

Any one who is familiar with the moral corruptions of some of the ministers among Seventh-day Adventists, wonder that they should use such language as the above in describing other churches. Immorality manifested itself so much among their leaders that the general conference council was forced to take action to stem the immorality.

The title to this article may have sounded strange to many readers, but it is confirmed in every jot and tittle by the teachings of the denomination. Every thinking man and woman familiar with the facts will say, shame! and will continue to say, shame! until the publishers correct this shameful teaching.

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Gathering Call, Riverside, California.

Seventh-day Adventists Still Teach That It Was **RIGHT To Be WRONG** And **WRONG To Be RIGHT** In 1844

Alexander Campbell was in the prime of his power during the 1844 movement. He was an able student, had translated the New Testament, which is still a standard work. He was more than an ordinary reformer. He was a strong character, a diligent student of the Bible, a good public speaker and debater, and a voluminous writer. He was the editor of a religious paper known as the "Millennial Harbinger."

No religious journal could ignore the excitement of the years from 1842 to 1844. Alexander Campbell in his publication frequently dealt with the Millerite movement. In a very kind and convincing manner he pointed out Miller's mistakes. He showed that Miller's chronology was faulty.

It is not generally known that William Miller taught that 1843 was the 6000th year since the creation, and therefore immediately after the completion of the

6000 years the Millenium or the 7th thousand years would begin. Dr. Campbell showed where Miller was mistaken in his chronology. He also pointed out the fact that Babylon must fall before the coming of the Lord. Everybody could see that Babylon, which they all agreed was Rome, had not fallen. He also tried to convince the Millerites that the earth was not the sanctuary.

Dr. Campbell was not a scoffer. He spoke very highly of Miller and of many of his followers, and disapproved in very emphatic terms of the popular method of meeting Miller with ridicule and abuse. Campbell spoke of having many friends among Miller's followers whose integrity he did not question. In proof of his attitude toward the Millerites we quote: "While I regret to see the vile abuse of an ignorant and unbelieving multitude of priests and people, heaped upon our amiable enthusiast and pious expectant of the world's end in 1843, I have no sympathy for a theory, which, in my humble opinion, makes of non-effect much of the oracular predictions of God's spirit."—The Millenial Harbinger, abridged, Vol. 1, page 95.

Charles G. Finney

Another very prominent character was active years before and years after the 1844 movement. Charles G. Finney was one of the greatest, if not the most successful evangelist that the 19th century produced. Wherever he went people of

all classes and all professions were turned from their wicked ways to be faithful, obedient servants of God. His whole active life reads almost like one continuous miracle of salvation.

He was a man much given to prayer, spending whole nights and sometimes day and night in succession in private prayer.

One experience of this mighty man will give some idea of how God used him. He was married in October, 1824, at the age of 32. He spent two days with his wife and then started on a journey of close to a hundred miles to make arrangements for some one to come and bring their goods to his new appointment, telling his wife he expected to return in about a week. When he arrived at his new field they insisted on his holding at least one meeting with them. He did so, and the power of God rested upon the community, and there were many conversions. The interest was so keen that he decided to stay with them until the following Sunday. The interest continued, conversions grew in numbers every day, until he felt it would be wrong for him to leave such an interest and go after his newlywed.

The interest spread from this community to others all around. For six months he was kept busy night and day in conducting these revival services. Mail routes were very crude and slow in those days. For weeks he and his wife were not able to correspond with each other.

In the spring he started with his horse and cutter to go after his wife. The roads were very icy and his horse was smooth-shod. Just before noon he found it necessary to stop at a country blacksmith shop and have his horse sharp-shod. As soon as it was noised that he was waiting at the blacksmith shop the people pressed him to hold a meeting at one o'clock in the schoolhouse. He consented, and to his surprise at that noonday meeting the schoolhouse was packed to its limit. They then begged him to stay over night and preach in the evening. He did so and a mighty revival started. The interest was so great that he was not able to go after his wife. The brethren kindly consented to send a man with his horse and cutter and get his wife. So he remained and continued the revival while a friend went for his wife.

Finney Tried to Show Miller His Mistake

This good servant of God, after he had been conducting these mighty revivals for twenty years, had the privilege of hearing William Miller in the great tabernacle at Boston. He listened to him a number of times carefully, and then invited Miller to his room for a personal interview. In a kindly spirit he showed Miller his mistake, and told him plainly that he would be disappointed. Miller acknowledged some of the arguments of Brother Finney, but his warning had no visible effect.

There were mighty men of God leading sinners to repentance in this period that did not endorse Miller's position. Can any one doubt that these men, particularly the two that we have mentioned by name, were men of God, men that God used mightily in His kingdom? Both of them continued active until almost the end. Dr. Campbell died in 1866 and Charles Finney lived until 1875. They passed through the great '44 experience and all the time were working diligently with marked success for the conversion of sinners. This was as true after the 1844 period as it was before.

These Men Were Led of the Devil

With this background let us quote a few declarations from the S. D. A, leaders during this period. On page 260 of "Early Writings," by Mrs. E. G. White, we read: "Those who rejected the first message could not be benefitted by the second; neither were they benefitted by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary." Again on page 261: "Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare."

In the same paragraph, after the omission of two or three sentences, we continue the quotations from "Spiritual Gifts," Vol. 1, page 172. We use this earlier quotation because it is worded a little differently, "He also comes as an angel of light, and spreads his influence over the land. I saw false reformations everywhere. The churches were elated, and considered that God was marvelously working for them, when it was another spirit."

Again, on page 22 of "Present Truth," published in August, 1849, we find the following: "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." A part of the above quotation will be found on page 45 of the new edition of "Early Writings" and on page 37 of the old.

Charles Finney was conducting many of his revivals in the neighborhood where James White and his wife were laboring in northern New York, and were publishing the Review and Herald. So it is certain that Mrs. White came in contact

with Finney's revivals near the time she wrote these condemnations. Whether this were true or not, Finney was included in the general denunciation of the revivals of that day.

Let us paraphrase one of these denunciations: "Like the Jews, who offered their useless sacrifices, [Finney and his followers] offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of [Finney and his followers] to himself, working with his power, his signs and lying wonders, to fasten [Finney and his followers] in his snare." Other names could be substituted for that of Finney.

Rejected of God For Refusing to Believe An Error

Now, what was the great sin which led these men to be captured by Satan, and made their prayers an abomination to God? It could not have been the Sabbath question, for the test on the Sabbath question did not come until after the disappointment. Proof: "I saw that the present test on the Sabbath could not come until the mediation of Jesus in the holy place was finished, and He had passed within the second veil."—"Early Writings," page 42. Old edition page 35.

Then what could it be that would cause these great servants of God to become

agents of the devil? One of the above quotations explains the matter. It is because they rejected the first angel's message or the proclamation of the second coming of Christ in 1844.

In other words these earnest, praying Bible students saw that Miller was mistaken and refused to accept his mistake. Therefore for refusing to accept an error they were rejected of God. On the other hand those who accepted this error, this false teaching, this misinterpretation of the Word, were blessed of God and were made his favorite, chosen people.

Another sin, according to the teachings of this denomination, which was sufficient to turn these men over to be led of the devil, was the sin of not knowing that Jesus moved from the first to the second apartment of the heavenly sanctuary on the 22nd day of October, 1844.

Finney and all the Christians, except the followers of Mrs. White, believed that Christ entered "within the veil" into the second apartment at His ascension, instead of waiting till 1844. Heb. 6: 19, 20. These godly people who refused to believe a mere supposition, without a scintilla of evidence; yes, plainly contradicted by the Word, were rejected of God and their prayers which were offered with simplicity and faith; with the same faith with which they were offered before the advent movement was started, never reached the Father, but were answered by Satan, simply because they didn't know that

Mrs. White, James White, and Joseph Bates had moved the Saviour into the most holy place on Oct. 22, 1844.

Seventh-day Adventists The One Object On Earth Dear to The Heart of God

What unrighteousness does this make a just God guilty of! It makes God condemn His faithful servants who diligently studied His Word. And because they were familiar with His Word and therefore detected the errors in the teachings of the Millerites and refused to accept these errors, and continued to do the work of their Master as they had done before, God rejected them but blessed with His richest blessings those who taught these errors and made them "a people in which all heaven is interested, and they are the one object on earth dear to the heart of God."—Testimonies to Ministers, by Mrs. E. G. White, page 41.

Thus you see we have located the time **when it was right to be wrong and wrong to be right** in the eyes of Mrs. White and all her followers. The position taken by these pioneers would necessitate recasting 2 Thes. 2: 10-13. It should be altered to read somewhat as follows: They, Finney and others, received the love of the truth that they might be saved. For this cause God sent them strong delusions that they should not believe a lie: that they all might be damned who believed not this error, but had pleasure in righteousness: but we are bound to give thanks

to God for you, Seventh Day Adventists only, brethren beloved of the Lord, because God from 1844 hath chosen you to salvation through the Spirit of Prophecy and the belief of Miller's mistake.

We do not wish to cast any reflections on Wm. Miller. He was a godly man, and honestly believed the message he gave. He was mistaken and after the time passed he acknowledged his mistake as all honest men should.

Any number of quotations could be produced from Mrs. White, James White, Joseph Bates, and the other pioneers to show that they considered revivals in other churches the work of the devil.

These quotations are not quotations from teachings seventy-five years ago and discarded, but some of them are taken from documents that are of recent publication. "Early Writings" is one of the most popular books among S. D. A.'s. It is recommended in their reading courses more than any other book.

These same denunciations apply to the work of Moody, Chapman, and other great revivalists.

Why should our brethren continue to publish these denunciations? Why should not these denunciations of the great men of God be eliminated from their literature? The explanation is simple. They have placed the seal of infallibility upon the writings of Mrs. White, and therefore they dare not change. If they should make these changes, which many of

them recognize should be made, the people would lose confidence in the infallibility of Mrs. White's writings, and they fear the consequences.

Why should they continue to publish such denunciations of the Protestant churches as the following: "Satan has taken full possession of the churches as a body."—"Early Writings," page 273. "I saw that since Jesus left the holy place of the heavenly sanctuary, and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet their members profess to be Christians. Their profession, their prayers, and their exhortations, are an abomination in the sight of God. Said the angel, 'God will not smell in their assemblies'."—Do., page 274.

Members of Other Churches Are Children of The Devil

"I saw that if the false covering could be torn off from the members of the churches, there would be revealed such iniquity, vileness, and corruption, that the most diffident child of God would have no hesitancy in calling these professed Christians by their right name, children of their father, the devil; for his works they do." Early Writings, old edition, page 93. It is found on page 228 of the new edition where the tense has been changed.

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All of the above documents are photograph reproductions of the originals. None of them has ever been reprinted by the denomination, and all of them are very rare. They all teach that probation for all the world except the Advent believers closed Oct. 22, 1844, and they are very abusive of the First-day Adventists for trying to save sinners "whom God had rejected." We are the only source from which these rare publications can be had. No one can get a correct knowledge of Adventist history without these documents.

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