

Statement No. 3
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. Notice carefully this prayer of Ellen White's:

“May the Lord give His Holy Spirit to inspire the hearts [of the presenters] to make the truth [on what they are about to present] plain [to the hearts of the listeners].”

She knew Elder Daniells very well. She had heard this presentation on the Eastern Question many times before. She knew exactly what he was going to be presenting that evening and that he would be presenting truth to the people and she was praying that Elder Daniells' heart would be inspired by the Lord's Holy Spirit to make this truth that he was about to present plain to the hearts of the listeners. Why would she want what Elder Daniells was about to present to be made plain? Because she knew exactly what he was about to present and she wanted the listeners to hear and understand the truth that they were about to hear.

Notice again Ellen White's statement where she includes by name the lecture of the Eastern Question and says that the listeners to this lecture and the other lectures of the day listened to the truth:

“Sunday forenoon Elder Smith spoke upon the *Eastern Question* . . . 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

In this statement she applies the word truth to the lecture after it is given rather than before it was given as was in the case of Elder Daniells. If these men were standing in the “pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. . . .” {LDE 179.3} as Louis Were believed they were whenever they presented what he considered the Jesuit inspired Eastern Question lecture, then we can be certain that God would never have allowed His prophet to connect the word *truth* with the subject of the Eastern Question.

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.

Let me say this right here that might be a surprise to some: I believe that the last power brought to view in Daniel 11 is the papacy. The papacy is the last power standing before the close of probation. After Turkey sets himself up in Jerusalem, the trouble that is unleashed by the third woe (third Jihad) along with unprecedented natural disasters causes Americans to demand of congress a national Sunday law as a means of restoring God's favor. Soon other nations will follow the example set by the United States. They will be encouraged to follow the USA by the activities of Satan who is personating Christ. He will bring honor and status to the papacy because they were the ones who obeyed him and changed the day of worship from Saturday to Sunday. Nearly the whole earth will now be worshipping the beast and the dragon (Satan personating Christ). Even the leader of the Muslim world who is ruling from Jerusalem will bow at the feet of "Christ" and the pope. The Caliph's power will come to an end and none shall help him because all except God's people are now worshipping this false Christ. Now, back to the topic at of this statement.

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.

Daniel 2, the first prophecy of the book of Daniel is like an Interstate highway map. It is an overview of world kingdoms to come. Daniel 11, the last prophecy of this book is like a city map. When you are getting close to your destination, you want to pull out the city map. The city map becomes present truth and it is just what the people want to hear.

When our pioneers went to a new territory, which chapter of Daniel do you think they used to capture the attention of the people? Yes, it was chapter 11. That prophecy was just what the people wanted to hear, as Ellen White reported.

I've experimented with this approach. On an Alaskan cruise last year, I gave to the ship's activities director a copy of a book I wrote, and told him that I would be willing to give a lecture on the subject of this book. That's all I said and I didn't really expect that he would do anything about this. But he did. He was interested in this subject and arranged for me to speak in one of the ships premier lounges. He put this short three line advertisement in the ship's newspaper.

"Lecture: Jerusalem Caliphate and the Third Jihad. Join fellow guest and author, Pastor John Witcombe for this lecture. Discover what Bible prophecy reveals regarding the end game for the city of Jerusalem. Explores Lounge, Deck 7 Midship."

I was wondering if I would get a half a dozen people to show up in the lounge that sat 250+ people. Was I surprised when the place was packed out! The lecture was just what the people wanted and I might add, needed to hear. The ship's director was there and saw the interest of the people. He thanked me on three separate occasions. A ship entertainer who had been on hundreds of cruises, told me that he had never seen a Bible prophecy lecture given in one of the ship's .premier lounges. He saw the interest that the people had and encouraged me to offer this lecture on other cruise lines.

The literal view of Daniel 11:40-45 is easy for the world to understand. They can readily see how history fits the prophecy and they can see that verse 45 is on the verge of fulfillment. They don't have to try to figure out why we switch from a literal view to a symbolic view. They probably would not understand what the loud cry was all about or that the Seventh-day Adventist Church was the glorious holy mountain. They might find it hard to follow our reasoning for why the kings of the north and south are no longer kings but religions or ideologies.

In fact it might be so hard for the common Joe to figure out what in the world we were talking about that some of us might just be tempted to no longer present this prophecy to the general public. But if we do that, we lose one of our most successful entering wedge messages that our church has ever had.

I wonder who might be happy with that!

There was a reason why our pioneers used a literal view of Daniel 11 as an opening message in their evangelistic outreach. Because of its connection with headline news, people naturally had an interest.