





CAUGHT UNPREPARED

Part 2

**ADVENTIST KEYNOTE
OF PROPHECY**



Today it is generally understood that the pioneers of the Advent movement were in agreement that the king of the north was the papacy. From a careful reading of what they

wrote however, we find this conclusion impossible to verify. Even James White who is always referenced as believing that the king of the north is the papacy is ambiguous on this point. The only thing we know for certain from his statements is that he believed that the king who comes to his end in Daniel 11:45 is the papacy. He never says that this power is the same as the king of the north.



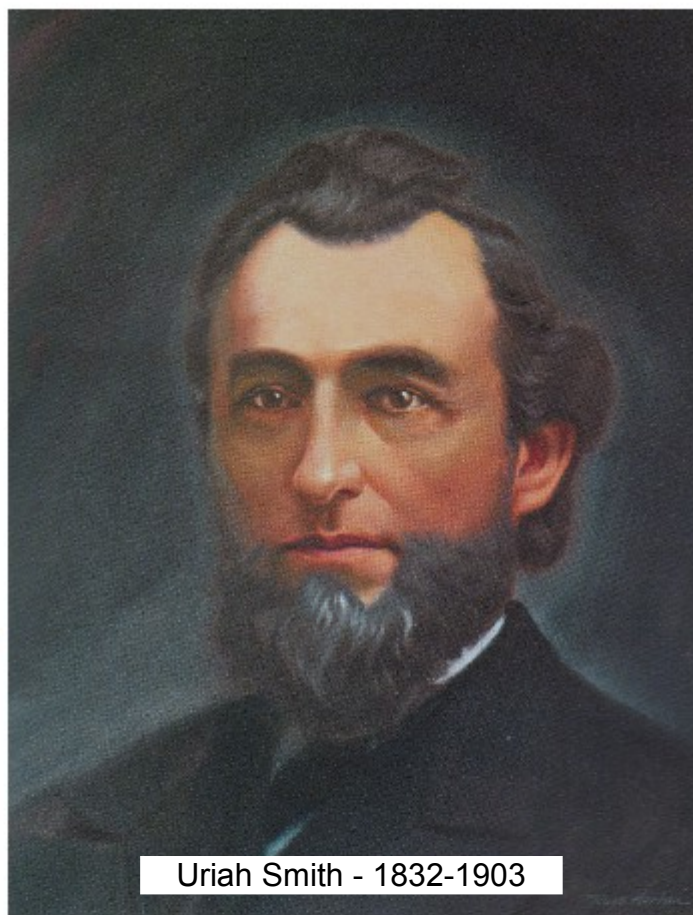
James White - 1821-1881



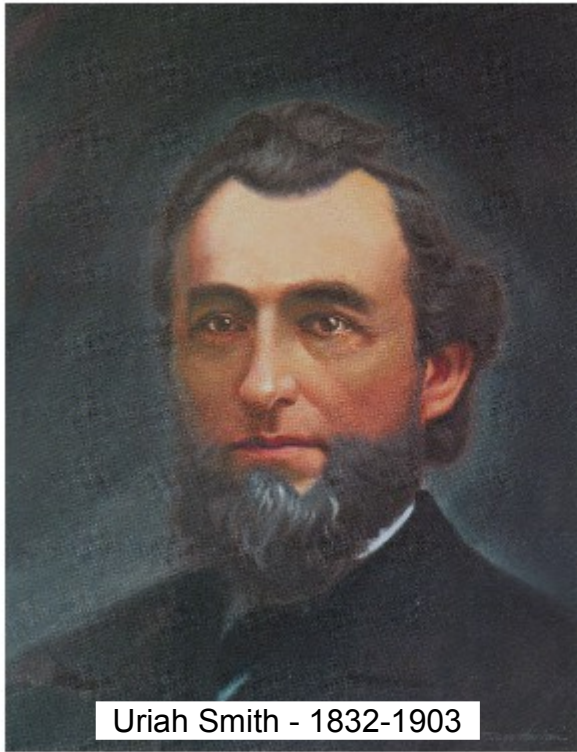
It seems that a number of the pioneers did not think that the power who comes to end is the same power as the king of the north. They also did not identify the willful king as the same power as the king of north.

There seems to have been no agreement among Adventists on the identity of the king of the north until around 1873. In that year Uriah Smith published his book *Thoughts, Critical and Practical, on the Book of Daniel.* In this book he brings out the idea that the willful king of verse

36 was the French revolution and the king of the north of verse 40 was the Ottoman Turks, who would come to their end just prior to the close of probation and the second coming.



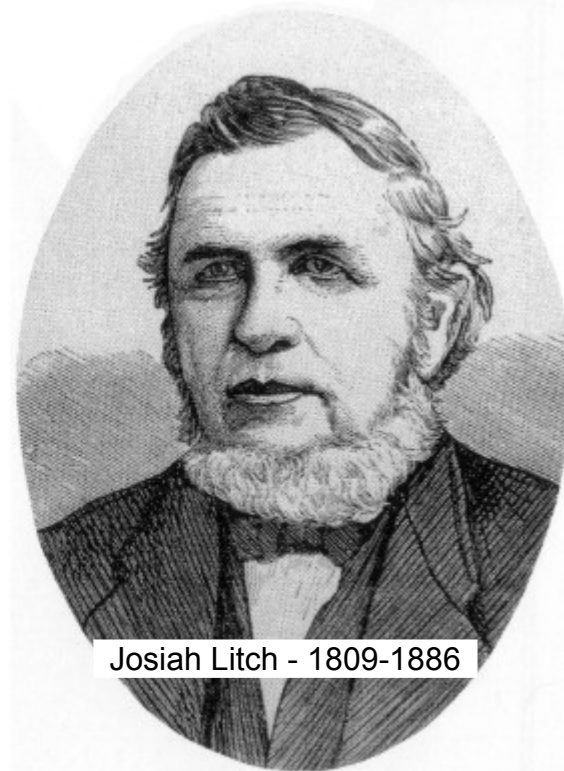
Uriah Smith - 1832-1903



Uriah Smith - 1832-1903

It has been asserted by some that this was an entirely new view brought in by Uriah Smith without the approval of his brethren and that he was alone in publishing it. Was it really a new view, when Josiah Litch had already

preached something similar before 1844? We have not been able to find any published statements confirming the idea that Uriah Smith was alone in his views. Rather it seems that most of the brethren agreed with him.



Josiah Litch - 1809-1886

The only published opposition came from James White. In the same article in 1877 where he mentions the “glorious land” he cautions against definite predictions based on unfulfilled prophecy and then says,

“It may be said there is a **general agreement** upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of the portion of the prophecy which will give confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question.” *The Review and Herald, Nov. 29, 1877, “Unfulfilled Prophecy.”*



James White - 1821-1881

What does he mean by a “general agreement”? Doesn't this mean that most Adventists thought that the king of the north was Turkey? Why would he call it a



“general agreement” if only Uriah Smith presented this view of the king of the north?

James White, in his article, then goes over the four lines of prophecy in Daniel and why he thinks the king who comes to his end is the papacy. This view he still held in 1880 when he mentions it again briefly in the “Signs of the Times.”



Blue Mosque in Constantinople

After James White's death in 1881 there seems to have been little or no opposition to the position taken by Uriah Smith. In fact his view became the

keynote of almost every Adventist prophecy presentation. It was used to show that current world events indicated Christ's coming to be very soon. The Advent message gained widespread interest and many heard the truth and were converted by this presentation on the king of the north. The majority of official Adventist publications from 1873 until somewhere around 1950 took this view of the king of the north.



EVEN KINGS TREMBLE
— OVER —
THE EASTERN QUESTION

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Here is an advertisement for the "Signs of the Times" and the "Watchman" from 1913 inviting people to subscribe to these magazines to read articles on the Eastern Question and Daniel 11:45.

It appears that the concept that the pioneers viewed the papacy as the king of the north is unfounded. What does the Spirit of Prophecy have to say on the topic?

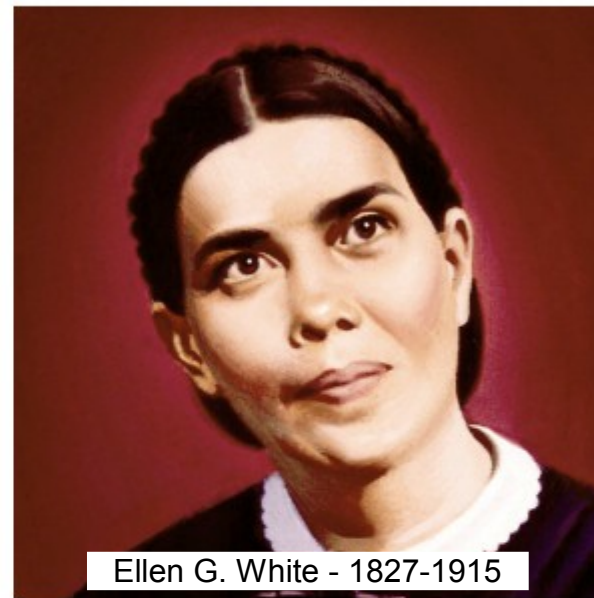
Ellen White has very little to say about Daniel 11, she only says,

“The prophecies of the eleventh of Daniel have almost reached their final fulfilment.”
Review and Herald, November 24, 1904.

She never mentions the king of the north and says only this about the eastern question,

“Sunday morning boats and trains poured their living freight upon the ground in thousands. Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention.” *Life Sketches, page 225.*

(see also 4T 279 and RH 9/6/1877)

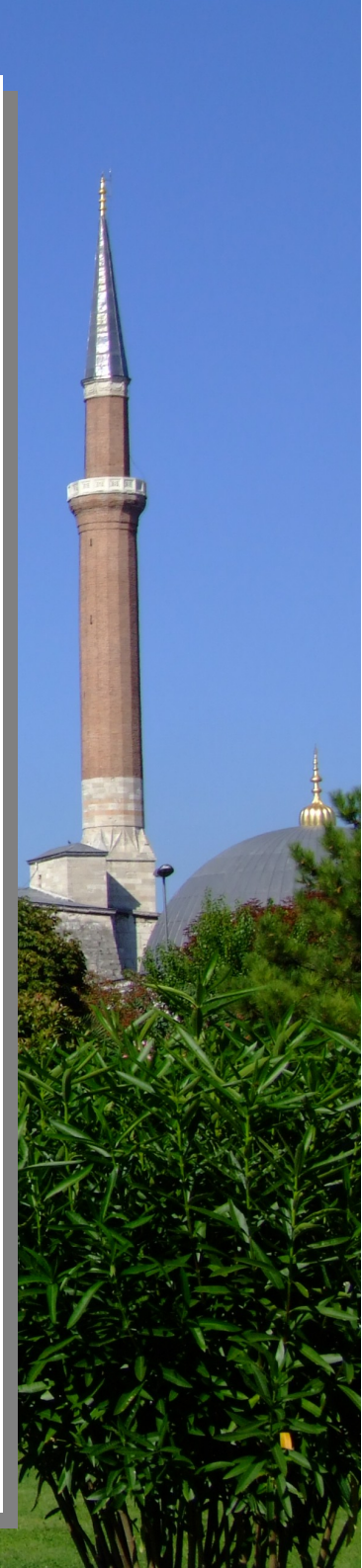
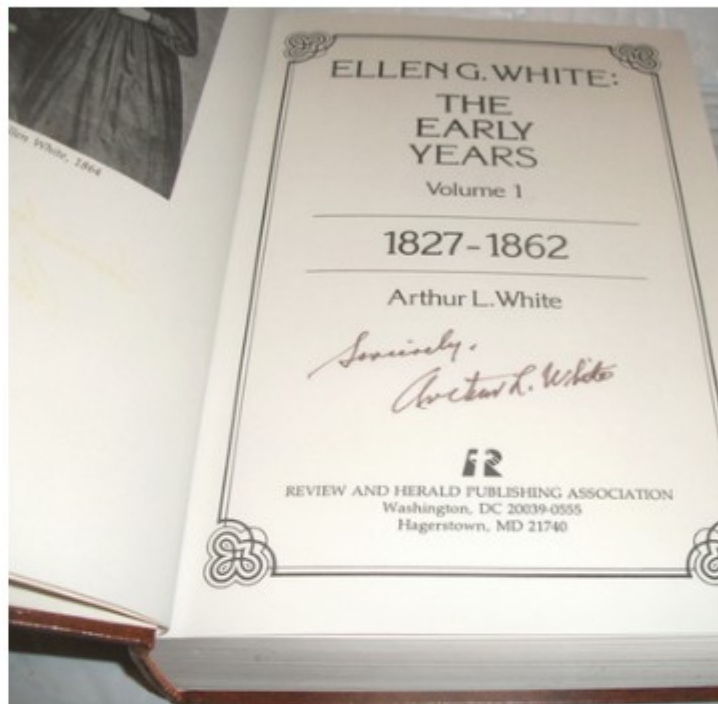


Ellen G. White - 1827-1915

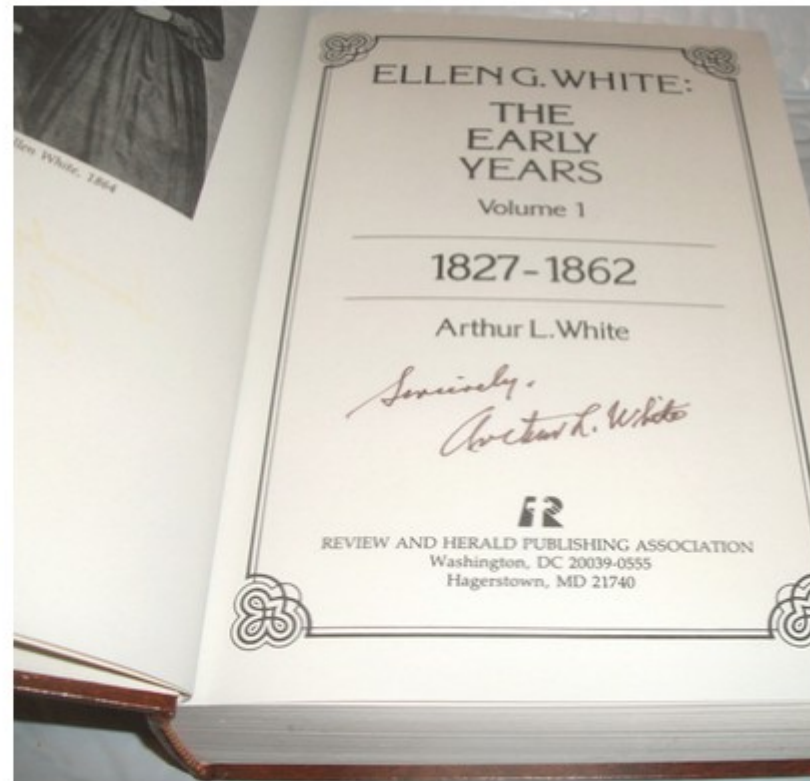
There is, however, an incident of interest related by Arthur White in his biography:

“One of the testimonies to individuals, delivered most likely only in oral form, was addressed to James White—a reproof for his course of action just before the combined camp meeting and General Conference session. He and Uriah Smith held conflicting views on the prophecy of the ‘king of the North’

pictured in Daniel 11, and the power presented in verse 45 that would come to his end with none to help him. White, in his Sabbath morning address, September 28, in the newly pitched camp-meeting tent, countered Smith’s interpretations. He felt that Smith’s approach, indicating that the world was on the verge of Armageddon, would threaten the strong financial support needed for the rapidly expanding work of the church.



“Ellen White’s message to her husband was a reproof for taking a course that would lead the people to observe differences of opinion among leaders and to lower their confidence in them. For the church leaders to stand in a divided position before the people was hazardous. James White accepted the reproof, but it was one of the most difficult experiences he was called to cope with, for he felt he was doing the right thing. At no time did Ellen White reveal which man was right in the position he held. That was not the issue. The crux of the matter was the importance of leaders presenting a united front before the people.” *Ellen G. White Biography, Volume 3, The Lonely Years, 1876-1891, pages 96-97.*





Raymond Cottrell - 1911-2003

The incident is handled differently by Raymond Cottrell.

“The following evening he repeated the same line of reasoning at the close of an address by Uriah Smith in which reference was made to the Eastern question, before delegates assembled at the seventeenth session of the General Conference.

“That James White should thus differ publicly with Uriah Smith at the close of a sermon

whose main emphasis had been the nearness of Christ’s coming indicated an imminent crisis which might have resulted in schism within the church. Bitter feelings were apparently taking the place of brotherly love and something was urgently needed to save a dangerous situation from further deterioration. It seems that Sister White counseled her husband after that evening meeting to the effect that his taking public issue with Elder Smith was a mistake.

“Regardless of the respective merits of the views presented his course was clearly in error and it was wise to let the matter drop, at least for the time being. Of this experience Sister White later wrote: ‘My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were God did not call for him to put them in front before the brethren and create differences of ideas...’ (E. G. White, *Counsels to Writers and Editors*, pp. 76, 77, which is considered by trustees of the Ellen G. White estate to refer to this incident).” (Raymond F. Cottrell, in his *Pioneer Views on Daniel Eleven and Armageddon*) Quoted in *The Truth Concerning Mrs. E. G. White, Uriah Smith, and the King of The North* page 14-15.



Raymond Cottrell - 1911-2003

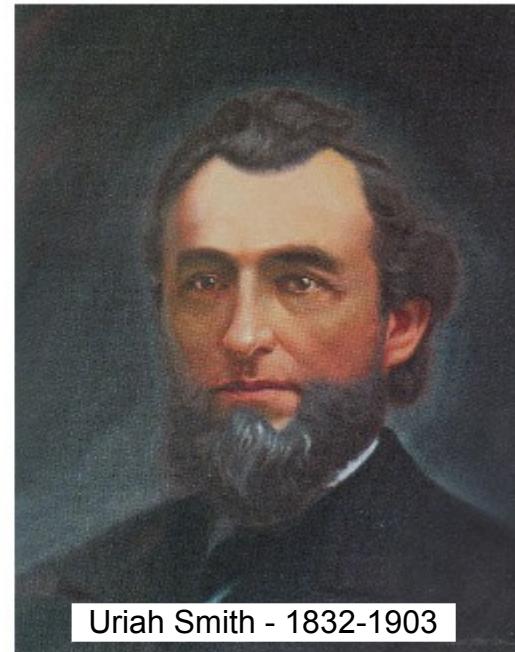
(The parenthetical information about the Ellen G. White trustees was supplied by Louis Were.)



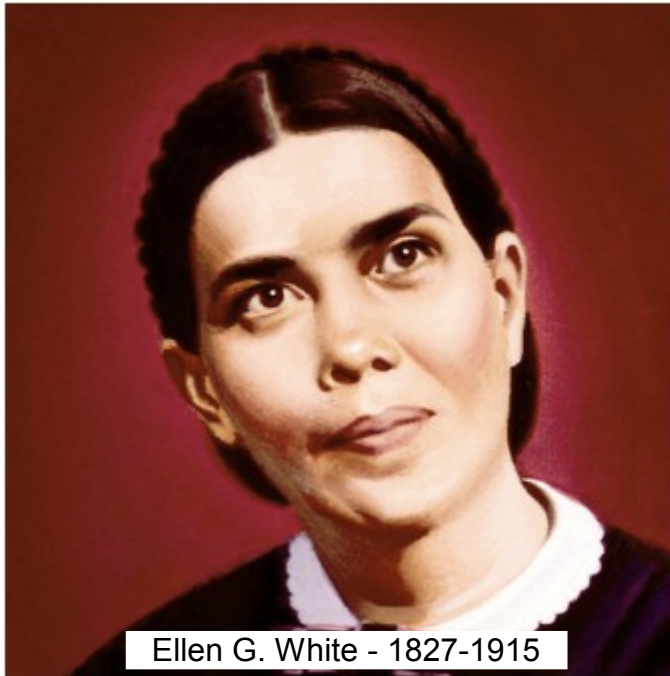
James White - 1821-1881

It is interesting to note that she rebukes James White for differing from his brethren but does not rebuke Smith. If Smith was the only one holding these views of the king of north, as it has been claimed, why did she not rebuke him for bringing in a difference of opinion? If his position was in

opposition to the unanimous opinion of the pioneers, why wasn't he rebuked for causing confusion? It seems from the evidence that there was no unanimous opinion held by the pioneers until Uriah Smith's book appeared. It does not look like he was alone in his views.



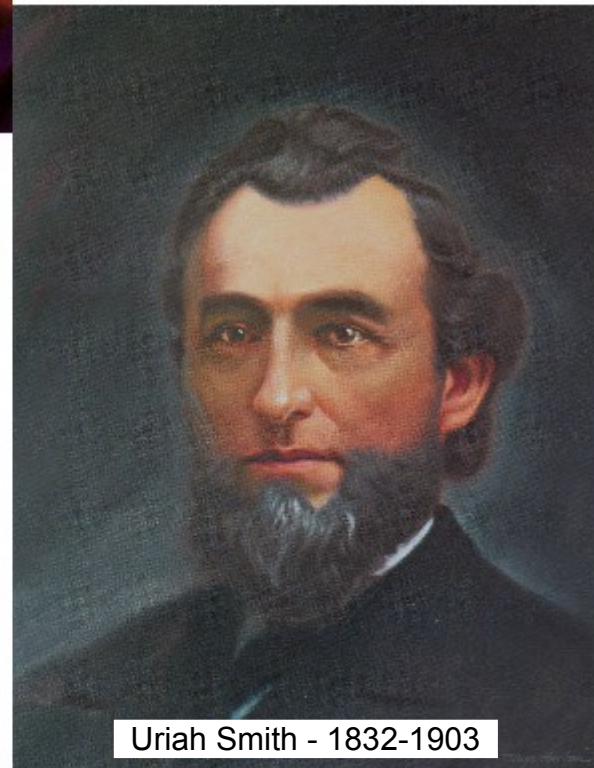
Uriah Smith - 1832-1903



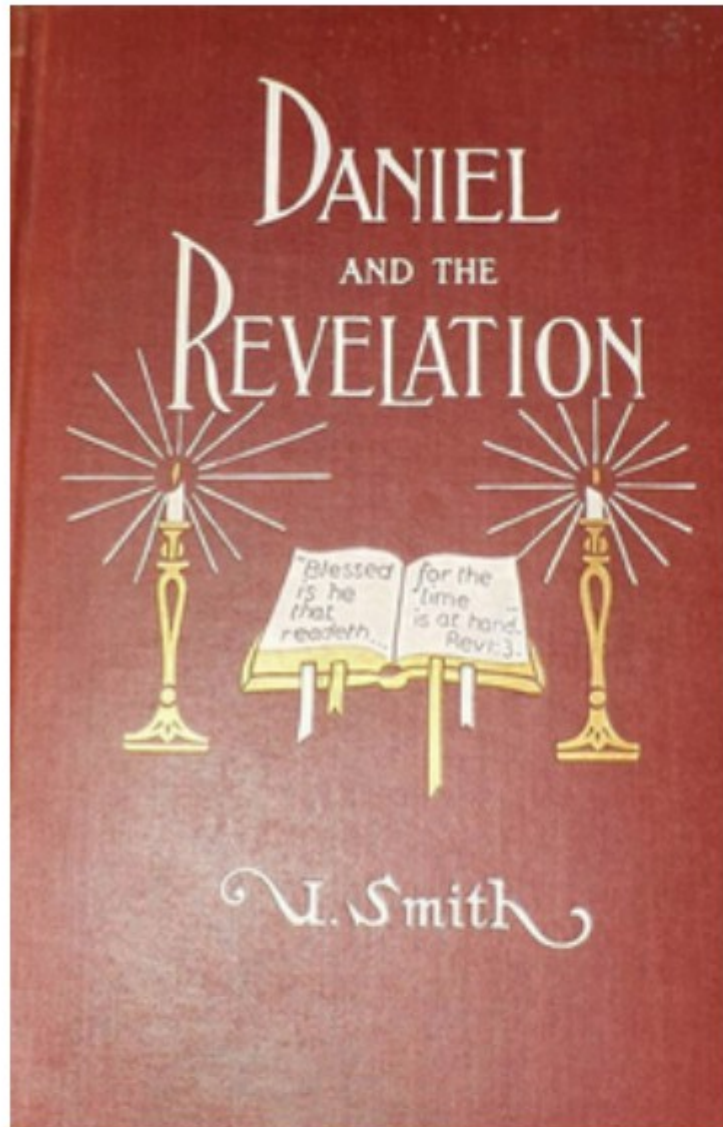
Ellen G. White - 1827-1915

confessed and appeared to repent but later events seem to indicate that his repentance was not sincere. Only heaven knows for sure. But all of this was after he published his book "Thoughts on Daniel and the Revelation."

Mrs. White was never afraid to rebuke Uriah Smith and did so on many occasions, in particular about the rejection of the 1888 message. Smith



Uriah Smith - 1832-1903



She does have this to say about “Thoughts on Daniel and the Revelation” by Uriah Smith,

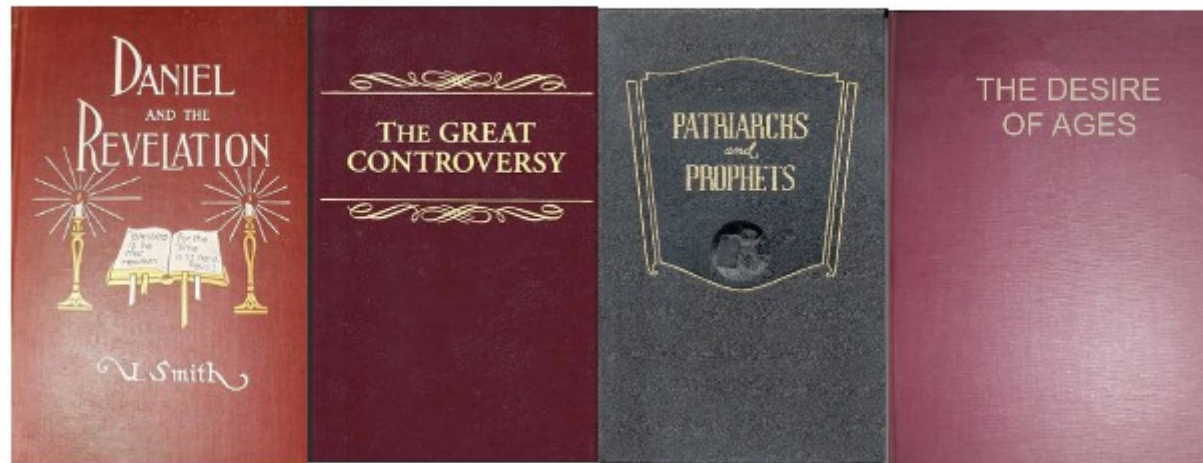
“I know that Brother Smith feels as I do in this matter. We will stand together, Brother Smith. Of all the books that have come forth from the press, those mentioned are of the greatest consequence in the past and at the present time. I know that

‘Thoughts on Daniel and the Revelation’ has done a great work in this country. I

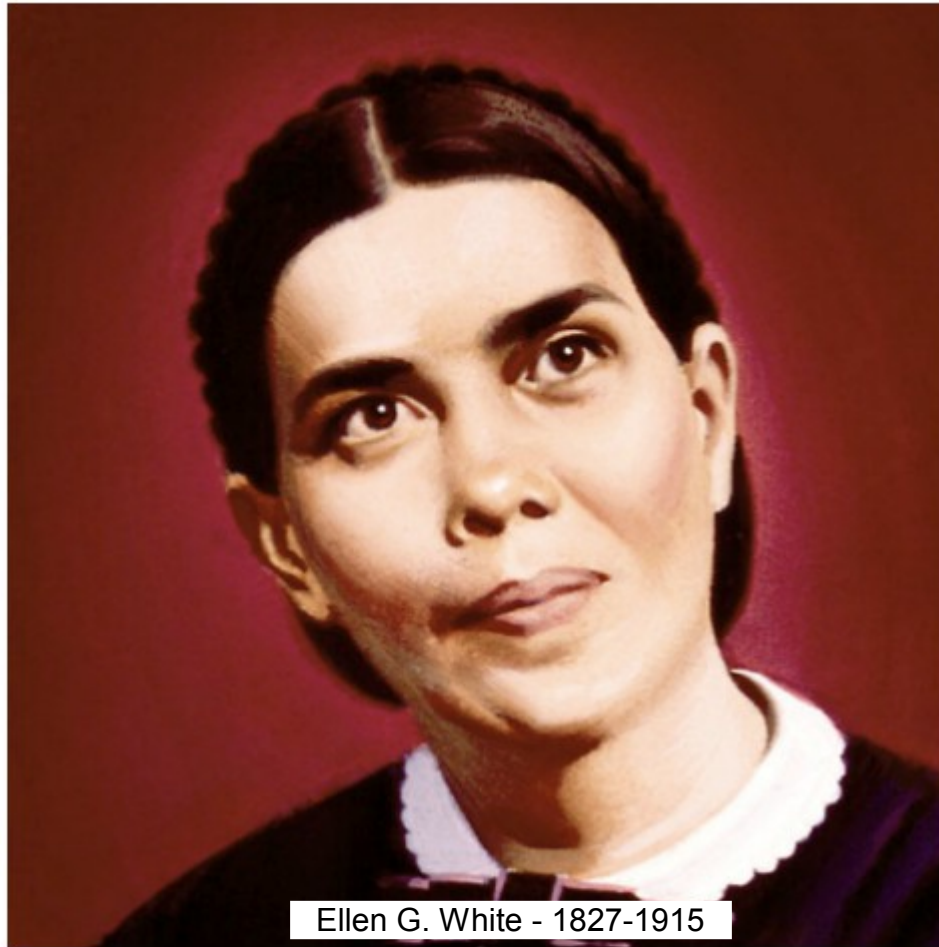
know also that the light given me by God in the books I have published has done a good work, and I praise the Lord for this. Other books have stood in their lot and place.” *Pamphlet 79 Special Instruction Regarding Royalties (1899).*

In 1902 she says

“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 the Revelation,’ ‘Great Controversy,’ ‘Patriarchs and Prophets,’ and ‘Desire of Ages,’ should now go to the world. The grand instruction contained in ‘Daniel and the Revelation’ has been eagerly read in many lands by those who were hungering for truth. This book has been the means of bringing many precious souls from darkness to light. It should everywhere be given a wide circulation.” *Pacific Union Recorder, November 6, 1902.*



In 1905
she said this,
“Instruction
has been given
me that the
important
books
containing the
light that God
has given
regarding
Satan’s
apostasy in
heaven should
be given a
wide



Ellen G. White - 1827-1915

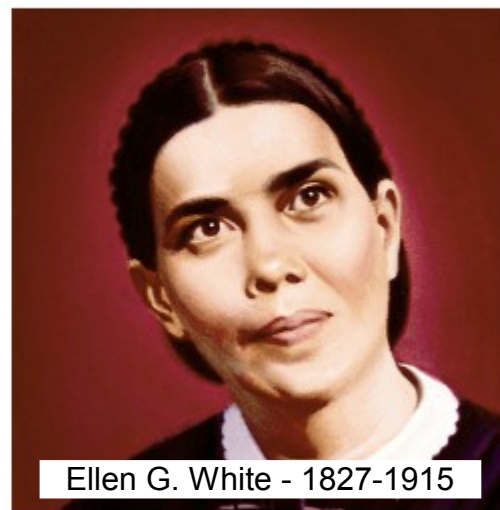
circulation just now; for through them the truth will reach many minds. ‘Patriarchs and Prophets,’ ‘Daniel and the Revelation,’ and ‘Great Controversy’ are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes.” *Review and Herald, February 16, 1905.*



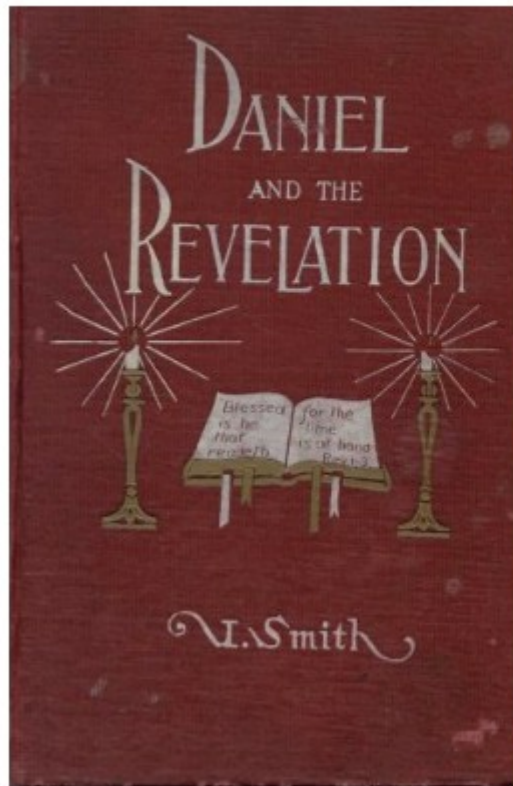
Here's another statement:

“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.” *Manuscript Releases, Volume 1, page 61.*

Of course these statements are not referring to the “Eastern Question” but to the entire book.



Ellen G. White - 1827-1915

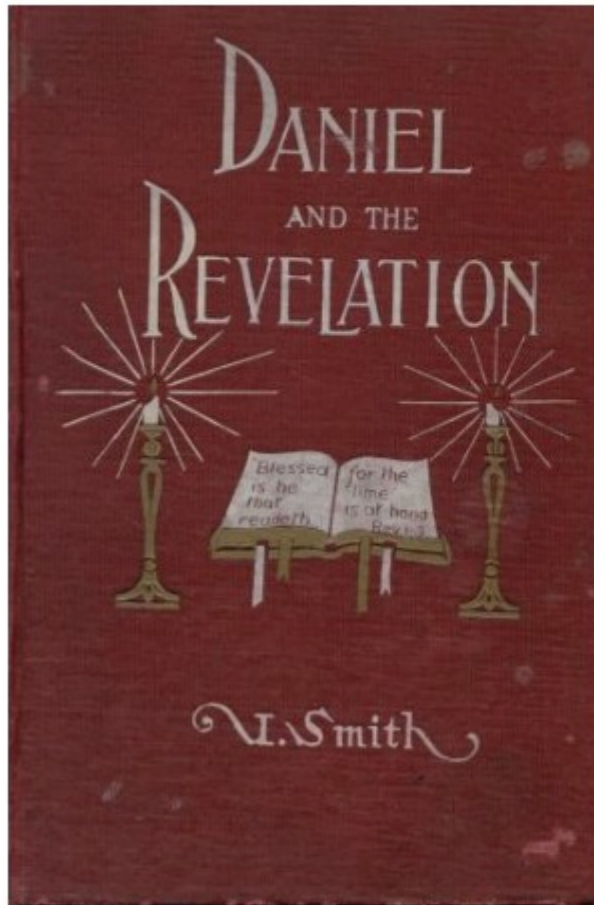


But didn't Uriah Smith's book contain major errors that Sister White said needed correcting?

The only statement we can find in proof of this is referring to the controversy regarding the daily:

“Then in this connection, obviously speaking of Thoughts on Daniel and the Revelation, which she held in high esteem, she wrote: ‘In some of our important books that have been in print for years, and

which have brought many to a knowledge of the truth, there may be found matters of **minor importance** that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books.’—Ibid. (see also 1SM, p. 165).” *Ellen G. White Biography, Volume 6, The Later Elmshaven Years, 1905-1915, page 258.*



It is interesting that the book was edited at least twice after this but the teaching on the king of the north being Turkey was not changed. The denominational view was that the king of the north was the

Ottoman Empire.

In fact A. G. Daniels, the general conference president, published an entire book on the subject in 1917 entitled "The World War."



A. G. Daniells - 1858-1935



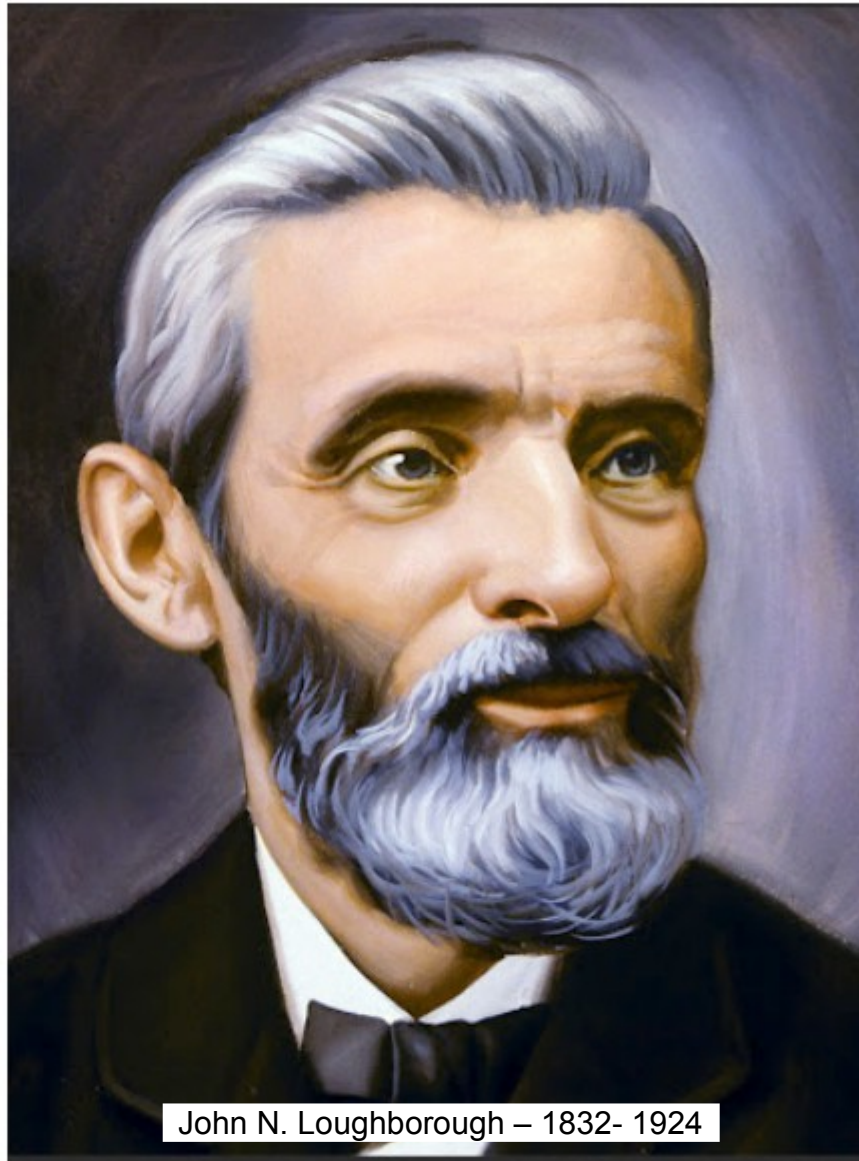
John N. Loughborough – 1832- 1924

Look at this interesting statement in a letter by John Loughborough:

“As to where you can get information on ‘the king of the North,’ I think you will find it in Bro. Daniel’s book on *The World War*. Brother Uriah Smith laid no claims to ‘inspiration,’ but his view on the king of the North is well established by Sister White in speaking of one occasion when he spoke on the ‘Eastern

Question.’ This you can read in *Volume 4 of the Testimonies*, page 278-279, where she called the discourse ‘a subject of special interest,’ etc. It would bother those holding another view, than what he advocated, to find a word from her favoring their views.

“One Brother who had intimated in his writing on the subject that the king of the North might be the pope, told me that Sister White told him he ‘never should have intimated any such thing, and that his idea would only create confusion.’ This was not put in print, but it was what he told me in Autumn, 1878.” *J. N. Loughborough to Wilfrid Belleau, Sanitarium, California. March 25, 1915 College Place, Washington, (Box 3).*



John N. Loughborough – 1832- 1924

Signs of the Times.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

Vol. 32 Number 44
For Terms, See Page 2

MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 14, 1906.

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For further information see page 2.

MILTON C. WILCOX, EDITOR
W. N. GLENN, ASSOCIATE EDITORS
A. O. TAIT,

GOD'S CALL TO THE KINGDOMS OF
EARTH.

king of Egypt saw that people prospering in the province of Goshen. He coveted their property. He envied them in their prosperity. To check their growth, he subjected them to slavery under taskmasters. Finding this insufficient, he declared that all their male children under a certain age should be slain. This was not enough. Learning that their

great blessing would have come to him. He would have enjoyed part emancipation from the fearful system of idolatry which held him in thrall.

PHARAOH refused, and pressed the burdens heavier. He proudly declared, "I know not Jehovah, and moreover I will not

But there was a man named Milton Charles Wilcox who began to agitate a different view. Milton Wilcox was the dean of theology at the College of Medical Evangelists (later Loma Linda University) and a book editor for the Pacific Press. He was also editor of "The Signs of the Times." He is easily confused with Francis Wilcox, the editor of the "Review." Milton Wilcox wrote a series of articles about his views in 1912. These are the only articles from 1877 until the 1980's that take a position on the king of the north different from Uriah Smith.

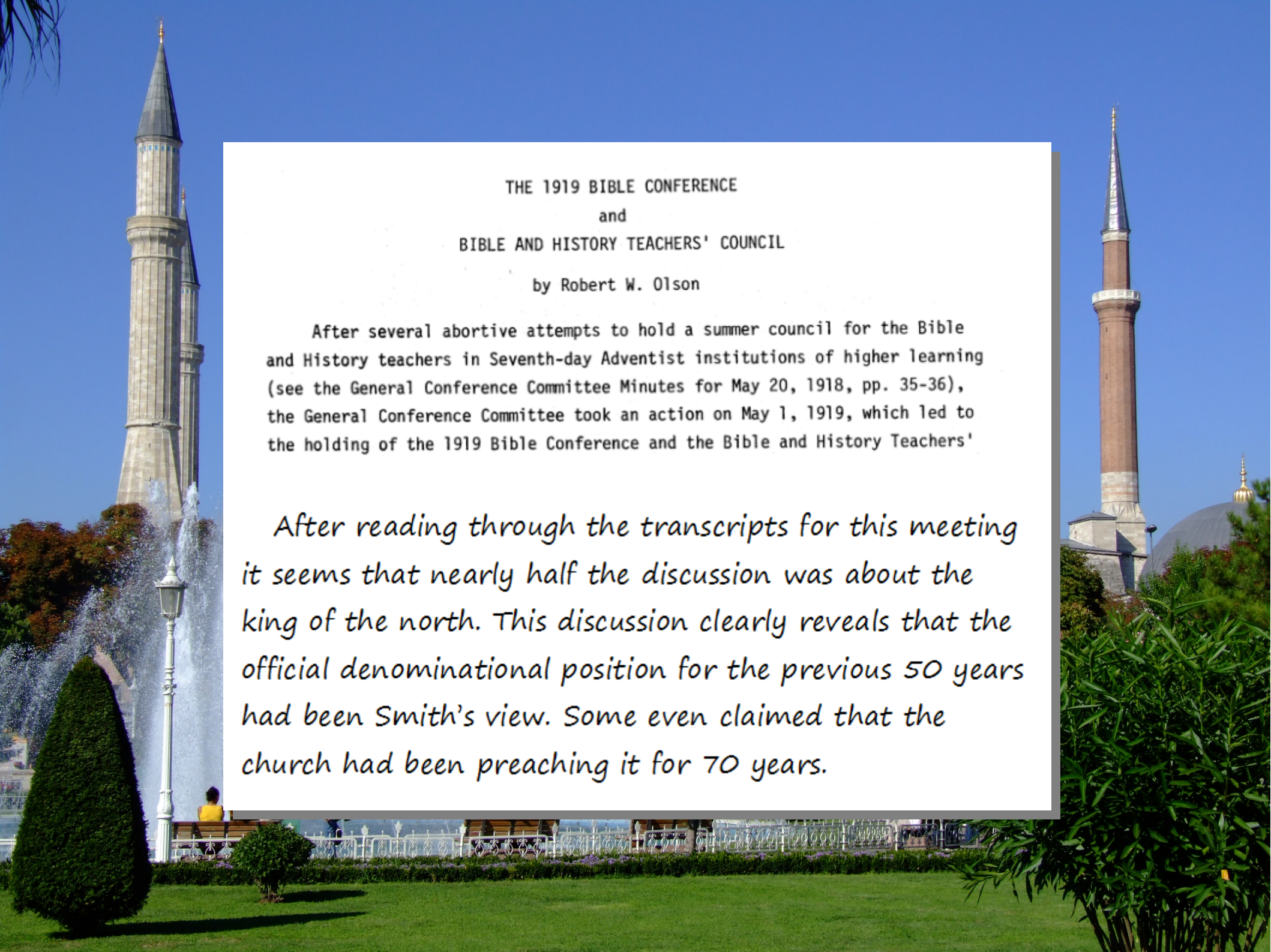


In the month long 1919 Bible conference he presented his views at length. This conference was called by A.G. Daniels to discuss matters of difficulty in Adventist theology. There were several subjects covered but the most prominent are the nature and mediatorial work of Christ, the king of the north, and the inspiration of the Spirit of Prophecy.

Participants in the 1919 Bible Conference

1. Arthur G. Daniells, President of the General Conference and Moderator of the round-table discussion
2. W. E. Howell, editor of the "Christian Educator" magazine, Chairman of the Bible Conference
3. E. F. Albertsworth, position unknown
4. Jacob N. Anderson, Bible teacher at the Washington Foreign Mission Seminary (now Columbia Union College)
5. C. L. Benson, position unknown
6. Calvin P. Bollman, associate editor of "Liberty" magazine
7. Leon L. Caviness, associate editor of the "Review & Herald" magazine
8. Thomas M. French, head of the school of theology at Emmanuel Missionary College (now Andrews University)
9. B. L. House, position unknown
10. Milton E. Kern, former president of the Washington Foreign Mission Seminary
11. Herbert C. Lacey, religion teacher at the Washington Foreign Mission Seminary
12. Charles S. Longacre, secretary of the Religious Liberty Association and editor of "Liberty" magazine
13. D. A. Parsons, position unknown
14. William W. Prescott, former editor of the "Review & Herald" magazine and the "Protestant" magazine, then serving as a field secretary of the General Conference (Prescott had a major part in the 1911 revision of Ellen White's book, *The Great Controversy*)
15. C. A. Shull, position unknown
16. Christian M. Sorenson, history teacher at Washington Foreign Mission Seminary
17. Asa O. Tait, editor of the "Signs of the Times" magazine
18. Clifton L. Taylor, head of the Bible department at Canadian Junior College (now Canadian Union College)
19. George B. Thompson, field secretary of the General Conference
20. W. H. Wakeham, Bible teacher at Emmanuel Missionary College
21. Brother Waldorf, position unknown
22. Francis M. Wilcox, editor of the "Review & Herald" magazine
23. Milton C. Wilcox, book editor at the Pacific Press, past interim dean of theology at College of Medical Evangelists (now Loma Linda University)
24. Mrs. Williams, (Flora Williams, educational superintendent of the East Michigan Conference?)
25. William G. Wirth, religion teacher at Pacific Union College

“These issues were not settled in 1919, but became a topic of debate through the rest of the twentieth century. What did catch most Adventists by surprise, after the 1919 Bible Conference transcripts were discovered in 1974 in the newly organized General Conference Archives, was the candor and extent of such discussions.” *Adventist review : Sifting Through the Past.*

The background of the slide is a photograph of a mosque. On the left, a tall, slender minaret with a pointed top and a small golden finial stands against a clear blue sky. In the foreground, a fountain with multiple jets of water is active. To the right, another minaret is visible, and in the background, a large dome with a golden finial can be seen. The scene is set in a well-maintained park with green grass and some trees.

THE 1919 BIBLE CONFERENCE
and
BIBLE AND HISTORY TEACHERS' COUNCIL

by Robert W. Olson

After several abortive attempts to hold a summer council for the Bible and History teachers in Seventh-day Adventist institutions of higher learning (see the General Conference Committee Minutes for May 20, 1918, pp. 35-36), the General Conference Committee took an action on May 1, 1919, which led to the holding of the 1919 Bible Conference and the Bible and History Teachers'

After reading through the transcripts for this meeting it seems that nearly half the discussion was about the king of the north. This discussion clearly reveals that the official denominational position for the previous 50 years had been Smith's view. Some even claimed that the church had been preaching it for 70 years.



Near the end of the conference H. C. Lacey made this comment, “What shall we do when we are face to face with different views on Daniel and Revelation?... I think we should tell them the present denominational position. Daniel 11 is the biggest thing among us at the present time, and I should say, teach them the old view, which is the one the majority of our people believe; but if you feel that there is a sufficient demand for the new view, I would give them that in a private way.” *Manuscripts of the 1919 Bible Conference, page 1176.*

What was the old view? The denominational position? The view held by the majority of the people? It was Uriah Smith’s view of the Ottoman Empire. The “new view” was that it was the papacy.



Throughout the conference the old view, the then current denominational position, referred to Turkey. C.M. Sorensen, after presenting the old view, had this to say



“The preaching of this subject in the fear of God, under the guidance of the Spirit of God, has done a great deal of good in days past. It has brought a great many men and women to a conscious realization that God lives and moves, and that human affairs are subject to God’s overruling providence. Those values are still in that mode of presentation... There is both chronological and geographical unity in this prophecy.”
Report of Bible Conference Held in Tacoma Park, D.C. July 1-19, 1919, page 250.




Milton Wilcox presented his new view extensively. The assertion was never made during this conference that there was any majority view among early

Adventists on this point. According to the people presenting the new view, there had been no consensus of opinion on the king of the north until Uriah Smith "foisted" the idea of Turkey onto the Adventist church.



At one point it was mentioned that the brethren in the early days would stop and pray over a matter of difficulty such as this and it was urged that they stop the meeting and pray. But those holding the new view

continued talking and there is no indication that the praying was ever done. The meetings ended without any agreement being reached.



These meetings in 1919 remind me of this statement:
“So it will be in these last days. The cause of Christ will be betrayed. Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up, and show to all reasonable, God-fearing souls that they can not be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit.” *Review and Herald, May 24, 1898.*

Many of those who embraced the new view said they had been teaching the old view until doubts overcame them and they couldn't teach it anymore.

GOD VS SATAN



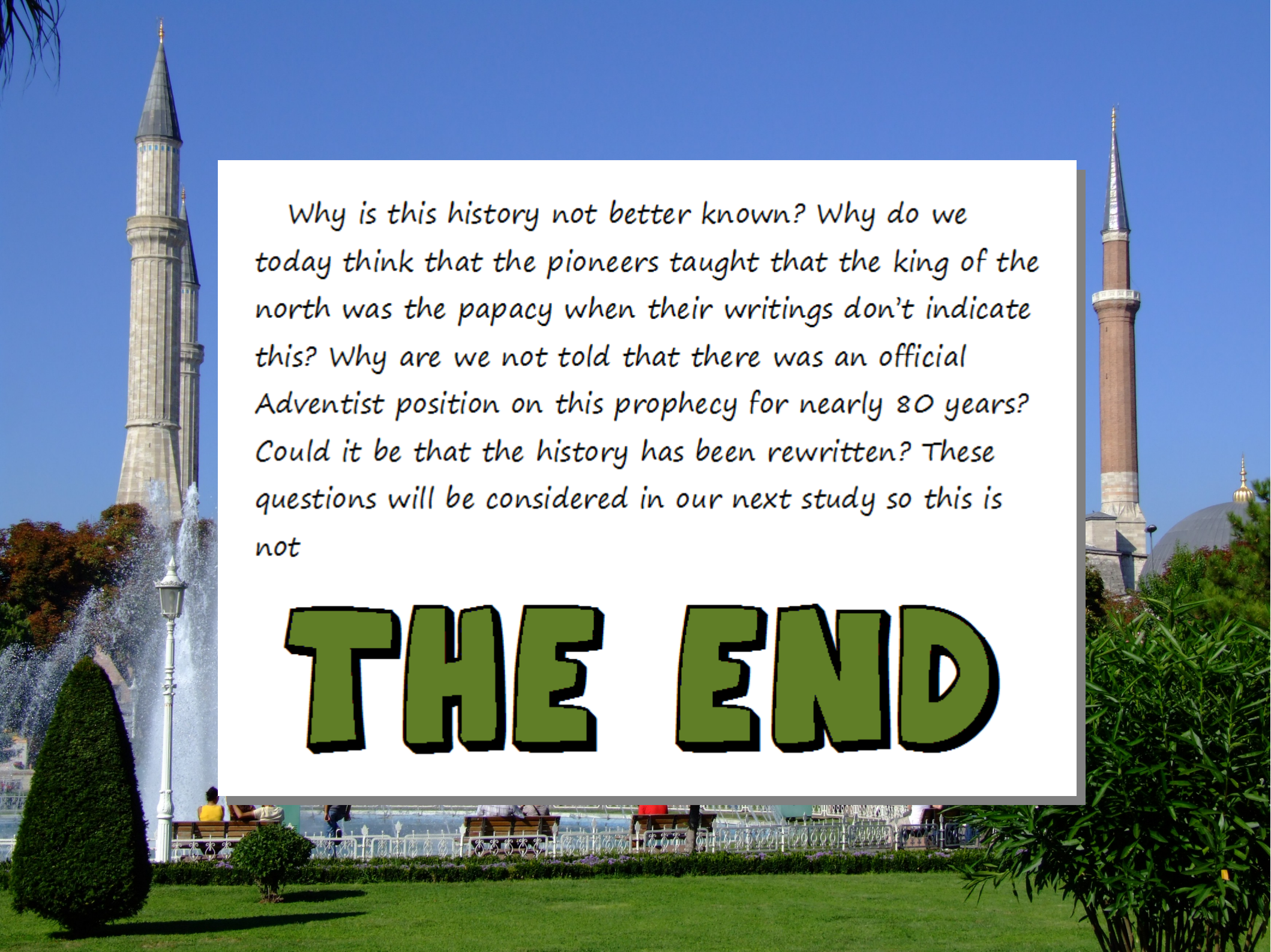
During these meetings it was also stressed repeatedly that changing the church's position on Daniel 11 would not in any way affect the presentation of the Eastern

Question, as it could be found in the Trumpets and the battle of Armageddon.



From 1870 to 1950 the Adventist church's official position was that published by Uriah Smith in "Thoughts on Daniel and Revelation." This is even acknowledged in its publications after 1950. But the general Adventist does not know it. Even among Historic Adventists there is little knowledge about what the church used to teach on this prophecy.



The background of the slide is a photograph of a mosque. On the left, a tall, slender minaret with a pointed top and a small golden finial stands against a clear blue sky. In the foreground, a large fountain with multiple jets of water is active. To the right, another minaret is visible, and further back, a large dome with a golden finial can be seen. The scene is set in a park-like area with green grass and some trees.

Why is this history not better known? Why do we today think that the pioneers taught that the king of the north was the papacy when their writings don't indicate this? Why are we not told that there was an official Adventist position on this prophecy for nearly 80 years? Could it be that the history has been rewritten? These questions will be considered in our next study so this is not

THE END

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