

Avoiding the Snare of Seventh-day Adventism

By David W. Cloud

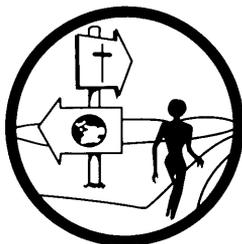
Avoiding the Snare of Seventh-day Adventism

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Introduction

The Seventh-day Adventist denomination was established in the mid-nineteen century. “Seventh-day” refers to sabbath worship. “Adventist” refers to their belief that God raised them up to announce the coming of the Lord. They have 15 million members worldwide in 61,000 churches. They are working in 203 countries and 885 languages and dialects. They operate 63 publishing houses, 748 hospitals, clinics, and nursing homes, and 7,200 schools.

Adventists Wanted Me to Revise This Book

The following study is based directly upon Seventh-day Adventist publications. In researching this report, the author visited Adventist bookstores, colleges, and churches. I also took some of their correspondence courses. Though some of the books used for our documentation of Adventist belief were written in the 1800s and early 1900s, they are still being produced by Adventist publishing houses and distributed to the public throughout the world.

In 1990 I received a letter from the editor of the Adventist periodical Ministry, challenging me to base my investigation of their beliefs solely upon one recently published volume entitled Seventh-day Adventists Believe. In a review of Avoiding the Snare of Seventh-day Adventism, they claimed that by using older sources I was misrepresenting their doctrine.

That idea is a clever deception for the following reasons:

First, Seventh-day Adventists Believe, the book they sent to define official Adventism, promotes the same heresies that I expose in Avoiding the Snare of Seventh-day Adventism. The issue is a smokescreen.

Second, Seventh-day Adventists Believe contains hundreds of citations of exactly the same works and authors I cite in my book. In fact, the vast majority of the footnotes in Seventh-day Adventists Believe cite SDA publications before 1970, which is exactly the issue they criticize me about. If they can quote these older works as authoritative, so can I!

Third, many of the quotations in Avoiding the Snare of Seventh-day Adventism are taken directly from Ellen White's writings. The SDA claim that White was an inspired prophetess. If they reject her writings as undependable, they pull the rug out from under themselves.

Fourth, in their own writings they admit that their doctrinal landmarks were settled before 1850.

“By the year 1850 the lines of fundamental truth were quite well understood and clearly defined. Looking back in 1905, [Ellen White] wrote, ‘The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. ... We are not to receive the words of those who come with a message that contradicts the special points of our faith’” (*The Spirit of Prophecy Treasure Chest*, p. 122; this book was distributed with an advanced SDA correspondence course that I took).

This same Adventist publication lists five “pillars of their faith”: the Second advent, sabbath worship, the third angel’s message, investigative judgment, and the non-immortality of the soul (soul sleep and the annihilation of the unsaved). It is ridiculous for the Adventists to criticize me for using older documents when they themselves state in formal publications that their doctrinal platform was fully laid by the middle of the 19th century.

Finally, the publications I quote in this study are still in print and are distributed by the Seventh-day Adventists themselves. They do not contain any type of disclaimer to warn readers that the contents might not reflect official Adventist belief. If the Adventists do not want people to judge them by these older books, they should stop printing them and publish a statement disassociating themselves from these books. In my reply to the SDA publication Ministry on February 9, 1990, I said:

I have considered the review you sent by William Shea and the statements made in your own letter and must stand behind the contents of my book. I offer the following reasons for this:

1. Shea's review is superficial, insidious, and does not deal with the weighty and thorough arguments I have given for my positions.

2. The sources for my conclusions about SDA doctrine are based solidly upon the writings of prophetess Ellen G. White and upon legitimate materials published by official Seventh-day Adventist presses. Most of these writings were purchased from the bookstore at your school in Collegedale, Tennessee. Others were obtained from correspondence courses offered by the Seventh-day Adventist Church.

These materials, at least the vast majority of them, are still in print and are still promulgated. If the materials I purchased from you and which I quoted in my book are not to be considered reliable statements of Adventist belief, why do you crusade them before the public? Why are there no disclaimers on these writings, warning people that the statements contained therein are not dependable and not to be trusted in forming opinions about Adventism?

3. I would come to the same conclusions about Adventist belief and write virtually the same book by using only prophetess Ellen White's published writings. Are her writings—the ones the Adventist church publishes—not reliable?

4. I would come to the same conclusions about Adventist belief and write virtually the same book by using only the so-called "official Seventh-day Adventist doctrinal book," *Seventh-day Adventists Believe*. The statements of Adventist doctrine made in Seventh-day Adventists Believe are more cleverly presented than

in some of the other publications, but the same sad old heresies are there.

For these reasons I see no need to revise my book *Avoiding the Snares of Seventh-day Adventism*. If the time comes wherein you reject the writings of Ellen G. White and her position as a prophetess, and you reject the heretical “pillars” of the Seventh-day Adventist church which were developed and promoted by White and other early Adventist leaders, I will then be glad to reevaluate your beliefs.

I repeat, the entire matter is a smokescreen. The Adventists are trying to veil some aspects of their doctrine and history in order to gain a wider hearing and to obtain proselytes, while holding to the very things they are trying to veil. Seventh-day Adventism has not changed at heart, but it is trying to put on a new face.

Adventist History Proves It Is Heretical

Seventh-day Adventism originated with the disappointed Second Coming movement of the 1800's. William Miller, a Baptist layman, concluded in 1818 that Christ would return to earth in 1843. When that was proven wrong, he changed the date to October 22, 1844. This belief was based largely on an interpretation of Daniel chapters nine and twelve using the erroneous day/year equation (one prophetic day equals one historical year). Tens of thousands followed Miller's conclusions, and many diverse, unscriptural adventist (advent refers to Christ's coming) groups sprang up within this excited religious atmosphere.

Until the end of 1844, Miller held resolutely to his conviction that Christ would return to "cleanse the sanctuary," which he interpreted to mean the earth. After the set dates passed, Miller wisely left off with date setting, admitted his mistake, and no longer participated in the adventist movement. He did not become a Seventh-day Adventist.

From the shambles of the confused and unscriptural date-setting movement, there emerged various groups with various doctrinal peculiarities. Some of these groups were gradually formed into Seventh-day Adventism. The following history from Seventh-day Adventist publications contains the major points in this formation.

1. A group of Advent followers in New Hampshire adopted sabbath-keeping in 1844 and began to

publish their views through pamphlets. Among these were Joseph Bates and James White.

2. Some of these sabbath-keepers accepted the visions of Hazen Foss and Ellen Harmon in relation to the “Investigative Judgment” doctrine and the “Third Angel’s Message” of Revelation 14:9–12. The doctrine of investigative judgment, as taught by the SDA Church, claims that in 1844 Christ entered into the heavenly holy of holies to begin investigating the records of human works. It is supposed that this investigation will decide the eternal destinies of all men. The “Third Angel’s Message,” which is a warning against taking the mark of the beast and speaks of “they that keep the commandments of God, and the faith of Jesus” (Rev. 14:9, 12), was erroneously taken by the Adventists to refer to themselves, since they uphold the sabbath. An SDA publication relates these events as follows:

Near the time of the expected advent in the fall of 1844, there was also given to Hazen Foss, a young Adventist of talent, a revelation of the experience of the advent people. Shortly after the passing of the time, he was bidden to relate the vision to others, but this he disinclined to do. He was warned of God as to the consequences of failing to relate to others what had been revealed to him, and was told that if he refused, the light would be given to someone else. But he felt keenly the disappointment of 1844, and ‘said that he had been deceived.’ After a severe mental conflict, he ‘decided he would not relate the visions.’ Then, ‘very strange feelings came to him, and a voice said, ‘You have grieved away the Spirit of the Lord’ (E.G. White Letter No. 37, 1890).

‘Horrified at his stubbornness and rebellion,’ he ‘told the Lord that he would relate the vision,’ but when he attempted to do so before a company of believers, he could not call it to mind. In vain were his attempts to call up the scenes as they had been shown to him; and then in deep despair he exclaimed, ‘It is gone from me; I can say nothing, and the Spirit of the Lord has left me.’ Eyewitnesses described it as ‘the most terrible meeting they were ever in.’

Early in 1845, Foss overheard Ellen Harmon relate her first vision to the company of believers at Portland, Maine. He recognized her account as a description of what was shown him. Upon meeting her the next morning, he recounted his experience, of which she had not before known, and encouraged her to faithfully

perform her work, stating: 'I believe the visions are taken from me and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive.' On comparing dates, they discovered that it was not until after he had been told that the visions were taken from him, that Ellen Harmon was given her first revelation. Although Hazen Foss lived till 1893, he never again manifested interest in matters religious (Arthur L. White, *Ellen G. White—Messenger to the Remnant*, revised to 1969, p. 30).

The agent of this gift [Ellen Harmon] was called to service in 1844. Later those associated with this gift came in contact with the Bible teaching already referred to—the truths of the Sabbath and of the heavenly sanctuary and the judgment hour. Thus was formed the nucleus of the definite Advent Movement of the prophecy. We see the various special factors all having their roots in 1844. And from that day to this, the people of the prophecy have been hastening on toward all nations with the gospel message of preparation to meet the Lord" (William Spicer, *Gift of Prophecy In the Seventh-day Adventist Church*, p. 13).

Early Adventists Denied the Trinity

Early pioneers of Seventh-day Adventism also denied the doctrine of the Trinity. These included James White (husband of "prophetess" Ellen White), William White (the son of James and Ellen), James Edson, Uriah Smith, Joseph Bates, J.H. Waggoner, J.B. Frisbie, G.I. Butler, J.N. Andrews, D.W. Hull, E.J. Waggoner, R.F. Cottrell, A.J. Dennis, J.N. Loughborough, A.T. Jones, D.M. Canright, and W.W. Prescott.

All of these taught that God the Father alone is the One supreme, eternal, self-existent, immortal God, that the Holy Spirit is the representative of God who comes forth from the Father but is not a Person in his own right, and that Jesus Christ derived his divine attributes by virtue of inheritance and that he preceded from the Father.

Consider the following quotes:

"To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as the old

Trinitarian absurdity that Jesus Christ is the very and eternal God” (James White, *Review and Herald*, Aug. 5, 1852, p. 52).

“We should rather mistrust that the Sunday God [the Trinity] came from the same [pagan] source that Sunday-keeping did” (J.B. Friesbie, “The Sunday God,” *Review and Herald*, Feb. 28, 1854).

“There are many objections which we might urge [against the Trinity], but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to scripture. 3. Its origin is pagan and fabulous...” (J.N. Loughborough, *Review and Herald*, Nov. 5, 1861).

“... the Trinity, or the triune God, is unknown to the Bible” (R.F. Cottrell, *Review and Herald*, June 1, 1869).

“The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a Trinity” (J.H. Waggoner, *The Atonement*, chapter four, “The Doctrine of a Trinity Subversive of the Atonement,” 1872, p. 165).

“The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. ... These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence” (Uriah Smith, *Thoughts on Daniel and Revelation*). [This book originally contained many non-Trinitarian statements until they were removed in 1944.]

“...the Bible never uses the phrases, ‘Trinity,’ ‘triune God,’ ‘three in one,’ ‘the holy three,’ ‘God the Holy Ghost,’ etc. but it does emphatically say there is only one God, the Father. And every argument to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible...” (D.M. Canright, *Review and Herald*, Aug. 29, 1878).

Early Adventist statements of faith were non-Trinitarian. The 1872 statement said:

“That there is one God, a personal, spiritual Being, the Creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by His representative, the Holy Spirit. ... That there is one Lord Jesus Christ, and Son of the Eternal Father, the One by whom God created all things...”

Throughout the first part of the twentieth century there were hot debates within Adventism on the subject of the Trinity, the eternality of Christ, the personality of the Holy Spirit, and related doctrines. When J.H. Kellogg taught Trinitarian doctrine in his book *Living Temple* in 1903, he was resisted by G.I. Butler and other Adventist leaders. The 1919 Adventist Bible Conference witnessed similar battles. Obviously there were still many leaders within Adventism in the early part of the century that rejected the Trinity.

It was under the direction of Leroy Froom that Seventh-day Adventism gradually rejected the non-Trinitarian position. His 1928 book, *The Coming of the Comforter*, taught Trinitarian doctrine. A Trinitarian statement appeared in print as an official Adventist position for the first time in 1931. There were still many Adventists that did not believe in the Trinity, but this was becoming the minority view.

In 1941, a uniform baptismal covenant was published that included Trinitarian language. Froom was a member of the committee that drew up the covenant. In 1942, a committee was appointed to delete non-Trinitarian statements from Uriah Smith's book on Daniel and Revelation, and the 1944 revision contained these changes.

At that time, Adventist leaders sought to revise their own history by claiming that Ellen White was a Trinitarian and that she did not support the non-Trinitarian position of other Adventist pioneers. That this was an error is evident by the fact that her husband, James White, remained an avowed anti-Trinitarian to his death and Ellen never sought to correct him or other anti-Trinitarian leaders. Her sons William and James were both anti-Trinitarians. Furthermore, Ellen White publicly supported Uriah Smith's book until her death in 1915. The fact is that Ellen White's own statements touching the doctrine of

the Trinity were somewhat nebulous, as her own son William admitted, and could be used both by Trinitarians and non-Trinitarians.

What Do These Strange Roots Tell Us?

The advent movement was unbiblical from its inception. The Lord Jesus plainly warned against setting dates for His return:

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only” (Mt. 24:36).

“Watch therefore; for ye know not what hour your Lord doth come” (Mt. 24:42).

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Mt. 24:44).

“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Mt. 25:13).

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is” (Mk. 13:32-33).

“It is not for you to know the time or the seasons, which the Father hath put in his own power” (Acts 1:7).

Every religious movement, no matter how sincere and fervent, that has set dates for the second coming of Christ has done so in direct opposition to Jesus’ warnings. William Miller was probably sincere in his zeal to proclaim Jesus’ soon return, but he was sincerely wrong. He was deluded, together with those who followed him, including those who later became members of Seventh-day Adventism

Further, the doctrine of sabbath worship for New Testament believers is a heresy in direct contradiction to Bible teaching. “Let no man therefore judge you in meat, or in drink, or in respect of an holyday or of the new moon, or of the sabbath days” (Col. 2:16). Those

within the advent movement who accepted the sabbath-keeping doctrine were being led farther and farther from the truth.

First there was the date-setting error, then the sabbath error, then the Investigative Judgment error, and then the error of rejecting the Trinity.

Hazen Foss was not dealing with the God of the Bible. The gifts and calling of the true God do not change (Rom. 11:29). Stubborn prophets and ministers are dealt with as rebellious children until brought to repentance, as Jonah was, but their gift and calling remains. Even though poor Foss repented and earnestly agreed to obey the visions, he was rejected by the angel and told that he had “grieved away the Holy Spirit.”

The Bible says the New Testament believer is sealed by the Holy Spirit “unto the day of redemption” (2 Cor. 1:22; Eph. 1:12–14; 4:30). Praise the Lord, He cannot be grieved away! The angel that dealt with Hazen Foss was a liar! He was a deceiving spirit, a fallen angel under the command of the father of lies—the devil. The religious movement that has arisen upon the visions of this angel is as deceitful and false as he is.

There is an urgent need to learn from the Adventists’ mistakes. To disobey Romans 16:17 is a serious error and often leads to spiritual shipwreck. The Adventists ignored clear biblical teaching on the second coming and followed a movement based upon doctrines contrary to the Bible’s teaching. Many were then led to other, more serious errors, culminating in the formation of the Seventh-day Adventist cult.

When we find that a church is teaching doctrine that is contrary to the Bible, we must avoid it in obedience to Romans 16:17. No matter how much supposed good is

in the movement, it must be avoided if it promotes teachings contrary to Scripture.

A Closer Look at the Roll of Ellen G. White's Visions in the Formation of the SDA

Ellen White's father, Robert Harmon, was a follower of William Miller. As a result of their acceptance of adventist theories, the Harmons, Ellen included, were dropped from the membership of the Methodist church in Portland, Maine, in 1843 (D.A. Delafield, *Ellen G. White and the S.D.A.*, p. 87). Ellen had made a personal commitment to adventism during a sermon by Miller, and at age 17 she allegedly began receiving visions concerning this movement. This began soon after October 1844, the last date that had been set by Miller, and in these visions many adventists saw the leading hand of God in answer to their bewilderment and desperation. The teenage girl was allegedly commanded by the revealing "angel" to proclaim the visions to others, and as she did so a following of adventists rallied around her as a prophetess of God.

"Back in December 1844, in her first prophetic vision, she was shown the advent people traveling on an elevated road to heaven, with a brilliant light illuminating their pathway. At the end of this path was the golden City of God, the New Jerusalem, described by John in the last chapters of the Revelation. The light shining from the commencement of the trail was symbolic of the Lord's presence with the movement from its beginning until the second coming of the Lord ... 'In my second vision ... about a week after the first, the Lord gave me a view of the trials through which I must pass, and told me that I must go and relate to others what He had revealed to me ... Said the angel ... Deliver the message faithfully; endure unto the end, and you shall eat the fruit of the tree of life and drink of the water of life'" (*Ellen G. White and the Seventh-day Adventist Church*, pp. 12- 13).

Seventh-day Adventism was guided both in its doctrine and practice by this female voice, believed to possess the gift of prophecy and to be an inspired commentator of Scripture. Note the following quotation from an SDA publication:

Mrs. White's preeminent mission was to help build the dynamics of a Biblical faith into a Christian movement. The Seventh-day Adventist Church is indebted to her as a spiritual leader and a pioneer builder and guide. In most of the soulwinning activities of the church, **from its very beginnings, the leaders received guidance from what they believed were the prophetic insights of this servant of God** (*Ellen G. White and the SDA Church*, pp. 10-11).

Ellen Harmon married James White on August 30, 1846, and became a Sabbath-keeper soon after. The Whites had four children—all boys—and they worked together to establish the Adventist movement until James' death in October 1881. Often James and Ellen would speak at the same meetings. Ellen lived and labored for thirty-four years following James' death. Eleven of those years were spent in Europe and Australia, helping establish the SDA movement in those continents.

Mrs. White was involved in an aggressive public speaking ministry. 'A much sought-after public speaker, Ellen White was often invited to address those who attended important gatherings of the church. ... As a revival speaker she was unsurpassed. As a temperance lecturer she reached her largest audiences. ... She met literally thousands of speaking appointments' (*The Spirit of Prophecy Treasure Chest*, pp. 176-177; this official Seventh-day Adventist publication is distributed with an advanced correspondence course that is sent to those with more than casual interest in the denomination; the author took this course in the late 1970s; the book is also sold in Adventist bookstores).

In 1883 the Adventist's official publication stated that Ellen White's prophecies were the keystone to their church and that if her prophecies are wrong, their church is wrong.

"Our position on the *Testimonies* is like the keystone of the arch. Take that out, and there is no logical stopping place till all the special truths of the message are gone. ... **Nothing is surer than this, that this message and the visions belong together and stand and fall together**" (*Review and Herald*, Aug. 14, 1883).

Between 1844 and 1915 Mrs. White supposedly received 2,000 visions and dreams. Claiming that she was commanded to write her visions for preservation, she produced over 100,000 handwritten manuscript pages.

Throughout her life, Ellen White and her denomination were guided by these profuse visions, which she received usually at night. Through these she was instructed concerning (1) the supposed divine origin of the Adventist movement, (2) the Investigative Judgment, (3) the importance of sabbath-worship, (4) the SDA health movement, (5) the Adventist literature outreach, (6) the Adventist school system, (7) even the financial system and ecclesiastical organization of the SDA church.

Thus, the major guiding influence of the SDA Church has been, from its inception, the visions and interpretations of Ellen G. White. While Adventist leaders claim that the Bible is their sole rule for faith and conduct, the fact is that without Ellen White there would be no Seventh-day Adventism. Since there are many Bible reasons for believing Mrs. White's prophetic ministry was not of God, it follows that the denomination founded upon this ministry was also not of God. We will look more closely at this issue later in these studies.

Seventh-Day Adventist Doctrine Proves It Is Heretical

In the following study we analyze several of the heretical Seventh-day Adventist doctrines and compare them with Bible truth. These are not all of the heresies taught by the Seventh-day Adventist Church, but they are some of the most egregious.

HERESY #1: REDEFINING THE GRACE OF SALVATION TO INCLUDE THE WORKS OF THE LAW

Seventh-day Adventism plays the same game in salvation as every other false movement. They profess to teach salvation by grace through faith, but they redefine this in a way that is contrary to the New Testament.

Though they often deny this, the Adventist denomination teaches that salvation is by grace plus law, faith plus works. Grace, according to Adventist theology, is the power and forgiveness God gives to enable a sinner to keep the law and to thereby build a holy character fit for Heaven. He who fails to build the right character by God's grace will never see Heaven. Faith and works are the two oars by which the believer is propelled to glory.

The Adventist doctrine of salvation is a subtle mixture of grace and law that can never provide security. Simply stated, this doctrine is as follows: The sinner is powerless to live up to God's holy standards, the law. He does not and cannot possess in himself the character demanded of God. Thus, God has come to his

aid through the sacrifice of Christ and the power of the Holy Spirit. God now offers enablement to the sinner by which he is empowered to keep the law. Christ's blood covers all shortcomings, as long as these are properly confessed and forsaken. God offers the grace and power; the sinner must take these and develop within himself the character demanded by the law. The believing sinner who fails to live up to the standards of God's law by the power of the Holy Spirit will ultimately be lost, in spite of his faith in Christ.

This doctrine of salvation cannot and does not offer any security. There can never be assurance of eternal life for the cultist, because he does not, in practice, believe that eternal salvation is TOTALLY a gift of God through the finished work of Jesus Christ. He is convinced, rather, that he has a part in gaining eternal life. He must endure to the end in the law of God and the works of his church. If he fails to develop the proper character, he will never inherit eternal life. Thus, he can have no assurance of salvation until judgment day. The misled cultist cannot "stand and rejoice in hope of the glory of God" (Rom. 5:2). Since works play a role in his salvation, he can not testify with Paul, saying, "I am NOW justified by his blood ... I SHALL BE saved from wrath through him" (Rom. 5:9).

The goal of the cults when approaching an individual is to bring that soul into legalistic bondage and to shut him out from the true grace of God. They deny this, but their doctrine proves this is true.

Consider a person who has placed his trust in the cross of the Lord Jesus Christ. According to the Bible, he has been cleansed of sin, justified, placed into the family of God, indwelt by the Holy Spirit. He is a saved sinner, walking in the eternal liberty of the redeemed sons of God, serving his Lord and Savior Jesus Christ—not for fear of rejection, not to inherit salvation, not to

complete his salvation, but in gratitude to his Savior for the eternal redemption he has been freely given.

Along comes the false teacher. Rather than rejoicing with this redeemed sinner over his good fortune in finding salvation and encouraging him simply to continue in the grace of Christ in a good Bible-believing church, he clucks his tongue in a very concerned way and says: “Not enough; not enough. Faith in Christ is not enough! To be really saved, my friend, you must do this and that and the other; yes, if you really want to be saved, you must come with us into our group. You need the sabbath. You need the sacraments. You need tongues. You need our kind of baptism. You need a second blessing. We will show you the way.”

These false teachers are aptly described by the apostle Paul in his epistle to the Galatians: “And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage” (Gal. 2:4).

It is important that we thoroughly document the Seventh-day Adventist doctrine of salvation, since it is very subtle. Often, in their literature produced for the general public, the SDA modify what they believe, including the doctrine of salvation, in an attempt to appear orthodox. The Christian should beware of the deceitfulness of the cults. They are as ready and able as the chameleon to change colors according to varying situations. On one hand they try to appear orthodox. They claim to be persecuted and misunderstood by other Christians because of their heresies. “We are just like you,” they protest. On the other hand they promote all sorts of heretical teachings and speak boldly against orthodox Bible doctrines and attempt to draw converts away from the Bible-believing churches. This should not surprise us. The New Testament refers frequently to the deception of false teachers:

“come to you in sheep’s clothing, but inwardly they are ravening wolves” (Mat. 7:15)
“deceive many” (Mat. 24:4,5,11,24)
“deceitful workers” (2 Cor. 11:13)
“false brethren unawares brought in, who came in privily” (Gal. 2:4)
“cunning craftiness” (Eph. 4:14)
“seducing spirits” (1 Tim. 4:1)
“speaking lies in hypocrisy” (1 Tim. 4:2)
“who creep into houses” (2 Tim. 3:6)
“seducers ... deceiving and being deceived (2 Tim. 3:13)
“feigned words” (2 Pe. 2:2)
“many deceivers are entered into the world” (2 John 7)
“certain men crept in unawares” (Jude 4)
“seducers” (Rev. 2:20)

WHAT ADVENTISM SAYS

Consider carefully the following statements about salvation from Adventist publications. While professing to uphold salvation by grace alone through faith alone, they actually redefine grace. **The result is a false gospel that subtly mixes grace and law.**

From an SDA tract deceptively titled *Saved by Grace*: “Christ says to every man in this world what He said to the rich young ruler: ‘If thou wilt enter into life, keep the commandments,’ Matthew 19:17. In other words, **THE STANDARD FOR ADMISSION INTO HEAVEN IS A CHARACTER BUILT ACCORDING TO THE TEN SPECIFICATIONS, OR COMMANDMENTS, OF GOD’S LAW.** ... He can lift you up to the place where the requirements of the law are met in you. ... **THE MASTER BUILDER WILL STAND RIGHT WITH YOU AND IN YOU, AND SEE TO IT PERSONALLY THAT YOUR LIFE COMES UP TO THE REQUIREMENTS OF GOD’S LAW**” (Charles T. Everson, *Saved by Grace*, pp. 45–46).

From SDA correspondence courses

“It is not the work of the gospel to weaken the claims of God’s holy law, but to bring men up to where they can keep its

precepts” (*Prophetic Guidance Correspondence Course*, Lesson 10, p. 36).

“Do you want to be a Christian? ... The steps to Christ are few and plain and easy to understand, and we will turn to God’s Guidebook now for information. ... **Believe**; that’s the first step toward becoming a Christian. ... the second step is **repentance** ... repentance is simply being sorry for our sins and putting them away ... the next step in becoming a Christian is **confession** ... real repentance and confession mean not only to stop sinning, but to do everything possible to make past wrongs right ... The next step is **baptism**, and the proof for that is found in Acts 2:38-39 ... Fifth, **obedience through Christ in us** ... So we have clearly outlined the steps that we need to take in order to become a Christian: to believe in God, to repent of and to confess our sins, to be baptized, AND TO OBEY ALL THE COMMANDMENTS OF THE LORD. ... He may stumble and fall, but he gets up and presses forward again, determined to overcome by God’s enabling power. Such a fall is not counted against him when he repents and asks forgiveness and divine help to live the right life” (*New Life Voice of Prophecy Guide*, #12).

“Before Christ comes a second time to take us to His Father’s house in heaven above, we must allow Him to conquer sin in our lives. ... Because in this life we have chosen to accept these lovely graces of Christ as our own, the sudden transformation at Jesus’ appearing will seal our characters. ... ONLY THOSE WHO LIVE THE JESUS-LIFE CAN BE FREED FROM SIN. ... Jesus counseled the rich man who was seeking eternal life, ‘If thou wilt enter into life, keep the commandments.’ ... It is Jesus who delivers us from sin but not in sin. WE MUST ACCEPT HIM AND THROUGH HIS POWER IN US BE SEPARATED FROM THE IMPURE, THE UNHOLY, THE DEFILING—ALL DISOBEDIENCE TO THE COMMANDMENTS” (*New Life Guides*, #10).

From an SDA catechism

“ ... We were slaves to sin. Jesus came down and suffered with us, and for us, and delivered us. As we behold Him in His word, and in prayer and meditation, and serve Him in the person of others, WE MAY BE CHANGED MORE AND MORE INTO THE GLORY OF HIS LIKENESS; THEN, IF FAITHFUL, WE SHALL SOMEDAY SEE HIM FACE TO FACE” (*Bible Footlights*, 1960, p. 17).

From an SDA doctrinal study

“To whom will God impart immortality? ‘To them who by patient continuance in well doing seek for glory and honour and immortality’ (Rom. 2:7). What shall be their reward? ‘Eternal

life' (Rom. 2:7). Upon what conditions may men obtain this blessing? 'Fight the good fight of faith, lay hold on eternal life' (1 Tim. 6:12). ... Will a man's final destiny be in accordance with the life he has lived? 'Whatsoever a man soweth, that shall he also reap' (Gal. 6:7)" (C.B. Haynes, *When A Man Dies*, pp. 46-47).

From one of Ellen White's major works

While discussing the doctrine of Investigative Judgment, Mrs. White presented the following teaching about salvation:

"The righteous dead will not be raised until after the judgment at which they are counted worthy of 'the resurrection of life.' ... As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. ... every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. ... all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance ... the work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another" (Ellen G. White, *The Great Controversy*, pp. 425, 431).

Adventism labels this doctrine "salvation by grace," but it is a very strange type of "grace." It is a "grace" that is foreign to the true gospel of Jesus Christ.

WHAT THE BIBLE SAYS

How does the true gospel of the grace of Christ differ from the Seventh-day Adventist gospel?

1. Salvation is by grace ALONE through faith ALONE, without the works of the law. Contrary to Adventist doctrine, grace and faith, law and works are not mutually sympathetic systems and are not to be mixed.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (John 6:28-29).

“Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15:10-11).

“And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:30-31).

“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus” (Rom. 3:19-24).

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (Romans 4:1-8).

“AND IF BY GRACE, THEN IS IT NO MORE OF WORKS: OTHERWISE GRACE IS NO MORE GRACE. But if it be of works, then it is no more grace: otherwise work is no more work” (Rom. 11:6).

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all

things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Galatians 3:10-13).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:8-10).

“But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:4-7).

The Good News is that we are saved by God’s grace alone through faith alone **WITHOUT THE LAW**. All who will be saved must come on these glorious terms, trusting in the shed blood of Christ alone for full salvation. He paid the full price for our salvation by Himself.

Those who attempt to return to the Mosaic Law to perfect their salvation are committing the same error as the Galatians in the first century.

“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham” (Gal. 3:1-7).

2. Salvation is secure.

Only the true gospel can offer security. Note the following biblical confirmation of this precious doctrine.

Salvation is secure because it is a free gift, entirely unmerited by the sinner (Ephesians 2:8–9). If the recipient does anything or pays anything, the “gift” is no longer a gift.

Salvation is secure because it means that the believer is declared righteous by God (Romans 3:21–24). This is the meaning of the word “justified.” Notice how the terms “justified” and “the righteousness of God” are used interchangeably in Romans 3:21–24. Notice too, that this righteousness is obtained “by faith” and “freely by his grace.” What is the sinner’s problem? Is it not his lack of righteousness? Therefore, if God declares that sinner righteous, what more does he need? Biblical salvation is an exchange. Jesus takes the sinner’s unrighteousness, and the sinner receives Jesus’ righteousness (2 Corinthians 5:21).

Salvation is secure because it is a present possession.

In the following verses salvation is not described as a possibility, but as a certainty, as a present possession.

Justification is a present possession (Rom. 5:9).
Peace with God is a present possession (Rom. 5:1).
Reconciliation is a present possession (Rom. 5:10).
Atonement is a present possession (Rom. 5:11).
Eternal life is a present possession (1 Jn. 5:11–13).
Being a child of God is a present possession (Eph. 1:6).
Being accepted in Christ is a present possession (Eph. 1:6).
Forgiveness of sin is a present possession (Eph. 1:7).
Being made alive in Christ is a present possession (Eph. 2:1).
Being made fit for heaven is a present possession (Col. 1:12).
Being delivered from the power of darkness is a present possession (Col. 1:13).
Having been translated into Jesus’ kingdom is a present possession (Col. 1:13).
Mercy is a present possession (1 Pet. 2:10).

Healing of sin is a present possession (1 Pet. 2:24).

A person is either saved or he is lost, either entirely saved or entirely lost. There is no middle ground, no growing into or perfecting of salvation. Are you trusting the blood of Christ, and the blood of Christ ALONE for salvation? If so, the Bible says you possess all the spiritual blessings listed above, plus much more, and they are secure blessings in Christ!

Salvation is secure because it is an entirely new position before God.

Salvation is an entirely new position in Christ (Romans 5:1–2). The sinner is either in Adam or he is in Christ. If he is in Christ, he has all spiritual blessings. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3). See also Romans 6:11; Ephesians 1:6; 1 John 5:12.

The believer has a new standing before God in Christ, and he also has a walk in this world. The new standing cannot change because it depends entirely upon what Jesus did for us on the cross. To confuse standing and walk is to pervert the gospel. Consider the book of Ephesians. Chapters 1–3 describe the believer’s new position in Christ; chapters 4–6 describe the believer’s walk in this world. Ephesians 5:8 says, “For ye were sometimes darkness, but NOW are ye light in the Lord: walk as children of light.” The believer has a new position in Christ that can never change, and he is called to live up to this position in this world by walking in obedience to God. Colossians 3:1, 3 says the same thing: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God ... For ye are dead, and your life is hid with Christ in God.” In his new position, the Christian is dead to sin and risen with Christ. In

practice he is to live up to this eternal calling by seeking the things which are above.

The believer's new standing is eternally secure the moment he is born again. His walk, on the other hand, changes according to his obedience.

What a wonderful salvation! The better the believer understands his secure position in Christ, the more heartily he desires to serve his Savior God.

Salvation is secure because the believer is promised certain deliverance from sin.

“Much more then, being now justified by his blood, we SHALL BE saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we SHALL BE saved by his life” (Rom. 5:9-10).

Salvation is secure because the believer is kept by the power of God.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, WHO ARE KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time” (1 Pet. 1:3-5).

The believer can be sure that he will enjoy the inheritance spoken of in verse four solely because of the power of God.

From the previous studies, it is evident that true gospel found in the Bible is different from the one preached by Seventh-day Adventism.

Does security in Christ mean a professor can live in sin and still go to heaven?

It is important to consider exactly what is meant by eternal security in Christ. It does NOT mean that an individual can profess Jesus and then live “any way he wants to” and go to Heaven.

1. Salvation demands repentance (Acts 17:30). Repentance means a change of mind resulting in a change of life, and Jesus Christ said that “except ye repent, ye shall all likewise perish” (Lk. 13:3). The person that has never changed his mind about God, sin, and the Bible, has never been saved. If an individual professes Christ, but does not change directions and walk in a new life, this does not mean that he falls away from salvation or loses salvation. It means that he never possessed salvation in the first place, because he never repented.

2. The new birth changes a man’s life (John 3:3, 7). Jesus said it is impossible to be saved without being born again, and the new birth is a dramatic, life-changing experience. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor. 5:17). When a sinner is born again, he receives a new nature from God. He has new desires. God’s nature within him impels him to live God’s way. The indwelling Holy Spirit ministers a desire for holiness and truth. The professor in Christ who does not love God’s way is not a saved man who falls away from salvation; he is a hypocrite or a deceived person who has never possessed true salvation.

3. Salvation is evidenced by perseverance. Jesus said, “My sheep hear my voice, and I know them, and they follow me” (Jn. 10:27). Jesus did not say there are any exceptions to this. The true believer follows Christ. The writer to Hebrews says, “For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end” (Heb. 3:14). Note this verse does not say “we WILL BE made partakers of Christ if we hold

the beginning of our confidence.” It says we ARE made partakers if we remain steadfast. The steadfastness is the evidence of salvation, not the perfection of it. True faith keeps on keeping on; it perseveres. The Savior keeps His own. The saved man might stumble and halt and grow weak at times, but his faith will continue. The person who turns from the Lord Jesus is one who has never had true faith to begin with. He has perhaps dabbled in the things of Christ, but he has never truly partaken of salvation (John 6:35).

The verses quoted above teach that believers do not keep themselves saved by keeping on in the things of the Lord. Rather, by continuing in the things of Christ, they simply demonstrate that they have been saved. They keep on because God works in them. No one has any authority from Scripture to say that someone is truly saved who does not continue in the things of Christ. On the other hand, this does not mean that the believer cannot enjoy a know-so position in Christ. He is safe in Christ already the very day he is converted. The Bible says so. This does not make him slothful; it inspires him with love and devotion to his Savior.

4. True saving faith produces works. “Even so faith, if it hath not works, is dead, being alone...” (Jam. 2:17). A faith that does not work is a dead faith. The individual who professes to be saved but is not interested in the things of God, has a very peculiar kind of “faith.” It certainly is not saving faith.

We agree with the Adventists that salvation produces works; but we vehemently disagree with them that these works in any way perfect salvation. Evidencing salvation by one’s works is one thing; perfecting one’s salvation through works is quite another. Evidencing salvation by works is the gospel; perfecting salvation through works is a perversion of the gospel.

HERESY #2: SABBATH-KEEPING

The second heresy that we will examine is that of sabbath keeping. Following is a breakdown of Adventist teaching on this subject from their own publications.

WHAT ADVENTISM SAYS

The sabbath is eternally binding upon men from creation. Seventh-day Adventism says the sabbath was made for mankind in general and was given to Adam in the Garden of Eden. Sabbath-keeping, therefore, is a sign of loyalty to God, the Creator.

“God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. ... The keeping of the Sabbath is a sign of loyalty to the true God” (Ellen White, *The Great Controversy*, p. 386).

“The Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob” (Ibid., p. 398).

WHAT THE BIBLE SAYS

1. The sabbath, though mentioned in Genesis 2:2–3, was not delivered to man until it was given to Israel in the wilderness (Neh. 9:13–14).
2. The sabbath was given, not to mankind in general, but to Israel alone as a special covenant sign between her and God (Ex. 31:13, 17).
3. Ellen White added to Scripture in teaching that Adam and the patriarchs kept the sabbath. The Bible says absolutely nothing about this. In fact, it cannot be true. If the sabbath had been kept by mankind in general from the creation, it could not have been given as a special sign to Israel.

WHAT ADVENTISM SAYS

The sabbath continues to be binding upon New Testament believers.

“...from this it is evident that all Ten Commandments are binding in the Christian dispensation, and that Christ had no thought of changing any of them. One of these commands is the observance of the seventh day as the Sabbath...” (*Bible Footlights*, p. 37).

WHAT THE BIBLE SAYS

1. The New Testament is the only infallible guide to explain the relationship of the believer to the Law of Moses, and it plainly teaches that the believer is not bound to the sabbath law. “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ” (Col. 2:16–17). In all the instruction God gave the churches, there is only one mention of the sabbath (Col. 2:16) and that was only to show that it is not binding upon New Testament believers. Is it not strange, then, that Seventh-day Adventism makes such a big deal over the sabbath? They have a very different understanding of the sabbath than the apostles did! With one of their correspondence courses, the SDA sent me a lovely printing of the tablets containing the Ten Commandments. It was printed on expensive gold paper stock, and the sabbath was highlighted, supposedly as it was highlighted in Ellen White’s visions. I assume I was supposed to treasure this. No, my friends, I do not glory in the sabbath. The apostle Paul said the sabbath is not for me, and I believe him.

2. The sabbath was a type of salvation. “There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his” (Heb. 4:9–10). As God rested on the seventh day from His work of

creation, the believer today rests in the completed work of Christ. In order to enter into God's rest, a person must accept God's work and must cease from his own work (Jn. 6:28-29). Salvation must be accepted as God's gift.

WHAT ADVENTISM SAYS

The sabbath law has been changed, with the harsh demands of the Mosaic system no longer binding. One of Ellen White's visions is offered as proof for this.

"In the most holy place she saw the ark that contains the law, and was amazed to note that 'the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name...' There was also shown her the change of the Sabbath, the significance of Sabbath observance..." (*Messenger to the Remnant*, p. 34).

"The institutions that God has established are for the benefit of mankind. ... The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing..." (Ellen White, *The Desire of Ages*, pp. 245-246).

WHAT THE BIBLE SAYS

1. The sabbath law was severe. The Jews could do no work on the sabbath (Ex. 20:10; 31:14-15). They could bear no burden (Je. 17:21). They could light no fire (Ex. 35:3). Only in warm climates such as Israel's could this be reasonably observed. The law of the sabbath was so severe that God had an Israelite stoned merely for gathering sticks to build a fire (Nu. 15:32-36). The Law of Moses was not given to be a blessing. The apostle Peter had lived under it all his life until he was converted in his adult years, and he called it a yoke of bondage "which neither our fathers nor we were able to bear" (Acts 15:10).

James 2:10 informs us that the law cannot be broken. Thus, anyone desiring to observe the sabbath must observe it exactly as God commanded in the Old

Testament, and he must observe every other detail of the law as well. This is what Paul told the Galatian legalizers. “For I testify again to every man that is circumcised, that he is a debtor to do the whole law” (Gal. 5:3). The Old Testament law is not the Christian’s standard; Christ is!

By reducing the requirements of the sabbath law, the SDA church destroys the power of the Mosaic Law to reveal the sinner’s need for the Savior. The Law of Moses was never intended as a way of life for the justified man—“knowing this, that the law is not made for a righteous man...” (1 Tim. 1:9). It was intended solely as a schoolmaster to bring the sinner to Christ (Gal. 3:24–25).

2. There is no Bible authority for a change in the sabbath law. The Lord Jesus did not change the law. He simply condemned the traditions that the Pharisees had added. Christ said: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mt. 5:17–18).

3. This is another instance of Ellen White adding to the inspired revelation. She saw the sabbath law as more important than all the others; it “shone above them all.” The Lord’s apostles, on the other hand, saw no importance in it for the New Testament believer.

WHAT ADVENTISM SAYS

Since Jesus and the apostles kept the sabbath, Christians should keep it.

“The example of Jesus is clear and consistent. His custom was a Sabbath-keeping custom. ... Yet in spite of this, we find a strange situation in the world today. For though we have the same Christ as our example, the same Bible as our guide, yet we find two

Sabbath days kept by Christians...” (George Vandeman, *Planet in Rebellion*, p. 277).

“Christ’s followers were careful to keep the Sabbath on which their buried Lord rested from His death struggle with sin” (*New Life Bible Correspondence Course*, Guide #16).

WHAT THE BIBLE SAYS

1. Jesus kept the sabbath because He was born under the law to fulfill the demands of the law. “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Gal. 4:4–5). The Lord Jesus made Himself a servant, born under the Mosaic law, that He might redeem sinners from the curse and bondage of the law into the eternal liberty of sonship. In Matthew 5:17–20 Jesus expounded the demands of the law, which is perfection. Christ came not to destroy the law, but to fulfill it, which He did. Jesus lived under the law that believers need not be.

2. It cannot be proven that the apostle Paul and the early churches observed the sabbath. Adventists teach this as fact, but it is mere conjecture. It is true that Paul met in the synagogues on the sabbath in order to preach to the Jews assembled there, but this does not mean that he observed the sabbath law of the Mosaic system. Rather, Paul testified concerning the sabbath question, “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or the sabbath days” (Col. 2:16).

The apostle Paul plainly taught that sabbath keeping is not binding upon New Testament believers. To observe or not to observe holy days is a matter of individual Christian liberty. “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind” (Rom. 14:5).

Surely the apostle did not act contrary to his own teaching.

According to the Bible, the reason Paul visited synagogues on the sabbath was to preach the gospel. Paul's desire was to preach Christ. He was burdened for his own people, the Jews. So he went where the Jews were to preach Christ to them. Consider Acts 13:14-44; 16:13-14; 17:2-4; 18:4. "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures."

The fact that Paul went to synagogues on sabbaths does not prove he kept the sabbath law any more than his going to the Jewish feasts in Jerusalem proves he believed himself bound to those laws. According to his own epistles, he felt bound to none of these things. He was free in Christ. He went, rather, as a soul winner to witness to his kinsmen of the freedom in Christ that he himself enjoyed.

3. There is much evidence in the Bible and in other historical sources that the early Christians, from the days of the apostles, met and worshipped on the first day of the week rather than on the sabbath. The reader is referred to the documentation that follows under the next point.

WHAT ADVENTISM SAYS

Rome changed the day of worship from sabbath to Sunday in the fourth century. Adventists contend that the law of the sabbath was kept by Christians until the Roman emperor Constantine required all men to observe Sunday. Adventist leaders see Constantine as a type of the Antichrist, whom they believe will make Sunday worship a law binding upon all men.

"Constantine was the Roman emperor. He was a sun worshiper, but he was also a keen politician. He wanted to please everybody.

It was while still a pagan that he decreed that all government offices should be closed upon the first day of the week—'the venerable day of the sun.' The church, which had now been established in Rome, had been quick to see the temporal advantage of compromise with paganism ... so it was that after a few brief years, when Sunday had gained a foothold, the Roman church in the Council of Laodicea set aside the clear command of God and decreed the change from the seventh to the first day of the week" (*Planet in Rebellion*, p. 290).

WHAT THE BIBLE SAYS

As we have previously noted, there is much evidence in the Bible and in other historical sources that the early Christians, from the days of the apostles, met and worshiped on the first day, rather than on the sabbath.

Bible Evidence that Early Christians Worshiped on Sunday.

1. On the first day Jesus rose from the dead (Mk. 16:9).
2. On the first day Jesus first appeared to his disciples (Mk. 16:9).
3. On the first day Jesus met with the disciples at different places (Mk. 16:9–11; Mt. 28:8–10; Lk. 24:34; Mk. 16:12–13; Jn. 20:19–23).
4. On the first day Jesus blessed the disciples (Jn. 20:19).
5. On the first day Jesus imparted to the disciples the gift of the Holy Spirit (Jn. 20:22).
6. On the first day Jesus commissioned the disciples to preach the gospel (Jn. 20:21; with Mk. 16:9–15).
7. On the first day Jesus ascended to Heaven, was seated at the right hand of the Father, and was made Head of all (Jn. 20:17; Eph. 1:20).

8. On the first day many of the dead saints arose from the grave (Mt. 27:52–53).

9. The first day became the day of joy and rejoicing to the disciples (Jn. 20:20; Lk. 24:41).

10. On the first day the gospel of the risen Christ was first preached (Lk. 24:34).

11. On the first day Jesus explained the Scriptures to the disciples (Lk. 24:27, 45).

12. On the first day the purchase of our redemption was completed (Rom. 4:25).

13. On the first day the Holy Spirit descended (Acts 2:1). Pentecost was on the 50th day after the sabbath following the wave offering (Le. 23:15–16). Thus, Pentecost was always on a Sunday.

14. The Christians met to worship on the first day (Acts 20:6–7; 1 Cor. 16:2). Sunday is “the Lord’s Day” (Rev. 1:10) (D.M. Canright, Seventh-day Adventism Renounced).

Since those days, the vast majority of Christians have always met to worship on the Lord’s day, the first day of the week. They do this in honor of the resurrection of their Savior. Christ was in the tomb on the sabbath and rose as the firstborn from the dead on the first day. The sabbath signifies the last day of the old creation (Gen. 2:2). Sunday is the first day of the new creation.

Historical Evidence that Early Christians Worshiped on Sunday.

The Epistle of Barnabas (about A.D. 100). “Wherefore, also we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead.”

The Epistle of Ignatius (about A.D. 107). “Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish Law, we acknowledge that we have not received grace ... If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death.”

Justin Martyr (about A.D. 140). “And on the day called Sunday all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read. ... But Sunday is the day on which we all hold a common assembly, because it is the First day of the week on which God ... made the world; and Jesus Christ our Savior on the same day rose from the dead.”

Bardesanes, Edessa (A.D. 180). “On one day the first of the week, we assemble ourselves together.”

Clement of Alexandria (A.D. 194). “He, in fulfillment of the precept, according to the gospel, keeps the Lord’s Day ... glorifying the Lord’s resurrection in himself.”

Tertullian (A.D. 200). “We solemnize the day after Saturday in contradiction to those who call this day their sabbath.”

Irenaeus (about A.D. 155–202). “The Mystery of the Lord’s Resurrection may not be celebrated on any other day than the Lord’s Day, and on this alone should we observe the breaking off of the Paschal Feast.”

It is obvious that Christians worshipped on Sunday long before the fourth century.

WHAT ADVENTISM SAYS

The church has changed the sabbath to Sunday without Bible authority.

“Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment” (Ellen White, *The Great Controversy*, p. 394).

WHAT THE BIBLE SAYS

Sunday is not the sabbath; it is not even a holy day. Bible-believing Christians do not observe the sabbath by assembling on Sunday. The New Testament believer, redeemed from the obligations of the Mosaic Law, is free to observe or not to observe holy days as he pleases. (Of course no Christian should forsake the assembly, but every Christian is free to honor or not to honor days.) Romans 14:1–13 and Colossians 2:16 clearly state that believers are not to be judged in respect to holy days. The Galatians’ respect of holy days caused the apostle Paul to fear that they were not even saved!

“Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. ... I desire to be present with you now, and to change my voice; for I stand in doubt of you” (Gal. 4:10-11, 20).

“Who art thou that judgest another man’s servant? ... One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind” (Rom. 14:4-5).

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days” (Col. 2:16).

WHAT ADVENTISM SAYS

Adventism is fulfilling prophecy by proclaiming the sabbath. Adventists believe that God has raised them up as the last days remnant church to proclaim the truth of the sabbath as a test for mankind. This work will culminate in the Great Tribulation, they believe, and in the second coming of Christ. For Bible proof of this, Adventists point to four major passages: Isaiah 58:12-14; Matthew 24:14; Revelation 14:6-12 and 12:17.

From the very first, Seventh-day Adventists have boldly proclaimed the three messages of Revelation 14:6-12 as God's last appeal to sinners to accept Christ, and have humbly **believed their movement to be the one here designated as the 'remnant.'** **No other religious body is proclaiming this composite message, and none other meets the specifications ... Adventists have recovered these gems of truth and restored them to their rightful setting ...** Examples ... the precious Sabbath truth, as opposed to the papal Sunday. Particularly is the Sabbath commandment to be restored to its rightful place in the ten-commandment Law of God. Isaiah declared that God's remnant people would repair 'the breach' made in God's law when the papacy tore the fourth commandment out of the heart of the decalog... (*Prophetic Guidance Correspondence Course*, p. 46).

WHAT THE BIBLE SAYS

1. The verses used by the SDA to support this doctrine are misused. Neither the Old nor the New Testament speak of a religious group that is to rise in the last days prior to the second coming of Christ to proclaim the sabbath. Though Revelation 14:12 does say the Great Tribulation remnant will "keep the commandments of God," nothing is said about a special emphasis upon the sabbath. The interpretation pushed upon this verse by Adventist teachers illustrates their fearful habit of twisting Scripture. The remnant of Revelation is the Jews. See Revelation 7:1-8.

In Isaiah 56:1-7 and 58:1-13 God is simply admonishing the nation Israel to keep her sabbaths, just as He has done throughout Israel's history. Isaiah

56 and 58 speak of national Israel, not the church. “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and THE HOUSE OF JACOB their sins” (Isa. 58:1). That Isaiah would point Israel to the sabbath law agrees with other passages that teach that the sabbath was given to national Israel as a special covenant sign (Isa. 66:20–13). Israel will always keep her covenant sabbath. The church, though, is not the nation Israel, and the church does not fulfill Israel’s prophecies. There are three distinct people spoken of in this dispensation—Israel, the Gentiles, and the Church (1 Cor. 10:32). God’s plan for national Israel, as foretold in the Old Testament will be literally fulfilled in national Israel, not in the church.

2. The real source of this doctrine is Ellen White’s visions.

...seven months after the Whites commenced keeping and teaching the Sabbath, the Lord gave a vision stressing its importance ... in this vision Mrs. White seemed to be transported to heaven and conducted through the heavenly sanctuary.

In the most holy place she saw the ark that contains the law, and was amazed to note that ‘the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God’s holy name. THE HOLY SABBATH LOOKED GLORIOUS—A HALO OF GLORY WAS ALL AROUND IT...’

THERE WAS ALSO SHOWN HER THE CHANGE OF THE SABBATH, THE SIGNIFICANCE OF SABBATH OBSERVANCE, THE WORK BEFORE THEM IN PROCLAIMING THE SABBATH TRUTH, the relationship of Sabbath observance to the troublous times before the loyal people of God, climaxing in the second coming of Christ bringing final deliverance.

The relationship of the Sabbath to the third angel’s message was also revealed: ‘I was shown its importance and its place in the third angel’s message’ (E.G. White letter 2, 1874).

‘I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the

Lord' (Ellen White, *Testimonies for the Church*, vol. 1, p. 77; *Messenger to the Remnant*, p. 34).

In spite of the Adventist's denial, it is clear that these supposed visions of Ellen White are the real authority for the doctrine that they are the remnant church of the last days raised up by God to proclaim sabbath worship to all the world. Here again we find a key Adventist doctrine formed upon the visions of its prophetess.

We repeat, without Ellen White there would be no Seventh-day Adventist Church. Many of their major doctrines could not have been derived from the Bible alone, except that one approach the Scriptures with ideas preconceived from an extra-Biblical source. The SDA, as do other heretical cults, look at the Scriptures only through their strangely-tinted heretical spectacles. Without the Mary Baker Eddy "spectacles" there would be no Christian Science. Without the Joseph Smith "spectacles" there would be no Mormonism. Without the Charles Taze Russell/Joseph Rutherford "spectacles" there would be no Jehovah's Witnesses. These various personalities have provided their followers with a set of heretical ideas by which they interpret the Bible. The Seventh-day Adventists obtained their eyeglasses from Ellen White.

WHAT ADVENTISM SAYS

Sabbath-keeping will be the test of obedience during the Great Tribulation. Adventism contends that during the Great Tribulation Sunday observance will be the mark of the beast.

Adventist interpreters understand this mark to be not a literal brand but some sign of allegiance that identifies the bearer as loyal to the power represented by the Beast. The controversy at that time will center on the law of God, and particularly on the fourth command. ... Hence, the observance of Sunday will constitute such a sign." (*News From Jesus*—part two, p. 28, *Adult Sabbath School Lessons*, third quarter, 1974).

“...this dispensing with one of the precepts of the Decalogue and substituting in its place a day God never commanded, is claimed by this power as the mark of its authority to bind the consciences of men. However appalling the revelation, this establishment of the first day of the week as a day of worship in spite of God's clear word that the seventh day is His Sabbath—this, by overwhelming evidence and unashamed admission, is the mark so soon to be imposed!” (*Planet in Rebellion*, p. 386).

WHAT THE BIBLE SAYS

The idea that Sunday observance will be the mark of the beast is not found in, nor supported by, Scripture. This is an idea conjured up by Ellen White and accepted as dogma by Seventh-day Adventists. It is true that the Antichrist will “think to change times and laws,” yet nowhere does the Bible say that this will involve the sabbath or Sunday. The Bible does not reveal exactly what laws the Antichrist will change.

Whence cometh the Seventh-day Adventist ideas, then? On the back cover of an edition of Ellen White's *The Great Controversy* that I have in my library, it is written of its author that “she is considered to have been inspired of God.” In this book White describes the doctrines she supposedly was taught by angels through several visions. It is here, among other strange doctrines and additions to God's revelation, that she develops the idea of Sunday observance as the mark of the beast. She wrote:

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions ... the Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power ...

...It will be declared that men are offending God by the violation of the Sunday Sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people. ...

Those who honor the Bible Sabbath will be denounced as enemies of law and order. ... As Protestant churches reject the clear Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. ... The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday ... even in free America (*The Great Controversy*, pp. 515, 517- 519).

It cannot be denied that Mrs. White had a vigorous imagination!

HERESY #3: SOUL SLEEP

A general statement of the Seventh-day Adventist doctrine of death is as follows:

“So when a man dies he does not live somewhere else. He is not in heaven, not in hell, not in purgatory. He is not alive at all, anywhere, in any condition whatsoever. He is dead. And to be dead does not mean to be alive. **To be dead does not mean to go to heaven; it does not mean to go to hell;** it does not mean to go to purgatory. Indeed, it does not mean to go anywhere at all. **It means simply an end of life.** ... Death is cessation of life, an absence of life, the exact opposite of life. So in death there is no life. The man does not live; the body does not live; the soul does not live; the spirit does not live; the mind does not live. Intelligence ends, consciousness ends, memory ends, knowledge ends, thought ends. All that has comprised the man ends” (*When A Man Dies*, p. 20).

The idea that man has conscious existence after death is said to be “the devil’s first lie.”

“And today from pulpits all across the nation we hear the devil’s first lie upheld each time a minister assures us that the soul of man lives on after death—that it cannot die. The devil’s first lie is echoed each time someone teaches that at death man’s immortal, conscious soul wings its way to heaven, there to bask in God’s presence...” (*These Times*, Nov. 1976, p. 7).

That Adventist leaders have hatred of the biblical doctrine of consciousness after death is well illustrated in the following quote from Ellen White:

“And how utterly revolting is the belief that as soon as the breath leaves the body the soul of the impenitent is consigned to the

flames of hell! ... the doctrine of natural immortality first borrowed from pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth" (*The Great Controversy*, pp. 478, 483).

Following are the specific planks which the Adventist denomination uses to build the soul sleep heresy.

WHAT ADVENTISM SAYS

The natural man does not have eternal existence. The foundation stone for the Adventist doctrine that death is a cessation of conscious existence is found in their teaching that fallen man does not possess eternal existence.

"Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to this posterity that which he did not possess; and there could have been no life for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach ... the only one who promised Adam life in disobedience was the great deceiver" (*The Great Controversy*, pp. 467-468, 481).

That there is much truth in the above statement cannot be denied. Man lost much in Adam's sin. There is a very real biblical sense in which immortality comes only through Christ to believers. But to say that because of Adam's fall man no longer has conscious existence after death, is contrary to the Bible's teaching.

WHAT THE BIBLE SAYS

Immortality is used in different senses in Scripture. In one sense, only God has immortality. In another sense, only those who are saved will have immortality. In yet another sense, every man has an immortal soul.

There are two Greek words translated "immortal." *Athanasia* means deathlessness and is translated immortal in 1 Corinthians 15:53, 54 and 1 Timothy 6:16. *Aphthartos* is translated "immortal" in Romans

2:7; 1 Timothy 1:17; and 2 Timothy 1:10. The same word is translated “incorrupt” and is used to describe the resurrection body (1 Cor. 15:42, 50, 52, 53, 54), God (Rom. 1:23), the Christian’s reward (1 Cor. 9:25), the Christian’s inheritance (1 Pet. 1:4), the Word of God (1 Pet. 1:23), and the inner man (1 Pet. 3:4). The root meaning of *aphthartos* is “undecaying in essence” (Strong).

1. The immortality of eternal life. The term “immortality” is sometimes used synonymously with eternal life in Christ (Rom. 2:7; 2 Tim. 1:10). This immortality is the gift of God through Christ and is possessed only by the saved. Immortality in this sense refers to the blessed state of being passed from spiritual death into life, of being forever united to Christ Jesus in justification. This immortality will be enjoyed in its fullest sense when the saved are given their immortal glorified bodies.

2. The immortality of God. There is another sense in which only God is said to possess immortality. “... the Lord of lords; who only hath immortality...” (1 Tim. 6:15–16). As the sole source and giver of life, only the eternal God naturally possesses immortality.

3. The immortal soul. The term “immortal” in the sense of deathlessness, as it is sometimes used in Scripture, can apply to the condition even of the unsaved. This is in the sense of everlasting consciousness, which the Bible plainly teaches the lost must suffer (Rev. 20:10–15; 14:10–11; Mt. 25:46; Mk. 9:43–48). Man possesses an immaterial conscious soul, or spirit, that is distinct from the body. This soul continues to have conscious existence after death and throughout eternity whether it is saved or lost. We will demonstrate this from Scripture under the next point.

WHAT ADVENTISM SAYS

The body and soul are not separate entities that can be parted at death. Seventh-day Adventism denies that man possesses a soul or spirit that is distinct from the body and which has existence apart from the body after death.

“...the soul of man nowhere is represented as a separate, conscious part of man existing as such when the body sleeps in death...” (*When A Man Dies*, pp. 32- 33).

“...the soul of man in the Word of God is everywhere represented as mortal and transitory, sharing the fortunes and destiny of the body. It comes with the breath; it goes with the breath. It is imprisoned with the body, killed and poured out in the blood. It has no function or power of manifestation or of action, no existence, apart from the body...” (*When A Man Dies*, p. 32).

Adventist leaders find their main support for this idea in the book of Genesis:

“Now listen. ‘And breathed into his nostrils the breath of life; and man became a living soul.’ Nowhere are we told in Scripture that God gave man a living soul. Man became a living soul as the result of the union of the body with the breath of life” (*Planet in Rebellion*, p. 321).

WHAT THE BIBLE SAYS

The word “soul” has different meanings in Scripture. Sometimes it does refer to the whole man. Often, though, it refers to a conscious, immaterial part of man that exists apart from the body beyond death. Words in the Bible must be defined by the context in which they are found.

Old Testament examples of the soul as an immaterial, conscious part of the man are seen in Genesis 35:18 and 1 Kings 17:21–22. In Genesis 35 the death of Rachel is recorded, and we are told that her soul departed when she died. “... as her soul was in departing, (for she died)...” In 1 Kings 17 a young boy died and was raised again through Elijah’s ministry. The Bible plainly says that his soul departed and then

returned: "... O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." Obviously the prophet Elijah did not have the same idea about the soul and death as the Adventists do.

In the New Testament, the word "soul" is also used to describe a spiritual part of man distinct from his body. "... I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Th. 5:23). Here we are told that man has three parts. Paul did not say man IS a soul; he says man HAS a soul.

The cults use the faulty "key method" of Bible interpretation. This means they develop a definition of a word or phrase from selected passages, then force that definition upon every passage, ignoring the context. They interpret all passages by this preconceived "key." This is faulty and dangerous. Bible words and phrases must always be defined in light of the particular context in which they are located and never according to some preconceived "key." This is true of the words "soul," "death," "spirit," even "immortality." Let the Bible student beware of developing definitions of Bible words that do not allow the Bible to define its words according to context.

WHAT ADVENTISM SAYS

The spirit is the breath; it is not a conscious spiritual entity that can be separated from the body of man at death.

"...notice Job 27:3: 'All the while my breath is in me, and the spirit of God is in my nostrils.' Again we find in the margin that spirit might also be translated 'breath.' The two words are often used interchangeably in Scripture. ... It is clear that the spirit that a man received from God and that goes back to God when he dies, is what God put into his nostrils. ... when he dies, the two separate.

The dust returns to the ground. The breath, or spark of life, from saint or sinner, returns to God who gave it. The living, loving, acting soul does not go anywhere. It simply ceases to be a conscious entity until the resurrection morning, when the body and the breath of life are united again. That is Scripture pure and simple!" (*Planet in Rebellion*, pp. 320-323).

WHAT THE BIBLE SAYS

1. The word "spirit" has various meanings in Scripture. Just as the word "soul" does not always refer to the whole man, but often refers to the immaterial part of man, even so the word "spirit" does not always mean breath. Spirit often refers to the conscious, immaterial part of man that is distinct from his body and that is separated from the body at death.

This is the meaning in Genesis 45:26–27, where the spirit is used interchangeably with the heart. "And Jacob's HEART FAINTED, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, THE SPIRIT OF JACOB THEIR FATHER REVIVED." Obviously, this passage does not refer to the spirit as the breath! In Exodus 6:9, the children of Israel had "anguish of spirit." Was it their breath that was anguished! How silly. The word "spirit" obviously means something different in Scripture than breath. Again, in Exodus 35:21, the Bible describes those who contributed toward the construction of the tabernacle as those "whose heart stirred him up, and every one whom his spirit made willing." Deuteronomy 2:30 is another example of this. Here we find God hardening the spirit of King Sihon. In 1 Kings 21:5 King Ahab is said to have had a "sad spirit." Certainly none of these references could be construed as speaking of the spirit as the breath. The Seventh-day Adventist doctrine that the spirit is limited to breath is contrary to the Bible's own teaching.

2. The New Testament plainly describes death as a departure of the spirit from the body. When we come to the New Testament, any uncertainty remaining from our Old Testament studies disappears in the light of full revelation. One uniform doctrine of death is found throughout the New Testament. Here death is plainly seen as a departure of the spirit from the body. Death means separation, not cessation. (This is how Adam and Eve could die the same day they partook of the fruit. They died spiritually. They were “dead in trespasses and sins.” Later they died physically and the soul was separated from the body.) This has been the orthodox doctrine of death throughout the New Testament age.

Nine New Testament reasons for believing that death is a departure of the spirit from the body to another conscious realm of existence.

1. The body is distinct from the spirit. “... the spirit truly is ready, but the flesh is weak” (Mk. 14:38). “... glorify God in your body, and in your spirit...” (1 Cor. 6:20). “... whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth...” (2 Cor. 12:2). “I pray God your whole spirit and soul and body be preserved blameless...” (1 Th. 5:23).

2. It is the body that dies. “For as the body without the spirit is dead...” (Jam. 2:26).

3. Paul testified that death is a journey. “Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord ... we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5:6–7). “I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you” (Ph. 1:23–24). “For I am now ready to be offered, and the time of my departure is at hand” (2 Tim. 4:6).

4. Peter testified that at death he would put off his body. “Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me” (2 Pe. 1:14).

5. Jesus’ promise to the thief on the cross shows that death is a departure. “And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise” (Lk. 23:43). Adventist teachers claim that this passage is not translated correctly in the King James Bible, that the comma should be after the word “today.” “Verily I say unto thee today, ‘Thou shalt be with me in paradise.’” That this is an unacceptable translation should be evident from the fact that no Bible version renders it so. This is merely an effort to twist the passage to fit false Adventist doctrine, but it does not work. The Lord Jesus Christ promised the repentant thief that he would be with him in paradise that very day.

6. The story of Lazarus and the rich man shows that death is a departure. The proper names Jesus used in this story prove that He was speaking about an historical scene, rather than giving a parable. The Lord’s parables did not contain such details. Yet, even if it were allowed that this was a parable, it would still teach literal truth. “... the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments...” (Lk. 16:22–23). This passage teaches that death is a journey of the soul either to Heaven or to Hell.

7. The dead saints will return with Christ from Heaven at the time of the resurrection and rapture of the saved. This shows that dead saints go to Heaven at death. “For if we believe that Jesus died and rose again, even so THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM” (1 Th. 4:14). According to the Bible,

the dead are not sleeping in the grave as the Adventists claim. Rather, they are in Heaven and they will return from thence with Jesus!

8. John's heavenly visions show dead saints in Heaven before the resurrection and during the Great Tribulation on earth. "And ... I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held..." (Rev. 6:9-11). This is another indisputable testimony that dead saints are not sleeping in the grave, but are residing in Heaven awaiting the return of Christ to earth.

9. Moses' and Elijah's appearance on the Mount of Transfiguration proves that the dead have conscious existence between death and resurrection. See Luke 9:28-33. That Peter and the other apostles were not just seeing a future millennial scene is demonstrated by the fact that Moses and Elijah were speaking with the Lord Jesus about His approaching death. Moses and Elijah, though dead, appeared on that mountain and conversed about events that were soon to take place in Jerusalem. It is obvious that Moses and Elias are not sleeping in the grave.

It is plain from this survey of the New Testament that man has a spirit or soul that departs from his body at death and that lives eternally either in Heaven or in Hell.

WHAT ADVENTISM SAYS

The Bible speaks of death as a sleep, not a journey. "Nowhere in the sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven.

They are represented as sleeping until the resurrection...” (The Great Controversy, pp. 481–482).

WHAT THE BIBLE SAYS

This statement by Ellen White is not true; the Bible speaks of death BOTH as a sleep and as a journey. It is the sleep of the body and the journey of the spirit. We have already looked at many passages that describe death as a journey. There is no problem here except for those who love to emphasize one aspect of doctrine to the expense of another in order to support a heretical point.

WHAT ADVENTISM SAYS

The Old Testament says death is a cessation of being, not a continued existence in a spiritual realm. “As we turn now to the Bible to examine its inspired teachings regarding the condition of man in death, let us make sure our definitions are correct. ... Death is also an absolute and ultimate term. ... Nothing is dead that contains any life” (When a Man Dies, pp. 14–20).

WHAT THE BIBLE SAYS

1. The doctrine of immortality was not fully revealed until the New Testament. “... Jesus Christ, who hath abolished death, and HATH BROUGHT LIFE AND IMMORTALITY TO LIGHT THROUGH THE GOSPEL” (1 Tim. 1:9–10). It was with the coming of Christ that the doctrine of life beyond the grave was brought to full light. The Old Testament does not have full revelation. Thus, we must not interpret the New Testament in light of the Old Testament, but the Old in light of the New!

Even in the Old Testament, though, we learn that death meant separation from the body by the spirit. In Genesis 25:8 Abraham “gave up the ghost, and died ... and was gathered to his people.” This cannot mean

simply that he was gathered to the grave, because Abraham's people were not buried in Mamre. They were buried in Haran a long distance away (Ge. 11:31–32). In Genesis 35:18, it is recorded that Rachel's soul departed at her death. 1 Kings 17 tells us that when the widow's son died, his soul had departed (vv. 21–22). God told Moses in Numbers 27:13 that he would be "gathered unto" his people. For two reasons, this could not mean that he would sleep in a grave. (1) Moses' people were not buried in the wilderness where he died. (2) Moses appeared centuries later with Jesus on the Mount of Transfiguration, and he was quite conscious at that time.

Thus, no matter where we look in the Scripture, we see that death does not mean cessation of consciousness. The passages that speak poetically of death as sleep or of the dead as not praising the Lord cannot cancel out other passages that describe death as a journey of the conscious soul outside of the body. Some Old Testament references to death, particularly in the book of Ecclesiastes, speak of it from the viewpoint of this world. In that sense, it is true that the dead do not praise God. They are no longer in this world and cannot do anything in connection with this life. The theme of Ecclesiastes is "under the sun," and the first section describes man's attempt to understand life apart from divine revelation.

2. Death has different meanings in Scripture. Three nouns and four verbs in the Greek text are translated death, die, or dying, in the King James Bible. The following six aspects of death encompass the various meanings of these words. (1) Physical death, which is separation of the soul from the body (Mt. 2:15). (2) Eternal death, which is separation of wicked eternally from the presence of God in the lake of fire (Rev. 20:14; 21:8). (3) Spiritual death, which is the absence of spiritual life; separation from God before physical death (Jn. 5:24; Eph. 2:1; Col. 2:13; 1 Tim. 5:6). (4)

Temporal suffering (1 Cor. 15:31). (5) Temporal destruction of opportunities, talents, enjoyment of life, etc. (Rom. 8:13). (6) All of the previously mentioned aspects of death (Rom. 6:23).

By this study, we see that death has different aspects—spiritual, temporal, physical, eternal. Some Bible passages refer to one; some to another; some to all. Our definition of the word death, therefore, must be carefully gathered from the context of the passage in which it is found. Seventh-day Adventism ignores this principle and teaches that death always means one thing—cessation of conscious existence.

The basic meaning of death in Scripture is separation. Sometimes it refers to separation from the body, which is physical death. Sometimes it refers to separation from God, which is spiritual death. Sometimes it refers to eternal separation in the lake of fire.

QUESTIONS USED BY ADVENTISTS TO CONFUSE PEOPLE ABOUT DEATH.

Question No. 1: If at death man remains conscious and travels to another sphere of existence, why would there need to be a resurrection? “The resurrection has been one of the pillars of the Christian’s faith for centuries. In all the Scriptures it is held out as the only hope for the future. But why would we need a resurrection if we have already entered heaven at death?” (Planet in Rebellion, p. 232).

Bible Answer: Why have a resurrection when the spirit is already present with the Lord at death? Simply because the resurrection concerns the body, not the spirit. “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also QUICKEN YOUR MORTAL BODIES by his Spirit that dwelleth in you ... even we ourselves groan

within ourselves, waiting for the adoption, to wit, THE REDEMPTION OF OUR BODY” (Rom. 8:11, 22–23).

Some will then ask, “How can the spirit be seen without the body? How could Moses and Abraham appear during the earthly life of the Lord Jesus, when they have as yet not received their resurrection bodies?” The answer is that God has not told us! He has informed us that the dead in Christ are conscious and visible in the presence of their Savior, but He has not described how this can be. We must be content with what God has revealed (Deut. 29:29).

Question No. 2: If man, at death, goes directly to his place of punishment or reward, what need would there be for a final judgment? “...is it reasonable that God would send a man to hell before he has been judged? Would He let a man writhe in the fires of damnation for centuries and then in the day of judgment send someone to tap him on the shoulder and call him up to the bar of God to see whether he ought to be in hell or not? Can you not see what a libel upon the character of God such reasoning turns out to be?” (Planet in Rebellion, pp. 334–335).

Bible Answer: 2 Peter 2:4 says that God incarcerates rebels before the final judgment. “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”

The lost are condemned already. They do not await some future judgment to be condemned. The saved, too, have no need to await judgment in order to learn their destiny. The saved are redeemed already through faith in the Lord Jesus Christ. They are safe in the blessed Savior. Their condemnation is already passed. Their judgment was poured out upon the Son of God as He endured the agonies of the cross (Jn. 5:24; 3:18, 36; 10:9.27–30; 11:25–26; 1 Jn. 5:10–13). The future

judgment for the saved pertains to service, not salvation. It will determine reward, not relationship (1 Cor. 3:13–15). Relationship, eternal position, and salvation are secure the moment the sinner places his confidence in the Lord Jesus. He is born into the family of God, passed from death unto life, translated from the power of darkness into the kingdom of God's Son (Col. 1:12–14; Eph. 1:2; Rom. 5; Tit. 3:3–8).

Likewise the unbeliever, though they will be resurrected to a future judgment, are “condemned already” (Jn. 3:18, 36). The wrath of God abides upon him. Nothing but the precious blood of Christ can rescue a man from the horrible destiny of an eternity of torment under the relentless wrath of the just and holy God. All have sinned; all are condemned. Only those who place their faith in the blood of Jesus Christ escape the condemnation of having fallen short of the glory of God. Hell is God's prison house. It is where rebels are incarcerated until the final judgment at the Great White Throne and their sentence to the lake of fire.

Question No. 3: If the saved go immediately to Heaven at death, why does the Bible say Christ will return for them? “The Scriptures teach the return of our Lord. And the avowed purpose of His coming is to receive His people. Why, I ask, would Christ come to get His loved ones if, as is popularly believed, they are already with Him?” (Planet in Rebellion, pp. 323– 324).

Bible Answer: 1 Thessalonians 4 teaches that Christ is returning to receive, not the dead saints, but the living saints to Himself. The dead shall return from Heaven WITH HIM and will receive their resurrection bodies at that time. “For if we believe that Jesus died and rose again even so THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep ... then we which are alive and remain

shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Th. 4:14–17).

This agrees with what the apostle Paul said to the Corinthians. It is the living saints who are absent from the Lord. The dead saints are already with him. “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5:8).

HERESY #4: ANNIHILATION OF THE WICKED

In the following excerpts, Adventist teachers define their doctrine of the final destiny of the lost.

“The theory of eternal torment is one of the false doctrines that constitute the wine of the abomination of Babylon. ... But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression ... covered with infamy, they sink into hopeless, eternal oblivion. ... There will then be no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved” (Ellen White, *The Great Controversy*, pp. 470,477).

“...sinners will not live forever. The plain doctrine of the Bible is that the devil and all his works will be destroyed, utterly destroyed” (*When A Man Dies*, p. 58).

Following are the major arguments that the SDA denomination uses to support their doctrine of annihilation:

WHAT ADVENTISM SAYS

Eternal torment of the wicked cannot be reconciled with God’s love and mercy.

“How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell” (*The Great Controversy*, p. 469).

“Is it not blasphemy of the character of God to suggest that the endless groans and shrieks of suffering creatures held in the flames of hell would be music to His ears? Could the justice of God ever be vindicated if He would consign Cain, the murderer of one man, to thousands of years more punishment than some modern murderer of thousands?” (*Planet in Rebellion*, p. 335).

WHAT THE BIBLE SAYS

1. The Bible teaches that the lost must endure eternal conscious torment. Proof for this is found in Matthew 25:46, in which eternal life is compared to eternal punishment in duration and state. “And these shall go away into everlasting punishment: but the righteous unto life eternal.”

Revelation 14:10–11 says those who receive the mark of the Antichrist will not be annihilated, but will suffer eternal torment. “And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Another passage that describes the eternal state of the wicked is Revelation 20:10–15. Here Satan, together with the beast and the false prophet, are “tormented day and night for ever and ever.” If the Devil and the Antichrist and the False Prophet are tormented day and night forever in the lake of fire, this obviously will be the destiny of all who are cast there.

The Lord Jesus Christ taught that the lost would suffer eternal torment. Three times in Mark 9 Christ spoke of hell as “the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched...” (Mk. 9:43–48). This is the language of eternal suffering.

Some have argued that though the fire is eternal, the punishment is not. This is an impossible interpretation, because Christ taught that the punishment of the lost

would be worse than a violent destruction or loss of existence. Mark 9:42 warns that would be better for the wicked to hang a millstone about his neck and to be cast into the sea than to endure God's judgment. In the very next verse, Jesus began to describe the horrors of Hell. In other words, Hell is going to be worse than any violent destruction. The suffering is eternal in duration. In Matthew 26:24, the Lord said Judas' punishment will be worse than loss of existence. "... it had been good for that man if he had not been born."

None of these verses make sense unless they are describing the eternal conscious torment of the unsaved. All the ramifications of this doctrine might be difficult for us to understand, but the truth remains that God has revealed it and our part is to accept it by faith. Hell is a place of fire, and it is a place where the suffering is eternal. These Scriptures should be a loud warning to every man, woman, and child that life is no game; salvation is not a thing to delay for even an hour. No time should be wasted in finding security in the Saviour whose blood "cleanseth us from all sin." No effort should be spared in reaching lost souls for Christ. Hell's torment is as eternal in duration as Heaven's bliss.

2. God's mercy does not erase His holy justice. God's justice was satisfied in the atonement of the Lord Jesus Christ, but those who reject this great salvation must suffer for their own sins. God has given His all—the precious Son of God on Calvary—to redeem men from their sins. Through this atonement, God's holy justice was satisfied (Isa. 53:11), and He offers full pardon and eternal life to every sinner that responds in repentance and faith.

For those that reject this means of salvation so freely offered, yet painfully purchased, there remains nothing but justice. Those who reject the Savior's suffering must suffer personally for sin. Adventism claims that

God would be unjust to make Christ-rejecters suffer eternally for their sins, but who are we to question God's justice?

WHAT ADVENTISM SAYS

The doctrine of eternal torment originated in pagan Rome, not in the Bible.

Ellen White taught this:

"It is beyond the power of the human mind to estimate the evil which has been wrought by THE HERESY OF ETERNAL TORMENT. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels. ... That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk is indeed a mystery. They received it from Rome, as they received the false Sabbath" (*The Great Controversy*, p. 470).

WHAT THE BIBLE SAYS

Mrs. White was wrong. Judaism got its doctrine of a fiery hell, not from paganism, but from the Old Testament Scriptures. Some pagan religions do have concepts of a fiery hell beyond death, but this does not prove that the idea of eternal torment originated with them. Pagan religions are perversions of truth; they contain elements of truth intermingled with gross error. Many heathen religions have a doctrine of a great flood, but this does not mean the Bible's doctrine of the flood originated with pagans. Quite the opposite. The same is true for the doctrine of eternal Hell. The fact is that only a blind man or a false teacher would say the Bible contains no doctrine of eternal torment.

WHAT ADVENTISM SAYS

Everlasting punishment means that the Devil and the false prophet will be tormented as long as they live—not eternally. Consider the following quote from SDA leader George Vandeman:

Another text that has caused perplexity in many minds is Revelation 20:10 ... Here we read that Satan, guiltiest of all, will 'be tormented day and night for ever and ever.' Yet in the twenty-eighth chapter of Ezekiel, God, speaking to Satan and describing his future punishment, concludes in verse 19, 'Never shalt thou be any more.'

Here we have an apparent contradiction of Scripture. But please know that God's Word never contradicts itself. Sometimes our preconceived ideas, our misunderstanding of its terms, may lead us to feel that it does. But the difficulty is in our own understanding. Just as we go to the dictionary for the meaning of English words, we must let the Bible explain its own terms.

For instance, in 1 Samuel 1:22 we find that Hannah lent Samuel to the Lord 'for ever.' Yet verse 28 explains, 'As long as he liveth he shall be lent to the Lord.'

Does this not explain the meaning of the word? As long as the wicked live, as long as consciousness lasts, they will be tormented. For some it may be only a few moments. For Satan it will be longest of all... (*Planet in Rebellion*, pp. 336-337).

WHAT THE BIBLE SAYS

The SDA explanation of Revelation 20:10 is an obvious perversion. Adventists use Ezekiel 28:19 to “prove” that Satan shall be utterly annihilated, then “explain” Revelation 20:10 to fit this interpretation. The prophecy of Ezekiel 28 has a double reference. It speaks of the historical city of Tyre and its king, and it also looks beyond Tyre's king to Satan, the god of this world. Every detail of the prophecy cannot be made to fit the Devil. Verse 18, for example, says, “I will bring thee to ashes upon the earth in the sight of all them that behold thee.” Does the Bible elsewhere say that the Devil will be brought to ashes upon the earth? No, this would contradict the plain teaching of Revelation as to Satan's end. When verse 19 says, “never shalt thou be any more,” it is referring to the city of Tyre as well as to

the Devil's influence on the earth. After he is judged, he will not be any more in this world, no longer active to carry out his nefarious deeds.

An obscure passage must never be used to overthrow the doctrine of clear passages. Here is another example of the way false teachers abuse the Bible, even though they profess to honor it.

Similarly, to use 1 Samuel 1:22 as the "key" to explain away the clear intent of New Testament doctrinal passages is pure folly. 1 Samuel 1:22 is not intended to be a commentary on Revelation 20:10. 1 Samuel chapter one is not speaking of the eternal state of the wicked. How then could this be a key for interpreting this doctrine! By the way, there is no reason to believe that Hannah did not mean "forever" when she spoke of lending Samuel to the Lord. The one passage that says Samuel would be lent to the Lord "as long as he liveth" does not require us to re-interpret the plain meaning of the passage that says Hannah lent Samuel to the Lord "forever." Both passages can mean exactly what they say without any contradiction.

Revelation 20:10 is the primary verse in the Bible expressly written to describe Satan's eternal state. He "shall be tormented day and night for ever and ever." The context of Revelation 20 is eternal judgment. Revelation 20:10 is specifically speaking of the eternal judgment of Satan, the beast, and the false prophet, and the testimony of this verse cannot be overthrown by other verses (such as Ezekiel 28:19 and 1 Samuel 1:22) which were not written to reveal the eternal state.

False teachers refuse to treat the Bible honestly. They delight to build doctrines upon obscure foundations such as the parables and the book of Ecclesiastes. They view the New Testament through the Old Testament. They refuse to build doctrine from clear passages, to carefully follow the inspired doctrinal arguments of

Romans or Galatians or Colossians, for example, then to let the doctrines so developed control the interpretation of those less clear.

HERESY #5: ELLEN WHITE A PROPHETESS

What Does Seventh–Day Adventism Believe about Ellen White and her writings?

1. Ellen White exercised the divine gift of prophecy and she was raised up by God to guide the development of the SDA movement. "... the church leaders from the first have accepted this heavenly light that God has caused to shine upon their pathway. One reason we have prospered is that we have had this divine guidance, which we have tried to follow faithfully. ... Seventh–day Adventists believe that Mrs. Ellen G. White exercised the true prophetic gift. They believe that God graciously spoke to her in divine revelations, and that through her He sent inspired messages to His church" (D. A. Delafield, *Ellen G. White and the Seventh–day Adventist Church*, p. 2).

2. Ellen White received inspired revelation from God. "Is it not a solemn thought that the Spirit of Prophecy books on the shelves of your home contain the revelations of God?" (Prophetic Guidance, Test Questions Sheet for Lesson 4). "The divine inspiration [of the Bible and of the writings of White] is the same in both cases. But the product given by inspiration in each case is to serve its distinct purpose or function. ... The Holy Spirit that inspired Moses, Paul, and John, also inspired Sister White. The inspiration of the prophets is one thing" (The Spirit of Prophecy Treasure Chest, p. 30). "In the providence of God, Ellen G. White was given the role of prophetic messenger to the Advent people. The visions given to her at night were prophetic dreams, divinely inspired and of similar nature to those that came to the prophets of old" (The Spirit of Prophecy Treasure Chest, p. 29).

3. Ellen White was an inspired commentator. “Ellen White, as an inspired commentator, was instructed to say ... In her published writings are to be found thousands of such comments on the Holy Scriptures. Her writings are regarded by thousands as an inspired commentary. While Ellen Harmon was called to her work as a mere youth in her teens, she was commanded by her Saviour: ‘Exhort from the word. I will make My word open to you. It shall not be as a strange language. In the true eloquence of simplicity with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and My power shall be with you.’ There is an inexhaustible treasure of exhibits to illustrate the function of God’s modern messenger as an inspired commentator on the Bible (Ellen G. White and the Seventh-day Adventist Church, pp. 37–39).

4. Ellen White’s writings are immortal. “She wrote in 1906 ... He instructed me ... Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized...” (Prophetic Guidance, Lesson 13, p. 50).

5. Ellen White’s writings have universal and timeless application. “Through the last half of Mrs. White’s life, as she delineated the great controversy story in detail in the five volumes of the Conflict of the Ages series, she was ever mindful that she was writing for the world as well as for the church” (Prophetic Guidance, Lesson 13, p. 50). “‘We recognize that the principles set forth in the Spirit of Prophecy writings do not change with the passage of the years, that time and trial have not made void the instruction given,’ and ‘the instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days’” (The Spirit of Prophecy Treasure Chest, p. 125).

6. Ellen White is the lesser light witnessing to the greater light. “Ellen White declared, ‘Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light’ (Colporteur Ministry, p. 125). ... So it is with the Bible and the Spirit of Prophecy” (The Spirit of Prophecy Treasure Chest, p. 30).

7. Ellen White’s writings were “a telescope that enlarges the vision of God’s plan.” “The Ellen G. White books have been likened also to a telescope which greatly enlarges the vision of God’s plans as revealed in His word. A telescope does not put more stars in the sky, but merely helps us see more clearly those that are already there” (Ellen G. White and the Seventh-day Adventist Church, p. 34).

8. All who truly trust and obey the Bible will accept Mrs. White’s visions as from the Lord. “G.I. Butler, president of the General Conference for twelve years while Mrs. White was living, correctly expressed the faith of Adventists: ‘Instead of our setting up these visions above and outside of the Scriptures as another rule of authority ... we claim that none can really take the Bible and fairly apply its teachings without accepting these visions as from God. ... Those who stand on the Bible and the Bible alone, are bound to receive the Bible teaching on spiritual gifts, including the gift of prophecy in the remnant church’” (Ellen G. White and the Seventh-day Adventist Church, pp. 34–35).

9. All believers should study, revere, and obey Ellen White’s writings. “These messages, we believe, should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a floodlight upon the Sacred record” (Prophetic Guidance, Lesson 16, p. 60).

10. God's blessing follows the proportion of one's loyalty to Ellen White's writings, and His judgment in proportion to disloyalty. "God's blessing upon you will be in proportion to your belief in and loyalty to the instruction He has sent to guide and guard His people. How abundantly the Lord can and does bless those who wholeheartedly accept the counsels given..." (Prophetic Guidance, Lesson 18, p. 17). "To all who have stood in the way of the Testimonies, I would say, God has given a message to His people and His voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instruction to keep His people in the right way..." (Ellen White, Prophetic Guidance, Lesson 18, p. 71).

11. All of Ellen White's writings must be accepted as authoritative revelation. "Consistency calls for acceptance of the Spirit of Prophecy writings as a whole. We cannot justify accepting part and rejecting part. For example, to accept one of Mrs. White's books of a devotional character while questioning what she has written on doctrine, morals, or health standards, is really accepting one part and rejecting another" (Prophetic Guidance, Lesson 18, p. 70).

12. Ellen White alone is a modern prophet. "... in the providence of God, Ellen G. White was given the role of prophetic messenger to the Advent people. ... Several other persons in the history of the Seventh-day Adventist Church have claimed prophetic inspiration, but none has given satisfactory evidence that he has received instruction from God" (The Spirit of Prophecy Treasure Chest, p. 29).

13. Ellen White's prophecies and the Adventist Church stand or fall together. "Our position on the Testimonies is like the keystone of the arch. Take that out, and there is no logical stopping place till all the special truths of the message are gone. ... Nothing is

surer than this, that this message and the visions belong together and stand and fall together” (Review and Herald, Aug. 14, 1883).

14. Ellen White’s prophecies are either of God or the Devil. “There is no halfway work in the matter. The testimonies are of the Spirit of God or of the Devil” (Ellen White, Testimonies for the Church, vol. 4, p. 230).

Ellen White’s Role in the Development of the Seventh-day Adventist Church

“The church leaders from the first have accepted this heavenly light that God has caused to shine upon their pathway. One reason we have prospered is that we have had this divine guidance, which we have tried to follow faithfully. Mrs. White’s preeminent mission was to build the dynamics of a Biblical faith into a Christian movement. The Seventh-day Adventist Church is indebted to her as a spiritual leader and a pioneer builder and guide. In most of the soul-winning activities of the church, from its very beginnings, the leaders received guidance from what they believed were the prophetic insights of this servant of God” (Delafield, *Ellen G. White and the Seventh-day Adventist Church*, pp. 2,10-11).

Ellen White’s Role in the Development of Adventist Doctrine

Last Days Remnant Church. “I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord” (Ellen G. White Messenger to the Remnant, p. 34).

Soul-sleep and Annihilation. An entire chapter of Ellen White’s *The Great Controversy* is devoted to the doctrines of soul-sleep and the annihilation of the wicked: “How utterly revolting is the belief that as soon

as the breath leaves the body the soul of the impenitent is consigned to the flames of hell! ... Upon the fundamental error of natural immortality rests the doctrine of consciousness in death—a doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity” (Ellen White, *The Great Controversy*, pp. 477–478).

Sabbath-keeping. “... seven months after the Whites commenced keeping and teaching the Sabbath, the Lord gave a vision stressing its importance ... in this vision Mrs. White seemed to be transported to heaven and conducted through the heavenly sanctuary. In the most holy place she saw the ark that contains the law, and was amazed to note that ‘the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God’s holy name. The holy Sabbath looked glorious—a halo of glory was all around it.’ ... There was also shown her the change of the Sabbath, the significance of Sabbath observance, the work before them in proclaiming the Sabbath truth, the relationship of Sabbath observance to the troublous times before the loyal people of God, climaxing in the second coming of Christ bringing final deliverance. The relationship of the Sabbath to the third angel’s message was also revealed: ‘I was shown its importance and its place in the third angel’s message’” (Ellen G. White *Messenger to the Remnant*, p. 34).

Investigative Judgment. “Another striking illustration of the influence of the Spirit of prophecy in the development of Seventh-day Adventists doctrine, is found in the way in which the sanctuary truth came to us. This vitally important doctrine was also developed from earnest Bible study, and confirmed by revelation ... ‘About the middle of February, 1845’ (Ellen G. White *Letter*, July 13, 1847, *Record Book I*, p. 2), Ellen Harmon in Exeter, Maine, was given a

‘view of Jesus rising from His mediatorial throne and going to the holiest as Bridegroom to receive His kingdom.’ ... The March 14 issue carried a second Ellen Harmon communication, dated February 15, which presented her view, relating to Christ’s ministry in the heavenly sanctuary as given ‘one year ago this month. I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and did sit ... I saw a cloudy chariot, with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; He stepped into it and was borne to the holiest, where the Father sat. Then I beheld Jesus, as He was before the Father a great high priest’” (Ellen G. White Messenger to the Remnant, pp. 36–37).

Health Reform Movement and Vegetarianism. “On June 6, 1863, a memorable vision was given to Ellen White at Otsego, Michigan. Mrs. White wrote of this vision as follows: ‘I saw that it was a sacred duty to attend to our health and arouse others to their duty ... This light she communicated to church leaders...’” (Ellen G. White Messenger to the Remnant, p. 17).

Church Going through the Tribulation. “In the autumn of 1845 Mrs. White was given a vision which showed that before Christ would come the second time, the saints must pass through the time of Jacob’s trouble, which was future. ‘This,’ said James White, ‘was entirely new to us, as well as herself’” (Prophetic Guidance Correspondence Course, Lesson X, p. 39).

What Were the Methods by which Ellen White Received Messages?

Included in Mrs. White’s biography, Messenger to the Remnant, are six pages of testimonies from various people who allegedly witnessed her visions. These are included in the biography to establish confidence in

their supposed divine origin. Some of these testimonies are descriptions of medical examinations that were allegedly conducted during Mrs. White's visionary experiences. Such testimonies place a large emphasis upon the supposed fact that Mrs. White did not breathe during her visionary experiences.

General Phenomena. "For about four or five seconds she seems to drop down like a person in a swoon, or one having lost his strength; she then seems to be instantly filled with super-human strength, sometimes rising at once to her feet and walking about the room. There are frequent movements of the hands and arms, pointing to the right or left as her head turns. All these movements are made in a most graceful manner. In whatever position the hand or arm may be placed, it is impossible for anyone to move it. Her eyes are always open, but she does not wink; her head is raised, and she is looking upward, not with a vacant stare, but with a pleasant expression, only differing from the normal in that she appears to be looking intently at some distant object" (Ellen G. White Messenger to the Remnant, p. 22).

No Breathing. "M. G. Kellogg, M.D. ... I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she has had when I was present. ... A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse, and also in regard to her breathing, and there was no respiration" (Ellen G. White Messenger to the Remnant, pp. 22-23).

Holding Heavy Bibles. "As they closed this part of the examination, she arose to her feet, still in vision, holding a Bible high up, turning from passage to passage, quoting correctly, although her eyes were looking upward and away from the book ... while in vision, Ellen Harmon stepped over to a bureau upon

which rested the large volume (18 1/2 pound family Bible), picked it up, placed it on her left hand, and then, extending it at arm's length, held the closed book with ease for half an hour ... Under ordinary circumstances she was unable to pick up this book, for she was in frail health and at that time weighed only eighty pounds. She was in no way fatigued by the experience (Ellen G. White Messenger to the Remnant, p. 23).

Even if these testimonies are true, they mean nothing. A prophet is not approved by supernatural phenomena but by whether or not his prophecies are true according to Scripture. The devil can do miracles. The pagan soothsayers that resisted Moses were even able to duplicate two of the divine signs (Exodus 7:22; 8:7). The Lord Jesus warned that false prophets would arise that will show great signs and wonders (Mat. 24:24).

D.M. Canright, one of the top leaders in the Adventist denomination in its early years, later became a Baptist pastor. In his book *Seventh-day Adventism Renounced* (1898), he exposed the duplicity and error of Ellen White's prophetic ministry. We have reprinted Canright's testimony in the chapter of this book entitled "Mrs. White and Her Revelations."

Bible Reasons for Rejecting Ellen White's Prophetic Ministry

1. Mrs. White taught doctrines that deviate from New Testament Revelation (Romans 16:17-18; Isaiah 8:20). The fact that a group holds many true doctrines does not mean we are to overlook its heresies. False imitations of Christianity have always been characterized by a mixture of truth and error. The Galatian heretics were apparently orthodox in most of their doctrines. We have no reason to believe they were anything but orthodox about the Trinity, Christ's Deity, the Resurrection, and Biblical Inspiration, but the fact

that they added to Paul's revealed gospel brought upon them a divine curse. In fact, they were all the more dangerous because of their seeming orthodoxy. Rat poison is at least 95% harmless. Romans 16:17 warns us to mark and avoid those that cause divisions contrary to the doctrine which we have learned. Seventh-day Adventism is guilty of this. They cause divisions contrary to the apostolic doctrine of death, of sabbath-keeping, of Hell, of the ministry of Christ during this present age, of the Mosaic Law, of the woman's place in the church, and of the apostolic doctrine of the last days, and others.

In addition to the major heresies that we describe in this book, Mrs. White taught many lesser heresies. Consider one example:

Marital Excess

Ellen White taught that married couples should not have frequent sexual relationships. She warned them to avoid "marital excess" so they would not deplete their "vital force." She believed that man has only a certain amount of "vital force" and it is used up by marital intimacy and cannot be replaced.

"They do not see that God requires them to control their married lives from any excesses. But very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. Even men and women professing godliness give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life and enervates the entire system" (White, *Testimonies for the Church*, vol. 4, p. 472, quoted from D. Anderson, *Ellen White and Marital Excess*, <http://www.ellenwhiteexposed.com/excess.htm>).

White even taught wives to discourage their husbands in their sexual desires.

“Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectively exhaust the vitality. No woman should aid her husband in this work of self-destruction. She will not do it if she is enlightened and has true love for him. The more the animal passions are indulged, the stronger do they become, and the more violent will be their clamors for indulgence. Let God-fearing men and women awake to their duty. Many professed Christians are suffering with paralysis of nerve and brain because of their intemperance in this direction. It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of health and life. If she possesses true love and wisdom, she will seek to divert his mind from the gratification of lustful passions to high and spiritual themes by dwelling upon interesting spiritual subjects. It may be necessary to humbly and affectionately urge, even at the risk of his displeasure, that she cannot debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being, and that she cannot disregard this claim, for she will be held accountable in the great day of God” (White, *Adventist Home*, pp. 124-126, quoted from D. Anderson).

Mrs. White even came close to forbidding marriage altogether. She wrote to missionary couples as follows:

“I was shown that Brother and Sister Van Horn had departed from God’s counsel in bringing into the world children. God required all there was of them in His work and both could have done a good work for the Master, but the enemy came in and his counsel was followed, and the cause of God was robbed of the attention it should have had... The time has come when, in one sense, they that have wives be as though they had none (White, MS 34, 1885, quoted from

Ellen White and Marital Excess,” D. Anderson, <http://www.ellenwhiteexposed.com/excess.htm>). How much better would have been the influence of both if they had not married, but both have devoted their interests to God’s cause; and after they were married, how much better for them to have thoroughly considered the situation and decided that God should have all the powers He had given them in the work of saving souls” (letter written from Europe in 1888, as quoted in “Counsels Regarding Parenthood” (DF 360A), a document produced by the Ellen G. White Estate, quoted from D. Anderson, *Ellen White and Marital Excess*, <http://www.ellenwhiteexposed.com/excess.htm>).

The Bible, on the other hand, warns that forbidding marriage is a doctrine of devils (1 Timothy 4:1–5) and

exhorts husbands and wives not to defraud one another (1 Corinthians 7:1-5).

2. Ellen White contradicted herself and was a hypocrite.

Consider three examples:

Abstain from All Jewelry

“To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith” (White, *Testimonies*, vol. 3, p. 366).

“The ornamentation of the person with jewels and luxurious things is a species of idolatry. ... Expensive dress and adornments of jewelry give an incorrect representation of the truth that should always be represented as of the highest value” (*Bible Training School*, May 1, 1908).

Ellen White did not follow her own teaching. She wore jewelry, including broaches, expensive pins with white stones, and chains. In “Did Ellen White Wear Jewelry?” S. Cleveland and D. Anderson document this fact (<http://www.ellenwhiteexposed.com/contra7.htm>).

Photography Is Idolatry

“This making and exchanging of photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, ‘Thou shall have no other gods before me’” (White, *Messages to Young People*, p. 316).

Mrs. White often sat for pictures, contrary to her own teaching.

The Reformed Dress Fiasco

The reform dress was a feminist fashion in the mid-19th century composed of a knee-length dress over loose-fitting pants. This was in a day when short

dresses and pants on women were scandalous. In 1863 Ellen White said that Adventists should NOT adopt the dress because it was immodest and was associated with the women's rights movement.

"God would not have his people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ. ... Those who feel called out to join the movement in favor of woman's rights and the so-called dress reform, might as well sever all connection with the third angel's message. ... Let them adopt this costume, and their influence is dead. ... They [the sisters] would destroy their influence and that of their husbands. They would become a byword and a derision. ... God would not have us take a course to lessen or destroy our influence with the world" (*Testimonies for the Church*, vol. 1, pp. 421, 422, June 1863).

She also said that women should wear long dresses and should not make themselves stand out as a gazing-stock.

"If women would wear their dresses so as to clear the filth of the streets an inch or two, their dresses would be modest and they could be kept clean much more easily, and would wear longer. Such a dress would be in accordance with our faith" (Ibid. p. 424).

"Christians should not take pains to make themselves a gazing-stock by dressing differently from the world" (Ibid., p. 458).

A year later White issued a contradictory prophecy in support of the reform dress. This was after she attended a health clinic and saw one of the "doctors" wearing such a dress.

"God would now have His people adopt the reform dress, not only to distinguish them from the world as His 'peculiar people,' but because a reform in dress is essential to physical and mental health" (Ellen White, *Testimonies*, vol. 1, p. 525, 1864).

White said that she was speaking by divine revelation and that those who refused to adopt the reform dress were rejecting the light.

"I have done my duty; I have borne my testimony, and those who have heard me and read that which I have written, must bear the

responsibility of receiving or rejecting the light given" (*Testimonies*, vol. 1, p. 523).

A few years later, White simply stopped wearing the reform dress and refused to answer questions about the matter from her confused followers (D.M. Canright, *The Life of Mrs. E.G. White*, chapter 19).

3. The true prophetic gift guaranteed infallible revelation. Adventists defend Mrs. White's visions and writings as revelation, but not as infallible. This is a distinction the Bible does not allow. Divine prophecies are not partially inspired. Any deviation from truth, any failure in prediction, marks the prophet as false (Deut. 18:21-22).

4. Mrs. White's visions encouraged twisted views of Scripture to suit SDA doctrine. The verses offered by Adventist teachers as proof texts for doctrines such as Investigative Judgment or sabbath-keeping in the church age in no way do so. No one studying these verses alone would arrive at the doctrines that the Adventists build from them. The perversions of Scripture were encouraged by Ellen White's visions and "inspired" interpretations. The following quote confirms this suspicion:

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word.

Again and again these brethren came together to study the Bible in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively.

Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given (*Ellen G. White Special Testimony*, Series B, No. 2, pp. 56-57, quoted from *Ellen G. White Messenger to the Remnant*, pp. 38-39).

In this testimony Ellen White admits that the Adventist doctrines were evolved through interpretations derived from the authority of her visions.

5. Women are not to teach nor usurp authority over men. God calls men, not women, to lead the churches (1 Timothy 2:11-12). There were no female apostles, and women are not qualified to be pastor-elders (1 Tim. 3:1-2; Tit. 1:5-6). Ellen White lived in direct opposition to these commands and examples. Not only did she guide in the development of SDA doctrine, but she was also a leading figure in the development of the SDA organization. She maintained a diligent public speaking ministry, addressing large mixed crowds of men and women, frequently even addressing, teaching, and guiding groups composed mostly of men. Surely the Lord would not operate contrary to His revealed will.

6. The true prophetic gift was to cease when its purposes for this age were fulfilled.

“Charity never faileth: but WHETHER THERE BE PROPHECIES, THEY SHALL FAIL; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is

come, then that which is in part shall be done away" (1 Cor. 13:8-10).

The context of 1 Corinthians 13 pertains to spiritual gifts. The entire section from chapter 12 to 14 deals with this subject. 1 Corinthians 13:8-10 refers to the revelation gifts of prophecy, knowledge, and tongues, through which God spoke to the early churches. These gifts were to pass away upon completion of their divine purpose, just as many other elements of God's program for the ages have passed away.

1 Corinthians 13:8 promises that "prophecies ... shall fail." Now, we know that the sure Word of prophecy contained in the Bible will never fail. It was the gift of prophecy that would fail, or pass away. Again, verse eight says "knowledge ... shall vanish away." It is obvious that knowledge in general shall never vanish. It is the gift of knowledge that vanished with the completion of the New Testament Scriptures. This verse also states that "tongues ... shall cease." It is the gift of tongues that will cease. Since it is clear that at some point prophecy will cease, when will this be? The answer is found in Ephesians 2:20. This verse groups the prophets together with the apostles and says that they laid the foundation for the church. They preached the gospel, established the first churches, and wrote the New Testament Scriptures under divine inspiration. Their job was then complete. The foundation was firmly laid, and they were no longer needed. Just as there are no apostles today, in the early church sense, there are also no prophets in the sense of receiving and imparting revelation. In this sense, "prophecy" has "failed."

Ellen White did not have the New Testament gift of prophecy, not only because her supposed gift operated contrary to divine revelation, but also because that gift ceased with the passing of the apostles and prophets that laid the church's foundation.

7. Revelation for this present age is complete and not to be added to.

“...ye should earnestly contend for the faith which was ONCE DELIVERED unto the saints” (Jude 3). “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev. 22:18- 19).

The Christian faith was delivered once for all to the saints during the days of the apostles. It is not to be added to or tampered with. Rather, it is to be contended for. The Holy Spirit has given everything necessary to make the “man of God perfect, throughly furnished unto all good works” (2 Tim. 3:16–17). This refers to the completed Scriptures, and a seal was placed in the last chapter of the Book, warning all men against claiming to have some new or fresh word from God (Rev. 22:18–19).

Did Mrs. White add to the things contained in the Bible? Adventist publications claim that she did not, but we will let the reader be the judge of this. Consider an excerpt from just one of her visions:

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. ... Soon our eyes were drawn to the east, for a small black cloud had appeared about half as large as a man’s hand, which we all knew was the sign of the Son of man. ... His hair was white and curly and lay on his shoulders; and upon His head were many crowns. ... Then Jesus’ silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. ...

The 144,000 shouted, ‘Alleluia!’ as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. ...

Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges ...

On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver. ...

Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. ...

I saw another field full of all kinds of flowers, and as I plucked them, I cried out, 'They will never fade.' Next I saw a field of grass, most glorious to behold; it was living green and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. ...

And I saw the little ones climb, or, if they chose, use their little wings and fly, to the top of the mountains, and pluck the never-fading flowers. ...

I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. ... And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it (Ellen White, *Early Writings*, pp. 14-20).

Consider some of the things that Ellen White added to the Bible in this one vision. She says that Jesus' hair is curly and shoulder length and that His trumpet is silver. She says that it takes seven days to ascend to heaven. She describes tree trunks of transparent gold, fruit that looks like gold mixed with silver, houses that have the appearance of silver supported by pillars set with pearls, shelves of gold, fields of flowers, grass, "little ones" with wings, tables of stone engraved with the 144,000, and a silver table many miles in length.

In the book *Seventh-day Adventism and the Writings of Ellen White*, J. Mark Martin documents other things that Mrs. White added to the biblical record, such as the following:

Satan Offered a Pardon

“God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon on condition of repentance and submission” (*The Great Controversy*, pp. 495-496).

Eve Was Deceived Because She Wandered from Adam’s Side

“Eve wandered away from the side of her husband, and was gazing with mingled curiosity and admiration upon the fruit of the forbidden tree. Satan, in the form of a serpent, conversed with Eve. ... Adam regretted that Eve had left his side, but now the deed was done” (*Spiritual Gifts*, vol. 3, pp. 39, 40, 42).

In fact, the Bible says that Adam was with Eve when she partook of the forbidden fruit (Genesis 3:6).

The Serpent Had Wings

“The serpent was a very beautiful creature with wings; and while flying through the air his appearance was very bright, resembling the color of burnished gold. He did not go upon the ground, but went from place to place through the air, and ate fruit like man” (*Spiritual Gifts*, vol. 3, pp. 39-40).

Enoch’s Face Radiated Light

“Enoch continued to grow more heavenly while communing with God. His face was radiant with a holy light which would remain upon his countenance while instructing those who would hear his words of wisdom. His heavenly and dignified appearance struck the people with awe” (*Spiritual Gifts*, vol. 3, p. 57).

Angels Who Visit Earth Have Golden Cards

“There is perfect order and harmony in the Holy City. All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gates of the city as they pass in and out” (*Early Writings*, p. 39).

There is no doubt that Ellen White’s visions added to the prophecies contained in the Bible. As such, they fly in the face of God’s warning in Revelation 22. To teach that there is still a purpose for the gift of prophecy and that the Scriptures are not sufficient for faith and practice is to open the door to satanic deception. Those who refuse to accept the Scripture as the final Word of God for this age always receive another word through erroneous visions and prophecies. Seventh-day Adventism is the product of this great error.

8. Ellen White’s prophecies did not come to pass.

“When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him” (Deut. 18:22).

In the book *Seventh-day Adventism and the Writings of Ellen White*, J. Mark Martin documents many false prophecies that were published by Mrs. White. These include the following:

Old Jerusalem Never Built Up

“I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time” (*Early Writings*, p. 75).

In fact, old Jerusalem has been built up extensively since the birth of the modern state of Israel in 1948.

Mrs. White to Be Alive When Jesus Returns

“Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man’s hand, which we all

knew was the sign of the Son of man. ... Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, 'Alleluia!' as they recognized their friends who had been torn from them by death, and in the same moment WE were changed and caught up together with them to meet the Lord in the air" (*Early Writings*, pp. 15-16).

Other Adventists Living in 1856 Would See Jesus Return

In May 1865 Ellen White declared in a meeting in Battle Creek, Michigan, that some present would "remain upon the earth to be translated at the coming of Jesus" (*Testimonies for the Church*, vol. 1, pp. 131-132).

England Would Attack the United States

"... when England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion. ... this nation [the United States] will ... be humbled into the dust" (*Testimonies for the Church*, vol. 1, p. 259).

In fact, England did not declare war and the United States was not humbled into the dust.

Enoch on Jupiter or Saturn

"The Lord has given me a view of other worlds, wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. ... Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated" (*Early Writings*, pp. 39-40).

Ellen White's husband, James, said that this vision was of the planets Jupiter and Saturn (*A Word to the Little Flock*, p. 22).

Martin remarks, "To date, excellent satellite pictures of Jupiter and Saturn have not revealed any life

forms” (Seventh-day Adventism and the Writings of Ellen White, p. 18).

9. Ellen White’s writings were plagiarized from other people.

“Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour” (Jer. 23:30).

That Ellen White plagiarized from other people’s writings has been extensively documented by Walter Rea and others. Initially Rea, author of *The White Lie*, did not set out to disprove White’s prophetic calling and was anything but an antagonist. Rather, from a young age he was a dedicated Adventist and he even published some volumes of Ellen White’s commentaries on Bible passages that sold by the thousands through Adventist bookstores. But that was before his discovery of White’s plagiarisms and other deceptions ruined his faith in the Adventist system.

Adventists have attempted to answer this charge in various ways. They have claimed that Mrs. White was merely selectively quoting from other writings as God led her. They have also concluded that she did not practice plagiarism by eighteenth century standards, but the fact that she claimed divine inspiration for her “testimonies” refutes these attempted justifications. Further, she quoted other writers without giving them any credit, which is dishonest.

HERESY #6: INVESTIGATIVE JUDGMENT

The major tenets of the Adventist doctrine of Investigative Judgment are as follows:

1. In October 1844, Jesus Christ entered the heavenly holy of holies to begin an investigative judgment of the records (deeds, thoughts, attitudes, etc.) of those that have professed salvation.

“Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits ... in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work. ... The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. ... The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God ... every individual has a soul to save or to lose. Each has a case pending at the bar of God ... The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross” (Ellen White, *The Great Controversy*, pp. 422–423).

2. The investigative judgment is based on the law of God (the Ten Commandments); the character of each person will be tested by the standard of this law. “Every man’s work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, are all chronicled by the recording angel. The law of God is the standard by which the characters and the lives of men will be tested in the judgment. ... Those who in the judgment are ‘accounted worthy’ will have a part in the resurrection of the just. ... Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books

of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. ... All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. ... Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God" (Ellen White, *The Great Controversy*, pp. 424-425, 428).

3. This judgment determines the eternal destiny of every professing believer. No one can be sure of eternal life until this judgment is complete. "The righteous dead will not be raised until after the judgment at which they are accounted worthy of 'the resurrection of life.' Hence they will not be present in person at the tribunal when their records are examined and their cases decided. ... Every name is mentioned, every case closely investigated. Names are accepted, names rejected ... all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. ... The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. ... Everyone must be tested and found without spot or wrinkle or any such thing. ... When the work of the investigative judgment closes, the destiny of all will have been decided for life or death" (Ellen White, *The Great Controversy*, pp. 425, 431-432).

4. During this heavenly judgment, God has raised up the Seventh-day Adventist Church to proclaim the 'eternal gospel' to all the world. This work allegedly began in 1844 and will continue until Christ's return to earth. "The picture of the whole prophecy is clear. In the last days, as the closing judgment work began in heaven above, a special movement was to arise on earth, through which the great threefold message of Revelation 14 was to be borne to every nation, and tongue, and people. ... It was following the great Advent awakening of the early decades of the nineteenth century, reaching a climax in the years preceding 1844, that the Adventist Church arose. It has spread to all lands with the definite message of the judgment hour, calling men to the standard of the commandments of God" (The Gift of Prophecy in the Seventh-day Adventist Church, pp. 9, 12).

5. When the judgment is finished, Christ will return to the earth, destroy the wicked, resurrect the saved believers (who have allegedly been sleeping in the grave), and place all sins upon Satan—the Old Testament scapegoat antitype. "When the investigative judgment closes, Christ will come, and His reward will be with Him to give every man as his work shall be. ... Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away 'unto a land not inhabited' (Lev. 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked" (Ellen White, The Great Controversy, p. 427).

WHAT THE BIBLE SAYS

1. The vision of Daniel 8:14 has nothing to do with a heavenly investigative judgment. Consider the following excellent commentary on Daniel chapter 8:

Both William Miller and Ellen G. White were wrong. Miller's assertion that 2,300 days meant 2,300 years, these being 'prophetic days' of one year each, is just as much gratuitous speculation as his statement that these 'days' were to be reckoned from Artaxerxes' decree (Ezra's return to Palestine).

Verse 19 states that "the time of the end" refers to 'the latter time of the indignation,' God's indignation revealed in the Babylonian captivity. The vision therefore begins where the Babylonian captivity ends. Hence verse 20 speaks of the Medo-Persian power, which indeed destroyed the Babylonian empire.

In the vision it is therefore stated, verse 4, that the ram pushed westward and northward, and southward: i.e., the Medo-Persian empire conquered Lydia (north, 564 B.C.), Babylon (west, c.a. 554) and Egypt (south, another ten years later).

"Then came the strong he-goat, verse 5, who is the king of Greece, verse 21. Greece defeated Persia in 490 and 480 B.C. When Alexander the Great 'magnified himself exceedingly,' verse 8, he suddenly died at the age of 33. His empire was divided into four parts, and out of one of these divisions came 'a little horn,' verse 8, 'in the latter time of their kingdom,' verse 23; that is, when the four divisions of Alexander's empire were going down one by one, before the power of Rome. This little horn is Antiochus Epiphanes, who marched against 'the glorious land' (Palestine, Dan. 11:16, 41). He massacred 40,000 Jews in three days, entered the holy of holies of the Jerusalem temple, and offered a large sow on the altar of burnt offering in the temple court. This put a stop to the regular Mosaic burnt offering. Now Daniel 8:14 states that this burnt offering, which was rendered each evening and each morning, was to be omitted 2,300 times, in the evening and morning. That is to say, 1,150 days.

This prophecy was literally fulfilled: the first heathen sacrifice was offered on December 25, 168 B.C. On December 25, 165 B.C. the holy sacrifice was again offered on a newly erected altar. This is to say, the sanctuary was cleansed (1 Maccabees 1:59; 4:53). That makes exactly three years. Three years, however, equal 2,190 evenings and mornings. However, the divinely ordained regular burnt offerings had been ordered stopped some time prior to the offering of the heathen sacrifices in their stead, which accounts for 2,300 evenings and mornings as stated in the text (J.K. Van Baalen, *The Chaos of Cults*, p. 233).

2. The believer will not be judged by the Ten Commandments and will not lose his salvation if his service is unacceptable. The believer has eternal life (John 3:16). He has already passed from death unto life (John 5:24). He is safe in Christ and stands and rejoices in hope of the glory of God (Romans 5:1-2). He has no fear of future wrath, for he is complete in Christ (Romans 5:9). All punishment for his sin fell on Christ, and he is forever free. Christ took the believer's unrighteousness upon Himself and gave the believer His very righteousness (2 Corinthians 5:21).

The believer's judgment is an examination of his service to Christ to determine whether he will be rewarded or suffer loss of reward.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: BUT HE HIMSELF SHALL BE SAVED: yet so as by fire" (1 Cor. 3:11-15). See also 2 Corinthians 5:5, 9-10.

Consider some important differences between the judgment described in these passages and the Investigative Judgment of Seventh-day Adventism: (1) Christ's judgment of believers does not determine their salvation. Those who stand at the judgment of 1 Corinthians 3 will be there because they have already been saved, not in order to determine whether or not they will be saved. The ones judged in 1 Corinthians 3 are those that have established their lives upon the solid foundation of Jesus Christ (1 Cor. 3:11-12). (2) The believer's judgment will not result in damnation, torment, or separation from God. Believers whose works fail the test will suffer shame and loss of reward, but not loss of salvation. "If any man's work shall be burned, he shall suffer loss: but he himself shall be

saved; yet so as by fire” (1 Cor. 3:15). Words could not be plainer. (3) Notice, too, that the believer shall appear personally before his Lord. “For we must all appear before the judgment seat of Christ” (2 Cor. 5:10). According to Adventist theology, the believer’s judgment occurs in the heavenly holy of holies between 1844 and the Second Coming, while the believer himself is supposedly on earth or sleeping in the grave. This is not what the apostle Paul taught.

3. The Adventist distinction between forgiveness of and blotting out of sin is not taught in the New Testament.

“...the thought that Christ did not blot out sins previous to 1844 is without one shred of Scriptural support. ... In fact, the entire distinction between the forgiveness of sins, and the blotting out of sins—which is basic to Seventh-day Adventist theology—is foreign to the Scriptures. Does David suggest that there is any such distinction when he prays in Psalm 51:1, ‘Have mercy upon me, O God, according to thy lovingkindness; according to the multitude of thy tender mercies blot out my transgressions’? In the New Testament the word commonly used for forgive is *aphieemi*. The root meaning of this word is to let go or to send away; hence it has acquired the additional meaning: to cancel, remit, or pardon sins. Is there, now, any justification for the view that one’s sin can be canceled without being blotted out? When Jesus, for example, said to the paralytic, ‘Son, be of good cheer, thy sins are forgiven’ (Mt. 9:2), did He mean: ‘Your sins are now forgiven, but not yet blotted out; if you do not continue to live up to all my commandments, these sins may still be held against you’? Why should the paralytic have been of good cheer, if this was the meaning of these words?” (Anthony Hoekema, *Seventh-day Adventism*, pp. 78-79).

4. It is unscriptural to identify Satan with the scapegoat of Leviticus 16. Both goats of the Day of Atonement—the one slain and the one released into the wilderness—represent the Lord Jesus Christ. The slain goat pictures the act of Christ’s atonement: it is a bloody sacrifice. The released goat pictures the sufficiency of Christ’s atonement: it is accomplished once for all and is forever complete. To interpret the scapegoat as a reference to Satan is blasphemous. Adventism finds confirmation of this doctrine, not in Scripture rightly

divided, but in the visions of Ellen White, which is yet another example of how they have added to the Bible's revelation.

HERESY #7: MISUSE OF THE MOSAIC LAW

A foundational error of Seventh-day Adventism is its misuse of the Law of Moses. This is the same heresy that many of the Jews of Paul's day were guilty of. It is the heresy that he confronted in his epistle to the Galatians.

Adventist Errors about the Law

1. According to Adventism, law and grace are not opposing systems, but both work together for man's salvation.

"The fact that all who are redeemed are saved by grace does not dispense with the law of God any more in the one dispensation than in the other. The law is not against grace, and grace is not against the law ... Grace is not something that exists apart from the law, but by reason of the law. It is, therefore, foolishness to talk of one age as the dispensation of the law, and the other as the dispensation of grace, as if each existed at a different period of time from the other. Law and grace have existed side by side from the time man first sinned, and will stand together until man's probation closes" (Charles T. Everson, *Saved By Grace*, pp. 11, 17).

"Christ says to every man in this world what He said to the rich young ruler: 'If thou wilt enter into life, keep the commandments.' Matthew 18:17. In other words, the standard for admission into heaven is a character built according to the ten specifications, or commandments, of God's law. ... The Master Builder will stand right with you, and see to it personally that your life comes up to the requirements of God's law" (Everson, *Saved By Grace*, pp. 45-46).

"The question that decides destinies for eternity is, 'Have you by the grace of Christ done the will of the Father—have you kept His word?'" (J.L. Shuler, *The Great Judgment Day*, p. 114).

2. The Law of Moses is the standard by which God shall judge believers.

“The Ten Commandments are heaven’s balances of justice and righteousness, in which the great Judge will weigh the life of each person ... nine points of obedience in our lives will not meet the ten requirements in God’s law. The law of Ten Commandments is the standard by which the characters and the lives of men will be tested in the judgment. It is important, therefore, that we obey it. In order to be prepared for the judgment, it is necessary that men be obedient to God’s holy law” (Shuler, *The Great Judgment Day*, p. 114).

“So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. ... The law of God is the standard by which the characters and the lives of men will be tested in the judgment. ... Those who in the judgment are ‘accounted worthy’ will have a part in the resurrection of the just” (Ellen White, *The Great Controversy*, pp. 423-425).

3. The Law of Moses is the believer’s rule of life.

“Instead of being free to ignore and break the law because he is saved by grace, he is now doubly obligated to keep it. ... In other words, the one who forsakes, or gives up, sinning, or breaking God’s law, to him will be given mercy, or grace. ... And if we make the effort to walk in the commandments of God, Christ will supply us with the power needed. ... In other words, if you fully surrender to Christ, He not only pardons your past transgression of the law, but comes into your life as you go forward with Him. ... It is very evident, then, that in the new covenant we do not see the law a thing of no consequence, but we find it occupying the center of the covenant” (Everson, *Saved By Grace*, pp. 23, 26-27, 30-31, 36).

“Upon these two ‘tables,’ or tablets, of stone were Ten Commandments, divinely designed for man’s well-being, to direct him in paths of righteousness and preserve him from evil” (Arthur S. Maxwell, *Your Bible and You*, p. 95).

“The Ten Commandments are the only perfect rule of conduct in this world today. God gave man the Decalogue as a rule of life” (Shuler, *The Great Judgment Day*, pp. 113-114).

WHAT THE BIBLE SAYS

The following is a summary of every major New Testament passage dealing with the law. The reader is encouraged to look up and study each one of the

passages. We are confident the Lord will encourage you in the glorious eternal liberty the believer has in Christ Jesus.

We can summarize the New Testament's teaching on the law in this way: The apostles' doctrine of the law compliments their doctrine of grace, resulting in a gospel that is truly good news for sinners. The apostles taught that the Law of Moses was given by God for one main reason: to lead men to Christ. It does this by revealing man's sin and thus showing his need for salvation and by pointing to Christ through types and prophecies. Once the law has brought the sinner to the Savior, it has no more work to do for him. The justified man has everything in Christ. The believer is forever freed from any condemnation of the law, since he has been made perfect in Christ, identified positionally with Jesus in His death, burial, and resurrection. The believer has been forever removed from the realm of sin and death because God has put away his sin and declared him righteous. The law is not the believer's rule of life. The believer has a higher calling and higher law—to put on Christ Jesus and to follow the Spirit of God. This is the law of the Spirit. The New Testament does not point back to the law as the believer's way of life—although the basic underlying moral principles of the law are eternal. The law, including the Ten Commandments “written and graven in stone,” was a “ministration of death” that has been abolished in Christ.

1. The Law of Moses has one main purpose, and that is to lead men to Jesus Christ. A man is saved and justified by faith ALONE through grace ALONE, apart from the law. Because of man's fallen condition, the law can only condemn him. The law is indeed holy and good, but it can do nothing for sinful man except to reveal his wicked condition and lead him to Christ. “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth

may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (Rom. 3:19–20). “The law entered, that the offense might abound” (Rom. 5:20). “The strength of sin is the law” (1 Cor. 15:56). See also Romans 7:7–13; 2 Corinthians 5:5–13; Galatians 2:16; 3:9–24; 1 Timothy 1:6–11.

“The law demands strength from one that has none, and curses him if he cannot display it. The Gospel gives strength to one that has none, and blesses him in the exhibition of it. The law proposes life as the end of obedience, the Gospel gives life as the only proper ground of obedience” (C.H. Mackintosh, *Notes on the Pentateuch*, pp. 232-233).

2. The Law of Moses holds no power over the believer; he is placed in Christ entirely out of the law’s grasp. The law can no more bring condemnation to the believer than it can to Christ Himself, since the believer has been made perfect in Christ. The law has no more power over the believer than the dead husband has over a living wife. The apostles did not teach the Adventist doctrine that the believer is to conform his life to the standard of the law by the power of the resurrected Christ, and that if he fails to do so the law will condemn him in the day of judgment.

“Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God” (Rom. 7:4). See also Romans 5:1-2, 6-11; 6:3-7; 8:8-10; 10:4; Galatians 3:24-29).

3. The Ten Commandments were a covenant of death. Adventist teachers protest that the moral law, represented in the Ten Commandments, was not done away at the cross of Christ, that only the ceremonial law was done away there. But the New Testament describes even the Ten Commandments as a covenant of death! The Mosaic Law as a whole had one chief

purpose. It was given by God to fallen man in order to show him his sin and his need of the Savior.

“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if THE MINISTRATION OF DEATH, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if THE MINISTRATION OF CONDEMNATION be glory, much more doth the ministration of righteousness exceed in glory ... For if THAT WHICH IS DONE AWAY was glorious, much more that which remaineth is glorious ... And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of THAT WHICH IS ABOLISHED...” (2 Cor. 3:6-13).

Observe that the apostle said the Ten Commandments—the law written in stone—were a part of the Mosaic Law that is done away with in Christ. Two times in this key passage the apostle tells us that the Ten Commandments are abolished. Two times he tells us that the Ten Commandments were a ministration of death and condemnation! The Ten Commandments reveal man’s sin and declare God’s judgment—for the wages of sin is death (Rom. 6:23).

4. The Law of Moses has been done away with in Christ. We have already seen this in 2 Corinthians 3. Paul tells us that the law has been done away, abolished. Words could not be plainer. For the Adventist teacher to come along after Paul and point the believer back to the Law of Moses as a rule of life is a great evil.

5. The Law of Moses is not the believer’s rule of life. The believer is told to put on Christ, not the law, to follow the Spirit of God, not the law. The believer’s aim is not to be conformed to the law, but to be conformed to the image of Christ (Rom. 8:29). The Holy Spirit molds and transforms the believer’s life into the image of the Lord Jesus.

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18). “Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof” (Rom. 13:13-14). See also Romans 8:11-14; Galatians 5:16-25; Ephesians 4:20-24; Colossians 3:9-11.

“If the law be indeed the rule of a believer’s life, where are we to find it so presented in the New Testament? The inspired Apostle evidently had no thought of its being the rule when he penned the following words: ‘For in Christ neither circumcision availeth any thing nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be on them, and mercy, and on the Israel of God’ (Gal. 6:15-16). What ‘rule’? The law? No; but the ‘new creation.’ Where shall we find this in Exodus 20? It speaks not a word about ‘new creation.’ On the contrary, it addresses itself to man as he is—in his natural or old-creation state—and puts him to the test as to what he is really able to do. Now if the law were the rule by which believers are to walk, why does the apostle pronounce his benediction on those who walk by another rule altogether? Why does he not say, as many as walk according to rule of the Ten Commandments? Is it not evident, from this one passage, that the Church of God has a higher rule by which to walk?” (C.H. Mackintosh, *Notes on the Pentateuch*, pp. 232-233).

“I, as a Christian, obey all law that is moral in the Decalogue, not because it is in the Law, but because it is in the Gospel. Worship of God only is enjoined fifty times in the New Testament; idolatry is forbidden twelve times; profanity four times; honor of father and mother is commanded six times; adultery is forbidden twelve; theft six; false witness four; and covetousness, nine times. ‘The Ten Commandments,’ as Luther says, ‘do not apply to us Gentiles and Christians, but only to the Jews.’ So therefore, Paul, in all his fourteen epistles, never once names the Sabbath—except in a single passage where, classing it with the entire law, he declares it has been totally abolished. So the early church held” (William C. Irvine, *Heresies Exposed*, p. 165).

6. Law and Grace are two different systems that cannot be mixed in salvation.

“And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we

shall be saved, even as they..." (Acts 15:8-11). See also Romans 4:4-5, 12-16; 11:6.

7. To point believers back to the Law of Moses as a rule of life is to place them back under legalistic bondage, bringing a curse upon the one who teaches this heresy as well as upon the one who follows it. The apostles condemned in the strongest language those who tried to get believers to return to the Law of Moses as a rule of life. This refutes the Seventh-day Adventist doctrine that the law is a blessing to the justified man.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" (Gal. 3:1-9). See also Acts 15:10, 24; Galatians 1:7-9; 2:4; 4:9-11, 19-21; 5:1-9.

Christ came to redeem men from bondage to the law, to remove their condemnation by paying the price the law demanded for man's sin. Those who try to bring believers back under the law are deceiving men and pointing them away from the finished work of Christ and true Bible freedom in Him. They themselves are cursed because of their false gospel, and they are leading others away from the truth. The goal of salvation is not to bring the believer to the law, but to present him perfect in Christ!

HERESY #8: VEGETARIANISM

Ellen White warned against eating meat and promoted vegetarianism.

“Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven” (Ellen White, *Counsels on Diet and Foods*, p. 63; quoted from *Beware of This Cult* by Gregory Hunt, M.D.).

“You should be teaching your children. You should be instructing them how to shun the vices and corruption's of this age. Instead of this, many are studying how to get something good to eat. You place upon your tables butter, eggs, and meat and then your children partake of them. They are fed with the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save your children. How high do your prayers go?” (White, *Testimonies*, vol. 2, 1870, p. 362).

“Those who have received instruction regarding the evils of the use of flesh foods ... will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people” (White, *Testimonies*, vol. 9, p. 153).

“Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh eating we are in harmony with the light which God has been pleased to give us. All who are connected with our health institutions especially should be educating themselves to subsist on fruits, grains, and vegetables” (White, *Counsels on Diet and Foods*, pp. 380-81).

“[W]e must regulate the manner of our living, dispense with animal foods, and use grains, vegetables and fruits, as articles of diet” (White, *A Solemn Appeal*, p. 15).

“Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body?” (White, *Ministry of Healing*, p. 317).

“Let not any of our ministers set an evil example in the eating of flesh-meat. Let them and their families live up to the light of health

reform. Let not our ministers animalize their own nature and the nature of their children" (White, *Spalding and Magan*, p. 211).

"... flesh meat is not necessary for health or strength. If used it is because a depraved appetite craves it. Its use excites the animal propensities to increased activity and strengthens the animal passions. When the animal propensities are increased, the intellectual and moral powers are decreased. The use of the flesh of animals tends to cause a grossness of body and benumbs the fine sensibilities of the mind" (White, *Christian Temperance*, vol. 2, p. 63).

"The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities" (*Christian Temperance*, vol. 2, p. 63).

This teaching was part of White's health program, which she claimed was given to her by divine revelation in 1863. Six years later she wrote:

"I have not changed my course a particle since I adopted the health reform. I have not taken one step back since the light from heaven upon this subject first shone upon my pathway. I broke away from everything at once, from meat and butter, and from three meals. ... I left off those things from principle. I took my stand on health reform from principle" (*Testimonies*, vol. 2, pp. 371-372).

The Ellen White health program required eating only two meals a day (abstaining from an evening meal), avoiding not only meat but also milk, cream, butter, cheese, sugar, eggs, oysters, coffee, tea, spices such as pepper, ginger, and nutmeg, vinegar, rich gravies, pies, and cakes. She emphasized a diet of fruit, vegetables, and unprocessed grains. She claimed that "tea is poisonous to the system" and when tea and coffee are drunk "the skin becomes sallow, and assumes a lifeless appearance" and the "glow of health is not seen upon the countenance." She taught against the use of medicinal drugs.

"The drugs administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest" (Ellen Bowerman, "Ellen G. White and Dio Lewis," <http://www.ellenwhiteexposed.com/egw65.htm>).

Today the General Conference of Seventh-day Adventist's Nutrition Council gives the following recommendation:

"The GCNC recommends that all meat, fish, and fowl be eliminated from the diet and the use of egg yolks be limited to three or less per week. ... The GCNC recommends the generous use of whole grains, vegetables and fruits; and a moderate use of low fat dairy products (or nutritional equivalent alternatives), legumes, and nuts; a very limited use of foods high in saturated fat, cholesterol, sugar, and salt; abstinence from tobacco, alcohol, and coffee, tea, and other caffeinated beverages."

Here we will only deal with the issue of vegetarianism. From Adam to Noah, men were vegetarians, stemming from God's command in Genesis 1:29-30, but after the flood, men were instructed to eat meat as well as vegetables (Genesis 9:3). Under the Law of Moses, the nation Israel continued to eat meat, and some animals were designated clean and others unclean. The Lord Jesus Christ lived under the law as a Jew and followed the Mosaic dietary system. He was not a vegetarian. We know that He ate fish (Lk. 24:42-43) and He ate lamb, which was required during the Passover (Exodus 12:6-8).

There are only three teachings about diet in the New Testament.

First, Peter was taught that the Old Testament dietary restrictions are no longer in effect for the New Testament believer (Acts 10:9-16). The truth of this was emphasized in that the command to rise, kill, and eat was repeated three times. This passage single-handedly refutes the following claims: that the Mosaic dietary restrictions are in force in the New Testament churches, that the Mosaic dietary restrictions were for health purposes (if that were true, God would have kept them in force), that eating meat is unhealthy, that vegetarianism is a superior program, and that is cruel to kill animals.

Second, we are taught that in the New Testament dispensation diet is entirely a matter of personal liberty (Romans 14:1–6) and we are not to judge others in such matters (Romans 14:13).

Third, we have a warning about those who teach against eating meat (1 Timothy 4:1–6) and we are told that to require a vegetarian diet is a doctrine of devils. This one heresy is sufficient to mark Ellen White as a heretic who was under the control of the Devil.

To go beyond the Bible’s clear teaching in this matter and to create dietary programs that purport to have a scriptural basis and or to be derived from extra-biblical prophecy or otherwise to have divine approval is heresy.

The New Testament plainly states that “every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer” (1 Timothy 4:4–5).

Thus, according to Scripture, diet in this dispensation is a personal and individual matter. Each person is different, with his own metabolism, taste, culture, lifestyle, health, and occupation; and diet must be determined on this basis and not on some plan purporting to be from the Bible.

I am not saying that all diets are equally healthy; I am merely saying that there is no one diet that is required by the Bible, and vegetarianism is certainly not upheld by Scripture.

The writer of Hebrews warned:

“Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein” (Heb. 13:9).

Salvation and spirituality are not determined by what you eat but by whether or not you have submitted to the gospel of Christ's grace. A doctrine of meats or special diet is a strange and unscriptural doctrine!

In spite of her own teaching against eating meat, which she claimed was based on a vision she had in 1863, Ellen White continued eating meat most of her life. This is documented extensively in "Oysters and Herrings" by M. Chugg and D. Anderson, <http://www.ellenwhiteexposed.com/contra6.htm>.

White didn't even begin to stop eating meat until 1894, when a Roman Catholic woman attending a temperance lecture begged her to have compassion on the animals that were being butchered. White testified:

"... when the selfishness of taking the lives of animals to gratify a perverted taste was presented to me by a Catholic woman, kneeling at my feet, I felt ashamed and distressed. I saw it in a new light, and I said, I will no longer patronize the butchers. I will not have the flesh of corpses on my table" (Ronald Numbers, *Prophetess of Health*, p. 172; quoted from *Beware of This Cult* by Gregory Hunt, M.D.).

Even after 1894 Mrs. White didn't stop eating fish! She also continued eating eggs and butter to the end of her life, contrary to her own teaching ("Oysters and Herrings" by M. Chugg and D. Anderson, <http://www.ellenwhiteexposed.com/contra6.htm>).

Though Mrs. White claimed that her teaching on health was derived from divine revelation, it has been proven that she plagiarized some of it. See *The White Lie* by Walter Rea.

Why Walter Martin Considered Seventh-Day Adventism Evangelical

By David W. Cloud

In the book *Kingdom of the Cults*, the late Dr. Walter Martin (1928–1989) defended the Seventh-day Adventist Church as orthodox and refused to label this group as a cult. Martin's influential book has resulted in widespread confusion on this subject. The course I took on cults in Bible school in 1975 used Martin's *Kingdom of the Cults* as the main textbook. Since I had been confronted with the errors of Seventh-day Adventism soon after I was saved in 1973, I was surprised to learn that Walter Martin was not treating this group as a cult. When I was only a few weeks old in the Lord, I had obtained the book *Planet in Rebellion* by George Vandeman from a public library. Most of the Adventist heresies are taught in this book, and I was somewhat confused by the things I read. I had joined a little independent Baptist church, and my pastor patiently showed me the error of Adventism. He explained that they are a dangerous cult. Thus, when I was confronted with Martin's position on Adventism in *The Kingdom of the Cults* a couple of years later, I was amazed, and I determined to pursue a diligent firsthand study of Adventism in order to make a decision about the matter for myself. I took three or four Adventist correspondence courses and visited Adventist schools, churches, and bookstores. This book, *Avoiding the Snare of Seventh-day Adventism*, was the fruit of that research. The first edition was

never published in English, but it appeared in a book on cults that I printed in the Nepalese language in the country of Nepal during the early years of our missionary work there. I submitted an expanded edition of the manuscript to Challenge Press in the early 1980s, and they published the book in 1984.

In the following study I analyze Walter Martin's approach to Seventh-day Adventism and contrast it with that of those who view this group as a dangerous cult.

Walter Martin Accepted the Statements of One Particular Seventh-day Adventist Publication, Questions on Doctrines, as the Basis for His Evaluation.

The book *Questions on Doctrines* was published by the Seventh-day Adventists especially for general public use to answer the charges of heresy that have been leveled at them. Martin thought it was wrong that other contenders for the faith based their evaluation of Seventh-day Adventism on a variety of SDA literature, arguing that these do not present an official representation of SDA doctrine. He even said that Mrs. White's writings are not a fair representation of SDA teaching. Consider the following statement from *The Kingdom of the Cults*:

"In 1957 the General Conference of Seventh-day Adventists released the first definitive and comprehensive explanation of their faith, an authoritative volume entitled *Questions on Doctrine*. This book truthfully presents the theology and doctrine which the leaders of Seventh-day Adventism affirm they have always held. ... It is therefore unfair to quote any one Adventist writer or a group of writers as representing 'the position of our denomination in the area of church doctrine and prophetic interpretation...'" (*Kingdom of the Cults*, p. 369).

What Is Wrong with This?

1. Questions on Doctrine is no longer in print. The Seventh-day Adventists must not have considered it too important as an authoritative statement of their doctrine or they would not have allowed it to have gone out of print. In 1977, I visited the bookstore at the large Adventist Bible College in Collegedale, Tennessee, in search of this book. I was told that the book was out of print and would not again be available.

2. Ellen White's writings are presented by the Adventists as inspired. The following statements are from an Adventist correspondence course that I took in the mid-1970s entitled Prophetic Guidance in the Seventh-day Adventist Church. I was also given two books with this course: Ellen G. White: Messenger to the Remnant and The Spirit of Prophecy Treasure Chest. All of these materials are produced by the Adventist publisher Review and Herald. These books were still available in Adventist bookstores when I last checked in the 1990s. This correspondence course exalts Ellen White as a prophetess of God and her writings as inspired revelation:

"These inspired books, such as *Desire of Ages*, *Great Controversy*, and *Patriarchs and Prophets*, are indeed divine revelations of truth upon which we may place full dependence" (*Prophetic Guidance in the Seventh-day Adventist Church*, p. 20).

"The Messages for these days shall be written in books and shall stand immortalized" (*Prophetic Guidance*, p. 50).

"These messages, we believe, should be faithfully followed by every believer" (*Prophetic Guidance*, p. 60).

"Consistency calls for acceptance of the Spirit of Prophecy [Ellen White's] writings as a whole. We cannot justify accepting part and rejecting part" (*Prophetic Guidance*, p. 70).

"We recognize that the principles set forth in the Spirit of Prophecy writings do not change with the passage of the years ... and are of equal value to the church in all lands" (*Spirit of Prophecy Treasure Chest*, p. 125).

“The Messages [Ellen White’s writings] themselves are worthy of a different kind of consideration from that given to other modern writings. They are messages from God and must always be treated as such” (*Treasure Chest*, p. 142).

Mrs. White’s books are sold by Adventist ministries, bookstores, and colporteurs worldwide and are advertised as inspired counsel of God. Why, then, would they protest the evaluation of her writings as representative of SDA doctrine? Their own books continually cite Ellen White’s writings as authoritative, and it certainly not wrong for an outside researcher to do the same. If Ellen White’s writings are not accurate representations of Adventist doctrine, their entire foundation is washed away.

3. The Seventh-day Adventists have stated that their authorized publications are reliable.

“Denominationally-authorized productions carry the official imprint of the issuing organization, and may be relied upon” (*Prophetic Guidance*, p. 82).

In light of this statement it obviously would be acceptable to study any of the publications of the major Adventist presses in order to know Adventist beliefs. They have told us these materials are reliable. We are not, therefore, confined to any one publication for official SDA doctrine. All of the publications used in *Avoiding the Snare of Seventh-day Adventism* are either Ellen White’s writings or are publications of the official Adventist publishing houses. It is very strange for the Adventist Church to publish books and then to protest because we use those books to evaluate their beliefs. There is something deceitful here.

4. Dr. Martin did not treat other groups like he demanded the Seventh-day Adventists be treated. In his research of other groups, such as the Mormons, Martin did not draw back from using any authoritative material necessary to draw an accurate conclusion about the doctrinal position of the group. He did not

base his research of other groups strictly upon one volume provided by those groups. He was very extremely inconsistent in this matter.

5. Dr. Martin failed to apply his knowledge of cultic deceitfulness to the Seventh-day Adventist denomination. He well knew the chameleon nature of false teachers. Frequently in critiques of various false groups, Walter Martin warned that they tend to be less than honest in their presentation of doctrine, especially in their materials designed for general public consumption.

One entire chapter of Dr. Martin's booklet Jehovah's Witnesses deals with this reality. The chapter is entitled "The Watchtower Chameleon." Martin shows how the Witnesses have attempted to hide their heretical nature through their history. They say one thing on one hand and something completely different on the other. The wise investigator must learn to dig through this deception in order to arrive at the truth.

It is not difficult to see this trait in Seventh-day Adventism. In an attempt to appear orthodox they sometimes dilute, even alter their beliefs. Sometimes, for example, they proudly and boldly teach that Ellen White's writings are inspired revelation from God and that they should be accepted as authoritative by all Christians. They do this in the aforementioned correspondence course, Prophetic Guidance in the Adventist Movement. On other occasions they will deny the charge that they revere Ellen White's writings as divine revelation.

Dr. Martin admitted that there is confusion and "conflicting statements" among SDA publications.

"There can be no doubt of the fact that there are conflicting statements in Adventist publications and diverse opinions about certain areas of Adventist theology and interpretation, some of

which is quite the opposite of classical orthodox Christianity" (*Kingdom of the Cults*, p. 369).

It is very sad that Dr. Martin did not discern this as heretical deceitfulness instead of overlooking it. Consider some of the contradictions between quotations Dr. Martin uses from Questions on Doctrines and quotes from other books produced by the same official Adventist publishers:

Example # 1: Inspiration of Ellen White's Writings

Dr. Martin's Statement: "If Seventh-day Adventists did indeed claim for Mrs. White inspiration in every area of her writings, then we might well be cautious about having fellowship with them. However, this they do not do, as I have amply demonstrated from official sources" (*Kingdom of the Cults*, p. 383).

Contradicting Adventist Statements: "These inspired books, such as *Desire of Ages*, *Great Controversy*, and *Patriarchs and Prophets*, are indeed divine revelations of truth upon which we may place full dependence" (*Prophetic Guidance in the Seventh-day Adventist Church*, p. 20). "The Messages for these days shall be written in books and shall stand immortalized" (*Prophetic Guidance*, p. 50). "Consistency calls for acceptance of the Spirit of Prophecy [Ellen White's] writings as a whole. We cannot justify accepting part and rejecting part" (*Prophetic Guidance*, p. 70). "The Messages [Ellen White's writings] themselves are worthy of a different kind of consideration from that given to other modern writings. They are messages from God and must always be treated as such" (*Treasure Chest*, p. 142).

Example #2: The Universality of Ellen White's Writings

Dr. Martin's Statements: "These counsels are primarily for the Seventh-day Adventist denominations" (Kingdom of the Cults, p. 380). "We do not think of them [Ellen White's writings] as of universal application, as is the Bible..." (Kingdom of the Cults, p. 380).

Contradicting Adventist Statements: "She was ever mindful that she was writing for the world as well as for the church" (Prophetic Guidance, p. 50). "These messages, we believe, should be faithfully followed by every believer" (Prophetic Guidance, p. 60). "We recognize that the principles set forth in the Spirit of Prophecy writings do not change with the passage of the years ... and are of equal value to the church in all lands" (Spirit of Prophecy Treasure Chest, p. 125).

Example #3: Ellen White's Role in the Development of Adventist Doctrine

Dr. Martin's Statements: "If they interpreted the Bible in the light of her writings, and not the reverse, if they willingly admitted this and owned it as their position, then his criticism would be justified, but they do not do so" (Kingdom of the Cults, p. 378).

Contradicting Adventist Statements: "When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come to me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me. ... Thus light was given that helped us to understand the Scriptures ... they accepted as light direct from heaven the revelations given [to Ellen White]" (Ellen G. White Messenger to the Remnant, pp. 34,38,39).

It is true that Adventist leaders often deny that their doctrine was developed through Ellen White's visions, but in the previous statement she admitted that her

visions played a definitive role in how the early leaders understood Bible doctrine. A cult researcher like Walter Martin should have known that it would be impossible to develop Adventist doctrines such as Investigative Judgment, Satan as sin bearer, Sunday worship the mark of the beast, Seventh-day Adventism the fulfillment of Revelation 14:6, and Satan bound on earth for 1,000 years from the Bible alone. He should have realized, therefore, that there would have to be duplicity involved in any such claim. Again, for some reason he failed to apply his knowledge of cultic deception to Seventh-day Adventism. When the Jehovah's Witnesses play games with theological terms and appear in different colors according to different situations, Dr. Martin judged them as heretical chameleons. When the Seventh-day Adventists play similar games, he alleged that it is only because they "are handicapped by the lack of a comprehensive volume which adequately defines their doctrinal position."

Could it have been that Dr. Martin had developed close relationships with Adventist leaders in California and therefore became blinded to the reality of Adventism? We believe this is exactly what happened. He admitted such friendships in his writings (Calvary Contender, October 1, 1995).

"Be not deceived: evil communications corrupt good manners" (1 Corinthians 15:33).

Example #4: Salvation by Grace Alone

Dr. Martin's Statements: "Literally scores of times in their book Questions on Doctrine and in various other publications the Adventists affirm that salvation comes only by the grace of God through faith in Jesus Christ's sacrifice upon the cross" (Kingdom of the Cults, p. 378).

Contradicting Adventist Statements: “So we have clearly outlined the steps that we need to take in order to become a Christian: to believe in God, to repent of and to confess our sins, to be baptized, and to obey all the commandments of the Lord” (New Life Voice of Prophecy Guide #12). “Christ says to every man in this world what He said to the rich young ruler: ‘If thou wilt enter into life, keep the commandments’ ... In other words, the standards for admission into heaven is a character built according to the ten specifications, or commandments, of God’s law” (Charles Everson, Saved by Grace, Review and Herald Publishing, pp. 45, 46).

These are quotes from two Adventist publications written specifically to explain to the public their doctrine of salvation. Dr. Martin quoted only one publication, Questions on Doctrines. On the one hand, Adventists do claim to believe that salvation is by grace alone without works, but on the other hand they redefine grace to include the deeds of the law. Their New Life correspondence course plainly states that to be saved one must believe in God, repent of sins, be baptized, and obey all the commandments of the Lord. This is what every cult does. They claim to believe in salvation by grace, but they cleverly redefine grace to include works.

The Seventh-Day Adventists Are the Ones Who Separated from and Derided other Churches. It Is Strange That They Now Appear Hurt because These Same Churches Consider Them Heretical.

Consider the following statements from SDA publications attacking the orthodox doctrines of the Christian faith:

The Doctrine of Conscious Existence after Death Is Called the Devil’s Lie: “And today from pulpits all across the nation we hear the devil’s great lie upheld each time a minister assures us that the soul of man

lives on after death..." (These Times, November 1976, p. 5).

The Doctrine of Eternal Torment Is Called Blasphemy Against God: "It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment ... The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels" (Ellen White, The Great Controversy, p. 470).

Sunday Worship Will Be the Mark of the Beast: "While the observance of the false sabbath in compliance to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true sabbath, in obedience to God's law is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God" (The Great Controversy, p. 531).

Churches That Observe Sunday Worship Are Part of the Great Religious Whore of Revelation 17: "In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven [this refers to Adventist doctrines of sabbath worship, soul sleep, etc.]. As the people go to their former teachers with the eager inquiry, are these things so? The ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience" (The Great Controversy, pp. 531,532).

Quotes such as these demonstrate that it is the Seventh-day Adventist denomination itself that has stood apart from other churches and caused divisions by its heresies. Is it not strange now that they want to be accepted as orthodox Bible-believers by the very

churches from which they separated and which they have condemned? These are the subtle games that false teachers play.

One Of Dr. Martin's Primary Reasons for Accepting Seventh-Day Adventism as Non-Heretical Is That They Hold Many Major Doctrinal Truths, Such as the Trinity, the Deity of Christ, and the Infallibility of Scripture.

"It is puzzling to me, as a student of non-Christian cult systems, how any group can hold the above doctrines in their proper Biblical context which Dr. Hoekema admits the Adventists do and still be a non-Christian cult ... suffice it to say that the Adventists do have a clean bill of health where the major doctrines of Christian theology are involved" (*Kingdom of the Cults*, p. 370).

One error here is in Martin's use of the man-made term "cult." It can be defined in numerous ways. By Martin's definition, perhaps, Seventh-day Adventism was not a cult. By Dr. Hoekema's definition, Seventh-day Adventism is a cult. Whether or not Seventh-day Adventism is a cult, though, is not as important as whether or not Seventh-day Adventism is faithful to the New Testament faith.

The apostle Paul, in his condemnation of the Galatian heretics, mentions only one error: the perversion of the gospel. The Galatian legalizers were apparently sound in such major doctrines as God, Christ, and the Scriptures. In fact, they were almost sound in their doctrine of salvation, yet they were under God's curse! The Seventh-day Adventists are modern-day Galatian heretics. They believe the cross leads the believer to the law, not to perfect, once-for-all and eternal liberty in Christ entirely apart from the Law of Moses.

The warning of Romans 16:17 is to mark and separate from those "which cause divisions and offences contrary to the doctrine which you have learned." Seventh-day Adventists teach many doctrines that are

contrary to those taught by the apostles, and God's Word commands that we mark them as false teachers and separate from them. That is not what Walter Martin did.

The Doctrine We Have Learned: "Therefore we conclude that a man is justified by faith without the deeds of the law" (Romans 3;28).

Seventh-day Adventist Offence: "Christ says to every man in this world what He said to the rich young ruler: 'If thou wilt enter into life, keep the commandments'" (Saved By Grace, pp. 45, 46).

The Doctrine We Have Learned: "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9).

Seventh-day Adventist Offence: "... Ellen White ... she was a fellow Seventh-day Adventist ... with no assurance of salvation except as she was faithful and trusted in the merits of her risen Savior" (Messenger to the Remnant, p. 127).

The Doctrine We Have Learned: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Galatians 3:24,25). "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Romans 11:6).

Seventh-day Adventist Doctrinal Offences: "The fact that all who are redeemed are saved by grace does not dispense with the law of God any more in the one dispensation than in the other. The law is not against grace, and grace is not against the law ... It is very evident, then, that in the new covenant we do not see the law as a thing of no consequence, but we find it

occupying the center of the covenant” (Saved by Grace, pp. 11, 36).

The Doctrine We Have Learned: “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ” (Colossians 2:16–17).

Seventh-day Adventist Offence: “... it is evident that all ten commandments are binding in the Christian dispensation ... One of these commands is the observance of the seventh day as the Sabbath” (Bible Footlights, p. 37).

The Doctrine We Have Learned: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24).

Seventh-day Adventist Offence: “As the books of record are opened in the judgment, the lives of all who have believed on Jesus come into review before God ... every case closely investigated. Names are accepted, names rejected” (Ellen White, The Great Controversy, p. 425).

The Doctrine We Have Learned: “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Corinthians 5:8).

Seventh-day Adventist Offence: “To be dead does not mean to go to heaven; it does not mean to go to hell ... Indeed, it does not mean to go anywhere at all. It means simply an end of life” (When a Man Dies, p. 20).

The Doctrine We Have Learned: “If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall

suffer loss: but he himself shall be saved; yet so as by fire” (1 Corinthians 3:14–15).

Seventh-day Adventist Offence: “When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God’s remembrance” (Ellen White, *The Great Controversy*, p. 425).

The Doctrine We Have Learned: “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. ... And whosoever was not found written in the book of life was cast into the lake of fire” (Revelation 20:10, 15).

Seventh-day Adventist Offence: “The plain doctrine of the Bible is that the devil and all his works will be destroyed, utterly destroyed. ... How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell” (When a Man Dies, p. 58; *The Great Controversy*, p. 469).

The Doctrine We Have Learned: “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Timothy 2:11–12).

Seventh-day Adventist Offence: “Mrs. White’s pre-eminent mission was to help build the dynamics of a Biblical faith into a Christian movement. The Seventh-day Adventist Church is indebted to her as a spiritual leader and a pioneer builder and guide” (Ellen G. White and the S.D.A. Church, p. 2).

These quotes demonstrate that Seventh-day Adventists contradict many apostolic doctrines, and other examples could be given. Upon the command and authority of Romans 16:17, Bible-believing Christians must mark the Adventist Church as false and avoid associations with it.

The same idea is in Jude 3. We are commanded to “earnestly contend for the faith once delivered to the saints.” The faith is that body of truth delivered to us by divine inspiration through the apostles and prophets. If we obey this verse and earnestly contend for the New Testament faith with Seventh-day Adventists, it will quickly be evident that there can be no fellowship. The doctrinal differences are too great and too serious.

Another relevant passage is 2 Timothy 2:16–18. Here two men are condemned as heretics, yet only one error is mentioned—their doctrine of the resurrection. If Paul warned Timothy to avoid these men because of their false doctrine of the resurrection, should we not more warn Christians today to avoid the Seventh-day Adventist Church based on their many heresies?

The truth is that the Bible does not give Christians the liberty of basing fellowship merely upon two or three major doctrines. The New Testament requires separation based on such things as a false gospel (Galatians 1), a false view of death or resurrection (2 Timothy 2:16–18), a denial of true holiness (1 Timothy 6:3–5), and a denial of the supernatural power of Christianity (2 Timothy 3:5). We are to separate even from true Christians if they refuse to follow the teachings of the apostles (2 Thess. 3:6).

Walter Martin’s chief error about Seventh-day Adventism was his refusal to practice biblical separation. He had a New Evangelical type ministry that focused on unity based on a lowest-common

denominator of doctrine. This is why he also did not separate from the Roman Catholic Church.

Walter Martin Said that Modern Seventh-Day Adventism Is Different from That of Its Earlier Days.

“For over a century Adventism has borne a stigma of being called a non-Christian cult system. Whether or not this was justified in the early development of Adventism, I have already discussed at length in my earlier book, but it should be carefully remembered that the Adventism of 1965 is different in not a few places from Adventism of 1845, and with that change the necessity of re-evaluation comes naturally” (Walter Martin, *The Kingdom of the Cults*, p. 360).

Though there have been changes in Seventh-day Adventism during the past 150 years, we must ask whether these changes have affected their basic doctrinal position, and the answer is no. Prophetess Ellen White believed the Adventist system of doctrine was finalized in the early days of her ministry and that this particular system was to be used from then on as the test of truth worldwide. It was not to be changed. Carefully consider the words of Mrs. White herself concerning the possibility of future changes in Adventist doctrine.

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given, are to be entertained. ... The truth for this time God has given us as the foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around the past fifty years. And while the Scriptures are God’s Word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake...” (Ellen G. White Letter 329, 1905, quoted in *Messenger to the Remnant*, p. 40).

The fact is that Seventh-day Adventism today differs little from the Seventh-day Adventism of Ellen White’s

day, except that it presents its doctrines in a more subtle manner today. If Seventh-day Adventists were to change their major distinctive doctrines as outlined by Ellen White, they would be denying their prophethood and removing their very foundation. The Adventist Church admits this in the following statement from one of their recent publications:

“Great lines of truth were gradually unfolding before them [Ellen White and early Adventist leaders]. ... Now the time had come for the convergence of these truths into one body of doctrine. This was brought about in 1848, through a series of Sabbath conferences. Five in all were held. At the earlier of these, the doctrines were clarified and bound together as a unity of truth; the later conferences served largely as teaching and unifying agencies.

“A careful study of documents of the time reveals what was denominated ‘present truth’ in this formative period ... made up of vital ‘essentials,’ ‘pillars,’ ‘foundations.’ These may be listed as: 1. The second advent of Christ. 2. The binding claims of the seventh-day Sabbath. 3. The third angel’s message in its fullness, in correct relationship to the first and second angel’s messages. 4. The ministry of Christ in the heavenly sanctuary, which ministry would cease not long before the second advent (with emphasis on the work beginning the tenth day of the seventh month, 1844). 5. The non-immortality of the soul.

“These structural doctrines formed the ‘firm platform’ which, in 1858, was described by Ellen White, upon which ‘nearly all stood firm’ ... These constituted the ‘landmarks’ enumerated by Ellen White thirty years later...” (*Messenger to the Remnant*, pp. 39, 40).

Since Mrs. White and the Adventist Church teach that their doctrinal platform was finalized in their early days (and since they tell us that Mrs. White was an inspired prophethood), there is no need for a re-evaluation of this group. A study of recent Seventh-day Adventist publications confirms this judgment, since they continue to teach the same heresies promulgated by Ellen White and other early Adventist leaders.

As a group, the Seventh-day Adventists today are the same divisive heretics they have been from their origin.

To deserve a re-evaluation and re-labeling, they would have to renounce and turn away from every one of their heresies, including the foundational heresy that Ellen White was a prophetess of God.

Between 1976 and 1981 I completed three or four official correspondence courses on Seventh-day Adventism produced by the Adventist Church itself. These courses promote the very same doctrinal platform that was laid down by Ellen White and the early Adventist leaders. Until such time as the Adventist Church denounces its heresies, Christians who follow the faith of the New Testament must mark avoid this group in obedience to Romans 16:17.

On an individual basis, only those Adventists who reject the heretical distinctives of the Adventist Church and hold only to pure New Testament doctrine can properly be accepted as brethren. No doubt there are some genuinely saved people within the Adventist Church, but they are saved in spite of Adventism and not because of it. Even so, they are living in disobedience to God's Word by being affiliated with an unscriptural organization. 2 Thessalonians 3:6 and 2 Timothy 2:24-26 are our guidelines for dealing with such people.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thessalonians 3:6).

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Timothy 2:24-26).

The Adventist denomination is the same heretical entity that was so plainly and firmly condemned by Bible-believing churches in the nineteenth and early

twentieth centuries. It is the Bible-believing churches that have changed. Popular evangelicalism today has become too blind to distinguish truth from error and too weak to condemn error when it is found. Just a few decades ago men such as A. Hoekema, John R. Rice, and M.R. DeHaan, who considered Seventh-day Adventism a dangerous false group, were in the overwhelming majority among those who professed to be evangelical Bible-believing preachers. This is not so today. Most major evangelical publishing houses will no longer publish material derogatory toward Adventism or Catholicism.

The Adventist Church has not moved closer to the Bible in the past 50 years; the evangelicals have moved farther away.

Seventh-Day Adventists, Ecumenism, and Hell

By David W. Cloud

Cecil Perry, president of the Seventh-day Adventists in England, issued a warning that Hell should not be preached. He was responding to a report issued in April by the Evangelical Alliance of the United Kingdom that describes Hell as a physical place that is occupied by unrepentant sinners. Perry took issue with that, saying, “The message of hell is in stark contrast to the message of hope and love and tends to engender fear” (“British Seventh-day Adventists Warn Against ‘Stoking’ Hell Fires,” Religious News Service, April 2000).

Seventh-Day Adventism’s Heresies

This reminds us that Seventh-day Adventism (SDA) denies many biblical doctrines. According to Adventist doctrine, for example, unsaved men do not go to Hell when they die; they merely sleep in the grave awaiting the resurrection. And when the unsaved are finally cast into Hell after the judgment, they are not tormented forever but are annihilated. Ellen G. White, the alleged prophetess who founded the SDA denomination, stated her revulsion of the doctrine of Hell:

“How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell. . . . And how utterly revolting is the belief that as soon as the breath leaves the body the soul of the impenitent is consigned to the flames of hell! ... the doctrine of natural immortality first borrowed from pagan philosophy, and in the darkness of the great apostasy

incorporated into the Christian faith, has supplanted the truth. . . . The theory of eternal torment is one of the false doctrines that constitute the wine of the abomination of Babylon. . . . But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression ... covered with infamy, they sink into hopeless, eternal oblivion. . . . There will then be no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved" (Ellen White, *The Great Controversy*, pp. 469, 470, 477, 478, 483)."

Regardless of whether it rubs uncomfortably against human reason, the Bible teaches that the unsaved must endure eternal conscious torment. Proof for this is found in Matthew 25:46, in which eternal life is compared to eternal punishment in duration and state. "And these shall go away into everlasting punishment: but the righteous unto life eternal."

Revelation 14:10-11 says those who receive the mark of the Antichrist will not be annihilated, but will suffer eternal torment. "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Another passage that describes the eternal state of the wicked is Revelation 20:10-15. Here Satan, together with the beast and the false prophet, are "tormented day and night for ever and ever." If the Devil and Antichrist and the False Prophet of the Great Tribulation are tormented day and night forever in the lake of fire, this obviously will be the lot of all who are cast there.

The Lord Jesus Christ taught that the lost would suffer eternal torment. Three times in Mark 9 Christ spoke of hell as "the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched..." (Mk. 9:43-48). This is the language of eternal suffering.

Some have argued that though the fire is eternal, the punishment is not. This is an impossible interpretation, because Christ taught that the punishment of the lost would be worse than a violent destruction or loss of existence. Mark 9:42 warns that it is better for the wicked to hang a millstone about his neck and be cast into the sea than face God's judgment. In verse 43, Jesus began to describe the horrors of Hell. In other words, Hell is going to be worse than any violent destruction. The suffering is eternal in duration. In Matthew 26:24, the Lord said Judas' punishment will be worse than loss of existence. "...it had been good for that man if he had not been born."

None of these verses make sense unless interpreted to describe the eternal conscious torment of the unsaved. All the ramifications of this doctrine might be difficult for us to understand, but the truth remains that God has revealed it and our part is to accept it by faith. Hell is a place of fire, and it is a place where the suffering is eternal. These Scriptures should be a loud warning to every man, woman, and child that life is no game; salvation is not a thing to delay for even an hour. No time should be wasted in finding security in the Savior, whose blood "cleanseth us from all sin." No effort should be spared in reaching lost souls for Christ. God is not only a God of love, but also a holy God of judgment. The torment of Hell is as eternal as the bliss of Heaven.

The Confusion of the Ecumenical Movement

This also reminds us of the confusion created by the ecumenical movement. It is confusion for those who believe in a literal hell, or believer's baptism, or eternal security, or a literal millennium, or the cessation of sign gifts to associate with those that denounce these doctrines. Yet the ecumenical movement is promoting this very thing.

The Seventh-day Adventists are becoming increasingly involved with ecumenical endeavors. The door was opened by the late Walter Martin, founder of the Christian Research Institute, who taught that Adventists should be accepted as an evangelical group with a few quirky doctrines. Martin disseminated this dangerous thinking widely in his influential book *Kingdom of the Cults*, and he was joined in this by Donald Grey Barnhouse, pastor of Tenth Presbyterian Church in Philadelphia. These two prominent evangelical preachers entered into “sweet fellowship” with Adventist leaders. (See the previous chapter “Why Walter Martin Considered Seventh-day Adventism Evangelical” at the Way of Life web site — <http://www.wayoflife.org>.)

New books on cults are going a step further than Walter Martin by omitting Seventh-day Adventism altogether. An example is *What They Believe* by Harold Berry and published by Back to the Bible. Previous editions (1979, 1982, 1986) of this book were entitled *Examining the Cults* and dealt with Roman Catholicism and Adventism, but the 1992 edition omits both. Another example is the 1999 book *Fast Facts on False Teachings* by Ron Carlson and Ed Decker, which completely omits Adventism.

Everywhere we look we find Adventists participating in ecumenical ventures.

As far back as 1962, the 10th annual convention of the Full Gospel Businessmen’s Fellowship featured Adventist preacher H.M.S. Richards, Billy Graham, and Pentecostal faith healer Oral Roberts.

In 1986 SDA leader George Vandeman published *What I Like About...the Lutherans, the Baptists, the Methodists, the Charismatics, the Catholics, Our Jewish Friends, the Adventists*. It was an attempt to promote sympathetic feelings toward Adventism on the part of

other denominations, but Vandeman was a strong promoter of Adventist heresy and his objective was always to win non-Seventh-day Adventists over to his “church.” It was Vandeman’s book Planet in Rebellion that the devil used to confuse me as a young Christian.

Seventh-day Adventists are members of the Evangelical Alliance in Romania and the French Protestant Federation.

Adventists are members of many local ministerial associations, including Riverside, California, and Honolulu, Hawaii.

Seventh-day Adventist CCM group Take 6 participated in the Billy Graham rally in New York’s Central Park, September 22, 1991. Adventists participated in a Graham crusade in Germany in 1993. Three prominent Roman Catholics were on the committee.

Speaking in 1992, the president of the National Association of Evangelicals in America reported that there is growing cooperation between evangelicals and Catholics and others, including Seventh-day Adventists. He spoke of “permeable denominational walls” and “the broad evangelical tent” that is being stretched to include Charismatics, Adventists, and the Churches of Christ (who teach baptismal regeneration).

Seventh-day Adventists participate in the National Religious Broadcasters (NRB) meetings each year. In 1994, the NRB presented its Milestone Award to The Voice of Prophecy, a broadcast that promotes Seventh-day Adventist heresies.

Evangelical leader Tony Campolo has spoken on numerous Adventist university campuses and in 2004 he spoke at the International Conference on Adventists in the Community. He refers to the Seventh-day Adventists in a positive manner in his 1993 book 20

Hot Potatoes Christians Are Afraid to Touch (chapter 3) and in his foreword to *Adventism for a New Generation* by Steve Daily.

Dallas Theological Seminary professor Howard Hendricks spoke at the Seventh-day Adventist Southern College in Collegedale, Tennessee, in 1994.

Adventists participate in the massive Urbana conferences for college students sponsored by InterVarsity Fellowship. At the Urbana conference in 1996, convention director Dan Harrison observed that “InterVarsity serves the whole church in all of its diversity” and stated that there were Catholics, Adventists, and many other denominations represented (*Foundation* magazine, Jan.–Feb. 1997). InterVarsity obviously has a heretical view of the “church.”

The Alabama State Evangelism Conference in January 1998 featured a choir from the Seventh-day Adventist Oakwood College. Southern Baptist president Tom Ellif was one of the speakers.

In the 1990s it was reported that Seventh-day Adventist minister Bertie Degraphenreed was the office receptionist at Fuller Theological Seminary (*Calvary Contender*, June 15, 1994). In April 1999 Fuller professor Margaret Suster, (who teaches preaching) was a guest speaker for an SDA-sponsored “interactive seminar.”

It was reported that Adventist churches participated in the Franklin Graham crusade in Jamaica in March 1999.

The Festival of Christian Unity for the Great Jubilee Service conducted in Huntsville, Alabama, January 23, 2000, included Roman Catholics, Charismatics and Pentecostals, Southern Baptists, Orthodox, mainline Protestant, and Seventh-day Adventists. An Adventist pastor said: “It is our hope that all barriers of

divisiveness will be moved, and we will focus on the things that unite us and draw us together” (Huntsville Times, Jan. 15, 2000).

Some Seventh-day Adventist churches are listed as members of the Willow Creek Community Church Association founded by church growth guru Bill Hybels.

In 2006 the Seventh-day Adventists held their first meeting with the World Evangelical Alliance. Adventist representative Angel Rodriguez said: “Although we come from different religious traditions, there was much that we shared in common and was useful to both parties. The meetings were designed to gain a clearer understanding of the theological positions of each body; clarify matters of misunderstanding; discuss frankly areas of agreement and disagreement on a Biblical basis; and explore possible areas of cooperation” (Seventh-day Adventist Interfaith Relations,” Wikipedia). The two groups met again in August 2007.

The SDA have also held dialogues with the Lutheran World Federation, the World Alliance of Reformed Churches, the Presbyterian Church USA, the Salvation Army, and others.

The ecumenical tent is being expanded every few years. See also “Mormons Added to the Ecumenical Stew,” which is available on the Way of Life Literature web site -- <http://www.wayoflife.org>.

Who Was D.M. Canright?

By David W. Cloud

The final chapters of this book are from Seventh-

Day Adventism Renounced, which was first published in 1898 and reprinted many times. D.M. Canright, who died May 12, 1919, was a leader in the Seventh-day Adventist denomination for 28 years. He joined Adventism only 14 years after it began in 1844 and knew its leaders, people, and doctrines intimately, having been one of the chief elders, together with James and Ellen White. In the late 1860s, Canright was one of the three members of the general conference committee that controlled Adventist work throughout the world.

After leaving Adventism in 1884, Canright joined a Baptist church at Otsego, Michigan, and became its pastor until it was built into a prosperous church. In 1887, he moved to Grand Rapids, took a new mission and built it up to become one of the largest churches of the city, with several hundred members. When he died, he was pastor emeritus of this church.

The testimony of such a man cannot be taken lightly, and in these days when Seventh-day Adventism is trying to put on a new, more biblical face, we will do well to pay attention to his words. In this day of doctrinal carelessness, many are saying that Adventism is not a false cult. The late Walter Martin popularized this view with his writings, particularly in Kingdom of the Cults, which is used as a textbook on false teaching in a great many Bible colleges and seminaries, as well as in private study by church leaders. Though Dr.

Martin had perceptive insight into many cults, he was frightfully wrong about Adventism.

Adventism's foundation is corrupt, and its distinctive doctrines are contrary to Scripture, as Canright documented.

When challenged with the strange, unbiblical teachings and practices of Ellen White, Adventist leaders today sometimes argue that they no longer hold to some of their early teachings, that they do not uphold Ellen White as an infallible prophetess. But the Seventh-day Adventist organization does in its official stance.

Current Adventist publications continue to teach that Ellen White was a prophetess of God, that Sunday worship is an abomination, that the sabbath holds authority over the Christian, that the dead have no consciousness, that law and grace work together in justification, that Christ is presently in the heavenly holy of holies performing his "investigative judgment," that hell is not eternal, that the Adventist Church is the only true last-days Remnant of God.

All of these heretical doctrines are presented in the Adventist publication, *Seventh-Day Adventists Believe: A Biblical Exposition of Fundamental Doctrines*, published in 1988 by the Ministerial Association of the General Conference of Seventh-day Adventists, and professing to be "an authentic resource on Adventist doctrine."

The fact is that Seventh-day Adventism is just as deceptive and false today as it was during its early history. It's time that this fact be sounded out.

Now to Canright's testimony.

My Experience of Twenty-Eight Years in Adventism

By D.M. Canright

I long hesitated about bringing personal matters into this book, but could see no way to tell my story without it. My experience illustrates the power which error and superstition have over men. I am amazed at myself that I was held there so long, after my better judgment was convinced that it was an error. I propose to tell the simple facts, just as they were, hit whom they may. Public men become public property, and as such their conduct and work should be laid open and discussed. This is my reason for criticizing the course of Elder White and wife, and others. They invite criticism by claiming to be reformers, better than other people.

I was born in Kinderhook, Branch county, Michigan, Sept. 22, 1840. I had no religious training till I was sixteen. I was converted among the Methodists under the labors of Mr. Hazzard, and baptized by him in 1858. I soon went to Albion, N.Y., to attend school. Here, in 1859, I heard Elder and Mrs. White. He preached on the sabbath question. I was uneducated, and knew but little about the Bible. I had no idea of the relation between the Old and New Testaments, the law and the gospel, or the difference between the sabbath and the Lord's day. I thought he proved that the seventh day was still binding, and that there was no authority for keeping Sunday.

As I was anxious to be right, I began keeping Saturday, but did not expect to believe any more of their

doctrine. Of course I attended their meetings on Saturday and worked on Sunday. This separated me entirely from other Christians, and threw me wholly with the Adventists. I soon learned from them that all other churches were Babylon, in the dark and under the frown of God. Seventh-Day Adventists were the only true people of God. They had "the truth," the whole truth, and nothing but the truth. They defended Mr. Miller's work of 1844, believed in the visions of Mrs. White, the sleep of the dead, the annihilation of the wicked, feet washing, etc.

At first these things staggered me, and I thought of drawing back; but they explained them plausibly and smoothed them over, and said they were no test anyway. Having no one to intelligently aid me, I began to see things as they did, and in a few weeks came to believe the whole system.

My Early Days in Adventism

I was again baptized, as their converts from other churches generally are, so as to get clean out of Babylon. Persuaded that time was too short, I gave up going to school, dropped the study of all else, listened to their preaching, devoured their books and studied my Bible day and night to sustain these new views. I was now an enthusiastic believer, and longed to convert everybody to the faith. I had not a doubt that it was the pure truth. This is about the experience of all who go with them, as I have since learned.

In May, 1864, I was licensed to preach. Soon I began with Elder Van Horn at Ithaca, Mich. We had good success; raised up three companies that year. In 1865 worked in Tuscola county, and had excellent success. Was ordained by Elder White that year. Up to this date I had not had a doubt about the truthfulness of our faith. As I now began to see more of Elder White and wife, and the work at headquarters, I learned that there was

much trouble with him. I saw that he ruled everything, and that all greatly feared him. I saw that he was often cross and unreasonable. This troubled me a little, but not seriously.

In 1866 I was sent to Maine with Elder J. N. Andrews, the ablest man among them. This was a big thing for me. I threw myself into the work with great enthusiasm, and was very happy. Elder Andrews was strong in the faith and very radical, and I partook of his spirit. We had excellent success. By this time I had become quite a writer.

I Began to See Great Problems in Adventism

I returned to Battle Creek in 1867. At that time there was great trouble with Elder White, and many church meetings were held to investigate the matter. It was clear to me that he was wrong, but Mrs. White sustained him in her "Testimonies" and severely blamed the church. Elder Andrews and a few others proposed to stand up for the right, and take the consequences. My sympathies were with them; but others feared, and finally all wilted and confessed that "we have been blinded by Satan." This was signed by the leading ministers, and humbly adopted by the whole church. See Testimonies, Vol. 1, p. 612.

This shook my faith a good deal, and I began to question Mrs. White's inspiration. I saw that her revelations always favored Elder White and herself. If any dared question their course, they soon received a scathing revelation denouncing the wrath of God against them.

About this time several of our able ministers, with quite a party in the West, drew off from the body, in opposition to Elder White and the visions. They were denounced as "rebels," were doomed to perdition, and it was predicted that they would soon come to ruin! But

they have continued their work for about fifty years, having several thousand believers. Their headquarters are at Stanberry, Missouri, where they publish two papers, books, etc. They have done a good work in exposing the fallacy of Mrs. White's inspiration.

But I dared not open my mind to a soul. I was only a youth, and had little experience. Older and stronger men had broken down and confessed. What could I do? I said nothing, but felt terribly. I wished I had never heard of the Adventists. Shortly I was back on my field in Maine. Busy with my work, preaching our doctrine, and surrounded by men who firmly believed it, I soon got over my doubts. I have since learned that scores of others have gone through a similar trial.

In 1868 I went to Massachusetts. Being away from the troubles at headquarters, I got on finely. But in May, 1869, I was in Battle Creek for a month. Things were in bad shape. Elder White was in trouble with most of the leading men, and they with him. I was well convinced that he was the real cause of it all, but Mrs. White sustained him, and that settled it. They were God's chosen leaders, and must not be criticized or meddled with. I felt sad. I was working hard to get men into "the truth," as we called it; to persuade them that this was a people free from the faults of other churches; then to see such a state of things among the leaders disheartened me greatly. So far, I myself had had no trouble with any one, and Elder White had been very cordial to me. But I saw then that if I ever came to be of any prominence in the work I should have to expect the same treatment from him that all of the others got. The more I saw of the work, the more objections I saw to it.

Adventist Brainwashing

I had been so thoroughly drilled in the Advent doctrines that I firmly believed the Bible taught them all. To give up the Advent faith was to give up the Bible.

So all my brethren said, and so I thought. Hence I swallowed my doubts and went on. That year I went to Iowa to work, where I remained four years, laboring with Elder Butler, who soon became president of their general conference. We had good success and raised up several churches. I finally opened my mind to Elder Butler, and told him my fears. I knew these things troubled him as well as myself, for we often spoke of them. He helped me some, and again I gathered courage and went on, feeling better.

Ellen and James White Rule with an Iron Hand

Still, I came to see each year more and more that somehow the things did not work as I had supposed they would and ought. **Wherever Elder White and wife went they were always in trouble with the brethren, and the best ones, too.** I came to dread to meet them, or have them come where I was, for I knew there would be trouble with some one or something, and it never failed of so being. I saw church after church split up by them, the best brethren discouraged and maddened and driven off, while I was compelled to apologize for them continually.

For years about this time the main business at all our big meetings was to listen to the complaints of Elder White against his brethren. Not a leading man escaped—Andrews, Waggoner, Smith, Loughborough, Amadon, Cornell, Aldrich, Walker, and a host of others had to take their turn at being broken on the wheel. For hours at a time, and times without number, I have sat in meetings and heard Elder White and wife denounce these men, till I felt there was little manhood left in them. It violated all my ideas of right and justice, and stirred my indignation. Yet, whatever vote was asked by Elder White, we all voted it unanimously, I with the rest. Then I would go out alone and hate myself for my cowardice, and despise my brethren for their weakness.

Elder and Mrs. White ran and ruled everything with an iron hand. Not a nomination to office, not a resolution, not an item of business was ever acted upon in business meetings till all had been first submitted to Elder White for his approval. Till years later, we never saw an opposition vote on any question, for no one dared to do it. Hence, all official voting was only a farce. The will of Elder White settled everything. If any one dared to oppose anything, however humbly, Elder White or wife quickly squelched him. Long years of such training taught the people to let their leaders think for them; hence, they are under as complete subjection as are the Catholics.

These, with other things, threw me into doubt and discouragement, and tempted me to quit the work. I saw many an able minister and scores of valuable men leave us because they would not stand such treatment. I envied the faith and confidence of brethren who went on ignorant of all this, supposing that Battle Creek was a little heaven, when, in fact, it was as near purgatory as anything I could imagine. Many poor souls have gone there full of faith and hope, but have soon gone away infidels.

In 1872 I went to Minnesota, where I had good success. By this time I had written much, and so was well known to all our people. In July 1873, myself and wife went to Colorado to spend a few weeks with Elder White and wife, in the mountains. I soon found things very unpleasant living in the family. Now my turn had come to catch it, but instead of knuckling down, as most of the others had, I told the elder my mind freely. That brought us into an open rupture.

Ellen White's "Prophecy" Was False

Mrs. White heard it all, but said nothing. In a few days she had a long written "testimony" for wife and me. It

justified her husband in everything, and placed us as rebels against God, with no hope of heaven only by a full surrender to them.

Wife and I read it over many times with tears and prayers; but could see no way to reconcile it with truth. It contained many statements which we knew were false. **We saw that it was dictated by a spirit of retaliation, a determination to break our wills or crush us.** For awhile we were in great perplexity, but still my confidence in much of the doctrine and my fear in going wrong held me; but I was perfectly miserable for weeks, not knowing what to do.

However, I preached awhile in Colorado and then went to California, where I worked with my hands for three months, trying to settle what to do. Elders Butler, Smith, White and others wrote to us, and tried to reconcile us to the work. Not knowing what else to do, I finally decided to forget all my objections, and go along as before. So we confessed to Elder White all we could possibly, and he generously forgave us! But from then on my faith in the inspiration of Mrs. White was weak. Elder White was very friendly to me again after that.

Many Adventist Leaders Grew Discouraged

Now the Adventists say that I have left them five times, and this is one of the five. It is utterly untrue. I simply stopped preaching for a few weeks, but did not withdraw from the church nor renounce the faith. If this is leaving them, then most of their leading men have left them, too, for they all have had their periods of trial when they left their work awhile. About 1856, Elders J.N. Andrews and J.N. Loughborough, who were then the most prominent ministers among them, and several other persons, left the work and went into business at Waukon, Iowa. Mrs. White gave an account of this in "Experience and Views," pp. 219-222. Elder

White and wife went there, and, after a long effort, brought them back. Mrs. White says: "A dissatisfied party had settled in Waukon. ... Brother J.N. Loughborough in discouragement had gone to work at his trade. He was just about to purchase land," etc., p. 222. These men did just what I did.

Elder Uriah Smith, by far the ablest man then in their ranks, also had his seasons of doubt, when he ceased to work, and engaged in secular employments. Hear his own confession: "That I have had in my experience occasional periods of trial, I do not deny. There have been times when circumstances seemed very perplexing; when the way to harmonize apparently conflicting views did not at once appear, and under what have seemed for the time strong provocations to withdraw from the work, I have canvassed the question how far this could reasonably be done, or how much of this work could consistently be surrendered." (Replies to Elder Canright, p. 107).

His own words show that he has doubted different parts of the theory, the same as I did. For years we were on intimate terms; often traveled and labored together. We freely talked over these matters. His doubts and trials were very similar to my own. This ran through a period of years, till it was feared that he would quit them entirely. His wife was nearly driven to insanity over similar trials. Finally they broke down, "confessed" the same as I did once, and now profess to be satisfied. He wrote me that he had to endorse Mrs. White's visions out of policy. The thing is so unreasonable that most of them at times are more or less troubled over it, just as I was.

In the language of J.W. Morton, "I pity their delusions, and abominate the spiritual tyranny by which they and others are held to the most unscriptural dogmas. Even Mr. Smith, for whom, however he may denounce me, I entertain only the most kindly feelings, is in a position

that calls for tender commiseration. He is expected, as the great man of the denomination (for he undoubtedly is by far the ablest man they have), to give a full and explicit endorsement of Mrs. White's claims of inspiration; and yet whoever scans his public utterances on this point—especially he who has skill to 'read between the lines'—can see that his endorsement is so feeble as to be no endorsement at all. Such a position is one in which I would not place my worst enemy. He is, in part at least, under the heel of a spiritual tyranny. Oh, that Uriah Smith had the courage, and the manliness, to assert, before God and man, his right to that 'soul liberty' which is the inheritance of every child of God!"

Elder Geo. I. Butler, who for many years took the place of Elder White as leader of the denomination, got into trial with his brethren, and, practically, out of the work. Till middle life he was a small farmer. Naturally he was a humble, good man, with a strong sense of fairness. Elder White became jealous of him. Later, Mrs. White also turned against him and required a servile submission which he would not make. Said when he could not be an Adventist, and be a man, then he would be a man, as others had decided. Disappointed and soured, under pretext of ill-health, he went off to Florida on a little farm—another example of the blighting effect of Adventism. He is now doing what I did two or three times, only from a different cause. Has he, then, left them?

Moving Up in Leadership Positions within Adventism

In 1874 Elder White had arranged to have a big debate held at Napa City, California, between Elder Miles Grant, of Boston, Massachusetts, and one of our ministers. Though Elder White and wife, Elder Cornell and Elder Loughborough, their ablest men, were there, they selected me to defend our side, which I did for

about a week, while the other ministers sat by. I mention this too show the confidence they had in me, though I had been in so great a trial but a few months before. In 1875 we returned to Michigan. Elder Butler was now out with Elder White, who took every possible opportunity to snub him; but I was in high favor, was sent to attend their state meetings in Vermont, Kansas, Ohio and Indiana. With Elder Smith, I was sent as delegate to the Seventh-Day Baptist General Conference.

In 1876 I was sent to Minnesota, then to Texas, and so on through most of the southern states, to look after our interests there. Each year greater responsibilities were laid upon me. That year I raised up a large church at Rome, New York, and labored over the state. Went with Elder White and wife to Indiana and Illinois, and was then sent to Kansas to hold a debate, and to Missouri for the same purpose. This year I was elected a member of the General Conference Committee of three, with Elder White and Elder Haskell, and continued on the committee two years. It is the highest official authority in the denomination.

In 1877 I went to New England, where I raised up two churches and did other work. I spent 1878 in general work in various States, as Massachusetts, Michigan, New York, Iowa, Wisconsin, Minnesota, Colorado, and Ohio. In the fall was president of the Ohio conference. In 1879 labored in Michigan, Ohio, Indiana, Kentucky, and Tennessee. At the general conference at Battle Creek in the fall, things were in a bad shape. Elder White was cross, and Mrs. White bore down heavily on several ministers. Harshness, fault-finding, and trials were the order of the day. I felt that there was very little of the spirit of Christ present. I got away as quickly as possible. **I saw more and more clearly that a spirit of oppression, criticism, distrust and dissension was the result of our work, instead of meekness, gentleness, and love among brethren.**

For the next whole year these feelings grew upon me, till I began to fear we were doing more harm than good. My work called me among old churches, where I could see the fruit of it. Generally they were cold and dead, backslidden, or in a quarrel, or nearly extinct, where once they had been large and flourishing churches. I lost heart to raise up more churches in the same way. One day I would decide to quite them entirely, and the next day I would resolve to go on and do the best I could. I never suffered more mental anguish in my life. I labored that year in New York, Pennsylvania, Illinois, Michigan and Ohio.

In the fall of 1880 I resolved to leave the Adventists, and, if I could, go with some other church. I was president of the Ohio conference. Our annual state meeting was at Clyde, Ohio. Elder and Mrs. White were there. My mind was made up to leave them as soon as the meeting was over. Against my protest they re-elected me president. Mrs. White urged it. Said I was just the man for the place; yet her special claim is to be able to reveal the hidden wrongs in the church. Here was an important matter. Why did she not have a revelation about it? No, I was all right so far as she knew.

The next week I resigned, went east, and wrote Elder White that I would go with them no longer. Then she sent me a long written revelation, denouncing me as a child of hell, and one of the wickedest of men, though only two weeks before she thought me fit to be president of a conference!

For three months I taught elocution. I knew not what to do. I talked with ministers of other churches, but they did not seem to know how to help me. I could settle on nothing. I held on to my Christianity and love for Christ and the Bible, and preached and worked as I had opportunity.

I was glad I had decided to leave the Adventists, and felt much better. Finally I met my present wife, who was an Adventist. Then I had a long talk with Elder Butler, Elder White, Mrs. White and others, and was persuaded that things were not as I had imagined. They said I was in the dark, led by Satan, and would go to ruin. All the influence of old friends, associations, habits and long cultivated ideas came up and were too strong for my better judgment. I yielded, and resolved again to live and die with them. In my judgment and conscience I was ashamed of the surrender I had made, yet I tried to feel right and go on.

The Death of Elder White

Early in 1881 I went with Elder White to New York. By this time he had lost the leadership of the people. Elders Butler and Haskell had taken his place, and hence he was very hostile to them, working against them, and planning all the while to get them out and get back in again himself. But the people had largely lost confidence in him as a leader. He wished me to work with him against them, saying that we would then be on the General Conference Committee together. He had good grounds to oppose Haskell, who was always a crafty, underhanded man.

Elder White wrote me thus: "Battle Creek, Mich., May 23, 1881: ... Elders Butler and Haskell have had an influence over her [his wife] that I hope to see broken. It has nearly ruined her. These men must not be suffered by our people to do as they have done. ... I want you to unite with me. ... It is time there was a change in the offices of the General Conference. I trust that if we are true and faithful, the Lord will be pleased that we should constitute two of that board."

I could give much more to show how little confidence the leading men had in each other. I wrote Elder White

that I could not unite with him nor work with him. July 13, 1881, he wrote me again: "I have repeatedly abused you, and if you go to destruction, where many, to say the least, are willing you should go, I should ever feel that I had taken a part in your destruction. ... I do not see how any man can labor with me."

Soon after this he died. I have no doubt that Elder White believed in the Advent doctrine, and persuaded himself that he was called of God to be a leader. He had some excellent qualities, and doubtless meant to be a Christian, but his strong desire to rule and run everything, together with an irritable temper, kept him always in trouble with some one. No one could work with him long in peace.

Elder Butler told me that his death was providential to save the body from a rupture. Mrs. White was so offended at Butler that she would have no communication with him for a long while.

All these things helped me to see that I was being led by selfish, ambitious men, who were poor samples of religious reformers.

My Doubts about Adventism Brought about a Crisis

That year I labored in Canada, Vermont, Maine, New Hampshire, and Michigan, and was elected a member of the State Executive Committee of Michigan that fall. I worked another year in Michigan. But I was unhappy; I could not get over my doubts; I had no heart in the work. Several leading ministers in the state felt about the same. I then decided to quietly drop out of the ministry and go to farming. This I did for two years, but retained my membership with the church and worked right along with them. But I was in purgatory all the time, trying to believe what I could not. Yet I was not settled on any other church, and feared I might go wrong and so stood still.

In the fall of 1884, Elder Butler, my old friend, and now at the head of the Advent work, made a great effort to get me reconciled and back at work again. He wrote me several times, to which I made no answer. Finally he telegraphed me, and paid my fare to a camp-meeting. Here I met old friends and associations, tried to see things as favorable as possible, heard explanations, etc., till at last I yielded again. I was sick of an undecided position. I thought I could do some good here anyway; all my friends were here, I believed much of the doctrine still, and I might go to ruin if I left them, etc. Now I resolved to swallow all my doubts, believe the whole thing anyway, and stay with them for better or for worse. So I made a strong confession, of which I was ashamed before it was cold.

Was I satisfied? No. Deep in my heart I was ashamed of myself, but tried to feel that it was not so. But soon I felt better, because I had decided. Gradually my faith came back, until I again really felt strong in the whole doctrine, and had no idea I should ever leave it again.

In a few weeks I was sent to attend large meetings in Pennsylvania, New York, Minnesota, Iowa, and New England; assisted in revival meetings in Battle Creek; was appointed with Elder Butler to lecture before the ministers on how to labor successfully; conducted a similar course in the Academy at South Lancaster, Mass.; was at the state meetings in New York, Michigan, Indiana and Ohio. In the spring of 1886 I was appointed to lecture before the theological class in the Battle Creek College, and [became] Associate Editor of the Sickle.

By my urgent appeal, an effort was made to bring up our ministers to some plan of study in which they are very deficient. I was on the committee to arrange this. I selected the course of studies and framed all the questions by which they were to be examined. I was

then furnished a short-hand reporter, and in the summer was sent to ten different states, namely, Ohio, Indiana, Illinois, Kansas, Colorado, Iowa, Wisconsin, Minnesota, Dakota, and Michigan, to attend their state conferences, examine their ministers, report their meetings for the daily press, etc., and this I did.

My Doubts of Adventist Doctrine Increased

In our conflict with the Disciples [of Christ denomination] at Des Moines, Iowa, it was agreed that each side should select a representative man and hold a debate on the sabbath question. They selected Professor D.R. Dungan, president of Drake University. Our people selected me. We expected a notable time, and I made every possible effort to be ready. That preparation did much to convince me of the unsoundness of some of our positions on the covenants, the two laws, etc.

In our General Conference that fall, a sharp division occurred between our leading men over the law in Galatians. One party held it was the ceremonial law, the other the moral law—a square contradiction. After a long and warm discussion the conference closed, each party more confident than before. There was also much disagreement over other points of doctrine, and a good deal of warm party feeling. This, with other things, brought up my old feelings of doubt, and decided me that it was time for me now to examine and think for myself, and not be led nor intimidated by men who could not agree among themselves.

I Came to Understand the Full Error of Adventist Doctrine and Resigned From Them

I used every minute I could get for several weeks, carefully and prayerfully examining all the evidence on the sabbath, the law, the sanctuary, the visions, etc., **till I had not a doubt left that the Seventh-Day**

Adventist faith was a delusion. Then I laid the matter before the leading men at Battle Creek, resigned all the positions I held, and asked to be dismissed from the church. This was granted February 17, 1887. That was the first and only time I ever withdrew from the church, nor was any charge ever made against me during the twenty-eight years I was with them.

As soon as I took my stand firmly, to be a free man and think for myself, a great burden, which I had carried all these years, rolled off. I felt like a new man. At last I was out of bondage. I have never for a moment regretted the step I took.

They now report that I left them four or five times before, and then went back. This is entirely untrue. From the time I joined them, in 1859, till I withdrew, in 1887, I remained in good standing in that church. After I was licensed to preach in 1864, my credentials were renewed each year except for one, when I was farming and did not ask for them. Till I left them, in 1887, I never preached nor wrote against them once; nor did I unite with any other church, nor teach any doctrine contrary to theirs.

Let them deny any of these statements if they can. They say I may yet return to them. They know better. The moment I took my stand decidedly, that matter was settled forever. The fact that I remained with them under all these trials for twenty-eight years, shows I was not a vacillating man, as they now try to think.

Why I Did Not Leave Them Sooner

I am often asked why I did not leave them sooner? Why it took me so long to find that it was an error? Then the Adventists affirm that I must have been dishonest while with them, or I am dishonest now. They say I am an apostate now, because I left them and joined the Baptists.

My answer is this: If to change one's opinion and join another church makes one an apostate, then more than half their members are apostates, for they have come from other churches to join the Adventists. Again, they circulate and commend highly a book called "Fifty Years in Rome," written by a man who was many years a learned priest in the Roman church. They say that his high standing and long experience in that church makes his book invaluable. But they say that the fact that I was with them in high standing so long, and now have left them, only proves that I am a hypocrite!

Any candid man can see the inconsistency of their positions. I united with the Adventists when I was a mere boy, uneducated, with no knowledge of the Bible, of history, or of other churches. I went into it through ignorance. For years my zeal for that faith, and my unbounded confidence in its leaders, blinded me to their errors. **But, as I grew older, read my Bible more, read history, met with other churches, heard sermons and read books against Adventism, became better acquainted with our leaders, with the inside workings of the church, learned more about its unfavorable origin, the many mistakes we had made, saw the fruit of it in old churches, on families and society, got hold of the early writings of Mrs. White and others; gradually I began to see that Adventism was not just what I had first supposed it to be.**

When I embraced it in 1859, Seventh-Day Adventism was only fourteen years old, the believers few, and it was comparatively untried. But when Adventism was twenty-five years older, ten times as large, and had fully developed its spirit and shown its fruits, when I had had the education, observation and experience of a quarter of a century, I think my judgment in the matter ought to be worth more than when I embraced it as a green boy.

Again, it was only during the last few years that I gained possession of **early Advent documents, which show how they now deny and contradict what they once taught.** These are now either suppressed or kept out of sight, so that not one in a thousand of them knows or will believe that they ever existed. My doubts of the system did not come to me all at once and clearly. It was well known that for the last dozen years I was with them, I was greatly troubled over these things. Gradually, year by year, the evidence accumulated, till at last it overbalanced the doctrine, and then reluctantly and sorrowfully I had to abandon and renounce it. God pity the soul that has to go through what I did to be honest to his convictions of right.

Positions Which I held when I Left Them

Notwithstanding it was well-known to all that I frequently had serious doubts about their faith, yet, as soon as I took hold with them again, each time they immediately put me forward and set me at the most important work.

Elder Butler says: "He doubtless would have been [elected to important office] had he not proved himself unreliable in so many instances. His ability would have justified it." (Review and Herald Extra, Nov. 22, 1887).

Suppose, now, that I had been an office-seeking man, caring more for place and position than for truth and conscience, what would I have done? I would have gone right along, pretending to be full in faith, and in harmony with them. But instead of this, time and again, I went directly to their influential men, Elders White, Butler, Haskell, etc., and told them my doubts. Let candid men judge of my motives.

The day I left them I held the following positions: Was teacher of theology in their college at Battle Creek, where I had a class of nearly two hundred of their best young people; was associate editor of the Gospel Sickle; was writing the lessons for all their Sabbath Schools throughout the world; had the charge of some eighteen churches in Michigan; was member of the Executive Committee of the International Sabbath School Association; member of the Executive Committee of the Michigan State Sabbath School Association; and at the last session of the general conference was chairman of the International Sabbath School Association, and was on nine different committees, several of them the most important in the conference, as the one on distribution of laborers over all the world, the theological committee, the one on camp meetings, on a special course of study in our college, on the improvement of the ministry, etc.

This shows what they thought of my ability. I had just gotten out a new pamphlet, "Critical Notes," of which they printed an edition of 10,000 after I left them. Others of my works they have revised, left my name off, and use them still. Why reprint mine after I have left them and renounced what they teach? They now say that my writings are cheap and worthless. **But while I was with them they published over twenty different productions of mine, and circulated hundreds of thousands of them, translated several into other languages, and paid me hundreds of dollars for them.** Strange that all at once I have become so imbecile, and my writings so worthless. Any one can see the animus of all this.

Elder Smith, in Replies to Canright, p. 25, says I left them at a time when my withdrawal embarrassed them more than it would have done at any other time. This confesses that I was becoming more and more useful to them, and all know that I was. At the time I left I was getting higher pay than ever before, and was on

friendly terms with all. All the leading men, as Butler, Haskell, Smith, etc., were my warm personal friends, ready to do all in their power to assist me. **Had I desired office, or better position, all I had to do was to go right along without wavering, and positions would come to me faster than I could fill them. But if I left them, where could I go? What could I do? How even make a living? I took this all in, and it required all the courage and faith in God I could muster to take the risk.**

The Great Cost of Leaving Adventism

It cost me a terrible struggle and a great sacrifice, for in doing it I **had to leave all my life-long friends, the cherished hopes of my youth, the whole work of my life, all the means of my support, every honorable position I held, and bring upon myself reproach, hatred and persecution.** I had to begin life anew, among strangers, with untried methods, uncertain where to go or what to do. No one who has not tried it can ever begin to realize the fearful struggle it requires. It is the dread of all this which holds many with them who are yet dissatisfied where they are. I know that this is so, for many have confessed it to me, and yet remained where they were. Anyone of candor and fairness can see readily that self-interest and personal ambition would have held me with them.

Yet, as soon as I did leave them, though I went out quietly and peaceably, and let them entirely alone, and even spoke favorably of them, they immediately attributed to me all sorts of evil motives, base sins, and ambitious designs. They seemed to feel it a sacred duty to blast my reputation, and destroy my influence, if possible. "Apostate" was the epithet all applied to me. I was compared to Baalam, to Kora, Dathan and Abiram, to Judas, Demas, and a whole list of evil characters. **Not one honest or worthy motive was granted me. The meanest and wickedest reports were circulated as**

to what I had done or said—things that I would despise even to think of. Yet all were eagerly accepted and believed as undoubted truth. But I expected it, for **it is the way all are treated who dare to leave them and give a reason for it.**

During the twenty years now since I left them, they have had spies constantly on my track, who have watched and reported the least thing I have said or done, to torture it into evil, if possible. This they circulate to the ends of the earth, and it comes back to me in newspapers and letters. They have issued four different publications against me, and Mrs. White, in her last “revelation,” has devoted three articles to me! Yet I don’t amount to anything; never did! “Sour grapes,” you see.

It has been widely reported that I was smitten with a terrible disease, had broken up my church, been expelled from the denomination, and more yet, concerning all which the Lord judge between us. The pastors of all the churches here, and public men of the place have had to make written statements to meet these attacks in distant states. Sometimes this has seemed hard to bear, but knowing that I was right, I have had grace and patience to keep steadily at my work, and leave the rest with God and my friends.

I am in constant receipt of letters from all parts of the country, saying that Adventists affirm that I have asked to be taken back among them! They will report it till I die, and long after. This book shall be my answer. They are so certain that the curse of God will follow all who leave them, or that they will become infidels, or return to them, that they cannot be reconciled to have it otherwise.

Consider a sample letter:

“Glenwood Springs, Colo., March 29, 1889. D.M. Canright, Otsego, Mich.: My Dear Friend and Brother:—If the lightning’s shivering crash had torn my scalp loose from my head, I would not have been more surprised than I was today by having placed in my hands your pamphlet entitled ‘The Jewish Sabbath.’ I have read after you for years, sold your valuable works, and preached the ‘Third Angel’s Message.’ Now, I wish to ask you, how do our people treat you? To my knowledge you were a great favorite, and quoted oftener than any standing near the head. Do they go back on you as hard as they did on Snook? I suppose that your great research and lifelong study of the subject in hand goes for nothing with them, and that you are classed among the fallen angels.”

Ordained a Baptist Minister

April 19, 1887, at Otsego, Michigan, where I had lived for eight years, I was ordained as a minister of the Regular Baptist Church, by an exceptionally large council, composed of several of the ablest ministers of the state. The Otsego Union of that date says: “Regularly appointed delegates were present from Baptist churches in Grand Rapids, Kalamazoo, Plainwell, Three Rivers, White Pigeon, Allegan, Battle Creek, Paw Paw, Hickory Corners, Prairieville, and Otsego. Rev. A.E. Mather, D.D., of Battle Creek, was elected moderator of the council, and Rev. T.M. Shanafelt, D.D., of Three Rivers, Secretary. ... Rev. D.M. Canright has thus been fully recognized by a large and representative council as a regular Baptist minister, and pastor of the Baptist church in Otsego.”

I have never regretted leaving the Adventists, nor for one moment had the slightest desire to return.

Origin, History, and Failures of Adventism

By D.M. Canright

Every little while, from the days of Christ till now, individuals, and often large sects, have arisen, proclaiming the Second Advent at hand and themselves the God-appointed messengers to warn the world. Right at this point Jesus warned his church: "Take heed that no man deceive you. ... The end is not yet" (Matt. 24:4-6). Yet right away it was said that Jesus would come before John should die (John 21:23). The Thessalonians had to be corrected by Paul for expecting the Advent immediately at hand (2 Thess. 2:1-8)

In the middle of the second century arose the Montanists. The Schaff-Herzog Encyclopedia says: "Ecstatic visions announcing the approach of the Second Advent of Christ ... were set forth as divine revelations." (Art. "Montanism"). Like Seventh-Day Adventists, they adopted a severe discipline—condemned the wearing of ornaments, intercourse with the world, etc. They created a great sensation, obtained a numerous following, and flourished for a century or more.

Tenth Century Adventism

The following is from the History of the Christian Church, By M. Reuter, D.D., Century 10, Chapter 2, pp. 202, 203:

“Among the numerous opinions, however, which disgraced the Latin church and produced from time to time such violent agitations, none occasioned such universal panic, nor such dreadful impressions of terror or dismay, as a notion that prevailed during this [tenth] century of the immediate approach of the day of judgment. ...Public and private buildings were suffered to decay, and were even pulled down, from an opinion that they were no longer of any use, since the dissolution of all things was at hand.”

The Fifth-Monarchy men of England, about 1660, “believed that the time was near at hand when, to the four great monarchies of Daniel’s prophetic vision, was to succeed the fifth, which was to break in pieces all others, and to ‘stand forever.’” (Johnson’s Encyclopedia, article “Fifth-Monarchy Men”). They undertook to set up the kingdom by overturning the English government.

The Irvingites of England “declare the speedy coming of Christ;” have “prophets,” “revelations,” “tongues,” “gifts,” etc. They have gathered large congregations and are spreading over the world.

Swedenborg, Ann Lee, Joanna Southcott, Joe Smith, etc., all made the speedy advent of Christ the ground-work of their systems, as is well known. Hence, movements of this kind are nothing new.

The Origin of Seventh-day Adventism

Seventh-Day Adventism originated in the well-known movement of William Miller, who set the time for the end of the world in 1843-44. They claim now that Mr. Miller’s move was right, and in the providence of God. They claim to be simply carrying on the same work which he began. In all their books and sermons they point to 1844 as their origin, and endorse the work of the Millerites in 1843 and 1844. The following from Mrs. White will settle the point:

“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.” *Early Writings*, p. 64.

God helped them make the mistake!

“I saw that God was in the proclamation of the time in 1843.” *Spiritual Gifts*, Vol. I., p. 133.

So God had wanted them to set that time!

“I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844.” p. 107.

Again:

“The Advent movement of 1840-44 was a glorious manifestation of the power of God.” *Great Controversy*, Vol. IV., p. 429.

Elder White says:

“We hold that the great movement upon the Second Advent question, which commenced with the writings and public lectures of William Miller, has been, in its leading features, in fulfillment of prophecy. Consistently with this view, we also hold that in the providence of God, Mr. Miller was raised up to do a specific work.” *Life of Miller*, p. 6.

So it will be seen that Seventh-Day Adventists still believe in and defend the Millerite movements of 1843 and 1844. Indeed, the claim that all other churches who did not accept and endorse Miller’s work were rejected of God on this account. Thus Mrs. White: “As the churches refused to receive the first angel’s message [Miller’s work], they rejected the light from heaven and fell from the favor of God.” *Early Writings*, p. 101.

Here, then, we have the origin of Seventh-Day Adventism, the fountain from which it flowed. As a stream will be like its fountain, let us examine it. Elder and Mrs. White, Elders Bates, Andrews, Rhodes, Holt, Edson, and all the founders of the Seventh-Day Adventist Church were in the movement of Miller, and

helped in setting and preaching the time in 1843, 1844, and carried the Advent work right on afterwards.

The work of Mr. Miller is so well known, that I need but refer to the facts about it. William Miller was born at Pittsfield, Massachusetts, 1782, but he was reared at Low Hampton, N.Y. He was a farmer, with only the poor advantages of a country school. He united with the Baptist church. About 1831 he claimed that he had discovered by the prophecies the exact time, the very year, and, finally, the very day when Christ would appear and the end of the world would come. He succeeded in converting perhaps fifty thousand people to his views. The first date fixed was 1843. It failed. Then he fixed a day in October, 1844, and that failed. Many other times have since been fixed by Mr. Miller's followers, and all have failed. Over fifty years have come and gone, and the end has not come yet.

The Folly of Date-setting

What was the one great burden of Miller, the one point on which he differed from the Evangelical churches? All these churches believed in the personal Second Advent of Christ just as strongly as Miller did. They loved Jesus and preached the Second Advent, even teaching that it was near at hand. But the Millerites said they knew the time when it was to be, and that time was 1843-44. They staked all upon this.

The issue was plain and definite. All who did not endorse their set time were "opposers," "enemies," "in the dark," "evil servants," rejected of God and lost, just because they would not believe in setting a time for the end.

Here are Miller's words: "I believe the time can be known by all who desire to understand. ... Between March 21, 1849, and March 21, 1944, according to the

Jewish mode of computation of time, Christ will come.”
Life of Miller, p. 172.

Jesus says: “...Ye know not when the time is” (Mark 13:33). But the Millerites thought they knew better than Jesus Christ did. So they condemned all who did not agree with them.

Here is a mild sample of what they said and the spirit that possessed them: “This is God’s truth; it is as true as the Bible.” “There is no possibility of a mistake in this time.” “Those who reject this light will be lost.” “Those who do not accept this argument are backsliders,” etc. History of Advent Message, p. 506.

And this is the spirit that has followed them ever since—a harsh, denunciatory spirit against all who did not agree with their figures, interpretations, and theories. [Editor’s note: Adventism today is becoming somewhat ecumenical and is more outwardly conciliatory toward other denominations than in the past, but the exclusive, condemnatory spirit is still present in those writings which are intended only for internal use. There is much deception here.]

But their set times came and passed without the least regard to their figures and facts, proofs and demonstrations, prayers and predictions. Remorseless old Time, the true tester of every theory, marched right on and demolished them all. This demonstrated the folly and error of the Adventists. Miller’s prediction was a wretched abortion. He preached and propagated a falsehood. All his work wherein he differed from evangelical churches was a falsehood. He preached that the world would end in 1843, and it didn’t. He set 1844 for it to come, and it didn’t.

If ever a religious movement on earth was demonstrated to be a humbug and a failure, it was Millerism. But if Millerism was a failure, then

Seventh-Day Adventism is also, for that was the fountain from which this has flowed; that was the foundation on which this is built. Deut. 18:22: “When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken.” This, surely, is a simple and fair test. By this rule the Lord was not in Miller’s move.

“But were not the Adventists in 1843–44 very confident that they were right?” Confident is no name for it. They were sure that they were right, they knew they were right, for [so they claimed] they proved it all by the Bible, every word of it, positively. The Bible said so; to deny it was to deny the Bible. But it failed all the same. **It is just so with Seventh-Day Adventists now. They are the most positive people in the world, though they have made scores of terrible blunders.**

That no one will know the time of the Second Advent is as plainly taught as words can teach. Read the following:

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” (Matt. 24:36)

“Watch, therefore: for ye know not what hour your Lord doth come.” (Matt. 24:42)

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” (Matt. 24:44)

“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” (Matt. 25:13)

“Take ye heed, watch and pray: for ye know not when the time is.” (Mark 13: 33)

“It is not for you to know the time or the seasons, which the Father hath put in his own power.” (Acts 1:7)

Jesus said, “Ye know not when the time is;” Miller said, “We know when the time is.” Jesus said, “It is not for you to know the times or the seasons;” Miller said, “We

know all about them.” Jesus said, “No man knows the day;” Miller said, “We know the exact day.”

Which was right? The disappointments of the Adventists, time and again, during the past fifty years in setting the date for the end of the world have clearly demonstrated their folly. **The whole Advent move was conceived in error, born in a mistake, has grown up in folly, and must die in disgrace.** “But were not the Millerites honest?” There is not doubt of it, but that proves nothing as to their correctness.

The Fruit of Millerism

“By their fruits ye shall know them.” Millerism, for about four years, in a few states, created a great excitement. Churches were divided and broken up, pastors left their flocks to “lecture” on “time,” while argument and strife were the order of the day. **As the time set drew near, in thousands of cases, the Adventists not only left their work and their business, but gave away their property. Crops were left ungathered, goods were distributed freely, so that many who had been well to do were left penniless. After the time had passed, these were destitute and their families suffered.** Many had to be arrested and put under guardians to protect their families.

Then the wildest fanaticism broke out here and there, which brought disgrace upon the very name of religion. Many said the Lord had come, probation was ended, it was sin to work, all property must be held in common, all the churches were apostate, Babylon, etc. Some Adventists had spiritual wives, some went to the Shakers, many went back into the churches, some into despair, and hundreds into doubt and infidelity—just what might have been expected.

The glorious doctrine of the Second Advent was covered with shame, Satan rejoiced, while the cause of Christ was greatly injured. For proof of these facts, I refer to the testimony of thousands now living, and to the published works of the Adventists themselves. Thus Elder U. Smith is compelled to say: "The Advent body were a unit [in 1844] and their testimony shook the world. Suddenly their power was broken, their strength scattered, their ranks divided, and their testimony paralyzed. They passed the point of their expectation, and realized not their hope. That a mistake had been made somewhere, none could deny. From that point the history of a majority of that once happy, united people has been marked by discord, division, confusion, speculation, new mistakes, fresh disappointments, disintegration and apostasy." The Sanctuary, pp. 13,14.

Paul said, "God is not the author of confusion" (1 Cor. 14:33). Then surely he was not the author of Adventism, for the confusion it produced is unparalleled in religious history. Ten souls were ruined by it where one was saved. Immediately after 1844 they split up into numerous parties, each contradicting and condemning all the rest. Instead of renouncing the whole thing, as sane men ought to have done, each one set himself to find some "explanation" of their mistake. Hardly any two agreed, while each one was sure he had the true explanation.

Their utter confusion is well illustrated by the following anecdote told by Mr. Miller himself: The first person in his own parish who fully embraced his views was an old woman, an humble Christian. Mr. Miller sent her his papers when he had read them. One week he received sixteen different sheets, all purporting to be Advent publications, but the most of them advocating contradictory sentiments. He sent them to the old woman. Soon she sent for him, and on his arrival began:

“Have you read all these papers?”

“I have looked them over.”

“But are they all Advent papers?”

“They profess to be.”

“Well, then,” said she, “I am no longer an Adventist. I shall take the old Bible and stick to that.”

“But,” said Mr. Miller, “we have no confidence in one-half there is advocated in these papers.”

“We?” exclaimed the old lady, “who is we?”

“Why,” replied Mr. Miller, “we are those who do not fellowship these things.”

“Well, but I want to know who we is.”

“Why, all of us who stand on the old ground.”

“But that ain’t telling me who we is. I want to know who we is.”

“Well,” said Mr. Miller, in relating the story, “I was confounded, and was unable to give her any information who we were.” *History of Second Advent Message*, pp. 414,415.

And so it has continued unto this day. What do Adventists believe? Go ask what language was spoken by the people after the Lord confused their tongues at Babel. Adventism is a second Babel. But Seventh-Day Adventists say, “We are united; we believe alike.” Partly true, but they are only one branch of this Advent Babel. **Such a brood of errors and heresies as has resulted from Adventism, cannot be found in the history of the church before. Timesetting, visions, miracles, fanatics, false prophets, sleep of the dead, annihilation of the wicked, non-resurrection of the wicked, future probation, restoration, community of goods, denial of the divinity of Christ, no devil, no baptism, no organization, etc., etc.**

Gracious! And these are the people sent with a “message” to warn the church! They had better go back and learn and agree on what their “message” is, before they run to deliver it.

The other Adventists have set the time for the end of the world in 1843, 1844, 1847, 1850, 1852, 1854, 1855, 1863, 1866, 1867, 1868, 1877, and so on, till one is sick of counting. Learning nothing from the past, each time they are quite as confident as before.

This fanatical work has brought disgrace upon the doctrine of the Second Advent, so that it is not dwelt upon as much as formerly in other churches. The study of the prophecies has been brought into disrepute by the unwise course of the Adventists. No thoughtful man can fail to see this.

Seventh-day Adventists and Time-setting

It is the one constant boast of the Seventh-Day Adventists that they never set time; they don't believe in it. But they deceive themselves and deceive others when they say so. Elder White, their leader, engaged in preaching three different set times for the Lord to come, viz., 1843, 1844, 1845. Here are his own statements on this:

“I found myself happy in the faith that Christ would come about the year 1843.” *Life Incidents*, p. 72.

Then he tells how he preached it. Of 1844, he says:

“I stated my conviction that Christ would come on the tenth day of the seventh Jewish month of that year [1844].” pp. 166,167.

“It is well known that many were expecting the Lord to come at the seventh month, 1845. That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven and Dartmouth, Mass., with a message on this point of time.” *A Word to the Little Flock*, by James White, p. 22.

So their leader as a time-setter.

Mrs. White, their prophetess, was in the time-setting of 1843 and 1844. She herself says: "We were firm in the belief that the preaching of definite times was of God." Testimonies, Vol. I, p. 56. Of the first date she says: "With carefulness and trembling we approached the time when our Saviour was expected to appear." Then she tells her disappointment. Testimonies, Vol. I, p. 48. Again: "Our hopes now centered on the coming of the Lord in 1844." p. 53. She was a time-setter.

Elders Bates, Andrews, Rhodes, and all the first crop of Seventh-Day Adventists were in the time-setting of 1843, 1844. They still endorse Miller's time-setting of 1843 and 1844 as right and approved by God. How much truth, then, is there in their assertions that they have never set time?

But they say, "We did not set time!" That is too thin. The thief says, "I did not wear this coat when I stole the sheep, therefore I never stole him!" They say that they have given the three messages. Well, the first message was in 1844 when they set time. Are they the same people, or are they not?

Again they endorse Mr. Miller's work as of God. But Miller is responsible for all the time-setting done by the Adventists since his time, because they are the legitimate outgrowth of his work. He began setting time. He did it the second time. He taught them how to do it. He fathered the idea. He inculcated it in all his followers. They then simply took up and carried on what he had begun. Seventh-Day Adventists claim to be the original Adventists, and endorse Miller's work. In doing this they endorse the time-setting, and should justly bear all the odium of that fanatical business.

But don't Seventh-Day Adventists rise to explain why they were disappointed in 1843, and again in 1844,

and for forty years since? O, yes; but we naturally become a little suspicious of the man who is compelled to be constantly explaining his conduct. Straight work needs no explanation. They say the Lord caused them to be disappointed in 1843, on purpose to test their faith, That was all! In 1844 they made just one little mistake, that was all! They then taught that the earth was the sanctuary. Come to find out, the sanctuary is up in heaven, and Jesus did really come, in a certain sense, that very year! So they were all right, after all. Don't you see? Clear as day. Now they have the whole matter removed from the troublesome facts of earth, where we can test them, to the beautiful theories of heaven, where no one can go to report on facts which might spoil their theories. Now they can speculate and argue in safety.

But sober, thinking men see through all this. It is merely a make-shift to get out of a difficulty.

Miller's Confession—He Opposes Seventh-day Adventism

All the other Adventists long ago renounced the 1843-44 time-setting as an error. Thus:

“The majority of Adventists took the position that the time was an error of human judgment.” *History of the Second Advent Message*, p. 383.

Hear Mr. Miller himself:

“On the passing of my published time, I frankly acknowledged my disappointment. ...We expected the personal coming of Christ at that time; and now to contend that we are not mistaken, is dishonest. We should never be ashamed frankly to confess our errors. I have no confidence in any of the new theories that grew out of that movement, namely, that Christ then came as the Bridegroom, that the door of mercy was closed, that there is no salvation for sinners, that the seventh trumpet then sounded, or that it was a fulfillment of prophecy in any sense.” *History of the Advent Message*, pp. 410, 412.

From this we see: 1. That Miller, the founder and leader of that move, owned that it was an error. 2. He repudiated the idea that it was a fulfillment of prophecy in any sense. 3. He especially points out the Seventh-Day Advent positions as utterly wrong. He knew all about their arguments on the three messages, the sanctuary, the sabbath, etc., and yet he not only rejected them, but earnestly warned his people against them, so that very few of the original Adventists ever accepted them.

Hear Mrs. White herself on this point: "I saw leading men watching William Miller, fearing lest he should embrace the third angel's message and the commandments of God. As he would lean towards the light from heaven, these men would lay some plan to draw his mind away. I saw a human influence exerted to keep his mind in darkness, and to retain his influence among them. At length William Miller raised his voice against the light from heaven." *Spiritual Gifts*, Vol. I, p. 167.

Thus the father and founder of Adventism condemned and opposed the position which Seventh-Day Adventists took with regard to his own work. He had sense enough to see, and honesty enough to confess, that it was a mistake. But they will not have it so. They know better than he himself. They will have it that it was a wonderful fulfillment of Rev. 14:6,7. Miller denies it. Thus it will be seen that Seventh-Day Adventists give an interpretation to Miller's work which he himself condemned. **Not a leading man in Miller's work ever embraced the views of the Seventh-Day Adventists, but have always opposed them as fanatical and as a side issue.** None of the leaders of Seventh-Day Adventism, such as White, Andrews, Bates, Rhodes, etc., were ever of any note in Miller's work, though they were all in it; yet afterwards they claimed to be the only ones who had the right view of it. All the rest were "in

the dark,” “foolish virgins,” “apostates,” etc. How modest!

Mistakes of Adventists

A people who have made as many mistakes as Adventists have, ought to be very modest about in their claims, and ought to see that they have been led by men and not by the Lord.

1. They set the time for the end of the world in 1843, and failed.
2. They set it again in 1844 and failed.
3. Elder White, the leader of the Seventh-Day Adventists, set 1845 for the end, and failed again.
4. They held in 1844 that the earth was the sanctuary, another mistake, as they admit now.
5. They all held for some time after 1844 that probation for sinners was ended—a fearful mistake.
6. For ten years Seventh-Day Adventists began the sabbath at 6 P.M., instead of at sunset as now. Thus they broke the sabbath every week!
7. They kept their children out of school for years, because time was so short they would need no education! Those children now have grand-children!
8. They gave away their goods in 1844, because they would not need them after that!
9. They would not vote, for that was like the fallen churches. Now they vote freely.
10. They held that it was wrong to take a church name, for that was Babylon. Now they have a name.

11. Church organization was wrong, for that was like Babylon. Now they organize.

12. For years they said it was denying their faith to set out trees, for they would never grow to bear fruit.

13. Led by a revelation from Mrs. White, the sisters put on the short dress with pants. None of them wear it now.

14. For thirty years they would not take up any collection on the sabbath. Now they do it every week.

15. For fifty years they have been expecting the end of the world to come inside of five years, and it has not come yet.

16. They said Jesus would come to the earth in 1844. Now they say that was a mistake; he came to judgment in the sanctuary above. Thus: "The Adventists of 1844 ... thought the bridegroom would come; and then he did—not to this earth, as they incorrectly supposed, but to the marriage." "They simply mistook the kind of coming referred to." U. Smith in Parable of the Ten Virgins, page 13, 14. He owns that, 1. They got the time wrong in 1843. 2. The place wrong. 3. The event wrong. Now let him add, 4. The whole thing wrong, and he will be right!

17. Then they said the door was shut, Matt. 25:10; now they say that this was wrong; it is open yet. Thus: "There can be no other place for the shut door but at the autumn of 1844." Elder White, in Present Truth, May, 1850. "The door is still open, and other guests may come." U. Smith, in Parable of the Ten Virgins, p. 17, February, 1889. These are the people who always know they are just right!

18. They once adopted a rigid vegetarian diet—no meat, no butter, only two meals per day, etc., but it was a failure. It killed many and ruined more, till they had to modify it and live like other people.

These are only samples of numerous mistakes the Adventists have made; and this they have done with an inspired prophetess right at their hand for forty-four years! These simple, undeniable facts alone should be enough to open the eyes of all to see that the Lord has not led them in their work.

Mrs. White and Her Revelations

By D.M. Canright

Seventh-Day Adventists regard Mrs. White as a prophetess and her writings as inspired. They make long arguments from the Bible to prove that there should be gifts, miracles, and prophets in the church. But these are the same arguments used by Mormons, Shakers, etc., in favor of their churches. They do not touch the case. The question is not, "Can the Lord inspire men and women?" but, "Has he so inspired Mrs. White?"

The New Testament repeatedly warns us against false prophets. "Beware of false prophets" (Matt. 7:15). "There shall arise false Christs and false prophets" (Matt. 24:24). "Believe not every spirit. ...Many false prophets are gone out into the world." (1 John 4:1).

In every generation many have arisen claiming to be prophets. All have found followers more or less. All they have to do is firmly believe in themselves and make extravagant claims and they will soon have followers. Let us notice a few prominent ones near our own times.

Swedenborg

Swedenborg was born in Stockholm, Sweden, 1688, and died in 1772. His father was a nobleman of high standing. Hence Swedenborg was highly educated and moved in the highest society. He traveled extensively, and conversed with the most learned men of the age.

The king appointed him to a high office, which he filled with great acceptance for over thirty years. He rose to eminence in science and wrote seventy-seven books, covering every branch of science. He was a favorite with the king and royal family. He was of the purest character and devoutly religious.

Swedenborg's Rules of Life

1. Often to read and meditate on the Word of God. 2. To submit in everything to the will of Divine Providence. 3. To observe in everything a propriety of behavior, and to keep the conscience clear. 4. To discharge with fidelity the functions of my employment, and the duties of my office, and to render myself in all things useful to society.

Not a Stain Rests upon His Moral Character.

At the age of fifty-five he began to have visions of heaven, hell, angels, and the spiritual world. He says: "I have been called to a holy office by the Lord himself, who most mercifully appeared to me, his servant, in the year 1743, when he opened my sight into the spiritual world and enabled me to converse with spirits and angels." This is exactly like what Mrs. White claims. This work he continued for thirty years, and wrote about thirty inspired volumes. He made most remarkable predictions, which were exactly fulfilled, it is claimed.

He Founded a New Religion Based upon His Revelations.

The Bible is sacredly taught and holy living enjoined. This church has steadily increased, till it has societies in all parts of the world and in the leading languages. They publish three weeklies, five monthly journals, and one quarterly, besides many books. He got the start of Mrs. White by just one hundred years. His followers

believe in him just as implicitly as hers do in her, and are very zealous in propagating their faith. In many respects both moves are much alike. The above is condensed from Schaff–Herzog’s Encyclopedia.

Ann Lee and the Shakers

These are so well known in America that I need say but little about them. Ann Lee, their leader, was born in England, in 1784. Like Mrs. White, “she received no education.” She joined a society who were having remarkable religious exercises, and soon began “to have visions and make revelations and visions.” Schaff–Herzog Encyclopedia, article “Ann Lee.”

She was accepted as leader and as “the second appearing of Christ.” Like Mrs. White, she required a “peculiar kind of dress,” “opposed war and the use of pork.” Johnson’s Encyclopedia, article “Shakers.”

They have no intercourse with other churches; are renowned for their purity and devotion. They number about 8,000.

A careful comparison shows many points of similarity between Mrs. Lee and Mrs. White. The main evidence upon which Adventists’s rely for proof of Mrs. White’s inspiration is the purity of her life and the high moral and religious tone of her writings. They say her revelations must either be of God or Satan. If of Satan they would not teach such purity and holiness. The same reasoning will prove Mrs. Lee also a true prophetess, for she exceeds Mrs. White in this line, so that “Shakers” has become a synonym for honesty. Adventists, please note this point.

Mrs. Joanna Southcott

Southcott was born in England in 1750, of poor parents, and was wholly uneducated. She worked as a

domestic servant till over forty years of age. She joined the Methodists in 1790. In 1792 she announced herself as a prophetess, and “published numerous [over sixty] pamphlets setting forth her revelations.” Johnson’s Encyclopedia, article “Southcott.”

She had trances the same as Mrs. White does, and announced the speedy advent of Christ. See Encyclopedia Americana, article “Southcott.” She carried on a lucrative trade in the sale of her books as Mrs. White does. Strange as it may appear, many learned ministers believed in her, and thousands joined her followers, till in a few years they numbered upwards of one hundred thousand! She made many predictions, which her followers claimed were fulfilled. “The faith of her followers, among whom were several clergymen of the established church, rose to enthusiasm.” Encyclopedia Americana, article “Southcott.”

She “regarded herself as the bride of the Lamb, and declared herself, when sixty-four years of age, pregnant with the true Messiah, the ‘second Shilo,’ whom she would bear Oct. 19, 1814. ...Joanna died in her self delusion Dec. 27, 1814; but her followers, who at one time number a hundred thousand, continued till 1831 to observe the Jewish sabbath.” Schaff-Herzog Encyclopedia.

“A post mortem examination showed that she had been suffering from dropsy.” Johnson’s Cyclopedia. “Death put an end to both her hopes and her fears. With her followers, however, it was otherwise; and, though for a time confounded by her decease, which they could scarcely believe to be real, her speedy resurrection was confidently anticipated. In this persuasion many lived and died, nor is her sect yet extinct.” Encyclopedia Americana, article “Southcott.”

Let candid people consider these facts. This movement occurring only thirty years before Mrs. White’s work,

was in several respects like the present Seventh-Day Adventist move. An uneducated woman is the leader. She has visions, writes numerous pamphlets and revelations, and predicts the speedy advent of Christ. Her honesty is plainly manifested; her enthusiasm and that of her followers is great. In a short period one hundred thousand accept her "testimonies." The present Seventh-Day Adventist move is similar in many respects as has already been seen above.

And here notice the terrible tenacity of fanaticism when once started. When Joanna died, we would have supposed that all sane persons would have given it up; but they fix it up some way and go right on, and there they are now. So with the followers of Mrs. White. No matter what blunders or failures she makes, they fix them up some way and go right on. They will do it after she is dead and gone.

Joseph Smith and the Mormons

This prophet and his visions and revelations are so well-known that I mention them briefly. Smith was born in 1805, and died in 1844, the year before Mrs. White began her revelations. He came out in a great religious awakening, as Mrs. White did in the Advent move of 1843-44. In 1823 he also began to have "visions" and "revelations" and see angels. The second advent of Christ was at hand, he said, hence the name, "Latter day saints." His mission was to introduce "the new dispensation." They are the "saints," and all the other churches are "heathen," or Gentiles. Mrs. White's followers are the saints; all other churches are "Babylon" and apostate.

The proof of their inspiration outstrips Mrs. White. They strongly assert to be able to work many miracles, have the gift of tongues, and can show many predictions strikingly fulfilled. I have met them frequently, seen Smith's son, and know them well. They

also have a new Bible, a new revelation, have started a new sect, and will have nothing to do with others, but proselyte from all.

The Mormons began in 1831, about fifteen years before Seventh-Day Adventists did: but they number six hundred thousand, more than five times as many as Adventists. Adventists claim that they must be the true church because they are persecuted; but Mormons have been persecuted a thousand fold more. Smith and others were killed; many have been whipped, tarred and feathered, rotten-egged, stoned, mobbed, run out of town, and outlawed. So they must be the true church? Seventh-Day Adventists have suffered no persecution. Not one of them has ever been whipped, or stoned, or egged, or tarred and feathered, or mobbed, or killed. Persecution! They have no idea what it is and never will though they are anxious to pose as great martyrs.

The Vision Is Their Guide

Mrs. E.G. White, wife of the late Elder White, leader of the Seventh-Day Adventists, claims to be divinely inspired as were the prophets of the Bible. This claim is accepted by the whole denomination. They defend her inspiration as earnestly as they do that of the Bible. Year after year, in their State and General Conferences, ironclad resolutions have been unanimously adopted, endorsing her revelations in the strongest manner.

Time and again I have seen these revelations adopted by a rising vote of the whole congregation, myself with them. The Visions of Mrs. E.G. White, a Manifestation of Spiritual Gifts according to the Scriptures, is a book of 144 pages published by them defending her inspiration.

They point to her and her visions as the sign and proof that they are the only true church [using Rev. 12:17 as

their proof text]. Hence it can be seen that this is a vital subject with them.

In my debate with the Adventists at Healdsburg, California, Feb. 21–28, 1889, they affirmed this position: **“The visions of Mrs. E. G. White are revelations from God.”**

Her writings are called “Testimonies.” In Testimony No. 33, just published, she makes this claim for her writings: **“In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the Testimonies of the Spirit”** (p. 189).

Again: “It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities [her Testimonies] that he has appointed to lead these” (p. 208).

Notice that her “Testimonies” are to lead God’s people now. Of her, Smith says: **“It comes to us as a divine message**; it is a ray of light from the throne; it is instruction by the Holy Spirit.” Replies to Elder Canright, p. 77.

In the Advent Review, July 2, 1889, are laid down these, **“Rules: 1. We will not neglect the study of the Bible and the Testimonies.”**

This illustrates the place they assign her writings, viz., an appendix to the Bible. She occupies the same relation to her people that Mrs. Southcott did to hers, Ann Lee to the Shakers, and Joe Smith to the Mormons.

Among themselves they quote her as we do Paul. A text from her writings is an end of all controversy in doctrine and discipline. It is common to her they say that when they give up her visions they will give up the Bible too, and they often do.

Her visions, or “testimonies,” as they are called, are so inseparably connected with the whole Seventh-Day Adventist doctrine that a person cannot consistently accept the one without accepting the other. Besides, they are so constantly urged upon their people in every possible way, that a person cannot long feel comfortable among them unless he, too accepts them. Any one who rejects or opposes them is branded as a rebel fighting against God.

Thus Mrs. White herself says: “If you lessen the confidence of God’s people in the testimonies he has sent them, you are rebelling against God as certainly as were Kora, Dathan and Abiram.” Testimony No. 31, p. 62.

She claims that every line she writes, even in a private letter, is directly inspired by God, [calling them] “the precious rays of light shining from the throne,” p. 63.

Of her own words she says: “It is God, and not an erring mortal, that has spoken.” Testimonies, Vol. III, p. 257.

She states over and over that those who doubt or oppose her are fighting against God, sinning against the Holy Ghost. Thus: “fighting the Spirit of God. Those ... who would break down our testimony, I saw, are not fighting against us, but against God,” p. 360.

I could quote scores of passages like these.

These [supposed] inspired writings now embrace forty bound volumes. Thus they have another Bible, just the same as the Mormons have. They have to read our old Bible in the light of this new Bible. Any interpretation of the Bible found in these “testimonies” settles its meaning beyond further dispute. She says: “I took the

precious Bible and surrounded it with the several testimonies to the church,” Vol. 2, p. 605.

Exactly; and by the light of these testimonies, that old Bible must now be read.

She continues: “God has, through the testimonies, simplified the great truths already given.”

Yes, we must now take the Bible as thus simplified by her! Swedenborg, Mrs. Southcott, Ann Lee, Joseph Smith, and Mrs. White have each done the same thing—had a new revelation, written inspired books, and started a new sect with a new religion.

There is not a doctrine nor a practice of the church, from the observance of the sabbath to the washing of feet, upon which she has not written. That settles it. No further investigation can be made on any of these matters, only to gather evidence and construe everything to sustain it. How, then, can their ministers or people be free to think and investigate for themselves? They cannot, dare not, and do not.

How often I have seen some intelligent thought extinguished with this remark: “That contradicts Sister White.” This ends the matter. Everything she writes, whether in a private letter or newspaper article, is inspired. Thus: “God was speaking through clay. ... Thus in these letters which I write, in the testimonies which I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne.” Testimony No. 31, p. 63.

There you have it, simon pure: every word she writes is a ray of light from the throne of God. Reject that, and you are rejected of God.

The Truth about Ellen White

Thus it will be seen that Mrs. White claims the very highest inspiration, the voice of God speaking directly through her. Her followers contend that she must either be a true prophetess or else a hypocrite; but she is neither. Few are aware of what a powerful influence an excited religious imagination will have over a person. Enthusiasts and fanatics are generally honest people. Mrs. White is simply a religious enthusiast self-deceived. This I shall prove by stubborn facts.

I long studied Mrs. White to determine for myself her real character till her case is clear to my own mind. **Naturally religious, young in years, uneducated, sickly, she was carried away in the Millerite excitement of 1840-44. Her fits she accepted as the power of God. Encouraged and sustained by her husband, this thought grew to be a reality to her.** A careful study of her writings shows that each year she has become a little stronger in her claims of inspiration till now she asserts that all her utterances, even in a letter, or in a sermon, are inspired. She claims that her dreams, her impressions of mind are all the voice of God to her. She devotes 38 pages of her Testimony No. 33 to vindicating her own high inspiration.

Probably she has some way of fixing up her mistakes, contradictions, and deceptions satisfactorily to herself. So now anything she can learn in any way, any impression of mind, any thought clear to herself, is the Spirit speaking to her. I have no doubt that she believes it. She is more deceived than her followers, for many of them privately doubt her inspiration while publicly defending it.

That she is not inspired is plainly shown by many facts. She has never wrought a single miracle. The old prophets and the apostles wrought miracles freely, to

prove that God had sent them. **In all these seventy years, in all her forty volumes, not a single prediction has she ever made that has come to pass.** This is astonishing, considering that she dwells almost wholly in predictions. It seems as though she ought to have blundered into many things which could afterward be construed into a fulfilled prophecy. But not one can be found. This shows how wild and utterly wrong her theories have been.

She says in "Spiritual Gifts," Vol. II, p. 293: "I am just as dependent upon the Spirit of the Lord in relating or writing a vision as in having a vision." Here she claims that the very words in which her visions are recorded are of divine inspiration. But I know that the words in her written "testimonies" are not inspired; for—

1. When writing them out she will often change what she has written, and write it very differently. I have seen her scratch out a whole page, or a line, or a sentence, and write it over differently. If God gave her the words, why did she scratch them out and alter them?

2. I have repeatedly seen her sit with pen in hand and read her manuscript to her husband for hours, while he suggested many changes, which she made. She would scratch out her own words and put in his, sometimes whole sentences. Was he inspired, too?

3. As she is ignorant of grammar, of late years she had employed an accomplished writer to take her manuscript and correct it, improve its wording, polish it up, and put it in popular style, so her books will sell better. Thousands of words, not her own, are thus put in by these other persons, some of whom were not even Christian. Are their words inspired, too?

4. She often copies her subject matter without credit or sign of quotation, from other authors. Indeed her last book, "Great Controversy," which they laud so highly as her greatest work, is largely a compilation from Andrew's History of the Sabbath, History of the Waldenses by Wylie, Life of Miller by White, Thoughts on Revelation by Smith, and other books.

This she pretends was all revealed to her directly from heaven. It is not something which she has heard or read or studied out, but it is what God has revealed to her by the Holy Ghost. Stubborn facts show that her claim is utterly false and her book a deception the same as the Book of Mormon, which Smith stole from Spaulding.

The Pastor's Union of Healdsburg, Cal., investigated the matter and published many examples out of hundreds where she had copied her matter directly from other authors without anything to show it was copied. They went through several works and scores of pages finding the same thing all through her book. This proves her guilty of stealing her ideas and matter from other authors and putting them off on her followers as a revelation from God!

5. Passages Suppressed. Several important passages in the first edition of her visions have been suppressed in all later ones as they contradict what Adventists now believe. For thirty years they have chafed under this charge of suppression. They have denied it, made light of it; and finally the pressure was so hard that in 1882, they republished her first visions, claiming to give them all and word for word. They say: "No changes from the original work have been made." Preface to Early Writings, p. 4.

They also say the work was printed "under the author's own eye and with her full approval" (p. 4). They

denounce it as a wicked slander to say that anything has been suppressed.

But I have before me the original work entitled, “A Word to the Little Flock,” published by Jas. White, 1847; also “The Present Truth,” August, 1849, containing her early visions. **Comparing the present edition with the original, I find seven different places where from five to thirty lines in a place have been cut right out with no sign of omission!** The suppressed passages are very damaging to her inspiration. I will give one short one as an illustration. It teaches what they now deny, viz., that no one could be converted after 1844. The suppressed lines are in brackets.

As originally published—

“I saw that the mysterious signs and wonders, and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth [but from bad to worse, for those who professed a change of heart had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God’s people, but if their hearts could be seen they would appear as black as ever]. My accompanying angel bade me to look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time of their salvation is past.” *Present Truth*, p. 22, published August, 1849.

As it appeared in a later edition—

“I saw the mysterious signs and wonders, and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time of their salvation is past.” *Present Truth*, edition of 1882, p. 37.

Now if they mean to be honest and publish these suppressed passages, why don’t they? They know very well what they are; Mrs. White knows what they are; yet the book is republished “under her own eye” and all these passages left out when it is stated that “no changes from the original work have been made.” I

have both books before me now and know the statement to be untrue and so do they; yet they keep right on sending it out.

6. In 1885 all her “testimonies” were republished in four volumes, under the eye of her own son and critical editor. Opening haphazard to four different pages in Vol. I., I read and compared them with the original publication which I have. I found on an average twenty-four changes of the words on each page! Her words were thrown out and other words put in and other changes made, in some cases so many that it was difficult to read the two together. At the same rate in the four volumes, there would be 63,720 changes.

Taking, then, the words which were put in by her husband, by her copyist, by her son, by her editors, and those copied from other authors, probably they comprise from one-tenth to one quarter of all her books. Fine inspiration that is! The common reader knows nothing about these damaging facts, but I could not avoid knowing them, for I have been where I saw it myself. I could fill a volume with proof of her mistakes, for all of her books are full of them. I will select but a few.

The Door to Salvation Shut in 1844

For several years after 1844, Mrs. White had visions saying that probation ended in that year, that there was no more salvation for sinners. Of course she has to deny this now, but the proof is overwhelmingly against her.

1. Seventh-Day Adventists are compelled to admit that for some time after 1844 Adventists did hold that probation was ended. Even Mrs. White admits it. She says:

“After the passing of the time of expectation, in 1844, Adventists still believed the Saviour’s coming to be very near; they held that ... the work of Christ as man’s intercessor before God had ceased. Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners. ... All this confirmed them in the belief that probation had ended, or, as they then expressed it, ‘the door of mercy was shut.’” *Great Controversy*, p. 268.

This statement of Mrs. White herself is enough to settle the point that the Adventists believed “the door of mercy was shut” in 1844. Notice here that the “shut door” means the end of probation, the close of mercy for sinners.

Mr. Miller for a while advocated the shut door in 1844. He says:

“We have done our work in warning sinners and in trying to awake a formal church. God in his providence has SHUT THE DOOR; we can only stir one another up to be patient.” *Advent Herald*, Dec. 11, 1844.

Then in the Voice of Truth Feb. 19, 1845, he says: “I have not seen a genuine conversion since.”

Elder G.I. Butler, in the Review and Herald, March 2, 1885, says: “As the time passed there was a general feeling among all the earnest believers that their work for the world was done.” “There can be no question that for months after the time passed it was the general sentiment that their work of warning the world was over.” “Their burden was gone, and they thought their work was done.”

Yes; that is just what they did believe, probation was ended.

2. I have conversed with several individuals who affirm positively that they heard her teach this repeatedly. There are many now living who will swear that they heard her teach it.

3. Written testimony confirms that early Adventists taught the Shut Door doctrine.

John Megquier, Saco, Maine., a man noted for his integrity, writes: "We well know the course of Ellen G. White, the visionist, while in the state of Maine. About the first visions she had were at my house in Poland. She said that God had told her in vision that the door of mercy had closed, and there was no more chance for the world." *The True Sabbath*, by Miles Grant, p. 70.

Mrs. L. S. Burdick, San Francisco, California, was well acquainted with Mrs. White. She writes:

"I became acquainted with James White and Ellen Harmon [now Mrs. White] early in 1845. At the time of my first acquaintance with them **they were in wild fanaticism**, used to sit on the floor instead of chairs, and creep around the floor like little children. Such freaks were considered a mark of humility. They were not married, but traveling together. Ellen was having what was called visions: said God had shown her in vision that Jesus Christ arose on the tenth day of the seventh month, 1844, and shut the door of mercy; had left forever the mediatorial throne; the whole world was doomed and lost and there never could be another sinner saved." L.S. Burdick, *The Sabbath*, p. 72.

O.R.L. Crozier kept the sabbath with them in 1848. He writes: "Ann Arbor, Mich., Dec. 1, 1887. Yes, I know that Ellen G. Harmon, now Mrs. White, held the shut door theory at that date." Then he gives his proof. These persons knew the facts and have put their testimony on record.

James White, editor, Oswego, N.Y., May, 1850, has an article by the editor on the "Sanctuary, 2300 Days, and the Shut Door." Elder White says:

"At that point of time [1844] the midnight cry was given, the work for the world was closed up, and Jesus passed into the most holy place. ...When we came up to that point of time, all our sympathy, burden and prayers for sinners ceased, and the unanimous feeling and testimony was that our work for the world was finished forever. ...He [Jesus] is still merciful to his saints, and ever will be; and Jesus is still their advocate and priest; but the sinner, to

whom Jesus has stretched out his arms all the day long, and who had rejected the offers of salvation, was left without an advocate when Jesus passed from the holy place and shut that door in 1844.”

Any honest man can see that the shut door meant no salvation for sinners, and that is what Elder White taught in 1850. In a report of labor in the Advent Review, May 15, 1850, Elder White, in noticing the death of a sister Hastings, says: “She embraced the Sabbath in 1846, and has ever believed that the work of warning the world closed in 1844.”

Again: “Many will point us to one who is said to be converted, for positive proof that the door is not shut, thus yielding the word of God for the feelings of an individual.” Present Truth, Dec. 1849.

This shows that they held to the shut door idea for years after 1844. What a fanatical and abominable doctrine that was for Christians to teach! Mrs. White was right with them and in full harmony with them on this all these years. She had revelations almost daily. If they were of God, why did she not correct them in this fearful error? Even if she had said nothing confirming this delusion, yet **the simple fact that she had no revelation contradicting it during all these years, is enough to destroy her claim to inspiration. But the fact is, she taught this error as strongly in her visions as the brethren did in their arguments.**

Here are her own words:

“March 24, 1849. ...I was shown that the commandments of God and the testimony of Jesus Christ, relating to the shut door, could not be separated. ...I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth, but from bad to worse, for those who professed a change of heart had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God’s people, but if their hearts could be seen they would appear as black as ever.

My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time of their salvation is past [italics added]." *Present Truth*, pp. 21-22, published August, 1849.

Here you have the shut door and no mercy for sinners just as clear as language can make it. Every candid reader knows what it teaches. It is pitiable to see the shifts and turns, evasions, dodges, quibbles, if not something worse, resorted to on this passage to save Mrs. White's visions. But there it stands, to mock at all their efforts. Here is another passage teaching the same doctrine:

"It was just as impossible for them to get on the path again and go to the city, as all the wicked world which God had rejected." *A Word to the Little Flock*, p. 14, published in 1847.

At this time, then, God had rejected the wicked world—shut door, you see.

Here is another vision in which she teaches the doctrine of the shut door in its very worst form, that is that after 1844 not one ray of light comes from Jesus to the wicked but they are all turned over to the devil to whom they now pray instead of to God. After Jesus left the holy place she says:

"I did not see one ray of light pass from Jesus to the careless multitude after he arose and they were left in perfect darkness. ...Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne and pray, Father give us thy spirit; then Satan would breathe upon them an unholy influence." *Early Writings*, p. 46-47.

Not one ray of light comes to sinners since 1844 but all are left to the Devil! What is the use of their denying that she taught this doctrine? She certainly did and she knows it. This fact and the bold denial of it now, brand her as a false teacher.

Other Mistakes Ellen White Has Made

I will briefly notice some other mistakes she has made, enough to show that she is wholly unreliable.

1. End of the world. For over forty years she has been constantly expecting the end of the world, and it has not come yet. This alone ought to open the eyes of all to see that she has no knowledge of the future.

2. Slaves. In 1849 she foretold what would happen when Jesus comes, and said: "I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion" (Early Writings, p. 28). But now there are no slaves. She had not then dreamed of the abolition of slavery.

3. Nations angry. "The nations are now getting angry" (Early Writings, p. 29). That was thirty-eight years ago. It takes a long time for them to get fighting mad!

4. Lord's Coming Soon. "Some are looking too far off for the coming of the Lord" (p. 49). That was thirty-eight years ago, and no Adventist then looked for time to last ten years.

5. Jesus' work in the holy place nearly finished. "The time for Jesus to be in the most holy place was nearly finished" (p. 49). Jesus went there in 1844. Hence, he had then been there six years. She saw the time for him to be there was nearly finished, but it has continued sixty years since. A false prediction, as any one can see.

6. A few months only in 1849. "Now time is almost finished, and what we have been [six] years learning, they [new converts] will have to learn in a few months" (p. 57). But instead of a few months, they have had sixty years!

7. She broke the sabbath for eleven years. Though she had vision after vision about the sabbath, yet for eleven years they all began it at six P.M. instead of at sunset as the law requires (Lev. 23:32). When they found their mistake, she saw it, too, in vision. She says: "I inquired why it had been thus that at this late date we must change" (Testimony No. 1, p. 13). A poor leader she.

8. Her Predictions about the rebellion a failure

"Jan. 4, 1863, I was shown some things in regard to our nation." (*Testimonies*, Vol. I, p. 253).

All will remember the great anxiety and uncertainty of those days. How would the [Civil] war end? Specially were her people anxious, as they were non-combatants and liable to the draft. Here was an inspired prophetess right in their midst, having abundant revelations about the length of women's dresses, what people should eat, etc. What relief to all would have been a few short words from heaven about the results of the war. The pressure upon her for light was so great that she had to say something. So she took her pen and scribbled away through thirty-two long pages about the war. At this date it is amusing to read it. This "revelation" alone is enough to show that she knows absolutely nothing of the future. All she wrote was merely a restatement of the popular view of the matter at that time.

I shall quote a few sentences as samples.

"The system of slavery, which has ruined our nation, is left to live and stir up another rebellion."

Was slavery left to stir up another rebellion? Now we know that statement was utterly untrue.

Again.

"It seemed impossible to have the war concluded successfully" (p. 256).

Another failure, for it was conducted successfully. All can see that her ideas were just those generally rife at the time. I have long watched and studied her carefully, till I have become satisfied that this is always true of her prophesyings—they are wholly molded by the sentiment around her at the time.

Here is another:

“This nation will yet be humbled into the dust” (p. 259).

Was it? No. Again:

“When England does declare war, all nations have an interest of their own to serve, and there will be general war” (p. 259).

Did anything of this kind happen? No; but it is just what all then expected.

Once more:

“Had our nation remained united, it would have had strength; but divided, it must fall” (p. 260).

How it did fall!

“I was shown distress and perplexity and famine in the land” (p. 260).

Just what all expected them; but where was the famine?

“It looked to me like an impossibility now for slavery to be done away” (p. 266).

Of course it did, for that was just the way it looked to all others then. But did it look that way to God? That was the question. Was he telling her?

She claims that what she writes is not merely her own ideas but the mind of God himself. Thus: “I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in

vision.” Testimony No. 31, p. 63). This, then, was the way the thing looked to God at that time!

Again:

“Blood has been poured out like water, and for nought.” (*Testimony for the Church*, Vol. I, p. 367)

Was it for nought, ye brave soldiers? Ye liberated slaves? Ye freed nation? I could give scores of such quotations all through her writings, showing how they have failed always and everywhere.

9. The reform dress. One of the worst blunders Mrs. White ever made, one which plainly showed her fanaticism and that God had nothing to do with her work, was the move she made on dress.

First she wrote: “God would not have his people adopt the so-called reform dress” (*Testimonies*, Vol. I, p. 421). “If women would wear their dresses so as to clear the filth of the streets an inch or two,” it would be in harmony with their faith (p. 424).

Four years pass, and she again writes: “God would not have his people adopt the reform dress” (p. 525). “Nine inches as nearly accords with my views of the matter as I am able to express it in inches” (p. 521).

Here are two revelations exactly opposite as to the style of dress and the length, an inch or two, and then nine inches, from the ground is the length. What occasioned this change in the mind of the Lord? The answer is easy: In the time between the two revelations Mrs. White had spent some time at Dr. Jackson’s “Home,” Dansville, New York. Here a short dress with pants was worn, and she fell in with the idea and soon had a vision requiring its adoption as above. That is the whole of it.

But the dress was a shame and a disgrace and an utter failure. Think of a modest woman on the streets with pants on, and her dress cut off half up to the knees! But for about eight years Mrs. White pushed that dress with all her power, put it on herself as an example, till most of the sisters put it on. But it created a terrible commotion. Husbands swore, brothers refused to walk with their sisters, men sneered and boys hooted. Some of the sisters argued, some cried, some rebelled, but most submitted. I know, for my own wife wore it for eight years—had to. Finally, Mrs. White quietly dropped it off herself, and now no one wears it. Here they are all living in direct violation of a plain revelation from God! Common sense came out ahead of fanaticism.

If God ever spoke through Mrs. White about anything, he did about the dress, requiring the women to wear it. I was there and know how she urged it, heard her many times. Her Testimonies at the time were full of it. She said: "I have done my duty; I have borne my testimony, and those who have heard me and read that which I have written, must now bear the responsibility of receiving or rejecting the light given. If they choose to venture to be forgetful hearers, and not doers of the word, they run their own risk, and will be accountable to God!" (Testimonies, Vol. I, p. 525).

Yet they have all run the risk and laid off the dress, Mrs. White with the rest. How does she get out of it? By all sorts of dodges, by blaming everybody but herself. It has been a great stumbling block to them.

Her Revelations Influenced by Others

Mrs. White originates nothing. In her visions she always sees just what she and her friends at the time happen to believe and be interested in. Her husband and other leading men first accept or study out a theory and talk it till her mind is full of it. Then when she is in her trance that is just what she sees. One who has been all

through the Advent work and well knows, says: “The visions have brought out no points of faith held by Seventh-Day Adventists.”

Mrs. White herself confesses that she is influenced by others in writing her “Testimonies.”

Thus: pp. 138–139. “What appeared in Testimony No. 11, concerning the Health Institute should not have been given until I was able to write out all I had seen in regard to it. ... I yielded my judgment to that of others and wrote what appeared in No. 11. ... In this I did wrong.” (Testimonies, Vol. I, p. 563).

She here “lets the cat out of the bag.” She made such a blunder that she was compelled to blame some one else for it and so to tell the truth that she was influenced by others to do it! Fine inspiration.

Elder White was well aware of how she was influenced by others to see and write as they impressed her to do. Hence he was very jealous of having leading men talk anything to her alone opposing his views, for he feared she would then have a revelation favoring them and opposing him as indeed she did towards the last.

Thus he wrote me: “The pressure has been terribly hard on my poor wife. She has been impressed very much by Elders Butler and Haskell.” Again: “I think my wife has been more severe than the Lord really required her to be in some cases. Satan has taken advantage. ... Elders Butler and Haskell have had an influence over her that I hope to see broken. It has nearly ruined her. These men must not be supported by our people to do as they have done.” (James White, Battle Creek, May 25, 1881).

That shows the confidence which her own husband had in her revelations.

The Philosophy of Mrs. White's Visions

The proof is abundant that Mrs. White's visions are merely the result of nervous disease, a complication of hysteria, catalepsy, and ecstasy. That she honestly believes in them herself, I do not doubt. I have personally known four other women, all Seventh-Day Adventists, who likewise had visions. All were sincere Christians, and fully believed in their own visions. But all were sickly, nervous females, and hysterical. Not being encouraged in them, but opposed by their ministers, they finally gave them up. In every age such cases have been numerous, of whom a few, like Mrs. Southcott, Mrs. Ann Lee, and Mrs. White, have become noted for awhile.

Medical books and cyclopedias, under the words "hysteria," "catalepsy," and "ecstasy" give a complete description of Mrs. White's case, as stated by herself and husband. This anyone may see by one day's study. My space will allow me to give but a few points.

1. The sex—a female. "The vast preponderance of hysteria in the female sex has given rise to its name" (Raynold's System of Medicine, article "Hysteria"). So say all the authorities. This fits Mrs. White, a female.

2. The age. "Hysteria is infinitely more common among females, beginning usually from fifteen to eighteen or twenty years of age" (Theory and Practice of Medicine, by Roberts, p. 399). "In the female sex, hysteria usually commences at or about the time of puberty, i.e., between twelve and eighteen years of age" (Raynold's System of Medicine, article "Hysteria").

Here again it exactly fits the case of Mrs. White. She had her first vision at the age of seventeen. See Testimonies, Vol. I, p. 62.

“Notwithstanding this mode of life, their health does not materially deteriorate” (Johnson’s Cyclopeda, article “Hysteria”). So with Mrs. White. She had gradually improved in health and her visions almost daily, but they have grown less frequent as she grew older and healthier, till after about forty– five years of age, since which time she has not averaged one in five years, and even these are short and light, till now she has ceased entirely to have them.

Now read this: “Hysteria generally attacks women from the age of puberty to the decline of the peculiar functions of her sex” (Johnson’s Cyclopeda, article “Hysteria”). Mrs. White’s case again, exactly.

3. The cause. Hysteria, catalepsy, epilepsy, and ecstasy are all nervous diseases, which sometimes co–exist or alternate or blend together so it is difficult to distinguish them.

The causes noted are: “ 1. Mental disturbance, especially emotional; for example, a sudden fright, prolonged grief or anxiety. 2. Physical influences affecting the brain, as a blow or fall on the head” (Theory and Practice of Medicine, Roberts, p. 393). “In ten of my cases the disease was due to reflex causes, which consisted in six cases of injuries to the head” (Fundamental Nervous Disease, Putzel, p. 66).

This is Mrs. White again, exactly. At the age of nine she received a terrible blow on the face, which broke her nose and nearly killed her. She was unconscious for three weeks. See her life in Testimonies, Vol. I, pp. 9–10. This shock to her nervous system was the real cause of all the visions she afterwards had.

4. Always weakly and sickly. “Most hysterical persons are out of health” (Theory and Practice of Medicine, Roberts, p. 404). “Fainting fits, palpitation of the heart appear very frequently and are sometimes so severe

that persons affected with them seem to be dying” (Encyclopedia Americana, article “Hysteria”).

Now read the life of Mrs. White, and she tells it over and over, times without number, about fainting frequently, pain at the heart, and about being so sick that she expected to die. And it is remarkable that most of her visions were immediately preceded by one of the fainting fit death spells. This shows plainly that they are the result of nervous weakness.

She says: “My feelings were unusually sensitive” (Testimonies, Vol. I, p. 12). Now read this: “Women ... whose nervous system is extremely sensitive, are the most subject to hysterical affections” (Encyclopedia Americana, article “Hysteria”). An exact fit.

Mrs. White’s physical condition as written by herself in Testimony Volume 1

When nine years old a girl hit her on the nose with a stone, broke her nose, and nearly killed her (p. 9). “I lay in a stupor for three weeks” (p. 10). “I was reduced almost to a skeleton” (p. 11). “My health seemed to be hopelessly impaired” (p. 12). “My nervous system was prostrated” (p. 13).

Here was the origin of her hysteria of after years. In this condition she “listened to the startling announcement that Christ was coming in 1843” (p. 14). “These words kept ringing in my ears: ‘the great day of the Lord is at hand’” (p. 15). “I frequently attended the meetings and believed that Jesus was soon to come” (p. 22).

Of her impression of hell she says: “My imagination would be so wrought upon that the perspiration would start” (p. 24). “I fear that I would lose my reason” (p. 25).

At one time she did become insane for two weeks as she writes herself in Spiritual Gifts, Vol. II, p. 51.

She continues: “My health was very poor” (Testimonies, Vol. I, p. 55).

It was thought that she could live but a few days. Then it was she had her first vision, really a fit (p. 58). “I was but seventeen years of age, small and frail” (p. 62). “My strength was taken away,” and angels talked with her (p. 64). “My friends thought I could not live. ... Immediately taken off in vision” (p. 67).

Notice that her visions happen when she is very sick! This tells the story; they are the result of her physical weakness. If it was the power of the Holy Ghost, why didn't God send it when she was well? Why not?

“I often fainted like one dead.” The next day she was well and “rode thirty-eight miles” (p. 80).

This is characteristic of hysterical females, as all know who have seen them. They are just dying one hour and all well the next. Mrs. White has gone through that a thousand times. She is just dying, is prayed for, is [supposedly] healed by God, and all well in a few minutes. In a few days she goes right over it again. But if God heals her, why doesn't she stay healed? This used to bother me. When Jesus healed a man, did he have to go back and be healed over again every few days?

She goes on: “I fainted under the burden. Some feared I was dying. ... I was soon lost to earthly things” [had a vision] (p. 86). Again: “I fainted. Prayer was offered for me and I was blessed and taken off in vision” (p. 88).

There you have it, the same old story. It is simply her hysterical imagination, nothing more.

Next page. "I fainted ... taken off in vision." So she goes on all through her book. Says the Encyclopedia Americana, article "Hysteria": "Fainting fits, palpitation of the heart appear very frequently and are sometimes so severe that persons afflicted with them seem to be dying." Mrs. White exactly.

On page after page the same story is repeated by herself. In the account of her last vision, Jan. 3, 1875, she was very sick till it ended in a vision (Testimonies, Vol. III, p. 570).

Dreadful sick, almost dead, then a vision—this is the story, times without number, from her own pen. That tells the story. The vision is the result of her physical weakness.

5. Visions in public. "As a rule a fit of hysteria occurs when other persons are present, and never comes on during sleep" (Theory and Practice of Medicine, by Roberts, p. 401).

Most of her visions occur in public, and generally while she is very sick, or when praying or speaking earnestly. This was the case with her first vision (Spiritual Gifts, Vol. I, p. 30). So, again, on pages 37, 48, 51, 62, 83, and many more, she has her visions in the presence of many. I do not know that she ever had a vision while alone.

6. All medical books state that hysterical persons are given to exaggeration and deception. The inclination is irresistible. Nothing can break them of it.

Gurnsey's Obstetrics, article "Hysteria," says: "Such persons entertain their hearers with marvelous tales of the greatness and exploits of their past lives. ... These accounts are uttered with an air of sincerity well calculated to deceive the honest listener, and such

unbridled license of the imagination and total obliviousness in regard to the truth, which are vulgarly attributed to an entire want of principle and the most inordinate vanity, are in reality due to that morbid condition of the female organism which is designated by the comprehensive term hysteria.”

Mrs. White is always telling what great things she has done. The deception which she so often practices, and which I have witnessed in her myself, is here accounted for on principles which do not impeach the moral character, and I am glad to accept the explanation.

7. Does not breathe. “Stoppage of respiration usually complete.” “Generally appears to hold the breath” (Robert’s Theory and Practice of Medicine, pp. 393–394). Elder White, describing her condition in vision says: “She does not breathe” (Life Incidents, p. 272).

They always refer to this fact with great confidence as proof of the supernatural in her visions; but it will be seen that it is common in these diseases.

8. Importance of self. “There is a prevailing belief in the importance of self, and the patient thinks that she differs from every other human being” (Raynold’s System of Medicine, article “Hysteria”).

Mrs. White to a hair. Hear her laud herself: “It is God, and not an erring mortal, who has spoken.” “God has laid upon my husband and myself a special work.” “God has appointed us to a more trying work than he has others” (Testimonies, Vol. III, pp. 257, 258, 160).

I have known her nearly thirty years, and I never knew her to make confession to a single sin or evil in all that time, not she. Seventh-Day Adventists ridicule the Pope’s claim to infallibility but they themselves are bowing to the authority of a woman

who makes higher claims to infallibility than ever pope or prophet did. Space will not allow me to fill out every particular of her experience by quotations from medical works compared with her own statements; but even these given above are sufficient to show the nature and philosophy of her attacks. They are the result of nervous disease, precisely the same as has been often seen in the case of thousands of other sickly females.

Testimony of three physicians

Dr. Fairfield was brought up a Seventh-Day Adventist; was for years a physician in their Sanitarium at Battle Creek. He has had the best opportunity to observe Mrs. White. He writes: "Battle Creek, Mich., Dec. 28, 1887. Dear Sir:—You are undoubtedly right in ascribing Mrs. E.G. White's so-called visions to disease. It has been my opportunity to observe her case a good deal, covering quite a period of years, which, with a full knowledge of her history from the beginning, gave me no chance to doubt her ('divine') attacks to be simply hysterical trances. Age itself has almost cured her. W.J. Fairfield, M. D."

Dr. Wm. Russell, long a Seventh-Day Adventist, and a chief physician in the Sanitarium, wrote July 12th, 1869, that he had made up his mind some time in the past "that Mrs. White's visions were the result of a diseased organization or condition of the brain or nervous system." "When giving to a conference at Pilot Grove, Iowa, 1865, an account of her visit at Dr. Jackson's health institute, she stated that the doctor, upon a medical examination, pronounced her a subject of hysteria" (Mrs. White's Claims Examined, p. 76).

Here is the testimony of three physicians, who have personally examined Mrs. White. She joined the Millerites in their great excitement of 1843-44. In their meetings she often fainted from excitement. In the enthusiasm and fanaticism of the time many had

various “gifts,” visions, trances, etc. She drank deeply of their spirit. The grief and disappointment of the passing of the set time were too much for her feeble condition. Says Dr. Roberts: “The exciting cause of the first hysterical fit is generally some powerful and sudden emotional disturbance.” “Sometimes the attack is preceded by disappointment, fear, violent, exciting, or even religious emotions” (Library of Universal Knowledge, article “Catalepsy”).

Just her case in 1844, in the great excitement and disappointment she then met.

Visions of heaven, angels, etc.

Dr. George B. Wood’s Practice of Medicine, p. 721 of Vol. II, in treating of mental disorders, and explaining the cause and phenomena of trances, says:

“Ecstasy is an affection in which, with a loss of consciousness of existing circumstances, and insensibility to impression from without, there is an apparent exaltation of the intellectual or emotional functions, as if the individual were raised into a different nature, or different sphere of existence. The patient appears wrapped up in some engrossing thought or feeling, with an expression upon his countenance as of lofty contemplations or ineffable delight. ...Upon recovering from the spell, the patient generally remembers his thought and feelings more or less accurately, and sometimes tells of wonderful visions that he has seen, of visits to the regions of the blessed, of ravishing harmony and splendor, of inexpressible enjoyment of the sense of affections.”

A person perfectly familiar with Mrs. White could not have described her visions more accurately.

Another high medical authority, in describing ecstasy and catalepsy, says: “It often happens that the two diseases alternate or co-exist. In ecstasy the limbs are motionless, but not rigid. The eyes are open, the pupils fixed, the livid lips parted in smiles, and the arms extended to embrace the beloved vision. The body is erect and raised to its utmost height, or else is

extended at full length in recumbent posture. A peculiar radiant smile illuminates the countenance, and the whole aspect and attitude is that of intense mental exaltation. Sometimes the patient is silent, the mind being apparently absorbed in meditation, or in the contemplation of some beatific vision. Sometimes there is mystical speaking or prophesying, or singing, or the lips may be moved without any sound escaping. ... Usually there is complete insensibility to external impressions. Ecstasy is often associated with religious monomania. It was formerly quite common among the inmates of convents, and is now not infrequently met with at camp-meetings and other gatherings of a similar nature. Many truly devout people are ecstasies" (G. Durant, M.D., Ph.D., member of the American Medical Association, Fellow of the New York Academy of Medicine, etc.)

This is Mrs. White's case very clearly. Hundreds of similar ones have occurred in every age, and are constantly occurring now. The sad part of it is that so many honest souls are deluded into receiving all this as a divine revelation.

What harm does she do?

Much in many ways:

1. It is an error and a deception.
2. She deceives herself and others.
3. She teaches false doctrines.
4. She has a harsh, uncharitable spirit, and begets this in all her followers.
5. She builds up an isolated sect, and thus destroys all their influence for good.

6. Her teachings make her people narrow, bigoted, and gloomy. Thus she blasts the peace of thousands of souls.

7. It leads her advocates to deceive. Being afraid that it will hurt them in new places, if it is known in what light they really hold her visions, they keep them back as long as they can and then they deny that it is a matter of importance with them. This is false and deceptive, for they hold faith in her visions to be as important as keeping the sabbath, and they hold her visions to be as sacred as the Bible.

8. To defend her mistakes and errors, both she and her apologists have to deny the plainest facts and resort to arguments very questionable.

9. To defend her errors, they compare them to supposed errors in the Bible, and thus destroy the faith in that book.

10. She rules her whole people with a rod of iron, and dictates to them in everything, even the smallest and most private affairs of family life. She boasts that her work "is to come down to the minutiae of life" (Testimonies, Vol. II, p. 608).

With this idea she meddles with everything public and private, and all the affairs of families, till it becomes, to a man of spirit, an intolerable bore. She meddles between husband and wife, parents and children, breaks up marriage engagements which do not suit her, dictates to all her followers what they shall eat, how, and when; the cut and color of their dress; their business, the disposition of their means, etc., etc. In proof of this let a person read any of her "Testimonies," for they are all full of it.

11. Her severity and harshness have driven many to despair, others to backslide, and others out of the

church. I can name many individuals and families whose happiness she has blasted. She broke the heart and darkened the life of my first wife by her cruel words to her. Any one who dares to get in her way must either succumb, be crushed, or driven out. The effort to bind her visions as inspired upon the faith and consciences of the whole denomination has produced continual wrangling, division, and much bitter feeling, right among themselves for the last sixty years. Families, churches, and conferences have been divided over them, while hundreds, yes, thousands, have been driven from them because they would not accept Mrs. White's visions as inspired.

12. They produce doubts and infidelity. When those who have been led to firmly believe them finally come to see that they have been deceived, then they are in danger of losing faith in everything and so becoming out and out infidels, or at least skeptical. Large numbers have gone to ruin that way whom I have personally known. Some have gone to the Spiritualists, some to the Free Thinkers, some to the Shakers, some to the Mormons, and some to the world.

They have nearly driven Mrs. White herself into infidelity. Here are her own words: "In the night I have awakened my husband, saying, 'I am afraid that I shall become an infidel'" (Testimonies, Vol. I, p. 597). How unlike the apostles that sounds.

Mrs. White Becomes Rich

There is no example in the Bible where a prophet took advantage of his inspiration to enrich himself. They generally worked hard, had little, and died poor. But Mrs. White began poverty poor. She says: "We entered upon our work penniless" (Testimonies, Vol. I, p. 75). But as soon as they became leaders, they managed to supply themselves well. Since I knew them, thirty years ago, they have had an abundance, and have used

means for themselves lavishly. They would always have the best and plenty of it. Everywhere they went they required to be waited upon in the most slavish manner. Mrs. White dresses very richly, often is furnished women to wait on her, and all their time and expenses are paid by the conference.

When Elder White died he left a large fortune. He was a sharp business man, and took advantage of his position to benefit himself and family, and she aided him in it by her revelations. How different from Mr. Moody! Mrs. White is eighty years old, is worth thousands, has a large income, has not a single soul dependent upon her, says that time IS about to end, urges all to cut down their possessions, yet takes large royalties on all her numerous books and seems as eager for money as others. How is this?

The last year I was with them she received \$18 per week, was furnished two women to wait on her and all traveling expenses paid. The same year they sold 20,000 copies of Great Controversy on which she received a royalty of \$2,500 besides an income from all her other works. Her inspiration has paid her well financially.

Take an example or two of how she used her revelations to make money: In 1868 Elder White had on hand several thousand dollars' worth of old books which were dead property, as they were not selling and were growing out of date. He hit on a plan to raise a "book fund" for the free distribution of books and tracts. This fund he used to buy out his and her old books! When the money did not come fast enough, she had a revelation about it thus:

"Why do not our brethren send in their pledges on the book and tract fund more liberally? And why do not our ministers take hold of this work in earnest? ...We shall not hold our peace upon this subject. Our people will come up to the work. The means will come. And we would say to those who are poor and want books,

send in your orders. ...We will send you a package of books containing four volumes of Spiritual Gifts, How to Live, Appeal to Youth, Appeal to Mothers, Sabbath Readings and the two large charts, with key of explanation, ... and charge the fund four dollars" (*Testimonies*, Vol. I, p. 689).

Every one of these books was their own. The money came and they pocketed it all. I was there and know.

Mrs. White now has forty inspired books. To sell these, every possible effort is made through every channel. She is constantly urging it by all her inspired authority. Hear her: "The volumes of Spirit of Prophecy and also the Testimonies should be introduced into every sabbath keeping family. ...Let them be worn out in being read by all the neighbors. ... Prevail upon them to buy copies. ...Light so precious, coming from the throne of God, is hid under a bushel. God will make his people responsible for this neglect" (*Testimonies*, Vol. IV, pp. 390, 391). So, of course, her books must be pushed and sold while she makes money. It pays to be inspired!

Why I Once Believed Mrs. White inspired

I once accepted Mrs. White's claim to inspiration for the same reason that most of her followers do.

1. I first accepted the sabbath and then other points of the faith till I came to believe it all.

2. Once among and of them I found all stating in strong terms that Mrs. White was inspired of God. I supposed they knew, and so took their word for it; and that is what all the others do as they come in, deny it as they may.

3. I soon found that her revelations were so connected with the whole history and belief of that church that I could not consistently separate them any more than a person could be a Mormon and not

believe in Joseph Smith. I believed the other doctrines so firmly that I swallowed the visions with the rest, and that is what all do.

4. When I began to have suspicions about the visions I found the pressure so strong that I feared to express them, or even to admit them to myself. All said such doubts were of the Devil and would lead to a rejection of the truth and then to ruin. So I dared not entertain them nor investigate the matter; and this is the way it was with others.

5. I saw that all who expressed any doubts about the visions were immediately branded as “rebels,” as “in the dark,” “led by Satan,” “infidels,” etc.

6. Having no faith in any other doctrine or people, I did not know what to do nor where to go. So I tried to believe the visions and go along just as thousands of them do when really then are in doubt about them all the time.

Her last Testimony just out reveals the fact that there is a widespread effort among her people to modify her high claims. She protests vehemently and warns them to keep their hands off. Sooner or later there must be a revolt against her high claims.

The following from Chambers' Encyclopedia, article "Southcott," is also applicable to Mrs. White and her followers:

"The history of Joanna Southcott herself has not much in it that is marvelous; but the influence which she exercised over others may well be deemed so, and the infatuation of her followers is hard to be understood, particularly when it is considered that some of them were men of some intelligence and of cultivated mind. Probably the secret of her influence lay in the fact that the poor creature was in earnest about her own delusions. So few people in the world are really so that they are always liable to be enslaved by others who have convictions of any kind, however grotesque. On her death-bed Joanna said: 'If I have been misled,

it has been by some spirit, good or evil.' ... Poor Joanna never suspected that the spirit which played such vagaries was her own."

Just so of Mrs. White. It is marvelous that with all the proof of her failures intelligent men are still led by her. But the case of Joanna, of Ann Lee, and others, helps us to solve this one. All have earnestly believed in their own inspiration, and this alone has convinced others.

The Adventists Addition to the Bible

"The Bible and the Bible Only, as a Rule of Faith and Practice," is the Protestant watchword for which saints have fought and martyrs died.

The Catholic Church has the Bible and—and—something else—an infallible Pope to interpret it.

The Swedenborg church has the Bible and—and—something else—Swedenborg's revelation to interpret it.

The Shakers have the Bible and—and—something else—Mother Ann Lee's revelation to interpret it.

The Mormons have the Bible and—and—something else—Joe Smith's revelations to interpret it.

Christian Scientists have the Bible and—and—something else—Mrs. Eddy's Science and Health to tell what it means.

Seventh-Day Adventists have the Bible—and—and—something else—Mrs. White's revelations to interpret it.

Each of the above churches has done exactly the same thing, namely, has put right along with the good old Bible another interpreter to tell what that old Bible really means. Whatever these new interpreters say it means, all their members must accept as true without

further question. Dare a Catholic dispute the Pope's interpretation, or a Mormon dispute Smith's, or an Adventist dispute Mrs. White's interpretation? No, indeed.

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