

# Brother Miller's Dream

WITH NOTES.  
BY  
JAMES WHITE.

[Digital Edition's Note: James White's notes are found in the footnotes. It also appears he wrote the introduction here. The main body of the dream was clearly written by William Miller. There is a very similar account published in Ellen White's works, EW81-83.]

## BROTHER MILLER'S DREAM

The following dream was published in the "Advent Herald," more than two years since. I then saw that it clearly marked out our past second advent experience, and that God gave the dream for the benefit of the scattered flock.

Among the signs of the near approach of the great and the terrible day of the Lord, God has placed dreams. See Joel ii,28-31; Acts ii,17-20. Dreams may come in three ways; first, "through the multitude of business." See Eccl.v,3. Second, those who are under the foul spirit and deception of Satan, may have dreams through his influence. See Deut.xiii,1-5; Jer.xxiii,25-28; xxvii,9; xxix,8; Zech.x,2; Jude 8. And third, God has always taught, and still teaches his people more or less by dreams, which come through the agency of angels and the Holy Spirit. Those who stand in the clear light of truth will know when God gives them a dream; and such will not be deceived and led astray by false dreams.

"And he said, Hear now my words; if there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream." Num.xii,6. Said Jacob, "The angel of the Lord spake unto me in a dream." Gen.xxxi,2. "And God came to Laban the Syrian in a dream by night." Gen.xxxi,24. Read the dreams of Joseph, [Gen.xxxvii,5-9,]

and then the interesting story of their fulfilment in Egypt. "In Gibeon the Lord appeared to Solomon in a dream by night." - Kings iii,5. The great important image of the second chapter of Daniel was given in a dream, also the four beasts, etc. of the seventh chapter. When Herod sought to destroy the infant Saviour Joseph was warned in a dream to flee into Egypt. Matt.ii,13.

"And it shall come to pass in the LAST DAYS, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts ii,17.

The gift of prophecy, by dreams and visions, is here the fruit of the Holy Spirit, and in the last days is to be manifested sufficiently to constitute a sign. It is one of the gifts of the gospel church.

"And he gave some apostles; and some PROPHETS; and some evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph.iv,11,12.

"And God hath set some in the church, first apostles, secondarily PROPHETS," etc. Cor.xii,28. "Despise not PROPHECYINGS." Thess.v,20. See also Acts xiii,1; xxi,9; Rom.xii,6; Cor.xiv,1,24,39. Prophets or prophesyings are for the edification of the church of Christ; and there is no evidence that can be produced from the word of God, that they were to cease before evangelists, pastors and teachers were to cease. But says the objector, "There

has been so many false visions and dreams that I can not have confidence in anything of the kind." It is true that Satan has his counterfeit. He always had false prophets, and certainly we may expect them now in this his last hour of deception and triumph. Those who reject such special revelations because the counterfeit exists, may with equal propriety go a little farther and deny that God ever revealed himself to man in a dream or a vision, for the counterfeit always existed.

Dreams and visions are the medium through which God has revealed himself to man. Through this medium he spake to the

prophets; he has placed the gift of prophecy among the gifts of the gospel church, and has classed dreams and visions with the other signs of the "LAST DAYS." Amen.

My object in the above remarks has been to remove objections in a scriptural manner, and prepare the mind of the reader for the following

### **DREAM**

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket, <sup>1</sup> 1 about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key <sup>2</sup> 2 attached. I immediately took the key and

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opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, <sup>3</sup> 1 diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equalled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a centre-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first few in number, but increasing to a crowd. <sup>4</sup> 2 When they first looked into

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the casket they would wonder, and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering <sup>5</sup> 1 them on the table. At this time I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before: and I felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; <sup>6</sup> 2 but the more I plead, the more they scattered;

and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I now saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels <sup>7</sup>1 and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproached, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish, <sup>8</sup>2 until they

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covered every one of the true jewels, diamonds and coins - until they were all excluded from sight. They also tore in pieces my casket, <sup>9</sup>1

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and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people left it; and he, having a dirt-brush <sup>10</sup>1

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in his hand, opened the windows, and began to brush the dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them." Then, while he brushed, the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away. In the bustle I closed my eyes <sup>11</sup>1 for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins lay scattered in profusion over all the room. He then placed on the table a casket much larger and more beautiful than the former, <sup>12</sup>2 and gathered

up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me, to "come and see." I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. <sup>13</sup> I thought they had been scoured in the sand by the feet of those wicked persons who had scattered them, and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. - I shouted with very joy - and that shout awakened me.

The effect of this on my mind has been extremely consoling and happy.

WM. MILLER,

Low Hampton, N. Y. Dec. 3, 1847."

<sup>1</sup> The "casket" represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Bro. Miller to publish to the world.

<sup>2</sup> The "key attached" was his manner of interpreting the prophetic Word - Comparing scripture with scripture - the Bible its own interpreter. With this key Bro. Miller opened the "casket," or the great truth of the advent to the world.

<sup>3</sup> The "jewels, diamonds, etc." of "all sorts and sizes" so "beautifully arranged in their several places in the casket" represent the children of God, [Mal.iii,17,] from all the churches, and from almost every station, and situation of life, who received the advent faith, and were seen to take a bold stand in their several stations, in the holy cause of truth. While moving in this order, each attending to his own duty, and walking humbly before God, "they reflected a light and glory" to the world, equalled only by the church in the days of the apostles. The message, [Rev.xiv.6,7,] went as it were, upon the wings of the wind, and the invitation, "Come, for all things are now ready," [Luke xiv,17.] went abroad with power and effect.

<sup>4</sup> "The people began to come in, at first few in number, but increasing to a crowd." When the advent doctrine was first preached by Bro. Miller, and a very few others, it had but little effect, and but very few were waked up by it; but from 1840 to 1844, wherever it was preached, the whole community was aroused.

<sup>5</sup> When the flying angel [Rev.xiv,6,7] first began to preach the everlasting good news, "Fear God, and give glory to him; for the hour of his judgment is come," many shouted for joy in view of the coming of Jesus, and the restitution, who afterwards opposed and scoffed, and ridiculed the truth that a little before filled them with joy. They troubled and scattered the jewels. This brings us to the autumn of 1844, when the scattering time commenced.

Mark this: It was those who once "shouted for joy" that troubled and scattered the jewels. And none have so effectually scattered the flock, and led them astray since 1844, as those who once preached the truth, and rejoiced in it; but have since denied the work of God, and the fulfilment of prophecy in our past advent experience.

<sup>6</sup> Bro. Miller's testimony, for a number of months after the Midnight cry, at the seventh month, 1844, was that the door was shut, and that the advent movement was a fulfilment of prophecy, and that we had been right in preaching time. He then exhorted his brethren, through the "Advent Herald" to hold fast, to be patient, and not grudge against one another; and God would soon justify them for preaching time. In this way he plead for the jewels, while he felt his "accountability" for them, and that "it would be immense."

<sup>7</sup> The "spurious jewels and counterfeit coin" that were scattered among the genuine, clearly represent false converts, or "strange children," [Hosea v,7,] since the door was shut in 1844.

<sup>8</sup> The "dirt and shavings, sand and all manner of rubbish," represent the various and numerous errors that have been brought in among second advent believers, since the autumn of 1844. Here I will notice a few of them.

1. The stand that some of the "shepherds" presumptuously took immediately after the Midnight cry was given, that the solemn melting power of the Holy Ghost that attended the seventh month movement was a mesmeric influence. George Storrs was among the first to take this stand. See his writings in the latter part of 1844, in the "Midnight Cry," then published in New York city. J. V. Himes, at the Albany Conference in the spring of 1845, said that the seventh month movement produced mesmerism seven feet deep. This I am told by one who was present, and heard the remark. - Others who took an active part in the seventh month cry have since pronounced that movement the work of the Devil. Attributing the work of Christ and the Holy Ghost to the Devil, was in the days of our Saviour, blasphemy, and it is blasphemy now.

2. The many experiments on definite time. Since the 2300 days ended in 1844, quite a number of times have been set, by different individuals, for their termination. In doing this they have removed the "landmarks," and have thrown darkness and doubt over the whole advent movement.

3. Spiritualism with all its fancies and extravagances. This wile of the Devil, which has accomplished an awful work of death, is very fitly represented by "shavings," and "all manner of rubbish." Many of those who drank down the poison of spiritualism admitted the truth of our past advent experience, and from this fact many have been made to believe that spiritualism was the natural fruit of believing that God conducted the great advent movements in 1843 and 1844. Peter, speaking of those who should "bring in damnable heresies, even denying the Lord that bought them," says, "BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF."

4. S. S. Snow professing to be "Elijah the Prophet." This man in his strange and wild career, has also acted his part in this work of death, and his course has had a tendency to bring the true position for the waiting saints into disrepute, in the minds of many honest souls.

To this catalogue of errors I might add many more, such as the "thousand years" of Rev.xx,4,7, in the past, the 144,000 of Rev.vii,4; xiv,1, those who "arose and came out of the graves" after Christ's resurrection, the no-work doctrine, the doctrine of the destruction of infants, &c. &c.

These errors were so industriously propagated, and urged upon the waiting flock that, at the time Bro. Miller had the dream, the true jewels were "excluded from sight," and the words of the prophet were applicable - "And judgment is turned away backward, and justice standeth afar off," &c. &c. See Is.lix,14. At that time there was not an advent paper in the land that advocated the cause of present truth. The "Day-Dawn," was the last to defend the true position of the little flock; but that died a number of months before the Lord gave Bro. Miller this dream; and in its last dying struggle pointed the weary sighing saints to 1877, then thirty years in the future, as the time of their final deliverance. Alas! alas! No wonder that Bro. Miller in his dream, "sat down and wept" over this sad state of things.

<sup>9</sup> The casket, (See first note on first page) represents the advent truth that Bro. Miller published to the world, as is marked out by the parable of the ten virgins. [Matt.xxv,1-11.] First, the time, 1813; second, the tarrying time; third, the midnight cry, at the seventh month, 1844, and fourth, the shut door. - No one who has read the second advent papers since 1843, will deny that Bro. Miller has advocated these four important points in advent history. This harmonious system of truth or "casket" has been torn in pieces, and scattered among the rubbish by those who have rejected their own experience, and have denied the very truths that they, with Bro. Miller so fearlessly preached to the world.

<sup>10</sup> The man with the "dirt-brush" represents the clear light of present truth, as brought to view by the third angel's message, [Rev.xiv,9-12,] which is now purging the errors away from the remnant. The cause of present truth began to revive in the spring of 1848, and has been rising and gaining strength from that time to the present. The "dirt-brush" has been moving, and the errors have been passing away before the clear light of truth, and some of the precious jewels, who but a short time since were covered up and excluded from sight by darkness and error, now stand in the clear light of present truth. This work of bringing out the jewels, and purging away error is fast increasing, and is destined to move on with increasing power, until the saints are all searched out, and receive the seal of the living God. - Compare this with the thirty-fourth chapter of Ezekiel, and you will see that God has promised to gather his flock that have been scattered in this dark and cloudy day, since 1844. Before Jesus comes, the "little flock" will be gathered into the "unity of the faith." Jesus is now purifying "unto himself a peculiar people, zealous of good works," and when he comes he will find his "church not having spot, or wrinkle, or any such thing." "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, &c." - Matt.iii,12.

<sup>11</sup> Brother Miller closed his eyes in death, December 22, 1849, which fulfilled the following words in his dream,  
"In the bustle I closed my eyes for a moment." This wonderful fulfilment is so plain that none will fail to see it.

<sup>12</sup> The second "casket much larger and more beautiful than the former" into which the scattered "jewels," "diamonds," and "coins" were gathered, represents the broad field of living present truth into which the scattered flock will be gathered, even 144,000, all of them having the seal of the living God. Not one of the precious diamonds will be left in the dark. Although some are "not bigger than the point of a pin," they will not be overlooked, and left out in this day when God is making up his jewels. [Mal.iii,16-18.] He can send his angels and haste them out as he did Lot out of Sodom. "A short work will the Lord make upon the earth." "He will cut it short in righteousness." See Rom.ix,28.

<sup>13</sup> The church will then be pure and "without fault before the throne of God," having confessed all their errors, faults and sins, and having had them washed away by the blood of Christ and blotted out, they will be without "spot or wrinkle, or any such thing." Then they will shine with "ten times their former glory."

JAMES WHITE.

*Oswego, May, 1850.*