

Statement No. 5
Three Statements on the Eastern Question
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Statement: Ellen White's statements on the Eastern Question imply support for this view.

For many years I had wished that we had something more definitive on Daniel 11 from Ellen White other than her many endorsements of Uriah Smith's book, *Daniel and the Revelation*. Ellen White's son, Willie White, realized that even her statement regarding the Eastern Question was not proof but only very interesting indications. In the statement that Willie was reading from, Ellen White was not saying that the lecture on the Eastern Question was truth or that it dealt with events that would be taking place in the near future. She was just saying that the subject was of special interest to the people. Just because people are interested doesn't make the subject truth. People might be interested in the subject of the 2520 teaching but that doesn't make it truth. Here is what Willie White wrote:

“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.” (1877) These things are not proofs, but they seem to me to be very interesting indications.—[Letter from Willie White to Elder John Vuilleumier, March 6, 1919.](#)

Perhaps if Willie White had read this statement from its original source, he may have seen that this statement does indeed provide strong evidence as to the identity of the king of the north because, in this original source statement, Ellen White calls the lecture on the Eastern Question in Bible Prophecy *truth*:

1. “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. **Sunday afternoon** I was not prepared to witness such an immense crowd. Before me was a sea of heads and a living wall of thousands standing, who could find no room under the canvas. The Lord strengthened me to speak upon the **subject of temperance** above one hour with great freedom of spirit and clearness of voice. The audience was quiet and seemed deeply interested. Before I stepped from the stand I was again solicited, as last year, to speak to the temperance club in Haverhill the next Monday night the same words they had heard that day. I was sorry I could not grant the request. My appointment had gone out that I would speak at Danvers. They pled for the appointment to be given out one week from the following Monday, but we expected to attend the Maine camp meeting and were obliged to refuse. Notwithstanding I had held the people some time, they seemed unwilling to leave the tent and the grounds. *Elder Smith improved the hour at five o'clock in addressing the large crowd upon the mark of the beast. Brother Haskell spoke in the evening to a large and attentive audience, and the great day of the meeting was over. Many had listened to the truth, and the day of final reckoning will reveal the results of that day's meeting.* We hope and pray that the **good seed** sown may spring up and bear fruit to the glory of God.” {Lt10a-1877}

Ellen White includes the lecture on the Eastern Question as being a message of truth and of being “good seed” that the people had listened to that Sunday.

Elder Loughborough also recognized the significance of Ellen White’s mention of the Eastern Question:

Dear Brother, Your letter of recent date received. Yesterday I mailed to you a copy of the book on the sealing message. And I have sent a dime to the Pacific Press requesting them to mail to you a copy of “Prophetic Gift in the Gospel Church.” As to where you can get information on “the king of the North,” I think you will find it in Bro. Daniells’ book on “The World War.” Brother Uriah Smith laid no claims to “inspiration,” but his view on the king of the North is well established by Sister White in speaking of one occasion when he spoke on the “Eastern Question.” This you can read in Volume 4 of the Testimonies, page 278-279 where she called the discourse “a subject of special interest.” etc. It would bother those holding another view than what he advocated to find a word from her favoring their views.

“One Brother who had intimated in his writing on the subject that the king of the North might be the pope, told me that Sister White told him he “never should have intimated any such thing, and that his idea would only create confusion.” This was not put in print, but it was what he told me in Autumn 1878. . .

Yours in the blessed hope,
J. N. Loughborough.

On July 16, 2015, the White Estate released 50,000 pages of previously unpublished material. In those pages were found three significant statements on the Eastern Question that are supportive of the interpretation of Daniel 11:36-45 as published in *Daniel and the Revelation*. If we will accept these three statements as a message from heaven, given to correct our lack of unity, God's people could once again speak with one voice and present before the world a united front on this very important line of prophecy.

The first statement from Lt10a-1877 is quoted above. Here are the remaining two statements that few were aware existed until now:

2. “Brother Robinson spoke in the morning, at eleven o’clock meeting, to a very good congregation. At three p.m. I spoke to a tent full and crowded, and large numbers were on the outside. All in the tent could hear me well. I spoke one hour upon John 13. The Lord gave me freedom in speaking to the crowd. There was not any misbehavior, but a few of the young people walked out to look around the grounds. But there was as respectful an audience of intelligent, nice looking people as I have ever addressed. 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.” Monday, December 26, 1898 —Ms189-1898 (December 25, 1898)

Four people spoke that Monday. Ellen White is writing this report while the third presenter, Dr. Caro, is speaking. In the immediate context where the word “hearts” is found we see an emphasis

on the listeners. Because of this context, it is most likely that the word “hearts” is referencing the audience rather than the speakers. But whether Ellen White was praying that the hearts of the speakers would be inspired so that they would make the truth plain to the people or rather she was praying that the Holy Spirit would inspire the hearts of the listeners so that the truth that the speakers were presenting would be plain to their understanding, doesn’t change the fact that Ellen White believed that what was taught that day was truth. If the Eastern Question was a Jesuit inspired lecture that taught error, God would not have allowed His messenger to indicate the Eastern Question was a topic of truth that needed to be plainly taught to the crowd that had gathered that day.

The plain reading of this statement is stating that Elder Daniells was going to be teaching *truth* that evening when he presented his Eastern Question lecture. This is the second time she calls the Eastern Question *truth*, the first being the time Elder Uriah Smith presented this same lecture 21 years earlier in 1877. This lecture was presented at many of the camp meeting evangelistic endeavors from the 1870s through the early 1920s and is included in what Ellen White characterized as truth and that particular truth had power to open the eyes, ears and mouths of outsiders. Which brings us to our third and perhaps most significant statement:

3. “Our important meeting is now over. They estimate we have had from **five to eight thousand people** out, and the very best part of community. I never addressed a more noble appearing people. . . .The evening meeting was largely attended. Elder Smith **spoke with great clearness**, and many listened *with open eyes, ears, and mouths*. *The outsiders seemed to be intensely interested in the **Eastern question***. He closed with a very solemn address to those who had not been preparing for **these great events in the near future**.”— Lt55-1884 (August 24, 1884)

What are “these great events in the near future” of which the Eastern Question speaks? We have located over 850 newspaper reports of the Eastern Question lectures that Elders Daniells, Smith and other ministers were presenting across the USA, Canada and Australia over many decades; so we know exactly what was being taught “with great clearness” as truth and it involved the historical recitation of the fulfilled prophecies of Daniel 11:40-44 as presented in Uriah Smith’s book, *Daniel and the Revelation*. It also brought out the great events in the near future that involved the fulfillment of Daniel 11:45-12:1. These great events had to do with the future fulfillment of the last prophetic waymark of Daniel 11 – the leader of Turkey planting the tabernacles of his palace in Jerusalem, then coming to his end, followed by the close of probation and the great time of trouble.

If she did not say that the lectures on the Eastern Question were clear presentations of truth dealing with great events that were about to take place in the near future, then Daniel 11:40-45 might very well have a different interpretation from what was being presented.

If Ellen White was writing in regards to the 2520 prophecy instead of the *Eastern Question* as substituted in the following statements:

“Elder Daniells speaks this evening upon the [2520 prophecy]. May the Lord give His Holy Spirit to inspire the hearts to make the **truth** plain.” Ms189-Dec. 25, 1898

“Sunday forenoon Elder Smith spoke upon the [2520 prophecy] . . . the great day of the meeting was over. Many had listened to the **truth**, and the day of final reckoning will reveal the results of that day’s meeting.” Letter 10a, 1877

“The evening meeting was largely attended. Elder Smith spoke with great clearness, and many listened with open eyes, ears, and mouths. The outsiders seemed to be intensely interested in the [2520 time prophecy].—Lt55-1884 (August 24, 1884) par. 7

And if she made these statements regarding the 2520 prophecy over a 22 year period of time and each time she mentioned the 2520 prophecy it was in a positive context, I would conclude that if God allowed Ellen White to write as she did regarding the 2520 prophecy, then there just might be some truth to this teaching.

When Ellen White pens the phrase *Age to Come* which God allowed her to do on several occasions, it was always in the context of discounting this teaching. And because of this, we can be certain that this teaching is erroneous.

Now, the fact that God allowed Ellen White to pen the phrase *Eastern Question* on several occasions over a 22 year period of time and each time she wrote this phrase it was in a positive context, this leads me to believe that God endorsed this lecture. If it was not truth, if we didn't just have verse 45 left to be fulfilled and if the Eastern Question in Bible Prophecy was all a mistaken interpretation of Daniel 11:40-45, I would expect that God would not have allowed His prophet to write this phrase just as He didn't allow her to speak of the 2520 prophecy or the *Age to Come* in a positive context.

So, based upon this reasoning, I believe that the Eastern Question in Bible Prophecy presents a correct interpretation of verses 40-45 and that if we were to teach this today, God would be pleased with us. Now if I give another interpretation to these verses, one that I arrived at by my own reasoning abilities, I could not have this same degree of confidence that I was presenting truth.