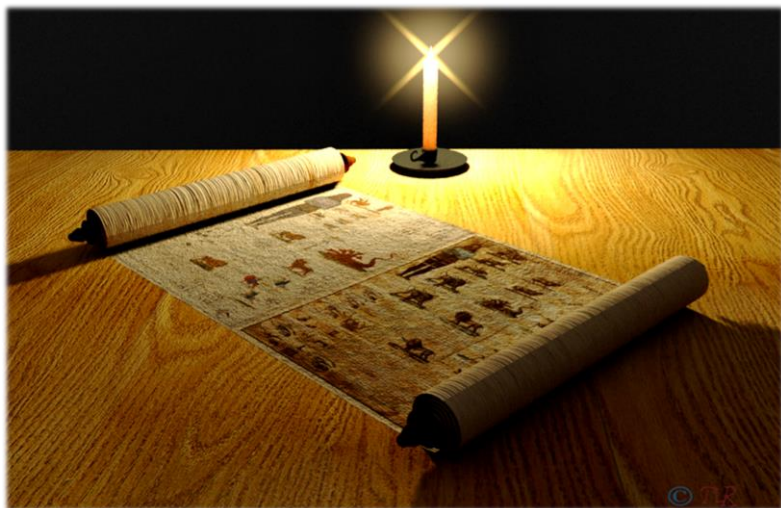


FOUNDATIONS

WHAT HATH GOD WROUGHT

**"In reviewing our past history, having traveled over every step of
advance to our present standing,
I can say, Praise God! As I see what God has wrought,
I am filled with astonishment, and with confidence
in Christ as leader.**

**We have nothing to fear for the future, except as we shall forget
the way the Lord has led us,
and His teaching in our past history."**
Christian Experience and Teachings p.204



**PSALM 11:3
IF THE FOUNDATIONS BE DESTROYED,
WHAT CAN THE RIGHTEOUS DO?**

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Laying a Sure Foundation

Bible texts in **Blue**; Spirit of Prophecy quotes in **Purple**;

Other quotes in **Red**

Every skilled builder knows that laying a sure foundation is absolutely necessary in order to have a sturdy building that will withstand storm and wind. A sure foundation is equally necessary when forming a structure of truth that will stand against last day deceptions. Paul wrote about foundations: Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Timothy 6:19

And he tells us that God's church is ...built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; Ephesians 2:20

Throughout the Bible, a 'woman' is used as a symbol of the 'church' [Is. 54:5-6; Jer. 6:2] and the foundation of the pure woman representing a pure church in Revelation 12:1 is the moon. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

The moon is a light that shines in a dark place. This is none other than the sure word of prophecy Peter spoke about.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in



a dark place, until the day dawn, and the day star arise in your hearts: **2 Peter 1:19**

*Notice again that the pure woman in Revelation 12:17 not only keeps the commandments of God but she also has the testimony of Jesus Christ, which is identified in Revelation 19:10 as **the spirit of prophecy.***

*Prophecy is one of Satan's (the dragon's) main targets. He would like nothing better than to knock that pure woman off her feet. However, her feet are firmly planted on the sure word of prophecy. Prophecy is a necessary part of our firm foundation. We need this foundation to get us through the tough times ahead. According to Amos 3:7 **Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.***

*Prophecy will give us preparation for the final crisis. According to Daniel 12:10 ... **"none of the wicked shall understand; but the wise shall understand"** and Solomon tells us in Ecclesiastes 8:5 ... **a wise man's heart discerneth both time and judgment"**. Today, before the storm breaks upon us, we need to make sure we are grounded on a firm foundation.*



*Revelation 10:1-6 foretold of a prophetic movement in connection with a mighty angel coming down and placing one foot on the sea and one foot on the earth and having a **"little book"** that is open.*

Revelation 10:3 states [The mighty angel] cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices”.

This is Jesus Christ, the Lion of the tribe of Judah speaking and his voice, the sure word of prophecy being reechoed through a movement, a people. Amos 3:8 says, The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

This prophetic movement was to have a “bitter in the belly “experience after eating the little book which tasted “sweet”. The following is a brief look into this history.

In the year 1816, a deist by the name of William Miller was asked to give the reading for the church service:

“Soon after commencing, he was overpowered by the inward struggle of emotion, with which the entire congregation deeply sympathized, and took his seat. His deistical principles seemed an almost insurmountable difficulty with him. Soon after, “Suddenly,” he says, “the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of, such an One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour without evidence would be visionary in the extreme. I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and

the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. ***I found the Lord God to be a Rock in the midst of the ocean of life.*** The Bible now became my chief study, and I can

truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God." Memoirs of William Miller p.66



"God sent **His angel** to move upon the heart of a farmer [*William Miller*] who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited ***that chosen one,*** to guide his mind and open to his understanding prophecies which had ever been dark to God's people. ***The commencement of the chain of truth was given to him,*** and he was led on to search for link after link, until he looked with wonder and

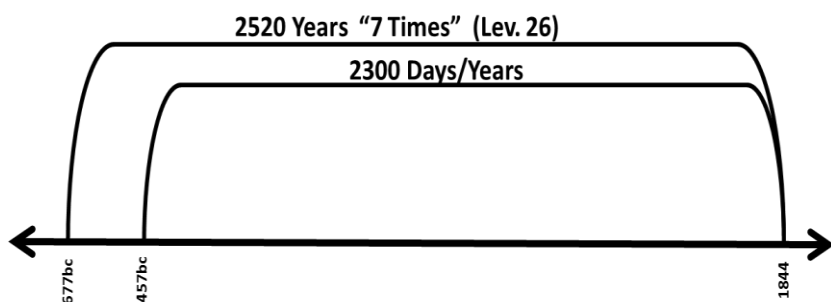
admiration upon the Word of God. ***He saw there a perfect chain of truth.*** That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe." Early Writings p.229

"Thus I was satisfied," he says, "that the Bible was a system of revealed truth so clearly and simply given that the wayfaring man, though a fool, need not err therein." Link after link of the chain of

truth rewarded his efforts, as step by step he traced down the great lines of prophecy. *Angels of Heaven were guiding his mind and opening the Scriptures to his understanding.*" 1888 Great Controversy p.320

We are told that the "commencement" (or beginning) of the chain of truth was given to him by the angels of God and William Miller himself describes what he discovered first and also his method of how he studied the Bible:

"I began at Genesis, and read on slowly; and when I came to a text that I could not [sic] understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. Then I came to the 2300 days; they brought me to the same conclusion; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly I did not know what to do. Now, I thought, I must put on spurs and breeching; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it." 1843 Apollos Hale, The Second Advent Manual p.65



"From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B.C. 677; that the 2300 days commenced with the seventy weeks, which the best

chronologers dated from B.C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Dan. xii,11,] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A.D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A.D. 1843. 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 all the affairs of our present state would be wound up. " Advent Review and Sabbath Herald, April 18, 1854.

We see from these quotes what time prophecies and dates were given as the "commencement" of this great chain of truth.

- (1) *B.C. 677 - the commencement of the 2520,*
- (2) *B.C. 457 - the commencement of the 2300 days,*
- (3) *A.D. 508 - the commencement of the 1335 days.*

We also see that Ellen White describes the exact same thing:

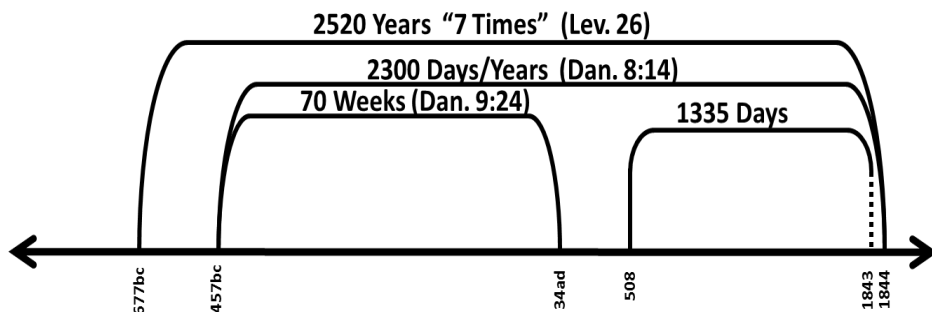
"The experience of the disciples who preached the "gospel of the kingdom" at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so Miller and his associates proclaimed that [1] the longest and last prophetic period brought to view in the Bible was about to expire, [2] that the judgment was at hand, and [3] the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The

preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.” Great Controversy p.351

She lists here the same three time prophecies that Miller listed, namely:

- (1) 677-1843/44, the 2520, the longest prophetic period.
- (2) 457-1843/44, the 2300 days which marked the beginning of the investigative judgment.
- (3) 508-1843 the 1335 days at which God pronounces a blessing on those who are part of the early Millerite/Adventist message.

They believed that the blessing they would receive was the “everlasting kingdom” which would be ushered in with the 2nd coming of Christ . Daniel 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.



Notice that she specifically states that the 70 weeks that the disciples preached and the 2300 days which the Millerites preached, were both “portions” [or parts] of the “Same Great Prophetic Period” [singular]!

In the Review & Herald in 1853, James White refers back to a certain book.

“We will here quote from ***the Second Advent Manuel*** [sic] of 1843, by Apollos Hale. - This was a **standard work**, and gives the view then taken by the Advent body.”

Advent Review and Sabbath Herald, March 31, 1853 p.181

Webster's dictionary states:

Standard: **That which is established** by sovereign power **as a rule or measure** by which others are to be adjusted. That which is established as a rule or model...

William Miller's 4 Main Prophetic Pillars as described in the standard Adventist work, The Second Advent Manual, written by Apollos Hale in 1843:

“The facts and arguments in support of those prophetic periods only which are deemed **vital to the system**, are contained in this work.” (p. iii)



“The ***first*** of the prophetic periods, which are considered as ***main pillars*** in the calculations of Mr. Miller, is found in **Leviticus xxvi. 18-28 [2520]**.” (p.33)

“The ***second*** of the prophetic periods, which are considered ***main pillars*** in Mr. M's calculations, is found **Dan. viii. 14 [2300]**.” (p.42)

“The ***third*** prophetic period, which is considered a ***fundamental part*** of Mr. Miller's calculations, is that contained in the 12th of Dan. v. 12-the **1335 days [1335]**, with which the 1290 are intimately connected.” (p.59)

“The **"time, times and a half [1260]"**, or its equivalents, express the period, during which "the saints were to be given into the

hand of the little horn," (Popery,) Dan. vii. 25,-the "two witnesses were to prophesy in sackcloth," Rev. xi. 3, "the holy city was to be trodden under foot," Rev. xi. 2; the church was to be in "the wilderness," Rev. xii. 6, 14; and "the beast that made war with the saints and overcame them was to continue," Rev. xiii. 5." (p.82)

"These **several prophetic periods**, applied as above, are considered **the main pillars** of Mr. Miller's theory of the prophecies. There is one grand consideration in favor of it, yet to be noticed, which distinguishes his from all other theories. It is this. He applies these periods to those events in the history of the people of God, which, of all others, one would suppose, should be made **the landmarks**, or eras, from which to reckon; and between the prophecies and the events of history, down to the present time, according to this theory, the agreement is like that between face and face in a glass." The Second Advent Manual p.33-93

Notice the use of the terms "Pillars" and "Landmarks" in reference to the 2520, 2300, 1335, & 1260 time prophecies!

God calls His "chosen one" - William Miller:

"His spirit was stirred within him. **God called him** to leave his farm, **as Elisha** was called to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold the mysteries of the kingdom of God to the people. He gained strength with every effort. He carried the people down through the prophecies to the second advent of Christ. **As John the Baptist** heralded the first advent of Jesus, and prepared the way for his coming, so also, ***Wm. Miller and those who joined him, proclaimed the second advent of the Son of God.***" Spiritual Gifts vol.1 p.129

"As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, **so was William Miller called** to leave his plow, and open to the people

the mysteries of the kingdom of God." 1888 Great Controversy p.331

Churches reactions to the teachings of William Miller:

"The instigator of all evil **sought not only to counteract the effect of the Advent message, but to destroy the messenger himself.** Miller made a practical application of Scripture truth to the hearts of his hearers, reproving their sins, and disturbing their self-satisfaction, and his plain and cutting words aroused their enmity. The **opposition manifested by church-members** toward his message, emboldened the baser classes to go to greater lengths; and enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord, and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose. Despite all opposition, the interest in the Advent movement had continued to increase. From scores and hundreds, the congregations had grown to as many thousands. Large accessions had been made to the various churches, but after a time the spirit of opposition was manifested even against these converts, and **the churches began to take disciplinary steps with those who had embraced Miller's views.** This action called forth a response from his pen, in an address to Christians of all denominations, urging that if his doctrines were false he should be shown his error from the Scriptures." 1888 Great Controversy p.336-337

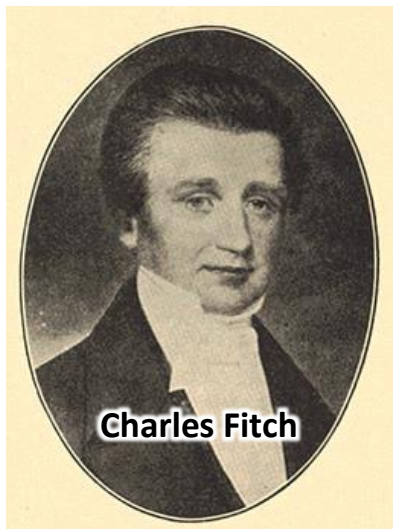
Were the Millerite Adventists in agreement on their message?

"Then I saw in relation to the "Daily," that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "Daily;" but since 1844, in the confusion, other views have been embraced, and darkness

and confusion has followed.” Review and Herald, November 1, 1850

“William Miller was the leading man, and all who preached the same doctrine and from the same chronological charts, was of the same faith, or **oneness** of the message.” 1849 Joseph Bates, A Seal of the Living God p.33

Birth of the 1843 Prophetic Chart



“In May, 1842, a General Conference was convened in Boston, Mass. At the opening of this meeting, Brn. Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Bro. Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out

something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. **Here was more light in our pathway.** These brethren had been doing what the Lord had shown Habbakuk in his vision 2468 years before, saying, "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time." Hab.ii,2. After some discussion on the subject, it was voted unanimously to have three hundred similar to this one lithographed, which was soon accomplished. They were called "**the '43 charts**." This was a very important Conference.” 1868 Autobiography of Joseph Bates p.262

What the Spirit of Prophecy states about this 1843 chart:

“As early as 1842, the Spirit of God had moved upon Charles Fitch to devise the prophetic chart, which was generally regarded by **Adventists** as a fulfillment of the command given by the prophet Habakkuk, "to write the vision and make it plain upon tables." Spirit of Prophecy vol.4 p.241

“As early as 1842, the direction given in this prophecy, to “write the vision, and make it plain upon tables, that he may run that readeth it,” had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. ***The publication of this chart was regarded as a fulfillment of the command given by Habakkuk.***” 1888 Great Controversy p.392

“I have seen that the **1843 chart was directed by the hand of the Lord**, and that it should ***not be altered***; that the figures were as he wanted them.” Experience & Views p.61 (1851)

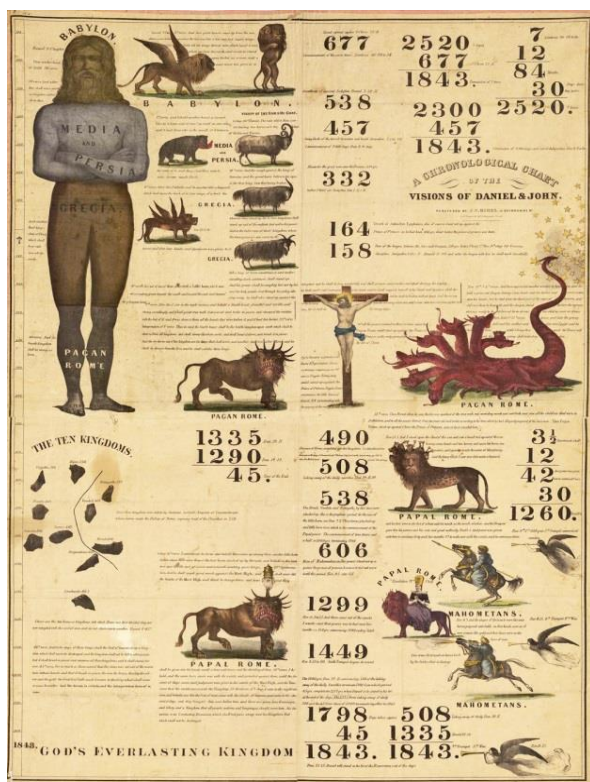
“I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that **the old chart was directed by the Lord**, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them...” Spalding & Magan p.1 (October 23, 1850)

“The Lord showed me that the **1843 chart was directed by his hand**, and that no part of it should be altered; that the figures were as he wanted them.” Review & Herald, November 1, 1850

Webster's dictionary says:

“DIRECTED: guided; regulated; governed; ordered; instructed”

In other words – God guided and regulated the production of the 1843 prophetic chart!



Webster's dictionary says:
 "Figure: A statue; an image; in arithmetic, a Character denoting a number;"

In other words – The pictures and numbers on the 1843 chart are the way God directed and guided them to be!

Psalm 18:30 As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.

"Now you will be left without excuse with such a Source [God's Word] to which you may look for guidance and counsel in perplexities and trouble. Man may err, but God cannot err."
 Letter 1 – June 3, 1887

Were there any mistakes involving the 1843 chart?

"I saw that the old chart was directed by the Lord, and that not a peg of it should be altered without inspiration. I saw that the figures on the chart were as God wanted them, and that His hand was over and hid a mistake in some of the figures so that none could see it until His hand was removed." Manuscript 15 - October 23, 1850

“That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed.” Experience & Views p.61

“...that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.” Spalding & Magan p.1

“But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods.” Early Writings p.235

How much did this “single” mistake affect the information on the chart?

“...in some of the figures” – “...of the prophetic periods”

So this single mistake affected some of the figures or periods (plural)!

We are told that God used His Hand to cover or hide this mistake! Why would God allow a mistake on the chart that He directed? We know that God doesn't err - What else are we told about God?

“While Satan can employ fraud and sophistry to accomplish his objects, God cannot lie; while Lucifer, like the serpent, can choose a tortuous course, turning, twisting, gliding, to conceal himself, God moves only in a direct, straight-forward line.” Spirit of Prophecy vol.4 p.319

What is a lie?

“All deception and overstatements are falsehoods.

A truthful man, a man of integrity, will not designedly produce impressions by language or signs that are not strictly true. He will not allow any to receive from him that which he knows to be incorrect. A falsehood consists



in an intention to deceive. A look of the eye, a motion of the hand, an expression of the countenance, will tell a falsehood as effectually as words.” Signs of the Times, July 22, 1880

So God, the Author of Honesty, would never have “directed” a “figure” to be placed on the chart that He knew was a lie – an incorrect representation – to purposely mislead His people.

Numbers 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? the LORD and the king: and meddle not with them that are given to change:

Malachi 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Since there is no reference to there being a mistake specifically on the chart - is it possible that this “singular” mistake is not actually portrayed on the chart itself?

“But God designed to prove them. **His hand** covered a mistake in the reckoning of the prophetic periods.” Early Writings p.235

“The **mistake** made in reckoning the prophetic periods...” Testimonies for the Church vol.1 p.52

So the mistake was not in the numbers themselves that God had placed on the chart – but “in the reckoning” that arrived at those numbers – which was a mistake that was made by man.

*In other words, the mistake itself, that man made, is not displayed on the chart – only the numbers resulting from that mistake are. God made **NO MISTAKE** on the chart! He merely temporarily prevented man from discovering the mistake that they had made “in their reckoning” – which was not shown on the chart.*

*It is commonly thought that the number 1843 on the chart is a mistake. But in reality, God placed the 1843 on the chart because that date was a **direct fulfillment** of the “tarrying time” prophecy which marked the end of the 1335 prophecy with which God placed His blessing and His stamp of approval, on the Advent Movement represented by the figures on this chart!*



“No one, however, then noticed that an apparent delay in the accomplishment of the vision—a **tarrying time**—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: “The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.” 1888 Great Controversy p.392

Habakkuk 2:2-4 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

God's purpose in preventing them from discovering the mistake was to prove and test them to see if they would stay faithful to the truth even after disappointment. We are told that even the enemies of the Millerites didn't discover the mistake.



“Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it.” Early Writings p.235

“While this discrepancy was not particularly noticed by us, it was also ***not noticed by any of our learned opponents***. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.” Advent Review, August 1850 p.2

*In other words, those who opposed the Millerites, **did not see the mistake** either – and a quick reference to the writings of Miller and the other pioneers reveals that their “learned opponents” were indeed arguing against and trying to discredit the various time prophecies, including the 2520, that they were preaching from 1840 to 1844. This shows, from the mouth of the prophet herself, that because their opponents didn’t find the mistake - the 2520 prophecy cannot be the mistake!*

What did God do about the “mistake” after He had tested their faith early in the spring of 1844?

“Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained.” Spiritual Gifts vol.1 p.138 (1858)

“In the summer of 1844, Adventists discovered the mistake in their former reckoning of the prophetic periods, and settled upon the correct position.” Spirit of Prophecy vol.4 p.248

What did the Adventists discover after their first disappointment that helped explain the mistake in their reckoning?

“We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods...the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the 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.” Advent Review, August 1850 p.2



“It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B. C., the 2300 years would not be completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457 B. C., and therefore the prophetic period must reach to the fall of the year 1844. Therefore the vision of time did not tarry, though it had seemed to do so. We learned to rest upon the language of the prophet: "The vision is yet for an appointed time, but at the end it

shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3.

God tested and proved His people by the passing of the time in 1843. The mistake made in reckoning the prophetic periods was not at once discovered, even by learned men who opposed the views of those who were looking for Christ's coming. Scholars declared that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, and the waiting people of God, were in a common error on the question of time.

Those who had been disappointed were not long left in darkness; for in searching the prophetic periods with earnest prayer the error was discovered, and the tracing of the prophetic pencil down through the tarrying time. In the joyful expectation of the coming of Christ, the apparent tarrying of the vision had not been taken into account, and was a sad and unlooked-for surprise. Yet this very trial was necessary to develop and strengthen the sincere believers in the truth." Christian Experience and Teaching p.50

"They saw that the prophetic periods reached to 1844, and that the same evidence they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the word of God shone upon their position, and they discovered a tarrying time.--If the vision tarry, wait for it.--In their love for Jesus' immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones." Spiritual Gifts vol.1 p.138 (1858)

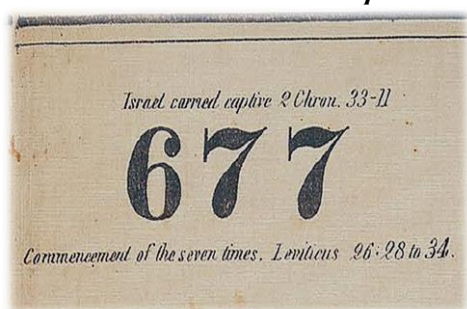
This mistake in not reckoning the "full year" was explained/corrected by God well before Oct.22, 1844. This mistake did not have any bearing on the "validity" of the time prophecies themselves.

The prophet of God specifically states that "the same evidence" that they had presented before, "proved" that the time periods would end in 1844!

Why would she specify “the same evidence”? Because God does not lie!! (Titus 1:2) In fact, the prophecy in Habakkuk that the 1843 chart was a fulfilment of – specifies this fact!

Habakkuk 2:3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

She also stated that this mistake made in the reckoning of the prophetic periods (plural) affected the ending of them in 1844. She here specifically used the term “periods” in the plural form – which means that there has to be at least 2 or more periods that are affected.



A reference back to the time periods that the Millerite Adventists were teaching reveals that of all the time periods given on the 1843 chart – only two time periods are affected by this “full year”

reckoning mistake that reach to 1844 – the 2520, and the 2300. Her use of the plural word “periods” is proof that Ellen White also recognized the validity of the 2520.

When October 22, 1844 passed, the Adventists experienced a second disappointment, often called the Great Disappointment. It was a fulfilment of the “Bitter in the Belly” experience. However, unlike the first disappointment, this disappointment was not due to any mistake in the reckoning of the time periods but was due rather to their accepting the popular view held by Christians at that time that the earth was the sanctuary. Because they accepted this erroneous view without studying it out for themselves, they failed to realize the

true significance of the event to take place at the time marked out by prophecy.

“Jesus did not come to earth as the waiting, joyful company expected, to cleanse the Sanctuary, by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods. Prophetic time closed in 1844. Their mistake consisted in not understanding what the Sanctuary was, and the nature of its cleansing. Jesus did enter the Most Holy place to cleanse the Sanctuary at the ending of the days. I looked again at the waiting, disappointed company. They looked sad. They carefully examined the evidences of their faith and followed down through the reckoning of the prophetic periods, and could discover no mistake. Time was fulfilled, but where was their Saviour? They had lost him.” Spiritual Gifts vol.1 p.148

“The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days.” Great Controversy p.424

Shortly after the Great Disappointment in October, Ellen White receives her first vision in December of 1844.



“It was not long after the passing of the time in 1844 that my first vision was given me...I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not

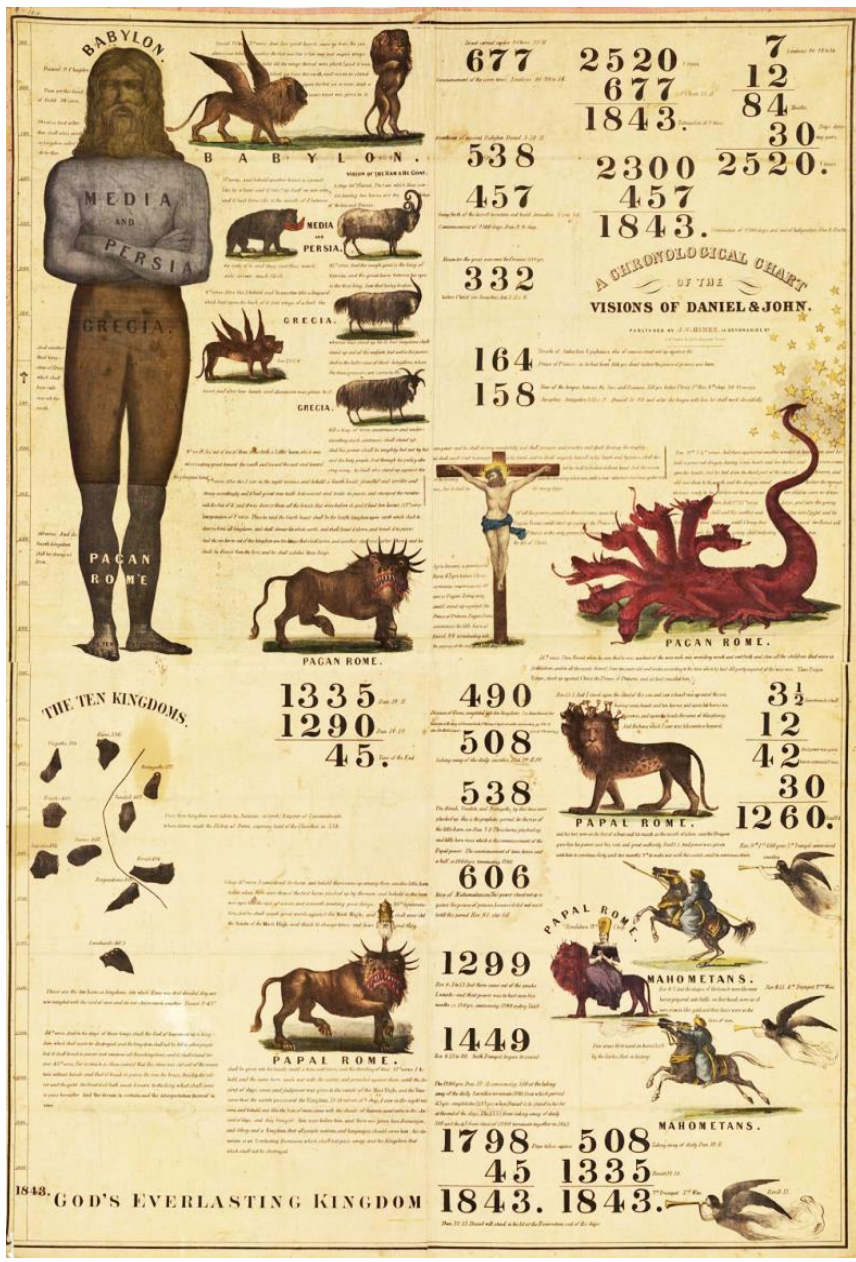
find them, when a voice said to me: "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the advent

people were traveling toward the city. Behind them, at the beginning of the path, was a bright light which an angel told me was the midnight cry.

This light shone all along the path, that their feet might not stumble. Jesus Himself went just before His people to lead them forward, and as long as they kept their eyes fixed on Him, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, from which came a light that waved over the advent band; and they shouted: "Alleluia!" Others rashly denied the light behind them, and said it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below." Testimonies for the Church vol.1 p.58

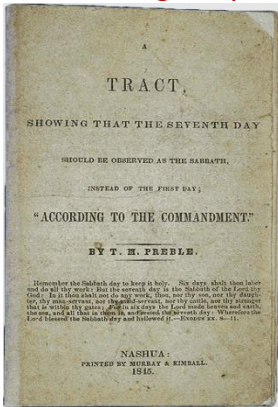
Denial of the light behind them, led to them falling off the path!

The 1843 Prophecy Chart



Beginning of the Seventh-day Adventists:

“From this place, several Advent ministers received the Sabbath truth during the year **1844**.



One of these was Eld. T.M. Preble, who has the honor of first bringing this great truth before the Adventists through the medium of the press. His essay was dated Feb. 13, **1845**. He presented briefly the claims of the Bible Sabbath, and showed that it was not changed by the Saviour, but was changed by the great apostasy.” 1873 J.N. Andrews, History of the Sabbath and First Day of the Week p.501

“In the autumn of **1846** we began to observe *the Bible Sabbath*, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year.” Testimonies for the Church vol.1 p.75

“Washington, New Hampshire,...In This Village Was Established the First Seventh-day Adventist Church, in **1844**.” Heavenly Visions, J. N. Loughborough, p.104

Uriah Smith - Seventh-day Adventists and Their Work - 1896 – p.2

“Inquirer – When, then, do the people known as Seventh-day Adventists, date their origin?

Adventist - In the following year, **1845**; for then were brought out the views on the subject

of the sanctuary, which explained why the Lord did not come in 1844, as had been expected, and furnished additional evidence concerning our duty to turn to the observance of the seventh day as the Sabbath of the Lord.”



*“The Great Second Advent Movement: Its Rise and Progress”
by J.N. Loughborough*

“I am not guessing at this. The sister was one of six who, in 1845 signed a covenant with Brother and Sister Bates to keep the seventh day Sabbath. The six were among those who, in 1854, I organized into a Seventh-day Adventist church at Dartmouth, Mass.” p.482

In other words, Seventh-day Adventists were in existence and functioning as such, at least 18 years before the organization was ‘corporately’ formed in 1863.

During the years lapsing between 1844 & 1850 some Adventists started rejecting present truth and promoting various false doctrines.

In 1850, God, through the labors of James & Ellen White and others, started calling them back to the truth that they had forgotten and it is at this point that we find Seventh-day Adventists printing a new chart - the 1850 chart.

(Please notice the sequence of the quotes dates- that time and place may be considered)

“I saw that Satan was working through agents in a number of ways. He was at work through ministers who had rejected God’s truth and had been given over to strong delusions to believe a lie, that they might be damned. I saw while they were preaching or praying some would fall prostrate and helpless, not by the power of the Holy Ghost, No, no, but by the power of Satan breathed upon these agents and through them to the people. I saw that some professed Adventists who had rejected present truth, while preaching, praying or in private conversation used mesmerism to gain adherents, and the people would rejoice, thinking it was the power of God; and even those that used it (mesmerism)

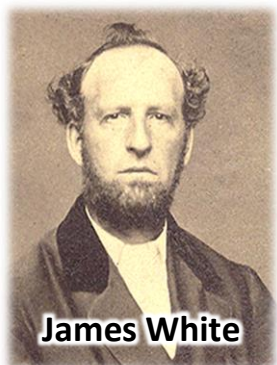


themselves were so far in the darkness and deception of the devil that they thought it was the power of God given them to exercise. I saw that these men had made God altogether such an one as themselves. I saw that some of ***the agents of the devil were affecting the bodies of those they could not deceive and draw from the present truth.*** Some of them were ***even trying to afflict some of the saints unto death.***

(O that all could get a view of it as God revealed it unto me, that they might know more of the wiles of Satan so as to be on their guard.) I saw that Satan was at work in these ways to distract, draw away, and deceive God's people just now in this sealing time more than ever before. I saw some who were not standing stiffly, their knees were

trembling, their feet were sliding, because ***they were not planted firmly on present truth,*** and the covering of Almighty God would not be drawn over them." Letter 5 – ***April 21, 1849***

James White – The Third Angel's Message - 1850 p.2



"But the last message to the world was - "Repent for the hour [time] of his judgement is come." Time was connected with that message, and that time was 1843. God said by the prophet, "Write the vision and make it plain upon tables, that he may run that readeth it." - Hab.2:2. ***The whole advent host once believed that publishing the visions of Daniel and John on the chart,***

from which the swift messengers lectured in 1842 and 1843, was a fulfillment of this prophecy; and the unbelief of those who doubt now, does not prove that we were all mistaken then. The passing of the time, and the perpetual backsliding and unbelief of Adventists has not

changed this truth of God into a lie; but ***it remains truth still.*** You who participated in this first angel's message, and felt its power and glory, and saw its effects on the people, just go back with me to the camp-meetings, conferences, and other meetings ***where***

the time, 1843, was proclaimed from the chart. With what solemnity, zeal and holy confidence the servants of the Lord proclaimed the time. And O, how their words fell upon the people, melting the hardest sinner's heart; for God was with them, and his Spirit attended the solemn message. The most spiritual and devoted in all the churches caught the flame and many who had been trained to worship their church and their minister, here learned to "fear God" alone, and "give glory to him." This message weaned us from this world, and led us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ. Dear Brethren, Was this message "from heaven or from men?" I know your answer - "from heaven," Amen. We then "tasted of the good word of God, and the powers of the world to come," and we can not, will not, dare not give it up, and call it a "mistake," the "work of man," "mesmerism," and "of the Devil," as many have done, and have fallen away. "It is impossible" "to renew" such "to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." See Heb.6:4-6."

"We have not allowed ourselves time to rest or hardly time to sleep. We have felt that the King's business required haste, that what we did must be done quickly. God gave us a victorious time on our journey. The truth triumphed. I will not write the particulars of our journey for you will have it in the paper. The Lord showed me that he, James, must take the testimonies that the leading Adventists published in 1844 and republish them and make them ashamed.

He is now doing that work." Letter 8 - August 4, 1850

James White – Advent Review, August 1850 p.1

"In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon

these movements in the same light in which we now view them, and thus show who have "LEFT THE ORIGINAL FAITH."

James White - Advent Review, August 1850 - "A VINDICATION" p.2

"We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from,

for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677."

"The Lord showed me some weeks ago that as James would begin to republish what the leaders had written in 1844, upon the truth, Satan would try to hinder us; but we must struggle for the victory and go on. It has been just so. He knows this work will hurt his cause and save some jewels. That is why he rages so but he is driven back." Letter 12 - August 15, 1850

James White - Advent Review, September 1850 - *"SECOND WAYMARK. TARRYING OF THE BRIDEGROOM"* p.55

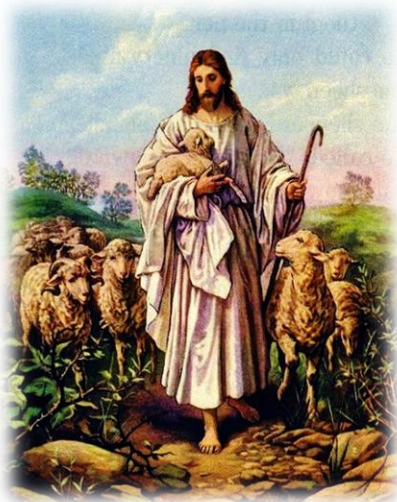
"Matt.xxv,5. 'While the bridegroom tarried, they all slumbered and slept.' In overhauling our dead reckoning, and re-examining our past observations, we could discover no mistake. But we did

THE ADVENT REVIEW		
Vol. I.]	AUBURN, (N. Y.) AUGUST, 1850.	[No. I.
"CALL TO REMEMBRANCE THE FORMER DAYS."		
<p>MIRAM EDDY, DAVID ARNOLD, GEO. W. BULL, SAMUEL W. RHODES, and JAMES WHITE,</p>	<p>} Publishing Committee.</p>	<p>struction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord.</p>
<p>Trans.—Gratis, except the reader desires to give something toward its publication.</p>		
<p>☞ All communications, orders and remittances for the "Review" should be directed to James White, Post Office, N. Y., (Post paid.)</p>		
<p>Our design in this review is to cheer and refresh the true believer, by showing the fulfilment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.</p>		
<p>Those who claim to be Adventists should be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the "blessed hope," would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope, "a mistake," "fanaticism," "nonsense," and, as some have said, "of the Devil."</p>		
<p>What! shall we rejoice in the "blessed hope," and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemous.</p>		
<p>"Call to remembrance the former days," "ye have most of patience, that after ye have DONE THE WILL OF GOD, ye might receive the promise, for yet a LITTLE WHILE, and he that is to come will come," &c. [Heb. x, 35, 37,] are words applicable to our case, and were designed for our in-</p>		
<p>In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent hour were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have "LEFT THE ORIGINAL FAITH."</p>		
<p>The special attention of the reader is called to the following lengthy extract. It is excellent. Read it carefully, and prayerfully, and it will lead you to have confidence in your past experience in the holy advent cause, confidence in God, and His holy word. It is from the "Advent Herald" for November 13, 1844.</p>		
<p>J. V. HIMES, S. ELLIS, & A. HALE, Editors.</p>		
<p>To all who love the Lord's appearing.</p>		
<p>In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us.—And first, as many are expecting from us a</p>		
<p>CONFESSION,</p>		
<p>We are ready, in the language of the apostle, to "confess unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man."</p>		
<p>Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught the church and the world regard us as misguided and deluded; and they suppose, and no doubt</p>		

discover one thing, which was to us a clear explanation of our text, at the same time so simple that the most we could say about it was, that God had withholden our eyes from this point as he did the two disciples in company with Jesus at his resurrection. And this was, that six months had yet to be added to the prophetic periods before we could make them out full and complete. - For instance, we now could see clearly that it would take every hour of 457 B. C., and 1843 years after, to fill up 2300 days or years; and so of **the seven times of the Gentiles; 677 B. C. and 1843, was only 2520 as given on the chart.** Here we see plainly that the commandment to restore and build Jerusalem, did not go forth until the middle of 457; and so of the captivity of Manasseh, B. C. 677. And also that the 6000 years of the world could not be complete until the seventh month, where it commences."

Dear Brethren and Sisters--I wish to give you a short sketch of what the Lord has recently shown to me in vision. I was shown the loveliness of Jesus, and the love that the angels have for one another...

I also saw that **the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains.**

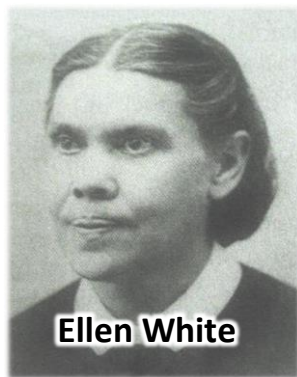


Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd.

September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that

efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached."

Review & Herald, November 1, 1850

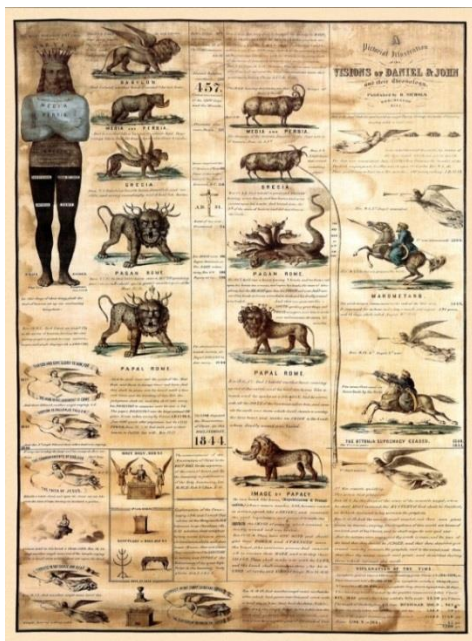


*James White - Advent Review, November 1850 -
"FOURTH WAY MARK:
A CRY AT MIDNIGHT" p.68*

"At Midnight a cry was raised, the bridegroom is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22nd October, 1844. The Midnight of this dark stupid time would be about July 20th. S. S. Snow gave the true Midnight Cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before. He says he had been trying to make people believe it before, but without effect, because it was generally believed as we had been taught from 1840, that the Midnight Cry embraced the whole subject, even beginning back to the French Revolution, and some were old enough to believe that it began in the days of the Apostles. But now it began to move with rapid progress. God was giving the light by his spirit. I well remember some that I conversed with, who related the wonderful manner in which they

were moved upon to examine this subject before they had heard it."

"Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart.** I saw it was needed and that the truth made plain upon tables would effect much and would cause souls to come to the knowledge of the truth." Letter 26 - **November 1, 1850**



"THE CHART. A chronological chart of the visions of Daniel and John, **calculated to illustrate clearly the present truth**, is now being lithographed under the care of Bro. **Otis Nichols**, of Dorchester, Mass. Those who teach the present truth will be greatly aided by it. Further notice of the chart will be given hereafter." **November 1850** James White, Present Truth p.88

"Our conference at Topsham was one of deep interest. Twenty-eight were present; all took part in the meeting. Sunday the power of God came upon us like a mighty rushing wind. All arose upon their feet and praised God with a loud voice; **it was something as it was when the foundation of the house of God was laid.** The voice of weeping could not be told from the voice of shouting. It was a triumphant time; all were strengthened and refreshed. I never witnessed such a powerful time before.

Our next Conference was in Fairhaven. Brother Bates and wife were present. It was quite a good meeting. On our return to

Brother Nichols', *the Lord gave me a vision and shewed me that the truth must be made plain upon tables and it would cause many to decide for the truth by the three angels' messages with the two former being made plain upon tables.*"

Letter 28 - November 27, 1850

"The chart is being executed in Boston. God is in it. Bro. Nichols has the charge of it." 15MR 213

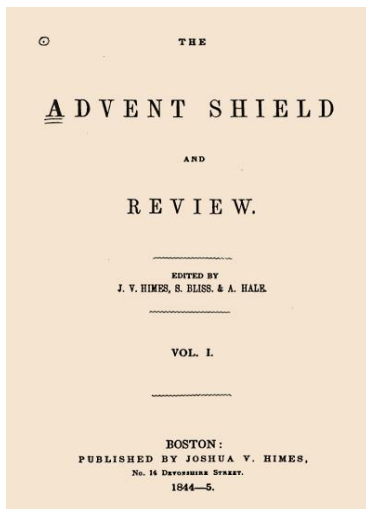
*James White – Advent Review & Sabbath Herald,
December 1850 –
"OUR PRESENT POSITION"p.13*

"THE 2300 DAYS. - This prophetic period has been, and still is, the main pillar of the Advent faith. It is, therefore, of the utmost importance that we have a correct view of the commencement and termination of this period, in order to understand our present position. B. C. 457, was the year presented, and clearly proved by Brother Miller, as the true date for the commencement of the 2300 days. It was published to the world by every Second Advent paper in the land, by books, and by public lectures, as the true date. The proof was so very conclusive that those who examined the point with candor embraced it at once. Learned opponents did not, and could not, show that we were incorrect in dating the 2300 days from B. C. 457. *With this clearly ascertained date for the commencement of the main pillar of the "ORIGINAL" Advent faith, lecturers went forth united to give the judgment hour cry.* This was the date written upon the "chronological chart of the visions of Daniel and John, published by J. V. Himes, 14 Devonshire St."

It was the united testimony of Second Advent lecturers and papers, when standing on "THE ORIGINAL FAITH," that the publication of the chart was a fulfillment of Hab.ii,2,3. If the chart was a subject of prophecy, (and those who deny it leave the original faith,) then it follows that B. C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that "the vision" should "tarry,"

or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.

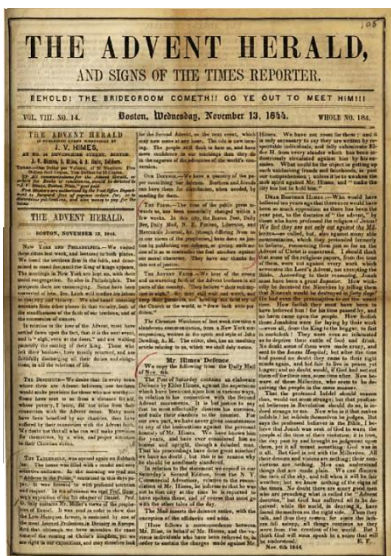
... Here we will give extracts from the "Advent Shield" No. 1, published May, 1844, pages 122-124. This is a standard work for Advent believers, and presents their unanimous view of their true position at that time.



"Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii,1-3,) when he says, "I will stand upon my tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved," or as it reads in the margin "argued with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the seven times] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry," [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of the prophetic times, beyond which,] "it will not tarry."

... We copy the following important testimony on time, from the "Advent Herald" for November 13, 1844.

"1843. This, it is well known, was our first published time. It was the year - Jewish time - in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year which were looked to with great interest; but while some had



their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement,

they all seemed to terminate that year. This was, however, only apparent. **We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677.** This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods...and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the 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."

"Our last conference was one of deep interest. Two were dug from beneath the rubbish. **The present truth was presented in its clear light and it found way [to] the hearts of the erring.** Before the meeting closed all were upon their knees, some were crying for mercy that had been cold hearted and indifferent, others were begging for a closer walk with God and for salvation. It was a powerful time as I ever witnessed; the slaying power of God was in our midst. Shouts of victory filled the dwelling. The saints here seem to be rising and growing in grace and the knowledge of the truth...God is at work and is bringing souls from the rubbish to the clear light of truth. We have received cheering letters from different places. God is with Israel." Letter 30 - **December 13, 1850**

"Then I saw that the papers would go and that it would be the means of bringing souls to a knowledge of the truth. **I saw that James had not borne the burden alone but that the angels of God had assisted and had oversight of the paper...**

Then I saw Laodiceans. They will make a mighty effort. Will they get the victory? One who has the truth will chase a thousand, and two will put ten thousand to flight. They are coming to conclusions that bring them into close quarters, and they cannot tell where they be themselves, for they are lost in the foggy, terrible fear that takes hold of them. Anguish of spirit will seize them. Dare they admit that the door is shut?

The sin against the Holy Ghost was to ascribe to Satan what belongs to Jesus or what the Holy Ghost has done.



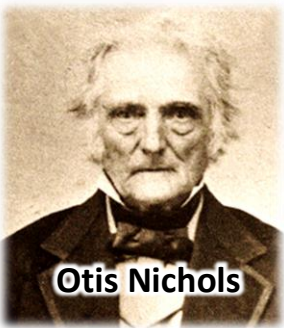
They said the shut door was of the devil and now admit it is against their own lives. They shall die the death. Look ye at the Pattern. Follow Him, for He is meek and lowly in heart. Shut your eyes to everything but the present, saving truth." Manuscript 11 - December 25, 1850 Vision at Paris, Maine

So angels had assisted James White to publish these quotes we just looked at – she says that the angels had “oversight of the paper”!

It is interesting what she says here, "Then I saw Laodiceans. They will make a mighty effort. Will they get the victory?" She seems to be looking into the future – like she is describing the way that the church of Laodicea will respond to the truth that has just been republished. Then she says, "The sin against the Holy Ghost was to ascribe to Satan what belongs to God, or what the Holy Ghost has done." This is a very serious thought.

James White – Advent Review & Sabbath Herald, January 1851 p.31

“THE CHART. - It is now ready. We think the brethren will be much pleased with it, and that it will be a great help in defining our present position. The cost for about 240 will be near \$250. Those whom God has called to give the message of the third angel can have it free. Brn. in Conn., have paid \$40; David Arnold, \$5; A. R. Morse, \$10; Harvey Childs, \$5; Reuben Loveland, \$5 - Those who wish can send in their donations, and if more is received than enough to pay for the Chart, it will be used in publishing the



Otis Nichols

"Review and Herald." - The Chart can be had by addressing Otis Nichols, Dorchester, Mass. Price, \$1,50."

"Then OTIS NICHOLS, 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, 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 deal systematically with the symbols.” 1954 L.E. Froom, The Prophetic Faith of Our Fathers, Volume 4 p.1071

*James White – Advent Review & Sabbath Herald,
February 1851 p.46*

“1. To supply those who travel and teach the present truth. This was the main object in publishing the Chart. Those whom the Lord has chosen and called to give the message of the third angel, are to be supplied gratuitously.

2. That each band of brethren might have one at their places of meeting. And if the brethren in any place are not able to pay for it, they also are to be supplied gratuitously. We never expected to supply all the brethren with a Chart, if we had, some thousands should have been prepared instead of 300. But this would be a useless expense, and waste of the Lord's money. Those, therefore, who do not travel, and who are situated where they can meet with those who have a Chart, must not expect to have one without paying for it. Price - well prepared on rollers - \$2; without being sized, painted etc., just as it comes from the Lithographer, \$1,25. Those sent by mail have to be pre-paid.”

*James White – Advent Review & Sabbath Herald,
July 9, 1851 p.98*

“Here we will give extracts from the "Advent Shield," No. 1, pages 122-124, published in May, 1844. This was a standard work for Advent believers, and presents the unanimous view taken of their true position at that time.

"Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for

which he made provision, by the prophet Habakkuk, (ii,1-3,) when he says, "I will stand upon my tower, and will watch to see what he will say unto me: and what I shall answer when I am reproved," or as it reads in the margin "argued with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the seven times,] "but at the end [of the **prophetic periods**] it shall speak and not lie; though it tarry," [beyond their apparent termination,] "wait for it; because it will surely come," [in the fulness of the prophetic times, beyond which.] "it will not tarry."

**James White – Advent Review & Sabbath Herald,
December 9, 1851 p.64**

"*THE NEW CHART,
published by Bro. Otis
Nichols in 1850, has been
found to be **a great help**
in examining the
evidences of our position,
and in teaching them to
others. **We esteem it a**
TREASURE. It is valuable,
because it beautifully
illustrates the most
sublime and important
truths of Revelation,
which are particularly
applicable to the present
time.



Those who wish to obtain this Chart should address Otis Nichols, Dorchester, Mass. Price \$2. If more is received for this Chart than its actual cost, it will be used in publishing the "Review and Herald." The publisher gives \$75."

"I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all needed it just as much." Manuscript 1 – June 2, 1853

*Habakkuk 2:2-4 And the LORD answered me, and said, **Write the vision, and make it plain upon tables,** that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

*Ecclesiastes 3:14 I know that, **whatsoever God doeth, it shall be for ever:** nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.*

The 1850 Prophecy Chart

BABYLON
And I beheld another beast, it seemed like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

MEDIA AND PERSIA
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

GRECIA
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

PAGAN ROME
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

PAPAL ROME
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

MOST HOLY, DEER
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

THE FAITH OF JESUS
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

THE FAITH OF JESUS
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

THE FAITH OF JESUS
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457
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

MEDIA AND PERSIA
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PAPAL ROME
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

1844
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

IMAGE OF PAPACY
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

EXPLANATION OF THE TIME
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

VISIONS OF DANIEL & JOHN
and their chronology
Published by O. WICKES
NEW YORK
1851

MANOMETANS
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

THE OTTOMAN SUPREMACY CEASED
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

EXPLANATION OF THE TIME
And I saw another like a lion, and it had eagle's wings, and it stood upon its hind legs, and it had four feet like a bear.

"I saw that **the charts ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven."

Manuscript 1 – **June 2, 1853**

July, 1853, I saw that it was not as it should be, that the paper, owned and approved of God, should come out so seldom. That the cause, in the time in which we are living, demands the paper weekly, and the publication of many more tracts to expose the increasing errors of this time; but the work was hindered for want of means. I saw that the truth must go, and that we must not be too fearful; that



tracts and papers had better go to three where they were not needed, than to have one deprived of them who can be benefited, and who prized them. I saw that the last-day signs should be brought out and clearly shown; for the manifestations of satan are on the increase. Their publishing is increasing, their power is growing; and what we can do to get the truth before others, must be done quickly.

I was shown like this. **The truth once got out now, will stand; for it is the truth for the last days, and it will live, and less need to be said upon the truth after it is out. Numberless words need not be put upon paper to justify what speaks for itself, and shines in its clearness.** But it is not so with error. It is so winding and twisting that it needs a multitude of words to explain it in its crooked form. But truth is straight, plain, clear, and stands out boldly in its own defense. The cause of truth should not be hindered in its onward progress for want of means." Experience & Views 1854 p.14

Why would God direct and order a 2nd Chart with the exact same prophecies on it?

John 8:17-18 It is also written in your law, that the **testimony of two men is true**. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

"Some prophecies God has repeated, this showing that importance must be given to them. **The Lord does not repeat things that are of no great consequence.**" Manuscript 107, September 15, 1897 p.1



In fact, the Seventh-day Adventist pioneers (including James White and Uriah Smith) believed in and taught the 2520 prophecy all the way up into the late 50's.

In 1856, James White specifically requested Hiram Edson to write an article on the 2520 prophecy showing some of the new ideas he had on it.

*James White – Advent Review & Sabbath Herald,
January 3, 1856 p.105*

“DEAR BRO. WHITE:- As I have been informed that the inquiry has arisen, why I have remained so long silent, I would just say that I have been necessarily employed in manual labor, providing for my family; and have had but little time either to read or write, and worn with excessive toil I have felt but little disposition or spirit of writing, and hence, am poorly prepared to write any thing that would be of service to the church. But what little sympathy and zeal I have had in exercise for the cause of truth, has been with the Review, and those who have borne the heat and burden of the day, in advancing the truths it advocates.

As **you recently requested me to write out for the Review**, some of the prominent leading points of my long unmatured article, such as ***the evidences on the beginning and ending of the seven prophetic times, or 2520 years of Lev.xxvi, etc.***; and as I have not time at present to mature the subject, I send you a portion of the broken, unmatured ideas as they are. I do not ask that they now go out as adopted or sanctioned by the Review, but merely for the examination and inspection of the brethren; and if the subject by them be judged to be of service to the church and worthy of further investigation, then it may hereafter be revised, improved, and carried out in its further bearing and extent.”

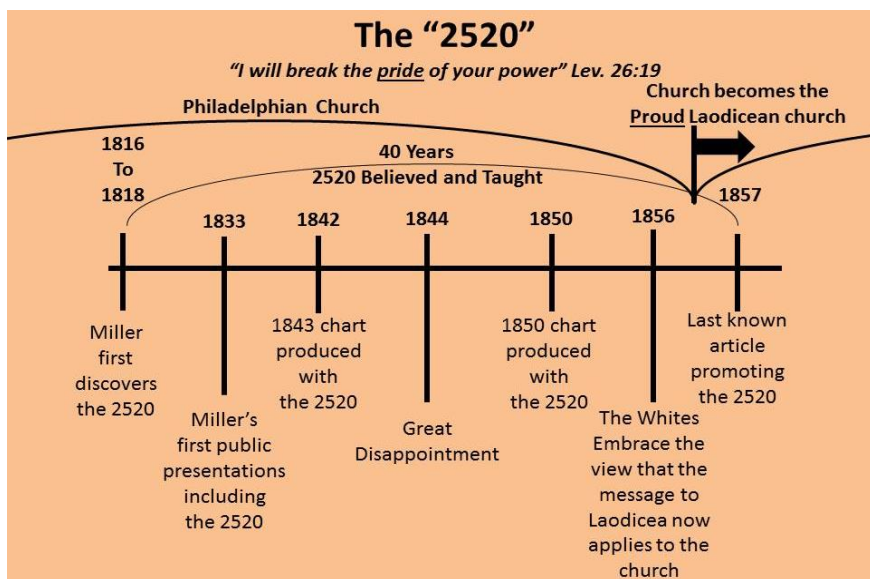
*Uriah Smith – Advent Review & Sabbath Herald,
September 10, 1857 p.146*

“The seven times, or **2520 years** of the Jewish subversion, **we have always dated from the captivity of Manasseh**. This captivity is placed in B. C. 677, or the year 4037 of the Julian Period, in the 22nd year of

Manasseh's reign, by Dr. Prideaux, Archbishop Usher, Jackson, Playfair, Blair and others; Guthrie, Horne and Calmet date it B. C. 676, Dr. Hales, B. C. 675, (as the Jews in Seder Olam Rabba, and the Talmudists, date it. See Ganz p.45,) and Dr. Jarvis, B. C. 674."

Jeremiah 6:16

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.
But they said, We will not walk therein.



It is very interesting that the 2520 (whose purpose, among other things, is to humble the pride of God's people) was abandoned around the same time period that the church becomes Laodicean! - Coincidence???

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps-- the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir

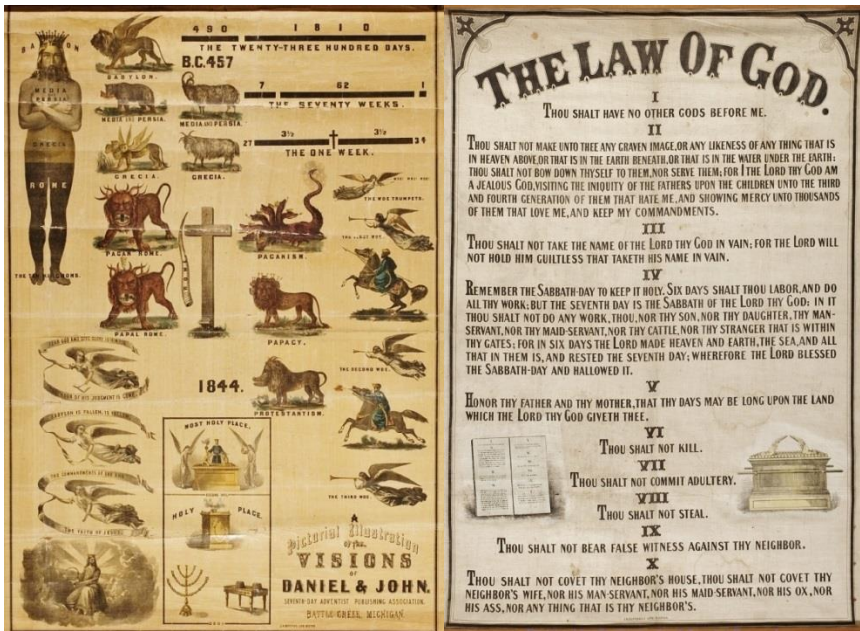
a pin of these messages. The true understanding of these messages is of vital importance.

The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it." Early Writings p.258 (1858)

So in 1858, Sister White tells that God had led them in the past and was leading them, step by step, and that He had set them on a solid platform. But she also foretells that in the future there would be some who would commence to find fault with the foundation and platform and that they would step off of it declaring that it was laid wrong – although some would eventually step back on the platform.

In 1863, James White published a new prophetic chart and a chart on the Law of God. The 1863 prophecy chart was published for a couple reasons – they were out of stock of the 1850 charts, and the 1863 chart had the

small print removed and the pictures enlarged to make it easier for viewing before large congregations.

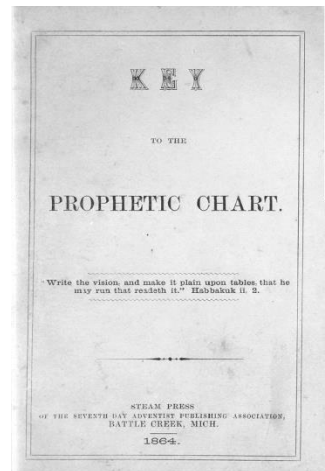


Advent Review & Sabbath Herald, July 7, 1863 p.45

“Now there is an object to be effected that my heart is very much set upon. The General Conference, by a unanimous vote, requested the Association to publish a new Prophetical Chart and a Chart of the Ten Commandments. If published, it is designed that they shall be better adapted to use before large congregations, than the ones which we now have. I should add, by the way that we have none of the old on hand to supply the present and future demands of the cause. Now if these charts are published, a considerable sum of money is needed at once. If only a small edition of these charts is to be published, the price of each must be put very high, thus limiting them to a very small number of persons, and in fact rendering it doubtful whether they be published at all. If a large edition of each is published, they can be furnished at a price that will bring them within the reach of all.”

“THE charts are both in the hands of the artist, and the work on them is progressing as fast as possible. We shall probably have some of them ready by the middle of October. The prophetic chart will be much improved in arrangement from the one in use. The sanctuary and angels will be larger and bolder, so that all the figures upon the chart can be seen equally plain. From what we have already seen of the work, we judge that it will be a beautifully executed thing. The price of this chart, with a key or book of explanations, will be \$2. The Law-of-God chart will be the same size of the prophetic chart, beautifully executed, with the tables of the testimony on the left hand of the short commandments, and the ark of the testimony on the right. The price of this chart will be \$1.50. These will be becoming ornaments to the best room of any believing family, and will serve as a happy introduction to the subject of present truth to those who call on them.”

Notice that these charts were made with the idea of hanging them on the wall of each believer's living room to be used as an “introduction” to the subject of present truth. They were never intended to be a complete detailed representation of every single belief of the church. Because the fine print was removed to allow for larger pictures on the prophetic chart, much of the information was left off of the chart itself, but some of that information was listed in the Key of Explanations that Uriah Smith wrote in 1864 to accompany the chart.



“We shall not hold our peace upon this subject. Our people will come up to the work. The means will come. And we would say to those who are poor and want books: Send in your orders, with a statement of your condition as to this world's goods. We will send

you a package of books containing four volumes of Spiritual Gifts, How to Live, Appeal to Youth, Appeal to Mothers, Sabbath Readings, and the two large charts, with Key of Explanation. If you have a part of these, state what you have, and we will send other books in their places, or send only such of these as you have not. Send fifty cents to pay the postage, and we will send you the five-dollar package and charge the fund four dollars.”

Testimonies for the Church vol.1 p.689 (1868)

“You can hang up the charts, and show them the truth, as it is there illustrated. You can teach them, if you have a mind thus to do, by explaining prophetic history, and tracing down prophecies, that the end of all things is at hand. You can impress them with the sacredness of the law of God, and show them its claims upon them.” Review & Herald, March 29, 1870

It is important to realize that Ellen White does endorse these charts as illustrating truth – but she doesn’t give the strong “God was in” endorsement that she gave for the other two charts and she never says that every single belief we hold is listed on these charts. The reason we need to understand this fact, is because there are some prophecies that are not shown “on the surface” in this chart – such as the 1335, the 1290, the 2520, and others. This fact has been ignorantly used by some individuals as a supposed proof that these prophecies are not true – however, this is easily proven to be false reasoning because even the Bible itself proves that these prophecies are true. All this means is simply that these introductory charts did not contain every single doctrinal belief.

And even at that, there is still enough information included in the Key of Explanations that we can see that Adventists still held the same beliefs.

For example, even though the 2520 is not shown “on the surface” of the 1863 chart, when we reference the key of explanations, we find that they were still teaching

the prophetic dates of the 2520 [677-1844], they just didn't specify the number 2520 itself.

Key to the Prophetic Chart by Uriah Smith (1864)

“The Kingdom of Babylon, proper, or as we read of it in scripture, dates from B.C. 747; but yet it dates in prophecy from B.C. 677. The reason of this is, because kingdoms are not recognized in the prophetic record, as existing, until they become connected with the people of God. Hence in prophecy, kingdoms must date from that point of time at which they began to act a part in the prophetic drama. Babylon first became connected with the people of God by taking Manasseh, king of Judah, captive, B.C. 677. 2 Chron. xxxii. The date of Babylon, therefore, as represented by the head of gold, is B.C. 677.” p.7

“Fulfilled in the special proclamation of the everlasting gospel, based on the prophecies and termination of the prophetic periods between the years 1837 and 1844.” p.36

Then in 1864, there is one single article published while James White is the editor of the Review that attempts to discredit the 2520.

*Advent Review & Sabbath Herald,
January 26, 1864 p.68*

“So then, there is no prophetic period in Lev. xxvi; and those who imagine that such a thing exists, and are puzzling themselves over the adjustment of its several dates, are simply beating the air. To ignore, or treat with neglect, a prophetic period where one is plainly given, is censurable in the extreme. It is an equally futile, though not so heinous, a course, to endeavor to create one where none exists.”

Who actually wrote this article is a detail we may never know until we reach heaven. If it was James, what events in his life could lead him to publish a denial of one of the pillars that he had so recently called part of “the Original Faith”? Or, perhaps it was someone else who

anonymously published it and let James have the credit for it. Whether it was James or not, the fact remains that we have well over 100 references in the pioneer writings in support of the 2520 as well as two heaven endorsed charts – and there is only one short article that contradicts it. There is also published evidence that 11 years after this article was published, James still held his belief that the Millerite teaching of the 2520 was valid – which we will share in a moment.

“The selfish, and proud, and lovers of sin, are ever assailed with doubts. Satan has ability to suggest doubts and devise objections to the pointed testimony that God sends, and many think it a virtue and mark of intelligence in them to be unbelieving and questioning, and quibbling. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and teachable spirit. All should decide from the weight of evidence.”

Review & Herald, The Laodicean Church, September 16, 1873

“God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.”
Counsels for the Church p.93



We are to base our decisions from the weight of evidence!

Tens of dozens of articles and quotes from almost all of the Seventh-day Adventist pioneers from the early 1840's through 1857 as well as the two charts which

we are told by the prophet that God was involved with, all promoting the 2520 – verses – one single article from a one person in 1864 against the 2520!

This single article echoes the claims that the word “times” does not belong to the text. But this isn’t a “new” argument – this is one that all the pioneers (including James White) were very familiar with and had already answered back in 1843!

“Dr. Jarvis' next point is to show that the word "times" is not contained in the original text. We shall not attempt to cope with him in a criticism on the Hebrew. That the word "times" is understood in the original, we have the authority of King James' translators. And that it is to be understood in a chronological sense, we have the authority of many European writers, besides Messrs. Miller, Bush, Duffield, and Mr. Campbell, and others in our country, understand the text to contain a prophetic period, which they all understand figuratively to be 2520 years--as it must be understood in the nature of the case. Among the European writers, Mr. Philip (I think that is the name) understands and applies the period exactly as Mr. Miller does. I refer to him because he could have no knowledge of Mr. M. (See "Morning Watch"--a rare work in this country.)” August 2, 1843 Joshua V. Himes, SIGNS OF THE TIMES p.171

The 1864 article resorts to rejecting the Bible as it reads and critically analyzing what a scholar believes is the original Hebrew words of the text.

But what does inspiration specifically tell us to do with the Word of God?



“The Bible, just as it reads, is to be our guide.”

Mind, Character, Personality
vol.1 p.93

“By many it is considered as evidence of ability and learning to sneer

at the word of God; and in many cases those who are simple enough to take that word *just as it reads*, and believe it, are subjects of ridicule." Signs of the Times, December 18, 1884

*In other words – it is **impossible** to discredit the 2520 from the Bible **ALONE!***

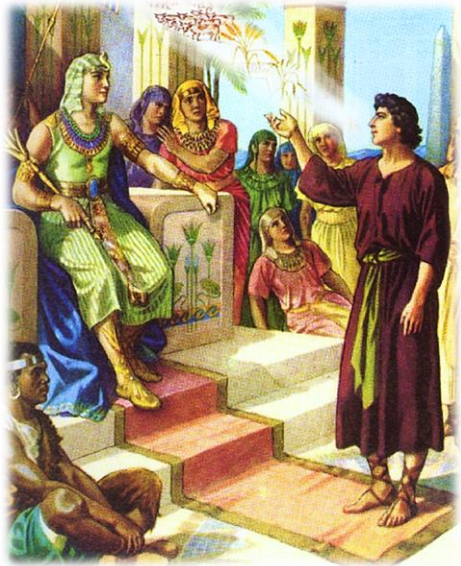
In order to even appear to discredit it, man has to resort to the works of some scholar or theologian – rejecting the plain statements of the Word of God for a commentary or idea of a man is otherwise known as “Higher Criticism” and it places total dependence on man’s ideas of what the Bible teaches.

*There is also nowhere in the Bible that it states that the word “times” **has** to be present in the original language in order for something to be a time prophecy.*

For example, in Genesis 41, Pharaoh is given two dreams, one with 7 fat cows and 7 skinny cows, and one with 7 fat ears of corn and 7 skinny ears of corn.

Skeptical scholars may find it of significance that the word “times” is not used here either, but the exact same Hebrew word for “7” that is used in the 2520 prophecy in Lev. 26 is used in Gen. 41.

And, under the direction of God, Joseph interprets those 7’s as representing years!! It is a time prophecy!



If Lev. 26 cannot be understood to contain a time prophecy, then Joseph was also wrong in his interpretation of Pharaoh's dream!

In 1875, 11 years after the 1864 article, James White published a book at Battle Creek that was titled Sketches of the Christian Life and Public Labors of William Miller. In this book, James wrote an introduction in which he speaks very highly of William Miller and states:

***"He was also correct in his exposition and application of the prophetic periods.** The dates fixed upon have stood the test of the most rigid criticism. And those Adventists who have changed to other dates have done so simply because of the passing by of the first periods of expectation." p.7*

Then on page 57 of this book we find this reference from William Miller:

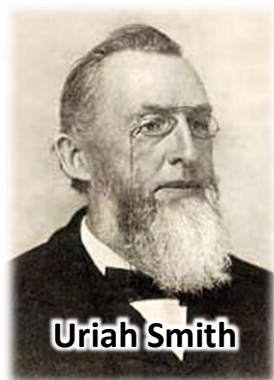
*"From a further study of the Scriptures, I concluded that the **seven times** of Gentile supremacy must commence when the Jews ceased to be an independent nation, at the captivity of Manasseh, which the best chronologers assigned to **B. C. 677.**"*

Since James stated in his introduction that Miller was correct in his exposition and application of the prophetic periods, and then later in the book, he includes quotes speaking of the 2520 prophetic period as a valid prophetic period – without any reference or footnote in the book to contradict the 2520 – contrary to what the R & H article from 1864 would like us to believe – this evidence shows that James White still believed in the 2520 when he published this book in 1875. (The writings and notes of James in this 1875 book sound basically the same as his writings from the early 1850's – showing that his view of Adventist pioneer teachings on the prophetic periods had not changed at all!)

While speaking of William Miller and his teachings, James also makes this revealing statement on p.370

“We still love the advent name, and hold it very dear. And while we hold the name, consistency would lead us to cherish and also hold dear the very means that made us Adventists. To still hold the advent name, and turn round and curse, or deny, or even hold lightly, the means God employed to make us what we are, seems the very climax of inconsistency. When Seventh-day Adventists can no longer honor the great second-advent movement, but feel called upon to confess to the world that the pioneers of the cause were mistaken on the very calculation that shook the world, and which resulted in making Adventists a separate people, then they will drop "Adventists" from their denominational name, and pass for simply Sabbatarian Christians.”

In other words, since the teachings of the prophetic periods that Miller taught, constituted a major part of what made us Seventh-day Adventists – and to curse, deny, or even hold lightly these teachings, or teach that the pioneers were “mistaken” in their calculations of the prophetic periods – is to cease to be an Adventist – we should be very careful to not reject the light that our pioneers had!



Some 33 years later after the 1864 article against the 2520 is published, in 1897, there appears a few paragraphs (the equivalent of a single page note) in the added appendix of the 800+page book 'Daniel and Revelation' by Uriah Smith. This single page note sounds off the exact same argument against the 2520 in almost the exact same wording.

(see appendix D for more information and history on this issue with the book Daniel & Revelation by Uriah Smith)

In more than 160 years of Adventist printing, publishing, and preaching, – these 2 references (one article from 1864, one appendix note from 1897) are the only

sources used against the 2520 – here again – where is the “weight of evidence?”

It is quite interesting to discover what Sister White wrote in her diary on January 11, 1897 - about the same time that this appendix note appeared in Uriah's book.

“I have a burden resting upon my soul in regard to matters that are presented before me. I have been in council meetings, speaking to our leading brethren in regard to the dealings with every soul for whom Christ has given His life. One of authority was instructing you, saying, “There is no respect of persons with God.” The burden was pressing heavier and heavier upon my soul. He said, “God is not pleased with the management of things in connection with His work. It is not according to His direction, and there must be improvements, changes made, else the Lord's displeasure will be upon the workers.” *I was presenting the words of Christ* given to Moses from the pillowy cloud. Leviticus 25:17, 25, 35-37, 39, 43. Chapter 26.” Manuscript 189

Those who like to split the Bible up into man-made categories, claim that the 2520 is false because Leviticus is a book of the law, not a book of prophecy, therefore they say there is no prophecy in Lev. 26! What does inspiration tell us about the whole Bible?

“All who join the ranks of Sabbathkeepers should become diligent Bible students, that they may know the pillars and groundwork of the truth. They should study prophetic history, which has brought us down point by point to where we are at the present time.

This is God's plan for our school. Young men should attend who



desire to become educated for any line of work, who have capabilities, and see the necessity of learning more and still more where we stand today in prophetic history, uniting link after link in the prophetic chain, even from Genesis to Revelation. Christ is the Alpha, the first link, and the Omega, the last link, of the gospel chain, which is welded in Revelation." 10MR 171

What does inspiration tell us specifically of Leviticus chapter 26 – the 2520 chapter?

"God specified also the sure result of a disregard for his commandments. "If ye will not harken unto me," he declared, "and will not do all these commandments, . . . I also will do this unto you; I will . . . set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you. . . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. . . . And ye shall perish among the heathen, and the land of your enemies shall eat you up." With these solemn warnings foretelling the results of disobedience, were given words of encouragement. God declared that even if his people should fail of fulfilling his purpose, he would not forsake them utterly. "If they shall confess their iniquity," he said, "and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. . . . When they be in the land of their enemies, I will not cast them away, neither will I abhor them; to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." These are some of the prophecies concerning Israel." Youth Instructor, April 23, 1903

*Quoting from the Leviticus 26 'seven times' curse itself, Sister White just specifically stated that these are "**Prophecies**"!*

Notice that she also makes this statement about 6 years after the 1897 appendix note was added to Uriah's book! This should make us sit up and take notice! It is very obvious that Ellen White considered Leviticus 26 a prophetic chapter!

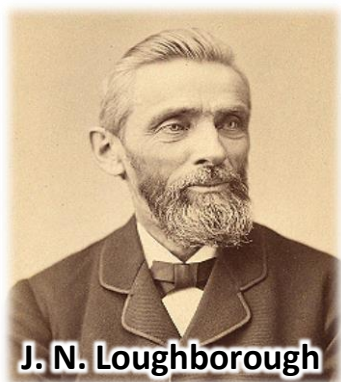
What else does she tell us about Leviticus 26?

"Please read the twenty-sixth chapter of Leviticus. This chapter is written for our admonition, upon whom the ends of the world are come. I would have our people review the past carefully, step by step, not with a spirit of self-justification, but with a spirit of fear because of their own hardness and stubbornness of heart." Letter 34 – February 14, 1899

Here again, she states this very pointed counsel about Lev. 26, after the added 1897 appendix note in Uriah's book! It would almost seem that she is trying to

counteract that appendix note without specifically criticizing it!

In 1905, J. N. Loughborough published this statement:



"It seems to be the Lord's plan to place important truths in an unpopular channel where it will be a cross to accept and obey

them. This is especially true in these last days... When the truth has received its baptism of unpopularity, to accept it requires more grace than simply to follow the faith of the masses. Hypocritical pretenders see no great inducement to accept a truth which requires action, like rowing up stream "gainst wind and tide." **Thus the truth becomes a test to the loyal, honest-hearted, sincere, and conscientious.**"

The Great Second Advent Movement p. 196-197

So what are we told about our foundation, the doctrines, and messages of our early pioneers? How are we to respond to them?

"Of all the great religious movements since the days of the apostles, **none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844.** Even now, after the lapse of forty years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God." Spirit of Prophecy vol.4 p.250 (**1884**)

"The Advent movement of **1840-44 was a glorious manifestation of the power of God;**" Spirit of Prophecy vol.4 p.429 (**1884**)

"The proclamation of the first, second, and third angels' messages had been located by the Word of Inspiration. **Not a peg or pin is to be removed.** No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular. **The first and second messages were given in 1843 and 1844,** and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed...In history and prophecy the Word of God portrays the long, continued conflict between truth and error. That conflict is yet in progress. Those

things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.

A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel.

Lasting convictions were made upon human minds. The power of the Holy Spirit was

manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction...The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea.

The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work.

These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the



truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels' messages." Manuscript 32 – December 6, 1896

*When was the foundation laid for the Seventh-day
Adventist faith?*

"The warning has come. Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given me. We do not propose to take our feet off the platform on which they were placed as, day by day, we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to me as the Rock of Ages. It has been guiding me ever since it was given." Manuscript 20 – April 3, 1903

"The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message should be kept before our people." Letter 105 – June 1, 1903

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Let none seek to tear away the foundations of our faith,--the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid. In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand?--It soon fell; for it was not founded upon the Rock.

Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying, "Other foundation can no man lay than that is laid"?

So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed." Review & Herald, March 3, 1904



Ellen White at the 1901 General Conference Session

"We have, as did John, a message to bear of the things that we have seen and heard. God is not giving us a new message. We are to proclaim the old message that brought us out of the churches in 1843 and

1844. We need the Holy Spirit to kindle in our hearts anew the zeal and earnestness that were then manifested among God's people. I thank God that there are yet a few living who can remember those days, and who know whereof we speak." Manuscript 161 - September 17, 1904

"We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches. We need the Holy Spirit to kindle in our hearts the zeal and earnestness that were then seen among God's people." Review & Herald, January 19, 1905

"The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed. The messages of the first, second, and

third angels will in the future be proclaimed with a loud voice. They will be give with earnest determination and in the power of the Spirit.” Letter 75 - February 20, 1905

“My mind is clear, and I am able to do a great deal of writing. My mind is very much occupied just now in the endeavor to present in the best way the facts in regard to our early experience in the proclamation of the truth that we held. I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. As we searched the Scriptures with much prayer,

many evidences were given us under the manifestation of the Holy Spirit’s power. What deep importance was attached to every evidence that God gave us! The truth, point by point, was fastened in our minds so firmly that we could not doubt.



Men and women came to the different places where meetings were appointed to be held, to see if they could not bring in their false theories. But although they would advance erroneous and sometimes fanatical teachings, we had the truth so firmly established in our minds that we had nothing to fear. And now, after half a century of clear light from the Word as to what is truth, there are arising many false theories to unsettle minds. But the evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which

was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular." Letter 38 – January 23, 1906

"All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches. Christ said, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844." Letter 54 - January 30, 1906

Daniel 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

"In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency. He will be with us in 1906, as He was with us in 1841, 1842, 1843, and 1844 Oh, what wonderful evidences we had then of the presence of God with us. In the earlier stages of our work, we had many difficulties to meet, and we gained many victories." Pamphlet 95 p.12

Written July 4, 1907

"The interests of the cause of present truth demand that those who profess to stand on the Lord's side shall bring into exercise all their powers to vindicate the advent message, the most important message that will ever come to the world. For those



1843 Chart
hanging behind J. N. Loughborough in 1907

who stand as representatives of present truth to use time and energy now in attempting to *answer the questions of the doubting ones, will be an unwise use of their time. It will not remove the doubts.*

The burden of our work now is not to labor for those who, although they have had abundant light and evidence, still continue on the unbelieving side. **God bids us give our time and strength to the work of preaching to the people *the messages that stirred men and women in 1843 and 1844.*** We are now to labor unceasingly to get the truth before Jew and Gentile. Instead of going over and over the same ground to establish the faith of those who should never have accepted a doubt regarding the third angel's message, let our efforts be given to making known the truth to those who have never heard it.

God calls upon us to make known to all men the truths that have made us **what we are--Seventh-day Adventists.**" Sermons And Talks vol.1 p.385

"The Lord is coming. Let this be our message. The angels will accompany our sincere efforts. When the world sees us at work personally in our cities to ***give the truth as we gave it in 1842, 1843, and 1844,*** such efforts will stir our cities. We have no time to lose." Manuscript 38 – May 1909

Isaiah 58:12

And they that shall be of thee shall build the
old waste places: thou shalt raise up the
foundations of many generations; and thou
shalt be called, The ***repairer of the breach,***
The restorer of paths to dwell in.

"Let us not refuse to enter the strait gate because we can not see the whole of the path to the Paradise of God. He who receives the first ray of light sent him, and walks in it, bringing his actions into harmony with God's Word, will receive more light. He who walks

in the light as it comes, not waiting to have every doubt removed, every mystery solved, will follow on to know the Lord. For him the light will shine brighter and brighter unto the perfect day. His path will be illuminated as he advances. God's Word will be a lamp to his feet and a light to his path. "Let us follow our Leader. He has trodden the way before us, and He will lead us safely. With unquestioning confidence in our Guide, let us go forward as children of light." ST, September 17, 1902

"The word of the Lord spoken through his servants, is received by many with questionings and fears. And many will defer their obedience to the warnings and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence God is pleased to give. **God requires of his people faith that rests upon the weight of evidence, not perfect knowledge.** The followers of Jesus Christ, those who accept of the light God sends them, must obey the voice of God speaking to them, when there are many other voices crying out against it. It requires discernment to distinguish the voice of God. Those who will not act when the Lord calls upon them, waiting for more certain evidence, and more favorable opportunities, will walk in darkness, for the light will be withdrawn. **The evidence given one day, if rejected, may never be repeated.**" RH, September 16, 1873

"God wants His people to know that we have the message as He gave it to us in 1843 and 1844. We knew then what the message meant, and we call upon our people today to obey the Word, "Bind up the law among My disciples." In this world there are but two classes—the obedient and the disobedient. To which class do we belong? God wants to make us a peculiar people, a holy nation. He has separated us from

the world, and He calls upon us to stand on vantage ground, where He can bestow on us His Holy Spirit.” Manuscript 14, March 30, 1903

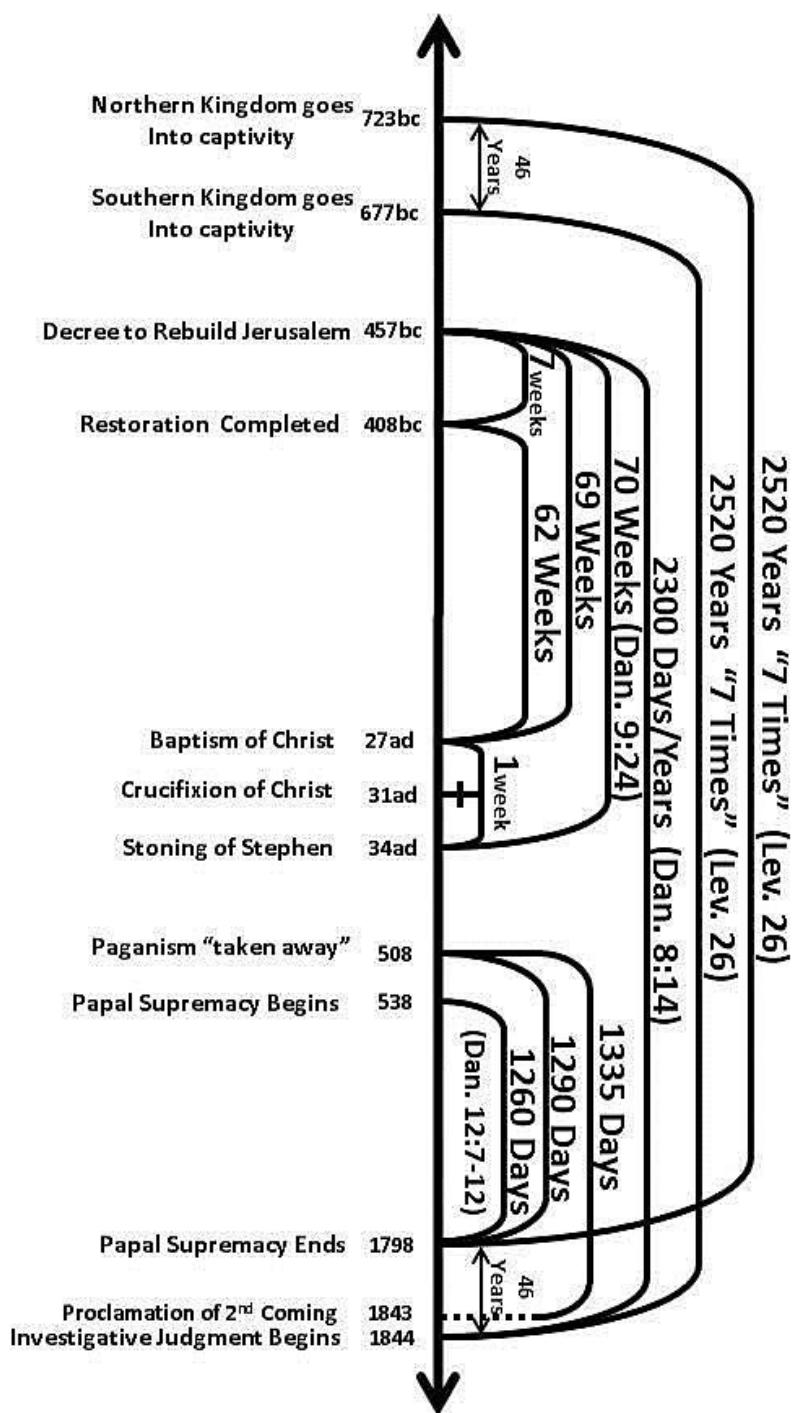
*The “weight of evidence” speaks for itself!
Our decision is made clear by Joshua:*

“And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”

Joshua 24:15

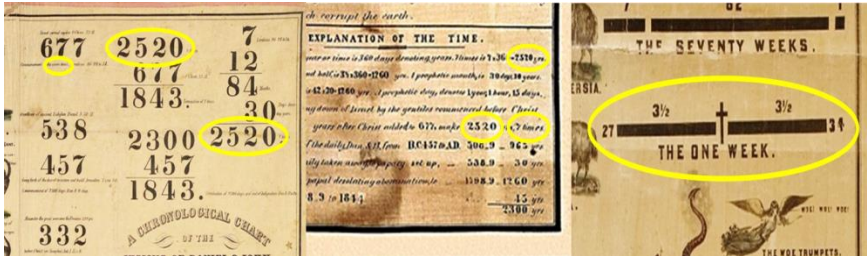


Go and tell it to the world.



Appendix

A



1843 Chart

2520 *Curse*

2520 prophetic years
of scattering of
God's people
because of their
disobedience to His
Law

1850 Chart

2520 *Curse*

2520 prophetic years
of scattering of
God's people
because of their
disobedience to His
Law

1863 Chart

2520 Days

7 prophetic years
where "Christ
becomes the '*CURSE*'
for us!" Symbolizing
the Gathering

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

B

"The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost." Letter 97, July 7, 1902

"How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand His holy Word. I believe there will be a decided advance among our people, a more earnest endeavor to keep

pace with the third angel's message." Manuscript 10, October 1889

Taxing our minds to search and understand is an important thing for us to do. Remember that on page 5 we saw the quotes that listed the 2520, the 2300, the 1335, and the 1260 as "Main Pillars" or "Landmarks" and that this was considered "Standard" by the early Seventh-day Adventists.

Webster's dictionary states:

Pillar - "[L. pila, a pile, a pillar, a mortar and pestle. The L. pila denotes a heap, or things thrown, put or driven together.] Literally, a pile or heap; hence,...2. A supporter; that which sustains or upholds; that on which some superstructure rests. 3. A monument raised to commemorate any person or remarkable transaction. 4. Something resembling a pillar; 5. Foundation; support.

Webster also says:

Landmark - "1. A mark to designate the boundary of land; any mark or fixed object; as a marked tree, a stone, a ditch, or a heap of stones, by which the limits of a farm, a town or other portion of territory may be known and preserved

2. In navigation, any elevated object on land that serves as a guide to seamen."

So the term "Landmark" and the term "Pillar" can be used synonymously.

Genesis 31:45-52 And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap...And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and

thee; This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

“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.” Manuscript 13 - 1889

Here she lists 4 doctrines that she calls “old landmarks.” And these doctrines have numerous connections to the “time prophecies”!

“Law of God/Sabbath of 4th Commandment”

“Cleansing of the Sanctuary/Temple in Heaven”

“Three Angels Messages” (Revelation 14:6-12)

“Non-immortality of the wicked”

When studied in light of the sanctuary, these doctrinal pillars with their time prophecy foundations can be found represented by the 4 gold pillars that sat in



silver sockets and separated the Holy Place from the Most Holy Place. In 1844, Jesus moved from the Holy Place of the Heavenly Sanctuary to the Most Holy Place of the Heavenly Sanctuary to begin the Investigative Judgment. In doing so, He had to pass through these 4 golden pillars.

1844 marks not only His transition through those 4 pillars, but also gives us the time period when those 4 doctrinal pillars come on the scene in history.

Psalm 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

God Word is pure and is compared to silver that is purified seven times.

Proverbs 2:1-6 My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

Proverbs 16:16 How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

Silver not only represents the Word of God, it also represents knowledge and understanding, the hidden treasures to be found in studying and obeying God's Word!

Exodus 38:27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

Exodus 26:32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

So these 4 pillars of gold are sitting in silver sockets – the silver sockets form the foundations of the pillars.

“The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” [Daniel 8:14.]” 1888 Great Controversy p.409

Here she specifically mentions the 2300 as the central pillar. This in itself implies the presence of other pillars. Nobody in their right mind would build their house with only one pillar in the center or the structure would tip over and collapse. There would have to be at least 4 pillars – one on each corner.

*Notice that she also lists the 2300 days as **BOTH** the foundation & central pillar. In other words, the 2300 day time prophecy is one of the pillars. But when she listed the old landmarks she didn't list the 2300 days as one of the 4 pillars when she was naming them all off – Or Did She?!*

If the 2300 time prophecy is considered BOTH a pillar and a foundation, and one of the pillars is the Sanctuary doctrine which is centered around the 2300 days – then that means that the 2300 time prophecy forms the foundation of the Sanctuary doctrine.

The 2300 time prophecy is represented by the silver socket that sits on the ground that supports the gold pillar of the sanctuary doctrine.

Remember that “silver” represented “the Word of God”!

“The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin.” Signs of the Times, June 2, 1898

So the Silver socket is representing the time prophecy “ground” or “foundation” that supports the doctrinal “pillar”!

Now we have only identified one of those sockets. We have already identified that the 2300 is the foundation of the sanctuary doctrinal pillar.



All we have to do is line up the other 3. While there are overlapping characteristics, and as such, different lessons to be learned by arranging them in different orders, I will just cover one order (or layer) that I feel is the simplest to explain. But I would encourage you to study the other layers for yourself to learn all the hidden things in God's Word!

The 1335/1290, which is found in Daniel 12:11-12 is dealing with one of our pillars. Both of the time prophecies begin with the “taking away” of Paganism and the first one (1290) ends with the taking away of the papal power while the second one (1335) ends



during the Millerite/Advent movement. The time period that is marked between the end of the first and the end of the second is the time of the proclamation of the 1st Angel's message (1798-1844). The end of the 1335 falls at the time of the declaration of the 2nd Angel's message.

The 1335 is the time prophecy that pronounces a "blessing" on the Advent movement and upon "he" that "waiteth" – in other words "patience!"

This places the 1335/1290 as the silver socket for the 3 Angels messages doctrinal pillar.

The 1260/3 ½ time prophecies begin with the rise of the Papal church in 538 and it marks the beginning of the 1260 years of persecution and martyrdom of the followers of Christ and it ends in 1798 with the death blow to the Papacy. It was during these 1260 years that the idea of eternal torment, everlasting hellfire, and the supposed immortality of the soul became widespread and popular in the churches. This lines up with the "State of the Dead" doctrinal pillar.



This leaves only one doctrinal pillar, the Law of God (with the 7th day Sabbath), and one time prophecy – the 2520. Does the 2520 line up with the Law of God? Yes it does.

Notice that the 2520 or "Seven Times" is what is given to Israel because of their violation of God's Law (Lev. 26:14-28). Notice that it also contains links to the Sabbath (Lev. 26:29-45) and in verse 46 God specifically states "These are the statutes and judgments

and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.”

It is also significant that the 4th commandment commands mankind to “Remember” the 7th day Sabbath. This is the one commandment that everyone seems to want to “forget!”

Out of all the “time prophecies” the one that everyone seems to want to “forget” is the “7 times”!

In prophecy, a “Day” represented a “Year” and the word “time” represented a “year” as well. So “7 days” would prophetically speaking represent “7 times” or “7 years”. As you can see, there are numerous connections between the 2520 and the Law of God (and I only mentioned a few of them).



As you can see by the illustrations, in order for Satan to “undermine” the doctrinal pillar, he has to attack the foundational socket that supports it.

Deuteronomy 19:14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

Proverbs 22:28 Remove not the ancient landmark, which thy fathers have set.

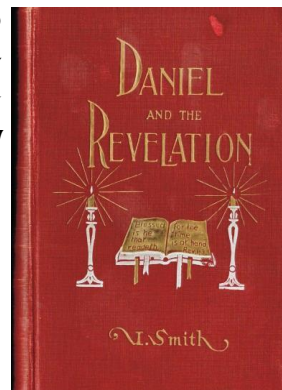
C

It is interesting that one of the arguments used today by skeptics to attempt to discredit the 2520 prophecy is that they claim that if the 1864 Review & Herald article against it was wrong, that Ellen White would have known that and stated that it was wrong. However, this is faulty reasoning and doesn't take into account what Sister White specifically stated about her reading habits?

“I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone's ideas and views, and that not a mold of any man's theories should have any connection with that which I write.”
Letter 37-February 18, 1887

D

Some skeptics argue that the 2520 is false because of the few paragraphs against it in the appendix of Uriah Smith's book Daniel and Revelation that Ellen White endorsed. However, when the facts of the matter are searched out, it is discovered that Ellen White was endorsing his book long before someone added the appendix note –



and there is no evidence that Uriah himself added it or was even aware of it himself.

The 2520 in Relation to Uriah Smith's book Daniel and Revelation

It should be noted that Uriah Smith did not make up the material for "Daniel & Revelation" on his own – it was the compiled detailed results of the whole Bible study class that he was the leader of. The text for the Revelation part was also first published by James White as separate articles in the Review & Herald beginning June 3, 1862 but when James couldn't keep up with all the work, Uriah Smith agreed to finish printing the articles. Later he decided to compile them all into books. The first editions were actually printed as two separate books, *Thoughts on Daniel*, and *Thoughts on Revelation*.

The following is the historical timeline of these books:

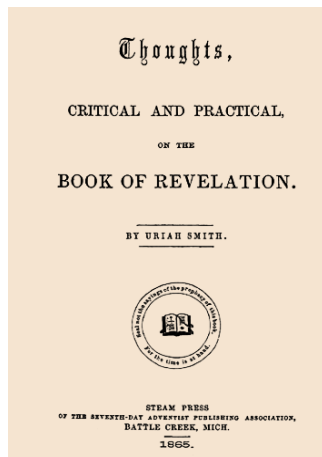
In 1865, Uriah Smith first prints book "*Thoughts Critical & Practical, on the Book of Revelation.*" There is **no appendix and no information on the 2520** contained in this book.

In 1867, Uriah Smith prints another edition of the book "*Thoughts on the Revelation.*" There is **no appendix and no information on the 2520** contained in this book.

In 1869, Uriah Smith began compiling the material for the Daniel part. It was again published in the Review from January 1869 – July 1871.

Then in 1872, Uriah Smith first prints book "*Thoughts on Daniel.*" There is **no appendix and no information on the 2520** contained in this book.

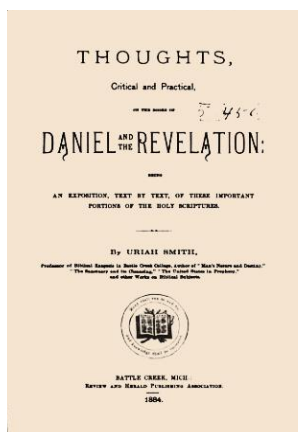
In 1881, the GC is urged by George King to combine Uriah Smith's two books into one book for sale to the public by canvassers. They have Uriah combine the two volumes and print the book "*Thoughts on Daniel*



& the Revelation.” This edition contains **no appendix**. It is known as the **1882** edition. It begins to be circulated widely.

The next edition, printed in **1883**, also has **no appendix**. The two volumes also continue to be published as two separate books and sold as well. There is **no information on the 2520** contained in any of these books.

In **1884**, an edition of “*Thoughts on Daniel & Revelation*” is printed that contains an **added small appendix** – with **no information on the 2520**.



In **1885**, an edition of “*Thoughts on Daniel & Revelation*” is printed that contains an **added small appendix** – with **no information on the 2520**.

S.N. Haskell, J.O. Corliss, M.C. Israel, William Arnold, & Henry Scott went to Australia and began evangelistic series and book distribution to build the church – this includes circulation of “*Thoughts on Daniel & Revelation.*”

In **1887**, an edition of “*Thoughts on Daniel & Revelation*” is printed that still contains an

added small appendix – with **no information on the 2520**.

Evidence that Ellen White was endorsing ‘Daniel and Revelation’ by this point in history.

In **1888**, General Conference leaders are endorsing the book *Daniel and Revelation*.

Jones and Waggoner’s message of Righteousness by Faith is introduced and rejected by leadership; Sunday legislation being fought in Congress. In **1888**, Ellen White tells A.T. Jones not to publish articles in the Review and Herald that Uriah Smith – the editor – has not seen – implying that even though someone was an editor of the Review, it was possible for insiders to publish articles and additions without the knowledge of the editor. (An interesting concept in light of the 1864 article attributed to James White.)

In 1890, Ellen White says *“Daniel and Revelation and The Great Controversy are the books which above all others should be in circulation now.”*

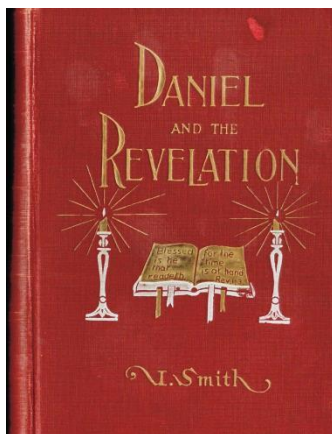
In 1891, the membership of the church in Australia & New Zealand was about 700 & through some crooked dealings with corrupt leadership, Sister White was sent to Australia for 9 years, to start a school.

In 1893, an economic depression had hit the country and royalties on Uriah’s books were dropping to almost nothing, making supporting his family really difficult.

In 1894, while traveling in Europe, Uriah Smith wrote Ellen White that his entire royalties for the “past year” had been \$56. (Equal to about \$1,500 in 2015)

By 1897, royalties had been reduced to 10 cents a book, and the printing office was pushing the idea that authors should not receive any royalties but that the books were “its property” and belonged to the printing office.

In 1897, this edition is called just “Daniel and the Revelation” and here is the first instance which I have been able to find where the book contains the added appendix note against the 2520 which appears to have been added by someone around the same time that Kellogg started bringing in the teachings of the Alpha apostasy.



Was Sister White even aware of the addition of a few paragraphs on the 2520 hidden in the appendix of the new edition? It is possible but **Not highly likely!**

In 1898, Sister White quotes from Leviticus 26, even using the phrase *“seven times”* and refers to *“the prophecies regarding Israel”* being fulfilled to the letter and that God *“scattered”* them. (Ms 40 3/13/98)

By 1899, Uriah Smith wrote his son Wilton stating that salaries had been cut and said, *"there has been such a turn in the book business that I look upon the further circulation of my books, [Daniel and the Revelation] and others, as practically nil; and it looks to me that my best course is now to get what I have in a shape that it will bring me in a little, instead of being a constant expense, and then go to some locality where the climate is mild, and living easy, and then not depend on constant labor for a living."* US to WS Nov. 1, 1899

In 1899, Ellen White wrote: *"Please read the twenty-sixth chapter of Leviticus. This chapter is written for our admonition, upon whom the ends of the world are come. I would have our people review the past carefully, step by step, not with a spirit of self-justification, but with a spirit of fear because of their own hardness and stubbornness of heart."* Letter 34 (February 14, 1899)

In 1900, Sister White returns to America to deal with the increasingly troublesome conditions that were moving the church into the Alpha of Apostasy.

In 1903, Uriah Smith dies of a stroke while walking to the Review office.

Some Quotes in support of the timeline

"We have commenced to revise, and in a great measure rewrite, the 'Thoughts on Revelation,' published in Review, Volumes XX and XXI. We shall devote what time we can to this work, besides preparing matter for the Review, otherwise than writing. If any brethren have any suggestions to make on any part of the book, we hope to receive them at once." Review and Herald July 18, 1865.

*"Since writing the above, I learn that most of **Thoughts on the Revelation**, was written in the night, after the author's day's work was done. This was the course which my husband pursued; I protest against such suicide. The brethren whom I have mentioned, who are so closely confined in the office, would be serving the cause of God by attending meetings and taking periods of recreation. They would be preserving physical health and mental strength in the best condition to devote to the work. They should not be left to feel crippled because they are not*

earning wages. Their wages should go on and they be free. They are doing a great work.” 1T 520 *written around 1867*

“At the 1881 General Conference session, King urged those assembled to carry out the council given by Mrs. White in 1879 that SDA books should be sold widely among the public, and forcefully argued that two small books written by Uriah Smith, **Thoughts on Daniel** and **Thoughts on the Revelation**, could be published together in an attractive form for sale by canvassers to the public” Seventh-day Adventist Encyclopaedia, Volume 10, page 660, King, George Albert (1847-1906)

“Smith's separate books on Daniel and Revelation were combined in 1882 as **Thoughts on Daniel and the Revelation**, received a strong endorsement by Ellen White, and remain his best-known work.” *Uriah Smith bio info on CD rom*

[The combined book was actually prepared in 1881 and released for public sale at the beginning of 1882]

“WHEREAS, An edition of the volume entitled, **Thoughts on the Books of Daniel and Revelation** has been prepared in such a way as to render it quite attractive, in order to adapt it to the wants of those who wish to engage in the work of canvassing; therefore - -

RESOLVED, That in our judgment proper persons should immediately be employed in the different parts of the field in the work of canvassing for this publication, and others which are in process of preparation.” *General Conference Bulletin, December 12th 1881*

“In 1882 he [George Albert King] sallied forth with fifty new and attractive copies of Uriah Smith's **Thoughts on Daniel and the Revelation** and sold every one of them.” Pm 253

“That we recommend that the work, **Thoughts on Daniel and the Revelation**, be issued in the German, Danish, and Swedish languages.” *General Conference Bulletin, November 12th 1883*

“RESOLVED, That this Conference earnestly recommend the extensive circulation of that important book, **Thoughts on Daniel and the Revelation**; ...” *General Conference Bulletin, December 6th 1885*

"We cannot here go into a detailed explanation and application of the different points of the prophecy, for that, see the work, "**Thoughts on Daniel and Revelation**," or "The Seven Trumpets," both published at this office—we can here only notice the time referred to in the prophecy." September 9, 1886 ATJ, SITI 551

G. I. Butler to E. G. White, Dec. 28, 1886

"You mention two or three instances. How these are I know not, but I know this as I think I stated in my previous letter that the circulation of Vol. 4 is three or four times as great as that of the **Thoughts on Daniel and Revelation**, and this seems to me to demonstrate the fact that this prejudice cannot be very strong for I am certain that the largest proportion of these were not sold on the other side of the mountains. Indeed I know of conference after conference where they sell Vol. four and do not the Thoughts. This is not so in every conference but it is true in a great many of them." EGWE, MMM 45

"The canvassing work among the West Indies Islands is proving a great success in selling **Thoughts on Daniel and the Revelation**. We have shipped to this field within the past few months some six or eight hundred copies of that book. I have no recent report from the canvassers in Australia and New Zealand, but if I am to judge by the number of books ordered by the Pacific Press, I should say they are doing a good business." C. Eldridge, *General Conference Committee Minutes, 15th March 1888*

"In 1886, 1887, and 1888 there was considerable controversy over some of the expositions in **Thoughts on Daniel and the Revelation**. There was quite a group of men, including myself, who became convinced that there were some errors in this most excellent book that ought to be corrected. Elder Uriah Smith defended very ably the positions taken in the book, but he was a very kind and reasonable man, and was willing to make corrections when errors were made plain. Some of Elder Smith's friends and advisers, however, took a very strong position against making any corrections in Thoughts on Daniel and the Revelation. They argued that the book was the result of long, faithful study, that it had received the criticism and approval of the pioneers in our cause ; that it had been widely sold and used as an authority by our younger

preachers everywhere; that Sister White said that the angel of the Lord stood by Elder Smith as he wrote the book, and that to make changes now would be a confession of weakness and error which would detract from the influence of all our publications and all our preachers ..." W. C. WHITE Letter to A. R Harrison, 1910.

[I cannot find anywhere recorded where Sister White actually makes this claim about an angel, but the fact remains that by the late 1880's many others were aware that Sister White was already endorsing Uriah's book!]

"In conversation with Frank [Belden] he was constantly referring to **Thoughts on Daniel and Revelation**--that no more had been done for that than for volume 4. I consider that that book should go everywhere. If **Thoughts on Daniel and Revelation** does not receive the sale it should, if Bible Readings is carried to the neglect of other publications highly essential for the people to have, that neglect will not excuse the matter of why volume 4 should not be pushed and its circulation be tenfold what it has been the present year. It is a duty we owe to our people and to God to send every ray of light given me of God, demanded for this time to every tongue and nation.--Lt 25a, 1889.

"Matters of deep importance were opened to John, which were to be given to the world to be read, understood, and appreciated. The books Daniel and Revelation and The Great Controversy are the books which above all others should be in circulation now. Give them to the people. Light and truth they must have. I entreat of the people whom I address to get the very books before the people that the Lord has signified they should have, and may the Lord arouse men bearing responsibilities to clear the King's highway in the place of blocking the road." (November 20, 1890) Ms29a-1890 par. 30

"I will present to you the light God has given me, for the burden which has rested upon my soul has been at times almost too great for me to carry. Great Controversy and Patriarchs and Prophets should have stood highest from the very first and should have occupied the field. Man's devising was not God's planning. Men have turned aside the purposes of God. I know that the statement made that these books cannot be sold is untrue. I know, for the Lord has instructed me that this is said

because human devising has blocked the way for their sale. It cannot be denied that these works were not the product of any human mind; they are the voice of God speaking to His people, and they will have an influence upon minds that other books do not have. The book **Daniel and Revelation** should be kept before the people and should have large circulation." Ms23-1890 (November 24, 1890) par. 10

"In 1890, Ellen White said that ***Daniel and Revelation***, along with her *Patriarchs and Prophets*, should be widely circulated, and that his work "should be kept before the people." Heartwarming Stories of Adventist Pioneers, by Norma Collins, p.140

"They relate their experience as to how they were first led to see the light, and in many instances we find that it was through reading the Great Controversy that the Sabbath truth was revealed to them and that they were led to search the Scriptures and to take their position upon the truth. Others embraced the truth by reading **Thoughts on Daniel and the Revelation**." Lt86- (January 12, 1894)

"The school teacher at Pennant Hills, his wife and children have taken their position upon the truth. He was convicted of the truth by reading Great Controversy and **Thoughts on Daniel and Revelation**. These books had been loaned to him with other works of mine, and he is now keeping the Sabbath, and with his family will soon receive baptism." Lt1- (September 27, 1894)

F. E. Belden to E. G. White, Mar. 27, 1895

"He said no more, and I added that his Two Republics never would have been issued had we considered merely the question of its interfering with **Thoughts on Daniel and Revelation**." EGWE, MMM 288
(*The Two Republics was published in 1891*)

Written in 1899 from Australia, referring back to the her same writings from 1890 & 1891

"You can see by these what I wrote in 1890 and '91. This matter has been copied without much correction, just as I wrote it. There is much more of the same tenor, which I have talked over and over again to our people in Battle Creek...Calls were made for me to go here and there,

and I made earnest efforts. At last the spell was broken, and the books were circulated. The light given was that "**Thoughts on Daniel and the Revelation**," "Great Controversy," and "Patriarchs and Prophets," would make their way. They contained the very message the people must have, the special light God had given his people. The angels of God would prepare the way for these books in the hearts of the people... I know that Brother Smith feels as I do in this matter. We will stand together, Brother Smith. Of all the books that have come forth from the press, those mentioned are of the greatest consequence in the past and at the present time. I know that "**Thoughts on Daniel and the Revelation**" has done a great work in this country. I know also that the light given me by God in the books I have published has done a good work, and I praise the Lord for this. Other books have stood in their lot and place." PH079 1-10

*Written in **1897***

"In our day as in Christ's day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing. And many are doing the same thing today, in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angel's messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and

great men are prating about "higher education." They know not the signs of Christ's coming, or of the end of the world.--Manuscript 136, 1897." Ev 612-613

*Written in **1898***

"God specified also the sure result of a disregard for His commands. "If ye will not hearken unto me," He said, "and will not do all these commandments, ... I also will do this unto you: I will even appoint over you terror, consumption, and burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you; for ye shall be slain by your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins, and I will break the pride of your power; and I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits." "It shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and statutes, which I command you this day, that all these curses shall come unto thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shalt be thy basket and thy store. Cursed shall be the fruit of the body, and the fruit of the land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." This is the result of disobedience and transgression. Let all read carefully the twenty-eighth chapter of Deuteronomy, realizing that it makes every difference to a people whether they are obedient or disobedient to the law of Jehovah. The prophecies regarding Israel were fulfilled to the letter. God permitted His chosen people to be scattered as captives in strange lands. When they repented, God took them to Himself again, and established them in His own land. But their continual disobedience resulted in their complete overthrow, and in the overthrow of Jerusalem." Manuscript 40 (March 13, 1898)

*Written in **1899***

"Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find **Daniel and the**

Revelation an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in **Daniel and the Revelation**. There is found solid, eternal truth for this time. Everyone needs the light and information it contains." 1MR 61

"We had a canvasser there circulating some books, "**Thoughts on Daniel and Revelation**," and as he circulated them, in the two volumes, one man bought a copy of "Thoughts on the Book of Revelation." Looking it over, he did not take any special interest in it, and there was a woman, captain of the Salvation Army, that came there, and he told her she could have that book, because it was of no value to him. She took it and did not think there was much to it, so she sold it to a young man for a few pennies. The young man who bought the book did not think there was much in it; and that man who had been praying for the light of the truth was the uncle of this young man who bought the book. The uncle took the book to his home, and he found the very thing that he wanted in it. Then he wished to have the book. But, says the young man, why do you wish to have it? - Oh, because it is so interesting. Well, if it interests you it will interest me, and I do not want to let it go; I want to read it myself. Well the next thing was to find the address of the people who published the book, our publishing house in England. They hunted through the book stores, and finally found a copy of the book "Thoughts on Daniel," and in that book was the address of our publishing house in England, and they wrote to them." February 24, 1899 N/A, GCDB 77

"The books of Daniel and Revelation contain the special, systematized present truth for the world at this time. "**Thoughts on Daniel and the Revelation**" is the only book, outside of the Bible, that gives a comprehensive, simple, plain, and clear view of the whole field of the truth covered by the Third Angel's Message and comprehended in it. Therefore "**Thoughts on Daniel and the Revelation**" was chosen as the

beginning book of study, in order that all the people might have a renewed view of the great prophetic field. With the reading of the books, there was also planned the Reading Circle lessons, bringing in that which is occurring to-day in fulfillment of what is spoken in the books of Daniel and Revelation, and which was outline long ago in "**Thoughts on Daniel and Revelation.**" February 13, 1900 ATJ, ARSH 99

"She would have been pleased if she could have spent the rest of her life in Australia. But through the winter months of **1900**—and, in the Southern Hemisphere, that means **May, June, and July**—Ellen White was becoming more and more certain that she must soon go back to the United States. **Conditions developing in connection with the work of the church in America, revealed to her in the visions of the night, led to growing concern.**" 5BIO 13

Written in 1901

"The Lord calls for workers to enter the canvassing field that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. Daniel and Revelation, The Great Controversy, Patriarchs and Prophets, and The Desire of Ages should now go to the world. The grand instruction contained in Daniel and Revelation has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate Thoughts on Daniel and the Revelation. I know of no other book that can take the place of this one. It is God's helping hand." 21MR 444

Notice her use of the two titles synonymously – evidence that she considered the title "Daniel and Revelation" just another reference to the same book "Thoughts on Daniel and Revelation" – also evidence that she considered the new edition just a reprint of the old 1880's editions that she had already endorsed. No evidence that she was even aware of the added 2520 appendix statements.

Written 1903

"Ever since my return to America a heavy burden has rested upon me. **Everywhere I see the power of the enemy.** Were it not for the armies of the Lord's host, led by Michael, the destruction that Satan would be pleased to witness would come to the people of God. They would be discomfited and brought to shame. But the Lord will work for His people. He will not suffer them to be defeated." 11MR 248

Letter of October 31, 1912

"Whenever proof has been found that the writers of our Adventist literature had come short of finding the exact truth regarding some detail, she has always taken her position in favor of correcting those things that were clearly found to be errors, and when consulted about the efforts that were being made to revise and correct the good book ***Daniel and Revelation [by Uriah Smith], she has always opposed making unnecessary changes and has always favored correcting those things that were plainly shown to be inaccurate.***" W. C. White to S. N. Haskell

E

Two Israels Parallel

Israel

Called out of Egypt

Egypt Fallen

Excited to be free

Reach Red Sea experience

Disappointment & anguish 1st side

Night crossing-excitement

Disappointment & anguish 2nd side

Probation closed on enemies of

God's truth

Saved from enemy – rejoicing

Reminded of the Sabbath

The Law on two tables

Spirit of Prophecy – Moses

Denominated and given Sanctuary

structure, Health Message, &

explanations of the Law (statutes &

judgments)

Millerites/Seventh-day Adventists

Called out of World – 1833 – 1844

Churches close doors – 1842-1843

Excited in Message

Passing of time –

1843 Disappointment

Midnight Cry-excitement

1844 Great Disappointment

Shut Door on rejecters of truth

Joy when enlightened about 1844

Reminded of the Sabbath & the

Law

Two Tables (1843, 1850 charts)

Spirit of Prophecy – E.G.W.

Denominated and given Sanctuary

structure, Health message, &

charts with book of explanations

F

The 2520 in some other Bible Stories

NEBUCHADNEZZAR- GATHERING

Daniel 4:24-26, 30-34

"Seven times," in Nebuchadnezzar's dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogance against God, was driven among the beasts of the field, and was made to eat grass as oxen, until seven times passed over him, and until he learned that the Most High ruled in the kingdoms of men, and

gave it to whomsoever he would. This being a matter of history, and as an allegory or sample to the people of God for their pride and arrogance, in refusing to be reformed by God, and claiming the power and will to do these things themselves, --they, too, like Nebuchadnezzar, must be driven among the beasts of the field, (meaning the kingdoms of the world,) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will. That, being a matter of history, and a sample only, was fulfilled in seven years; but this, being a prophecy, will only be fulfilled in seven prophetic times, which will be 7 times 360 years, which will make 2520 years;..."

Miller's Works, vol. 2, p.261

BELSHAZZAR- SCATTERING

Daniel 5:17-28

Each of the words inscribed on the wall represents a specific measure of weight.

The basic Babylonian unit of weight was the gold shekel (*Tekel in this verse*).

The mena equaled 50 shekels; the Upharsin (*half a mena*) equaled 25; 1 shekel = 20 Gerahs

Mena:.....50 shekels

Mena:.....50 shekels

Tekel:1 shekel

Upharsin: 25 shekels

126 shekels

x 20 gerahs

2520

Shekel. [Heb. *sheqel*; Aramaic *teqel*; Ugaritic *ṯql*; Akkadian *ṣiqṭu*.] A weight used for metals (Gen 24:22). The shekel was used as a recognized standard in financial transactions in the early period of the an-

Mina (mī'nā), KJV 4 times **Pound** (pound), once **Maneh** (mā'nē). [Heb. *maneh*; Akkadian *manû*; Ugaritic *mn*; Egyptian *mnw*; Aramaic *mene*, Gr. *mna*.] A weight found in many areas of the ancient East. The Babylonian "mina" weighed 60 shekels, but the Canaanite and Hebrew (1 Ki 10:17; Ezr 2:69; Neh 7:71, 72, "mina" 50 shekels (Eze 45:12, RSV). Metal mina weights in the shape of bulls have been found in

Vessels of the Sanctuary

Numbers 7:84-86

Chargers and Bowls = 2400 Shekels

Spoons = 120 Shekels

Total = 2520 Shekels

Perfect Numbers Multiplied

3 – Divine Perfection (Hosea 6:2, 1John 5:7)

7 – Spiritual Perfection (Gen. 2:3, Ex. 20:8-11)

10 – Ordinal Perfection (Ex. 20:1-17)

x 12 – Governmental Perfection (Ex. 28:21, Matt. 10:1, Rev. 21:14)

2520 – Chronological Perfection

G

William Miller's Dream - November 1847.

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid.

To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus



arranged they reflected a light and glory equaled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a center-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first few in number, but increasing to a crowd.

When they first looked into the casket they would wonder, and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table. At this time I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before: and I felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered; and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room.

I now saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude and reproved and reproached them for it; but the more I reproached, the more they scattered the spurious jewels and false coin among the genuine. I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish, until they covered every one of the true jewels, diamonds and coins - until they were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people left it; and he, having a dirt-brush in his hand, opened the windows, and began to brush the dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them." Then, while he brushed, the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away.

In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins lay scattered in profusion over all the room. He then placed on the table a casket much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

He then called upon me, to "come and see." I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered them, and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. - I shouted with very joy - and that shout awakened me. The effect of this on my mind has been extremely consoling and happy."

(Also recorded in Early Writings p.81-83)

Possible interpretation of Dream and Comments by James White,
Oswego, May, 1850

"The "casket" represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Bro.

Miller to publish to the world. [$10'' \times 6'' \times 6'' = 360 - \text{Day/Year}$]

The "key attached" was his manner of interpreting the prophetic Word - Comparing scripture with scripture - the Bible its own interpreter [*Proof-text Method*]. With this key Bro. Miller opened the "casket," or the great truth of the advent to the world.

The "jewels, diamonds, etc." of "all sorts and sizes" so "beautifully arranged in their several places in the casket" represent the children of God, [Mal.iii,17,] from all the churches, and from almost every station, and situation of life, who received the advent faith, and were seen to take a bold stand in their several stations, in the holy cause of truth. While moving in this order, each attending to his own duty, and walking humbly before God, "they reflected a light and glory" to the world, equalled only by the church in the days of the apostles. The message, [Rev.xiv.6,7,] went as it were, upon the wings of the wind, and the invitation, "Come, for all things are now ready," [Luke xiv,17.] went abroad with power and effect.

"The people began to come in, at first few in number, but increasing to a crowd." When the advent doctrine was first preached by Bro. Miller, and a very few others, it had but little effect, and but very few were waked up by it; but from 1840 to 1844, wherever it was preached, the whole community was aroused. When the flying angel [Rev.xiv,6,7] first began to preach the everlasting good news, "Fear God, and give glory to him; for the hour of his judgment is come," many shouted for joy in view of the coming of Jesus, and the restitution, who afterwards opposed and scoffed, and ridiculed the truth that a little before filled them with joy. They troubled and scattered the jewels. This brings us to the autumn of 1844, when the scattering time commenced.

Mark this: It was those who once "shouted for joy" that troubled and scattered the jewels. And none have so effectually scattered

the flock, and led them astray since 1844, as those who once preached the truth, and rejoiced in it; but have since denied the work of God, and the fulfilment of prophecy in our past advent experience. Bro. Miller's testimony, for a number of months after the Midnight cry, at the seventh month, 1844, was that the door was shut, and that the advent movement was a fulfilment of prophecy, and that we had been right in preaching time. He then exhorted his brethren, through the "Advent Herald" to hold fast, to be patient, and not grudge against one another; and God would soon justify them for preaching time.

In this way he plead for the jewels, while he felt his "accountability" for them, and that "it would be immense."

The "spurious jewels and counterfeit coin" that were scattered among the genuine, clearly represent false converts, or "strange children," [Hosea v,7,] since the door was shut in 1844. The "dirt and shavings, sand and all manner of rubbish," represent the various and numerous errors that have been brought in among second advent believers, since the autumn of 1844. Here I will notice a few of them.

1. The stand that some of the "shepherds" presumptuously took immediately after the Midnight cry was given, that the solemn melting power of the Holy Ghost that attended the seventh month movement was a mesmeric influence. George Storrs was among the first to take this stand. See his writings in the latter part of 1844, in the "Midnight Cry," then published in New York city. J. V. Himes, at the Albany Conference in the spring of 1845, said that the seventh month movement produced mesmerism seven feet deep. This I am told by one who was present, and heard the remark. - Others who took an active part in the seventh month cry have since pronounced that movement the work of the Devil. Attributing the work of Christ and the Holy Ghost to the Devil, was in the days of our Saviour, blasphemy, and it is blasphemy now.

2. The many experiments on definite time. Since the 2300 days ended in 1844, quite a number of times have been set, by different individuals, for their termination. In doing this they have removed the "landmarks," and have thrown darkness and doubt over the whole advent movement.

3. Spiritualism with all its fancies and extravagances. This wile of the Devil, which has accomplished an awful work of death, is very fitly represented by "shavings," and "all manner of rubbish." Many of those who drank down the poison of spiritualism admitted the truth of our past advent experience, and from this fact many have been made to believe that spiritualism was the natural fruit of believing that God conducted the great advent movements in 1843 and 1844. Peter, speaking of those who should "bring in damnable heresies, even denying the Lord that bought them," says, "BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF."

4. S. S. Snow professing to be "Elijah the Prophet." This man in his strange and wild career, has also acted his part in this work of death, and his course has had a tendency to bring the true position for the waiting saints into disrepute, in the minds of many honest souls.

To this catalogue of errors I might add many more, such as the "thousand years" of Rev.xx,4,7, in the past, the 144,000 of Rev.vii,4; xiv,1, those who "arose and came out of the graves" after Christ's resurrection, the no-work doctrine, the doctrine of the destruction of infants, &c. &c.

These errors were so industriously propagated, and urged upon the waiting flock that, at the time Bro. Miller had the dream, the true jewels were "excluded from sight," and the words of the prophet were applicable - "And judgment is turned away backward, and justice standeth afar off," &c. &c. See Is.lix,14. At that time there was not an advent paper in the land that advocated the cause of present truth. The "Day-Dawn," was the last to defend the true position of the little flock; but that died a

number of months before the Lord gave Bro. Miller this dream; and in its last dying struggle pointed the weary sighing saints to 1877, then thirty years in the future, as the time of their final deliverance. Alas! alas! No wonder that Bro. Miller in his dream, "sat down and wept" over this sad state of things.

The casket, (See first note on first page) represents the advent truth that Bro. Miller published to the world, as is marked out by the parable of the ten virgins. [Matt.xxv,1-11.] First, the time, 1813; second, the tarrying time; third, the midnight cry, at the seventh month, 1844, and fourth, the shut door. - No one who has read the second advent papers since 1843, will deny that Bro. Miller has advocated these four important points in advent history. This harmonious system of truth or "casket" has been torn in pieces, and scattered among the rubbish by those who have rejected their own experience, and have denied the very truths that they, with Bro. Miller so fearlessly preached to the world.

The man with the "dirt-brush" represents the clear light of present truth, as brought to view by the third angel's message, [Rev.xiv,9-12,] which is now purging the errors away from the remnant. The cause of present truth began to revive in the spring of 1848, and has been rising and gaining strength from that time to the present.

The "dirt-brush" has been moving, and the errors have been passing away before the clear light of truth, and some of the precious jewels, who but a short time since were covered up and excluded from sight by darkness and error, now stand in the clear light of present truth. This work of bringing out the jewels, and purging away error is fast increasing, and is destined to move on with increasing power, until the saints are all searched out, and receive the seal of the living God. - Compare this with the thirty-fourth chapter of Ezekiel, and you will see that God has promised to gather his flock that have been scattered in this dark and cloudy day, since 1844. Before Jesus comes, the "little flock" will

be gathered into the "unity of the faith." Jesus is now purifying "unto himself a peculiar people, zealous of good works," and when he comes he will find his "church not having spot, or wrinkle, or any such thing." "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, &c." - Matt.iii,12.1

Brother Miller closed his eyes in death, December 22, 1849, which fulfilled the following words in his dream, "In the bustle I closed my eyes for a moment." This wonderful fulfilment is so plain that none will fail to see it.

The second "casket much larger and more beautiful than the former" into which the scattered "jewels," "diamonds," and "coins" were gathered, represents the broad field of living present truth into which the scattered flock will be gathered, even 144,000, all of them having the seal of the living God. Not one of the precious diamonds will be left in the dark. Although some are "not bigger than the point of a pin," they will not be overlooked, and left out in this day when God is making up his jewels. [Mal.iii,16-18.] He can send his angels and haste them out as he did Lot out of Sodom. "A short work will the Lord make upon the earth." "He will cut it short in righteousness." See Rom.ix,28.2

The church will then be pure and "without fault before the throne of God," having confessed all their errors, faults and sins, and having had them washed away by the blood of Christ and blotted out, they will be without "spot or wrinkle, or any such thing." Then they will shine with "ten times their former glory."

Sister White's interpretation of Jewels and Caskets.

"The word of God abounds in precious jewels of truth, and parents should bring them forth from their casket and present them before their children in their true luster." Signs of the Times, September 10, 1894

“The Bible is a field where are concealed heavenly treasures, and they will remain hidden until, by diligent mining, they are discovered and brought to light. The **Bible is a casket containing jewels** of inestimable value, which should be so presented as to be seen in their intrinsic luster. But the beauty and excellence of these diamonds of truth are not discerned by the natural eye.”
Counsels to Parents, Teachers, and Students p.421

“Christ says to man, You are mine. I have bought you. You are now only a rough stone, but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to my name. No man shall pluck you out of my hand. I will make you my peculiar treasure. On my coronation day, **you will be a jewel** in my crown of rejoicing.

The divine Worker spends little time on worthless material. Only the precious **jewels** does he polish after the similitude of a palace, cutting away all the rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self-uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing, wheel, presses it close, that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of himself, and he pronounces it worthy of a place in his casket.” Review & Herald, December 19, 1907