the baffling events of history into sharp perspective, and clarifies the blur of uncertainty. It pushes back the horizons. It draws aside the curtain, so man can see the hand of God behind many otherwise baffling events of history, enabling him to glimpse the larger meaning of it all. It transforms the puzzle picture of the ages into a master portrait of God's redemptive love and Christ's redemptive acts for a lost race.*PFF4 1172.2*

Prophecy gives inspiring significance to the otherwise meaningless sweep of the centuries, and in and through it all discloses the principle of God's dealings with nations, as well as with individuals. It changes the darksome path of history into the lighted way. It provides present light for the darkness of time's last hour. It puts the day-star of hope into the bleak sky of despair. And it heralds the glorious sunrise that will end man's night of bewildering separation and estrangement from God.*PFF4 1173.1*

Prophecy is therefore the rainbow of promise, painted by the fingers of God. It is a herald of hope in the dying storm of sin and catastrophe. It gives assurance of coming deliverance from the final cataclysm of the ages now bearing down upon the world. Prophecy brings the promise of God that the storm will soon end, and that there is hope for man, with eternal safety, peace, and salvation held out before the righteous. Rightly understood, prophecy results in an ever-radiant optimism. It assures mankind that the Paradise of Eden is soon to be restored, and that sin will not rise up the second time.*PFF4 1173.2*

Such was believed to be the larger meaning and message of Bible prophecy in the master plan of God. It was such a concept, grasped in varying degrees, that gave point, power, and purpose to the prophetic faith of our spiritual fathers throughout the centuries, making them His messengers in every age. And nothing short of this can prepare the church of God for deliverance when our Lord returns for His people. That was the recognized challenge of prophecy for time's last hour. That was the prophetic faith of the Sabbatarian Adventists.*PFF4 1173.3*

Epilogue - Persistence of Premillennial Second Advent Emphasis in America and Britain, 1878-1952

Picture 3: ASSEMBLY HALLS OF LATER PROPHETI CONGRESSES

Actual artists sketch apperaing in the New York tribune picruring the 1878 international prophetic congress, in the church of the Holy Trinity, New York city. The authoirzing call was issued by 125 clerics and educators. (inset) interior of farwell hall, Chicago, Illinois (see chapter LV), scene of the second American conference, in 1886

Page 1175*PFF4 1173*

CHAPTER FIFTY-FOUR: The Millennial Emphasis Persists

It has not been our purpose to carry forward a complete, detailed history of the increasingly complex and variant expositions of prophecy centering in the second advent and the last things, which mark the remaining decades of the nineteenth century and the first half of the twentieth. To do so with the comprehensive coverage uniformly followed throughout the four volumes of Prophetic Faith, to this point, would necessitate a fifth volume. That is wholly beyond the space limits set for this survey, and beyond the terminal point of our quest. Moreover, these recent and contemporary sources are accessible to all.*PFF4 1177.1*

But a sketch of certain outstanding developments, beginning in the 1870's and appearing simultaneously in North America and Great Britain, is highly desirable ere we close this volume. And we should similarly note certain further developments in the early part of the present century, continuing the same premillennial and Historical School exposition. They perpetuate not only the essential positions of the church of the early centuries, but the Reformation and post-Reformation revival of these same early positions, as well as the early nineteenth-century Old World and New World renewal of emphasis that has just been presented. This definitely stresses for the third time, during the Christian Era, this changeless truth of the premillennial second advent. And this is quite apart from the strong Millerite movement emphasis, and its aftermath, which we have but recently surveyed.*PFF4 1177.2*

The beginning of this third general awakening on the prophecies concerning the second advent is carefully covered for North America in Part I of the present volume, and for the Old World in Part II of Volume III. The further developments that we shall now note, which highlight the last quarter of the nineteenth century, as well as related activities under way in the opening decades of the twentieth, disclose a singular continuity and persistence of premillennialism. And this despite increasing deflections, fade-outs, and countermoves to the contrary. And all this, be it observed, is quite apart from the distinctive Sabbatarian Adventist movement and teachings that we have just traced in Part III, but with which

there is considerable accord.*PFF4 1177.3*

This brief excursion beyond the confines of Parts I to III is therefore for the sole purpose of showing the persistence and continuity of the main stream of premillennialism, despite multiplying cross currents, swirling eddies, and countering tides, as well as to disclose the essential unity on most fundamentals by the majority of premillennialists through the years. Let us turn our eyes first to New York City, and the year 1878.*PFF4 1178.1*

I. Interdenominational Prophetic Congress Called by Representative Group

Following the year 1844 there was a rather general collapse of interest in the second advent and in Bible prophecy in general. This characterized practically all Protestant churches. And it came, quite understandably, as a natural reaction to the widespread expectation and subsequent disappointment of the Millerite Adventists, with inevitable effect upon all Protestant groups. In fact, some three decades passed before there was any concerted revival of interest in, or demand for, further widespread discussion of this age-old theme that had gripped afresh the minds of hundreds of thousands in the Old World and New during the third, fourth, and fifth decades of the century.*PFF4 1178.2*

There were, of course, various individuals and small groups who had never ceased their study of prophecy or their belief in the nearness of the advent. This increased. And when the year 1878 was reached, a unique interdenominational call was issued by a committee of eight prominent clergymen of various faiths. And this invitation was sponsored by an additional 116 "Bishops, Professors, Ministers, and Brethren," or approximately 125 in all. The call was for a three-day "Prophetic Conference" to be held in the Church of the Holy Trinity (Protestant Episcopal) in New York City, of which Dr. Stephen H. Tyng, Jr., was rector. [1]Tyng's father, the Senior, had long been an expositor, as noted in Part 1, chapter 15, and gave the welcoming address to the conference upon its assembly. For his biographical sketch, see Part I, p. 342. (Picture of conference in action, from contemporary New York Tribune, on p. 1176.) Those interested were asked to meet from October 30 to November 1, to study "the pre-Millennial advent of our Lord Jesus Christ and connected truths, and to participate in such discussions as the topics may suggest." [2]"Call for the Conference," in Premillennial Essays of the Prophetic Conference, Held in the Church of the Holy Trinity (1878), p. 12.*PFF4 1178.3*

The interdenominational character-or more accurately the intradenominational aspect-of this call to special study is significant. And the breakdown of the religious affiliation of this large list of signatories to the summons is highly illuminating. There were 33

Presbyterian, 24 Baptist, 10 United Presbyterian, 9 Methodist, 8 Protestant Episcopal, 8 Congregational, 4 Adventist, 2 Dutch Reformed, 2 Reformed, 2 Evangelical, 1 Lutheran, and 1 Independent signatories, just on the roster of the call.*PFF4 1179.1*

And by categories they divide themselves as follows: 76 pastors, rectors, and ministers, 21 laymen (including John Wana-maker), 7 evangelists (including George F. Pentecost), 4 theological professors (including Dr. John Duffield of Princeton), 2 other educators (including a college president), 2 editors, and 2 bishops- or a total of 114 from 12 denominations. It was a highly creditable group. And of these, only two had been prominent participants in the former Millerite Adventist movement—Dr. Henry Dana Ward and Dr. Josiah Litch, both now of Philadelphia, but having no part in the discussions.*PFF4 1179.2*

On the authorizing committee were such well-known names as Dr. James H. Brooks, Presbyterian of St. Louis; Dr. A. J. Gordon, Baptist of Boston; Dr. S. H. Tyng, Jr., Episcopalian of New York City; and Bishop W. R. Nicholson, Reformed Episcopalian of Philadelphia. Thirteen papers were presented and three addresses given, with at least one speaker from England. And the addresses were by Protestant Episcopal, Presbyterian, Baptist, Methodist, Reformed Episcopal, United Presbyterian, and Dutch Reformed clergymen. Such was the scope of the active leadership of the conference.*PFF4 1179.3*

II. Amazing Report of the 1878 Conference

The conference sessions were first reported in a New York Tribune Extra, No. 46, with a circulation of about fifty thousand copies. Then it was published in a 528-page volume entitled Second Coming of Christ. Pre-Millennial Essays of the Prophetic Conference, Held in the Church of the Holy Trinity, New York City. This was compiled and edited by Dr. Nathaniel West, prominent Presbyterian clergyman of Cincinnati. The Introduction first directs attention to certain works, recently issued in Britain, undermining faith in the historic second, personal, premillennial advent of Christ as the blessed hope. It declares this was the view firmly held in the apostolic age, with the Preterist counterview on prophecy substituted many centuries later, which view asserts the second advent to have been a past occurrence, accomplished through the destruction of Jerusalem in A.D. 70. Other treatises had strongly backed the still later popular Whitbyan theory of gradual world betterment and the ultimate world conversion of the postmillennial postulate.*PFF4 1180.1*

1. CITES STRONG REAFFIRMATION IN BRITAIN

Dr. West then nine points in the Introduction to Canon (later Bishop) JOHN CHARLES RYLE'S Coming Events and Present Dutie (1867). These set forth the time-honored premillennial view—no world conversion, the wheat and tares coexistent till the harvest, widespread unbelief, formalism, wickedness, troublous times, grave departures from the faith, and evil men waxing worse and worse—as determining signs of the times, along with the gospel going to the world as a witness. Ryle (1816-1910)—later becoming Bishop of Liverpool—then declares succinctly: "I believe that the Second Coming of our Lord Jesus Christ will be a real, literal, personal, bodily coming." 3Ibid., pp. 6, 7. See J. C. Ryle, Coming Events and Present Duties, Preface, p. viii. Ryle was named bishop of Liverpool in 1800*PFF4 1180.2*

Next, West cites Ryle as holding that, upon Christ's return, the devil will be bound, the godly rewarded, the wicked punished, and the earth renewed. And this Anglican scholar insists that the prophecies

had been “far too much neglected by the churches,” at that time, and that “under the mistaken system of spiritualizing and accommodating Bible language, Christians have too often completely missed its meaning.” [4]Point 8, Ibid., p. 7. West’s reprint varies slightly from the original English edition. And Ryle’s concluding contention (Point 9) was:*PFF4 1181.1*

“I believe that the Roman Catholic Church is the Great Predicted Apostacy from the faith and is Babylon and the Pope Antichrist- although I think it highly probable that a more complete development of Antichrist will yet be exhibited to the world.” [5]Point 9, Ibid., p. 1. (Original, p. X.) That, of course, is essentially the standard Historical School interpretation that we have been tracing throughout these volumes. Thus West first of all links the American premillennialists with their fellow premillennialists overseas, in the struggle against their common perils and tendencies. He next cites the Resolutions passed by the “large body of ministers” present at the New York Conference, in its closing session, reaffirming belief in the “Pre-Millennial coming of the Lord” as the historic faith of the church, and based on Bible prophecy.*PFF4 1181.2*

“I. We affirm our belief in the supreme and absolute authority of the written Word of God on all questions of doctrine and duty.*PFF4 1181.3*

“II. The prophetic words of the Old Testament Scriptures, concerning the first coming of our Lord Jesus Christ, were literally fulfilled in His birth, life, death, resurrection and ascension; and so the prophetic words of both the Old and the New Testaments concerning His second coming will be literally fulfilled in His visible bodily return to this earth in like manner as He went up into Heaven; and this glorious Epiphany of the great God, our Saviour Jesus Christ, is the blessed hope of the believer and of the Church during this entire dispensation.*PFF4 1181.4*

“III. This second coming of the Lord Jesus is everywhere in the Scriptures represented as imminent, and may occur at any moment; yet the precise day and hour thereof is unknown to man, and known only to God.*PFF4 1182.1*

"IV. The Scriptures nowhere teach that the whole world will be converted to God, and that there will be a reign of universal righteousness and peace before the return of our blessed Lord, but that only at and by His coming in power and glory will the prophecies concerning the progress of evil and the development of Antichrist, the times of the Gentiles, and the ingathering of Israel, the resurrection of the dead in Christ, and the transfiguration of His living saints, receive their fulfillment, and the period of millennial blessedness in its inauguration.*PFF4 1182.2*

"V. The duty of the Church during the absence of the Bridegroom is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten the coming of the day of God; and to His last promise, 'Surely I come quickly,' to respond, in joyous hope, 'Even so; come Lord Jesus.'"[6] Ibid., p. 8.*PFF4 1182.3*

2. "PERSONAL AND VISIBLE" IS KEYNOTE EMPHASIS

The recorded addresses were by highly trained and well-known ministers and theologians. They analyzed the Bible evidence on Christ's coming, declaring it to be personal and literal, and not only held by the primitive church, but restated in the declarations of faith of practically all Protestant bodies in their formative periods. The second advent was declared not to have occurred at Pentecost or at the destruction of Jerusalem. Neither was it a spiritual coming, nor the spread of the gospel; nor does it occur at the death of the believer. On the contrary, it is to be conspicuously "personal and visible."*PFF4 1182.4*

Such was the ringing keynote sounded by Dr. STEPHEN H. TYNG Jr., [7] STEPHEN HIOOINSON TYNO, JR., A.D. (1839-1898), after graduatii from Williams College and the Episcopalian Theological Seminary of Virginia, was ordained in 1863. He was rector of several churches, then organized the Church of the Holy Trinity in New York City. Possessed of a fascinating personality, he was widely loved. He was decidedly evangelical in conviction and emphasis, ever exalting the cause of Christ above ecclesiastical connections. He trained clerical and lay workers, laboring for the poor and outcast, and even inaugurating evangelistic services in a "gospel tent" on a vacant lot. All this subjected him to considerable criticism, and in 1868 he was brought to

ecclesiastical trial because he had preached in a Methodist church. This resulted in episcopal admonition, through he was as stoutly defended. He was prominent in the New York City MoodySankey revival of 1875. And his ardent hope of the speedy second coming of Christ-the constant theme of his preaching-caused him in 1878, to inaugurate and carry out the famous Premillennial Conference at his Holy Trinity Church. He wrote He will come (1877), the Church at Work, and edited The People's Pulpit, 1874-79. he degree of Doctor of Divinity was conferred upon him in 1872 by Williams College rector of the large Episcopalian church in which this notable session was held. [8]S. H. Tyng, Jr. "Christ's Coming: Personal and Visible." Premillennial Essays, pp. 22-46. (Pictured on p. 1176.) It is pre-millennial, maintained Dr. S. H. Kellogg, professor of theology of the Presbyterian Seminary at Allegheny, Pennsylvania, presenting a series of arguments against the world's conversion and dealing thoroughly with predicted world conditions dominent before the second advent. [9]S. H. Kellogg, "Christ's Coming-Is It Pre-Millennial?" Premillennial Essays, pp.44-77. *PFF4 1182.5*

3. PAPACY RECOGNIZED AS HISTORICAL ANTICHRIST

The "First Resurrection" was the theme of Dr. A. J. Gordon (1836-95), noted later, of the prominent Clarendon Baptist Church of Boston, holding to the two literal resurrections of the righteous and the wicked, with the thousand years of the millennium between. [10]A. J. Gordon." The First Resurrection." Premillennial Essays, pp. 78-107. Dr. Charles Risselman Imbrie (1814-91), Presbyterian of Jersey City, spoke on the "Restitution of All Things," in which he included the purification of the earth by fire, the removal of the curse, and the restoration of Eden." [11]Charles K. Imbrie," The Regeneration," Premillennial Essays, pp. 108-173. Then Methodist Prof. Henry Lummis, of Monson, Massachusetts, presented the contrast between the future kingdom of glory and the present church. [12]Henry Lummis, "The Kingdom and the Church," Premillennial Essays, pp, 174-203. *PFF4 1183.1*

Next, Henry M. Parsons, Presbyterian pastor of Buffalo, dealt with the development of Antichrist. This was presented under the titles, or symbols, of Beast, Little Horn, King of Fierce Countenance, Man of Sin, and Son of Perdition. Recognizing the Papacy as the historical Antichrist of prophecy, Parsons nevertheless looked for a

still further fulfillment."[13] Premillennial Essays, pp. 204-221. Bishop William Rufus Nicholson"[14] WILLIAM RUFUS NICHOLSON (1822-190 was first a Methodist Episcopal clergyman, from 1843-46. He then joined the Episcopal ranks in 1874, in 1876 being made bishop. spoke on "The Gathering of Israel" (pp. 222-240). Then Dr. J. T. Cooper, of the United Presbyterian Seminary of Allegheny, Pennsylvania, discussed the question of "Judgment or Judgments" (pp. 241-269). And Dr. James H. Brooks, Presbyterian pastor of St. Louis—whose name comes first on the authorizing call—next presented one hundred points on the relation of the second advent to doctrine (pp. 270-312).*PFF4 1183.2*

4. VIVRO HISTORY OF PREMILLENXTALISM PRESENTED

The oustanding contribution to the conference was, however, the remarkable "History of the Pre-Millennial Doctrine," presented by Dr. NATHANIEL WEST,"[15] NATHANIEL WEST, A.D. (1824-1907), distinguished Presbyterian scholar, was born in England. He received his B.A. and M.A. degrees from the University of Michigan in 1846 and 1850, and was graduated from the Presbyterian Theological Seminary at Allegheny in 1852. He filled important pulpits in Cincinnati, Denver, and St. Paul, and in 1868-1869 studied in France and Germany. He was a linguist, adept in Latin, Greek, Hebrew, and Sanscrit, as well as in French and German. He was professor of ecclesiastical history and theology in the Danville (Kentucky) Seminary from 1869-1874. He was in demand as a speaker at large Bible conferences and was effective as an author and platform lecturer. In addition to Premillennial Essays (1879), he was author of the Curruption lecturer in the addition to Premillennial Essays prophecy (1898), and such author works as The Supremassy of God's World Established (1851), and The Revelation of St. John He was implacable foe of higher criticism. then of Cincinnati, showing the continuity and persistence—along with the vicissitudes of this belief through the centuries-and indicating their own place in the long line of testimony. Logically and progressively, and with really remarkable accuracy, he carried his hearers through the centuries of the Christian Era somewhat as we have traced them in greater completeness and detail in these four volumes of Prophetic Faith.*PFF4 1184.1*

West cited hundreds of witnesses, and showed remarkable

familiarity with, and comprehensive grasp of, the historical evidence of the centuries. In this survey he proceeds from apostolic times on past the great Latin apostasy, then compasses the pre-Reformation and Reformation periods, the counter-Reformation and its counterinterpretations, the post-Reformation exposition and subsequent departures, the divisive Whitbyan postmillennial theory, and finally comes to the nineteenth-century revival of premillennialism." [16]The subheads give _ the outline: The Doctrine in the Apocalypses of Daniel and John; No Contradiction in the Different Representation; The Testimony of the Doctrine Crushed by an Apostatizing Church; New (Augustinian)Thoery of the Milleminnium; The protestant Interpretation of the "Antichrist" Door Opened for the Return of Chillisim; Preterist Effort to Turn the protestant position; Attitude of the Reformers; Dotrinal Symbols of the Reformation; Seventeeth century—the Westminster Divines and Standards; Eighteenth Century—The Whitbyan Theory; Bengal and His School; Nineteenth Century—the Promised Triumph of the Pre-Millennial Doctrine; Mervelous Survival of the Doctrine West's knowledge of the "galaxy of illustrious names," as he terms them, of Old and New World premillennialists of the nineteenth century, is phenomenal-right down to the time of the 1878 conference.*PFF4 1184.2*

The religious affiliations of the recent expositors that he names are: Presbyterian (84), Church of England (44), Episcopalian (22), Congregationalist (17), Baptist (19), Methodist (10), Dutch Reformed (8), Lutheran (several), and laymen (14)." [17]Nathaniel West, "History of the Pre-Millennial Doctrine," Premillennial Essays,. 313-404. There was no comparable list except Joshua Brooks' Dictionary of Writers on the prophecies (London, 1835). On the latter see Prophetic Faith, Vol. III p. 607. The interest transcended all churchly lines. With sweeping strokes, yet with precision, West traces the continuity, along with certain setbacks, of premillennialism across the centuries. It was a notable array, and afforded a faithful picture.*PFF4 1185.1*

5. TAKE STAND AS CONTINUATORS OF PREMILLENNIALISM

The Report then continues with a "Summary of the Argument in Defense of Pre-Millennialism," by Dr. JOHN THOMAS DUF-FIEL (1823-1901), first a graduate and then long a professor at Princeton (pp. 405-428). Next, Dr. Rufus W. Clark, of the Reformed Church of

Albany, spoke on the “Hope of Christ’s Coming as a Motive to Holy Living and Active Labor” (pp. 429-455). And finally Dr. W. P. Mackey, Presbyterian of Hull, England, gave the closing address on “The Return of Christ and Foreign Missions” (pp. 456-469). They were to be ardently active, he held, not apathetic and indifferent to the needs of men.*PFF4 1185.2*

Dr. West adds a “Critical Appendix” of nearly fifty pages of pertinent extracts on the premillennial advent and literal first resurrection. These were selected from noted authors, chiefly European, from Reformation times onward, which buttress the thesis of the Report. So it was that this large group-the full number attending the conference is not given-took its stand by the side of the great stalwarts of the past, and went clearly on record as continuators of the truth of the premillennial second advent, and upholders of the Historicist position on Bible prophecy. [18]The conflicting reaction is reflected in the warmly sympathetic editorial report in The Christian Intelligencer of November 7, 1878. And this is countered by the critical and antagonistic editorial comment of The Christian Advocate, likewise of November 7, 1878, on the selfsame premillennial conference, in contradistinction to its own postmillennial position, and denial of a literal, personal second advent. These reflect the unchanged antagonism between these two irreconcilable concepts.*PFF4 1185.3*

CHAPTER FIFTY-FIVE: British Exposition Parallels American Interpretation

I. Second American Conference Aggressively Premillennial

The sessions of the second American Bible and Prophetic Conference, held in Farwell Hall, Chicago, November 16-21, 1886, were first reported daily in full in the Chicago Inter Ocean.[1] The editorial commendation by this newspaper of the objectives of the conference, its emphasis on the high caliber of the speakers, the space devoted to complete reports—three or four full pages daily—and then free advertising at the head of the editorial column of the report in book form running for seven days in succession, are all highly impressive. (Interior of Farwell Hall, pictured on p. 1176.) The names of twenty-one religious leaders appeared on the authorizing call, and thirty-five addresses were given. Here "students of prophecy" presented the "weighty matters found in the Written Word concerning the 'last times' and the 'last things.'" GEORGE C. NEEDHAM,[2] of Manchester, Massachusetts, was the dynamic secretary and organizer, with a 216-page report, Prophetic Studies made up from the stereotype plates of the Inter Ocean reports.[3] Thirty-seven books on premillennialism and prophecy were advertised, along with two periodicals on

[2] GEORGE C. NEEDHAM (1840-1902), born in Ireland, was soundly converted at eighteen, and soon entered upon an evangelistic ministry. He was influenced by Spurgeon and attended his college. But it was Dr. H. Grattan Guinness who kindled the flame of the second advent hope in his heart and awakened his interest in prophecy. In 1866 he and Guinness (noted in Section IV) made an evangelistic tour of Ireland with pronounced success. Then in 1867, Needham and Henry Moorehouse came to America with letters of introduction from Spurgeon explain themselves. 'He followed Moody to Chicago, and was one of a group of key men trained for important service, being pastor of the Moody Church from 1879 to 1881. Indefatigable, Needham commonly preached every night, gave a Bible study every afternoon, and often had a prayer meeting in the morning. Though pre-eminently an evangelist, one of his pronounced gifts was the organizing and promoting of Christian conventions. The most noted was this Chicago Prophetic Conference of. He constantly promoted Bible study through Bible schools, and was author of a dozen books, including exposition of prophecy and the second advent. Titles include Preach the Word (1892), Plan of the Ages (1883), on prophecy, and Shadow and Substance (1896), on the tabernacle types.

similar themes-The Faithful Witness and The Christian Herald and Signs of Our Times.*PFF4 1186.1*

Picture 1: NOTED LEADERS IN THE 1886 PROPHETI CONFERENCE
(Left)Dr. A. J. Gorden, Baptist of Boston Mass, (second) Bishop W. R. Nicholson, reformed Episcopal of Philadelphia.(Fourth) Dr. J. D. Kerr, Baptist, of Milwaukee, Wis.; (Fifth) Dr. E. P. Goodwin, Cogregregationalist, of Chicago, III. (Centre) George C. Needham Dynamic Organizer of the 1886 Conference, and similer gatherings. all participants were highly trained and ardent premillennialists
Page 1187*PFF4 1187*

Several speakers-including A. J. Gordon, Nathaniel West, and John T. Duffield, already noted-had been participants in the first conference. But the majority comprised vibrant new voices. Premillennialism was the dominant note of most of the addresses. Here are some of the leading topics and speakers:*PFF4 1187.1*

“Return of the Lord Personal and Literal,” Dr. E. P. Goodwin (Congregationalist), Chicago; “Christ’s Second Coming Premillennial,” Prof. E. T. Stroeter (Methodist), Wesleyan University; “Premillennial Motives to World-wide Evangelism,” Dr. A. T. Pierson (Presbyterian); “Christ’s Predictions and Their Interpretation,” Prof. Henry Lummis, Lawrence University; “Times of the Gentiles,” Dr. George S. Bishop (Dutch Reformed), Orange, New Jersey; “Fullness of the Gentiles,” Rev. W. J. Erdman (Congregationalist), Boston; “Modern Delusions,” Dr. A. J. Gordon (Baptist), Boston; “Eschatology as Taught by Christ,” Prof. D. C. Marquis, McCormick Seminary.*PFF4 1187.2*

Continuing, other topics were: “Antichrist,” Prof. W. G. Moorehead (United Presbyterian), Xenia Theological Seminary; “Importance of Prophetic Study,” Dr. J. D. Herr (Baptist),Milwaukee; “Messiah’s Kingly Glory,” Bishop W. R. Nicholson (Reformed Episcopal), Philadelphia; and “Condition of Church and World at Christ’s Coming,” Dr. A. J. Frost (Baptist), Sacramento, California. Letters of approval and support were read from Dwight I... Moody, Andrew Bonar of Scotland, and Canon Faucett of England, as well as from Continental scholars like Godet, Koch, Volck, and Delitzsch*PFF4*

1187.3

1. SECOND ADVENT AND PROPHECIES STRESSED AS LITERAL

In the initial address Dr. E. P. GOODWIN[4]EDWARD PAYSON GOODWIN, A.D. (1832-1901), Congregationalist, was a graduate of Amherst. After ministering in Columbus he served as pastor of the First Congregationalist Church of Chicago for thirty-five years. charged that-*PFF4 1188.1*

"in this day of so-called advanced thought and new departures men set to be teachers of the Lord's people in pulpits and editorial chairs, and some who are charged with training those who are to expound this word of God, have abandoned the faith of the fathers." [5]E. P. Goodwin, "The Return of the Lord," Prophetic Studies of the International Prophetic Conference, p. 7.*PFF4 1188.2*

He held that the literality of the "first set of prophecies," concerning the first advent of Christ-His birth, mother, name, character, life and sufferings, death and resurrection-must likewise apply to the second advent, which will be just as "literal, personal, visible."*PFF4 1188.3*

2. HISTORICAL SCHOOL OF PROPHETIC INTERPRETATIONMAINTAINED

Editor of Messiah's Herald, J. M. Orrock, of Boston, answering objections to premillennialism, declared:*PFF4 1188.4*

"We still stand, as we have stood for more than thirteen hundred years, in Rome divided, awaiting the action of the mystic stone [of *Daniel 2*] by which all world-powers will be overthrown and destroyed and the kingdom of our God established." [6]J. M. Orrock, "Objections ... Considered," Prophetic Studies, p. 43. Prof. HENRY LUMMIS [7]HENRY LUMMIS, M.A., D.D. (1825-1905), graduated from Wesleyan University engaging in educational work till 1870, pastoral work until 1886, was thenceforth with Lawrence University. He was an outstanding teacher, with a rugged personality, and was a specialist in Greek. of Lawrence University, Wisconsin, declaring that prophecy is "to be taken in its literal meaning," held-*PFF4 1188.5*

"The figurative word is no bar to the actual sense, if the reader or the interpreter understands the figure When a metaphor, a metonomy, or a simile is recognized, and its meaning is clearly brought out in exegesis, the interpretation gives the thought just as well as if no figurative word had been used." [8]Henry Lummis, "Christ's Predictions." Prophetic Studies, p. 48. DR. GEORGE SAYLES BISHOP, [9]GEORGE SAYLES BISHOP, A.D. (1836-1914), graduate of Amherst (1858) and Princeton (1864), and for thirty years pastor of the First Dutch Reformed Church of Orange, New Jersey, was a delegate to five recognized church councils in Europe, and was president of the General Synod in 1899-1900. He authored a dozen books, including The Atonement (1881), The Sweep of Time [1909), and The Doctrine of Grace (1910). for a time president of the Dutch Reformed General Assembly, shaking on the "Times of the Gentiles," declared the successive parts of the great metallic colossus of *Daniel 2* and the paralleling symbolic beasts of *Daniel 7* were the four world powers of Babylonia, Persia, Grecia, and Rome, with the divisions of the Roman fourth constituting the "ten kingdoms of our modern Europe." The social fabric and laws of the present world are Roman, with its characteristic hardness and severity, but its iron is more perishable and more easily rusted and corroded than the antecedent brass, silver, and gold.*PFF4 1189.1*

The image presents man's view of history, while the beasts of Daniel portray God's view. There is progressive deterioration in metallic values, and the world is hastening on to judgment. Antichrist, as the Little Horn, includes the Papacy, but Bishop maintains it is to have a final development and climax. And the smiting of the mystic stone-Christ at His second coming-will effect the destruction of Antichrist and the close of the times of the Gentiles.*PFF4 1189.2*

3. PROPHETIC PICTURE OF PAPAL ANTICHRIST INESCAPABLE

Dr. ADONIRAM J. GORDON[10] [10]ADONIRAM JUDSON GORDON, A.I (1836-95), began at sixteen to plan on the ministry. He graduated from Brown University in 1860 and Newton Theological Seminary in 1863. For six years he served as pastor of the Jamaica Plain Baptist Church, and in 1869 began a_ remarkable pastorale at Clarendon Street Church in Boston. Many revivals marked his ministry. He was associated with Moody in the famous revival of

1877, when inquirers' meetings were started, and with the Northfield Conferences. He established the Boston Missionary Training School for home and foreign missionaries, and edited the Watchword, a journal of Biblical exposition. He was author of numerous works, including In Christ (1872), Grace to Glory (1880), Ministry of Healing (1882), opposing the claims of Christian Science, The Two-fold Life (1884), Ecce Vtnit (1892). on the second advent, and Ministry of the Spirit (1894). Gordon held to the utter inability of the race to attain social redemption, and believed the present evil age would be brought to end through the second advent. Despair was thus transmuted into hope, and pessimism into optimism. The escape is from above, he held. The Christian is to be redeemed at the second advent, which provides the urgency of missions. Gordon identified the Papacy as the Antichrist, to be destroyed by the brightness of Christ's coming. Baptist of Boston, speaking on modern delusions, dealt with Spiritualism as proceeding from the pit, ritualism as proceeding from the Papacy, and theosophy as proceeding from paganism-and with the latter-day repetition of the days of Noah. After discussing Antichrist—as the papal system not an individual, but enthroned in the church—Gordon cites the diverting attempts of Cardinals Newman and Manning,[11] On Newman and Manning, see Prophetic Faith, Vol. III, pp. 667, 736, 737. and comments:*PFF4 1189.3*

"I need not remind you that one of the first tasks which the ritualistic leaders fifty years ago felt called upon to undertake was that of getting rid of the Protestant interpretation of Antichrist as the Pope of Rome. How desperately they wrought at this task will be apparent to those who read Newman's essay on 'The Man of Sin,' and observed especially his earnest wrestling with the ominous saying of Gregory the Great, that 'Whosoever adopts or desires the title of universal bishop is the forerunner of Antichrist.' [12] A. J. Gordon, "Spiritualism, Ritualism, Theosophy Prophetic Studies, pp. 70, 71. accompany- (page 76)."A. J. Gordon, "Spiritualism, Ritualism, Theosophy, Prophetic Studies, He holds to the year-day principle for the 3% times, as with the 70 weeks, thus the "accompanying time," for the 1260 years, 'should also be in miniature,"-that is, days for years Unreservedly commending the published expositions of Dr. H. Grattan Guinness, of Great Britain,[13] Noted on p. 1194. as the "profoundest discussion of this question that has appeared in fifty years," Gordon closed with this remarkable affirmation:*PFF4 1190.1*

“History is shown to answer to prophecy like deep calling unto deep; there the mysterious chronology written ages ago by God is verified point by point by the terminal periods which are running out under our own eyes. Such correspondencies can not be accidental; such clear pointings to the man of sin as a story of his predicted age as 1,260 years gives can not be fortuitous. One of the ablest prophetic scholars of the Futurist school in this country declares that he knows not how the conclusions of these [Guinness’] volumes can be gainsaid.*PFF4 1190.2*

“I humbly concur in that opinion. Nay, I speak rather of The Book than of any human books and avow my conviction that the papal ‘Man of Sin’ was accurately photographed on the camera of prophecy thousands of years ago; that no detective searching for him to-day would need any other description of him than that which is found on the pages of the Bible. Taking these photographs of Daniel and John and Paul, and searching the world upside down for their originals, I am confident that this same detective would stop at the Vatican, and after gazing for a few moments at the Pontiff, who sits there gnawing the bone of infallibility, which he acquired in 1870, and clutching for that other bone of temporal sovereignty which he lost the very same year, he would lay his hand on him and say: ‘You are wanted in the court of the Most High to answer to the indictment of certain souls beneath the altar “who were slain for the word of God and for the testimony—which they bore,” and who are crying, “How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell upon the earth?” ‘*PFF4 1190.3*

“My brethren, let us search the Scriptures anew and let us be sure that they do not require it of us before we silence our testimony against the Man of Rome as Antichrist.” [14]Ibid., p. 71.*PFF4 1191.1*

4. MOOREHEAD SATAN FINAL FORM OF ANTICHRIST.

PROF. WILLIAM G. MOOREHEAD,” [15]WILLIAM G. MOOREHEAD A. D LL. D., (1836-1914), graudate Muskingum College and Allography seminary in 1875 became professor of New Testament exegesis and them president of the United Presbyterian Theological seminary, xenia, Ohio. He was author of numerous expositions including in highly significant Studies in the Mosaic Institutions (1896). These were designed to show the presistent current attacks

or Mosaic authorship of the pentatuch, and were designed to show the "prophetic element "of these types of gospel realities, constituting predictions and fulfillments. Believing that God "knows the future no less certainly than the past, "the Christian can "remain steadfast and immovable in the presence of skeptical assault on the books Moses" (p. iv). discussing the identity of the three depictions of Antichrist, by Daniel, Paul, and John, stated that the name indicates a vice Christ, a rival Christ, and a false christ, as well as an antagonistic, persecuting power. And, after presenting the moral features and the "time-note as identical, he concluded:*PFF4 1191.2*

"The prevailing Protestant interpretation is that the beast, the lawless one, is popery, gathered up into the person of the Pope; or that papal hierarchy, the head of which is the papal chair. This was the opinion of the reformers almost without exception. It was held by some even in pre-reformation times. And there is no little verisimilitude in the view. The marks of correspondence between the prophecies and the papacy are extraordinary, almost conclusive. In its marvelous origin and history; in its near relation to the old Roman Empire as its heir and successor; in its wide departure from the truth; in its idolatry, persecuting spirit, daring assumptions, and blasphemous pretensions, Romanism, it must be confessed, strikingly resembles the anti Christ." [16]W. G. Moorehead, "The Antichrist," Prophetic Studies, p. 101.*PFF4 1191.3*

But he held that there is a final fuller development in store, observing that "all evangelical interpreters hold that Babylon the Great is Romanism, the apostate church; and yet hateful as Babylon is, she contains to the close some genuine believers." But Babylon, he held, and the beast that upbears her, are two different things, and added, "It the harlot be Romanism, then the beast is not." [17]Ibid., p. 102. He then indicated that, in his final ultimate form, this supernatural Antichrist may be none other than Satan. [18]Ibid., pp. 104, 105.*PFF4 1191.4*

And Dr. ADONIRAM J. FROST,[19]Pastor of First Baptist Church, Sacramento, I'rorn 1880-87. California Baptist, discussing whether the world and the church would grow better or worse as we approach the advent, declared, "Premillennialists maintain that the church and

the world are destined to grow morally worse until the end of the age," adding, "this dispensation will end in diabolical wickedness and well-nigh universal apostasy amid the crash of Apocalyptic thunder and the unparalleled judgments of God." [20]A. J. Frost, "Condition of the Church and World at Christ's Second Advent," Prophetic Studies, p. 166. *PFF4 1192.1*

In support he summoned the eschatological parables and eschatological prophecies, and specified the seven churches of the Apocalypse. In these expositions he said these seven churches "represent seven successive pages of church history, and that the Laodicean Church accurately portrays the condition of nominal Christendom at the end of this dispensation." [21]Ibid., p. 169. Secretary Needham summed up the conference as designed "to give prominence to neglected truth," to "emphasize the true principles of Scripture interpretation," "the awaking of Christians from slumber," to present "the most majestic of all motives for world-wide evangelism," "as a bulwark against the skepticism of modern theology," and to be "brought into nearer fellowship one with another." [22]Reasons for Holding the Bible and Prophetic Confidence," Prophetic Studies, pp. 215, 216. *PFF4 1192.2*

Needham's own exposition appears in his Plan of the Ages, with the four-part colossus of *Daniel 2* and the beasts of *Daniel 7* symbolizing Babylonian supremacy, Medo-Persian power, Grecian ascendancy, and then Roman dominance. The smiting of the image by the mystic stone could not have taken place at the first advent, he held, because Rome's division had not yet occurred. Then he added, "When every form of government symbolized in the Colossus shall have been tested and proved unstable, then Christ descends with power and great glory to uproot the kingdoms of men and to overthrow the governments of earth." [23]George C. Needham, Plan of the Ages, p. 19. "/fcirf.f The mystic stone will then fill the whole earth. Needham's fivefold conclusion was: *PFF4 1192.3*

"1. The Stone has not yet fallen. 2. The Stone falls in judgment for destruction, not in grace for conversion. 3. The Stone does not absorb the Image into itself, but drives it away. 4. The kingdoms of men, and the Kingdom of God in its complete form, cannot co-exist.

5. The Stone may even now be ready for its crushing descent upon governments autocratic, despotic, monarchic, democratic and satanic." [24]Ibid., p. 20. The present age, or Christian dispensation, he held, is the age of the church and of evangelism. It is a mixed age-the wheat and tares side by side. It began with the rejection of Christ, and will end with the final reception of Antichrist. It began when Christ ascended; it will end when He descends again to earth. It began with the coming of the Holy Spirit; it will close with the outpouring of judgments on the wicked. And after the millennial age, will close with the execution of the final judgments. Then will follow a renewed earth, and a holy sinless race with no more defilement, Paradise restored, Satan conquered—"a sinless Kingdom, without rebels or apostates." [25]Ibid., p. 30.*PFF4 1193.1*

II. 1873 London "Prophetical Conference" on Second Advent

Meantime in the Old World, just prior to the New York Conference of 1878, a Prophetical Conference was held in London, beginning May 7, 1873. Brief mention must suffice. The chairman was the Right Honorable, the Earl of Shaftesbury, K.G., and the speakers included the Earl of Cavan, Canon Freemantle, G. W. Weldon, C. Skrine, F. Whitfield, D. Dalton, the commentator, Lord Radstook, and others. The dominant theme was likewise the second advent of Christ, Regrettably, there is no full report of the addresses. But the chairman, after declaring that the personal return of the Lord Jesus will take place speedily and suddenly, at a time when the world at large is least looking for it, charged both churchmen and nonconformists: "Go forth and preach, day by day and night by night, the great and glorious truth of the approaching Advent of our blessed Lord." [26]Lord Shaftetbury, "Remarks on Christ's Second Advent," in Forty Coming Wonders, p. 487. *PFF4 1193.2*

While there was diversity of view upon some matters, Lord Cavan declared: "The grand leading fact of the speedy Personal and Pre-Millennial Advent of Christ is one upon which we are all agreed." [27]Earl of Cavan, "Address on the Second Advent," in Forty Coming Wonders, p. 490. With this brief introduction, we now turn to the leading British expositor of the time. *PFF4 1194.1*

III. Guinness-Outstanding Modern Expositor of Prophecy

Dr. HENRY GRATTAN GUINNESS,[28] D.D., F.R.A.S., F.R.G.S. (1835-1910), was born near Dublin, his early education being received at Cheltenham and Exeter. During several years of carelessness he plied the sea and became a world traveler. Returning home, he was soundly converted, studied for the ministry at New College, London, and was ordained as an interdenominational evangelist in 1857. He became a powerful preacher, traveling constantly for twelve years, speaking to large crowds in outdoor meetings, and sometimes needing police protection from Catholic mob. Later, at Whitfield's Tabernacle (London's largest), he drew immense congregations, also in the Town Hall of Cheltenham, at Birmingham in crowded chapels, and in Wednesbury preaching to the miners in the pits six hundred feet below ground. He was active in the Ulster revival of 1859, speaking at Belfast to 20,000. He was often compared with Wesley and Whitfield in pulpit power. Tall and well proportioned, with full voice and rapid utterance, and intensely earnest, he was markedly pictorial in preaching style, and rivaled Spurgeon in popularity. Preaching for the millions was his goal. His preaching ^tours included the Continent (thrice), the Near East and North America (thrice), where he inspired training institutes in Boston and Minneapolis, Africa (twice), India, Japan, China, Australia, and New Zealand. He received his D.D. degree from Brown University, Providence, in 1889. In 1873 he concentrated on foreign missions and founded the interdenominational Regions Beyond Missionary Union, and East London Institute for Home and Foreign Missions, with two training colleges, and sustaining one hundred missionary families. Over thirteen hundred missionaries of thirty denominations were sent out to Africa, India, and South America. He also edited The Regions Beyond. But his greatest contribution was unquestionably the production of his nine books on prophecy, based on the premillennial premise.

[28] HENRY GRATTAN GUINNESS

of London, was one of the most outstanding among all modern expositors, exerting a telling influence in America and other lands as well as in Britain. He was conspicuous as a preacher and trainer of missionaries. His greatest contribution was doubtless the writing of nine major works on prophecy, issued between 1878 and 1905. Note the titles, size, and circulation: The Approaching End ofthe Age (776 pp.), passed through eleven British and three American editions; Light for the Last Days (434 pp.), four British and one American; Romanism and the Reformation From the Standpoint of Prophecy (244 pp.), also had three American editions; The Divine Programme of the World's History (450 pp.), three British and one

American; The City of the Seven Hills (302 pp.), two editions; the two-volume Creation Centered in Christ (536 plus 627 pp.), two British and two American; History Unveiling Prophecy (476 pp.), with two American editions; Key to the Apocalypse; and The Fallacies of Futurism.*PFF4 1194.2*

Picture 2: DR. HENRY GRATTAN GUINNESS
Without a peer in Britain in modern exposition of prophecy, and powerful exponent of the Historical school interpretation
Page 1195*PFF4 1195*

1. OCCASION AND SCOPE OF WRITINGS

His volumes on prophecy were launched only after twenty years of intensive, independent study of Scripture prophecy and the second advent, during which he gathered an entire library of expositions of prophecy, including 150 on the Revelation alone." [29]H. G. Guinness, History Unveiling Prophecy, p. v. The twin incentives for all this were, first, the alarming inroads of the Futurist School of counterinterpretation, stemming originally from the Spanish Jesuit Ribera and his Catholic counterinterpretation, [30]See a so Prophetic Faith, Vol. II, chap. 22; Appendix "A." but now sweeping over one segment of Protestantism, after its espousal by the Plymouth Brethren. And second, the popular Protestant acceptance of the relatively recent Whitbyan postmillennial innovation. [31]Ibid., Vol. II, pp. 649-655; Appendix "C." sa He found that all early Christian teachers and expositors, except Origen, were pre-millennialists-Justin Martyr, Irenaeus, Tertullian, Hippolytus, Victorinus, Methodius, Lactantius, et cetera-holding that the first resurrection of *Revelation 20* was literal, and prior to the thousand years.*PFF4 1195.1*

But now, he discovered, there were currently three schools of interpretation, each differing from the other. First, there was the fanciful Preterist scheme springing from the! seventeenth-century Jesuit Alcazar, holding to a Neronic date for the Apocalypse, with the prophetic element considered as fulfilled in the downfall of the Jewish nation and the overthrow of the old Roman Empire. This was held in modified form by Grotius, Hammond, Bossuet, Eichhorn, Moses Stuart, and Davidson, [32]H. G. Guinness. Approaching

End of the Age, pp. 92, 93; see also Prophetic Faith, Vol. II, pp. 507-510; Appendix "B, and by current rationalists generally. Second, the reveries of the Futurist view, maintaining that the prophetic visions of *Revelation 4 to 19* prefigure "events still wholly future," and destined to take place just at the close of this dispensation.*PFF4 1196.1*

This, he found, originated with the astute Ribera, at the close of the sixteenth century, to relieve the Papacy of the terrible stigma cast upon it by Protestant Reformation interpreters. This was accomplished by getting Antichrist wholly into the future, just as the Preterists had attempted to thrust him entirely into the past. This Futurist view was at first confined to the Romanists, but was taken over in the early nineteenth century by the two Maitlands, Burgh, Tyso, Todd, then the Plymouth Brethren, and some Puseyite expositors. They were thus espoused by opposite groups who, though Protestant, held the Reformation to have been an unwarranted schism, and sought to verge as closely as possible on Rome. [33]Ibid., pp. 95, 96.*PFF4 1196.2*

Guinness championed the Historical School of Protestantview, which holds to the progressive fulfillment of prophecy from John's time to the second advent. Then, following the early church, it came into prominence among the Waldenses, Wyclifites, and Hussites, and was embraced by all the Reformers of the sixteenth century. It next became a powerful, formidable weapon motivating the Reformers of Germany, Switzerland, Britain, France, Denmark, and Sweden, and nerving the martyrs of Spain and Italy. It was also held by the earlier Joachim and Brute, as well as by Luther, Zwingli, Melanchthon, Knox, and scores of associates. It was the view of such post-Reformation leaders as Bui linger, Bale, Foxe, Brightman, Mede, the Pilgrim fathers and Puritan theologians, Sir Isaac and Bishop Newton, Daubuz, Whiston, Faber, Cuninghame, Frere, Birks, Bickersteth, and Elliott[34]On all these characters, see also Prophetic Faith, Vols. I and II.-who all agreed on the grand outline. [35]H. G. Guinness, Approaching End of the Age, p. 94.*PFF4 1196.3*

It was this progressive fulfillment of prophecy, Guinness maintained, epoch by epoch, and its accomplishment event by

event, for which the Confessors stood and the martyrs suffered. But both Futurists and Preterists deny the fulfillments recognized by the great mass of solid prophetic interpreters. They have forsaken the main well-trodden highway of interpretation, he held, for questionable historical evidence and empty speculations about a short-lived infidel antichrist to be seated in a literal temple in Palestine. And this character, in the brief compass of 3 Vi years, is to fulfill all the wonders of the Apocalyptic drama, they say, and to exhaust the majestic sweep of prophecy-which the church of God had been blindly misinterpreting and misapplying through the centuries, according to such special methods of interpretation. So said Guinness.*PFF4 1197.1*

But it was the lofty decree of papal infallibility, issued by the Vatican Council of 1870, together with the fall of papal temporal power after a duration of over a thousand years, that was the immediate occasion of Guinness' writing his series of books spread over a quarter of a century. He maintained that God had given "infallible explanations" in the determinative portions of Daniel and the Apocalypse, which were "keys to unlock the meaning of the prophecies as a whole," as in *Daniel 2, 7, 8*, and in the Revelation concerning "Babylon" and the "Beast." The prophecies of Daniel and the Apocalypse are thus linked together by an inescapable series of events—the course of the five kingdoms of "Babylon, Persia, Greece, and Rome, and the eternal kingdom of God."[36]H. G. Guinness, History Unveiling Prophecy, p. viii-xi. Time, or history, is thus the "chief interpreter of prophecy," for history is prophecy written in advance. "As the ages roll by history practically takes the place of prophecy, the foretold becoming the fulfillment." [37]Ibid., p. xii.*PFF4 1197.2*

2. THE HISTORICIST CONCEPTION OF PROPHECY

Guinness cites the fourfold prophecy of *Daniel 7:7-27*, *Revelation 13:1-9*, *Revelation 17*, and *2 Thessalonians 2* as the composite depiction of the prophesied Antichrist. It springs up in the designated territory of the fourth, or Roman, beast, the three hindering horns being the Heruli, Ostrogoths, and Lombards. The name "Antichrist" does not signify an avowed antagonist of Christ,

he says, but "one professing to be a vice-Christ, a rival-Christ, one who would assume the character, occupy the place, and fulfil the functions of Christ." [38]H. G. Guinness, Approaching End of the Age, p. 178. Its claims, its character, its devices, its persecutions, its domination, and finally its doom at the second advent are presented in detail. Every specification, he avers, is met. What was foretold has been fulfilled. [39]Ibid., pp. 160-229.*PFF4 1198.1*

But prophecy has a system, and times and seasons, as verily as nature. Empires flourish for a specified period. And time, he adds, is measured by revolutions and cycles of the heavenly bodies, the sun and moon. This was seen in the prophetic types of the sanctuary service—the week of days of the unleavened bread, of the Tabernacle, and the Sabbath; the week of weeks between Passover and Pentecost; the week of months, the first seven months for the feasts of the Lord; the week of years, for the rest for the land; and the week of weeks of years for the Jubilee. Then there were the 70 weeks of years, or 490 years, the seven times of the Gentiles, and 7,000 years—all indicating a "septiform periodicity."*PFF4 1198.2*

Coming next to symbolic prophecies, he maintains that they are miniature representations of future events—every feature on a reduced scale, each symbol standing for another and larger period. Thus a "day" in time prophecy stands for a natural year in fulfillment, according to *Ezekiel 4:4*. All prophetic time periods, whether the 1260, 1290, 1335, or 2300, are on this scale or system. Seeking the possible placement of these great time periods, he suggests either 533-1793 or 606-1866, for the 1260 years. [40]Ibid., pp. 426, 606, 616, 618, 619, 660. And similarly with the 2300 years, to the cleansing of the sanctuary, he gives the alternates of 457 B.C. to A.D. 1844, or possibly 312 B.C. to A.D. 1919-20."[41]Ibid., pp. 433-440, 473, 540, 541, 588, 663. The 70 weeks are clearly from 457 B.C. to A.D. 34. [42]Ibid., pp. 588,596. And Guinness likewise places the 391 years of *Revelation 9:15*, as from 1453 to 1844. [43]Ibid., pp. 540, 646, 663.*PFF4 1199.1*

3. PROGRESSIVE ADVANCES IN INTERPRETATION

In History Unveiling Prophecy, Guinness divides the progressions and setbacks in the history of prophetic interpretation into ten periods or stages—Pre-Constantine or Martyr Church, Post-Constantine or Imperial Church, Medieval, Dawn of the Reformation, Reformation, Puritan, English Revolution, Eighteenth Century, French Revolution, and Present. The early church regarded the Apocalypse as a continuation of the prophecies of Daniel, particularly of the Roman fourth kingdom, and with the divine eternal kingdom destined to destroy and replace the kingdoms of this world. [44]H. G. Guinness, History Unveiling Prophecy, pp. '25, 26. To them the crowned rider upon the white horse, riding forth conquering and to conquer, was a representative of Christ and the early church going forth on its victorious mission. And Babylon represented Romanism, with Rome the fourth empire as the hindering power, and the first resurrection literal. But the view of the early church was necessarily circumscribed and foreshortened in concept.*PFF4 1199.2*

The fall of paganism and the establishment of Christianity was followed by a revolution in interpretation-the kingdom of God being construed as the church, with the millennium already commenced. The medieval stage was characterized by the gradual supremacy of the bishop of Rome, the subjection of the temporal to the spiritual dominion, and possession of temporal power, and finally the assumption of divine honors. Then the Papacy came to be regarded as the Apocalyptic harlot, Babylon, and Antichrist, with application of the year-day principle to her 1260-year dominance. Everywhere accusing voices were raised, both within and outside the church, protesting the assumptions of Antichrist-with resultant war against the Protestant witnesses. The Reformation was built upon this identification of the Papacy as Antichrist. And this not only in Germany, but in Switzerland, Scandinavia, the Low Countries, Great Britain, and France.*PFF4 1200.1*

The Reformation stage was followed by the great papal reaction, with the founding of the Jesuits, the Council of Trent, dread persecutions, and Rome's counterinterpretations. But this was matched by Mede's restoration of premillennialism, with the first resurrection literal, and emphasis upon the year-day principle for the 1260 days and its approaching terminus. With the rise of

America the field broadened, and the eighteenth century witnessed revivals of spiritual life in England and America, and advances in prophetic interpretation, with emphasis on France's coming part in the overthrow of papal dominance. His was a sweeping bird's-eye view.*PFF4 1200.2*

4. ASTRONOMICAL ANGLE OF TIME PROPHECY

His two-volume Creation Centered in Christ, is of related but vastly different content. It is a closely reasoned argument, or Christian philosophy, on nature and revelation, its need, evidence, and existence, and the internal evidences. Then comes the connection between the natural and revealed, or creation centered in Christ. Discussing the analogy in nature-form, number, time—he comes to the analogy in revelation, how the Bible sets forth divine truth by means of visions, symbols, types, parables, first of the person, office, work and prophecies of Christ, and of Christ the center of history, the two advents, and the central work of redemption as "the end to which all the great Events of History Are Adjusted." The four great empires precede the kingdom of God. The overthrow of the Roman Empire, the paralleling history of the papal and Mohammedan powers, the Reformation, and French Revolution, are all antecedent.*PFF4 1200.3*

Guinness then takes up the astronomical angle-numbers in the Bible, and the analogy of revealed times, the scientific basis of the chronology of the four empires, the chronology of the 70 weeks and the 1260 years, the cyclical character of prophetic time according to De Cheseaux,[45] and the relation of the 1260 and 2300 years as the most central and fundamental cycles. And he closes with the harmonization of revelation and nature and the application of the Christocentric principle. He ends volume one with "Chronological and Other Signs of the Nearness of Christ's Kingdom."[46] His basic contention is that "the prophetic times of Daniel and the Apocalypse are extremely perfect astronomical cycles, harmonizing solar and lunar revolutions. The year-day theory, resting on Scripture analogy and historic fulfillment, is strongly confirmed by

[45] On De Cheseaux, see Prophetic Faith, Vol. III, pp. 381-385.

[46] Volume II comprises the Tables of Vernal Equinoxes and New Moons From B.C. 1622 to A.D. 1934, attested as to accuracy by testimonials from four leading contemporary British astronomers.

this discovery." [47]See also H. G. Guinness, History Unveiling Prophecy, p. xvi.*PFF4 1201.1*

5. POWERFUL PORTRAYAL IN VERSE

His City of the Seven Hills is unique in the series comprehensive prophetic exposition of 302 pages in verse, supported by documented notes. With incisive words and trenchant phrases this poem portrays the rise of papal Rome, the Reformation, the papal reaction, and the retribution. The inner heart of Catholicism is laid bare, and the secret of its power disclosed under the idolatrous worship of modern Rome, the confessional, Rome's convents, the Inquisition, the power behind the pope, and the Catholic revival. The concluding section consists of Rome irreformable, Rome judged, and the church triumphant. A sample excerpt from the "Vision of Revelation xvii" must suffice:*PFF4 1201.2*

"Lo! in the Wilderness I saw advance,
Arrayed in scarlet and with lawless glance,
A Woman by a dreadful Beast upborne,
With head surmounting head, and horn on horn;
Her robe of royal red and purple blent
Hung o'er the savage beast, who grimly lent
His strength to the enchantress; at her will
He strode, or rushed, or ravaged, or was still.
Upon her brazen brow—a mystic Whore—
The name of "BABYLON THE GREAT" she bore;
And in her hand a golden chalice held,
With wine of filthiness and fury filled.*PFF4 1202.1*

"Kings were her paramours; from every state,
They poured into her lap donations great;
While nations, drugged and drunken with her wine,
Extolled her painted beauty as divine.
Arrayed in pearls, in purple, and in gold,
She flared upon the crowd with aspect bold,
And waved her proffered cup from side to side,
DRUNKEN WITH BLOOD; for in her chalice wide
With horrors mixed she held THE BLOOD OF SAINTS
AND MARTYRS, and as swelled their dying plaints,

With bloated lips the steaming draught she drank,
And deep into her shameless dress it sank;
'Twas this that flushed her face, and filled her frame,
As seated on her Scarlet Beast she came."[48] H. G. Guinness, The City of the Seven Hills, pp. 45, 46. *PFF4 1202.2*

The revival of ritualism in the Church of England, with the formation of societies in the Anglican communion fostering actual Catholicism, with its rites and ceremonies—auricular confession, prayers for the dead, the sacrifice of the mass, the eastward position, eucharistic vestments, altar lights, the mixed chalice, incense, et cetera, draw forth his solemn protest and burning, moving words, as men "Labour to build again what God has banned, and raise the BABYLON He overthrew." [49] Ibid., p. 138. *PFF4 1202.3*

6. THREEFOLD FOREVIEW OF ROMANISM

His best-known work was Romanism and the Reformation, dealing with Daniel's, Paul's, and John's threefold foreview of Romanism, just as we need the three synoptic lives of Christ to get the full picture. Here Guinness traces tersely the historical development of prophetic exposition through the centuries, based on these three sets of prophecies. He insists that the time has come when the battle of the Reformation must be fought all over again. *PFF4 1202.4*

With telling strokes he paints an eightfold picture of Romanism—its place, period, nature, character, lawlessness, opposition to the saints, duration, and doom. He distinguishes between Daniel's political portrayal, Paul's ecclesiastical depiction, and John's combined presentation of the politico-ecclesiastical power. *PFF4 1203.1*

It is a multum in paruo, covering every essential and unavoidably paralleling portions of his other volumes. Perhaps no more cogent and logical indictment has been produced. The characters troop before the reader. Documentary citations support Guinness' thesis, and his conclusions seem inescapable. It is a vivid portrayal of a great case. *PFF4 1203.2*

IV. "Dispensationalism" and "Rapture" Are Later Developments

Space limitations, and the terminal point of this Epilogue, forbid tracing the persistence of the prophetic emphasis beyond this point. But sufficient evidence has been presented to show that ardent premillennialism, based on Bible prophecy, continued long past the time of the Millerite Disappointment of 1844, and quite independent of their emphasis. Moreover, these earnest heralds of the approaching advent embraced some of the finest scholars of the Old World and conspicuous religious leaders of the New. Thus the advent hope lived on.*PFF4 1203.3*

But it should also be borne in mind that it was not until the first decade of the twentieth century that Dispensationalism, with its rapture theory, and the separation of the seventieth week from the previous sixty-nine weeks of years of *Daniel 9*, became general in the then newly forming Fundamentalist wing of Protestantism. This was largely brought about by the acceptance of Dr. C. I. Scofield's bold and revolutionary thesis, and the aggressive support given this postulate by the Moody Bible Institute of Chicago.*PFF4 1203.4*

This, be it remembered, was around the turn of the century. Thereafter the emphasis veered sharply away from the predominant note of the previous prophetic conferences. These later developments are discussed briefly in Appendix C, on "The Development of Modern Futurist Dispensationalism." The table of conferences, which follows, indicates the continuing interest in prophecy.*PFF4 1204.1*

Picture 3: Periodic Conferences on Prophecy—1878-1952
Tabular List of Leading Conferences on Prophecy Between 1878 and 1952. With Date, Location, Name of Conference, and Title of Published Report. All Attest the Persistence of Premillennialism, and Concern Over Neglect of Bible Prophecy. But a Progressive Change Takes Place in Emphasis, With Abandonment of Certain Time-Honored Positions, and Introductior of the Dispensational and "Rapture" Concepts of Fundamentalism.
Page 1204*PFF4 1204*

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H. W. Lowe, secretary (editorial staff, Sabbath School

Worker).*PFF4 1206.4*

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Arthur White, secretary of trustees, White Publications*PFF4 1206.14*

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Appendices

APPENDIX A - RUNNING TO AND FRO IN THE PROPHECIES

The clear intent of the Hebrew original of *Daniel 12:4*, the supporting evidence of the context, and its comparative rendering in the leading European translations, [1]Modern European languages render the expression in *Daniel 12:4* thus: 1. DANISH (1871): "Mange skal söge ivrigt i den, og Kundskab skal blive mangfoldig." (Many shall seek anxiously in it and knowledge shall be increased.) (1913): "da skal mange lobe (og ransage den) og Kundskab skal blive mangfoldig." (Then many shall run [and search it] and knowledge shall be widespread.) 2. FRENCH (Version Synodale): "Beaucoup de gens l'etudieront, et leur science en sera augmentee." (Many will study it and their science [knowledge] will be augmented by it.) (Version Segond): "Plusieurs alors le liront, et la connaissance auginentera." (Then many will read it, and knowledge will increase.) 3. GERMAN (Luther): "so werden vielle darüberkommen und grossen Verstand finden." (Thus many will come in contact with it [go across it, as of a hurdle, come over it, or discover it], and they will find great understanding.) 4. PORTUGUESE (D'Almeida, 1932): "muitos correrao de uma parte para outra, e a sciencia se multiplicara." (Many will run from one place to the other, and science will be multiplied.) 5. SPANISH (de Valers, 1602): "hasta el tiempo del fin: pasaran muchos, e multiplicarase la ciencia." (Many will pass [or go through, as of a door], and science will be multiplied.) 6. SWEDISH "manga komma att rannsaka den, och insikten skall sa växa till." (Many shall come and study it, and insight shall increase.) (1878): "Mange skola forska i den, och kunskapen skall blifva stor." (Many shall search therein, and knowledge shall become great.) all indicate that this running to and fro pertains primarily to the prophecies, a searching for the understanding of their intent, with resultant knowledge of light for the last days, shed by the book of Daniel. It obviously is a forecast of the great revival in prophetic exposition that came under the simultaneous awakening in the nineteenth century, in both the Old World and the New.*PFF4 1209.1*

As to the text itself, the literal rendering of the Hebrew of the last part of *Daniel 12:4* is really, "Many shall urgently run to and fro, and the knowledge shall be increased." [2]Translation and note by R. E. Loasby: See also Gesenius, Hebrew Grammar, Revised Mitchell ed., p. 132. Here the primary idea of Piel (future of Polel) is urgency, especially that which is self-impelled (a busy doing). Hence it denotes intensity and repetition. It indicates that

the action has to do with many—the eager performance of an action makes the agent influence others also in the same direction. Taffel's Hebrew Interlinear critical note (p. 18) reads: "run up and to, to read through or over, peruse." The same verb used by Daniel occurs in identical form in *Amos 8:12*: "They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." But here the infinitive, "to seek," is introduced from another verb not in Daniel. And the verb "shut," in *Daniel 12:4*, is followed by the parallel of the clause, "that the knowledge may increase." The definite article is given in the Hebrew—"the knowledge"—and must mean "the knowledge of the book" which had been sealed, and later was to be understood. So the clause, concerning running to and fro, meets its fulfillment in arriving at an understanding of the book of Daniel.*PFF4 1209.2*

APPENDIX B - THE "FALLING OF THE STARS"

I. Meteors and Meteor Showers

1. NATURE OF STAR SHOWERS

On an average clear night one observer may see from five to eight or ten meteors an hour. But on certain nights, when our globe in its yearly path plows through any one of the various aggregations or streams of meteoric particles, [1]Comparatively few of them are scattered at random through cosmic space. "Nearly all of the detectable meteors are permanent members of the solar system." (Fletcher G. Watson, "Meteors," Scientific American, June, 1951, p. 27.) we get a meteoric "shower"—not necessarily a spectacular display, but a noticeably increased number of "shooting stars." [2]Peter M. Millman, "The Falling of the Stars," The Telescope, May-June, 1940, p. 59. But shower meteors, coming from a regular stream, approach us approximately parallel; hence by perspective they appear to radiate like the spokes of an umbrella from one point or small area of the heavens. For example, the Leonid meteors, which furnished the November, 1833, shower, are so called because the track of each shooting star belonging to that "shower" would, if its path were traced back far enough, appear to come from within the "sickle" of the constellation Leo. [3]Sir Robert Ball, In Starry Realms, p. 238. The Leonids, moving within our own solar system, have no connection with the distant stars we call Leo. The apparent radiation from one point is merely an optical illusion similar to the apparent converging of parallel railroad rails in a vanishing point. Shower meteors show their origin from a swarm or stream by their recurrent dates, by their characteristic color and speed (slow meteors are red; the fastest bluish white), and by the position of the center (called the radiant) peculiar to that particular shower. (Reginald L. Waterfield, A Hundred Years of Astronomy, p. 475; Charles P. Olivier, Meteors, p. 8.) That is, our globe is traveling in the direction of Leo at the time when it cuts through this meteor stream.*PFF4 1210.1*

Astronomers describe star showers thus: The tiny meteoric particles —actually many miles apart—move in streams or swarms, at approximately twenty-six miles a second, in elliptical paths around the sun. Whenever the earth, also moving around the sun at

approximately eighteen miles a second, crosses one of these "celestial highways," hundreds of thousands of these "little lumps of stone or iron" enter our atmosphere. Slowed down and heated by friction of the air, they become visible, many miles above the earth, as they are vaporized into a streak of light that we call a "shooting star," or meteor—the larger the particle and the swifter the fall, of course, the brighter the trail. [4]P. M. Millman, op. cit., p. 58. The word meteor-originally meaning any sort of atmospheric phenomenon, such as winds, clouds, rainbows, rain, hail, lightning, etc.—is now generally used only in its astronomical sense of a falling or shooting, star. Strictly, a meteor is a glowing particle visible to us only as it is consumed by the heat of the friction generated as it plunges from space into our denser atmosphere; but the dark, solid bit of meteoric matter—perhaps not larger than a grain of sand—traveling in space before it enters our atmosphere is technically a meteoroid, though it is permissible to use the term meteor for both. If it is too large to be entirely consumed in the fall, and reaches the ground'as a piece of stone or iron—ranging from an ounce or two to many tons—it is called a meteorite. (C. C. Wylie, Astronomy, Maps and Weathert pp. 363, 364.) A meteor as bright as Jupiter or Venus, or brighter, is called a. fireball; if it explodes it is called a bolide. (C. P. Olivier, op. cit., p. 7.)*PFF4 1210.2*

2. SHOWER OF 1833 STARTS INVESTIGATION

Every mid-November, in its circuit around the sun, our globe crosses the vast invisible belt of the Leonids, intercepting each time a few of its billions of meteors. But no one dreamed that the more numerous "shooting stars" seen on certain autumn nights were the stragglers from an unbelievably vast throng of celestial runners that could meet our earth only about every thirty-three years. It was the famous Leonid shower of 1833 that led Olmsted of Yale and others to the conclusion that meteors come from outside the earth's atmosphere. For they noted that, first, the radiant remained in the sickle of Leo as that constellation moved hourly toward the west, and therefore this source was not rotating with the earth; second, the date, corresponding with those of earlier notable showers (1832, 1831, 1799, and 1766), pointed to (1) a place of origin located in space about where the earth would pass in its orbit every mid-November, and (2) a possible cycle of something like thirty-three years. [5]Willard J. Fisher, "The Ancient Leonids," The Telescope,

October, 1934, pp. 80-83. PFF4 1211.1

3. LEONID CYCLE ESTABLISHED FROM HISTORICAL RECORDS

H. A. Newton of Yale assembled a list of shooting-star falls from European and Asiatic history that fitted an astronomical cycle of about 33.25 years. In this series (from October 13, A.D. 902, to November 13, 1833) [6]Ibid., pp. 82-84. Later studies in the Far East have enlarged Newton's series. Fisher's combined list, therefore, shows only eleven unrecorded returns of the Leonids. Some of these gaps doubtless indicate times when the Leonids were deflected by perturbations due to the gravitational pull of other planets, as happened in 1899. (Ibid., p. 86.) were several notable ones, as in 902—known as "the year of the stars"—also 1202, 1366, and 1533. [7]Many were apparently only local or minor showers ("more than a hundred shooting stars," "many shooting stars, etc.). See the list,, with quotations, in H. A. Newton, "The Original Accounts of the Displays in Former Times of the November Star-Showers," -The American Journal of Science, May, 1864, pp. 377-389. Following are two of the seven sources quoted by Newton on the first known Leonid shower of 902. A chronicle in Egypt says: "On Wednesday, the seventh of Dhu-al-Qa'da ... so-called naming stars struck one against another violently, while being moved eastward and westward, northward and southward; and no one could look on the heavens on account of this phenomenon." (Translated from Jirjis ibn al 'Amid, Historia Saracenica, chap. 17, p. 181; see also a translation of this in Newton's article.) And a Latin chronicler in Salerno, Italy, sees it as a prophetic fulfillment. "October 13, 902.... From first cockcrowing to sunrise, stars, as it were, were seen to scatter through the air very thickly, like long spears, toward almost all points of the sky, so that they terrified the minds of all beholders. For the age remembered nothing, nor did any history set forth a wonderful portent of this kind. But because it was seen not only in Italy, but in the whole world, it is rather to be believed that the meaning of the evangelist is fulfilled, saying, 'There shall be signs in the sun and moon and stars.'" (Translated from Chronicon Salernitanum; Latin text quoted by Newton.) The return of the shower in 1866 confirmed the year period and established the identity of the Leonid showers. PFF4 1211.2

4. METEORS THK DEBRIS OF COMETS

Tempel's comet of 1866 was found to have a recurring period of 33.18 years and an orbit agreeing with that of the Leonids, just as

the path of the August Perseid meteors (from a radiant in Perseus) had been found to agree with that of Tuttle's comet. Thence came the discovery that other meteor streams were connected with specific comets, and therefore the deduction that meteors are the scattered debris of comets. [8]W. J. Fisher, op. cit., pp. 84-87. On comet-meteor relations, see also Fletcher G. Watson. Between the Planets, pp. 118, 122-137; James C. Hickey, Introducing the Universe, p. 82.*PFF4 1212.1*

In 1872 and 1886, in place of the recently shattered Biela's comet, there appeared over Europe showers of faint but very numerous Bielids [9]Watson, Between the Planets, pp. 126-128. For contemporary descriptions, see Camille Flammarion, Astronomy for Amateurs, pp. 197, 198; R. Ball, op. cit., p. 245; H. A. Newton, Science, February, 1873, pp. 126-128 and 150-154, respectively; "Scientific Intelligence: IV. Astronomy," The American Journal of Science, January, 1886, pp. 78, 79. (also named Andromedes from the radiant in Andromeda), whose narrow stream, incidentally, seems to have shifted away from us since 1899. [10]Robert H. Baker, Astronomy, p. 246. And the Giacobinid meteors—not known as such before 1926—put on lesser showers, again in Europe, in connection with the passage of the Giacobini-Zinner comet in 1933 and 1946. [11]For these two showers, see Watson, Between the Planets, pp. 128, 129, 132; and J. C. Hickey, op. cit., p. 82, respectively. The Giacobinid shower of 1946 was the first ever observed by radio and radar. In New England four thousand unseen meteors were counted through a heavy overcast. These new methods have detected streams of meteors that we never knew existed, because they enter our atmosphere in the daytime. (Watson, "Meteors," Scientific American, June, 1951, pp. 25-28.)*PFF4 1212.2*

These streams of traveling comets' dust vary greatly in distribution around their orbits. The Bielid meteors seem to have been in compact bunches, and therefore the earth did not encounter them at every annual crossing. The Perseids have become scattered nearly uniformly around their orbit; hence we see them regularly, about one meteor a minute, every mid-August. The Leonids are distributed widely enough to offer a dependable yearly shower, more brilliant than the Perseids, but their main body has remained in a denser swarm that gives also a "great shower" about every thirty-three years. A few Lyrids (from a radiant in Lyra) are seen every April, but their main swarm has a yet unknown period; hence

it is uncertain when, if ever, there will be a return of its notable shower of April 20, 1803. [12]R. H. Baker, op. cit., p. 246: C. P. Olivier, op. cit., pp. 62-64. The 1803 Lyrid shower was reported as an "alarming" display, seen at Richmond, Virginia. Portsmouth, New Hampshire, and Stockbridge, Massachusetts, and referred to in the newspaper accounts of the great star fall of November, 1833. (For source dispatches, see the Richmond Examiner, April 30, 1803, quoting the Virginia Gazette; the *New Hampshire Gazette,* May 31, 1803, p. 3; see also The New York Journal of Commerce (semiweekly ed.), Nov. 27, 1833, p. 4, citing earlier accounts.)*PFF4 1212.3*

5. CHARACTERISTICS OF THE LEONID STREAM

From the accumulated data astronomers have arrived at a general picture of the Leonid stream of meteors. Sir Robert Ball gives us the breath-taking picture of this immense oval race course [13]See R. Ball, op. cit., pp. 240, 241; also J. C. Hickey, op. cit., p. 79.—circling the sun and the earth's orbit at one end, and swinging beyond the seventh planet of our system at the other—a race track dotted unevenly with stragglers scattered all along its circuit, but with the main body of runners bunched in a denser swarm, in a long train that sweeps past the earth's orbit every 33 1/4 years, at each return giving us the chance of a "great" shower if its center is not swung slightly—a million miles or so—aside from the earth's course by the delicately balanced gravitational pull of other planets. Evidently at the 1833 crossing our globe plunged through the densest part of the swarm.*PFF4 1213.1*

Olivier depicts the Leonid stream as an imaginary tube in space circling the sun in an ellipse with a longer axis of about 950 million miles. The tube, with an oblique section about 4 1/2 million miles in diameter, is sparsely filled with meteors moving in nearly the same path; but in one portion—long enough to take about three years to pass a given point—there is a dense central core only 120,000 miles in diameter. Every November 13-16 the earth cuts through the tube, and we have the annual Leonid "shower" as we intercept larger or smaller numbers of the stragglers; but there can be a "great shower" only when the short, dense, interior cylinder reaches the crossing, about every thirty-three years. [14]G. P. Olivier, op. cit., p. 40.*PFF4 1213.2*

Since the orbits of the earth and the Leonids are not in the same plane, and since both are responding, in three dimensions, to the varying pulls of passing planets, it is not surprising that "direct hits" cannot be expected at every thirty-three-year return of the dense swarm. But when our globe does cut squarely through the core, as in 1833, it must for a few hours "forge its way across the stream" and expose its forward side to "a perfect hurricane of meteors." [15]R. Ball, op. cit., p. 244. Gorgeous then is the rain of fire, for the Leonids, approaching almost head-on, [16]Watson, Between the Planets, p. 121. are among our swiftest and therefore hottest and most brilliant meteors.*PFF4 1213.3*

The dense Leonid swarm, taking three years to pass the crossroads where it meets the earth, brings not only a peak shower (seen in varying intensity in different localities), but also larger numbers of November meteors annually for several years preceding and following (as in 1831-39). [17]Ibid., p. 120; Denison Olmsted, Letters on Astronomy, pp. 349, 350. The local variations of intensity in the same shower indicate that the swarm has sharp gradations in density. The shifting of successive showers over different parts of the globe is explained thus: The earth returns to the Leonid crossing point at the end of each complete year, which is 365 and one-fourth days. In that extra quarter day the globe makes an extra quarter turn, so that if Europe and Asia are on the forward side of the earth as it breasts the meteor stream in one year (as in 1832), exact1y a year later (as in 1833) the Western Hemisphere will be in that leading position. (W. J. Fisher, op. cit., p. 85.)*PFF4 1213.4*

6. BEGINNING OF MODERN LEONID SERIES

The great Leonid showers have been reported from widely separated areas, but never in such magnitude and extent as in three successive returns over two thirds of a century, in 1799, 1832-1833, 1866-1868. A ship's captain, approaching a Massachusetts port during the shower of November 13, 1833, was reported as having also seen a lesser shower in the Red Sea, near Mocha, on the same date in 1832, and the newspaper editor remarks on the coincidence of another great meteoric shower in South America on the same date in 1779 (actually November 12, 1799). [18]Essex Register (Salem, Mass.), Nov. 18, 1833, p. [2]. Accounts of these showers,

as well as one seen in April, 1803, were reprinted in various newspapers. [19]The New York Journal of Commerce (semiweekly ed.), Nov. 27. 1833, p. 4, reprints a number of reports of the 1833 shower, with several items on "Similar Phenomena in Former Years." *PFF4 1214.1*

"The first grand phenomenon of a meteoric shower which attracted attention in modern times," [20]Thomas Milner, The Gallery of Nature, p. 138. November 12, 1799, was seen in varying degrees from Greenland to equatorial South America (except the United States), and even in Weimar, Germany. [21]W. J. Fisher, op. cit., p. 83; Alexander von Humboldt, Personal Narrative of Travels, vol. 1, pp. 351-360; Andrew Ellicott, Journal, p. 248; for reports from ship captains in the Atlantic, see the Essex Register (Salem, Mass.), Nov. 21, 1833, p. 1. Alexander von Humboldt, a German savant traveling in Venezuela, reported seeing these meteors near the horizon, throughout 60° of the eastern sky, but Andrew Ellicott, an Englishman aboard ship off the coast of Florida, saw the whole heavens illuminated with meteors "as numerous as the stars." [22]C. P. Olivier, op. cit., pp. 23, 24. This display was "not so vast, nor so sublime and brilliant as that of 1833." [23]S. P. Hildreth, letter in The American Journal of Science, July, 1834, p. 88. *PFF4 1214.2*

At the next return of the major Leonid swarm, the peak shower of 1833—"the most magnificent shower on record" [24]W. J. Fisher, op. cit., p. 83.—had immediate precursors. On November 13, 1831, a "great shower" of falling stars was seen on the coast of Spain, and a noticeable shower in Ohio; on November 12/13, 1832, quite a display was reported from England, Switzerland, the Tyrol, Russia, the Red Sea, India, and off Pernambuco, Brazil.[25]Ibid., see also C. P. Olivier, op. cit., p. 24. On the 1832 shower see "Nachtragliche Beobachtung uber die meteorische Erscheinung in der Nacht vom 12. auf 13. November 1832," Annalen der Physik und Chemie, 1833 (vol. 2, no. 3), pp. 447-450. The rate was not uniform—48 meteors in five minutes in England, 267 in three hours at Düsseldorf, a "real ram of fire" in Romania, "several at the same time," at intervals, at Sudsha, Russia. A Massachusetts paper reported a great display near Mocha in the Red Sea. (Essex Register, Salem, Mass., Nov. 18, 1833, p. 2.) *PFF4 1214.3*

7. THE SUPREME LEONID SHOWER OF 1833

Then, on November 12/13, 1833, appeared probably the most "extensive and magnificent" exhibition of "shooting stars" ever recorded. A historian of astronomy gives this terse and vivid description:*PFF4 1214.4*

"On the night of November 12/13, 1833; a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs." [26]Agnes M. Clerke, A Popular History of Astronomy During the Nineteenth Century, p. 328; cf. Portland [Maine] Evening Advertiser, Nov. 27, 1833.*PFF4 1214.5*

For eyewitness descriptions we turn to contemporary scientific accounts. Said a Yale astronomer:*PFF4 1215.1*

"Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class....*PFF4 1215.2*

"To form some idea of the phenomenon, the reader may imagine a constant succession of fire balls, resembling sky rockets, radiating in all directions from a point in the heavens, a few degrees south-east of the zenith, and following the arch of the sky towards the horizon. They commenced their progress at different distances from the radiating point, but their directions were uniformly such, that the lines they described, if produced upwards, would all have met in the same part of the heavens. Around this point, or imaginary radiant, was a circular space of several degrees, within which no meteors were observed. The balls, as they travelled down the vault, usually left after them a vivid streak of light, and just before they disappeared, exploded, or suddenly resolved themselves into smoke.... The spectator was presented with meteors of various sizes and degrees of splendor: some were mere points, but others were larger and brighter than Jupiter or Venus.... The flashes of light, although less intense than lightning, were so bright as to awaken people in their beds." [27]Denison Olmsted, "Observations on the Meteors of November 13th, 1833," The American Journal of Science, January, 1834, pp. 363-365.*PFF4 1215.3*

As to the extent, it was seen—"in nearly equal splendor from the British possessions on the north to the West India islands and Mexico to the south, and from sixty-one degrees of longitude east of the American coast, quite to the Pacific Ocean on the west. Throughout this immense region the duration was nearly the same." 28Denison Olmsted, Letters on Astronomy, p. 349.*PFF4 1215.4*

In another work the same astronomer said:*PFF4 1215.5*

"Perhaps ages may roll away before the world will be again surprised and delighted with a display of celestial fire-works equal to that of the morning of November 13, 1833." 29Denison Olmsted, The Mechanism of the Heavens, p. 341.*PFF4 1215.6*

Reports from various places likened the display to a veritable shower of fire, or a fall of innumerable snowflakes. 30See the Portland Evening Advertiser, Nov. 14, 25, 26, 1833 and The New York Journal of Commerce, Nov. 27, 1833, for numerous descriptions from the pages of the American press in all sections of the country: see also Denison Olmsted, "Observations on the Meteors of November 13th, 1833," The American Journal of Science, January, 1834, p. 372. In Missouri the brilliance of these countless meteors was so great that common-sized print could be read without much difficulty. 31Olmsted, "Observations," The American Journal of Science, January, 1834, p. 382. The whole heavens seemed in motion. None of the meteors reached the ground as meteorites (that is, solid pieces of rock or iron). But there were a number of fireballs—from the brightness of Venus to twice the apparent size of the moon—and there were many bolides, which burst like rockets, discharging balls of fire. Some of the "luminous trains" of large fireballs remained in view for several minutes— others longer. One train, seen from various cities, was described as remaining stationary for a considerable time, curling into a serpentine form, and finally drifting away as a small cloud. While the awe-struck populace gazed upon the spectacle with varying feelings, scientific observers noted and recorded the facts that were to date the birth of meteoric science from this memorable night.*PFF4 1215.7*

8. SUBSEQUENT RETURNS OF LEONIDS ANTICIPATED

In 1834 Leonid showers were seen in various localities in America [32]A. D. Bache, "Meteoric Observations Made on and About the 13th of November, 1834," The American Journal of Science, January, 1835, pp. 335-338; also his "Replies to a Circular," in the issue of July, 1835, pp. 305-309. on "a greatly diminished scale," and unusual numbers of November meteors were visible in various places until 1838 or 1839. [33]W. J. Fisher, op. cit., p. 84. In 1866 the next return of the main swarm was eagerly anticipated. Three successive annual showers delighted astronomers. The first, in 1866, was seen from Ireland to Syria, and even in Cape Town. [34]Ibid.; for fuller accounts see R. Ball, op. cit., pp. 232-234; London Times, Nov. 15, 1866; The London, Edinburgh, and Dublin Philosophical Magazine and Journal of Science, February, 1867, pp. 82-87; Quarterly Journal of Science (London), January, 1867, pp. 87, 227; H. A. Newton, "Shooting Stars in November, 1866," The American Journal of Science, January, 1867, pp. 87, 88; H. H. Jessup, Fifty-three Years in Syria, vol. 1, pp. 316, 317. On Cape Town see G. W. H. Maclear. "Meteoric Shower of November 13 and 14," Monthly Notices of the Royal Astronomical Society, Jan. 11, 1867, pp. 65-74. For newspaper accounts, see the London Times and Morning Post, and the Manchester Guardian. In some places it was "a rain of fire," although "far inferior" in numbers and brilliance to that of 1833. The 1867 display—from mid-Atlantic and western South America to mid-Pacific—would have been brilliant but for the full moon; the estimated rate at the maximum was 3,000 per hour. [35]C. P. Olivier, op. cit., pp. 34, 35; H. A. Newton, "Shooting Stars on the Morning of November 14th, 1867," The American Journal of Science, January, 1868, pp. 78-92, and his "Shooting Stars of November 14th, 1867," in the issue of March, 1868, pp. 225-239. In 1868 a third, smaller shower was seen in America, but none of the three was at all comparable to that of 1833. [36]C. P. Olivier, op. cit., p. 35; Charles A. Young, Manual of Astronomy, pp. 469-472. *PFF4 1216.1*

9. NUMEROUS BUT PALER BIELIDS

Before the next anticipated return of the Leonids, two notable showers of another meteor family, the Andromedes, or Bielids, were seen in Europe and the Near East in 1872 and 1885. These meteors, the most numerous since the great 1833 shower, were so much paler, slower, and shorter in their paths that they could not be compared in splendor with the 1833 Leonids. [37]R. Ball, op. cit., p. 245;

also notices in The American Journal of Science, February, 1873, pp. 150-154, and January, 1886, pp. 78, 79.*PFF4 1216.2*

10. LATER MAJOR LEONID SHOWERS FAIL TO MATERIALIZE

In November, 1899, general expectation was high, despite the warning of two English astronomers who had calculated that planetary perturbations might have shifted the main Leonid swarm enough to miss the earth. [38]G. Johnstone Stoney and A. M. W. Downing, "Perturbation of the Leonids," abstract of a paper read before the Royal Society, March 2, 1899, cited in Mature, March 23, 1899, pp. 497,498. Disappointment was intense when the meteors failed to appear in any numbers. [39]C. P. Olivier, op. cit., p. 38; R. L. Waterfield, op. cit., p. 474. Not until 1901 was there a "really fine shower" (seen from the West Indies to California) with a count, in some places, of 225 to 800 per hour. [40]C. P. Olivier, op. cit., pp. 38, 39. Olivier explains that the real maximum would have conic in 1899, when the pull of other planets deflected the main stream. One astronomer remarked in 1902: "We can no longer count on the Leonids. Their glory, for scenic purposes, is departed." [41]A. Clerke, op. cit. (1902 ed.), p. 338.*PFF4 1216.3*

The absence of anything like a real shower in the years preceding and following 1933 confirmed this opinion of "the lost Leonids," [42]J. C. Hickoy, op. cit., pp. 79, 80; see also Edward A. Fath, The Elements of Astronomy, pp. 225, 226. leaving only thin hopes for a "hit-or-miss" chance of better luck next time. [43]R. L. Waterfield, op. cit., pp. 474, 475. Sir Harold Spencer Jones, director of the. Royal Observatory at Greenwich, is "doubtful whether these spectacular displays will occur again." [44]Sir Harold Spencer Jones, "Meteors," Chambers' Encyclopedia (1950 ed.), vol. 9, pp. 332, 333; see also Watson, Between the Planets, p. 121. Millman sees "no likelihood of predicting one [like that of 1833] for the future." [45]P. M. Millman. op. cit., pp. 58, 59. He gives the following comparative tabulation (ibid., p. 60): Shower Meteors per hour (one observer) Average Distance Between Particles Leonids 1833 60.000 20 miles Leonids 1866 6,000 45 -"- Leonids 1931 80 200 -"- Andromedes, or Bielids 1872 4,000 35 -"- Andromedes 1885 12,000 25 -"- Giacobinids 1933 15.000 25 -"- Perseids [avge. yr.] 50 200 -"- Avge. night [no shower] 10 400 -"- Number is not, of course, the only criterion of the magnitude of a shower. The brightness, length,

and extent of the display are to be considered also. The relatively slow and pale Bielids, for example, give us a much less spectacular display than a smaller number of the swift, greenish-white Leonids with their many bolides. Whether the varying pull of the planets will someday bring the Leonid swarm back into contact with the earth, or swing into our view other great streams that we have never seen, says Baker, we cannot forecast. 46R. H. Baker, op. cit., p. 246.*PFF4 1217.1*

II. Examples of Prophetic Application

One of the first expositors to incorporate the meteoric showers (and the "dark days") into a system of prophetic interpretation mentions a series of these events:*PFF4 1217.2*

"Such a clay of darkness [as that of May 19, 1780, in New England] has never been known, so far as I can learn from history, (and I have searched for it most diligently,) since the crucifixion of our Saviour. There have been several such events since, in different countries....*PFF4 1217.3*

"The sign in the stars is, that 'the stars shall fall from heaven as a fig-tree casteth her untimely figs when shaken of a mighty wind.' *Revelation 6:13*, and *Matthew 24:29*. Has such a phenomenon taken place? The remembrance of the shower of meteors, on the night of Nov. 13, 1833, is fresh in the minds of the present generation. The scene could not be more truly described than it is by the Revelator. Such a scene I find described as having occurred in 1779 [i. e. 1799], [47]The reference is obviously to Humboldt's account. The erroneous date 1779 may have been derived from the notice in the Essex Register of Salem, Massachusetts, Nov. 18, 1833, which printed the mistake. on the 12th of November, and as having been visible from South America to Germany and Greenland.... This was the earliest shower of meteors, of any considerable magnitude, I can find on record.... There are several instances of the kind on record since that. Indeed, the 12th and 13th of November seem to be their anniversary." [48]Josiah Litch, Prophetic Expositions, vol. 1, pp. 151, 152, 154, 155. Elsewhere, among quotations he includes these sentences from Olmsted: 'A similar phenomenon was witnessed on the 12th of Nov. 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1838.'" (Ibid., vol. 2, p. 237.)*PFF4 1217.4*

A later writer following the same sort of exposition deals with natural causes, repetition, timing, etc. He repeats a common quibble and then answers it:*PFF4 1218.1*

"'It [the "falling of the stars"] took place according to nature, and consequently there was nothing in it.... If the falling of the stars in

1833 was a fulfillment of *Matthew 24*, then it had been fulfilled a great many times since its prediction by the falling of meteors.'*PFF4 1218.2*

"REMARKS.—The attempt is made to dispose of the darkening of the sun in 1780 in a similar manner. That can constitute no sign of the end, it is said, because many such events have taken place, in different ages of the world. But the fact that that darkening was connected with particular events, takes it completely out of the hands of our opponents. 'Immediately after the tribulation of those days' (the 1260 years of Papal persecution), or as another Evangelist has it, 'In those days, after that tribulation,' the sun shall be darkened, &c. The tribulation was shortened by the rise of the Reformation, the time arrived for the accomplishment of that prediction and it was fulfilled. Now it matters not if the sun has been darkened a thousand times in past ages of the world, that darkening which was to constitute a sign of the end was to take place at that time, and there it did take place.... So with the falling of the stars. The phenomenon of Nov., 1833 was the most remarkable of any of that kind on record. It was foretold in connection with the darkening of the sun and moon. And so we find it following right on in that great series of events by which nature herself seems, as it were, to have been appointed to herald forth to mankind the approaching restitution of all things." 49Editorial in The Advent Review and Sabbath Herald, Jan. 29, 1861, p. 84. The writer is evidently Uriah Smith, the "Resident Editor." The "Corresponding Editors" sign their initials, but this is signed "Ed."*PFF4 1218.3*

Another emphasizes the timing under the sixth seal:*PFF4 1218.4*

"The events which follow the great earthquake under the sixth seal are the special signs, in the sun, moon, and stars....*PFF4 1218.5*

"The prophetic description of the falling of the stars met a literal fulfillment in the meteoric shower of Nov. 13, 1833, which was unlike any other on record in appearance, extent, and magnitude." 50James White, "Signs of the Times.—No. 2,"*Review and Herald,* Jan. 8, 1880, p. 19.*PFF4 1218.6*

Still another expositor incorporates the return shower of 1866:*PFF4*

1218.7

"When speaking of the darkening of the sun in 1780, and the falling stars of 1833, in America, we are often met with the inquiry, 'If these were signs of Christ's coming, why have they not been given in other parts of the world?' Our Saviour said, 'There shall be signs in the sun.' ...*PFF4 1218.8*

"Of the falling stars we learn ... there is in our solar system a vast nebulous substance [51]The words nebulous and nebulae are not technically correct. The encyclopedia cited by this writer may have given Olmsted's original hypothesis of a "nebulous body." before the nature of the Leonid "ring" was understood. (See Olivier, Meteors, pp. 26, 27.) which throws off a stream of meteors. It has been ascertained that these nebulae have now a regular orbit around the sun, and that it requires about thirty-three and one-fourth years to traverse their orbit. Once in about thirty-three years, our earth passes near the nebulae, when there is visible what astronomers have called the 'star-shower.' It has been conjectured upon good grounds, that the meteoric storm [swarm?] was originally a vast mass of nebulous matter, drawn into the solar system by the distinct action of some of the larger planets, in the same manner as Lexell's comet had been thrown into a new orbit....*PFF4 1218.9*

"The approach of the nebulae to our system was first noted in 1766, and again in 1799; but the first brilliant and distinct display of the 'star-shower' was on Nov. 13, 1833....*PFF4 1219.1*

"Our Saviour predicted such an exhibition of falling stars which should follow after the darkening of the sun. He did not say how this would be accomplished, but only stated the fact....*PFF4 1219.2*

"The falling stars which were witnessed on so grand a scale in America Nov. 13, 1833, fell, to a less extent, in the Eastern Continent on Nov. 13, 1866....*PFF4 1219.3*

"It will readily appear to our readers [from the newspaper extracts cited] that there is a great contrast between the display of falling stars of Nov. 13, 1833, and that of Nov. 13, 1866; both as to the extent of territory covered, and the number of falling stars visible at

any one time....*PFF4 1219.4*

"The recurrence of the ... star-shower in 1866 gave the inhabitants of the Eastern Continent an opportunity to see, on a limited scale, falling stars." [52]J. N. Loughborough, "Signs of the Sun and Stars," *Review and Herald,* Dec. 4, 1883, pp. 756, 757.*PFF4 1219.5*

A much later review of the subject refers to timing, repetition, and natural causes:*PFF4 1219.6*

"The question is sometimes raised, Why were the signs in the sun, moon, and stars, as foretold by our Saviour, seen only by the dwellers in the United States?*PFF4 1219.7*

"It is worthy of note that at the proper time to fulfil the specifications of prophecy these signs were seen in various parts of the world....*PFF4 1219.8*

[The article cites the "dark day" of May 19, 1780, a lesser but much more extensive darkening of the sun for many weeks in 1783 over Europe and beyond, two dark days in Canada in 1785, one in France in 1788.]*PFF4 1219.9*

"On these dark days the predictions of Scripture regarding the darkening of the sun came to the minds of many....*PFF4 1219.10*

"So long as these dark days occurred at the time specified by the prophecy, need we contend that they were supernatural? ...*PFF4 1219.11*

"We can only conclude that be the cause what it may, supernatural or natural, these dark days were, like the great darkness which enshrouded Egypt, a manifestation divinely foreseen and divinely foretold....*PFF4 1219.12*

"The same conclusion may be reached regarding the falling of the stars, which was the next sign foretold by Christ after the darkening of the sun and moon. The first star shower of the magnitude that has been witnessed within these last days was on the night of Nov. 12, 1799....*PFF4 1219.13*

“A splendid meteoric shower was witnessed in Europe on Nov. 12, 1832....*PFF4 1219.14*

“‘But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of Nov. 13, 1833....’*PFF4 1219.15*

“As was the case during the dark days, many who witnessed these brilliant spectacles thought of the words of the Scripture referring to the event.” 53D. E. Robinson. “The Wide-Spread Occurrence of the Signs in the Heavens,” *Review and Herald,* July 24, 1913, p. 701. 702. For mention of a series of star showers, see also William A. Spicer, Our Day in the Light of Prophecy, pp. 94, 99-102.*PFF4 1220.1*

APPENDIX C - THE DEVELOPMENT OF MODERN FUTURIST PREMILLENNIALISM

I. The Position of the Early Literalists

1. EARLIER LITERALISTS WERE HISTORICISTS

The Literalists of the British Advent Awakening of the early nineteenth century at first held the Historical view of prophecy, believing that the fulfillments cover the entire history of the church. This was, of course, the traditional Protestant view. Indeed, it was the view of the early church, as well as through the centuries, except for the substitution of the Augustinian view during medieval times, and the Preterism and Futurism introduced by the Jesuits in the counter-Reformation.*PFF4 1220.2*

But in combating the extreme "spiritualizing" tendencies of the postmillennialists, the Literalists ultimately went to the extreme of a literal interpretation that led ultimately to Futurism and Dispensation-alism.' Even among the Historicist Literalists, insistence on a literal fulfillment of the Messianic prophecies in a restored Jewish nation led to a "Judaizing" form of chiliasm.*PFF4 1220.3*

2. EMBRACED A "JUDAIZING" CHILIASM

The emphasis on the restoration and conversion of the Jews, in connection with the second advent, was characteristic of the Literalists in general. Begg, for example, expected a restored Jewish nation pre-eminent during the millennium, the rebuilding of the sanctuary at Jerusalem according to Ezekiel's vision, the restoration of the Jewish sacrificial system in a "commemorative" fashion, with the surviving "nations" coming up yearly to participate in the Feast of Tabernacles. [1]James A. Begg, A Connected View, sees. VII, VIII, XIII, XIV. Similarly Bickersteth and others (see "Address to the Public," The Midnight Cry, Nov. 21, 1844, p. 165). Such an idea was not characteristic of the postmillennialists, for they expected the conversion of the Jews on the same basis as the Gentiles—by ordinary methods of evangelization. [2]Alexander Campbell. "The Coming of the Lord," no. IX, The

Millennial Harbinger, September, 1841, pp. 424-427. At first the Literalists seem to have hoped to help bring about the Jewish restoration by direct action. But this concept of a Jewish kingdom on earth during the millennium erelong developed into a full-fledged modern Futurist system.*PFF4 1220.4*

This is a totally different sort of premillennialism that has gone far beyond the old Literalists in developing these new doctrines in the latter part of the nineteenth century and onward. The modern Literalists are characterized by the teaching of Futurism, involving a "gap theory" concerning the 70 weeks, literal time periods, and a future nonpapal Antichrist; a Judaistic kingdom, with the restoration of the Jewish sanctuary and sacrifices in Palestine and a Jewish political domination; a coercive rule of Christ over inwardly rebellious "nations"; pretribulationism, with the "secret rapture," and a divided second coming; an elaborate dispensationalism, calling for a division of the Bible into dispensational compartments, and involving antinomian tendencies. This system of doctrine promulgated by the later "prophetic conferences" and Bible institutes, now has its adherents among the ranks of Fundamentalists in various denominations.*PFF4 1220.5*

II. A New Departure in Premillennialism

Perhaps the outstanding feature of modern Futurist premillennialism is the so-called "gap" theory, by which all prophetic fulfillment skips over the entire Christian "dispensation," the whole period between the first and second advents constituting a parenthesis between the sixty-ninth and seventieth of these prophetic weeks. [3]For example, H. A. Ironside, The Great Parenthesis, p. 23. Here are his exact words: "The moment Messiah died on the cross, the prophetic clock stopped. There has not been a tick upon that clock for nineteen centuries. It will not begin to go again until the entire present age has come to an end, and Israel will once more be taken up to God." Thus, they say, the book of Revelation belongs almost entirely to the time after the "rapture," the "end-time" of seven or more years between the Christian dispensation and the millennium. Then the Messianic prophecies and large parts of the New Testament apply to the earthly Jewish millennial kingdom.*PFF4 1221.1*

1. VIEWS OF NEW PREMILLENNIALISM SUMMARIZED

These views, as popularized by modern premillennialists, are summarized by Hamilton, who remarks that "there is a vast difference" between these and historic premillennialism. Here are ten points placed in contrast: (1) The second advent is expected in two parts, the first, a coming for the church, at the beginning of the supposedly deferred seventieth week; the second, a coming with the church, at least seven years later—this second aspect concerning Israel and the world. (2) At the resurrection of the righteous dead of all ages, the living redeemed ones are to be "raptured," or caught up to Christ to the marriage feast of the Lamb during seven years. (Most hold this rapture to be secret, though some do not; and others apply it only to those who are looking for the advent.) (3) The church thus escapes the great tribulation under the coming Antichrist. (Some, however, are posttribulationists, believing that the church goes through this tribulation and is taken up afterward.)*PFF4 1221.2*

(4) The Holy Spirit is removed from the world at the second advent; then the Jews, returning to Palestine, are mostly still unbelieving,

but a remnant are true to God, and preach the gospel of the kingdom (not the gospel of the Christian Era) during the second half of the week. (5) After the seven years the martyrs of this tribulation period are resurrected (they are not part of the church). (6) Armageddon is fought—Antichrist and his hosts against the Gentile believers; Christ, "appearing" with the church, holds the "sheep-and-goat" judgment (on the basis of how the nations have treated Christ's brethren—the Jews). The living remnant and the Gentile "nations" enter the millennium with unglorified bodies. (7) The Jews look on Christ and are saved; they similarly enter the millennium unglorified.*PFF4 1221.3*

(8) During the millennial kingdom the Jews are in authority on earth. The Temple worship is established at Jerusalem. Sin is repressed as the nations submit under coercion to the "iron rod" rule. (9) Satan, bound since the end of the seven years, is loosed at the end of the millennium and gathers the nations in rebellion, only to be destroyed by fire. Then comes the Great White Throne judgment, and the setting up of the eternal kingdom. (10) As for the relation of the glorified church to the believers on earth, some would say the church participates in the millennial reign on earth, but most would probably say that their home is in heaven, although they may visit the earth. [4]Floyd E. Hamilton, The Basis of Millennial Faith, pp. 23-26.*PFF4 1222.1*

In this scheme the Jews, even though reigning in the millennial kingdom, are not regenerated in the same way as the redeemed, and the unregenerate "nations" are ruled by coercion. The more radical features of extreme Literalism appear in connection with the Jewish kingdom, and the application of a large proportion of Scripture to the Jews, and not to the Christian church.*PFF4 1222.2*

2. DEVELOPMENT OF A NEW PROTESTANT FUTURISM

The Futurist aspect of the later premillennialism was a new departure. Doubtless Lacunza's Catholic Futurism influenced the readers of Irving's translation, and the Albury Conferences, in which Irving's influence was strong, recommended allowing for the Futurism of Lacunza and S. R. Maitland. Irvingism set forth a sort of Futurism, and a pretribulation "rapture." In The Morning Watch

Irving explains that, although he has not abandoned his former "symbolical" Historicist interpretations of the trumpets, he now expects, on the basis of the revelations of "the Holy Ghost," "by other tongues," a future "literal" fulfillment of these prophecies in England.*PFF4 1222.3*

Under the sixth trumpet, Irving says, amid revolution and bloodshed, the church baptized with the Holy Ghost—that is, the Irvingite, or Catholic Apostolic, Church—will, like the Two Witnesses, after three and one-half years of keeping down the (future) Antichrist, be slain and ascend into glory, leading with them the righteous dead and those who have not been called upon to seal their testimony with their blood. Thereupon Antichrist will develop (the "let" being then removed). Finally, this church of the first-born (the man-child of *Revelation 12*), being with Christ in the cloud of His glory, will come with Him to pour out the seven vials upon God's enemies. [5]Edward Irving, "An Interpretation of the Fourteenth Chapter of the Apocalypse," The Morning Watch, vol. 5, pp. 308, 309, 323. Cf. the next installment in vol. 6, pp. 18, 27.*PFF4 1222.4*

But the origin, or at least the formulation, of the more thoroughgoing Futurism, and Dispensationalism—a Protestant Futurist view completely different from the Historic Protestant interpretation—is to be found in the conferences at Powerscourt Castle, in Ireland.*PFF4 1223.1*

3. POWERSCOURT CONFERENCES AND THE PLYMOUTH BRETHREN

In the Powerscourt Conferences, some of which Irving also attended, among the leading voices were several of the founders of the Plymouth Brethren, [6]The "Plymouth Brethren" originated in an attempt to escape from formalism, worldliness. and sectarianism. Theirs was a back-to-the-Bible movement, comparable to the American Christian" groups. But it split repeatedly over problems of organization and other differences of opinion into fragments that still continue their separate ways. About 1825 Edward Cronin gathered the first congregation in Dublin, and was joined by other leading spirits, the most notable perhaps being John Nelson Darby and B. W. Newton. The name Plymouth Brethren is derived from the fact that Plymouth was long the chief center of the movement. But not until the Powerscourt Conferences, beginning in 1830, did the Brethren begin to formulate their prophetic interpretation, a subject

that caused the first split. Newton, along with the Biblical scholar Tregelles, refused to accept Darby's Dispensationalism, the secret rapture, et cetera. The fact that Newton was later discredited for other views lessened the influence of his dissent. The Plymouth Brethren, in general, became the formulators and promulgators of the Dispensationalist-pretribulationist-Futurist premillennialism now widespread in Fundamentalist circles. Their influence, out of all proportion to their numbers, affected ministers of many denominations in Europe and America, and especially many leading evangelists, including D. L. Moody. (See H. A. Ironside, A Historical Sketch of the Brethren Movement, chaps. 1-4 and pp. 82, 199; also Albert Henry Newman, A Manual of Church History, vol. 2, pp. 711-713.) particularly John Nelson Darby. Although opposed by the chairman (the rector of Powerscourt), Darby seemed, to some at least, to have a clearer concept than others, and Lady Powerscourt was of "one mind" with the Brethren. [7]W. B. Neatby, A History of the Plymouth Brethren, pp. 38, 39; Mrs. Hamilton Madden, Memoir of,.. Robert Daly, pp. 149-153; Mrs. Oliphant, The Life of Edward Irving, vol. 2, pp. 149, 150 (cf. p. vii). Here, says Ironside—"the precious truth of the Rapture of the church was brought to light; that is, the coming of the Lord in the air to take away His church before the great tribulation should begin on earth. These views brought out at Powerscourt castle not only largely formed the views of the Brethren elsewhere, but as years went on obtained wide publication in [other] denominational circles, chiefly through the writings of such men as Darby, Bellett, Newton, S. P. Tregelles," and others. [8]Ironside, Historical Sketch, p. 23*PFF4 1223.2*

But Tregelles, who participated in some of the Powerscourt meetings (and for a time was a dissenter from the pretribulation-rapture doctrine), intimates that the Brethren adopted it from the Irvingites. This origin is to be noted:*PFF4 1223.3*

"I am not aware that there was any definite teaching that there should be a Secret Rapture of the Church at a secret coming until this was given forth as an 'utterance' in Mr. Irving's church from what was then received as being the voice of the Spirit. But whether anyone ever asserted such a thing or not it was from that supposed revelation that the modern doctrine and the modern phraseology respecting it arose." [9]S. P. Tregelles, The Hope of Christ's Second Coming, p. 35; quoted in George L. Murray, Millennial Studies, p. 138.*PFF4 1223.4*

The Plymouth Brethren later disclaimed any connection with the Irvingites. It is possible that they did not consciously derive this doctrine from them, although it is certain that Tregelles is correct in saying that Irving was himself teaching a form of the "rapture" which he derived from the "utterances" of the unknown tongues, some time between 1830 and 1832. Darby claimed that he derived the idea of the new dispensation from no other person, but obtained it from the Bible. His statement on the pretribulation rapture neither claims nor disclaims a derivation from "man's teaching," but speaks of the Scripture that gave him understanding of the subject. It was said that his doubts on this were removed by a Mr. Tweedy, who had no connection with Irvingism. [10]Napoleon Noel, History of the Brethren, vol. 1, pp. 73, 74. *PFF4 1223.5*

However that may be, as Allis points out, about the time that Irving was teaching these things, the Brethren "speedily became ardent advocates of what is called the 'any moment' doctrine of the coming." Allis also points out that, equal in importance to their "gap" or "parenthesis" theory of the Christian Era, this "any moment" rapture is a great fundamental of Dispensationalism; for if Christ's coming to take up His saints is the next event to be expected, many events that are to precede the glorious second advent must come after this rapture, and the advent must be split into two parts. [11]Oswald T. Allis, Prophecy and the Church, pp. 168, 169. *PFF4 1224.1*

4. PRETRIBULATION RAPTURE TRACED TO JEWISH TRADITION

As mentioned, William Cuninghame in 1832 opposed Irving's Futurism, but stated that he had newly accepted the "rapture" (not secret, however) as before the great tribulation. For this he cites Joseph Mede. [12]William Cuninghame, A Dissertation on the Seals and Trumpets, pp. 461n, 480-482, 496n. But he does not name his immediate source—whether, he derived it from Irving or someone else of the Albury group, or whether from the Powerscourt Conferences. *PFF4 1224.2*

The claim that Mede taught the pretribulation rapture may not necessarily establish the claim that either the Irvingites or the Brethren actually derived it from him. Mede offered several

alternative hypotheses in a hastily written reply to a query as to why the saints should be caught up into the air, instead of awaiting the Lord on the earth. One of these is the conjecture, “What if it be, that they may be preserved during the conflagration of the earth,” like Noah in the ark, while the wicked are consumed? But the source of this idea must actually be pushed back one more step to its origin in a Jewish tradition that the just, resurrected by God, will be given wings like eagles during the thousand years when the world is renewed. [13]Joseph Mede, Works, book 4, epistle 22, pp. 775, 776. (For this he cites “Gemara Abodah Zarah, c.l.”)*PFF4 1224.3*

5. LOCATION OF THE SEVENTIETH WEEK

Irving’s tribulation period, involving the reign of a Futurist Antichrist, following the 3 1/2 years of the Two Witnesses, would seem to imply a period of seven years. We find the idea of this seven-year period as a deferred seventieth week fully, expressed in the Powerscourt Conferences. [14]Here “the idea of the cancelled seventieth week of Daniel, beginning after the rapture of the church, was suggested by Sir Edward Denny and Mr. Darby.” (Ironside. Historical Sketch, p. 32.) This gap” theory, immediately accepted by several, was rejected by Newton (Ibid.) and Tregelles, both posttribulationists. But Tregelles accepted this “reserved week”—at least he taught it in later years—as ending at the advent after both Jews and Christians have experienced three and one-half years of tribulation, following the breaking of the covenant in the midst of the week. (S. P. Tregelles, Remarks on the Prophetic Visions in the Book of Daniel, pp. 104-111.) This latter interpretation probably goes back to that propounded by Hippolytus but not accepted by the church of his day. (Hippolytus, “Fragmenta in Danielem,” in J. P. Migne, Patrologia Graecae, vol. 10, cols. 651-655.) Bickersteth (1836) adds to the 70 (457 B.C.-A.D. 34) an additional 69 weeks (451 B.C.-A.D. 33) an indefinite period of trouble, and “one week” of years at the end of the age—the first half for the Jews to rebuild the Temple, and the second half for the Antichrist. (Practical Guide, pp. 134, 135 in The Literalist, vol. 4.)*PFF4 1224.4*

6. THE RISE OF ULTRA-DISPENSATIONALISM

The new trend into Futurism and pretribulationism, combined with the already strong Judaistic chiliasm, and Darby’s Dispensationalism, [15]All Christians recognize the difference between the Old

Testament and New Testament dispensations, but generally regard them as two phases of the same plan of salvation through faith in the sacrifice of Christ—one in anticipation; the other in retrospect. Bat ultra-dispensationalism divides so sharply between numerous dispensations as to make God deal differently with man in each, and to "divide" the Word of Truth by assigning various portions to each dispensation. The idea of a series of dispensations did not originate with Darby. There is a hint of it at Albury. (Dialogues on Prophecy, vol. 2. p. 238.) Kromminga attributes it to the Irvingites, and originally to Cocceius in the seventeenth century (Kromminga, op. cit., pp. 251, 195, 196, 204), but the connection is not apparent. was later to give rise to an ultra-Dispensationalism. B. W. Newton, who insisted that all believers from Abraham on were included in the church, had drawn up an opposition statement in 1845 which, if accurate, would indicate that the rest of the Brethren taught the opposite of the following beliefs:*PFF4 1225.1*

Newton insisted that the Synoptic Gospels were Christian Scripture the same as John's; that the church of Pentecost was not semi-Jewish and earthly, in contrast with the true church; that the epistles of Peter, Hebrews, and Galatians were equal to Ephesians or Colossians; that the introduction of Jewish circumstances, etc., does not make a Biblical passage Jewish in subject matter [i.e. inapplicable to Christians]; that the church is under the covenant promise the same as the Jews will be; that there is no distinction between Jew and Gentile; that the promises to Abraham were not merely earthly but heavenly also; and that the church is not divided into "compartments." 16Ironside, Historical Sketch, p. 32. It is not clear which of the doctrines indicate Darby's Dispensationalism. Mauro says that the most spiritual leaders of that movement, including Darby, Mueller, and others, never held the "Jewish" character of the kingdom preached by John the Baptist and Christ, or of the Gospels, and other points that were likely developed later. (Philip Mauro, The Gospel of the Kingdom, p. 20.) But evidently the early Dispensationalism of Darby gave rise to the later elaborations.*PFF4 1225.2*

Thus it may be seen how the trend of one school of premillennialists was away from the earlier standard positions, to a completely new compartmental system that splits up the plan of salvation, as well as the Word itself, into segments, only parts of which are applicable to present-day Christians.*PFF4 1225.3*

III. Later Developments in Premillennialism

The new prophetic views spread among various denominations. Even in the 1840's we find American non-Millerite premillennialists of the Literalist type teaching the pretribulation rapture. At first there was cooperation between the American Literalists and Millerites. But between those who had a millennial kingdom of glorified saints together with earthly Jews ruling over unregenerate nations, and those who saw in the millennium only the reign of the regenerate saints in the first phase of the eternal state, after the close of human probation, the differences came to be viewed as fundamental. Millerism, midway between the extremes of "spiritualizing" postmillennialism and "Judaizing" Literalism, protested against both extremes in defense of the unity of the church and the covenants.*PFF4 1226.1*

After the breakup of the Millerite movement as such, the successors of Millerism channeled their Historicism, along with their premillennialism, into new Adventist denominations. But the Literalists, having never separated from the churches, continued within the various denominations to follow the new path into which the British Literalists had turned as they departed from the historic premillennialism. This new type of doctrine that followed the "utterances" of Irvingism and the teachings of J. N. Darby led into a whole new system of chiliasm that often stands apart from the standard beliefs of the orthodox Protestant bodies on major points such as the law and the covenants, the church, the Scriptures, salvation, et cetera. The Plymouth Brethren remained a small group, but their doctrines of Futurism, pretribulationism, and Dispensationalism, with distinct antinomian [17]See Neatby, op. cit., pp. 234, 235. tendencies, spread out widely to other lands.*PFF4 1226.2*

Through interdenominational prophetic conferences (beginning in America in 1878, and noted in the Epilogue, chapters LIV and LV); [18]For some of these doctrines in the 1878 conference see Nathaniel West, Second Coming of Christ, Premillennial Essays (a collection of papers read), pp. 229n, 264-267. through evangelists [19]On Moody, see Noel, op. cit., vol. 1, pp. 105, 106: Ironside, Historical Sketch, preface p. [4], pp. 81, 82. and through Fundamentalist Bible institutes this nondenominational but distinctly

sectarian system of doctrine has been diligently elaborated and propagated among the various churches. [20]Krommiga, of. cit., pp. 231, [232.] Doubtless its most systematic presentation is embodied in the notes of the Scofield Bible. [21]Mauro (The Gospel of the Kingdom, pp. 20, 21) says that Scofield received his dispensational views from a Plymouth Brother, Malachi Taylor. *PFF4 1226.3*

IV. Church's Heritage of Fulfilled Prophecy

American premillennialists are by no means all pretribulationists, Futurists, and Dispensationalists, or extreme Literalists, although some writers who attack premillennialism ignore this fact. The Adventist bodies descended from the old Historicism, and many individual expositors of many faiths refuse to allow themselves to be bound by rules of Literalism that would ignore the historical and literary setting of the Bible prophecies, and their figurative and spiritual application, or to deny to the church the heritage of fulfilled prophecy.*PFF4 1226.4*

The early Christians accepted their status as heirs according to the promises made to the true Israel. And just as they interpreted the Old Testament prophecies (including the book of Daniel) historically, so they expected the fulfillments of the Apocalypse to take place in the unfolding events of history during the new Christian Era, which they recognized as having already begun in their day. The difference between them and the later Historicists was chiefly that they expected the fulfillments to be completed in a much shorter time. They did not, like the modern Futurists, take the prophecies away from the church by leaving a gap from the time of Christ's first advent until after His second appearing.*PFF4 1227.1*

A Jewish kingdom on earth was no part of the faith of the early church. Nor are certain developments in modern premillennialism the heir of the Historicist interpretation of the Reformation and post-Reformation. Strange as it may seem, Protestant Futurism is the direct descendant—doubtless unwittingly—of the Jesuit Futurist counterinterpretation, originally introduced to divert the finger of accusation away from the Papacy.*PFF4 1227.2*

And the extreme Dispensationalism that puts law at variance with grace, rebuilds the wall of separation between Jew and Gentile, divorces the church from the kingdom, divides the covenant of grace, and takes the Lord's Prayer, the beatitudes, and many other Scriptures away from the church, is not a continuation of the faith of the past. It should be added that this is recorded as a mere matter of historical fact, regardless of agreement or disagreement, and not as an attack on the holders of such doctrines.*PFF4 1227.3*

And it should be clearly borne in mind that most premillennialists of today are conspicuously believers in the complete inspiration of Scripture, the deity of Christ, His virgin birth, His miracles, His vicarious atoning death, His literal resurrection and ascension, and His glorious second advent, as well as the related fundamentals of the Christian faith.*PFF4 1227.4*

Most premillennialists cooperate on the basic program for the church at this time, as Hamilton remarks with regard to the premillennialists and amillennialists. [22]Hamilton, op, cit., pp. 19, 144. For those of both Futurist and Historicist persuasion agree on the condition of the church and the world, with its wheat and tares continuing together until the advent, as well as on the introduction of the reign of Christ through direct divine intervention, and on the church's great task of proclaiming the good news of salvation by grace through faith in the all-sufficient atonement of Christ, not a program of politico-social regeneration of the world.*PFF4 1227.5*

APPENDIX D - EPITOME OF CROSIER'S "DAY-STAR" (EXTRA) ON THE SANCTUARY [1]See p. 900.

Note: The key position occupied by the "sanctuary" doctrine, in the beliefs of the group that soon developed into the Sabbatarian Adventists, calls for accurate acquaintance with the initial presentation that laid the foundation for all subsequent discussions in published form. This is particularly desirable because of frequent misunderstandings and misconceptions that were soon attributed to them, and which have since been perpetuated. An epitome of the entire Crosier article, with key statements quoted, follows.*PFF4 1228.1*

I. Basic Propositions Underlying Sanctuary Positions

Malachi, closing the Old Testament Scriptures, gave the parting admonition, “Remember ye the law of Moses” (*Malachi 4:4*). And Christ, when He came, likewise taught from Moses and the prophets the “things concerning himself.” But the law of Moses is first of all identified in the O. R. L. Crosier article, with the first covenant, not with the covenant of promise made with Abraham. And righteousness, he adds, comes through faith in the promises, not by the law, which was added because of transgressions. Moreover, the old covenant continued until “the Seed (Christ) should come.” Such was the initial contrast, made by Crosier, between the two covenants. And the prophetic types of the sanctuary, in the Pentateuch, he adds, reach up to, and find their climax in, “the great and dreadful day of the Lord.” Such were the foundational propositions upon which Crosier, closely supported by Hiram Edson and Dr. F. B. Hahn, built his important February 7, 1846, Day-Star (Extra) article, which constituted the first systematic exposition of the “new light” on the “sanctuary truth.”*PFF4 1228.2*

II. Types Are Symplified Model of System of Redemption

Launching into the heart of the question he declares:*PFF4 1228.3*

"The Law should be studied and 'remembered' as a simplified model of the great system of redemption, containing symbolic representations of the work begun by our Savior at his first advent, when he 'came to fulfil the Law,' and to be completed in 'the redemption of the purchased possession unto the praise of his glory.'" 2O. R. L. Crosier, "The Law of Moses,"*The Day-Star* (Extra), Feb. 7, 1846, p. 37, col. 2.*PFF4 1228.4*

1. BEGINS WITH CROSS; REACHES TO MILLENNIUM'S CLOSE

This redemption cannot be completed, Crosier continues, "till man and the earth shall be delivered from the subjection and consequences of sin." The cross, therefore, is only the beginning of redemption. The end embraces much more. Thus "the last act of deliverance will be at the end of the 1000 years. To this the shadow of the law extended." 3Ibid.*PFF4 1228.5*

Five reasons are adduced in support: (1) The cleansing of the sanctuary formed part of the typical service of the law of Moses (*Leviticus 16*), and the antitypical sanctuary was not to be cleansed until the end of the 2300 years; (2) the typical sabbaths stand for the great sabbath rest, the millennium; (3) the Jubilee typifies the release and return to their possessions of the captives, which cannot be until the "resurrection of the just"; (4) none of these types were fulfilled at the first advent; and (5), the tenth day of the seventh month atonement was not fulfilled at that time. In fact, the crucifixion of Christ was only the beginning of the series of fulfillments of types introducing the "system of redemption" set forth under these "shadows."*PFF4 1229.1*

2. VERNAL TYPES WERE SCRUPULOUSLY FULFILLED

Crosier then lists the types that have already met their antitypes. There are two classes, vernal and autumnal—the former having their fulfillment at the first advent; whereas the latter are "to be

fulfilled in connection with and after the second advent." The vernal types included the Passover, First Fruits, and Feast of Weeks. These were "scrupulously precise" in their fulfillment as to time and event, and their application and effects have extended throughout the gospel dispensation. Christ, our great Passover Lamb (*1 Corinthians 5:7*), was slain for us on the very day and month called for in the type (*Leviticus 23*), and the Lord's Supper became its memorial, continuing as such until the second advent. And Christ's resurrection, as the "first fruits of them that slept," was fulfilled exactly on the third day, and was the foundation of the "resurrection to life." The Feast of Weeks likewise met its fulfillment on the precise day of Pentecost.*PFF4 1229.2*

3. AUTUMNAL TYPES PERTAIN TO END EVENTS

Crosier then turns from the vernal types, beginning with the opening of the gospel dispensation (the provisions of which cover the gospel age), to the autumnal types, which pertain to the end events, and which occupy a period of "many years":*PFF4 1229.3*

"From analogy we must conclude that the autumnal antitypes will occupy a period of time relative to that occupied by their types in somewhat the proportion of the vernal antitypes. In other words, the period of their fulfillment must constitute a dispensation of many years." [4]Ibid., col. 3, emphasis his.*PFF4 1229.4*

III. Sanctuary Service Is Heart of Typical System

1. SANCTUARY OF NEW COVENANT IS IN HEAVEN

Under the section "The Sanctuary," Crosier declares the sanctuary provision "the heart of the typical system." There God manifested His glory and communed with His people, as well as holding converse with the high priest "relative to the welfare" of His people. They had ordinances of divine service and a "worldly sanctuary" (*Hebrews 13:1*). And the sanctuary had two apartments, a court, and vessels of ministry. But Christ, after His death, resurrection, and ascension, became the ministering priest of the true sanctuary of God in heaven, which is the sanctuary of the "better," or "new," covenant (*Hebrews 8:1, 2*) .[5] Ibid., p. 38, col. 1. Then Crosier states:*PFF4 1229.5*

"The Sanctuary to be cleansed at the end of the 2300 days is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven."[6] Ibid.*PFF4 1230.1*

2. Two SANCTUARIES CONNECTED WITH TWO JERUSALEMS

A careful argument is built up by Crosier to prove this connection of the heavenly sanctuary with the new covenant and the New Jerusalem. Crosier consistently maintains that the new-covenant sanctuary is connected with the heavenly Jerusalem, like the sanctuary of old with the old Jerusalem. So the sanctuary of *Daniel 8:14* is emphatically not the earth or Palestine.*PFF4 1230.2*

3. HEAVENLY SANCTUARY CAST DOWN BY ECCLESIASTICAL ROME

And now follow the paragraphs constituting the heart of Crosier's entire Day-Star Extra presentation. The sanctuary that was "cast" or "trodden" down and "polluted" was identified, and the daring deeds of the desecration enumerated and declared. This is vital to his argument.*PFF4 1230.3*

"'And the place of his Sanctuary was cast down;' *Daniel 8:11*. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.*PFF4 1230.4*

"The Sanctuary cast down is his against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his Sanctuary is in heaven. Again, *Daniel 11:30, 31*, 'For the ships of Chittim shall come against him; therefore shall he be grieved and return, and have indignation [the staff to chastise] against the holy covenant [Christianity,] so shall he do; he shall even return and have intelligence with them [priests and bishops] that forsake the holy covenant. And arms (civil and religious) shall stand on his part, and they [Rome and those that forsakee the holy covenant] shall pollute the Sanctuary of strength.' What was this that Rome and the apostles of Christianity should jointly pollute? This combination was formed against the 'holy covenant' and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; *Jeremiah 34:16*; *Ezekiel 20*: *Matthew 1:7*. This was the same as profaining or blaspheming his name.*PFF4 1230.5*

"In this sense this 'politico religious' beast polluted the Sanctuary, (*Revelation 13:6*,) and cast it down from its place in heaven, (*Psalm 102:19*; *Jeremiah 17:12*; *Hebrews 8:1, 2*) when they called Rome the holy city (*Revelation 21:2*) and enstalled the Pope there with the titles, 'Lord God the Pope,' 'Holy Father,' 'Head of the Church' &c., and there, in the counterfeit 'temple of God' he professes to do what Jesus actually does in his Sanctuary; *2 Thessalonians 2:1-8*. The Sanctuary has been trodden underfoot (*Daniel 8:13*,) the same as the Son of God has; *Hebrews 10:29*. " 7Ibid., col. 2 (brackets and parentheses in the original); reprinted in The Advent Review, September, 1850, p. 43.*PFF4 1230.6*

Continuing, Crosier says: "It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest." And each one of the fifty texts

concerning the sanctuary are then examined, and the conclusion is repeated that Christ's sanctuary is not in Palestine, but in heaven.*PFF4 1230.7*

4. CHRIST'S PRIESTHOOD HAS Two GRAND DIVISIONS

Crosier's next subdivision is "The Priesthood of Christ," for the new covenant sanctuary likewise has its heavenly Priest, Christ Jesus, who is after the order of Melchizedek (*Hebrews 7:3*). As the earthly sanctuary had its service, so must also the heavenly (*Hebrews 8:1, 2*), just as the shadow of the old has its substance in the ministry of Christ. And as "the features of the substance always bear a resemblance to those of the shadow," so the writer of Hebrews divides the service into two grand divisions, or classes—the daily in the holy place, and the yearly in the holy of holies. Concerning these two services Crosier adds: "The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given." [8]Ibid., p. 39, col. 3.*PFF4 1231.1*

IV. Larger Meaning of the Atonement

The different words used to express the one thought of atonement, and their related use in many texts, then follow—to cleanse, hallow, purify, sanctify, purge, reconcile, justify, as well as terms like redemption, forgiveness, and to blot out. But these all relate to the same supreme work—to bring into favor with God. So the atonement was the great heart and goal both of the typical Mosaic law and the gospel reality. Now Crosier presents these crucial distinctions and definitions:*PFF4 1231.2*

"The atonement which the priests made for the people in connection with their daily ministration was different from that made on the tenth day of the 7th month. In making the former they went no further than in the Holy; but to make the latter they entered the Holy of Holies—The former was made for individual cases, the latter for the whole nation of Israel collectively—The former was made for the forgiveness of sins, the latter for blotting them out—The former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement." [9]Ibid., p. 40, col. 1.*PFF4 1231.3*

1. DAILY SERVICE FOR FORGIVENESS OF SINS

The procedure under the daily service, for the forgiveness of sins both for the individual and the congregation, is then described—with the burnt offering, meat, peace, sin, and trespass offerings—with confession and restitution. This resulted in the forgiveness of sin. Then Crosier deals with the matter of sequence. "It should be distinctly remembered that the priest did not begin his duties till he obtained the blood of the victim." [10]Ibid.*PFF4 1231.4*

These ceremonies were all performed in the court and in the holy place, and were for the forgiveness of sin.*PFF4 1231.5*

2. FINAL ATONEMENT FOR BLOTTING OUT SIN

But the annual atonement for all Israel, or the nation, was made in

the most holy place, once each year, on the tenth day of the seventh month. Then, through the ministry of the high priest, the sins that had been forgiven by his daily ministry in the holy place, were to be blotted out through the solemn service in the most holy on the Day of Atonement, the most important day of the year. Crosier continues:*PFF4 1231.6*

"The entire work of cleansing the Sanctuary is performed within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the vail contained the ark of the covenant, covered with the mercy-seat, overshadowed by the cherubims, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean? Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this sanctuary, which was a type of the new covenant Sanctuary, was cleansed." [11]Ibid., p. 40. cols. 2, 3.*PFF4 1232.1*

3. RELATION OF SCAPEGOAT TO THE ATONEMENT

So, in the earthly sanctuary there was a transfer of iniquity from the people to the sanctuary, according to the instruction of God and the operation of the typical system. This went on throughout the year. Then, on the Day of Atonement, the sanctuary was cleansed. And on that day two goats, the Lord's goat and the scapegoat, were used. Now, after the atonement was completed, and the sanctuary cleansed by means of the blood of the Lord's goat, these sins were then put on the head of the scapegoat, which was sent away into the wilderness.*PFF4 1232.2*

Crosier is most careful to add: "This was the only office of the scapegoat"—finally to receive and to bear their iniquities away from Israel. So it was in the type, or shadow, or figure. But the entire ministry of the priesthood is "fulfilled in Christ." And so there are two places, or apartments, in the sanctuary, not only in the figure but also in the reality, the second veil separating between the two. And the two phases of ministry lead respectively to the forgiveness of sins, and then to the blotting out of sins. [12]Ibid., pp. 40, col. 3. and 41, col. 1.*PFF4 1232.3*

V. Atonement Not Completed on Calvary

After noting that the 2300 years extend 1810 years beyond the close of the seventy weeks (or A.D. 34), so the antitype of the Day of Atonement is not the entire Christian dispensation, but that special period at the close of the 2300 years. And the "daily ministration" was similarly for the forgiveness of sins, not for their final blotting out. Next, six reasons are given against the position of the atonement being completed on Calvary:*PFF4 1232.4*

"1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest; but who officiated on Calvary? Roman soldiers and wicked Jews.*PFF4 1232.5*

"2. The slaying of the victim was not making the atonement; the sinner slew the victim. *Leviticus 4:1-4, 13-15*, &c., after that the Pries[t] took the blood and made the atonement. *Leviticus 4:5-12, 16-21*.*PFF4 1232.6*

"3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing anything on earth after his resurrection, which could be called the atonement.*PFF4 1233.1*

"4. The atonement was made in the Sanctuary, but Calvary was not such a place.*PFF4 1233.2*

"5. He could not, according to *Hebrews 8:4*, make the atonement while on earth. 'If he were on earth, he should not be a Priest.' The Levitical was the earthly priesthood, the Divine, the heavenly.*PFF4 1233.3*

"6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us." 13Ibid., p. 41, cols. 2, 3.*PFF4 1233.4*

1. DAILY SERVICE MAKES YEARLY A NECESSITY

So the first phase of Christ's ministry began in the apostles' day for the forgiveness of sins. Christ had prayed for the coming of the Comforter, the Holy Spirit, to be present on earth during His absence in heaven. And Peter, following Pentecost, explicitly declares that blotting-out phase was yet future (*Acts 3:19*). Throughout the centuries of the Christian Era mankind has lived in the period of the individual atonement for the forgiveness of sins on the basis of Christ's supreme sacrifice "once for all," preparatory to the great Day of Atonement for their final blotting out. This daily service therefore makes the yearly transaction a necessity. And as the feasts of the vernal types comprise the first part, so the autumnal types of the Day of Atonement will embrace the final events clear to the close of the thousand years. [14]Ibid., p. 42, col. 2.*PFF4 1233.5*

2. CLEANSING NOT COMPLETE TILL SCAPEGOAT TRANSACTION

Satan will then gather the hosts of the wicked in a final attempt to take the Holy City, but fire from God will descend and destroy them all. That will complete the cleansing. However, the cleansing of the sanctuary was not complete until the transaction with the scapegoat occurred. And the sanctuary of the new covenant was polluted by the transgressions of the people, just as verily as the sanctuary of the old covenant. We are consequently told that things in the heavens must be reconciled (*Colossians 1:19, 20*). And the blood of Christ is the sole means. [15]Ibid., p. 43, col. 1. Thus through the blood of the Saviour the sanctuary is cleansed.*PFF4 1233.6*

VI. Scapegoat Type of Satan, Not of Christ

Coming next to the "Scape-Goat" division, Crosier explicitly states that the transaction with the scapegoat comes only after the cleansing of the sanctuary.*PFF4 1233.7*

"The next event of that day after the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation." [16]Ibid.*PFF4 1233.8*

1. EIGHT REASONS FOR REJECTING POPULAR VIEW

Crosier next declares why he differs from the great majority, who look upon the scapegoat as likewise typifying "Christ in some of His offices, and that the type was fulfilled at the first Advent." In support of his differing view Crosier presents eight reasons:*PFF4 1234.1*

(1) The goat was "not sent away till after the high priest had made an end of cleansing the sanctuary"—hence it occurs after the close of the 2300 days; (2) it was sent away alive into the uninhabited wilderness, instead of entering into heaven; (3) it receives and retains all the iniquities of Israel, but when Christ appears the second time He will be "without sin"; (4) the goat receives the iniquities from the hands of the priest, and is sent away by the priest; but as Christ is priest, the goat must be something else beside Himself, which He can send away; (5) it was but one of two goats—one the Lord's, offered for a sin offering, and the other was not the Lord's, neither was it offered as a sacrifice at that time. The scapegoat's function was "to receive the iniquities for the priest after he had cleansed the sanctuary"; (6) the Hebrew name of the scapegoat was Azazel, which authorities, such as Spencer and Rosenmire, say is the name of the devil—the Syriac giving it as the one who "revolted"; (7) at the appearing of Christ, Satan is to be bound and cast into the bottomless pit (*Revelation 20*), which is symbolized by the scapegoat's being sent into the wilderness; (8) so the oldest Christian view says that the scapegoat is a type of Satan. Thus, says Crosier, will the "author of sins have received them back again," but the "ungodly will bear their own sins." [17]Ibid.,

p. 43, cols. 1, 2.*PFF4 1234.2*

Thus, he adds, “the thousand years imprisonment of Satan will have begun & the saints will have entered upon their reign with Christ.”*PFF4 1234.3*

2. CHRIST’S “LAST ACT” IS PLACING SINS ON SATAN

The sanctuary, Crosier holds, “must be cleansed before Christ appears” at His second advent, and before the resurrection. And the “last act” of Christ as ministering High Priest will be to “bear the sins from the Sanctuary after He had cleansed it.” These are placed on Satan.[18] Ibid. Such is a digest, or outline, of the Crosier article.*PFF4 1234.4*

3. ENDORSED BY BATES AND ELLEN WHITE

That it was accepted by the Little Flock is attested by the endorsement of the veteran Joseph Bates:*PFF4 1234.5*

“But allow me first to recommend to your particular notice, O. R. L. Crosier’s article in the Day Star Extra, for the 7th of February, 1846.... Read it again. In my humble opinion it is superior to anything of the kind extant.”[19] Joseph Bates, The Opening Heavens (1846), p. 25.*PFF4 1234.6*

Added to this was the word by Ellen G. White: “Brother Crosier had the true light, on the cleansing of the sanctuary, &c.,” after which she added that she could “recommend that Extra, to every saint.”[20] E. G. White, “Letter to Eli Curtis,” A Word to the “Little Flock” (1847), p. 12 No more weighty endorsements could be asked for.*PFF4 1234.7*

APPENDIX E - PUBLISHED WORKS OF ELLEN G. WHITE *See pp. 986, 987.

In this complete list of all E. G. White works, there is more or less duplication of subject matter in certain volumes. For example, Testimonies for the Church, volume 1, published in 1885, is a republication of "Testimonies" *Numbers 1-14*, first issued between 1855 and 1868. These books are in addition to some one thousand periodical articles from Ellen White's pen appearing between 1849 and 1915.*PFF4 1235.1*

Key to list: Titles in italics are out of print; titles in italics, but with (*), now available in other form; titles in italics, but with (+), have since been reissued in facsimile form.*PFF4 1235.2*

Date Title	Pages
1851 **A Sketch of the Christian Experience and Views of Ellen G. White*	64
1854 **Supplement to the Christian Experience and Views of Ellen G. White*	48
1855 **Testimony for the Church, No. 1*	16
1856 **Testimony for the Church, No. 2*	16
1857 **Testimony for the Church, No. 3*	16
1857 **Testimony for the Church, No. 4*	48
1858 **Spiritual Gifts, vol. 1*	219
1859 **Testimony for the Church, No. 5*	32
1860 **Spiritual Gifts, vol. 2*	295
1861 **Testimony for the Church, No. 6*	64
1862 **Testimony for the Church, No. 7*	64
1862 **Testimony for the Church, No. 8*	64
1863 **Testimony for the Church, No. 9*	48
1864 **Testimony for the Church, No. 10*	80
1864 *Appeal to the Youth (95 pages, 40 of which were written by Ellen G. White)*	40
1864 *Appeal to Mothers*	64
1864 +*Spiritual Gifts, vol. 3 (Facts of Faith)*	304
1864 +*Spiritual Gifts, vol. 4 (Facts of Faith)*	156

1865 *How to Live (a series of six pamphlets bound together, containing in all 296 pages, 86 of which were written by Ellen G. White)*	86
1867 **Testimony for the Church, No. 11*	53
1867 **Testimony for the Church, No. 12*	96
1867 **Testimony for the Church, No. 13*	172
1868 **Testimony for the Church, No. 14*	102
1868 **Testimony for the Church, No. 15*	96
1868 **Testimony for the Church, No. 16*	104
1869 **Testimony for the Church, No. 17*	204
1870 **Testimony for the Church, No. 18*	208
1870 *Spirit of Prophecy, vol. 1*	414
1870 **Testimony for the Church, No. 19*	96
1871 **Testimony for the Church, No. 20*	200
1872 **Testimony for the Church, No. 21*	200
1872 **Testimony for the Church, No. 22*	102
1873 **Testimony for the Church, No. 23*	116
1875 **Testimony for the Church, No. 24*	192
Date Title	Pages
1875 **Testimony for the Church, No. 25*	192
1876 **Testimony for the Church, No. 26*	208
1876 **Testimony for the Church, No. 27*	190
1877 *Spirit of Prophecy, vol. 2*	396
1878 *Spirit of Prophecy, vol. 3*	442
1879 **Testimony for the Church, No. 28*	192
1880 **Testimony for the Church, No. 29*	192
1880 *Life Sketches of James White and Ellen G. White (453 pages, 232 of which were written by Ellen G. White)*	232
1881 **Testimony for the Church, No. 30*	192
1882 **Testimony for the Church, No. 31*	244
1882 Early Writings (reprint of “A Sketch of the Christian Experience and Views of Ellen G. White,” 1851; “A Supplement to Christian Experience and Views,” 1854; and “Spiritual Gifts,” vol. 1, 1858)	284
1883 *Sketches From the Life of Paul*	334
1884 *Spirit of Prophecy, vol. 4*	492
1885 Testimonies for the Church, vols. 1-4 (current edition, reprint of Testimonies, Nos. 1-30)	2,655

1885 **Testimony for the Church, No. 32*	238
1886 *Historical Sketches of S.D.A. Foreign Missions, (294 pages, 120 of which were written by Ellen G. White)*	120
1888 The Great Controversy Between Christ and Satan (enlargement of "Spirit of Prophecy," vol. 4)	678
1889 **Testimony for the Church, No. 33*	288
1889 Testimony for the Church, vol. 5 (reprint of Nos. 31-33)	745
1890 Patriarchs and Prophets	755
1890 *Christian Temperance (The second part of this book is entitled "Bible Hygiene," and was compiled from the writings of James White. The entire book contains 268 pages.)*	162
1892 Steps to Christ	153
1892 *Gospel Workers (first edition)*	471
1894 *Christian Education*	248
1896 Thoughts From the Mount of Blessing	205
1896 Christ Our Saviour	183
1898 The Desire of Ages	835
1900 Christ's Object Lessons	421
1900 Testimonies on Sabbath School Work	122
1900 Testimony for the Church, vol. 6 (No. 34)	482
1902 Testimony for the Church, vol. 7 (No. 35)	298
1902 *Manual for Canvassers*	70
1903 Education	309
1904 Testimony for the Church, vol. 8 (No. 36)	335
1905 The Ministry of Healing	516
1909 Testimony for the Church, vol. 9 (No. 37)	288
1911 The Acts of the Apostles	602
1913 Counsels to Teachers, Parents, and Students Regarding Christian Education	556

Following the death of Ellen G. White in 1915, the following reprints, selections, and compilations have been published:*PFF4 1236.1*

1915 Gospel Workers (new and revised edition)	520
1915 Life Sketches of Ellen G. White (480 pages, 254 pages written by Ellen G. White)	254
1916 Prophets and Kings	733

1920 Colporteur Evangelist	103
Date Title	Pages
1922 Christian Experience and Teachings of Ellen G. White	223
1923 Fundamentals of Christian Education	540
1923 Counsels on Health	634
1923 Testimonies to Ministers and Gospel Workers	520
1925 Christian Service	275
1930 Messages to Young People	466
1932 Medical Ministry	335
1933 Life and Teachings of Ellen G. White	128
1936 Selections From the Testimonies (Books 1-3 selected from the nine volumes)	1,672
1937 Sanctified Life (reprint of “Bible Sanctification”)	69
1938 Counsels on Diet and Foods	498
1938 Counsels on Sabbath School Work (a rearranged, enlarged edition of “Testimonies on Sabbath School Work”)	186
1940 Counsels on Stewardship	350
1946 Evangelism	707
1946 Counsels to Writers and Editors	181
1947 Story of Redemption	438
1949 Temperance	300
1952 Welfare Ministry	349
1952 The Adventist Home	583

APPENDIX F - SPIRITUALISM CLAIMS PROPHETIC STATUS [1]

[1] See pp. 1001-1003.

The official Centennial Book of Modern Spiritualism in America (1848-1948), issued by the National Spiritualist Association of the U.S.A., summarizes the history, beliefs, and achievements of Spiritualism during the century that had passed since its modern appearance at Hydesville, on March 31, 1848. It was then, according to Dr. B. F. Clark, that "a new dispensation was born," which now claims millions of adherents—many outside the actual members of the Spiritualist churches. These include eminent judges, physicians, scientists, editors, writers, poets, clergymen, educators, and statesmen of various countries. [2] For example, Sherwood Eddy, You Will Survive After Death (1950); Blair Eraser, "The Secret Life of Mackenzie King, Spiritualist," Maclean's Magazine, Pec. 15, 1951, pp. 7-9, 60, 61. Those "raps of Hydesville," they allege, again established communication with the spirits of the "departed." It progressed from raps to trances to materializations, though it had a stormy reception at first—mobs gathering and violence threatened, and the Fox family was castigated as a group of "sensational fakers seeking notoriety at the expense of every holy and beautiful impulse." [3] Victoria Barnes, "The Birth of Modern Spiritualism," Centennial Book of Spiritualism in America, p. 9. But tremendous changes have since taken place. *PFF4 1237.1*

A premature attempt at organization was made in 1864. Finally, the National Spiritualist Association was formed in 1893, with its avowed purpose stated as that of the promulgation of the philosophy and religion of Spiritualism. A definition adopted in 1914, confirmed in 1919, and again in 1930, affirms that "Spiritualism is the Science, Philosophy and Religion of a continuous life." In the association's Declaration of Principles (formulated in 1899, and reaffirmed in 1919 and 1945), belief in "Infinite Intelligence" is stressed, with the contention that "the existence and personal identity of the individual continue after the change called death," that "communication with the so-called dead is a fact, scientifically proved by the phenomena of Spiritualism," that "the doorway to reformation is never closed against any human soul, here or hereafter," and that the claim is to be particularly noted that "the

Precepts of Prophecy contained in the Bible are scientifically proven through Mediumship." [4]In Centennial Book, pp. 22, 23. They hold that "Spiritualism has given a new Heaven and a new Earth in which to dwell." [5]Dr. R. F. Austin, in Centennial Book, p. 44. They equate prophecy with mediumship (The General Assembly of Spiritualists, Manual of Spiritualism, pp. 5, 11, 113-116).*PFF4 1237.2*

Two main planks in Spiritualism's platform are: First, that those who have "passed on" are conscious and can communicate with us; that there is no death, but a continuation of life; and second, that there is hope in the hereafter for the most sinful; that every spirit, however wicked, will progress eventually through the ages to the light and beyond. [6]Centennial Book, pp. 31, 34. So, ultimate universal salvation is one of its tenets.*PFF4 1238.1*

The religious turn came about inevitably when more and more church people accepted Spiritualism. The first Spiritualist church was established in 1858 at Sturgis, Michigan. Now Spiritualist churches are found everywhere, with "ordained" ministers, all "Reverends" (mostly women), a ministerial association—even a colored ministerial association—and manuals, a yearbook, bureaus, hymnals, and even camp meetings. And their periodicals have included the Spiritual Telegraph (1852), Banner of Light (1857), Progressive Age (1864), The Spiritual Scientist (1874), The Light of Truth (1877), The National Spiritualist (1919), with a corresponding battery of British publications.*PFF4 1238.2*

Within the past hundred years literally thousands of books, pamphlets, and tractates have appeared for and against Spiritualism. Periodicals by the score have been issued containing hundreds of articles by the clergy, some defending and some condemning. [7]Two thirds of the famous Harry Houdini collection of 5,147 titles is concerned with psychic matters. It is one of the most complete collections in this field in the world, gathered over a period of thirty years, and now housed in a special collection at the Library of Congress. One volume consists of twelve Spiritualist hymnals and poetry pamphlets bound together within one cover. Two are editions of Spiritual Songs for _ the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings, by Mattie E. Hull, wife of Moses' Hull. Here are typical songs: "Death's Stream Bridged, "Beautiful Shore," "Spirit Greetings," "Sweetly Falls the Spirit's Message," "Light Ahead," "To Our Risen Friends,"

"Rap, Rap, Rap" (to the tune of "Tramp, Tramp, Tramp"), "In the Still Hours of Night," "Sweet Spirit Land," "There's a Good Time Coming," "I Cannot Trace the Way," "The Angels' Presence." A perverted Doxology reads: "O, blessed Ones from upper Spheres Now as we separate, draw near. Guide us while in earth's path we rove, And bind our souls in perfect love." Another in this collection is "The Golden Echoes" with words and music by S. W. Tucker, in which appear the following hymn titles: "Angel Visitants," "Beyond the Weeping," "Heavenly Portals," "My Spirit Home," "The Homeward Voyage," "The Unseen City."*PFF4 1238.3*

In support of the religious emphasis the following "Bible quotations" are quoted in the yearbook: *1 John 4:1*; *1 Thessalonians 5:19-21*; *1 Corinthians 12:1, 7-10, 28*; *14:1, 3, 31, 32, 39*, and others; also many Bible incidents are identified with Spiritualism in the manual. But Spiritualism avowedly embodies "the foundation stones of all the ancient faiths," [8]Manual of Spiritualism, p. 101 (cf. pp. 96-102). as illustrated by quotations from Zoroaster, Homer, Plato, Moses, Buddha, and Jesus. However, the utter repudiation of the very foundation of the Christian faith appears in the assertions that a Spiritualist may "omit the tenets of the Christian church," and there is no vicarious atonement, for each must work out his own salvation. [9]Ibid., pp. 124, 127, 128.*PFF4 1239.1*

Dr. J. M. Peebles, one of their former leaders, defines Spiritualism in this prolix yet revealing paragraph:*PFF4 1239.2*

"The root meaning of this great word Spiritualism is clearly traced to God, Pure, Imminent [sic] and Immutable Spirit. 'God is Spirit,' said Jesus the Christ; therefore, God is Spirit, Spiritualism, centering, in and originating from God, becomes a most inspiring, a most sacred and holy word, the moral scale running thus: Spirit, spiritual, spirituality, spiritual-mindedness, Spiritualism—the ISM referring and relating to its main doctrines, the Father-Mother-hood of God, the Brother-Sister-hood of all races, the innate Divinity of Man, the Immutability of Law, the present-day Ministry of Spirits, the Guardian care of Angels, the Necessity of Holiness, the Importance of Prayer, the Beauty of Faith, the Sweetness of Charity, the Grace of Religion, and the unbounded Trust in God—the absolute embodiment of Love, Wisdom and Will." [10]J. M. Peebles, "The Word

Spiritualism Misunderstood," Centennial Book, p. 34. *PFF4 1239.3*

Peebles then makes the astonishing claim that Spiritualism was the religion of the primitive Christians up to the time of Constantine, when Christianity became crystallized into a sect. [11]James Martin Peebles, Christ, the Corner-Stone of Spiritualism, p. 26. *PFF4 1239.4*

And to "communion with spirits" is attributed the annunciation of the birth of Jesus, that His miracles are spiritualist phenomena, and that He taught His disciples in seances. [12]Manual of Spiritualism, p. 40. Peebles also contends that Christ's second coming is with "holy angels and ministering spirits" and "this coming is perpetual." [13]Peebles, Christ, the Corner-Stone of Spiritualism, p. 32. *PFF4 1239.5*

APPENDIX G - THE MASTER CHART AND THE PILOT AT THE PORT [1]

See pp. 975, 976.

Uriah Smith's view of the relationship of the Spirit of prophecy to the Bible, the Master Chart for man and the church, appeared in a Review and Herald editorial, here given in digest form:*PFF4 1240.1*

Envision an ocean vessel starting for a faraway foreign port. The owner provides the captain and crew with a master chart, giving full instruction and direction for the voyage—the course, mileage, speed, currents and cross currents, and a host of other details. The chart covers the long voyage from the port of sailing to the port of destination. It is the indispensable guide. It locates the islands and continents to be passed, and marks out the ports of call. It gives ocean soundings, and shows the general contour of the coast, indicates major rocks and reefs, as well as the clear channel into the harbor at last. [2]Adapted from Uriah Smith, *The Review and Herald,* Jan. 13, 1863, p. 52.*PFF4 1240.2*

But this same master chart, which reveals all this, indicates that when the ship nears the final harbor a pilot will be provided, who will give special help on riding in on the tide, steering the vessel around the shifting sand bars, avoiding hidden reefs, jutting rocks, sunken ships, or other local obstructions, or conditions—all in harmony with the general course outlined on the master chart. Thus the harbor will be safely entered.*PFF4 1240.3*

When at last the land of destination is in sight and its general contour can be checked as corresponding to that outlined on the chart, there is gladness and certainty on the part of the ship's officers. The port of desire is clearly at hand. But there are many hazards attendant on entering the harbor—stormy weather, the run of the tide, tricky sand bars, sunken ships, shallows, and the like. But just at the time and place indicated, the pilot's craft appears, and soon he is received aboard. What, then, if some of the crew rise up and say, "We have the master chart, and our instructions that have brought us in safety all the way from the distant port of embarkation. We see the harbor before us, and do not need or want this pilot. We will simply follow the master chart. That is ample for

us."*PFF4 1240.4*

But are such protesters, who would now reject the special services of the pilot foretold and provided in accordance with that chart, actually heeding the master chart? The answer is obvious. Similarly, the Spirit of prophecy was given to help pilot the ship of Zion through the perilous tides and shoals, and the rocks and bars and storms of the last times, by indicating the clear, safe channel for the church, as well as by pointing out the lurking perils that are marked out in general on the Master Chart—the Bible—as existent near the harbor. And the guidance of the living pilot is based upon, and is simply the detailed application of, the over-all outline of basic Bible prophecy. Through acceptance of this provision, the ship will come safely to dock in the harbor of destination.*PFF4 1240.5*

APPENDIX H - CHRIST'S MASTER PROPHECY OF *Matthew 24* [1]

[1] See p. 1158.

In tracing the detailed specifications of Jesus' matchless outline of the centuries, recorded in *Matthew 24*, *Mark 13*, and *Luke 21*, we find the same general pattern that marks the structure of the outline prophecies of Daniel and of John the revelator—that of repetitive lines, covering the Christian Era again and again for emphasis and amplification. Daniel and John both begin the revelation of things to come with their own day, and carry the reader with rapid strides across the centuries, with the unfolding events reaching to the end of the Christian Era. And Christ's hearers are exhorted to read and understand Daniel's prophecies (*Matthew 24:15*). The following diagram analyzes the obvious scheme of the prophecy by showing the repetitive lines for cumulative emphasis.*PFF4 1240.6*

Picture 1: The Chronological Sequence of Events of *Matthew 24* *PFF4 1240*

1. THE SPECIFICATIONS OF THE PREDICTION

Christ's great prophecy, covering the Christian Era from the destruction of Jerusalem down to the end of the age, is recorded by all three synoptists—Matthew, Mark, and Luke. [2] *Matthew 24:29-31*; *Mark 13:24-26*; *Luke 21:25-27*. Though the phrasing varies slightly, the intent and the outline is clearly identical. After discoursing on the terrible days of "tribulation," which hundreds of learned expositors in Europe and America have recognized as the great papal persecution of dissentient Christians, particularly from the thirteenth century onward to the eighteenth, Christ plainly states that unless the persecution of those days should be shortened, all His faithful witnesses would be blotted out. The period of the Papacy's spiritual dominance, according to the testimony of a large number of expositors—whose records have already been examined, particularly in Volumes III and IV—extended from Justinian in the sixth century until the French Revolution at the close of the eighteenth, [3] See Part II of Prophetic Faith, Vol. III; also tabular summary on pp. 404, 405, of this volume. with many placing it specifically from 538 to 1798.*PFF4 1241.1*

Then follows Christ's express declaration that, after this special period of persecution should largely be brought to an end, two separate celestial signs would appear as harbingers of the approaching advent—first, the sun and moon would be abnormally darkened; and second, "the stars shall fall"—obviously meteoric showers, as they are the only "stars" that "fall." And these signs were to be real, not imaginary. Then follows the description of Christ's glorious second advent, thus showing the sequence and relationship. They were to appear between the close of the tribulation and the advent. The apostle John likewise describes the same scene, with other details, under the sixth seal (*Revelation 6:12-17*).*PFF4 1242.1*

The gospel records of Christ's great prophecy show it to be clearly literal, not symbolic, as a scanning of the respective chapters clearly indicates. And John's depiction of this feature, in the sixth seal, is likewise literal, though in the Revelation the literal is often interspersed with the symbolic. But here the entire description is manifestly literal. So the predictive expression is, "The stars shall fall." And John's later prophecy adds this further description—"even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Stars, falling simultaneously, by the hundreds of thousands! These are the predictions, obviously referring to one and the same celestial phenomenon. The darkening of the sun and moon is discussed elsewhere. Thus the series is fixed in sequence. Their timing is clearly after the great "tribulation" and before the second advent.*PFF4 1242.2*

2. EVENTS OF THE CENTURIES IN CONSECUTIVE OUTLINE

Christ, the Fountainhead of prophecy, in this incomparable outline prophecy, portraying the vicissitudes of the Christian church in the midst of the conflicts of the centuries, led His hearers, in *Matthew 24:4-14*, onward from their own day. He took them past the coming of deceiving false christs, then the "wars and rumours of wars," obviously the breakup of the Roman Empire repeatedly predicted by Daniel, giving the caution that "all these things must come to pass, but the end is not yet" (*verse 6*). So the "end" was far away from those early days. Then Jesus tells, of how nation shall rise against nation, and kingdom against kingdom, this being

accompanied by “famines, and pestilences, and earthquakes, in divers places” (*verse 7*), and He adds, “all these” are but the “beginning of sorrows” (*verse 8*).*PFF4 1242.3*

Next, Christ comes to the period of the great affliction, when His true followers would be killed and “hated of all nations,” among which they were scattered, and would be betrayed (*verse 10*). And false prophets would arise that would “deceive many” (*verse 11*). Then, because iniquity would abound, the love of many would “wax cold” (*verse 12*). Thus Christ brought his hearers down to the proximity of the end, for He declares that “he that shall endure unto the end, the same shall be saved” (*verse 13*). And now comes the first worldwide and supreme sign of the end of the time or age —“this gospel of the kingdom [a special emphasis upon the imminent establishment of the prophesied kingdom of God] shall be preached in all the world for a witness unto all nations; and then shall the end come” (*verse 14*). Thus, in rapid strokes, the Master has given the grand outline of the centuries, with their chief characteristics, and closes with a worldwide sign that takes us up to the end, which climaxes in the second advent.*PFF4 1242.4*

3. REPEATS OUTLINE WITH ADDED DETAIL

Then, following the characteristic pattern of inspired prophecy, Christ goes back to His own day, and again outlines the passage of the years, becoming increasingly specific and adding other details (*verses 15-27*). Starting over again, this time with the destruction of Jerusalem, when the “abomination of desolation, spoken of by Daniel the prophet,” stands in the holy place (*verse 15*), they were to understand that Jerusalem’s destruction, and that of the Temple (A.D. 70), was upon them. And the Christians of Judea were to flee with all speed to the mountains (*verses 16-20*), and to pray that the catastrophic destruction of the holy city occur not in the winter or on the Sabbath (*verse 20*).*PFF4 1243.1*

And again Christ stresses the great persecution previously mentioned, but presses on its terrible severity, adding that “there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” again (*verse 21*). Then He adds, “And except those days should be shortened, there should no

flesh be saved: but for the elect's sake those days shall be shortened" (*verse 22*). And now he repeats His stress of latter-day "false Christs and false prophets," who perform signs and wonders and would attempt to "deceive the very elect" (*verse 24*), claiming that Christ's return is to be in the "desert," or in the "secret chambers." But Jesus warns His followers to "believe it not." And now He gives the manner of this second coming—"as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (*verse 27*). So the second great tracing of the sequential events of the centuries has been covered again.*PFF4 1243.2*

4. THIRD SURVEY STRESSES SIGNS OF LATTER DAYS

And now for the third and final time, Christ goes back part way, to the period of great affliction, or persecution of the saints, twice stressed before, and originally outlined by Daniel the prophet (*Daniel 7:21, 25*), and declares, "Immediately after the tribulation of those days" (*Matthew 24:29*) a series of celestial signs of the times would appear to identify the time—the sun shall be "darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (*verse 29*). This parallels the same events described by John the revelator in *Revelation 6:12-17*, and hinted by Old Testament prophets (as *Joel 2:31, 32*), and thus the reader is brought a third time amid increasing cumulation of detail past the waymarks, the appearance of the sign of "the Son of man coming in the clouds of heaven with power and great glory," as He sends His angels with the "sound of a trumpet, to gather together his elect from the four winds, from one end of heaven to the other" (*Matthew 24:31*).*PFF4 1243.3*

Then there can be no legitimate doubt or misunderstanding, for when "all these things," marking the centuries, are fulfilled, then men are to "know that it is near, even at the doors" (*verse 33*) as verily as the putting forth of the leaves of the fig tree heralds the approach of summer. But to many, as in the days of Noah and the Flood, the coming of the Son of man the second time will be sudden and unexpected, and will bring disastrous consequences upon the unprepared (*verses 38, 39*). And Christ ends this matchless prophecy by declaring, "Therefore be ye also ready: for in such an

hour as ye think not the Son of man cometh" (*verse 44*), warning those who preach "My Lord delayeth his coming," by declaring that they shall be cut off along with the hypocrites (*verses 48-51*).*PFF4 1244.1*

So ends the incomparable outline prophecy of *Matthew 24*, except for those attached parables of *Matthew 25*, on the wise and foolish virgins, the talents, and the coming separation of the true and false at the second advent. Then we read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (*Matthew 25:31, 32*).*PFF4 1244.2*

5. DOUBLE QUESTIONS OF DISCIPLES RECEIVE DUAL ANSWER

Thus the two questions that were asked by the disciples—When shall the destruction of Jerusalem be? and, What shall be the sign of the Master's return?—received a specific answer by Christ, showing their relationship to the end events in the time to come, beginning with the impending destruction of Jerusalem. And after sweeping in the intervening centuries, He ends with the tremendous scenes of His second advent in power and great glory. So the relationship established and the sequence of events are expressly portrayed with the distinguishing characteristic of inspired prophecy —that of repetition for the sake of emphasis and clarification, not only to add details along the way, but to pile up the cumulative evidence surrounding the end of the highway of prophecy. In this way all past fulfillments become the assurance of the completion of the further remaining events in the predicted outline.*PFF4 1244.3*

APPENDIX I - CALCULATING THE DAY OF PENTECOST IN A.D. 31 [1]See chapter 37.

Three annual feasts and seven annual sabbaths marked the first seven months of each sacred Jewish year, during the operation of the ancient typical sanctuary service. Each annual festival in the series fell on a given day of a given month, but not on a uniform day of the week.*PFF4 1245.1*

Picture 1: 50 DAYS FROM WAVE SHEAF TO PENTECOST I A.D. 31 *PFF4 1245*

Picture 2: ANNUAL CYCLE OF TYPICAL SET FEASTS IN A.D. *PFF4 1246*

The day on which it was celebrated therefore varied from year to year never coming on the same day of the week two years in succession.*PFF4 1247.1*

The table on the opposite page (constructed on the Biblical stipulations as to sequence and dating) is based on a year in which the Passover (Nisan 14) fell on a Friday, as in A.D. 31. The three feasts and their component parts appear in the left column, their dating in the narrow center column, and the seven annual sabbaths, with their stipulations, to the right. The references for authority appear throughout.*PFF4 1247.2*

All computations of successive festivals, or solemnities, were based on the initial Passover feast, or Nisan 14. With the Passover, in A.D. 31, thus tied to Friday, the date of the Wave Sheaf (always on Nisan 16), with Pentecost following later, can quickly and accurately be computed.*PFF4 1247.3*

The first day of Unleavened Bread, always falling on the 15th of Nisan (see Biblical references on the chart), was followed by the day of the Wave Sheaf, which in turn determined the day of the week for Pentecost—falling just fifty days thereafter—and therefore always on the same day of the week as that of Nisan 16. Thus in A.D. 31 Pentecost similarly fell on the first day of the week, as indicated by the diagram on page 1245—numbering the fifty days

from Nisan 16, according to the Mosaic stipulation. On this chart, the last part of Nisan, the first month, the whole of Iyar, the second month, and a portion of Sivan, the third month, in which the Day of Pentecost came, is given. The fifty days are numbered for checking, with the chart likewise keyed to a Friday Passover for Nisan 14.*PFF4 1247.4*

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[CD-ROM Editor's Note: In the original, the general "Index" is located on pages 1277-1295]