

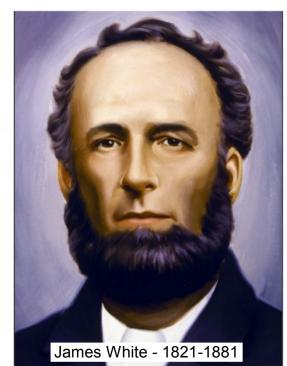




Today it is generally understood that the pioneers of the Advent movement were in agreement that the king of the north was the papacy. From a careful reading of what they

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.







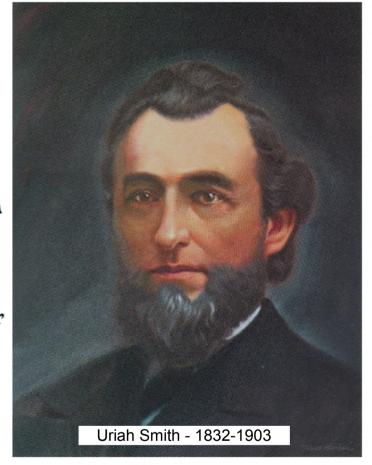


It seems that a number of the pioneers did not think that the power who comes to end is the same power as the king of the north. They also did not identify the willful king as the same power as the king of north.

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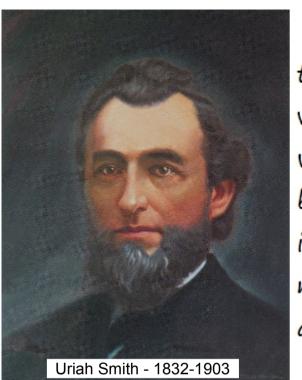


There seems to have been no agreement among Adventists on the identity of the king of the north until around 1873. In that year Uriah Smith published his book "Thoughts, Critical and Practical, on the Book of Daniel." In this book he brings out the idea that the willful king of verse



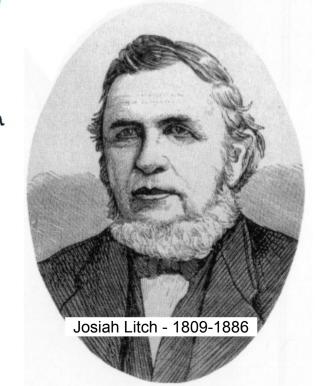
36 was the French revolution and the king of the north of verse 40 was the Ottoman Turks, who would come to their end just prior to the close of probation and the second coming.





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

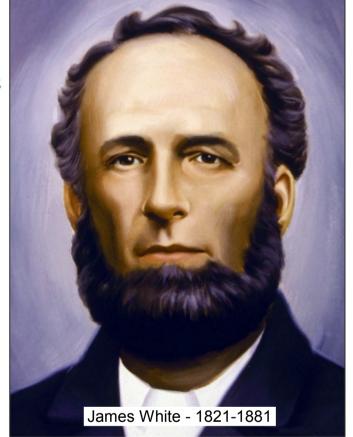
preached something similar before 1844? We have not been able to find any published statements confirming the idea that Uriah Smith was alone in his views. Rather it seems that most of the brethren agreed with him.





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."*

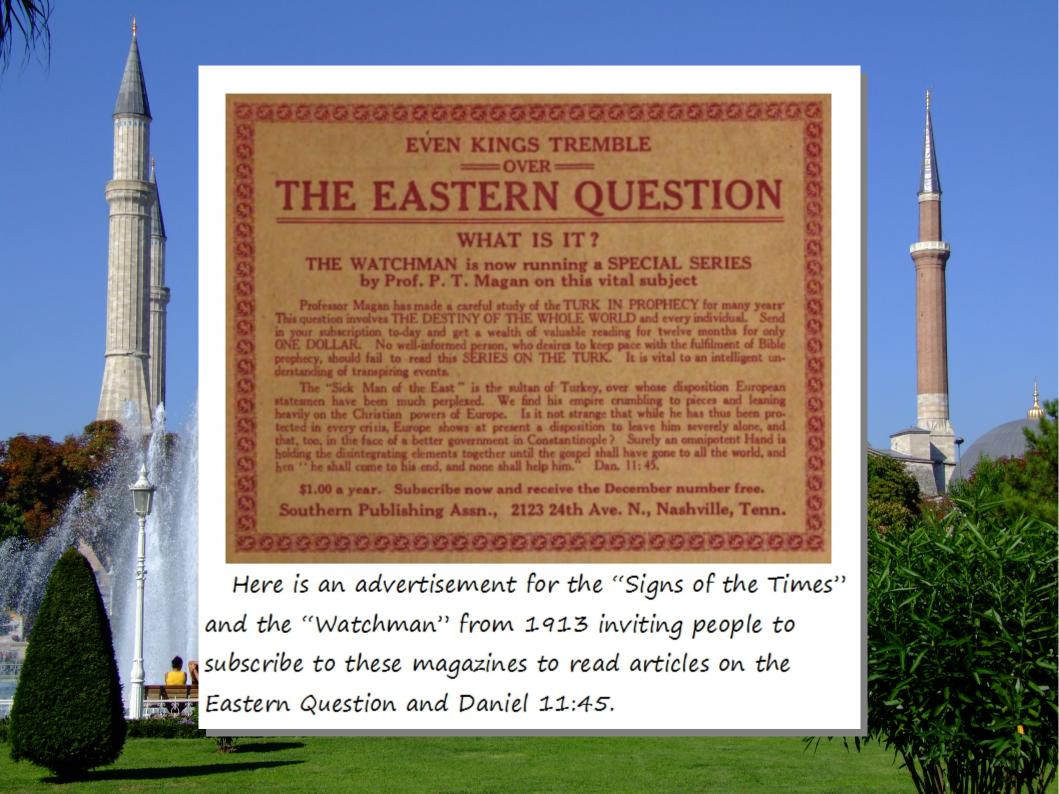






After James
White's death in
1881 there seems
to have been little
or no opposition to
the position taken
by Uriah Smith. In
fact his view
became the

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.

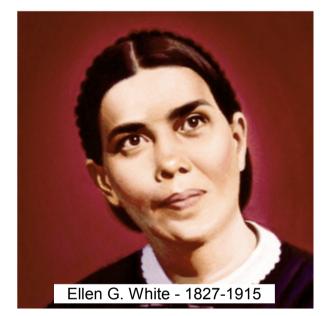




It appears that the concept that the pioneers viewed the papacy as the king of the north is unfounded. What

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,

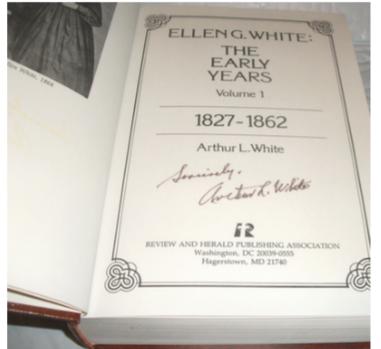
"Sunday morning boats and trains poured their living freight upon the ground in thousands. Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention." *Life Sketches, page 225*.

(see also 4T279 and RH 9/6/1877)



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'

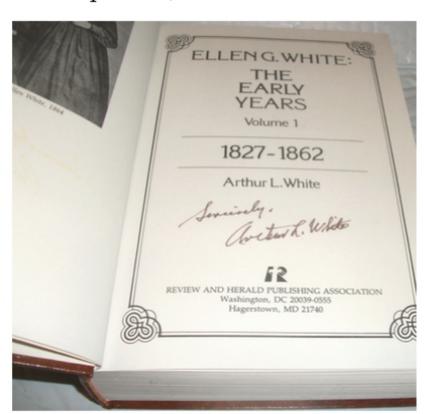


pictured in Daniel 11, and the power presented in verse 45 that would come to his end with none to help him. White, in his Sabbath morning address, September 28, in the newly pitched camp-meeting tent, countered Smith's interpretations. He felt that Smith's approach, indicating that the world was on 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.







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.



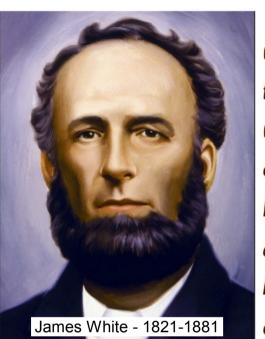
"Regardless of the respective merits of the views presented his course was clearly in error and it was wise to let the matter drop, at least for the time being. Of this experience Sister White later wrote: 'My husband had some ideas on some points differing from the views taken by his brethren. I was 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.

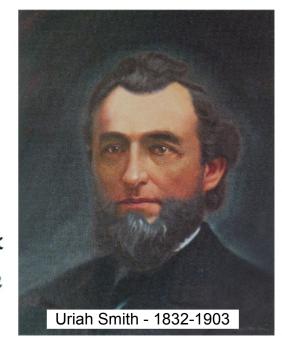
(The parenthetical information about the Ellen G. White trustees was supplied by Louis Were.)



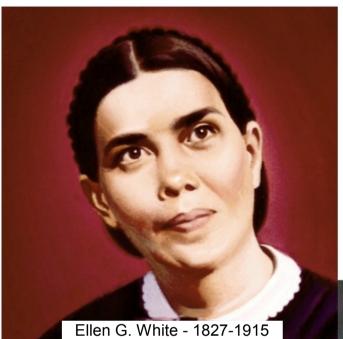


It is interesting to note that she rebukes James White for differing from his brethren but does not rebuke Smith. If Smith was the only one holding these views of the king of north, as it has been claimed, why did she not rebuke him for bringing in a difference of opinion? If his position was in

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.

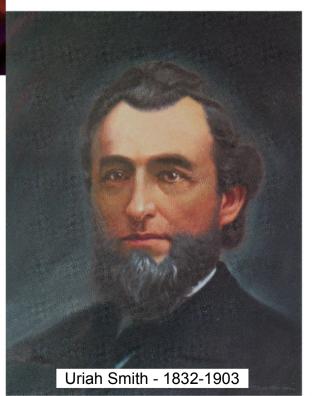




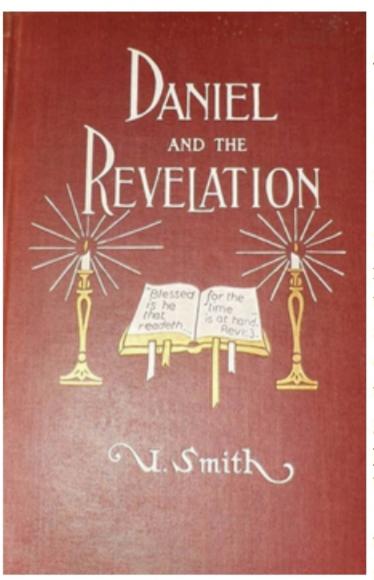


confessed and appeared to repent but later events seem to indicate that his repentance was not sincere. Only heaven knows for sure. But all of this was after he published his book "Thoughts on Daniel and the Revelation."

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







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

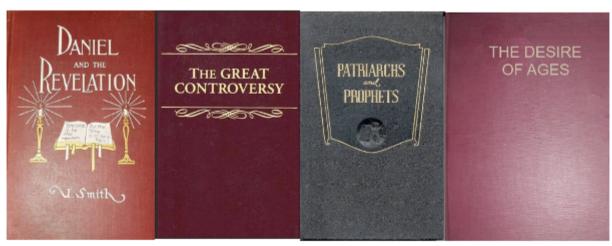
"I know that Brother
Smith feels as I do in this
matter. We will stand
together, Brother Smith. Of
all the books that have
come forth from the press,
those mentioned are of the
greatest consequence in the
past and at the present
time. I know that
'Thoughts on Daniel and
the Revelation' has done a
great 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)*.



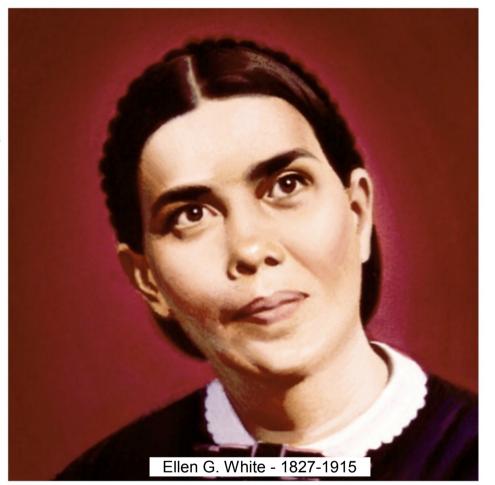
In 1902 she says

"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



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.*

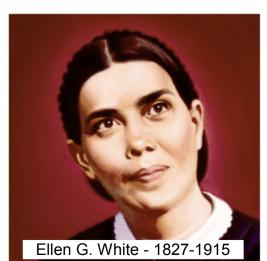


Here's another statement:

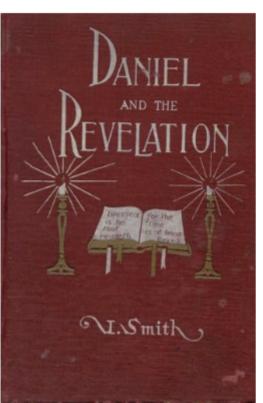
"Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find 'Daniel and the Revelation' an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those 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.







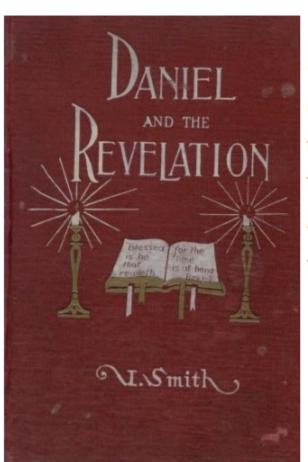
But didn't Uriah Smith's book contain major errors that Sister White said needed correcting?

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.

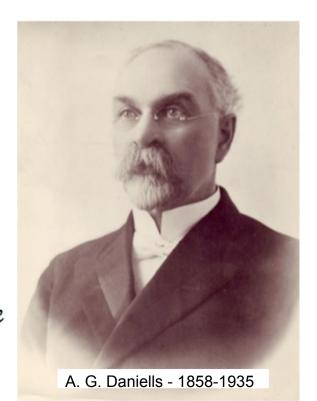




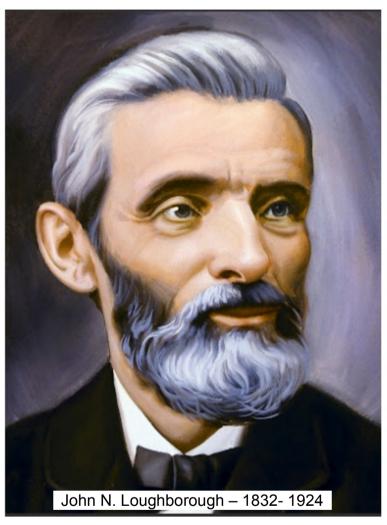
It is interesting that the book was edited at least twice after this but the teaching on the king of the north being Turkey was not changed. The denominational view was that the king of the north was the

Ottoman Empire.

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







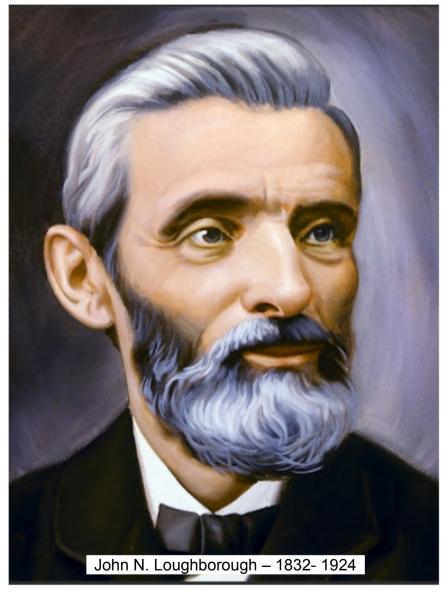
Look at this interesting statement in a letter by John Loughborough:

"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).



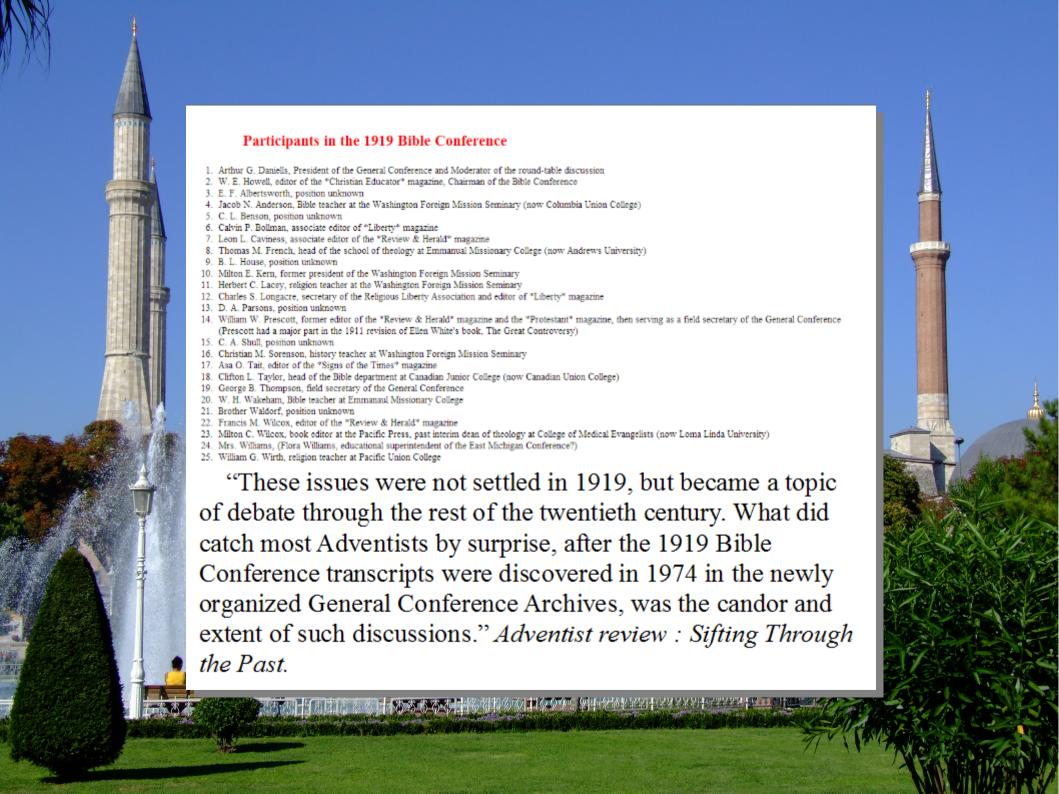


But there was a man named Milton Charles Wilcox who began to agitate a different view. Milton Wilcox was the dean of theology at the College of Medical Evangelists (later Loma Linda University) and a book editor for the Pacific Press. He was also editor of "The Signs of the Times." He is easily confused 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.

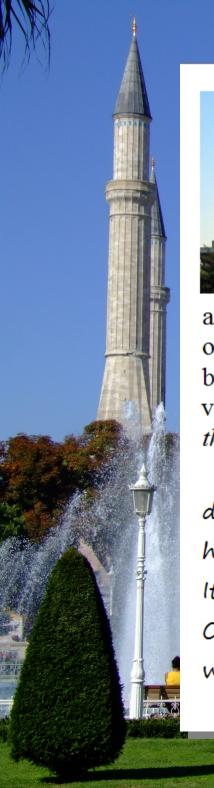




In the month long 1919 Bible conference he presented his views at length. This conference was called by A.G. Daniels to discuss matters of difficulty in Adventist theology. There were several subjects covered but the most prominent are the nature and mediatorial work of Christ, the king of the north,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









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

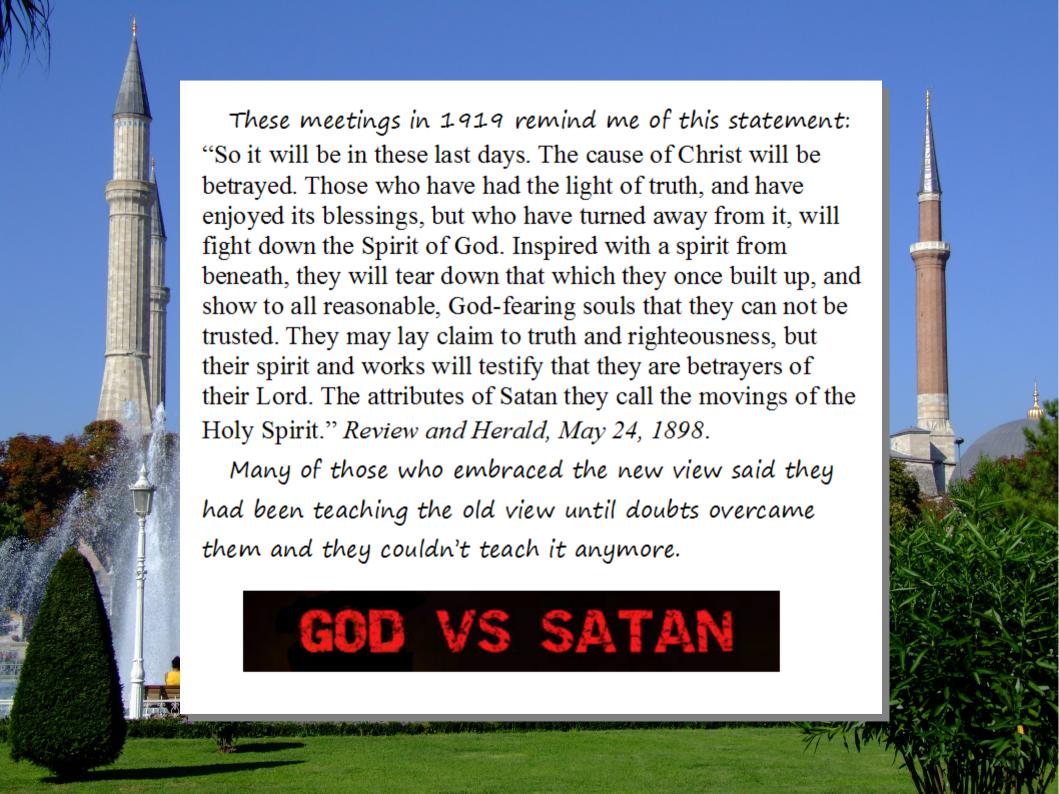
Adventists on this point. According to the people presenting the new view, there had been no consensus of opinion on the king of the north until Uriah Smith "foisted" the idea of Turkey onto the Adventist church.





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.





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 it's 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. Poland Russia Atlantic Ocean Austria France Transylvania Moldavia Spain eorgia_rens Akppo Mesopotamia Cyprus The Ottoman Empire Persian Arabia Under Suleiman I the Magnificient, 1580

