

Habakkuk's Two Tables #73

CONCLUSION

WILLIAM MILLER

William Miller

William: "will" and "helmet."

Miller: a person who owns or operates a mill, esp. a mill that grinds grain into flour.

TYPIFIED

CALLED AS ELISHA

"As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was William Miller called to leave his plow and open to the people the mysteries of the kingdom of God. With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words." *The Great Controversy*, 331.

MOSES IN DEATH

"God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump." *Early Writings*, 257-258.

IN THE SPIRIT OF JOHN & ELIJAH

"Thousands were led to embrace **the truth preached by William Miller**, and servants of God were raised up in **the spirit and power of Elijah** to proclaim the message. **Like John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance." *Early Writings*, 233.

THE MARK OF THE BEAST

"It was not long after the passing of the time, in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.

"I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.'** **This light shone all along the path, and gave light for their feet, so that they might not stumble.**

“If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.**” *Christian Experience and Teachings of Ellen G. White*, 57. (First written on December 20, 1844.)

THOSE WHO ACCEPTED THE MIDNIGHT CRY

“I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels’ messages and rejected that light, were left in darkness. **And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.**” *Selected Messages*, book 1, 63.

LOW HAMPTON CONFERENCE OF ADVENTIST, DECEMBER 28, 29 1844

“At the Low Hampton Conference of Adventists (**December 28, 29, 1844**) Himes urged three aspects of future of future missionary activity: (1) Comforting the saints who are still looking for the kingdom at hand; (2) arousing the professed Christian world once more to prepare for the Advent; (3) fully and freely proclaiming salvation to lost and perishing sinners. A few weeks later the Advent press was again in operation, and Himes declared, ‘I am more and more convinced that the door of salvation is open wide, and that we are to “preach the Gospel of the Kingdom to all the world,” in the faith that sinners may and will be converted, until the end comes.’ In response to reports about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme shut door concept and **after the Jewish Karaites year 1844 had passed he gave it up and returned to his original view of the midnight cry.**

“However, new interpretations of the Disappointment, relating it to Christ’s heavenly ministry, seemed to some to confirm the validity of the Seventh Month movement and some kind of shut door concept, and created a strong controversy—even fanaticism—among Adventists.

“At the end of **April 1845** at Albany, New York, a conference of Adventists was called together by Himes with the object of ending confusion and division. Miller commented, ‘It need not be replied that it was convened to deliberate respecting, and if possible extricate ourselves from the anarchy and confusion of BABYLON in which we had so unexpectedly found ourselves.’ At the Albany Conference, chaired by Miller, it was decided to **reject all new theological interpretations which had been developed since the Disappointment.** Thus the conference refused to accept the newly developed views which recognized the special significance of the Seventh Month movement in salvation history.” P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 113, 114.

THE THIRD ANGEL'S MESSAGE

“My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. The company who had been united and loving in 1844 were losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. **I saw leading men watching him, and fearing lest he should receive the third angel's message and the commandments of God.** And as he would lean toward the light from heaven, **these men would lay some plan to draw his mind away. A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth.** At length William Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them.

“If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. **But his brethren professed so deep love and interest for him, that he thought he could not tear away from them.** His heart would incline toward the truth, and then he looked at his brethren; they opposed it. **Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray.**

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” *Early Writings*, 257–258.

ZECHARIAH 10:1

“We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

RECOGNIZE: 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster's 1828 Dictionary*.

RETURNED TO HIS ORIGINAL VIEW OF THE MIDNIGHT CRY

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” *Selected Messages*, book 1, 235.

Therefore the showers have been withholden, and there hath been no latter rain;
and thou hadst a whore’s forehead, thou refusedst to be ashamed. Jeremiah 3:3.

JEREMIAH 5:20–31

ISAIAH 28:14–18

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. **They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed.** These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 211.

HIS MESSENGER

Behold, **I will send my messenger**, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. Malachi 3:1.

“William Miller was disturbing Satan’s kingdom, and the arch-enemy sought not only to counteract the effect of the message, but to destroy **the messenger himself**. As Father Miller made a practical application of Scripture truth to the hearts of his hearers, the rage of professed Christians was kindled against him, even as the anger of the Jews was excited against Christ and his apostles. Church-members stirred up the baser classes, and upon several occasions enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord, and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose.” *Spirit of Prophecy*, volume 4, 219.

ACCOMPANIED BY ANGELS

“Angels of God accompanied William Miller in his mission.” *Early Writings*, 232.

HIS ANGEL

“The words of the angel, ‘I am Gabriel, that stand in the presence of God,’ show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’ Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it **by His angel** unto His servant John.’ Revelation 1:1.” *The Desire of Ages*, 99.

“God sent **His angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that **chosen one**, to guide his mind and open to his understanding prophecies which had ever been dark to God’s people. **The commencement of the chain of truth was given to him**, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there **a perfect chain of truth**. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He **saw that one portion of Scripture explains another**, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.” *Early Writings*, 230.

THE COMMENCEMENT OF THE CHAIN OF TRUTH

“From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. **I was thus brought**, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time **all the affairs of our present state would be wound up**.” William Miller, *Advent Review and Sabbath Herald*, April 18, 1854.

MILLER’S RULES

“We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, **what are the Bible rules—the rules given us from the highest authority**.” *The 1888 Materials*, 403.

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon **the same plan that Father Miller adopted**. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:—

“[Rules one through five quoted.]

“The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.” *Review and Herald*, November 25, 1884.

MILLER’S CONCORDANCE

“He has brought up eight children, two others having died in early life. His whole family, like Job’s, originally consisted of seven sons and three daughters. Four of them are now in the house with him, and two sons are at the West. As a specimen of the fertility of his farm, he showed us a potato weighing two pounds and seven ounces. . . .

“We were interested in seeing his old family Bible, which cost \$18.50, and **his quarto copy of Cruden’s Concordance, which was originally purchased, in 1798**, for \$8. These two books were almost the only ones he looked at while preparing his lectures. A clergyman once called at his house in his absence, and, being disappointed in not seeing him, wished the privilege of looking at his library. His daughter conducted the visitor into the north-east room, where he has sat so many hours at his ancient desk. Those two books, and no others, lay upon the table. ‘That is his library,’ said she. The clergyman was amazed. Her remark was strictly true, as far as theological writings were concerned. He never had a commentary in his house, and did not remember reading any work upon the prophecies, except Newton and Faber, about thirty years ago.” Sylvester Bliss, *Memoirs of William Miller*, 244–246.

THE DAILY

“During, the twelve years I was a deist, I read all histories I could find; but now I loved the Bible It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend! To whom I made a visit, and who had known and heart me talk while I was a deist, he inquired, in rather a significant manner, ‘What do you think of this text, and that?’ referring to the old texts I objected to while a deist. I understood what he was about, and replied—If you will give me time, I will tell you what they mean. ‘How long time do you want?’ I don’t know, but I will tell you, I replied, for I could not believe that God had given a revelation that could not be understood I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution **the thought came to me—‘Suppose you find a passage that you cannot understand, what will you do?’ This mode of studying the Bible then came to my mind:**—I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way. I had *Cruden’s Concordance*, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. **Then I came to the 2300 days;** they brought me to the same conclusion; but I had no thought of finding out when the Savior was coming, and I could not believe it; but **the light struck me so forcibly I did not know what to do.** Now, I thought, I must put on spurs and breeching; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand.’

“So much for his general mode of studying the Bible. On another occasion he stated his mode of settling the meaning of the text before us—the meaning of ‘the daily.’ ‘I read on,’ said he, ‘and could find no other case in which it was found, but in Daniel. I then took those words which stood in connection with it, ‘take away.’ He shall take away the daily, ‘from the time the daily shall be taken away,’ etc. I read on, and thought I should find no light on the text; finally I came to 2 Thessalonians 2:7–8. ‘For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed,’ etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! that is ‘the daily!’ Well, now, what does Paul mean by ‘he who now letteth,’ or hindereth? By ‘the man of sin,’ and ‘the wicked,’ Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; **well, then, ‘the daily’ must mean Paganism.**” Apollos Hale, *The Second Advent Manuel*, 65–66.

HIME’S FIRST CHART

“IV. Himes’s Composite Chart of Daniel’s Visions

“A well-devised composite chart, in color, called *A Pictorial Chart of Daniel’s Visions*, was issued prior to 1843 by J. V. Himes, and widely distributed. It was arranged in three paralleling horizontal sections, or lines, likewise marked off by centuries. . . .

“So, in prophetic teaching **this chart is essentially—and quite naturally—a replica of Miller’s early positions on the time periods as well as the symbols.** In connection with Miller’s ‘666 years’ of pagan Rome, in the lower section, Himes has ‘Pagan Rome, the Continual or Daily,’ from 158 B.C. to A.D. 508. Then, at A.D. 508 stands a smoking altar with its pagan priest in color, and the words, ‘Paganism taken away’; and at A.D. 538 is a cross—surmounted Catholic altar, before which stands a Catholic priest with his smoking censer, and the expression, ‘Papacy began.’ **This feature however, soon disappears in the large ‘1843 Chart,’ which becomes the standard, used subsequently by all the Millerite ministers both before and during the actual year ‘1843.’**” Leroy Froom, *The Prophetic Faith of Our Fathers*, volume 4, 725–727.

THE SIMPLE ENGLISH

“I saw in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that **the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’** but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.”

MANUSCRIPT RELEASE, VOLUME 20, 17–22

“And there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott’s mind were **being worked by the angels that were expelled from heaven.**”

“And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. **Should Satan’s wiles be brought in, should this “Daily” be**

such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be.”

“I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, **you had no moral right to blaze out as you did upon the subject of the ‘Daily’ and suppose your influence would decide the question.**”

“Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritual[istic] appearance and **drawing our people to beautiful sentiments that would deceive, if possible, the very elect.** I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, **when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the ‘Daily,’ the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.**”

EARLY WRITINGS—AN EVOLUTION

“**September 23d, the Lord showed me** that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

“**The Lord showed me** that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

“**Then I saw in relation to the ‘Daily,’** that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that **the Lord gave the correct view of it to those who gave the judgment hour cry.** When union existed, before 1844, nearly all were united on **the correct view of the ‘Daily;’** but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.” *Review and Herald*, November 1, 1850.

“**September 23d**, the Lord shewed [formerly—“**showed**”] me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. [Removed: It is as necessary that the truth should be published in a paper, as preached.] [Paragraphs Combined] I have seen [formerly—“**the Lord showed me**”] that the 1843 chart was directed by the hand of the Lord, [formerly—“**by His hand**”] and that it should not be altered; [formerly—“**no part of it should be altered**”] that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

“Then I saw in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but since 1844, in the confusion, other views have been embraced, and darkness and confusion have followed. [Paragraphs Combined] I have also seen [Formerly—“**the Lord showed me**”] that time had not been a test since 1844, and that time will never again be a test.]” *Experience and Views*, 61–62.

TIME NOT CONNECTED WITH THE THIRD ANGEL

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel’s message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.” *Experience and Views*, 48.

“**September 23**, . . . I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily;’ but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. **Time has not been a test since 1844, and it will never again be a test.**

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel’s message is stronger

than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

“Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem . . .” *Early Writings*, 74—76.

TWO HISTORICAL WITNESSES

SEPTEMBER 23

CROSIERS’ ARTICLE REPRINTS—SEPTEMBER, 1850

THE ADVENT REVIEW—VOLUME 1, AUBURN, NY, NUMBER 3

THE ADVENT REVIEW—VOLUME 1, AUBURN, NEW YORK, NUMBER 4

THE ADVENT REVIEW—VOLUME 1, AUBURN, NEW YORK, SPECIAL

“Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart.** I saw it was needed and that **the truth made plain upon tables** would effect much and would cause souls to come to the knowledge of the truth.” *Manuscript Releases*, number 15, 210—November, 1850.

1850 CHART

Ten Horns Arose	490
Pagan Dominion or The Daily Taken Away Daniel 11:31	508
Papacy Set Up	538