

A Comparison and Contrast of James White and Uriah Smith on Daniel 11  
By David H. Thiele

The importance of understanding Bible prophecies cannot be overstated, so long as one understands that all Biblical knowledge is subjective to those character traits listed by Peter and beatified by Christ. Knowledge must be acquired diligently. It must be added to faith and virtue. It must be imparted temperately, patiently, and mercifully so as to promote Godliness—Godlikeness—while leading the learner, the hearer, to peaceful reconciliation with God. The peacemaker may even be subjected to persecution, resulting in the demonstration of deliberate and willful love as forgiveness is offered to those who persecute. A right understanding of prophecy and its fulfillment should always lead to perfection of Christian character in preparation for the time of Jacob’s trouble and the imminent second coming of our Lord and Savior. Hopefully, it will also lead to unity so that we will speak the same things with earnest urgency so that others will work with God in doing what He has ordained from the foundation of the world.

When multiple interpretations of Bible prophecy emerge within a single body of believers, we must take time to pause and evaluate each position thoroughly to discover if it holds up to detailed scrutiny with Bible and Spirit of Prophecy so that we might avoid walking contrary to the law and the testimony. The divergence of views within the Seventh-day Adventist community on the identities of the king of the north can be isolated into two camps: The Papacy, as taught by Martin Luther and resorted to by James Spring White; and, The Ottoman Empire—aka, Turkey—as presented by Uriah Smith, A. T. Jones, A. G. Daniells, and many others during the mid 19<sup>th</sup> century to about the end of World War II.

This critique will test the conclusions drawn by those who use the writings of James Springer White, the “Moses” of the Seventh-day Adventist denomination, regarding proofs for the identity of the king of the north—as the papacy—with Scripture and history, as well as White’s own writings, and then comparing them with that of Uriah Smith, and those who preached and published in harmony with the views comprising the Eastern Question, as well as some backstory and counsel from the pen of Inspiration regarding the dangers of becoming the echo of any man.

During the 1873 General Conference session, the General Conference President, George Butler, wanted to demonstrate his respect for the work James White had performed by God’s grace. “Butler cherished a high regard for James White and greatly admired his vision and unique leadership. As Butler’s message was turned over in the hearts of the delegates, they gradually saw that he was taking the position that one man, regardless of his title, was to be recognized as the visible leader of Seventh-day Adventists, as Moses was the visible leader of the Hebrews; this, of course, pointed to James White. The perils of this philosophy were not at the moment seen, but in time they would have to be reckoned with. White was now riding the crest of the wave of popularity, and Butler was quite willing that he should.”<sup>1</sup>

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<sup>1</sup> Arthur L. White, *Ellen G. White: Volume 2—The Progressive Years: 1862-1876*

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The perils went unseen at that time simply because Butler was trying to right a wrong pointed out by Ellen G. White about two years earlier, when she wrote:—

“In a vision given me at Bordoville, Vermont, December 10, 1871, I was shown that the position of my husband has been a very difficult one. A pressure of care and labor has been upon him. His brethren in the ministry have not had these burdens to bear, and they have not appreciated his labors. The constant pressure upon him has taxed him mentally and physically. I was shown that his relation to the people of God was similar, in some respects, to that of Moses to Israel. There were murmurers against Moses, when in adverse circumstances, and there have been murmurers against him.

“...God has given us both a testimony which will reach hearts. He has opened before me many channels of light, not only for my benefit, but for the benefit of His people at large. He has also given my husband great light upon Bible subjects, not for himself alone, but for others. I saw that these things should be written and talked out, and that new light would continue to shine upon the word.”<sup>2</sup>

Greatest of all perils to face individuals in this lifetime—greatest because the natural tendency of the peril is connected to fatal delusion—is that of idolizing a minister. This peril is no respecter of persons. We should not idolize any minister. Ellen White warned us away from this dangerous practice because of the ill effects it had on rookie and veteran ministers alike, not to take for granted the evil influences on the church membership at large. She wrote multiple times over the decades of her ministry:—

There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by searching the Scriptures they conscientiously accept the teachings in doctrine as truth. I entreat you to make God your trust; idolize no man, depend upon no man. Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God; for man is finite and erring, liable to be controlled by his own opinions and feelings. Self-esteem and self-righteousness are coming in upon us, and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many.<sup>3</sup>

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<sup>2</sup> Ellen G. White, *Testimonies for the Church*, Volume 3 (Mountain View, CA: Pacific Press Publishing Association, 1875), 85, emphasis added.

<sup>3</sup> Ellen G. White, *The Ellen G. White 1888 Materials* (Washington, D.C.: Ellen G. White Estate, 1987), 166, emphasis added.

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In order that we may make no mistakes where our eternal interests are involved, the Lord has given us plain instruction as to what to receive as truth. He says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We shall be in danger of being misled if we trust to ministers, or councils of men, or depend upon the interpretation that men may put upon the Scriptures. Whatever doctrine is brought to us, we should diligently search the Scriptures, as did the noble Bereans, to know for ourselves whether the messenger's exposition is in harmony with the sure word of prophecy. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." God has given us the precious endowment of reason and intellect, and we shall be held accountable for our mistakes if we do not use the mind in earnest study of the word of God. God has endowed us with capabilities whereby we may understand what is acceptable unto him. Our human ideas, our human wills, are not to take the throne, but the will of God is to be supreme.<sup>4</sup>

It is too frequently the case that young converts, unless guarded, will set their affections more upon their minister than upon their Redeemer. They consider that they have been greatly benefited by their minister's labors. They conceive that he possesses the most exalted gifts and graces, and that no other can do equally as well as he; therefore they attach undue importance to the man and his labors. This is a confidence that disposes them to idolize the man and look to him more than to God, and in doing this they do not please God nor grow in grace. They do great harm to the minister, especially if he is young and developing into a promising gospel laborer.<sup>5</sup>

I have been shown that there is a fault with us. We honor and flatter human beings, accepting their ideas and their judgment as the voice of God. We advocate their cause. But they are not always safe to follow. Their judgment is erring.

God would have us ever refuse to plead against the truth. His frown is upon all that is false or unfair. This should be the position of everyone who stands to minister in the service of his Master. For if one to whom God has entrusted holy responsibilities allows envy, evil surmising, prejudice, and jealousies to find place in the heart, he is guilty of breaking the law of God. And his words, his ideas, and his errors will extend just as far as his sphere of influence extends.

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<sup>4</sup> Ellen G. White, "Put Away the Evil of Your Doings," *The Signs of the Times*, February 26, 1894, emphasis added.

<sup>5</sup> Ellen G. White, *Testimonies for the Church*, Volume 4 (Mountain View, CA: Pacific Press Publishing Association, 1881), 318, emphasis added.

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God says to every man to whom He entrusts responsibilities, "Put not your trust in man, neither make flesh your arm." Look to God. Trust in His infallible wisdom. Regard as a sin the practice so common, even among Seventh-day Adventists, of becoming the echo of any man, however lofty his position. Listen to the voice of the great Shepherd, and you will never be led astray. Search the Scriptures for yourself and be braced for duty and for trial by the truth of God's Word.

Let no friendship, no influence, no entreaty, let not the smiles, the confidence, or the rewards of any man, induce you to swerve from the path in which the Lord would lead you. Let Christlike integrity and consistency control the actions of your life. The man who sits most at the feet of Jesus, and is taught by the Saviour's spirit, will be ready to cry out, "I am weak and unworthy, but Christ is my strength and my righteousness." ...

By His Holy Spirit the Lord will demonstrate that His word is the only thing that can make men right and keep them right. I have been shown that God's revealed truth alone can keep men in the path of humble obedience. Standard bearers are falling around us, not only through death, but through the deceptions of Satan. All heaven is looking upon the remnant people of God, to see if they will make truth alone their shield and buckler. Unless the truth is presented as it is in Jesus, and is planted in the heart by the power of the Spirit of God, even ministers will be found drifting away from Christ, away from piety, away from religious principle. They will become blind leaders of the blind.

Our faith cannot be vested in any man. We need Christ's righteousness. We need Jesus ever by our side. He is our Rock. It is by His might that we conquer, and by his righteousness that we are saved. When I see men exalted and praised, extolled as almost infallible, I know that there must come a terrible shaking. When God's lamp of life shines into the heart with clear and steady ray, darkness will instantly be dispelled. Every idol will be dethroned, and the peace of God which passeth all understanding will reign in the heart. Truth, precious truth, will be seen, appreciated, and obeyed. The standard will elevated, and many will rally round it.—Manuscript 15, 1886. (Written at Basle, Switzerland.)<sup>6</sup>

When Ellen White wrote of her husband sharing similarities to Moses, particularly in how murmurings arose against him during times of crisis, did she ever intend that we should consider the writings of James White to be inspired by God according to the authority of a prophet? Certainly one similarity he had with Moses was that

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<sup>6</sup> Ellen G. White, *Manuscript Releases*, Volume Eleven [Nos. 851-920] (Silver Spring, MD: Ellen G. White Estate, 1990), 82, 83, 91, emphasis added.

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attribute of ability to correct, reprove, and rebuke God's people as we progress on the path of righteousness through the valley of the shadow of crisis. And yet, even when writing of this ability as it applied to her husband, Ellen White had earlier written concerning the infallibility and inspiration of James' writings within the context of comparison to those who worked in a "rash and unsparing manner."

**"Cutting and Slashing."** This expression is often used to represent the manners and words of persons who reprove those who are wrong or are supposed to be wrong. It is properly applied to those who have no duty to reprove their brethren, yet are ready to engage in this work in a rash and unsparing manner. It is improperly applied to those who have a special duty to do in reprovng wrongs in the church. Such have the burden of the work and feel compelled, from a love of precious souls, to deal faithfully.

From time to time for the past twenty years I have been shown that the Lord had qualified my husband for the work of faithfully dealing with the erring, and had laid the burden upon him, and that if he should fail to do his duty in this respect he would incur the displeasure of the Lord. I have never regarded his judgment infallible, nor his words inspired; but I have ever believed him better qualified for this work than any other one of our preachers, because of his long experience, and because I have seen that he was especially called and adapted to the work; and also because in many cases where persons have risen up against his reproofs, I have been shown that he was right in his judgment of matters and in his manner of reproofing.<sup>7</sup>

Understanding the nature of his work, we must also comprehend the affects of overwork upon his health. James White had been doing the work of several men. Burning the candle at both ends would prove to have an influence upon his health that would also impact his thinking as James tried to present what he thought was primal importance in understanding prophecy while also burdened by the multiple responsibilities involving the growth of the church and paying the debts incurred by the church. He was President of the General Conference of Seventh-day Adventists for three different terms: 1865-1867, 1869-1871, and 1874-1880. The last term included the responsibilities of editor for the *Adventist Review and Herald* (1873-1877). Note how the strains and stresses of these and other responsibilities affected his health in the following medical history.

On Wednesday, August 16, 1865 James White suffered a stroke of paralysis while taking an early morning stroll with Ellen. After a short season of prayer, he sensed partial relief from the malady, but two days later he had to be carried to their own home. About five weeks later, Ellen decided that the best course of action was to

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<sup>7</sup> Ellen G. White, *Testimonies for the Church*, Volume 1 (Mountain View, CA: Pacific Press Publishing Association, 1868), 612, 613.

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travel to Dansville, New York, to undergo hydrotherapy treatments not yet available to them in Battle Creek, Michigan. Uriah Smith and John Loughborough also undertook the journey to recover their own constitutions due to overwork. Smith and Loughborough enjoyed full recovery in six weeks' time, but the doctors Lay and Jackson thought it would take six to eight months before James White would recover.

When Ellen White thought it best to return with James to Battle Creek in December, both doctors objected. They thought the journey would kill James. Taking the trip in stages, one of which involved a season of prayer while at the Andrews' home, the Whites eventually made it home. Over the course of the next two years, and with a gradual return to duties, he continued to recover, though others evaluated his health as only being about one-half recovered. Yet the Whites understood that this malady had occurred because James was performing a workload of two men. He was being intemperate with his health in this regard. God intended for him to learn a lesson in this matter. So, in 1871, when the warning signs of an impending stroke were recognized, James divested to others the many responsibilities he had resumed. In May of 1873, James suffered two more strokes just days apart.

By 1876, James would be sufficiently recuperated that he was doing the work of several men. The strain of overwork, even when feeling strong, would once again lead to injured health. On August 20, 1877, he would experience yet another debilitating stroke. This time, the affliction seemed to have a much more mellowing affect on James. But it was at this time a vision given to Ellen would reveal the necessity of giving the stomach rest from large quantities of food taken in the belief that more was needed to give strength to the mind. In 1880, George Butler once more succeeded James as President of the General Conference of Seventh-day Adventists. James would die of a fever on August 6, 1881.

Having traced the medical history of this blessed pioneer in the church, we can better understand why, in 1878, James White wrote what he did, and in the manner in which he did, on the subject of Daniel 11.

[Because the first eleven paragraphs are introduction to prophecy upon which Seventh-day Adventists would agree, I have made an editorial decision to exclude them from this paper. Those interested in reading for themselves these introductory paragraphs may go online to the General Conference archives where the article is available. However, what I have here published is the heart, the meat, of what James White wished to present that was contrary to what Uriah Smith had first edited and would later produce as "Daniel and the Revelation." Smith concurred with much of what Josiah Litch and William Miller had presented in lectures and published in pamphlets leading up to the Great Disappointment, with the exception of Napoleon fulfilling Daniel 11:44, 45, with his wars against Great Britain and Russia. James White apparently wished to return to the Protestant view on prophetic

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interpretation as initiated by Martin Luther, where the papacy was the fulfillment of these verses.]

“Where Are We?”  
James S. White  
*The Review and Herald*, October 3, 1878  
Vol. 52, No. 15  
Pages 116, 117

We trace down the line of prophecy represented by the metallic image of the second chapter of Daniel, from the golden head, Babylon, the silver breast and arms, Media and Persia, past the sides of brass, Grecia, to the feet and toes, Rome in its divided state, and there we find ourselves waiting the utter destruction of all earthly governments, represented by the stone dashing the image in pieces. What next? Answer: The establishment of the everlasting kingdom of God, which includes the coming of the Son of man to destroy his enemies, raise the righteous dead, restore the earth to its Eden glory, and reign with his people upon it “forever, even forever and ever.”

The same field of prophecy is occupied in the seventh chapter of Daniel with the use of another class of symbols, the lion, the bear, the leopard, the beast with ten horns, and the same beast with three horns plucked up by the little horn. The kingdom of Babylon is symbolized by the lion of this chapter, the same as by the golden head of chapter second. Persia by the bear, Grecia by the leopard, and Pagan and Papal Rome by the two forms or conditions of the great and terrible beast. The specifications of this prophetic chain are more minute than those of the chapter second. The time of the persecuting rule of Papal Rome is given in a manner so very plain, its twelve hundred and sixty years bounded at each end, commencing A. D. 538, and terminating A. D. 1798, that it can hardly be misunderstood. What next? Answer: The second appearing of Christ, the destruction of the beast, his body given to the burning flames. We have passed all the light-houses on the coast of Time, and are entering the eternal haven by the light of the judgment fires of the burning day and the blazing glory of the coming of the Son of man.

Again, the last three of those four universal empires are symbolized in the eighth chapter Daniel by the ram with two horns, Media and Persia; the goat, Grecia; and the little horn, Rome. This horn was to become exceeding great, stand up against the Prince of princes at his first advent, and be broken without hand at his second advent. We wait the destruction of the man of sin by the brightness of the coming of the King of kings.

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And there is a line of historic prophecy in chapter eleven, where the symbols are thrown off, beginning with the kings of Persia, and, reaching down past Grecia and Rome, to the time when that power “shall come to his end: and none shall help him.” If the feet and ten toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, if the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophetic chains, then the last power of the eleventh chapter, which is to “come to his end and none shall help him,” is Rome. But if this be Turkey, as some teach, then the toes of the image of the second chapter are Turkish, the beast with ten horns of the seventh chapter represents Turkey, and it was Turkey that stood up against the Prince of princes of the eighth chapter of Daniel. True, Turkey is bad enough off; but its waning power and its end is the subject of the prophet of John and not of Daniel.

The fulfillment of these lines of prophecy constitutes signs of the approaching end.

Christ said to those who were rejecting him, “Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” Matt. 16:3.

The prophets of God had foretold the humble advent of the Just One at his first appearing even the time of that event is given in the seventy weeks of the ninth chapter of Daniel. And the fulfillment of these prophecies constituted signs of Christ’s advent. And if words of condemnation fell from the lips of Christ on the Jews for rejecting him, because in their blindness they could not see the few and comparatively faint signs of his first advent, those who close their eyes to the tokens of his second advent will be worthy of greater condemnation than the Jews in proportion as the signs of the second advent are more numerous and are clearer fulfillments of prophecy than were those of his first advent.

While the lines of prophecy in the book of Daniel have to do with the four kingdoms, Babylon, Persia, Greece, and Rome, that of John pertains to the fourth only, Rome. The Revelation contains four distinct lines of prophecy measuring the period of the fourth universal empire, covering the history of the church until her Lord shall come. We briefly notice these prophetic chains in the following order:—

1. The seven seals. Prophecy is history in advance. The Revelation was a sealed book from the fact that it related to the future. Said the angel to John, “Come up hither, and I will show thee things which must be hereafter.” Rev. 4:1. But as the car of time rolls down the track of providence, and the specifications of the prophecy are fulfilled, and the events marked by the prophetic pencil become matters of history, the seals are opened in their



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order. Under the seven seals is the history of the church of Jesus Christ in seven periods, reaching down to the end. The opening of the sixth seal reveals the special signs of the second advent, and opens before the naked glare of the scenes of the last Judgment.

“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; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?” [Revelation 6:12-17.] The signs of the second advent have been fulfilled, and we now stand under the sixth seal, waiting the coming of the Son of man accompanied by all the holy angels. In their absence from the heavenly courts to escort their Leader and Commander down to earth to raise the righteous dead and change the living just to immortality, every harp and every angel voice will be hushed, and there will be “silence in Heaven about the space of half an hour.” Rev. 8:1. When the ministry of Christ shall be finished, and his blood shall no more be offered to cleanse the sinner of his sins, and the fearful fiat of Almighty God will be given, “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still; and behold I come quickly, and my reward is with me,” Rev. 22:11, 12; then all the seals will be open. Thus John is borne down the stream of time. And standing where we stand today, he received this order from the angel, “Seal not the sayings of the prophecy of this book [or regard it no longer it a sealed book], for the time is at hand.” Verse 10.

2. The seven churches. These also represent seven periods of the church of Christ, reaching down to the time when the overcomers shall be seated on their Lord’s throne in the immortal kingdom, as their Living Head overcame, and is now seated with the Father on his throne. See Rev., chaps 2 and 3. To the sixth church, Philadelphia, meaning brotherly love, Christ says, “Behold I come quickly. Hold that fast which thou hast, that no man take thy crown.” This church was composed of those who left their creeds and party strife under the proclamation of the second coming of Christ at hand in 1844, left the several organizations of which they were members, and united in one happy, loving, brotherhood, looking for Christ’s second appearing. And of these, our adorable Redeemer says, “I have set before thee an open door, and

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no man can shut it." He has the key David, and is soon to manifest his power and reign on the throne of David.

But he says to the last church, Laodicea, "Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Chap. 3:20. These words of significant import represent no common blessing. But before the blessing can be received and enjoyed there is a great work to be done by those addressed. They are represented as lukewarm. They are under the terrible deception of thinking that they are rich and increased with goods, and have need of nothing, while ignorant of the fact that they are wretched, miserable, poor, blind, and naked. They are exhorted to be zealous and repent. But they are not left here.

Jesus offers to be their counselor, and exhorts them to buy of him gold and white raiment, He stands at the door and knocks, and promises that if any man will open the door he will come in and sup with him, and he with Christ. "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and He with me." Here is a work for those addressed to do. Christ will not force his way into the hearts of his people, but when they have prepared the way he will come in and shed his love abroad in their hearts. J. W.

*(To be continued.)*

Apparently part two was never published, if indeed it was ever written. The reason why? Ellen White wrote, six years after James' death: "We shall see eye to eye ere long, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of. 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 from before his brethren and create differences of ideas."<sup>8</sup>

This statement covered many views and opinions that James White held. As such, it was not intended to convey that James White was correct on his views regarding Daniel 11. If they had been, then Ellen White would have been more prolific in writing on the subject in such a manner as to expose Uriah Smith's perspective as erroneous.

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<sup>8</sup> Ellen G. White, Letter 37, 1887, *Manuscript Release*, Volume Fifteen [Nos. 1136-1185] (Silver Spring, MD: Ellen G. White Estate, 1990), 21, emphasis added.

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I have searched through several subsequent issues of the Review and Herald (1878 from October through the end of December), and could not find any evidence that James White finished what he started with this article. At first glance, however, it appears elsewhere that James White's convictions on the papal power being the king of the north are strongly implied, but not directly stated:—

That Jesus rose up, and shut the door, and came to the Ancient of days, to receive his kingdom, at the 7th month, 1844, I fully believe. See Luke 13:25; Mat.25:10; Dan.7:13,14. But the standing up of Michael, Dan.12:1, appears to be another event, for another purpose. His rising up in 1844, was to shut the door, and come to his Father, to receive his kingdom, and power to reign; but Michael's standing up, is to manifest his kingly power, which he already has, in the destruction of the wicked, and in the deliverance of his people. Michael is to stand up at the time that the last power in chap. 11 [king of the north], comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all christendom, it follows that the last oppressive power has not "come to his end;" and Michael has not stood up. This last power that treads down the saints is brought to view in Rev.13:11-18. His number is 666. Much of his power, deception, wonders, miracles, and oppression, will doubtless be manifested during his last struggle under the "seven last plagues," about the time of his coming to his end. This is clearly shadowed forth by the magicians of Egypt, deceiving Pharaoh and his host, in performing most of the miracles, that Moses performed by the power of God. That was just before the deliverance of Israel from Egyptian bondage; and may we not expect to see as great a manifestation of the power of the Devil, just before the glorious deliverance of the saints? If Michael stood up in 1844, what power came "to his end, and none to help him," "AT THAT TIME"? The trouble that is to come at the time that Michael stands up, is not the trial, or trouble of the saints; but it is a trouble of the nations of the earth, caused by "seven last plagues." So when Jesus has finished his work of atonement, in the Holy of Holies, he will lay off his priestly attire, and put on his most kingly robes and crown, to ride forth, and manifest his kingly power, in ruling the nations, and dashing them in pieces.<sup>9</sup>

Only in these two places do we obtain James White's published conclusions regarding the papacy to be the king of the north in Daniel 11. From these statements, we have no evidence of how he arrived at his conclusions that the papal power and the king of the north are one and the same. What we do see is an apparent "straw man" argument for why the king of the north is not Turkey: "But if this be Turkey, as some teach, then the toes of the image of the second chapter are Turkish, the beast with ten horns of the seventh chapter represents Turkey, and it

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<sup>9</sup> James White, *A Word to the Little Flock* (Gorham, Maine, 1847), 8, 9.

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was Turkey that stood up against the Prince of princes of the eighth chapter of Daniel. True, Turkey is bad enough off; but its waning power and its end is the subject of the prophet of John and not of Daniel." These statements amount to a "sharp thrust" and unreasonable conclusion based upon faulty line of figurative reasoning, which we shall now attempt to understand for what they truly are (with the understanding that James White was not fully recovered from his nervous breakdown and subsequent stroke, of which events, in all probability, affected his thinking).

1. The ten toes of the image can never be Turkish because they are representative of the ten kingdoms that emerge from Western Rome to influence the events pertaining to the whole earth. It is these ten kingdoms that grow to such power as to colonize and/or influence the rest of the world. But that doesn't mean that Turkey isn't the king of the north in Daniel 11. Nor does it mean that Rome, which is the seat of the beast of Revelation, is the king of the north, except as it ruled the actual territory that geographically fits the description first established in Daniel 11 until the Muslim Turks finally conquered it after a 53-day siege on May 29, 1453.

What is surprising is that those scholars, pastors, and evangelists that would concur with James White's views (and even those who differ on the identity of the king of the south in the latter portion of Daniel 11) all agree that the early portion of this chapter is literally fulfilled by characters that live in the physical geography of territory positioned to the north and south of ancient Israel's boundaries—Mesopotamia and Egypt—the nations of the Euphrates and Nile rivers, until they choose to deal with the rest of the chapter symbolically, or figuratively. Then they are free to apply whatever Scripture passages and historical data they need to bring about an interpretation that suits their own ideas, their own desirable outcomes.

2. At the time of James White's writings, Constantinople was the capitol of the Ottoman Empire, and by extrapolation, that of Turkey until the capitol was moved to Ankara on October 29, 1923. Constantinople was the capitol of the Roman Empire from 330 A. D. when Constantine removed from Rome to the eastern provinces of the empire. White appears to overlook and neglect that passage in Daniel 11:24, "He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time."

This passage alludes to the imperial transfer of authority once held by the city of Rome to the new capitol, Constantinople, as verse 25 describes Octavian's attack on Anthony at Actium, September 2, 31 A. D. Adding 360 years ("even for a time" intended to be prophetic time of one year, or 360 days for a prophetic year) to that date would bring us to the time Constantinople became the new capitol, May 11, 330 A. D.

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The significance of White's statement about Turkey shows how he overlooked that Constantinople thought of itself as Roman as Rome itself. Just as Rome had seven hills so did Constantinople. The Eastern Roman provinces continued for centuries after Western Rome imploded into the ten kingdoms. The new capitol continued to thrive because of the global control it had over the commerce of the empire. However, when the Muslim Turks captured the city, and made it the capitol for their Caliphate, we cannot help but conclude that this is indeed the end time power of the king of the north described by Daniel toward the close of chapter eleven. We must not be so narrow in our thinking and interpretation as to conclude that only the papal power would persecute and kill the saints during the 1,260 day prophecy. This is not to say that this time period can be applied to the Ottoman Turks. It cannot. However, persecution of Christians within the territory controlled by Islamic rulers who governed by Sharia Law should not be casually dismissed. It mattered not whether God's people died by papal bonfires or Islamic sword. Both religious states persecuted God's people during the 1,260 days. Only the persecution by the papacy has been curtailed by prophetic time periods.

3. White begins to address the prophetic interpretation of Revelation by applying the seven seals, the seven churches, as applicable only to the Papacy as though the "history in advance" could not possibly include prophetic references to two powers exercising persecution powers during the same period of time that the Papacy would have to exercise its authority over those considered heretics. It is assumed that White would have addressed the seven trumpets in the intended subsequent articles that were not published. But, for his views on the seven trumpets, we do have his writings from 1859, which we will review in its proper place.

Of the seven seals mention in Revelation 6:1-17, and 8:1, there are no direct references made to prophetic time except for the "silence in heaven about the space of half an hour." The seven seals appear to give us greater detail of the history of the seven churches first mentioned in Revelation chapters 2 and 3. What is obvious is that the history of the world contained in the symbols of the churches and seals included the genesis of the primitive apostolic church, the transition to the imperial Christian church as it diverges into the creeds, organizations, and corruptions of both the Greek and Roman Christian streams. There ought to be no doubt that during the 1,260 years of Roman Catholic domination and persecution of so called heretical sects within its sphere of influence there also occurred great persecution of Christians in the region of Constantinople. Again, it matters not if a professor of Christ died burning at the stake in the West, or bled out from the sword and halberd of the Muslims in the East. Those called out of the world to live obedient lives unto God were hunted down and killed in the name of God and Allah. Long before the Ottoman Empire massacred Christians, Sasa Bey massacred the Christians of Ephesus. Later, Tamerlane would depopulate many Christian cities—including Smyrna. Let it suffice that both the seat of the beast (Rome) and the king of the north (Muslim rulers controlling the Byzantium region) would be persecuting and killing the people of God.

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Before moving on to the seven trumpets, we need to consider the seven last plagues. The reason for this order of things will become clearer as we proceed.

4. Both White and Smith connect the demise of the king of the north with the close of probation, at which time Michael stands up. Yet it is here that their conclusions diverge, and we must understand the reasons why.

It is not enough to make assumptions of identity simply because the first vision includes Babylon as the head of gold, or the second vision points to Babylon as the first beast to come out of the sea. Those visions have their own interpretations given to them of which Daniel already understood. In none of these interpretations do we see a foreshadowing of the identity of the king of the north or of the king of the south. The purpose of the vision of Daniel chapter 10 through 12 is not to further explain what Daniel already understands. This explanation is for the purpose of helping Daniel to comprehend the truth of the vision that lasts so many prophetic days as to overwhelm him when he see apparent delay to the return of God's people to Jerusalem according to Jeremiah's prophecy. Even after receiving and recording the explanation, Daniel doesn't understand. "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."<sup>10</sup> It is the book of Daniel being unsealed that fulfills the prophecy of the little book that John is commanded to eat even though he is commanded to seal up what the seven thunders uttered.<sup>11</sup> So, to extrapolate a conclusion by forcing Babylon as an identity of either king is unsafe and ill advised given its precipitous nature. For while it is possible to gather other scriptures to give the appearance of the Bible interpreting itself, such a practice is impulsive misapplication when the meaning of Daniel 11 can be reasonably understood throughout the chapter by the literal application that both Smith and White initially make.

To fully comprehend the identity of the king of the north, we must then see how Revelation points us to that identity as we compare its contribution to what explanation was given to Daniel in chapter 11. Clever readers will often read the first and last chapters of a book to surmise the worthiness of its purchase. So then, the last seven plagues which constitute the tribulation mentioned in Daniel 12:1 might contain vital clues to inform our understanding before we precede to focus on the seven trumpets.

In commencing with this comparison, it is with the understanding that the Roman power is first introduced in Daniel 11:14 as the "robbers of thy people." This designation is given at a time when the king of the north is still the Seleucid power, and the king of the south is representative of the Ptolemy dynasty. However, as

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<sup>10</sup> Daniel 12:8, 9, emphasis added.

<sup>11</sup> Revelation 10:2, 4, 8-10; 22:10.

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history unfolds, we see how Rome evolves to envelope and absorb the territories controlled by both the kings of the north and of the south. In verse 16, we see how the king of the north is opposed by a new power so sufficiently distinct and separate from the king of the south that for the next few verses the king of the north and the king of the south are not mentioned again until we come to verse 25 where the king of the south is mentioned by title. It is here that Smith applies the two titles to Caesar Augustus and Antony.

The preceding verse indicates a prophetic time period that Smith applies to the removal of the imperial authority from Rome to Constantinople, which is in the literal territory of the king of the north. The greatly diminished role of Rome in the over all authority of the empire was compounded with the waning authority of the Senate in the military ranks. Diocletian had begun the reduction of senate prestige, and while Constantine reformed the injury the senate would never regain the power it once exerted over the affairs of state.

Upon Constantine's death, the empire was essentially ruled by his three sons born of Fausta: Constantine II (ruling over Gaul, Britannia, and Hispania until his death), Constantius II (ruling over Byzantium, until the deaths of his brothers), and Constans I (ruling over Italia, Africa, and Illyricum once he attained adulthood, and assuming rule of the rest of the west when Constantine II died in an ambush). And while verse 24 portends a future event, verses 25 through 28 provide the historical starting point of calculating the time taken to the conclusion of the division of Rome into two empires—the west, which eventually comes under the authority of the papacy; and, the east, which eventually comes under the authority of the Ottoman Turks with the fall of Constantinople foretold in second woe of Revelation 9:13-21. The importance of this preface hinges on the reference to the Euphrates in Revelation 9:14 as we scrutinize the seven last plagues for clues to identify the king of the north and precisely how he will come to his end.

Two hundred years as the capital of the Empire lays the groundwork for how the Eastern Roman, or Byzantium, Empire becomes the king of the north—because the Euphrates River is literally within its realm. By acknowledging these historical facts we can better understand how prophecy is the foretelling of history and the events comprising its fulfillment when identifying accurately, and answering properly, as to who is the king of the north. John wrote, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."<sup>12</sup> Imperial authority, having relocated to Constantinople, then gave the Bishop of Rome the power, seat, and great authority associated with the primacy of

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<sup>12</sup> Revelation 13:1, 2, emphasis added.

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the Papacy over all other bishops, thus effectively dividing the Roman Empire into two realms in ecclesiastic matters.

The Papacy attempted to exert civil authority as well as its ecclesiastical authority even though it didn't have sufficient military might to prevent the Western Empire from fragmenting into ten kingdoms. It used the Donation of Constantine, what is now believed to be a forgery, to support its claims to civic power. The ecclesiastic authority provided tremendous clout, but lacking a genuine basis for civil authority this could not make the Papal power the king of the north. That designation remained with Constantinople. The Papacy really had no power to wage war, and so when the Vandals sailed into history to wreck the havoc Daniel prophesied with the looting of Rome in 455 A. D., it was the king of the north—or Byzantium—that suffered the predicted defeat when the eastern navy was destroyed by Genseric in 468 A. D. according to Daniel's vision.<sup>13</sup> Without the naval support from the east, Rome was left wide open to the assaults of Goths and Vandals.

With the understanding that the seat of the beast is Rome, and the king of the north is Constantinople, we can then see how the fifth and sixth plagues affect these two distinct identities as they appear in Revelation 16:10-14. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." In the events of the fifth plague, nowhere do we see the end of the beast or its seat. Smith declares that the first four plagues have not killed off their victims as yet. They still suffer the effects of the earlier plagues even as the fifth plague is poured out. The promised disaster is darkness and pain, but life is not ended because choices are made to remain unrepentant. The dead cannot blaspheme.

The conclusion that title "king of the north" literally represents a fixed geographical location where the Ottoman Turks have ruled by conquest is essential to understanding what happens when the Euphrates River dries up as recorded by John, which we then compare to Daniel's eulogy, "... yet he shall come to his end, and none shall help him." The event of drying up the Euphrates is not a literal drought, but a symbolic evaporation of the waters representing peoples. A drought in which people groups are dried up as a preparation for the kings of the east to mobilize at Armageddon can only mean that the king of the north, whose realm contains the headwaters of the Euphrates, will come to his end without help.

The drying up of the river in this sense would be the consumption of the Turkish empire, accompanied with more or less destruction of its subjects.

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<sup>13</sup> Daniel 11:30.



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Thus we should have literal judgments upon men as the result of this plague, as in the case of all the others.<sup>14</sup>

In times past, wars have been fought for the sole purpose of gaining control of the territory held by the Turks at Constantinople. When Russia threatened, the armies of France combined with the navy of Great Britain came to prevent the sure result of imbalance of power which remained shaky at best. However, Turkey received help at that time. When Germany desired unimpeded access to Baghdad, the Russians, French, and British allied themselves to prevent German economic control of Constantinople—resulting in a war intended to end all wars. At war's end in 1918, the Ottoman Empire would be broken up. The Islamic nation of Turkey secularized in 1923, moving the capitol from Constantinople to Ankara. This appears to leave Turkey without help until after World War II when it became a member state of the North Atlantic Treaty Organization (NATO). For many years it was the only Islamic nation which stored nuclear weapons as a Cold War deterrent against USSR. Currently, the political leaders of Turkey have openly declared they want Jerusalem back. Who knows how this might happen with the apparent modern impossibilities. But God sets up kings and kingdoms, and removes the same. However this may be fulfilled, it will happen in a manner that maximizes God's glory.

5. When we come to the seven trumpets, James White acknowledges through the quoted work of Alexander Keith that John and Daniel each refer to the Muslim involvement in history as it affects the people of God at the time of the end, as well as the end of time.

"There is scarcely so uniform an agreement among interpreters concerning any part of the apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second wo [sic], to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a [verse or] two designating each, the whole of the ninth chapter of the Revelation, in equal portions, is occupied with a description of both.

"The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church; and hence, instead of the fifth and sixth trumpets, like the former, being marked by that name alone, they are called woes. It was because the laws were transgressed, the ordinances changed, and the everlasting covenant broken, that the curse came upon the earth or the land.

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<sup>14</sup> Uriah Smith, *Daniel and The Revelation: Thoughts, Critical and Practical, on the Book of Daniel and the Revelation: Being an Exposition, Text by Text, of These Important Portions of the Holy Scriptures* (Nashville, Tennessee: Southern Publishing Association, 1897), 692.

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"We have passed the period, in the political history of the world, when the western empire was extinguished; and the way was thereby opened for the exaltation of the papacy. The imperial power of the city of Rome was annihilated, and the office and the name of the emperor of the west was abolished for a season. The trumpets assume a new form, as they are directed to a new object, and the close coincidence, or rather express identity between the king of the south, or the king of the north, as described by Daniel, and the first and second wo [sic], will be noted in the subsequent illustration of the latter. The spiritual supremacy of the pope, it may be remembered, was acknowledged and maintained, after the fall of Rome, by the emperor Justinian. And whether in the character of a trumpet or a wo [sic], the previous steps of history raise us, as on a platform, to behold in a political view the judgments that fell on apostate Christendom, and finally led to the subversion of the eastern empire."<sup>15</sup>

The question we now raise is Would James White quote a passage from Keith with which he would disagree? Could it be that he understood Keith the same way that Uriah Smith, who also quoted the same passage in Daniel and the Revelation? Or did he think Keith might be stating that the identities of the king of the north and the king of the south had nothing to do with the Saracens and the Turks?

I believe that White did agree with Keith's concept. What is difficult for me to surmise is that White actually and definitively understood Keith in the same way that Smith did. I cannot prove it from White's writings, though I might conjecture that White, in 1859, agreed with Smith—thereby causing White to appear to be contradictory to his positions held in 1847 and 1878. Instead, I would have to rest upon reliable secondary sources to answer these questions.

One such source would be James White's son, Willie. In correspondence with LeRoy Froom, Willie stated:—

During the few months preceding this meeting I had read *Daniel and Revelation* by Elder Uriah Smith. I loved the writer; I admired his style; I loved his teaching: and I was shocked when Elder White presented another view regarding the king of the North. One day I said to him, "Father, I have just read Elder Smith's book and his exposition seems clear to me. Do you really believe that Rome is the king of the North?" His answer was, "I think Elder Smith is going too fast in his exposition, and I thought it was time to

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<sup>15</sup> James S. White, *The Sounding of the Seven Trumpets of Revelation 8 and 9* (Steam Press: Review and Herald Office, Battle Creek, Mich., 1859), 30, 31, emphasis added.

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present something to check the current belief that what is transpiring was the beginning of Armageddon.”<sup>16</sup>

What would motivate James White to fear going too fast with Smith’s exposition? Remember, not only was White the editor for the *Adventist Review and Herald* in 1878, he was also the General Conference President. As president of an ever expanding work that faced ever expanding demands on an ever increasing budget for which cash was slow to come into the coffers, White might have been motivated to present this conflicting view due to the burdens he felt to raise funds for the various institutions being built around the world to meet the needs of a rapidly growing church. Willie White seemed to understand his father’s motives as such, writing this explanation to Elder John Vuilleumier:—

In Father’s efforts to arouse our brethren to clear of the B. C. [Battle Creek] College debt, and to raise money for the B. C. San. And for the European Mission, and for the proposed British Mission, and other things he had met the plea, “It’s too late, Eld. White to plan for all these things. TOO LATE, TOO LATE.” And when he heard Eld. Smith’s presentation, fear seized his soul, and he threw in his exposition on Daniel 11, not so much that he really believed it, as that he thought it would check a movement that he thought was bordering into fanaticism, and might lead to the hindrance of the work to be done. He was reproved by the Lord for bringing in distrust as to the unity of the leaders and sank down in discouragement, and thus the great financial campaign collapsed.<sup>17</sup>

As for Ellen White’s views regarding the potential correctness of James White’s position, Willie addressed this question in the same letter to Elder Vuilleumier:—

I do not know of any utterance of mother’s that tells us about the King of the North. The two things that most nearly approach to it, are the statement in *Testimonies*, v. 9, p. 14 and *Testimonies*, v. 4, p. 279. Here, in reporting the Danvers campmeeting, she wrote: “Eld. Smith spoke in the morning on the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention.” These things are not proofs, but they seem to me to be very interesting indications.<sup>18</sup>

What make the indications even stronger is the evidence that Ellen White’s letters and diary entries provide us as a record of events through the years—even after James’ death in 1881.

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<sup>16</sup> John C. Witcombe, *Unholy War: ...and the King of the South is...* (Prophecy Waymarks Publications, 2014), 17, 18, quoting a letter dated December 12, 1930.

<sup>17</sup> *Ibid.*, 16, quoting a letter dated March 6, 1919.

<sup>18</sup> *Ibid.*, 20.

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Sunday forenoon Elder Smith spoke upon the Eastern Question, just the subject the people wished to hear. The cars and three steamboats were pouring the living freight upon the ground until we thought that there were nearly as many as last year. And indeed there were more attentive listeners than last year. The mammoth tent was well seated, with backs to the seats.<sup>19</sup>

Elder [Uriah] Smith spoke on the Sabbath question to a large congregation this morning, and this evening he speaks on the Eastern question. I feel so grateful that Brother Smith is not lost to the cause. He seems fully and thoroughly united with us; seems like Brother Smith of old. Oh, thank the Lord! Praise His Holy Name, that His love, His wondrous love has been exercised toward the children of men. It is so dark, I must stop. Will write you tomorrow.<sup>20</sup>

God alone can make the impression and give the increase. He alone can water the seed that has been sown. I pray to the Lord that the labor put forth may not be in vain. Many seem to feel deeply. We feel to thank and praise God that this large number could have a chance to hear the truth for themselves. Dr. Caro is now speaking at five o'clock p.m. upon the health question. Elder Daniells speaks this evening upon the Eastern Question. May the Lord give His Holy Spirit to inspire the hearts to make the truth plain.<sup>21</sup>

This last quote gives a great deal of gravity, if not outright proof, regarding Ellen White's position regarding the identity of the King of the North. Elder A. G. Daniells was preaching the same exposition as Elder Smith. Ellen White calls it truth even as she writes a prayer that God would make that truth plain in order to inspire hearts to yield themselves to God. After Ellen White's death, and near the conclusion of World War I, Daniells published a book to reveal the reasons why the "Great War" had taken place.<sup>22</sup> It is interesting to note that virtually every European Nation involved was seeking to control, or prevent the control by apparent aggressors, of Constantinople. Russia wanted Constantinople so that it could have free access to the Mediterranean Sea and beyond. Other nations wished to prevent that. Germany wanted a strong commercial influence with a railroad line known as the Berlin-Byzantium-Bagdad Railroad. Serbia was one of the obstacles for access to the Aegean Sea. Russia saw this as a threat in the Balkans to her own interests. The only question Bible students of prophecy, at that time, needed to be asking was Will this be the war in which Turkey does not get any help? And will the fall of

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<sup>19</sup> Ellen G. White, Lt10a-1877, dated August 30, 1877.

<sup>20</sup> Ellen G. White, Lt55-1884, dated August 24, 1884.

<sup>21</sup> Ellen G. White, Ms189-1898, diary entry made Sunday, December 25, 1898, while evangelizing Newcastle, New South Wales, Australia, emphasis added.

<sup>22</sup> Arthur G. Daniells, *The World War: Its Relation to the Eastern Question and Armageddon* (Washington, D. C.: The Review and Herald Publishing Association, 1917).

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Constantinople prepare the way for a move of capitol to Jerusalem? Such a war will prepare the way for the kings of the East to make their way to Armageddon.<sup>23</sup>

The end of World War I did not see the complete annihilation of the Ottoman Empire. True, subsequent events saw the end of the Caliphate and the secularization of Islam in the immediate region. The capitol was removed from Constantinople to Ankara. The empire was broken up and reduced to present day Turkey. But, Constantinople remained as a Turkish possession. The Palestine Mandate of 1920-23 would leave Jerusalem under the administrative control of Great Britain until 1948. Such politics would maintain an uneasy peace at best, and a lukewarm war at worst—during which time Adventist scholars and Bible students were left scratching their heads. Was Uriah Smith wrong in his exposition after all? Could it be that the Papacy is the king of the North after all? Thought leaders started to discuss and present new theories. If only they had understood what was at stake, and paid heed to the counsel of God given by His messenger. The apparent delay is because the sealing of God's people is not yet complete—because God's people do not yet perfectly reflect the character of Christ.

The Lord wishes all to understand his providential dealings now, just now, in the time in which we live. There must be no long discussions, no presenting of new theories in regard to prophecies that God has already made plain. The great work from which the mind should not be diverted is the consideration of our personal standing in the sight of God. Are our feet on the Rock of Ages? Are we hiding ourselves in the only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as he is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in co-partnership with the Saviour?...

Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the Powers of earth will marshal their forces for the last great battle. How carefully we should improve the little remaining period of our probation! How earnestly we should examine ourselves! We should eat the flesh and drink the blood of the Son of God; that is, carefully study the Word, eat it, digest it, make it a part of our being. We are to live the Word, not keep it apart from our lives. The character of Christ is to be our character. We are to be transformed by the renewing of our hearts. Here is our only safety. Nothing can separate a living Christian from God.

It is discipline of spirit, cleanness of heart and thought, that is needed. This is of more value than brilliant talent, tact, or knowledge. An ordinary mind, trained to obey a "Thus saith the Lord," is better qualified for God's work than are those who have capabilities, but do not employ them rightly. Christ

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<sup>23</sup> Revelation 16:12 and Daniel 11:45.

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is the truth, because he is the fulfillment of ancient prophecies. Men may take pride in their knowledge of worldly things; but if they have not a knowledge of the true God, of Christ, the Way, the Truth, and the Life, they are deplorably ignorant, and their knowledge will perish with them. Secular knowledge is power; but the knowledge of the Word, which has a transforming influence upon the human mind, is imperishable. It is knowledge sanctified. It is life and peace and joy forever. The deeper knowledge men may have, sanctified wholly unto God, the more they will appreciate the value of Jesus Christ.<sup>24</sup>

What we have as a problem is not a misunderstanding of how prophecy is fulfilled. What we have is a problem of not understanding why the prophecy is on hold. The Bible promise we have been given is “And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.”<sup>25</sup>

In the past, we have been led to understand this was fulfilled in 1843-44. But the truth is that the prophecy of the little book of Revelation 10:2, 8-10 fulfilled at that time was not the result of tarrying of time, but the miscalculation of time when the 2,300 day prophecy was first preached. Habakkuk is telling us of a delay of prophecy fulfillment, and this can only be the amount of time that has passed since the Crimea War that fulfilled Daniel 11:44 as Uriah Smith, A. T. Jones, A. G. Daniells, and others understood and preached, and as Ellen White affirmed. We are merely repeating history, as Ellen White penned:

Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith.... Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!

It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the

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<sup>24</sup> Ellen G. White, “Prepare to Meet the Lord,” *The Review and Herald*, November 27, 1900, emphasis added.

<sup>25</sup> Habakkuk 2:2-4, emphasis added.

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wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in “because of unbelief.” Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.—Manuscript 4, 1883.<sup>26</sup>

A flood of light is shining from the word of God, and there must be an awakening to neglected opportunities. When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God’s people were filled with love for Christ, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God.<sup>27</sup>

In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say: “We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.” Others, with agonized voices, said: “You knew! Why then did you not tell us? We did not know.” On every side I heard similar words of reproach spoken.

In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God’s vineyard, which must be cultivated. As light from heaven shone upon anyone, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled.

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<sup>26</sup> Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald Publishing Association, 1946), 695, 696, emphasis added.

<sup>27</sup> Ellen G. White, *Testimonies for the Church*, Volume 6 (Mountain View, CA: Pacific Press Publishing Association, 1901), 449, 450, emphasis added.

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The words were repeated: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:13-16.

I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world.

Then this map was removed and another put in its place. On it light was shining from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said: "This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel."

If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.<sup>28</sup>

As we attempt to grapple with the perceived problems of as yet unfulfilled prophecy, let us always remember that Christ-like character is the as yet unattained criteria. Knowledge of God's righteousness, and of His will regarding the success He desires in the execution of the plan of salvation, is only one of several character traits He desires to see demonstrated in us. This demonstration will be the last message of mercy given to this fallen planet.

The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.<sup>29</sup>

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<sup>28</sup> Ellen G. White, *Testimonies for the Church*, Volume 9 (Mountain View, CA: Pacific Press Publishing Association, 1909), 28, 29, emphasis added.

<sup>29</sup> Ellen G. White, *Christ's Object Lessons* (Battle Creek, MI: Review and Herald Publishing Association, 1900), 415, 416.



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Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.<sup>30</sup>

In conclusion, we can safely avoid the fatal deception of idolizing our ministers—no matter how great a work they accomplished by God’s grace—and thereby grow in the grace and knowledge of the Lord Jesus Christ by faithfully studying for our own selves so long as we proceed with one goal in mind of perfecting our characters while awaiting Christ’s fulfillment of prophecy as He directs the affairs of civil and religious governments to His honor and glory. He has already given us confidence through the encouraging letters written by Ellen White as to what is the truth. He has given it to us so that our faith would fail not—regardless of the apparent impossibilities no put in place by the schemes of men attempting to shore up a fragile peace in a time of rampant greed and self-ambition. We also can plainly see how a great pioneer of God’s cause may have unnecessarily shortened his life by attempting to accomplish in his own strength alone what God would have accomplished for us as a denomination if we had cooperated with God by faith. We have also learned how Satan can create divisions in the ranks of God’s people when we take up the work, as James White certainly did, of trying to prevent fanaticism—real or perceived—by taking a contrary position to a united effort that has already been affirmed as truth by God’s chosen instrument. The warning given then is just as true today, that only harm can result today just as it did in the lifetime of Luther.

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<sup>30</sup> Ibid., 69.