

knoweth no man, no, not the angels of heaven, but my Father only;" "Watch, therefore: for ye know not what hour your Lord doth come;" "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh;" "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 24:36,42,44; 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 no 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 guardianship, to protect their families. 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. 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 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, pages 13, 14.

Paul said, "God is not the author of confusion." I Cor. 14:33. Then surely he was not the author of Adventism.

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Pamphlet 106

Seventh-Day Adventism, Its Origin, History and Failures

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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 on 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 revelation." Like Seventh-day Adventists, 'Montanists 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.

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.

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.

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 his hand was over and hid a mistake in some of the figures." Early Writings, page 64. God helped them make the mistake! "I saw that God was in the proclamation of the time in 1843." Spiritual Gifts, Vol. I., page 133. So God wanted them to set that time! "I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844." Page 107. Again: "The Advent movement of 1840-44 was a glorious manifestation of the power of God." Great Controversy, Vol. IV., page 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, page 6. So it will be seen that Seventh-day Adventists still believe in and defend the Millerite movements of 1843 and 1844. Indeed, they 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, page 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, Elder 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, Mass., 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.

What was the one great burden of Miller, the one point on which he differed from other Christian 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 1843-4. 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, 1840, and March 21, 1844, according to the Jewish mode of computation of time, Christ will come." Life of Miller, page 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, page 596. 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.

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. 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 1843-4 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 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