

MANY SHALL BE PURIFIED

1290 days to 1829 A.D.

Daniel 12:9-12

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Bible Students are well aware of the prophetic explanation of these 1290 days and the year 1829 which shortly preceded William Miller's ministry. The excellent treatment of this is found in STUDIES IN THE SCRIPTURES, Volume 3, pages: 24, 83-90 and 306.

It will be noted that in 1826 under the coordination of Henry Drummond and Edward Irving, twenty students of prophecy gathered in Albury Park in England for a week of uninterrupted studies and discussions. This was continued annually until 1829 when the insights of forty-four participants were assembled in three volumes titled: DIALOGUES ON PROPHECY. These were appended to earlier prophetic manuscripts dating from 1796 and concluding in 1830 to comprise more than 2500 pages. The Prophetic studies in Albury, Surrey England, opened a door to prophecies including: Chronology, Christ's Personal Return, The Millennium, Judgments on Ecclesiastical Babylon, Times of the Gentiles and the Restoration of Jews to their own Land.

Those studies included subjects of Chronology, Christ's Personal Return, The Millennium, Judgments on Ecclesiastical Babylon—Christendom, Times of the Gentiles and the Restoration of Jews to their own Land. In attendance were those who went from there to preach and prepare the "virgins" of Matthew 25, for the eminence of the new day and the Second Advent of Christ.

These conferences framed the work of numerous evangelists, including J. Wolff, Lewis Way, John Tudor (later editor of *The Morning Watch*) and others whose message soon reached America, to the ears of William Miller, George Storrs and beyond. These soon spread globally among sincere thinking Christians.

Yet like many small beginnings, such things are often overlooked or discounted in history. The following pages include excerpts from Volume III of THE PROPHECIC FAITH OF OUR FATHERS, by Le Roy Edwin Froom, 1946. This is followed with a few pages from the DIALOGUES publications.

Here will be noted the importance of 1290 days reaching to the year 1829 in prophecy when "many shall be purified...", yet needing to wait for the blessed expectation at 1335 days.

Adventists and Albury Park

by Dean Giles

Such were the six days we spent under the holy and hospitable roof of Albury house, within the chime of the church bell, and surrounded by the most picturesque and beautiful forms of nature, but the sweetest spot was the council-room where I met the servants of the Lord.”

These words were written some 170 years ago by Edward Irving—at the conclusion of a prophetic council studying themes of the Second Coming. The council was the first of its kind, and its conclusions reflect closely the beliefs of the Seventh-day Adventist Church.

Held at Albury Park, Surrey, England, 20 of the religious thought leaders of the Old World met for six days of intensive study during Advent 1826.

The council shows that the Advent Awakening took place in England just a little before it began under William Miller and others in the United States.

Each year from 1826 to 1830 the owner of Albury Park, Henry Drummond, a 19th century banker and member of parliament, convened gatherings of eminent scholars for uninterrupted study and discussion.

An illustrious group came together in 1826. Foremost among the number whom Henry Drummond invited were Hugh M’Neile, rector of Albury and chairman of the meetings; Edward Irving, brilliant and dynamic minister of London; Daniel Wilson, afterward bishop of Calcutta; and Joseph Wolff (1795-1862), Jewish Christian “missionary to the world,” a herald of the advent to many nations.

In sending out the invitations to attend, Drummond asked these careful and mature Bible students to compare their views regarding the “present crisis,” and to discuss “great prophetic questions, which do at present most instantly concern Christendom.”²

He then invited these ministers and laymen to see “how far they coincided in understanding the mind of the Spirit on these momentous subjects.”³

The prophetic conferences were pre-eminently times of Bible study and prayer.

Notes were taken throughout and were later issued by Henry Drummond and named “Dialogues on Prophecy.” Among the conclusions reached from the deliberations were:

1. That the present Christian dispensation is “not to pass insensibly into the millennial state by gradual increase of preaching of the gospel; but that it is to be terminated by judgments, ending in the destruction of this visible church and polity.”

2. That the “termination of these judgments” will be succeeded by the millennium.

3. That the second advent “precedes or takes place at the commencement of the millennium.”

4. That the 1260 years “commence in the reign of Justinian and terminate at the French Revolution.”⁴

The predictions of Daniel, Paul and John were recounted at Albury Park, and the warnings and appeals confronted. Time was also given to other subjects, such as the place of the Jewish people in the divine plan.

But the central and connecting theme was the Second Coming of Christ. Irving had recently translated from Spanish the monumental work of Lacunza, *The Coming of the Messiah in Glory and Majesty*, one of the greatest single influences in the 19th century to promote the study of prophecy.

A Jesuit priest, Manuel Lacunza, writing under the pseudonym Ben-Ezra, was one of God’s heralds moving Catholics and Protestants alike.

What Might Have Been

The visitor to Albury Park today can stand in the large library and ponder many things.

A Seventh-day Adventist visitor would

surely question what might have been if these earnest Christians had followed through on prophetic study.

The council members lacked cohesion, evidenced by the fragmentation of Irving’s ministry through excesses and imbalance.

As Seventh-day Adventist historian LeRoy Edwin Froom has recorded: “The Old World awakening never became an integrated movement. It was strongly individualistic. There was little unification of position by the leaders. While there were warnings and entreaties, there was no general break or withdrawal from the churches. . . .

“The development went so far and then stopped, and began to wane. It was like the glorious dawn that precedes the full glow of the morning sun, but it faded out before the high noon of the distinctive movement of these latter days filled the heavens of the New World.”⁵

What was not accomplished at Albury Park bore fruit in America. But the buildings remain in Surrey as a witness to what was, in its time, a worldwide interest and proclamation of prophetic study. □

1. R Charles Walmsley, *Albury Park, A Description of the Mansion and Grounds*, 1977.

2. LeRoy Edwin Froom, *Prophetic Faith of Our Fathers*, Vol 3, page 451.

3. *ibid*, page 276.

4. *Years of Ferment, The Story Behind the Building of the Catholic Apostolic Church* (no author listed), pages 12, 13.

5. Froom, *ibid*, page 269.

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signs of the times; it is not humility to be unacquainted with prophecy; but it is, in the view of our Lord, hypocrisy to pretend to religion, and yet to neglect the signs of the times." And again the refrain is sounded forth:

"This Society has been formed; in the conviction of the evil state of Europe through its apostacy from the true God, to aid the faithful ministers and servants of Christ in their labours to bring men to repent, to fear God, and give glory to him, that they may escape the Divine judgments in the quickly coming day of wrath."⁸⁰

So prophecy permeated every consideration, and motivated every action. The terms of Revelation 14 were constantly invoked.

IV. First Prophetic Conference Meets at Albury Park

In a desire to compare views and to gain a better and more united understanding of the prophecies pertaining to the times, groups of expositors held periodic meetings in the summer of 1826. Then, upon suggestion of Lewis Way, Henry Drummond invited by letter certain ministers and laymen whom he believed would be interested in assembling toward the close of the year for a full week of uninterrupted study and discussion. Twenty students of prophecy responded to the first call, Joseph Wolff being among the number, and Hugh M'Neile, rector of the parish of Albury, serving as moderator.⁸⁰

Thus the first Prophetic Conference in the Old World Advent Awakening came to pass—the first of its kind, apparently, in the modern history of the church. Drummond's luxurious villa at Albury Park, near Guildford, in Surrey, reached by an easy drive through the woods, was admirably suited for such an assemblage. It provided shady, secluded walks for contemplation or discussion.⁸¹ The participants were vitally interested in the immediate features of fulfilling prophecy and were anxious to work out satisfying applications for divergent points.

⁸⁰ *Ibid.*, p. 27.

⁸⁰ A graphic painting of this epochal conference appears as the frontispiece of Part II in this volume on p. 262.

⁸¹ Miller, *op. cit.*, pp. 35, 36.

These conferences were repeated annually until 1830. Forty-four individuals in all attended one or more, representing various churches and communions. The interchurch character of the group is revealed by the fact that nineteen were clergymen of the Church of England, one a Moravian, two Dissenting ministers, four ministers of the Established Church of Scotland, eleven were English laymen, one a Scotch Presbyterian layman, and six others were of undetermined persuasion.⁶² Well-known names included Drummond, M'Neile, Cuninghame, Wolff, Irving, Daniel Wilson (afterward Bishop of Calcutta), Frere, Hawtrey, Vaughan, Bayford, Stewart, Simons, Marsh, John Tudor (later editor of *The Morning Watch*), and Lord Mandeville.⁶³

The 1827 meeting was more largely attended than the 1826 gathering, and the interpretations of prophecy appear to have taken a more definite turn—focalizing upon the coming advent and the millennium, the “times and seasons,” and the return of the Jews. The apocalyptic vials were believed to have been poured out on Rome in 1798, and the Lord’s return was expected in 1847.⁶⁴ The 1828 session was not so well attended, but the current war with Turkey was eagerly watched as an indication of the near approach of the end. The later vials were taken as foreshadowing the proximity of the battle of Armageddon. Prophetic time was believed to have almost expired.⁶⁵

A delightfully intimate picture of the first Albury Conference appears in a six-page “Postscript”⁶⁶ by Irving, appended to his 138-page translator’s “Preliminary Discourse” to Lacunza’s *Coming of Messiah*, which he had hoped to submit as his 1826 “Christmas offering to the church.”⁶⁷ The desire of these prophetic students to “compare their views” as regards the

⁶² *Ibid.*, p. 40.

⁶³ *Travels and Adventures of the Rev. Joseph Wolff*, p. 234; Miller, *op. cit.*, pp. 40, 41.

⁶⁴ Miller, *op. cit.*, p. 42.

⁶⁵ *Ibid.*, p. 43; *Dialogues on Prophecy*, vol. 2, pp. 12-14. The first 150 pages of this volume are devoted to a general discussion of the nearness of Armageddon.

⁶⁶ Edward Irving, “Preliminary Discourse,” in Manuel Lacunza, *Coming of Messiah*, vol. 1, pp. cxxxviii-cxciv.

⁶⁷ *Ibid.*, p. cxxxviii.

"present crisis," and to discuss "great prophetic questions, which do at present most instantly concern Christendom,"⁶⁸ are outlined.

Six full days, from Thursday to the succeeding Friday, were spent in "close and laborious examination of the scriptures," on the times of the Gentiles, the Jews, the prophetic visions of Daniel and the Apocalypse, the second advent, and the "duties to the church and the world arising out of the same."⁶⁹ No official report was issued, so it would not bear any "stamp of authority," that the church "might not take offence."⁷⁰ But Irving stresses the unity of the view on the times of the Gentiles, the restoration of the Jews, and the conclusion of the present dispensation in great judgments. All agreed that the day of the Lord was "hard at hand, yea even at the very door."⁷¹ Then he adds:

"All agreeing that in the view of these things, there was required of us the greatest vigilance at our several posts, and the most fearless constancy in affectionately warning and preaching righteousness to all; according as they are admonished be [by] our Lord in the sixth vial, under which it was the universal opinion we are now living, ready for the last great and concluding vial of wrath."⁷²

There were three sessions daily—one before breakfast, the principal session between breakfast and dinner, and the third in the evening. In the morning they came together for an hour precisely at eight, "as early as we could well see." This was a devotional period, marked by prayer and seeking God for wisdom and light. It was led by a minister appointed in advance, who based his study solely upon Scripture. The participants all sat around a large table in the library, taking notes on the outline.⁷³ Breakfast followed, during the two-hour intermission, that they "might each one try and prove himself before the Lord, upon the great questions at issue, and that we might come together with convictions, not with uncertain persuasions, and speak from the conscience, not from present impressions."⁷⁴

At eleven o'clock they reassembled. After again seeking

⁶⁸ *Ibid.*

⁶⁹ *Ibid.*, p. clxxxix.

⁷⁰ *Ibid.*, p. cxc.

⁷¹ *Ibid.*, pp. clxxxix, cxc.

⁷² *Ibid.*, p. cxc.

⁷³ *Ibid.*, pp. cxc, cxci.

⁷⁴ *Ibid.*, p. cxci.

God for divine favor, the moderator asked each to express his convictions on the subject presented in the morning study. All had taken notes on these discussions.

"No appeal was allowed but to the scriptures, of which the originals lay before us, in the interpretation of which, if any question arose, we had the most learned eastern scholar perhaps in the world to appeal to, and a native Hebrew, I mean Joseph Wolff."⁷⁵

Four or five hours were spent in this way—each one expressing his opinion before the meeting broke up. When weary, they "refreshed" themselves with prayer, "which also we regarded as our main defence against Satan."⁷⁶ The period closed with an "offering of thanksgiving," by one of the clerical brethren. After dinner they proceeded, beginning at seven o'clock, to "winding up and concluding the whole subject."⁷⁷ In this evening session they were familiarly seated around the fire of the "great library-room," but still under the guidance of the moderator, and all taking notes.⁷⁸

At this time any question or difficulty that had arisen during the day might be propounded, the questions being directed to the one who had given the study, and anyone was heard that was "able to resolve it." This final session of the day broke up "towards eleven o'clock," with the singing of a hymn and a prayer.⁷⁹ Irving comments:

"Such were the six days we spent under the holy and hospitable roof of Albury house, within the chime of the church bell, and surrounded by the most picturesque and beautiful forms of nature; but the sweetest spot was that council-room where I met the servants of the Lord, the wise virgins waiting with oil in their lamps for the bridegroom, and a sweeter still was that secret chamber where I met in the Spirit my Lord and master whom I hope soon to meet in the flesh."⁸⁰

Breaking forth into verse, Irving sings out:

"O Albury! most honoured of the King
And Potentate of heaven; whose presence here
We daily look for! In thy silent halls
His servants sought, and found such harmony

⁷⁵ *Ibid.*

⁷⁶ *Ibid.*

⁷⁷ *Ibid.*, pp. cxcī, cxcīi.

⁷⁸ Drummond's notes were subsequently issued in *Dialogues on Prophecy*, which we shall examine shortly.

⁷⁹ *Ibid.*, p. cxcīi.

⁸⁰ *Ibid.*

Of blessed expectation, as did fill
 Their hearts with lively joy: as if they'd caught
 The glory of the cloud which bore their Lord,
 Or heard the silver-toned trump of jubilee
 Sound his arrival through the vault of heaven.
 From thy retreat, as from the lonely watch-tower,
 We had certain tidings of the coming night,
 And of the coming day. The one to brace
 Our hearts with dauntless resolution,
 All sufferings to endure in his behalf,
 Who for our souls did bear the ascendant dire
 Of Satan's hour and power of darkness.
 The other to delight our hearts with thoughts
 And dearest joys which are not known to those
 Contemptuous and unfaithful servants,
 Who think not of the promise long delayed
 Of thy most glorious coming, gracious Lord!
 For me, and for these brethren's sake I pray,

"That the sweet odour of those hallowed hours
 May never from our souls depart, till thou
 Our glorious King thy standard in the heavens
 Unfurlest, and command'st the Archangel strong
 To make the silver-toned trump of jubilee
 Sound thine arrival through the vault of heaven,
 And quicken life within the hollow tomb." ⁸¹

"So singeth my soul," he declares, as he gives form to
 "these sweetest recollections of my life." Declaring "the doctrine
 maketh most winged speed" among some, he expresses distress over
 the indifference of the Church of Scotland.⁸² Commenting on the
 "harmony and unanimity" of these "long and laborious sessions" of
 the conference, he says:

"Of which assembly the least that I can say is this, that no council,
 from that first which convened at Jerusalem until this time, seemed
 more governed, and conducted, and inspired by a Spirit of holy communion."⁸³

Then he adds:

"But alas! that church to which I owe my reverence as to a mother,
 a bountiful though somewhat a stern mother to me, giveth little heed
 that I can hear of, to this great immediate overwhelming truth. Do thou
 bless, O Lord, this second attempt of her unworthy son to awaken some
 of her fathers, some of her doctors, some of her ministers, some of her
 elders, some

⁸¹ *Ibid.*

⁸² *Ibid.*, pp. xcii, xciii.

⁸³ *Ibid.*, p. xciii.

of her members, yea all, yea all, Oh my God, if so it might be pleasing in thy sight and according to thy will.”⁸⁴

Recalling the glories of the good confession and martyrdom of the earlier Scotch church, he cries out from his “lonely watch-tower,” where the Lord had stationed him, for strength to make known to the church “whatever I hear and see.”⁸⁵

V. M'Neile—Stresses Call Out of Babylon

HUGH M'NEILE (1795-1879), dean of Ripon, was born at Ballycastle, Antrim. Educated at Trinity College, Dublin, he received his B.A. in 1815, his M.A. in 1821, and his B.D. and D.D. degrees in 1847. He had studied for the bar at Kings Inn, Dublin, but severe illness overtook him in Switzerland in 1816, where his life was saved. This turned his mind to the ministry, and in 1820 he was ordained to the curacy of Stranorlar. While preaching at Percy Chapel, in London, he attracted the attention of Henry Drummond, who in 1822 presented to him the rectory of Albury, in Surrey, where Drummond lived. While at Albury, M'Neile frequently preached in London, chiefly at St. Clement Danes Church, his eloquence invariably attracting large congregations. In 1834 he was appointed curate of St. Jude's, Liverpool, and received the canonry at Chester Cathedral. In 1868 he was transferred to the deanery of Ripon.⁸⁶

M'Neile held strongly evangelical opinions and strenuously opposed the Church of Rome. His vigorous public utterances involved him in frequent public discussions and much newspaper warfare. He wrote a dozen volumes, including *The Times of the Gentiles* (1828), *Popular Lectures on the Prophecies relative to the Jewish Nation* (1830), *Prospects of the Jews*, and *Every Eye Shall See Him*. He was a participant in the Continental Society proceedings and presided at the Albury Park Prophetic Conference in 1826.

I. SEPARATE FROM THE ABOMINATIONS OF BABYLON.—

M'Neile's *The Abominations of Babylon* sermon was delivered

⁸⁴ *Ibid.*

⁸⁶ *Dictionary of National Biography*, vol. 12, p. 690.

⁸⁵ *Ibid.*

before the Continental Society in 1826. Based on Revelation 18:4, it defines Babylon as not only “Popery in general,”⁸⁷ but “the mother of harlots”—embracing under one general term “the whole of the anti-Christian systems of the western empire.” From these the people of God are to be called out. “It is the province of the CONTINENTAL SOCIETY to carry it through the length and breadth of Babylon.”⁸⁸

He points out that the early church, though undaunted by pagan persecution, fell under the emoluments and glories of the world lavished upon it by Constantine. The sole authority of the Word was laid aside, and the opinions and traditions of men substituted. The church was made the interpreter. The Reformation at length restored the Bible standard and swept away the human rubbish. But, alas, the spirit of the Reformation “has fled,” and “the spirit of popery permeates the ecclesiastical councils.” From this spirit the people of God are to come out. “Half separations will not do.” There is to be no compromise with subtle infidelity.⁸⁹

2. BABYLON EXPRESSLY DEFINED AS PAPACY.—Another sermon, *The Character of the Church of Rome*, at St. Andrews, Liverpool, in 1836, is based on the prophetic picture of Revelation 17. Again identifying “persecuting, blasphemous” Babylon, M’Neile asks and answers thus: “Where, and what is that power? The answer is, POKERY!” He adds:

“There has been nothing at all like it, except Popery; and nothing conceivable can be more like it, than Popery has been, and is, and must continue, until the glorious appearing of a greater than Cyrus, the true everlasting destroyer of all persecutors, and deliverer of all Saints.”⁹⁰

VI. *Dialogues*—Composite View of Prophetic Emphasis



As previously noted, the three-volume *Dialogues on Prophecy* (1828, 1829) contains the views of the participants of the Albury Park Prophetic Conferences, beginning in 1826.

⁸⁷ Hugh M’Neile, *The Abominations of Babylon*, p. 3.

⁸⁸ *Ibid.*, p. 4.

⁸⁹ *Ibid.*, pp. 4-8.

⁹⁰ Hugh M’Neile, *The Character of the Church of Rome*, p. 37.

as drawn from their conversations and writings.⁹¹ All who were present had written on, or had been engaged in, the discussion of the prophecies. At the close of the sessions "perfect unanimity was ultimately found to prevail"⁹² upon a number of points. These are the more significant for our quest because they now represent a united group view. And the premillennial advent was the primary issue at the root of their controversies with others.

1. UNITED ON SIX-POINT PROPHETIC INTERPRETATION.—

Their clearly defined six-point platform needs to be noted:

a. That the present Christian dispensation is "not to pass insensibly into the millennial state by gradual increase of the preaching of the gospel; but that it is to be terminated by judgments, ending in the destruction of this visible church and polity."

b. That "during the time these judgments are falling upon Christendom" the Jews will be restored to their own land.

c. That the "judgments will fall principally" upon Christendom.

d. That the "termination of these judgments" will be succeeded by the millennium.

e. That the second advent "precedes or takes place at the commencement of the Millennium."

f. That the 1260 years "commence in the reign of Justinian and terminate at the French Revolution," the seven vials then begin to be poured out, and the advent is therefore soon at hand.⁹³

Fictitious names appear in the colloquy. But their identity is disclosed by J. W. Brooks in his *Dictionary of Writers on the Prophecies*,⁹⁴ and a list of the participants also occurs in Miller's *History and Doctrines of Irvingism*.⁹⁵

2. JUDGMENT-HOUR MESSAGE FREQUENTLY CITED.—However, the statements were not always made by the person just

⁹¹ *Dialogues on Prophecy*, vol. 1, p. i; Joshua W. Brooks, *A Dictionary of Writers on the Prophecies*, pp. lxxi, xcvi; a critical review of volume 3 appears in *The Christian Observer*, October, 1829 (vol. 29, no. 334), pp. 625-627.

⁹² *Dialogues on Prophecy*, vol. 1, p. ii.

⁹³ *Ibid.*, pp. ii, iii.

⁹⁴ Brooks, *op. cit.*, p. lxxi.

⁹⁵ Miller, *op. cit.*, pp. 40, 41.

at the time or in the order presented in the *Dialogues*. Various religious magazines charged that the positions taken at the conference were "novel," "heretical," and a "modern invention." But others, equally prominent, joined in certain of their conclusions; so the critics contradicted one another.⁹⁸ The names of the great expositors of the past are frequently cited in the *Dialogues*—such as Mede, Newton, Cressener, Whiston, King—as well as contemporary opinion, like that of Cuninghame, Frere, Bayford, Brown, etc.,⁹⁷ several of whom were present. Frequent reference is made to the angelic message of Revelation 14, "Fear God, and give glory to him, for the hour of his judgment is come," and its contemporary fulfillment by the various societies—Bible, Jewish, Continental, etc.⁹⁸ The church at large, however, is declared to be "in a state of practical unbelief" on the premillennial second advent.⁹⁹

3. SUNDRY SYMBOLS—FRANCE, TURKEY, AND PAPACY.—They said that Daniel 11 is obviously a literal prophecy of a "succession of individuals," but has not yet had an exposition that has received "the general consent of the church."¹⁰⁰ But the four empires of Daniel 2 are frequently mentioned as having an established interpretation, with Rome as the fourth world power, and the ten divisions still in existence.¹⁰¹ The termination of the 1260 years at the French Revolution, or earthquake, is another generally accepted axiom.¹⁰² A "new era" clearly began with the French Revolution. The fifth vial had been poured out on Rome, and the sixth is the drying up of the Turkish Euphrates.¹⁰³ The symbolic little horn of Daniel 7 is always "the papacy."¹⁰⁴

4. 2300 YEARS TO END IN 1843 OR 1847.—The controversy over the 2300 years, or 2400 as Frere contends, was taken up, and defense of the 2300 is made by Sophron (Cuninghame), and the number 2400 is shown to be "nothing but a mis-print."¹⁰⁵

⁹⁸ *Dialogues on Prophecy*, vol. 1, p. ix.

⁹⁷ *Ibid.*, pp. 72, 270.

⁹⁸ *Ibid.*, pp. 72, 134.

⁹⁹ *Ibid.*, p. 179.

¹⁰⁰ *Ibid.*, pp. 271, 272.

¹⁰¹ *Ibid.*, p. 278.

¹⁰² *Ibid.*, pp. 180, 296, 297, 311, 341.

¹⁰³ *Ibid.*, p. 314.

¹⁰⁴ *Ibid.*, pp. 322, 323.

¹⁰⁵ *Ibid.*, pp. 326, 327.

Philalethes (Lord Mandeville) then asks how the 2300 are to be dated. Anastasius (Drummond) answers by citing the various Persian decrees, and declaring for that of Artaxerxes Longimanus, with 453 B.C. and A.D. 1847 as the beginning and end years.¹⁰⁶ But he also notes Mason's advocacy of 457 B.C., which would end the period in 1843. The 1290 and 1335 years are set forth as extending thirty and seventy-five years, respectively, beyond the close of the 1260 years, with which they are started simultaneously.¹⁰⁷

Crito (Frere) also mentions the five months, or 150 years, of the Saracenic woe, and the Jubilee of jubilees, or 2450 years, from B.C. 603 to 1847, while Anastasius speaks of the "seven times," or 2520 years, of the Gentiles.¹⁰⁸



5. MIDNIGHT CRY FROM A HUNDRED PULPITS.—Volume 2 of the *Dialogues*, likewise appearing in 1828, continues the discussion of Turkey's predicted disintegration, and again notes the signs which presage the second advent, especially how Europe has been torn by the wars following the French Revolution. Then comes this impressive declaration by Sophron (Cuninghame), on the extent of the "cry" at that time:

"The midnight cry which awakens the virgins, can be nothing but a company of preachers, proclaiming the coming of the Bridegroom, and that cry has been made.

"Philalethes.—How can it be said that that cry has been made by a company of preachers when so few of them believe it?

"Sophron.—I could name, nevertheless, above one hundred pulpits in London, and various parts of England, in which the cry has been clearly and loudly made; and there is scarcely an individual in the kingdom that has not heard of it."¹⁰⁹

6. MESSAGES OF REVELATION 14 BEING GIVEN.—Aristo (Irving) states: "All agree that the thirteenth [of Revelation] relates to the Papacy. The twelfth chapter describes the Dragon, or Pagan period of the church's history; and the fourteenth gives the state of the true church in opposition to the two former."¹¹⁰ The favored band of Revelation 14:1-5 is comprised of those

¹⁰⁶ *Ibid.*, pp. 328, 329.
¹⁰⁷ *Ibid.*, p. 330.

¹⁰⁸ *Ibid.*, pp. 334, 335.
¹⁰⁹ *Ibid.*, vol. 2, pp. 17, 18.

¹¹⁰ *Ibid.*, p. 43.

"not defiled with papal harlotries." The successive angels do not simply follow after the preceding has ceased, "but rather going along with, like waves rolling on each other," and so may be "nearly synchronical."¹¹¹ There is reference not only to the Continental Society in London but to its auxiliaries in Ireland, France, and Prussia, together with Reformation Societies then all over Ireland, as well as a society of clergymen in London established "on purpose to preach against popery."¹¹²

Almost incidentally, in another connection, the impressive suggestion is dropped by Valerius, who has not been identified:


"The High Priest coming out of the Holy of Holies, having changed his robes and put on the shining garments, can represent nothing but Christ coming out of heaven in glory, without the sins of the people."¹¹³

This position became predominant in the American Advent Movement in 1844, as will be seen when that is discussed.

7. LIVING IN TOE PERIOD OF IMAGE.—Aristo (Irving) rehearses Daniel's famous prophecy of the colossal image, naming the four world powers and referring to the "ten Gothic Kingdoms." He adds:

"This statue is now in the toes; and in the battle of Armageddon, these, and all the rest of it, are ground into dust, by the smiting of the stone cut out without hands."¹¹⁴

And Daniel 7 represents "the same fourfold succession of brutal power." But with it the restoration of the Jews is pressed, as they are identified with the kings of the East, to come as the symbolic Euphrates is dried up.¹¹⁵



8. OMINOUS SILENCE ON ADVENT BROKEN.—The bulk of volume 3 of the *Dialogues*, published in 1829, which closes the series, has little on prophecy. Nearly thirty pages are devoted to the Day of Atonement and the attendant Feast of Tabernacles.¹¹⁶ The world outline of Daniel 2 is repeated, with particular emphasis on the geographical location of each of the four kingdoms, and how for centuries "papal iniquity," Moham-medanism, and now infidelity have raged. Anastasius (Drum-

¹¹¹ *Ibid.*

¹¹² *Ibid.*, p. 44.

¹¹³ *Ibid.*, p. 93.

¹¹⁴ *Ibid.*, p. 121.

¹¹⁵ *Ibid.*, pp. 121-125.

¹¹⁶ *Ibid.*, vol. 3, p. 120 ff.

mond) adds that 5,768,900 infidel volumes had been circulated within twelve years,¹¹⁷ and the vengeance of the Papacy is on.¹¹⁸ But now, "all on a sudden, in so many parts, He [Christ] has made His church to break the ominous silence, and speak of His Appearing. It is not for nought, nor is it for disappointment, that He opened unto us His prophecy, and given [gave] us to speak of His kingdom." ¹¹⁹

9. EARLY CHURCH MADE LOVE TO KINGS.—The early church "could not bear the prosperity of being established over the Roman Empire." Then it was that she "forgot that she was a widow; she forgot that her husband was absent in the heavens, and was to appear again for the justification; she made love to the kings of the earth and gave herself to them." ¹²⁰ But God has raised up witnesses concerning the coming destruction of the "Antichristian papacy" at the second advent, when the great Judge will come to redress these wrongs. But now Protestantism has ceased her protests, and the majority neither look nor pray for that coming of the Son of man.¹²¹ Such is the tenor of these *Dialogues on Prophecy*, representing the discussions at the Albury Park Prophetic Conferences.

¹¹⁷ *Ibid.*, pp. 421, 422.
¹¹⁸ *Ibid.*, p. 423.

¹¹⁹ *Ibid.*, p. 435.
¹²⁰ *Ibid.*, pp. 451, 452.

¹²¹ *Ibid.*, p. 452.

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GREAT AND REMARKABLE THINGS,

Not revealed to any other Person on Earth, the

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TO JERUSALEM, BY THE YEAR 1798;

Under their revealed Prince and Prophet,

RICHARD BROTHERS.

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Also, Sold by Spence & Webb, and Steel & Rice,
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Hudson: J. Shurtleff, Schenectady: Jacob Dockstader,
Johnstown: and E. Duggan, Cooperstown. 1796.

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P R E F A C E.

WHEN I was commanded to write the Chronology of the World, I was immediately after instructed by Revelation how; without which I could not, nor could any other man on the face of the earth with certainty, however eminent for wisdom and learning he might be: After it was done, the LORD GOD said to me in a vision at night—That is the true Age of the World, and the generally computed one is erroneous.

As the Scripture is the only great fountain of knowledge, or Book of written Truth in the world; as it contains the sacred Records of those things which God has predetermined shall be hereafter, as well as those which have been already; and as it contains the history of our own creation, with that of every living thing besides, it alone, in preference to any man's opinion, ought to be without the least doubt, freely believed and confidentially depended on.

Although I am enabled, from revealed Knowledge, to write considerably more than what this Book contains, and which, in justice to the Divine Spirit of Truth from whom it flows, ought to be believed; yet God, who instructs me in all things, that I may shew an example of precision to the Learned, and be admired for it by the Wise; that I may give instruction to the Poor, and demonstrate the certainty of what I do write to every Man that has the least

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DIALOGUES

ON

PROPHECY.

by

[Henry Drummond, Edward Irving,
and others]*

VOL. I.

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LONDON:

JAMES NISBET, BERNERS STREET.

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* [Authors identified in British Museum;
also Brooks, Dictionary.]

Dialogues

Prophecy



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PREFACE.

CIRCUMSTANCES have occurred, during the publication of the Dialogues on Prophecy, which render it proper to give an account of their origin and progress.

About three years ago, some friends, who had been often in the habit of conversing together on the future destinies of the Church, their country, and the world, thought that it would be expedient to unite with themselves a few other Christians in searching the Scriptures, that they might ascertain how far they coincided in understanding the mind of the Spirit on these momentous subjects. The secular concerns of those who resided in London, as well as the parochial duties of Country Clergymen and other Ministers, rendered impracticable such an association there, as should lead to any beneficial result: it was therefore resolved to invite the attendance of as many as had published on, or as were known to have had their minds particularly directed to, the prophetic Scriptures, without excluding those of any sect or party in the Church whatever, at the house of some mutual friend in the country, where unbroken

retirement might afford the leisure which the Metropolis denied.

In order that the attention of those assembled might be confined within some limits, the heads of a few questions to be discussed were submitted to them : and upon the following leading and essential points a perfect unanimity was ultimately found to prevail :

1. That the present Christian dispensation is not to pass insensibly into the millennial state by gradual increase of the preaching of the Gospel ; but that it is to be terminated by judgments, ending in the destruction of this visible Church and polity, in the same manner as the Jewish dispensation has been terminated.

2. That during the time that these judgments are falling upon Christendom, the Jews will be restored to their own land.

3. That the judgments will fall principally, if not exclusively, upon Christendom, and begin with that part of the Church of God which has been most highly favoured, and is therefore most deeply responsible.

4. That the termination of these judgments is to be succeeded by that period of universal blessedness to all mankind, and even to the beasts, which is commonly called the Millennium.

5. That the second Advent of Messiah precedes or takes place at the commencement of the Millennium.

6. That a great period of 1260 years commenced in the reign of Justinian, and termi-

nated at the French Revolution ; and that the vials of the Apocalypse began then to be poured out ; that our blessed Lord will shortly appear, and that therefore it is the duty of all, who so believe, to press these considerations on the attention of all men.

As far as these points were doctrinal, it was considered that the Church had been so long employed in contending for other branches of the truth as it is in Jesus, that she had suffered them to get a little out of sight ; and it was therefore judged advisable to recall her attention to them. A publication in the form of Dialogues was suggested, that being the shape in which discussions had been most successfully conducted upon all subjects, from the days of Plato, Tully, and Lucian, down to those of Bunyan, Littleton, and Horne Tooke. The conversations which had just been held seemed to point out a convenient basis : but the published Dialogues have borne little or no resemblance to these real conversations : much that was spoken was not printed ; and much that was printed was never spoken. Fictitious names were assumed, and sentiments put into the mouths of the supposed collocutors, without any reference to the real opinions of any one who was actually present. Yet the editor could scarcely call himself the author, as all that was valuable was suggested by others, or taken from old standard divines : he knew that he was propagating nothing new nor heterodox, and in honest simplicity he believed that he had only to excite the

Come then, and, added to thy many crowns,
 Receive yet one, the crown of all the earth,
 Thou who alone art worthy! It was thine
 By ancient covenant, ere Nature's birth;
 And thou hast made it thine by purchase since,
 And overpaid its value with thy blood.
 Thy saints proclaim thee King; and in their hearts
 Thy title is engraven with a pen
 Dipp'd in the fountain of eternal love.
 Thy saints proclaim thee King; and thy delay
 Gives courage to their foes, who, could they see
 The dawn of thy Last Advent, long desired,
 Would creep into the bowels of the hills,
 And flee for refuge to the falling rocks.

COWPER'S TASK.

A
Connected View
 OF SOME OF THE
SCRIPTURAL EVIDENCE
 OF THE
Redeemer's Speedy Personal Return,
 AND
 REIGN ON EARTH WITH HIS GLORIFIED SAINTS,
 DURING THE MILLENNIUM;

ISRAEL'S RESTORATION TO PALESTINE;

AND

THE DESTRUCTION OF ANTICHRISTIAN NATIONS:

WITH

Remarks on Various Authors who Oppose these Doctrines.

"Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem.... If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes, saith the Lord of hosts?"—ZECH. viii. 3, 6.

SECOND EDITION, ENLARGED.

THE PROFITS OF THIS EDITION TO AID THE FUNDS OF THE LONDON
 SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

LONDON:

JAMES NISBET, BERNERS STREET
 ALEX. GARDNER, PAISLEY

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PREFACE

TO

THE FIRST EDITION.

THE personal presence of the Redeemer on earth during the Millennium was the prevailing expectation of the early Christian Church. With the progress of error, however, this doctrine also became corrupted; and, in consequence, was at length almost entirely discarded as unscriptural. Still it has been the hope of a few in all subsequent ages, although for many centuries the attention of the Church in general has not been directed to the subject. But as the time approaches when the orthodoxy of our creed must be decided by the event, the question of its divine authority assumes a new interest, and a more urgent call is addressed to us to examine the foundation on which our opinions rest. A stricter investigation of Scripture on the subject has compelled the author of the following pages to relinquish, as untenable, the sentiments he formerly entertained, and to rank himself among the number of those who are "looking for that blessed hope, and the glorious appearing of the Great God and our Saviour, Jesus Christ," as an event

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speedily to be realized. And having, as he trusts, obtained more correct ideas of the time and purpose of the Saviour's Return, in the hope that it may of service to others, he has been induced to endeavour to present, in a regular and connected form, part of that chain of evidence which has brought full conviction to his own mind.

Deeply important as the subject undoubtedly is, it has not, in modern times at least, obtained that consideration to which it is entitled; and most of the Magazines and Reviews, even of a religious character, which have at all adverted to the late efforts for its revival, have made ridicule their test of truth, and—often without the shadow of argument as their warrant—have poured upon its defenders unmeasured abuse. In palliation of the outrage, it is sometimes alleged to have been provoked by the tone of haughty superciliousness assumed by Millenarians. Truth does, indeed, often suffer from the indiscretions of her friends, but there can be little doubt that still more frequently are her interests injured by an implicit deference to human authority,—the overpowering influence of which renders alike difficult and irksome any material deviation from established maxims and opinions. The latter evil has perhaps operated most banefully upon the interests of the doctrine in question, although not a few who have stood forward in its defence, have neither been overawed by that enslaving “fear of man” which “bringeth a snare,” nor provoked to bitterness by that rancorous hostility with which they have been assailed. The display by either

party of a spirit of wrathfulness towards those who differ in opinion, is unworthy of the cause of truth, and by alienating affection must tend to the confirmation of error, on whomsoever this is justly charged.

In the following remarks, the author has stated with firmness his convictions, but it has been his sincere desire to avoid whatever has the appearance of dogmatism or arrogance—a spirit ill calculated to win converts to any truth, but which would be especially unbecoming in him on this interesting subject. The consciousness of his incapacity to treat aright so important a doctrine—the fact that in many of the past ages of the Church, as well as in the present day, the great proportion of pious, eminent, and faithful ministers of Christ, have been, and are opposed to the views he entertains and desires to advocate—and the remembrance that till recently he regarded these opinions as destitute of that sanction which alone can give them a claim upon our faith—all of these considerations present reasons why, in defending this doctrine, he should be willing to give to others a reason of the hope that is in him with meekness and fear.

As intimately connected with the doctrine of our Lord's advent, a selection of Scripture passages relative to the Restoration of Israel and their future glory has been prefixed; and for the same reason, and on account of our interest in them, some passages have also been appended, in proof of the judgments which shall precede that happy time. The whole subject is thus brought before the

reader, who will be better enabled to determine on its general bearing and mutual support. Conceiving this to be a subject which admits not of aid from the fancies of men, the author has confined himself exclusively to the *SCRIPTURAL EVIDENCE*; and reference is made to the passages produced, that the legitimacy of their application may be more easily ascertained. The design has been to submit a *Compend of Proof*, making Scripture its own interpreter, rather than to enter elaborately into the discussion of any one point. An opportunity is thus afforded of observing how fully the doctrine of Christ's premillennial advent, and all its concomitants, harmonizes with the manifold and varied statements of Revealed Truth. To some it might have added to the strength of the argument, to have presented extracts from the primitive Fathers. It were easy to prove that these doctrines were maintained by all orthodox Christians during the first two centuries of the Church, and generally to a much later period; although then, as now, difference of opinion existed relative to certain portions of Prophecy.* To have done justice, however, to this part of

* A few extracts are given by Bishop Newton in his *Dissertations on Prophecy*, and, in an excellent Reply to various criticisms which appeared on the course of Lectures, delivered in Edinburgh, May 1828, by the Rev. Edward Irving; together with a statement and defence of the scriptural doctrine of the second advent of Christ.—For a *Vindication* of the Primitive Fathers, see the remarks on Dr. Hamilton's work, in the appendix to a very candid and temperate letter to the editor of the *Edinburgh Theological Magazine*, by William Cunningham, Esq. of Lainshaw, published in reply to a review of his former valuable critical pamphlet on this subject.

the inquiry would have occupied more space than was consistent with the present design. Besides, if the doctrines themselves have been proved to be *Scriptural*, any auxiliary to establish their claim upon our faith is unnecessary; and if they had been found destitute of this foundation, extrinsic aid must have proved inefficient for their support.

The substance of part of the following sheets was written in the summer of 1828, during the author's residence in Edinburgh, as a reply to the first of a series of articles which at that time appeared in the *Christian Instructor*; but the communication not having been acknowledged, he conceived that it might be useful to re-arrange, correct, and enlarge it for separate publication. In prosecuting this design, it has been judged expedient, as preserving the continuity of the general argument, and for greater condensation, to throw into the form of *Notes* such of the remarks as have been retained which more particularly apply to that author. Notes have also been subjoined on such of the arguments of others as seemed to bear against those advanced. In this, no disrespect is designed towards men who may have been eminently useful by their other labours. The author feels pain in being compelled to differ from any who are entitled to respect; and especially does he regret the necessity of publicly opposing the venerable Mr. Mason, from whose writings his earliest acquaintance with Unfulfilled Prophecy was derived, and to whose occasional pulpit ministrations he has been much indebted. A conviction of imperative duty, and a fear of the injury which

the interests of truth might sustain from the omission, could alone have induced him to insert these Remarks.

The author has only to add, that he had determined to publish anonymously, and should still have adhered to his resolution, but from an apprehension that it might have been construed into an unchristian fear of openly avowing his faith in any part of divine truth, when derided or opposed—an imputation to which he would not willingly be subjected, remembering our Lord's declaration, when formerly upon the earth, "whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father, with the holy angels." May He be pleased to bless this attempt, by rendering it useful in leading some to a more careful examination of the sublime doctrines it is designed to establish.

JAMES A. BEGG.

Paisley, March 26th, 1829.

PREFACE

TO

THE SECOND EDITION.

In again presenting to the Church the Scriptural argument for the premillennial coming of the Saviour, and other doctrines with which it stands connected, the author desires to record his gratitude for the favourable reception it has obtained. He neither is nor does he wish to appear insensible to the value of the many pleasing proofs with which he has been furnished, that his humble labours have not been in vain. And the readiness with which the first impression was disposed of affords encouraging evidence of the increased attention directed to the subjects discussed; and from its already being translated into the *German language*, he indulges the hope that his little work may yet be rendered still more extensively useful in arousing the slumbering virgins from their lethargy, that they may be ready to meet the coming Bridegroom.

In the present edition, a Section on the *conversion* of Israel has been added. It is not for the purpose of *proving* that *the fact* of their future conversion is matter of divine prediction that this addition is now made. The fact *itself* is so universally admitted, that even the citation of Scripture passages for its establishment would be superfluous. But while there continues prevalent a system of interpretation by which the numerous and express predictions of

*William King
from his aut.
H. Jan 19/29*

DIALOGUES

ON

PROPHECY.

by

*[Henry Drummond, Edward Irving, and others.]**

"An Author ought to be content if a work be found in some instances not unprofitable, which cannot, from its nature, be expected to pass completely uncensured.—If a treatise—on the present subject were received with immediate, universal, and unqualified approbation, this circumstance would not indeed prove it to be *erroneous*, (since it is conceivable, that the methods commonly pursued, may be altogether right,) but would afford a presumption that there was not much to be learnt from it."

WHATELY ON RHETORIC.

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DIALOGUES

PROPHECY.

J. DENNETT,
LEATHER LANE, LONDON.

DIALOGUES

ON

Prophecy.

CONVERSATION THE THIRTEENTH.

What light is thrown, upon that part of God's purpose which is yet unaccomplished, by the Revelations which were given anterior to the Law?

Philaethes.—In reflecting upon our conversation on the Time State of the Church, the points which *Theologus* urged, and which you supported by references to Hooker and Charnock, have weighed particularly upon my mind; and it has occurred to me that if the opinions advanced by you were sound, we ought to find proofs of the ultimate end of God having been revealed to man in every age; if I am correct in this, pray tell me what light respecting that part of God's purpose which is yet unaccomplished was vouchsafed to those who lived in the times anterior to the Mosaic Law?

Anastasius.—Before I endeavour to give an answer to your enquiry I must request some more accurate definition of the term, "unaccomplished purpose of God:" and I must likewise