

# REMNANT PROPHECY SEMINAR

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## 'EXCEPT AS WE SHALL FORGET'

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*"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 the Lord 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**". LS 196 (1902).*

*We have nothing to fear—'except as we forget'. But brothers and sisters—we have forgotten!*

In speaking of the history of the pioneers of what became the Seventh-day Adventist movement these days, it seems the emphasis is only too often placed on a so called 'mistake' made in 1843-44, "because those people back then, although zealous and well-meaning, really didn't know too much about the Bible and so they went out on a theological limb, because of a misinterpretation of scripture." Was it really so, that this movement grew out of a 'mistake'? Was it really so, that one man in the USA, studied out a theory and began to teach it, and a group formed that blindly followed him until the failure of October 22, 1844 to bring the 2<sup>nd</sup> Advent of our Lord, brought the movement to an embarrassed standstill? Was the subsequent vision of the Most Holy in the heavenly Sanctuary only a 'face-saving device'?

Today we want to take a closer look at history that sadly and tragically has been lost sight of and almost obliterated from the consciousness of people of the church today.

The 1260 years of the 'dark ages' of Papal dominance were grinding to their end. The power that was to wound one of the heads of the beast with a 'deadly wound' had ascended from the 'bottomless pit' and was rapidly advancing. From 538 AD when the last of the three horn-powers that stood in the way were removed by the alliance of the Papacy with Clovis of France and other European armies, this power had filled all heaven with sadness while the groans and cries of the faithful rose up before the Lord of Sabaoth, while their tears and their blood watered the earth to the gratification of the insatiable blood-lust of this whore with her unlawful alliance with the state powers.

This adultery between church and state, which occurred when Clovis formed an alliance with the Vatican to fight the battles of the Pope, which the Bible describes as "Arms shall

stand on his part" (Daniel 11:31), in 508 AD marks the start of two other time prophecies, that of the 1335 days and the 1290 days of Daniel 12:11,12. The 1290 days would end in 1798, as would the 1260 days of Daniel 7:26 ; 12:7: Revelation 11:2,3; 12:6; 12:14; 13:6. (Notice this prophecy occurs 7 times) which began in AD 538. The first line of the 2520 against the northern part of Israel also ended in 1798.

The 1335 days were scheduled to end in 1843 and the great time prophecies, the 2300 days, and the second 2520, was to end in 1844. Notice that Daniel tells us in the words of the Angel, "Blessed is he that waiteth and cometh to the 1335 days." Daniel 12:12. and also when we look after the 3 angels' messages in Revelation 14:13 we find a blessing—"Blessed are the dead which die in the Lord from henceforth" The third angel's message went forward in 1844—so we see a blessed year—blessed in 1843 and blessed in 1844. What God has (blessed) that call ye not common. There is no other year so outlined and accentuated in the scriptures than this! We are going to look closely at the happenings of those years but first at some of the amazing prophecies and happenings leading up to them.

There were other prophecies linked in with these time periods, Matthew 24:29 tells us that after the tribulation of those days (the 1260) "Immediately **after the tribulation** of those days **shall the sun be darkened**, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:"

There was to be (1) a dark day, (2) Moon appear as blood, and (3) Stars falling. Notice the order. Notice also the events—literal darkness in remembrance of the terrible spiritual darkness; moon shrouded in Blood—the blood cruelly shed from millions of martyrs; Stars falling—perhaps to show how all that was pure and holy had been cast to the ground?

1. Documented historical facts reveal...

Timothy Dwight, president of **Yale**, remembered that "a very general opinion prevailed, that the day of judgment was at hand. The [Connecticut] House of Representatives, being unable to transact business, adjourned," **but the Council lighted candles, preferring, as a member said, "to be found at work if the judgment were approaching."** (See JOHN W. BARBER, Connecticut Historical Collections [2d ed., 1836], p.403)

... If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. **A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet.**" SAMUEL TENNEY, Letter (1785) in Collections of the Massachusetts Historical Society, part 1, vol.1 (1792 ed.), pp.97,98

The remarkable **Dark Day of May 19, 1780**, is described by Samuel Williams of **Harvard**, The professor relates... "between the hours of ten and eleven a.m., and continued until the middle of the next night,... Candles were lighted up in houses; ... the birds having sung their evening songs, disappeared, and became silent;... the fowls retired to roost; ... the cocks were crowing all around, as at the break of day; ... objects could not be distinguished but at a very little distance; and everything bore the

**appearance and gloom of night.**" *Memoirs of the American Academy of Arts and Sciences* [through 1783], vol.1 pp. 234, 235.)" from People, get ready! By Nicholas

2. "We see here that the prophecy states that the moon will not *give her light*, but I like looking to the book of Joel to further illustrate this prophecy. Joel actually explains why the moon will not give her light and shine in her normal brilliance.

"The sun shall be turned into darkness, and the **moon into blood**, before the great and terrible day of the LORD come." Joel 2:31

We see why in the book of Joel that the moon will have trouble shining on that day. It will appear as if it's covered in blood. This isn't the only reason I went to this particular verse. The reference to the bloody appearance is an important aspect in this prophecy. The Lord knew man would see the moon and comment on its apparent shade of crimson.

"The moon was at it's full, and had the **appearance of blood.**" *Stone's History of Massachusetts*

"There was an appearance of midnight at noonday," and in the evening, although the moon was just past full, "perhaps it was never darker since the children of Israel left the house of bondage." In connection with this extraordinary phenomenon **the moon was reported to appear red.** (Letter signed "Viator" in the *Independent Chronical* [Boston], May 25, 1780, p.2; see also the *Pennsylvania Evening Post* [Philadelphia], June 6, 1780, p. 62)" *ibid.*

3. "Documented Records reveal...

An eyewitness reported "This language of the prophet has always been received as metaphorical. Yesterday it was **literally fulfilled**,... as no man before yesterday had conceived to be possible that it should be fulfilled... Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy... They were what the world understands by the name of **"Falling Stars"** Eyewitness account in the *New York Journal of Commerce*, vol.8, no.534, Saturday, Nov 16, 1833 Edition.

"The morning of November 13th, 1833," says an eyewitness, a Yale astronomer, "was rendered memorable by an exhibition **of the phenomenon called shooting stars**, which was probably more extensive and magnificent than any similar one hitherto recorded... Probably no celestial phenomenon has ever occurred in this country since its first settlement, which was viewed with so much admiration and **delight by one class of spectators**, or with so much astonishment and **fear by another class.**" DENISON OLMSTED in *The American Journal of Science and Arts*, vol. 25 (1834), pp. 363, 364

"From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic **fireballs**. At Boston, the frequency of meteors was estimated to be about half that of flakes of snow in an average snowstorm... Traced backwards, their paths were invariably found to converge to a point in the constellation Leo." AGNES M. CLEREKE, *A Popular History of Astronomy* (1885 ed.), pp. 369, 370.

Frederick Douglas, in reminiscing about his early days of slavery, says: "I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright messengers from the sky... I was not without the suggestion at the moment that it might be the harbinger of the **coming of the Son of Man**; and in my then state of mind I was prepared to hail Him as my friend and deliverer. **I had read that "the stars shall fall from heaven, and they were now falling."** Life and Times of Frederick Douglass (1941 ed.), p.117." *ibid*.

For those who have heard only of these events from a North American perspective, it is interesting to learn that amazing sights in the heavens occurred world wide during these periods. I'll give two examples of many that could be cited.

"In a book published by Leonard Heinrich Kelber, in Stuttgart, Germany, in the year 1835, we learn that this sign was repeated on that side of the Atlantic, in the same month, but a few days later. He says: "On November 25, 1833, there was a fine display of falling stars on the continent of Europe," and "in Minsterburg, Silesia, stars fell like a rain of fire. With them fell balls of fire, making the night so light that the people thought that the houses near them must be on fire.

"At the same time in Prin, Austria, there was a falling of stars that covered a space of over five hundred square miles. It was described by some as like streams of fire coming down from heaven. Some called it a rain of fire. Horses were frightened by it, and fell to the ground. Many people were made sick through fear." *The Great Advent Movement*, J. Loughborough, pg 97.

"It was not alone in America that this sign of the prophet Joel was displayed, but as the doctrine of the Lord's coming was gaining publicity in Great Britain, the same sign was hung out in the heavens in that country. The New York Commercial Advertiser of Oct. 22, 1839, quotes the following from London papers concerning a remarkable phenomenon witnessed in that country on the night of September 3:- *The Aurora of 1839*

"LONDON, SEPT. 5 [1839]. Between the hours of ten on Thursday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of these extraordinary phenomena, the falling stars and northern lights, witnessed for many years past. The first indication of this singular phenomenon was ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the center of the heavens, and by ten o'clock or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a terrific fire. The light varied considerable; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it volumes of smoke, which rolled over and over, and every beholder seemed convinced that it was 'a tremendous conflagration.'

"The consternation of the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker Street, Farringdon Street, Watling Street, Waterloo Road, and likewise those belonging to the west of London stations-in fact, every fire engine in London, was horsed and galloped after the supposed 'scene of destruction' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as High Gate and Halloway [about four miles] before the error

was discovered. These appearances lasted for upwards of two hours, and toward morning the spectacle became one of grandeur.

"At two o'clock in the morning the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noon-day, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, though unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast; it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor—they appeared formed in the center of the heavens, and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with such swiftness toward the earth that the eye could scarcely follow the track; they seemed to burst also, and throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent.

"At half past two o'clock the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterward columns of silvery light radiated from it. They increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away." Ibid. pg 113.

Revelation 6:12 adds another event to the sequence and notice it was scheduled to come before the dark day; "And I beheld when he had opened the sixth seal, and, lo, **there was a great earthquake**; and the sun became black as sackcloth of hair, and the moon became as blood;"

"Did you notice, Revelation 6:12 actually puts it in chronological order. It states that *"there was a great earthquake"* and **then** John writes *"the sun became black as sackcloth of hair, and the moon became as blood;"*

A great earthquake? How great? Greater than San Francisco? Greater than Mexico City? And will it occur before the remarkable **Dark Day of May 19, 1780**? Well, 25 years **BEFORE** *"the sun became black as sackcloth of hair, and the moon became as blood;"* There was an earthquake of the greatest magnitude ever recorded in history!

"The Lisbon Earthquake, which occurred on **November 1, 1755**, is the **most notable earthquake in history**." *Nelson's New Loose-leaf Encyclopedia* (Book Productions Industries Inc.), art. "Earthquake."

Says Sir Charles Lyell, "A violent shock threw down the greater part of the city. In the course of about six minutes, **60,000** persons perished. The sea first retired and laid the bar dry; it then rolled in, rising **50 feet or more above its ordinary level**... The area over which this convulsion extended is **very remarkable**." *Principles of Geology* (11th ed., 1872), vol. 2, pp. 147, 148.

*Encyclopedia Britannica* (1945) estimates the deaths at a lower figure, but says the effects of the quake were felt from **Scotland to Asia Minor** and the distinctive feature of the Lisbon Earthquake was the agitation of inland lakes and streams **far beyond the**

**disturbed area** -For instance, Italy, Switzerland, Great Britain, Sweden, and Norway felt the effects. (Articles "Lisbon" and "Earthquakes".) "People Get Ready; Nicholas

You'll notice these events in Revelation 6, are said to be under the '6<sup>th</sup> seal'; under the '5<sup>th</sup> seal' there is an interesting scene portrayed in verses 9-11, where we see the blood of martyrs symbolically crying out to God for vengeance and next we see this terrible earthquake whose center is in Lisbon Portugal, and it hits on a 'Holy Day'!

"The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped."-- Encyclopedia Americana, art. "Lisbon," note (ed. 1831). . . It has been estimated that ninety thousand persons lost their lives on that fatal day." Maranatha -PG- 149

"At Lisbon "a sound of thunder was heard underground, and immediately afterward a violent shock threw down the greater part of that city. In the course of about six minutes sixty thousand persons perished. The sea first retired, and laid the bar dry, it then rolled in, rising fifty feet above its ordinary level." "The most extraordinary circumstance which occurred at Lisbon during the catastrophe, was the subsidence of the new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sunk down with all the people on it, and not one of the dead bodies ever floated to the surface."

The shock of the earthquake "was instantly followed by the fall of every church and convent, almost all the large and public buildings, and one-fourth of the houses. In about two hours afterward, fires broke out in different quarters, and raged with such violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped." "The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia! The world's at an end!' Mothers forgot their children, and ran loaded with crucifixes. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin." "Ninety thousand persons are supposed to have been lost on that fatal day." The Great Controversy [1888 edition] pg. 305

Now it is an interesting fact, and I really can't believe it is a coincidence, that Lisbon was the birthplace and center of that terrible travesty of religion, the bloody Inquisition! And Spain the birthplace of the Jesuit Order, who took the inquisition as their own prodigy from there to the ends of the earth! Does God care about the blood of His faithful ones? You be the judge of that!

There were other prophecies that were scheduled to click in as the terrible time of the 'great tribulation' was drawing to the close. We see Revelation 11, foretelling the rise of a power, (The beast that ascendeth out of the bottomless pit, Rev. 11:7) that was going to lead to the horrors of the time known as the French Revolution. Notice it would rise as the two faithful witnesses, clothed in sackcloth were coming to the end of their time of persecution and that it would also war against these witnesses. (The Scriptures) This power also became the one to inflict the deadly wound on the papal beast in 1778 when General Berthier marched into the Vatican and removed the Pope from his throne and

broke the alliance between church and state that gave life to this persecuting power. The amazing prophetic fulfillments in this one chapter alone are beyond the scope of this article.

Through the study of the time prophecies, Satan, making up by perseverance what he lacks in inspiration to be able to understand the prophecies, realized that the 'time of the end' was shaping up and so called a special conclave of his devils to plan their strategy. Here it is in the words of Roger Morneau from the interview "A Trip into the Supernatural".

"In the 1700's, Satan called a great world council for all his angels and demons to lay out a master plan for the conversion of the world to his side. The purpose was to ready his forces just before the last great controversy between himself and Christ. He told them that his special target was to be America. (The only nation that publically professed to trust in God).

This council was to prepare and train his angels and demons on how they were to work. How they were to prepare the world's people for the great industrial age and a greater age to follow. An Age of great scientific discoveries that would change the way everybody would live, and which would usher in the last final great controversy between good and evil.

Satan said he would devise ways whereby people will disqualify themselves from being members of Christ's kingdom. This was to be accomplished by:

- a. Bringing about a great industrial age.
- b. Introduce Christian idolatry, and
- c. Deceive people into believing about a coming Glorious New Age.

So many false theories, movements and ideologies trace their beginnings to the late 1700s and early 1800s, the visible fruit of this conclave. The Spirit of Prophecy also confirms this event and others like it. (See Testimonies to Ministers and Gospel Workers pg. 472) Let's now take a look at some of the work of God that took place in those amazing times:

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## *Rosetta Stone Discovered*

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J. Loughborough, in 'The Great 2<sup>nd</sup> Advent Movement' page 82 states: "There are two points connected with the year 1798 and the French people, that we must notice: First, in that year the French army, under General Berthier, overthrew the papal government in Rome, accomplishing (unknown to themselves) the fulfillment of the prophecy concerning this event, contained in the very book against which they had made war; second, in the same year, at Fort St. Julien, on the Rosetta branch of the Nile, the French army, while making an excavation, discovered the famous Rosetta stone, which is now deposited in the British Museum. On this stone is an inscription in three forms: Hieroglyphics, the writing used by the priests; the demotic, the form of writing used by the common people; and Greek. This is the key that unlocked the hitherto mysterious demotic and hieroglyphic writings. Now, as expressed by another, "the pick and shovel,

unearthing these writings in demotic characters, is furnishing more proof of the correctness of ancient Bible records than comes from any other source outside the Scriptures themselves." So the very people who thought to exterminate the Bible were, all unconsciously to themselves, used to bring about a fulfillment of prophecy in taking away the dominion of the papacy at the end of the 1260 years, and also discovered the key to the very writings which confirm the truthfulness of the Scriptures they tried so hard to destroy."

And it was this same power that had 'killed the two witnesses and cast them into the streets'—it is certainly true that you can do nothing against the truth but for the truth!

Now for those who think the 2300 day prophecy was a local event brought into prominence by one man, Wm. Miller, notice a few of the numerous, world-wide happenings in the first part of the 1800s, again we refer to J. Loughborough, in 'The Great 2<sup>nd</sup> Advent Movement' pg 85-86

"In response to Daniel's inquiry, "O my Lord, what shall be the end of these things?" Dan. 12:8. He is told, "The words are closed up and sealed till the time of the end." Dan. 12:9. What so exercised the mind of Daniel was the "when?" the "how long?" and "what shall be the end?" These were the points that perplexed and troubled the prophet, and these things only were to be closed up and sealed till the "time of the end," and not the whole book of Daniel, as some have thought. Previous to this period of 1798, students of prophecy had light concerning the seventy weeks, and understood that they commenced B.C. 457, Christ's public ministry, his death, etc., occurring in exact harmony with the reckoning of the sixty-nine and seventy weeks from that date. This exact fulfillment of the Saviour's mission in harmony with this reckoning had given them a mighty proof that he was indeed the true Messiah, and that the date of the commencement of the seventy weeks was thus unalterably fixed. Their failing to discover that the seventy weeks was the first part of the twenty-three hundred days, left the matter sealed up until after 1798, as predicted.

Now let us look at the facts in the case. Until the year 1798 the exponents of prophecy had no light as to when the twenty-three hundred days would end. They could understand the symbols, the image and the beasts of the book of Daniel, but could not tell where the twenty-three hundred days would end, for as yet they had no understanding as to when the days began. As proof on this point we read in the Midnight Cry, an Adventist paper then published in New York City, under date of June 15, 1842, "It is truly interesting to find the various independent writers who since 1798 have seen what was entirely unperceived before—that the seventy weeks was a key to the twenty-three hundred days."

As this knowledge was "sealed up" until the Lord's appointed time came for its opening up to the understanding of his people, so just as truly when the "time of the end" came, many were to "run to and fro" through the Scriptures, searching out these things.

By comparing a few translations of the text, this idea will be made very plain. ...The Swedish Bible reads: "Many shall search in it, and knowledge shall become great."

The Danish-Norwegian, revised, reads: "Many shall eagerly search, and knowledge shall become much."



We read in the Midnight Cry of June 15, 1842, of this searching for and obtaining knowledge on that which previous to 1798 was sealed up: "Is it not a wonderful coincidence that so many writers, without any knowledge of one another, came to the same conclusion about the same time?"

We here-with present a list of twenty different parties who discovered the truth concerning the close of the twenty-three hundred days, not by communication with each other, but as the result of diligent searching of the Scriptures, led by the influence of the Spirit of God. Heading this list we place William Miller of the State of New York; then follow A. J. Krupp, of Philadelphia, Pa.; David McGregor, of Falmouth, Maine; Edward Irving, of England; Archibald Mason, of Scotland; W. E. Davis, of South Carolina; Joseph Wolff, who labored in various parts of Asia; Alexander Campbell, in his debate with Robert Dale Owen, in 1829; Captain A. Landers, of Liverpool, England; Leonard Heinrich Kelber, of Stuttgart, Germany; Laucunza, of Spain; Hentzepeter, of The Hague, Holland; Dr. Capadose, of Amsterdam, Holland; Rau, of Bavaria; priests of Tartary, in 1821; Bible students of Yemen, in their book called "Seera;" Hengstenberg, in another part of Germany; Russians on the Caspian Sea; Molokaners on the shores of the Baltic, etc."

"Some people, unacquainted with the facts, have looked upon the second advent movement as limited to a certain locality, supposing it a work connected with William Miller and a few hundred ministers associated with him in the northern portion of the United States. To such it may be a surprise to learn that the movement in America, in which Elders Miller and Himes were prominent leaders, was but a small part of a great movement that, as stated above, went "to the ends of the earth." Ibid. pg 98

"Pastor G. W. Mitchel, of Zanesville, Ohio, another minister who himself proclaimed the doctrine, said to the writer in a conversation at Newark, Ohio, Aug. 8, 1894, that Elder William Miller told him, in a conversation at McConnellsville, Ohio, in September, 1844, that he had the "names and addresses of three thousand ministers in various parts of the globe who were proclaiming, 'Fear God, and give glory to him; for the hour of his judgment is come,' the greater portion of these being in North America and Great Britain." Ibid. pg 105

There were literally hundreds of voices and pens all over the world proclaiming "The day of His judgment is come!" This was no mistake! This was no accident! It was a mighty movement of God's Spirit that swept through the world in the 1820-1844 periods.

Then came an event that added even more power to the proclamation—to explain this, we need to look back into history:

The Great Second Advent Movement page 128, "The fifth trumpet presents the rise of Mohammedanism with its cloud of errors, but especially the period of "five months," or one hundred and fifty literal years from the time they "had a king over them." July 27, 1299, Othman, the founder of the Ottoman empire, invaded the territory of Nicomedia. From that time the Ottomans harassed and "tormented" the Eastern Empire of Rome till July 27, 1449, the one hundred and fifty years of the sounding of the fifth trumpet. At that time the Turks came with their forces against the city of Constantinople itself, using gunpowder in their warfare; and from a ponderous cannon, which the historian Gibbon says required sixty oxen to draw, they fired great rocks against the walls of Constantinople.

About this time John Paleologus, who is set down by historians as the last Greek emperor, died. Constantine Decozes was the rightful heir to the throne, but it is said that his fears of Amurath, the Turkish sultan, who was waging this warfare against him, led him to ask permission of Amurath to ascend the throne. Such an act would almost seem a resignation of the throne to the Turks. In fact, very shortly the Ottomans had possession of the city of Constantinople and the Eastern empire of Rome. Thus they (politically) "killed" that empire which they had before "tormented." They were to "slay" it for "an hour, and a day, and a month, and a year." Rev. 11:18.

Taking this as prophetic time, a day for a year, how long a time would it be? The problem is a simple one: a year, 360 days, or years; a month, 30 days, or years; and one day, one year, -in all 391 days, or, literally, 391 years. An hour being the twenty-fourth part of a day, as a symbol would be half a month, or fifteen days. The whole time of Mohammedan independent rule of Eastern Roman territory would therefore be 391 years and 15 days. This added to July 27, 1449, brings us to August 11, 1840, for the termination of the period of Turkish independence, as set forth under the sixth trumpet.

In 1838 Dr. Josiah Litch, of Philadelphia, Pa., having embraced the truth set forth by William Miller, united in the work of giving greater publicity to the message. He prepared articles for the public print on the subject of the seven trumpets of the Revelation. He took the unqualified position that the sixth trumpet would cease to sound and the Ottoman power fall on the 11th day of August, 1840, and that that would demonstrate to the world that a day in symbolic prophecy represents a year of literal time.

Some of the brethren, even those who believed with him on this point, trembled with fear for the result "if it should not come to pass" as he said. This did not, however, daunt him, but he went forward to do all in his power to give publicity to his views on the Turkish question. Public journals spread abroad the claim he had made on the subject. Infidel clubs discussed the question in their meetings, and said, "Here is a man that ventures something, and if this matter comes out as he says, it will establish his claim without a doubt that a day in prophecy symbolizes a year, and that twenty-three hundred days is so many years, and that they will terminate in 1844."

The publication of Dr. Litch's lecture made a general stir, and many thousands were thus called to watch for the termination of the difficulties that had sprung up between Mehemet Ali, the pasha of Egypt, and the Turkish sultan. Hundreds said, "If this affair terminates as the doctor has asserted, it will establish the 'year-day' principle of interpreting symbolic time, and we will be Adventists."

For several years previous to 1840, the sultan had been embroiled in a war with Mehemet Ali, pasha of Egypt. In 1838 the trouble between the sultan and his Egyptian vassal was for the time being restrained by the influence of the foreign ambassadors. In 1839, however, hostilities were again begun, and were prosecuted until, in a general battle between the armies of the sultan and Mehemet, the sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the sultan been reduced, that, when the war again began in August, he had only two first-rates and three frigates as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the sultan, and declared that if the powers attempted to take it from him, he would burn it. In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia interposed,

and determined on a settlement of the difficulty; for it was evident that if let alone, Mehemet would soon become master of the sultan's throne.

"The sultan accepted this intervention of the allied powers, and thus made a voluntary surrender of the question into their hands. A conference of these powers was held in London, the sheik, Effendi Bey Likgis, being present as Ottoman plenipotentiary. An ultimatum was drawn up, to be presented to the pasha of Egypt, whereby the sultan was to offer him the hereditary government of Egypt, and all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre, for life; he, on his part, to evacuate all other parts of the sultan's dominions then occupied by him and to return the Ottoman fleet. In case he refused this offer from the sultan, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit.

"It was apparent that just as soon as this ultimatum should be put into the hands of Mehemet Ali, the matter would forever be beyond the control of the former [the sultan], and the disposal of his affairs would, from that moment, be in the hands of the foreign powers.

"The sultan dispatched Rifat Bey on a government steamer to Alexandria, to communicate the ultimatum to the pasha. It was put into his hands, and by him taken in charge, on the eleventh day of August, 1840! On the same day a note was addressed by the sultan to the ambassadors of the four powers, inquiring what plan was to be adopted in case the pasha should refuse to comply with the terms of the ultimatum; to which they made answer that provision had been made, and there was no necessity of his alarming himself about any contingency that might arise. This day the period of three hundred ninety-one years and fifteen days allotted to the continuance of the Ottoman power ended; and where was the sultan's independence?- Gone!" See Thoughts on Daniel and the Revelation, pp., 497, 498.

...This striking fulfillment of the prophecy had a tremendous effect upon the public mind. It intensified the interest of the people to hear upon the subject of fulfilled and fulfilling prophecy. Dr. Litch said that within a few months after August 11, 1840, he had received letters from more than one thousand prominent infidels, some of them leaders of infidel clubs, in which they stated that they had given up the battle against the Bible, and had accepted it as God's revelation to man. Some of these were fully converted to God, and a number of them became able speakers in the great second advent movement. Some expressed themselves to Dr. Litch on this wise: "We have said that expositors of prophecy quote from the musty pages of history to substantiate their claims of prophetic fulfillments; but in this case we have the living facts right before our eyes.""  
The Great Second Advent Movement

The Spring of 1843 was first looked to for the end of the 2300 days and as this passed without event, there came a brief lull—the 'Tarrying time' but then a slight error in reckoning the time was uncovered and the movement sprang forward again, but with a difference. Notice that Mrs. White was shown that the 'error' in reckoning the time was also part of God's plan and He had put His hand over it! (see Spalding and Magan Collection -PG- 1)

This time it was not so much the church ministers involved as most of the churches began to shut their doors to the message; it became a grass-roots movement led by the

Spirit rather than by man's planning and the very words of Christ's parable spontaneously began to sound throughout the world; "Behold the Bride-Groom cometh!"

"Revivals and the conversion of hundreds everywhere followed the preaching of the advent doctrine, and especially was this the case as they approached the termination of the Jewish year 1843 (March 21, 1844). It was during that winter that the writer in his native village-Victor, N.Y.-first heard upon the subject, and though only twelve years of age, accepted, so far as understood, the second advent faith. Solemn indeed was the impression upon the people, not only in meetings, but everywhere. Victor was at that time only a village of some two hundred inhabitants, but the country round about was thickly settled. As the result of that series of meetings held in that small village, there were five hundred converts reported.

As to the mighty wave of revivals that followed in the track of the advent proclamation, we find in the Methodist Year Book that "during the four years from 1840 to 1844, 256,000 conversions took place in America." What was true in America was equally true in other countries where the call was made. "A mighty power went with the preaching, and souls were converted everywhere." As the first call to the marriage supper went to the churches, "them that were bidden,"-it was through them extended to all who would come and share in the salvation awaiting the people of God. Whether the message was preached, prayed, or sung in "advent melodies," the mighty moving of the Spirit of God accompanied the work." Great Second Advent Movement, pg.139

We also see happenings that can no way be explained except by the mighty hand of God.

"Children Preaching in Sweden: In this connection we will notice how the Lord wrought to introduce the proclamation in those countries where the law forbade the preaching of anything contrary to the "established church." Sweden was one of those countries. There the Lord used little children to introduce the work. The first of this manifestation was in the summer of 1843, in Eksjo, southern Sweden. A little girl, only five years of age, who had never learned to read or sing, one day, in a most solemn manner, sang correctly a long Lutheran hymn, and then with great power proclaimed "the hour of his judgment is come," and exhorted the family to get ready to meet the Lord; for he was soon coming. The unconverted in the family called upon God for mercy, and found pardon. This movement spread from town to town, other children proclaiming the message. The same movement among children was manifest to some extent in Norway and Germany." Great Second Advent Movement, pg.140

At this time a change came into the nominal churches that had rejected the message and the 2<sup>nd</sup> angel's message went out, "Babylon is fallen". Spirituality in these churches plummeted. Bazaars and fairs, entertainment and banqueting sprang up, along with an increasing hostility to the message and its proponents. This was seen especially in the summer of 1844.

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## *Evil Servants Developed*

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"When the last of March came, and passed by, and the Lord did not come, those who had previously labored with the Lord's messengers, but had not from the heart fully consecrated their lives to the message, turned against it, began to oppose the work, and to do all in their power to hedge up the way of those who still continued teaching the doctrine of the Lord's near coming and the judgment hour message. "In their hearts" they said, "My Lord delayeth his coming." With their lips they now taught that all the world must be converted before the Lord would come; that the Jews must all return to Palestine, and establish their temple service in Jerusalem, before Messiah would come. Some even taught that Christ's coming was a "spiritual coming," that it took place at conversion, and also at the death of his people.

While these thus turned against their fellow-servants, those who still held fast the faith were calling the believers together in halls and groves, giving them the "meat in due season" showing them that the signs of the times and fulfilled prophecy declared, the same as before their disappointment, that Christ's coming was "near, even at the doors." Ibid. 150, 151

"Church Feasting—While they were doing this there began what was before unknown in Protestant churches—the calling of the people together in the church for feasting and "making of sport." All who would come were invited to partake with them of their dainties.

The first we ever heard of anything of this kind in America was in the month of May, 1844, just after the disappointment. It was on this wise: While William Miller, in a hall in Rochester, N.Y., was instructing and exhorting several hundred Adventists, telling them, "We are in the tarrying time of Matthew twenty-five; hold fast your faith; we shall soon have more light on this matter," there was appointed in the basement of one of the largest meeting-houses in Rochester, "a festival." A crowd of people came together, both church members and unbelievers, and while the president of a theological college made fun for the crowd by ridiculing William Miller, they sold to them oysters, ice-cream, sweetmeats, and for twenty-five cents a small pamphlet which this man had prepared. The book was called An Exposé of Millerism.

In less than a fortnight from that time another denomination in the same city appointed "a festival" in a public hall, charging twenty-five cents admission, and inviting all who would to come and partake with them of their oysters, ice-cream, cake, and sweets. **Then and there began this modern feasting in churches**, which has developed into "crazy socials," "grab bags," "fish ponds," "kissing bees," and so on. This feature of feasting in churches has grown to that extent that now a modern church building is not up to the standard unless it has its kitchen, pantry, and dining-room. This state of things is that which began in the "tarrying time," just as designated in the parable.

Wm. Miller himself speaks of the incident that occurred in Rochester in the following words: "One of the D.D.'s in Rochester, Mr. LLL, of the LLL church, wrote a pamphlet against Millerism, called his lords and ladies into the house of the Lord, made a great feast of oysters and other 'picnics,' Belshazzar-like, drank their coffee and tea, ate their

costly delicacies and sold their ice-cream and sweetmeats, and his pamphlet against the second advent of the dear Saviour.

"The night before I left, another of the reverend gentlemen had a picnic feast at a public house, or hall, and sold as above, his tickets, ice-cream, and sweetmeats. I was happy to hear that some of the churches of the different sects did not approve of such Babylonian feasts; and I do hope, in my soul, that not all of these sectarian churches will be found 'eating and drinking with the drunken' when Christ shall come. I am astonished that these reverend gentlemen do not see themselves in the glass of God's word; and I would recommend them to read Luke 14:12-14; Matt. 24:48-51; Luke 13:25-28; 2 Peter 2:13; Jude 10-21. These are the last times surely." Ibid. 151-152

For those who think our Sabbath doctrine was a local invention and that the reformation was only Luther's idea—notice a few brief facts:

When the 3<sup>rd</sup> angel's message began to go forward after the 'great disappointment' again it was worldwide. During the 1800s nearly every major denomination was confronted with the truth about the Seventh Day Sabbath. Spontaneously, people led by the Spirit re-discovered the Sabbath truth in the scriptures and it was brought before Committees and discussions occurred. Sadly most determined to stick to tradition and only scattered individuals accepted the truth and stood for it. This to, was a movement of the Holy Spirit and not connected to the SDA church.

It is clear to any who look into these things that these movements of prophecy were spawned by the Holy Spirit and not by man's devises and they were not coincidence nor were they a mistake!

The same thing happened in the reformation: Spontaneously in many countries, men sprang up to give the message of the Lord.

"Germany did not communicate the truth to Switzerland, nor Switzerland to France, nor France to England. All these countries received it from God, just as one part of the world does not transmit the light to another part; but the same shining globe communicates it directly to all the earth. Christ, the day spring from on high, infinitely exalted above all mankind, was, at the period of the Reformation, as at the establishment of Christianity, the divine fire which gave life to the world. In the sixteenth century, one and the same doctrine was at once established in the homes and churches of the most distant and diversified nations. The reason is, that the same Spirit was everywhere at work producing the same faith.

"The Reformation of Germany and that of Switzerland demonstrate this truth. Zwingle had no intercourse with Luther. There was, no doubt, a link between these two men; but we must search for it above the earth. He, who from heaven gave the truth to Luther, gave it to Zwingle. God was the medium of communication between them. 'I began to preach the gospel,' says Zwingle, 'in the year of grace 1516, in other words, at a time when the name of Luther had never been heard of in our country. I did not learn the doctrine of Christ from Luther, but from the word of God. If Luther preaches Christ, he does what I do; that is all.' " History of the Reformation, Book viii, chap. i, pars. ii, iii. D'Aubigne

In conclusion I want to draw attention to the fact that the churches in the 1843, 1844 time period of the 'Midnight Cry' rejected the prophetic message and were fulfilling the prophecies by what they were doing—but they never realized it. The Jews in the time of Christ reject the message and fulfilled the prophecies and never knew it.

We are told that in our day the Midnight Cry will be repeated, the parable of the 10 virgins fulfilled in 1844 will be fulfilled again. Those who reject these messages of warning and reform going forth now from the grass-roots movement in Adventism, will fulfill prophecy and won't know it! God's prophecies can't fail! When He takes things into His own hands, nothing that man can do or not do will turn it back. Spontaneously all over the world by thousands of voices the "Loud Cry" will go forth lighting the earth with its glory, and who will forbade it? But sadly most of the 'people of prophecy' who were supposed to carry it and triumph with it, will be worshipping the beast. They will do just what prophecy foretold and will be blind to it. Just as the prophecy about Zedakiah said he would be in Babylon but he wouldn't see it—so spiritually many of the leaders and members are in Babylon and don't see it, because the wine of Babylon, her false doctrines, has made them blind drunk.

I have been noticing a similar happening in the last few years as what took place in 1844 when the nominal churches fell by rejecting the Advent message—they rejected the 1<sup>st</sup> angel's message and fulfilled the second—they fell! Friends, many among us today have rejected that same message: "Fear GOD and give GLORY to HIM! For the hour of His judgment IS COME!" When we reject the first message we fulfill the second—we fall. Among us now we see the increasing indulgence in church entertainment and socials; and at the same time increasing hostility to those who would seek the Lord in humility and reform—even those who do it quietly to themselves are ridiculed, ostracized and 'cast out'. Those who reject God's messages will fulfill the prophecies and will fail and fall in the judgment that always follows on the heels of a warning. People will be left to the total control of Satan—God will no longer hear their prayers. Friends, it's too horrible to contemplate but it is happening.

We are told in the Spirit of Prophecy that those who rejected those messages in 1844 closed their probation. Those who had understood the message and then rejected it were lost! The churches that fell at that time have continued to fall. We are told that God no longer leads them as churches and Satan has taken over. When the Holy Spirit took the Sabbath truth to every major denomination in the world—not one as an organization accepted it! Why? Because once you reject the 1<sup>st</sup> message and take the fall of the second message, you will see nothing in the third message. That is the way it is from the Word of God and no man can annul it. Those who now reject the message of the True Witness to the Laodecians, will fall and then when the test comes in the form of the 3<sup>rd</sup> message—the Mark of the Beast—they won't be ready and will fall and close their probation forever.

We must return to the powerful prophetic truths of God's Word that made us what we are. Those who forget the prophetic lessons of the past, the mighty movements of the Spirit, and say this movement grew out of a 'mistake' of the pioneers, walk in the sparks of their own kindling and have *plenty to fear for the future*—There *is* a terrible 'mistake' being made! Not by our pioneers, but by some today, don't let it be you! "For shall the work say of Him that made it, He made me not? or shall the thing framed say of Him that framed it, He hath no understanding?" Isaiah 29:16.