

## CHAPTER I

### SEVENTH-DAY ADVENTISM WHAT? WHENCE? WHITHER?

NOTE: In this chapter I design to give only such a brief outline of Seventh-Day Adventism as will enable the reader to comprehend why this book is written. For a full account of this peculiar tenet of faith, and for an answer to the arguments of its advocates from the Bible) see my other book, as announced on the front page.

The facts concisely stated in this chapter may all be found in full in books bearing the imprimatur of Seventh-Day Adventism itself. See "Early Writings," by Mrs. White; Life of Miller; Life of Elder White; "Great Controversy," by Mrs. White, and their Year Book for any year. All these may be ordered from Adventist publishing houses.

To know Adventism better than Adventists know it themselves! That is no small claim, and the reader must judge as to whether this claim is made good. I believe in, and love the doctrine of the Second Advent of Christ, and with many others, hope it is near. I only wish to guard against false theories concerning it.

Having spent twenty-eight years of the best of my life among a people who initiated this form of faith, or have espoused it, and having given my services to them and for them for that period of time, I may modestly claim that I may be credited with a knowledge of that whereof I speak.

The adherents of Seventh-Day Adventism are to be commended for their strong faith in God, in the Savior, and in the Bible. They are ensamples in the great sacrifices they cheerfully make for their faith, and in their zeal for what they firmly believe to be the only message for this generation. Among them I have many good friends.

Their mistaken views, their excessive zeal for these views, and their general condemnation of others for not accepting them, largely counteracts the good they otherwise might do. These things, and some of the methods they employ in promulgating their doctrines, lead them to become very annoying to other Christians equally as devoted as themselves. I am sorry to say that, unknown to the great majority of their own people, their leaders have dissembled with regard to their past mistakes and their reliance upon Mrs. White's "inspiration." The laity, specially the converts in foreign lands, know nothing of this nor will they believe it.

While they hold and teach the fundamentals of Christian doctrines, with these they mix a large number of errors. These erroneous theories they make the most prominent in their work, urging them as the present test of acceptance with God. This does great harm. It is only these false teachings which I wish to answer. They base their special "message"

upon their own peculiar interpretation of different lines of symbolical prophecies, with which no other expositors agree. It is a field where they can easily be mistaken as they have all along in their past history.

From the first, Mrs. White has been held as a prophetess and all her writings and teachings are regarded just as divinely inspired as the prophets or the Bible. Publicly, they try to soften this, but, privately, teach it strongly. No minister or editor is tolerated among them who questions it. To their own people they quote her as "inspiration," as the "voice of the Lord," on everything they wish to carry through, because she always has a ready revelation to fit that case. In their church papers she is quoted far more than the Bible. Here is one from the *Lake Union Herald*, November 7, 1914. It says:

***"Read carefully the following written by the pen of inspiration." Then follows a quotation from Mrs. White.***

Again:

*"As with the ancient prophets, the talking is done by the Holy Spirit through her vocal organs. The prophets spake as they were moved by the Holy Ghost--2 Peter 1:21."*<sup>1</sup>

No stronger possible endorsement of her inspiration could be made. She, herself, all through her writings, hundreds of times, makes the same claim. Hear her:

*"It is God, and not an erring mortal that has spoken."*<sup>2</sup>

Mrs. White stands related to Seventh-Day Adventism the same as the Pope to Catholicism, or Mrs. Eddy to Christian Science. If you become a Seventh-Day Adventist sooner or later, you will have to accept Mrs. White's Testimonies as the voice of God or get out. She has written twenty volumes.

---

<sup>1</sup> Review & Herald, October 5, 1914.

<sup>2</sup> Testimonies for the Church, Volume 3. Page 257.

They push the sale of these in every possible way, through their papers, catalogues, by ministers, canvassers, colporteurs, etc. But they have not one single person specially canvassing or working to sell Bibles. This is significant.

During the past year many, both ministers and laymen, have been expelled from this Church because they refused to accept Mrs. White's Testimonies as inspired revelations.

For the same reason many Churches have been disbanded to get rid of these unbelievers in Mrs. White who could not be excommunicated any other way. Two papers are now published by these "Castouts."

It is remarkable what a large number has all along left the body on account of unbelief in Mrs. White's Testimonies. This includes many of their most talented ministers, editors, writers, college professors, physicians, and business managers. I could fill several pages with simply a list of their names. Every

year sees new ones added to the list. Ten years hence some, who are now prominent in that Church, will be outside and opposing it, judging from the past. Many who have no real faith in Mrs. White's inspiration are held there by official position, faith in other parts of the doctrines, and dread of religious ostracism by their old associates. I have been there and know.

Modern Adventism of all originated with one William Miller, an old, uneducated farmer, a sincere Christian, but a visionary. Of him the Schaff-Herzog Encyclopedia says: Limited in his educational advantages, and a farmer by occupation, he yet pretended to interpret prophecy. The same authority, article "Adventists" says: Adventists or the followers of William Miller, a fanatical student who put the Second Advent of Christ in the year 1843. The unanimous opinion of the Christian world to-day agrees in this view of Miller. "Millerism" has become a byword of reproach ever since. Adventists

themselves are ashamed of it; yet that was their origin.

Miller rejected all Biblical commentaries, simply took the Bible wholly relied upon his own unaided views of it. He decided that all prophetic periods would end in 1843. A chart was prepared with all dates ending there, all signs fulfilled them. Adventists themselves have proved Miller unreliable because they find many prophecies not fulfilled even now, while he taught positively that all were fulfilled in 1843-1844.

Soon a number of ministers joined him in preaching that set time. Quite a number were converted to that view. But 1843 passed, and, of course, their predictions all failed. Learning nothing by this, the Adventists next set October 22, 1844, for the end of the world. Several hundreds went out "lecturing" on that "time." Papers were published, and books and tracts were scattered widely. The work was largely confined to a few of the New England

and adjoining states with scattering ones elsewhere. Everywhere it was regarded as a religious freak and is still so regarded. Possibly forty or fifty thousand in all, for a period, favored that set time.

As they came near the day, great enthusiasm prevailed. Business ceased, goods were given away, crops were left ungathered, meetings were constantly held, and all were waiting for the end. No food even for the next day was provided. Of course, it failed again. Five years later Miller died a disappointed old man. Nearly all who took part in that work have passed away. But fanaticism dies hard and its sad fruits are here yet.

Over and over Jesus, in the plainest possible language, warned against just what Adventists did in 1843 and again in 1844—setting a definite time for the Lord to come. Hear Him: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." "Ye know not what hour your Lord doth come." "In such an hour as ye think not, the Son

of man cometh" (Matthew 24:36, 42, 44; also Matthew 25:13). Again: "Ye know not when the time is" (Mark 13:33; see also Acts 1:7).

The passing of their set time has proved their folly to all the world. Here is what they predicted to occur October 22, 1844:

- 1. Christ would come in the clouds of heaven.**
- 2. All the angels would come with Him.**
- 3. Gabriel's trumpet would sound.**
- 4. Probation would end.**
- 5. The dead saints would be raised.**
- 6. The living saints would be changed.**
- 7. The wicked dead would rise.**
- 8. The earth would be cleansed by fire.**
- 9. The wicked would be destroyed.**
- 10. The saints would inherit the new earth.**

Not one single thing of all this occurred-all failed. Now read Deuteronomy 18:18: "When a prophet speaketh in the name of the Lord, if the thing follow

not, not come to pass, that is the thing which the Lord hath not spoken." By this plain rule, the Advent preaching of 1844 was proved to be not of God.

As might have been expected, great confusion and all kinds of fanaticism followed. Adventists then split up into several different parties, opposing each other and continuing their divisions to this day. There are seven of these now. All these are the results of that time setting.

Such a brood of errors and heresies as has resulted from Millerism cannot be found in the history of the Church.

Take the matter of time-setting: some of these different parties of Adventists 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 now

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.

To their credit it should be said that Seventh-Day Adventists do not believe in setting time definitely since 1844. But then their leaders were all in that particular time-setting and defend it yet. Elder White engaged in that time-setting in 1843 and 1844. So their leader was a time-setter. Mrs. White, their prophetess, was also engaged in time-setting of 1843 and 1844.

Elder Bates, Andrews, Rhodes, and all the first crop of Seventh-Day Adventists were in the time-setting of 1843 and 1844 and those Adventists still defend it as right and approved of God. They claim to be simply carrying on the same work which Miller then began. In all their books and sermons they point to 1844 as their origin and endorse the work of the

Millerites. The following from 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; His hand was over and hid a mistake in some of the figures."<sup>3</sup>*

This endorses that work and throws upon God the blame for their blunder! It will be seen that Mrs. White in her "inspired" revelations strongly endorsed Miller's figures for 1843-1844. All Seventh-Day Adventist have to abide by and defend these now, and always must in the future.

So their entire system rests upon the figures of an old farmer of seventy years ago and the visions of an uneducated girl in her teens! A very doubtful foundation. Out of this confusion came Seventh-Day Adventism this way:

---

<sup>3</sup> Early Writings. Page 64.

Enthusiastically engaged in setting these two times were all their leaders. These persons held on to the time-setting of 1843-1844 as being right and of God; but said that on October 22, 1844 Christ, instead of coming to the earth, as they had preached, began the judgment of the world up in Heaven. Now they had it where no one could go and report on facts and so were safe to speculate on new theories.

As all the Churches had opposed their work, they in turn, denounced them all as fallen, rejected of God, apostates and "Babylon." And this they have preached strongly ever since. In big letters they label all other Churches "Babylon," and cry, "Come out of her."

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."<sup>4</sup>*

---

<sup>4</sup> Early Writings. Page 101.

Again Mrs. White says:

*"Satan has taken full possession of the Churches as a body. Their profession, their prayers, and their exhortations are an abomination in the sight of God."*<sup>5</sup>

What awful thing had they done to fall so? Why, Miller said the world would end in 1844 and the Churches said it wouldn't. He was wrong and they were right, but God rejected them and upheld the Millerites!

This view of all Churches they still hold. Hence, of course, they can have no fellowship with them. So they are just as zealous to proselyte a devout member of a church as they are to preach to sinners.

---

<sup>5</sup> Early Writings. Page 135.

## PROBATION CLOSED IN 1844

Adventists adopted the view that probation for sinners and all the unconverted world ended in 1844. Mrs. White states it thus:

*"After the passing of the time of expectation in 1844, Adventists still believed the Savior'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 souls 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.'"*<sup>6</sup>

This statement of Mrs. White herself is enough to settle the point that the Adventists believed "the door of mercy was shut" in 1844.

---

<sup>6</sup> The Great Controversy, 1884 edition. Page 268.

While Miller and all other Adventists soon abandoned this theory, Seventh-Day Adventists continued to believe and teach it strongly for several years, or until 1851. Here are Mrs. White's 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 for their salvation is past."*<sup>7</sup>

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.

"The Present Truth," James White, editor, Oswego, N. Y., May, 1850, has an article by the editor on the "Sanctuary, 2,300 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 sinners ceased, and the unanimous feeling and testimony was that our work for the world was finished forever."*

---

<sup>7</sup> Present Truth / Review & Herald. August 1, 1849. Page 21-22.

Any honest man can see that the "shut door" meant no salvation for sinners, and this is what Elder White and his wife taught up till 1851.

It will be seen that Seventh-Day Adventism was born in this monstrous delusion that probation for the world ended in 1844, over seventy years ago. Did God send people to preach such a fearful error as that? If they made such terrible mistakes then, are they safe to follow now?

If any of Mrs. White's revelations were from God, those teaching the close of probation for sinners in 1844 certainly were, for she states it in the most positive terms over and over during several years, of from 1844 to 1851. Her written revelations for those years are full of it. Her statements are too plain for denial. I have all of them here now. This is positive proof that God never told her what she claimed back then. If she was misled and deceived then, she has never been reliable since. The entire Seventh-Day

Adventist message is so inseparably bound up with her revelations that they must stand or fall together.

In 1846, Elder White and wife were married, both young, she only nineteen, very sickly and claiming to have "visions." Soon Elder Bates, Holt, Rhodes, Edson and Andrews joined them. All these had been in the time-setting movement of 1843-1844. To their Advent theory they gradually added the visions as divine revelations, the Jewish Sabbath, sleep of the dead, annihilation of the wicked, feet-washing, tithing, a radical health-diet, a short dress with pants for women, and other peculiarities. They now claimed that they were raised up of God to preach the three messages of Revelation 14:6-14. The Jewish Sabbath is the chief thing. This is the "seal of God" which the 144,000 of Revelation 14 are to be sealed for translation when Christ comes, which is right at hand. These 144,000 all of whom will be Seventh-Day Adventist, will be all the ones then living on the earth who will be saved. All others, Baptists, Methodists,

Presbyterians, no matter what they profess, unless they join them before that time, will be lost. Hence, necessarily, they oppose all other Churches as "Babylon," will unite with those in any way, but zealously proselyte from all in every possible way, both at home and in all the missionary fields among the simple minded native converts. Foreign missionaries report that this is becoming one of the great hindrances they have to meet.

I have letter from missionaries all over the worlds agreeing in this. A letter of April 9, 1914, by Bishop William Burt, Buffalo, NY says:

*"In Europe, and especially in Italy, these Adventists have been a troublesome lot. After we have fished people out of sin and superstition they come around to trouble them with their doctrines."*

*Methodist Episcopal Church  
Inayat Bagh, Lucknow, India*

*Dear Brother:*

*I knew Seventh-Day Adventists at home and have known much of them here, and it is my judgment that their methods are worse on the foreign field than at home. The new converts have never heard of such things as they teach, and they are confused before we can even find out that they are secretly sending their literature and their workers among our people.*

*Fraternally,*

*Frank W. Warne,*

*Missionary Bishop, Southeast Asia*

*Honolulu, T.H., March 21, 1911*

*Dear Brother:*

*The Seventh-Day Adventists are proselyters rather than missionaries. Here in Hawaii they confine their efforts to such work among white people and Christian Japanese and Chinese, for whom missionaries have labored for years and whose minds become greatly confused through the propaganda among these new converts.*

*Sincerely,*

*John W. Wadman,*

*Supt. Hawaii Mission, M.E. Church*

*Edinburgh, Scotland*

*Dear Brother:*

*The work of Seventh-Day Adventists in Japan and Korea is proselyting. They have divided Churches and paralyzed others, and have done much harm. This I am sorry to state, as some of their missionaries mean well.*

*Sincerely,*

*Bishop Harris,*

*Missionary for Japan and Korea*

D. M. CANRIGHT

*London England, July 1, 1910*

*Dear Brother:*

*It is painful for me to be obliged to write that our Seventh-Day Adventist friends are almost wholly engaged in proselyting from the evangelical mission. They are a sore trial to us in that they seem to delight in disrupting small groups of earnest Christians gathered with infinite toil from the heathen world around us.*

*Sincerely,*

*Bishop W.H. Oldham,*

*M.E. Church*

*South America Mission of the  
Methodist Episcopal Church  
Buenos Aires, May 16, 1911*

*Dear Brother:*

*Here Seventh-Day Adventists do not seem to do much work among the unconverted Romanists or unbelievers, but carry on an active propaganda of their specialty among those already in the evangelical church.*

*Yours fraternally,  
Samuel P. Carver*

D. M. CANRIGHT

*New York City June 14, 1910*

*Dear Brother:*

*The Seventh-Day Adventists are persistent propagandists as to their peculiar views, and I often wish they would give their force less to non-essentials in the matter of salvation, and unite upon the broad spiritual demand for salvation in Jesus Christ.*

*Sincerely yours,*

*Joseph C. Hartzell*

*Bishop of Africa M.E. Church*

Adventists themselves report the same as these other missionaries do. Thus:

*"A friend of mine visited the young people's services at the Tabernacle and heard a returned missionary from Africa tell how he had started his Mission near a Methodist chapel and how, in due season, he won every single member to the truth and forced the minister to close the doors and begin elsewhere. Here your missionaries and ours tell the same story" (Rev. W. H. Phelps, M.E. Pastor, Battle Creek, MI).*

The following is from the South African Sentinel, an Adventist paper:

*"I am sorry to say, we have met some bitter opposition from one of the Churches. Six of our most promising people who belonged to, and attended, that Church kept the Sabbath for some time, but finally gave it up because efforts made by the ministers and through reading the Canright book denouncing Adventism."*

D. M. CANRIGHT

It will be seen that they get their best members out of other Churches and then complain of "bitter opposition" from that Church!

*Pearl Lagoon, Nicaragua*

*Dear Sir:*

*Their way of working is here probably the same as elsewhere. They try to win over members of our own Church. I deeply regret their coming here, because we have still to deal with heathenism, and Adventists sow distrust against us. Missionaries of our Church have labored on this coast when it was almost unknown to the outside world.*

*Yours truly,*

*H. Schubert*

It will be seen that Adventist are not welcome anywhere by Christian missionaries.

Mrs. White and their leaders dictate to their people the same exclusive system which Roman Catholics teach their members. Hear her:

*"I was shown the necessity of who believe that we are having the last message of mercy being separate from those who are daily imbibing new errors. I saw that neither old should attend their meetings. God is displeased with us when we go to listen to error without being obliged to go."<sup>8</sup>*

Their editors enforce the same teachings. Thus Elder Uriah Smith says:

*"It will not mix."*

*"That system of belief which we denominate the 'Present Truth' possesses this peculiar feature, that it will not mix with*

---

<sup>8</sup> Early Writings, supplement. Pages 37-38.

**anything else. It is a sharp, clean cut, decisive doctrine. It admits of no halving, no copartnership or compromise."**<sup>9</sup>

Both of these are like the language of a Roman Catholic priest to his members, and both are obeyed as implicitly. Hence, as a rule, they attend only their own meetings, hear only their own ministers, and read only their own religious literature. As a result they sincerely believe they are the only ones who have the truth, the only ones who have God's special favors! Mrs. White assumes to hold the keys to heaven as firmly as the Pope does. Reject her inspiration, her teachings, and you will never heaven!

They teach that Sunday is only a pagan day brought into the Church by the Roman Papacy, and is the mark of the beast, hateful to God. They are now called to restore the old Sabbath.

This is now "the seal of God" (Revelation 7:1-8), with which 144,000 saints will be gathered out from

---

<sup>9</sup> Replies to Canright. Page 112.

"Babylon" and the world. The Sabbath is now the supreme test of loyalty to God. They are sent to "test" all with it. This will bring out 144,000 all perfect saints who will be living and translated when Jesus comes (Revelation 14:1-5). Of all the millions on earth at that time, in the Churches or out, not one will be saved except these 144,000, and all these will be keeping the Sabbath,--Seventh-Day Adventists! "The Biblical Institute," by Elder Uriah Smith, page 240 says:

*"We answer that before the end we understand that the religious world will be divided into just two classes, those who keep the Sabbath and those who oppose it."*

This explains their zeal in proselyting. These 144,000 Adventists will be privileged in heaven above all others as the special body-guard of Christ through all eternity. Of them the "History of the Sabbath," edition 1912, page 812 says:

***"They will be the special body-guard of the Lamb!"***

Mrs. White says:

- ***"The living saints, 144,000 in number, heard the day and hour of Jesus coming."***<sup>10</sup>
- ***Of the most glorious place in heaven Jesus said, "Only the 144,000 enter this place."***<sup>11</sup>
- ***There "the names of the 144,000 were engraved in "letters of gold".***<sup>12</sup>

Again: The angel said to her,

***"If you are faithful, you, with the 144,000, 'shall have the privilege of visiting all the worlds and viewing the handiworks of God'"***<sup>13</sup>

---

<sup>10</sup> Early Writings. 1882 Edition. Page 11.

<sup>11</sup> Page 14.

<sup>12</sup> Page 15.

<sup>13</sup> Page 33.

These Adventists are to spend eternity in pleasure trips to "all the worlds"! They are to be a very select company all because they kept Saturday instead of Sunday! The prophets, apostles, and martyrs will not be in it with them! As to the reasonableness of such celestial pleasure trips the reader may judge.

In "Great Controversy," edition of 1884, Mrs. White devotes six chapters, 31 to 37, or 94 pages, describing ahead in detail the awful things to occur just before the end. The Holy Ghost will baptize the Adventist as on Pentecost. They will go everywhere with a "loud cry," work miracles, perform wonders, show signs, and every true Christian on all the earth will "come out of Babylon" and join them. Then Satan will come personally in great glory, walk among men, talk with them familiarly, go all around the earth that way. He claims to be Christ and himself and is accepted as such by all Churches and statesmen. He now says that Sunday is his holy day and urges that all Adventists must be killed for preaching against it.

His advice is accepted and a decree of death against them is passed in every nation of earth. Just then Jesus comes, and delivers them. This is all to occur right off, possibly in a year or two, soon anyway. Since the beginning of the world no such thing as this has been seen. There is no scripture for it. It rests solely on the word of Mrs. White, yet they all believe it, and are hurrying to be ready for it by disposing of their property, etc. It borders close on to fanaticism and must end in a catastrophe.

## THEIR EXTREME VIEWS ON DIET

The following quotations from Mrs. White's "Testimonies to the Church" give an idea of their extreme views on diet. Remember that these are accepted as divine commandments to be expressly obeyed.

The following quotations are from Volume II,

- *"You have used the fat of animals which God in His word expressly forbids."*<sup>14</sup>
- *"Cheese should never be introduced into the stomach."*<sup>15</sup>
- *"It is just as much sin to violate the laws of our being as to break one of the Ten Commandments."*<sup>16</sup>
- *"The use of swine's flesh is contrary to His express commandments."*<sup>17</sup>
- *"Eggs should not be placed upon your table. They are an injury to your children."*<sup>18</sup>

---

<sup>14</sup> Testimonies for the Church, Volume 2. Page 61.

<sup>15</sup> Page 68.

<sup>16</sup> Page 70.

<sup>17</sup> Page 96.

Volume III

*"We bear a positive testimony tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cake, mince pies, a large amount of sugar and all sweet substances use as articles of food."*<sup>19</sup>

Well, then, what are we permitted to eat? Here it is  
Volume II,

*"A plain simple diet, composed of unbolted wheat flour, vegetables, victuals prepared without spices or grease."*<sup>20</sup>

Notice it is just as big a sin to eat a piece of pork as it is to break one of the commandments, which forbids lying, adultery, stealing, etc. Notice further that the whole tendency of this system is to go back to the laws of the Old Testament, which were designed

---

<sup>18</sup> Page 96.

<sup>19</sup> Testimonies for the Church, Volume 3. Page 21.

<sup>20</sup> Testimonies for the Church Volume 2. Page 67.

for a local people in a limited territory and for limited time. When the Gospel was to go to all the world, these laws could not be applied. Think of missionaries among the Eskimos in the winter, 'trying to' live on this diet! The directions in the New Testament are directly contrary to Mrs. White's revelations. Jesus said, Luke 10:8: "And into whatsoever city ye enter and they receive you, eat such things as are set before you." And Paul said the same 1 Corinthians 10:25: "Whatsoever is sold in the shambles (meat market) that eat asking no questions for conscience sake." And Romans 14:17: "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." These texts, and many more, strongly contradict the rigid rules laid down by Adventists.

## **THE HARM IT DOES**

1. It imposes on conscientious people an unnecessary sacrifice not required by the Gospel.
2. Its advocates become very annoying to other Christian workers as devoted as themselves.
3. Their work largely is to divide or break up other Churches and missions wherever they can.
4. It creates an unnecessary division and confusion in neighborhoods otherwise united in a day of rest.
5. It sows distrust of all other Churches in the minds of thousands who do not join the Adventists, neither can they be reached by other Churches after that.
6. A large share of their children give up the Sabbath as soon as they are grown. Then they keep neither Saturday nor Sunday, nor attend any church, but drift to perdition. There are thousands of these now scattered everywhere.
7. As their meetings are held on Saturday, no one attends but their own people. If left to them, the mass of any community could never hear the Gospel.

8. **The evangelical Churches hold all the Gospel truth Adventists have, but without their errors.**
9. **By staking all on a certain limited time, as they have done in the past, and are now doing again, limiting it to the generation beginning in 1844, the passing of their set limits, ends them in disaster, as this must do in time.**

Their power lies in their unbounded faith in their "message," not in any truth they teach. Evident sincerity, clean lives, great zeal and positive assertions win people regardless of whether or not their doctrines are reasonable and Scriptural. Christian Science, in many respects, is exactly the opposite of Adventism, and yet it spreads several times as fast. So does Catholicism and other isms.

This brief sketch will give the reader a fair idea of what Seventh-Day Adventism is, and what it hopes to accomplish. It is hoped that the following chapters will help to save honest persons from falling into that error.