

# SEVENTH - DAY ADVENTISM

## A Ministry of Death

*Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life. But if the **ministry of death**, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how shall the ministry of the Spirit fail to be even more with glory? For if the **ministry of condemnation** has glory, much more does the ministry of righteousness abound in glory. For indeed what had glory, in this case has no glory on account of the glory that surpasses it. For if that which **fades away** was with glory, much more that **which remains** is in glory. (2Corinthians 3:5-11)*

By James Michael Grippe

### Preface

Why, you might ask, is this ministry publishing an article exposing Seventh-day Adventism? It is because they, of all the cults, will agree with us and the original Reformers, that the Papacy is the predicted Antichrist of the Scriptures! We welcome all who raise their voices in this matter with us, if their reasons are sound and Biblical. Sadly, the SDA church does not fit these criteria. Their reasons and motives are neither sound nor Biblical. Their aim and intent was to cover up the claims of their original false prophet, William Miller, and then seek a way to justify themselves to those who would no longer have fellowship with them. Their less than humble attitude and unrepentant heart in the matter has resulted in even more false doctrine being spewed forth from their other false prophet-ess, Ellen White, who alone has led millions astray. The church would be better off, with far less doctrinal confusion, had those early Adventist pioneers heeded the Word of God and repented of their error, and returned to their Protestant churches in humility. Would they not have been accepted? Of course they would have.

In addition, they appear more intent on focusing on the Sabbath than on exposing the Man of Sin himself. In fact, they at times speak of the matter in

hushed tones. I once spoke with a member of the SDA church in Glendale, Ca. and when I brought up the subject of the Papal antichrist he got very quiet and began whispering about it as if a Jesuit agent was going to appear any minute to drag him off to the inquisition. Here in Northern California, where Ellen White lived before she died, there has been more opportunity to speak with Adventist faithful.

Through my work I met a man, who as a baby Christian married a 'died in the wool' Adventist. At 23 years of age she was very prideful. Rand and I had previously discussed the Scriptures with her husband over coffee and we had a polite, productive meeting. Two weeks later we all met again, his wife included. Not long into this session, Rand brought up Martin Luther and the book of Romans. When she blew off Luther as next to nothing and stated that she understood Romans completely, Rand vehemently took issue with her. Halfway through our Bible study, her husband, disregarding all we had talked about before, said 'Come on, let's go! We don't have to stay here and have our faith insulted!' They wanted to run because they had no answers for the false hope in them. Pride and ignorance appear to go hand in hand.

A month or so later, I met again with this couple and her father in their home to discuss Predestination. He was there, of course, as the wiser one in the family. At least he was congenial, if not wise. The Adventists are taught, and uphold freewill, which ironically places them in the same camp as the Antichrist. Why, because those who worship the Papacy maintain freewill as well. For two to three hours we went back and forth contrasting the key Arminian passages with the Reformed biblical view. Little was accomplished by this. At last we arrived at Romans 9, the pinnacle of God's sovereignty. After pinning him down and challenging him as to its meaning, he stared face down into his Bible for what seemed like minutes. Without raising his head to face me, in a soft voice, he said, 'I don't know what it means, but it doesn't mean what you say it means.' There is that stubborn, prideful, ignorance again. I left. The ball was now in his

court and any further discussion would be his decision. I never heard from him again.

This man's silence speaks volumes concerning Adventists' true reasons for naming the Papacy as the Antichrist. This cult claims over eleven million adherents worldwide yet as the present Pope travels the globe the public outcry heard from them is almost nil. They should be lining the streets holding posters and placards telling the world he is that Antichrist. Certainly that would be newsworthy if it were to happen. The fact is, it doesn't. They accuse the Papacy of changing the day of worship from the Saturday Sabbath to Sunday. The Pope then becomes their scapegoat to support a heretical doctrine which is all they care about. Never mind the fact he is a murderer of the saints, the head of apostate Mystery Babylon, and the arch enemy of our Lord and Christ, can't you see he desecrated the Sabbath! As I stated earlier, the issue of the Sabbath takes precedence over the identity of Man of Sin. They take what the Bible says to be a non-issue (Sabbath worship) and bring it to the fore (Rom.14:5), while at the same time relegating the essential issue of not worshipping or fellowshiping with the beast to the back burner (Rev.20:4).

A second reason to expose the SDA in this area is to protect and defend the historic Protestant view of the Revelation. Most in the visible church realize the aberrant theology of Adventists regarding works salvation, dietary laws, etc. but I don't want you to throw out the baby with the bath water. They are correct when they name the Papacy as the antichrist and unfortunately that's where all similarity ends. We at Protestant Reformation Publications on the other hand will defend, and fight for the preservation of this doctrine to the end, both for our Lord and in memory of His saints who gave their lives for it.

## PART 1: A Brief History of the Origins of Adventism

In order to discern correctly in this matter we must look at how their doctrines developed and who developed them. I have found it necessary to give more than a cursory look at the topic at hand in order to show more clearly the

depth of the flood of false doctrine from the mouth of the dragon. By doing so, I will show the evolution of the movement to be self evidently opposed to the true faith which was 'once delivered to the saints', Jude 3. The principles involved are William Miller, Hiram Edson, Joseph Bates, and James and Ellen White. Each will be looked at in turn.

### **William Miller (1782-1849)**

William was born to Baptist parents in Low Hampton, N.Y. and was the eldest of sixteen children. He married in 1803 at twenty one years of age. In 1811 he enlisted in the Army spending four years serving the country as a Captain including fighting in the War of 1812. Upon his discharge a farm was built in Vermont and all was well until the passing of Millers father in 1818. Some months of despondency followed this event and Miller began to question the purpose of life and death. It was during this time that the alleged conversion of William Miller occurred. Here are his own words from his memoirs:

"Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. It seemed to me that there might be a Being so good and compassionate as to atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of such a One. I saw that the Bible did bring to view just such a Saviour as I needed. I was constrained to admit that the Scriptures must be a revelation from God. They became a delight," he goes on to say, "and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; - and the Scriptures, which before were dark and contradictory, now became the lamp to my feet, and light to my path. My mind became settled and satisfied. I found the Lord God to be a rock in the ocean of life."

"The Bible now became my chief study," he goes on to explain, "and I can truly say I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."

While it appears on the surface that Miller has 'found the Lord', this is not the test of a true disciple. In the final account it is the fruit you bear both by your good works and by your doctrine. By good works because the Lord Himself has ordained that we should walk in them, Eph.2:10, by sound doctrine because

anyone who does not abide in the teaching of Christ does not have God, 2John9. Many good and righteous men have lived apart from the saving of their souls by the Lord. They were only good and righteous by the standards of men and it is not enough to gain them entrance to heaven. Some men can learn to live a moral life style on their own especially as they see the sword of government bear upon them should they choose evil. But, it is only the Holy Spirit that can lead a man into all truth and teach the deep and profound doctrine of the Word of God.

It is clearly known that the prophetic doctrine of William Miller was false because it did not come to pass. Not only this, he disagreed with all of the great teachers in the church prior to his existence. He not only disagreed with them but refused to even study them which brings us to the second point against Miller. His methods of Bible study.

The Lord has indeed given us of His spirit to teach and to guide into all truth. But once taught, how do we know we are on the right track? Jesus has also given the gift of teaching and preaching to some in His body but to what end? To edify and build up the body to be sure but Paul also admonishes believers in his day to check the doctrines of others against what he as a teacher taught. In other words, does our doctrine agree with sound orthodox teaching? It might be fair to ask how we know who the true teachers are in the church? I believe we must ask the Spirit of God to lead us in this area also as we compare their teachings with the whole council of God. I think it is fair to say that if one takes the teaching of Rodney Howard Brown over John Calvin, or Fred Price over Martin Luther, something is amiss.

I say all this because the man Miller willfully dismissed every true teacher the Lord has ever given to the church and resolved not to hear them in any way, shape, or form! I quote from Clara Endicotte Sears 1924 book, *Days of Delusion*:

“But in studying this book of revelation, he refused to be guided by the great weight of opinion that has accumulated through the centuries, nor would he accept the interpretations given by a long line of enlightened minds to some of the obscurer passages. He decided to be his own interpreter.”

Also from his biographer, Elder Sylvester Bliss,

"he resolved to lay aside all preconceived opinions and he received with childlike simplicity the natural and obvious meaning of Scripture. He pursued the study of the Bible," we are told, "with the most intense interest, whole nights as well as days being devoted to that object. At times delighted with truth, which shone forth from the sacred volume, making clear to his understanding the great plan of God for the redemption of fallen man; and at times puzzled and almost distracted by seemingly inexplicable or contradictory passages, he persevered until the application of his great principle in interpretation was triumphant. He became puzzled only to be delighted, and delighted only to persevere the more in penetrating its beauties and mysteries."<sup>1</sup>

And again from Millers own hand,

'Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, not the Bible.' Ps. 19:7-11; 119:97-105; Matt. 23:8-10; 1 Cor 2:12-16; Eze. 34:18,19; Luke 11:52; Mal. 2:7,8<sup>2</sup>

Not only is Millers method of hermeneutics flawed, if one were to follow his own advice, that is, not to depend on any other teacher's exposition, then no one should depend on Miller either. This shows the utter hypocrisy of his false hermeneutical methods.

It was with this mindset that the deluded Miller began his intense study of the Bible. Laboring long hours year after year, he studied the prophecies of Daniel and the book of Revelation. Using his own methods he came to see that the Lord would return in 1843 and then the world would be destroyed by fire. Not only was a specific year chosen but a specific day as well, March 21<sup>st</sup>.

One has to pause at this point in the narrative and wonder, did he just miss it? Is it possible to be so utterly blind to the clear statements of the Scriptures concerning the Lords return? On at least five occasions the Lord

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<sup>1</sup> <http://www.Ellenwhite.org/delusion/daysof2.htm>

<sup>2</sup> <http://www.e-historicist.com/WmMiller/rules.html> --- LINK BROKEN

stated that no man knows the day or the hour of His return, Matt. 24:36,42 and 44, Matt. 25:13, Mark 13:33, and Acts 1:7. He was either blind to it or simply refused to acknowledge it. As we shall see, this blunder was only the first of many in this area of date setting for the Adventists.

Early in the 1830's Miller began to preach his message and by 1834 was being called to teach on prophecy by more churches which surpassed his greatest expectations. Soon all of New England was abuzz with the Advent message of one William Miller to the point that Miller gave over eight hundred lectures in a five year period from 1834-39.

### **FROM FARMLAND TO BIG CITY**

In spite of the great demand by small town New England, there was a real possibility that Miller's message would have come and gone without any lasting effects had it not been for the fateful meeting between William Miller and Pastor Joshua V. Himes. The result of this encounter was that Miller was taken out of the small, backwoods venues and placed amidst the larger centers of American life. The invitation came from Himes to speak at the Chardon Street Baptist Chapel in Boston on November 12, 1840.

It was through Himes, a former Unitarian preacher, that Miller's Soon Coming Advent message exploded onto the New England scene. Himes backed Miller to the hilt with all his energies, even starting a paper entitled 'Signs of the Times' that had wide distribution in the area. His efforts would pay off as fanaticism held sway in anticipation of the approaching hour.

### **Of Fever and Fervor**

As the climactic hour moved steadily closer, the Millerite movement began losing its lucidity and Miller himself was losing control of the monster he created. What was done orderly became disorder, what was once simple preaching, now became wild camp meetings as firebrand preachers such as Himes whipped crowds into frenzy in anticipation of the Lord to return in judgment.

As the months went by, the situation became even more tense for Prophet Miller's followers, and what with the excitement of camp-meetings, the singing and the exhortations, and the perpetual tremors of fear created by the hourly watching for the end, hysteria repeatedly crossed over the border-line into insanity, and the asylums became crowded with poor deluded men and women who were mentally unable to stand the strain. In a book entitled *Boston Notions*, by Nathaniel Dearborn in 1848, New York, an account is given of the Miller Movement in which the following statement is made: "Hundreds of these unfortunate fanatics are now in the hospitals, and in the official report from that of Worcester, the number there on account of religious frenzies nearly equals the number caused by intemperance." <sup>3</sup>

The excessive enthusiasm distressed Miller greatly. He soon fell ill and was afflicted with a fever and many boils. The stress and strain took its toll on him and he remained bedridden through the magic year of 1843 and into 1844.

As Miller lay ill, the faithful continued to meet and lie in wait for the Savior. March 21st passed with no coming, and then April 1<sup>st</sup> of 1843 came and went. "Well," they said, "it must not be the Christian year of 1843 but the whole of the Jewish year which meant it was in 1844 the Lord would come." But these days passed without event as well.

By this time Miller was used up and while he wasn't sure why the prophecies had failed, to his credit, he did humble himself and admit he was wrong. Unfortunately this was not the case with the frenzied followers. As Prophet Miller and Elder Himes went to the Midwest for the summer, new leaders took over the Eastern camp and proclaimed a new date in October for the big event. When the two returned, they were surprised to find the fires burning hotter than ever.

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<sup>3</sup> *Days of Delusion*, chapter 7



Once again this date came and went without the earth being burned up. This was the last date set by the original Millerites.<sup>4</sup> What now followed the dejected band of Adventists was ridicule and scorn for their actions - and rightly so. They had acted rashly and arrogantly, displaying no humility or meekness. They reaped in turn, that which they had sown.

Most left the movement for obvious reasons, returning to their respective churches, hopefully with repentant hearts. Some, because of pride and hardness of heart, could not. The saga of the Millerite heresies continues with the formation of three splinter groups who plunged ahead foolishly. As we shall see, their many false doctrines originated as a way for the dejected and embarrassed ones to save face, even creating a name for the events of 1843-44. They call it, even to this day, the Great Disappointment. They even go so far as to call this time a 'test' of the true Adventist people. In other words, those that continued in the movement were the true church and all others of the false church.

### **Hiram Edson (1806-1882)**

Hiram Edson came out of a Methodist background and did not come to believe in the Advent message until the summer of 1843. Edson led one of the groups left to pick up the pieces of the Great (delusional) Disappointment and what follows is a key element in their evolution. What is interesting is that Edson's alleged vision occurred to him only four months after joining the group. It must be remembered that the fallen Advent movement was desperately seeking a way to save face after their public humiliation. Those who continued on were those who lacked humility, teachable spirits, and repentant hearts, proving that they, in fact, were unregenerate.

### **Cornfield Theology or Adventists of the Corn**

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<sup>4</sup> <http://www.ellenwhite.org/delusion/daysafa.htm>

Those same people sought an explanation as to why the Lord had not physically returned to cleanse the earth in judgment. What transpired next in a cornfield, of all places, became the seedbed of the investigative judgment doctrine. Personally, I thank God I do not have to relate such a ridiculous story as this as a reason for the hope that lies within me. Rather, study in the Word, coupled with studying solid Biblical teachers given by the Lord to His people, all being used by the Holy Spirit to teach me, sounds far more Biblical and reasonable. Nevertheless, here is the story as told on an official SDA website.<sup>5</sup>

"Early on the morning following the October 22 disappointment - Edson said to a few friends who remained at his house, "Let us go out to the barn and pray."

"They entered the barn, shut the door and waited in earnest prayer for light to dawn upon their minds. The answer came, too. Not while they were in the barn, though they did have the witness of the Spirit that their prayers were heard; but less than an hour later, as Edson and his friend were crossing the corn field to visit a neighbor. Arthur Spalding tells what happened:

"About midway of the field Hiram Edson was stopped as with a hand upon his shoulder. He turned his face to the gray skies, and there seemed to open a view into the third heaven .... He saw Christ as the great high priest going from the Holy Place of the sanctuary into the Most Holy. `And I saw,' writes Edson, `that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to this earth.' "

"His companion . . . had reached the other side of the field. At the fence he turned, and . . . he called, `Brother Edson, what are you stopping for?' Edson replied, `The Lord was answering our morning prayer.' Then, rejoining his friend, he told him of the vision.(ed. Note; his vision falls outside the bounds of Scripture, but within the bounds of 2Thess.2, 'lying signs and wonders') They went on their way, discussing the subject, recalling what little study they had made of the sanctuary, and shaping up the Bible evidence of the revelation." – (*Captains of the Host*, p.94.)

"The Adventists could now understand that Jesus could not come till His work as our Priest was finished in heaven. When this important truth was shared, good news spread and the disappointment was seen for the first time in its true light."

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<sup>5</sup> <http://www.e-historicist.com/HEdson/story.html> ---- LINK BROKEN

By coming up with this alternate explanation to what Jesus accomplished in 1844, it eased the pain and embarrassment of this so-called remnant people. Over the next 12 years others such as O.R.L. Crosier, Uriah Smith, Ellen White, and Joseph Bates wrote on the subject with small connections being made of a link between the cleansing and judgment. Finally, it was James White who formally used the term 'investigative judgment', thus cementing the 1844 Advent cleansing of the heavenly sanctuary with the judgment of the saints. Here is a summary of his statements,

"The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. 4, 17, 18.

"This text we must regard as prophetic. That it applies to the last period of the church of Christ seems evident from verses 5-7, 12, 13. In the judgment of the race of man, but two great classes are recognized-the righteous and the sinner, or ungodly. Each class has its time of judgment; and, according to the text, the judgment of the house, or church, of God comes first in order.

"Both classes will be judged before they are raised from the dead. The investigative judgment of the house, or church, of God will take place before the first resurrection; so will the judgment of the wicked take place during the 1000 years of Rev. xx, and they will be raised at the close of that period.

"It is said of all the just, 'Blessed and holy is he that hath part in the first resurrection,' therefore all their cases are decided before Jesus comes to raise them from the dead. The judgment of the righteous is while Jesus offers his blood for the blotting out of sins. Immortal saints will reign with Christ 1000 years in the judgment of the wicked, Rev. xx, 4; 1 Cor. vi, 2, 3. The saints will not only participate in the judgment of the world, but in judging fallen angels. See Jude 6.

"Some men's sins [the righteous] are open before hand, going before to judgment, and some men [the wicked] they follow after, 1 Tim. v, 24. That is, some men lay open, or confess their sins, and they go to judgment while Jesus' blood can blot them out, and the sins be remembered no more; while sins unconfessed, and unrepented of, will follow, and will stand against the sinner in that great day of judgment of 1000 years.

**"That the investigative judgment of the saints, dead and living, takes place prior to the second coming of Christ seems evident from the testimony of Peter. 'Who shall give account to him that is ready to judge the quick [living] and the dead.' . . . 1 Pet. iv, 5-7.**

"It appears that the saints are judged while some are living and others are dead. To place the investigative judgment of the saints after the resurrection of the just, supposes the possibility of a mistake in the resurrection, hence the necessity of an investigation to see if all who were raised were really worthy of the first

resurrection. But the fact that all who have part in that resurrection are 'blessed and holy,' shows that decision is passed on all the saints before the second coming of Christ. . . .

"When will the cases of the living saints pass in review in the investigative judgment of the house of God? This is a question worthy the candid and most solemn consideration of all who have a case pending in the court of heaven, and hope to overcome. In the order of heaven, we must look for their judgment to follow that of the dead, and to occur near the close of their probation" (*The Judgment*, Jan. 29, 1857).

Having seen how the first of the three splinter groups formed its heretical doctrine we move onto the second.

### **Joseph Bates (1792-1872)**

Joseph Bates, a retired sea captain, led the second group in New Hampshire and its focus was on the Sabbath, Bates himself having his alleged conversion experience on October 4, 1824. The experience was soon followed by a dream that, according to Bates, much of which had been forgotten, and the notes he took the next morning outlining the dream were lost as well. The point here is that there is the common thread of dreams and visions claimed by those who kept the Millerite heresy alive.

Bates first heard Miller in New Bedford, Mass. in 1834 and was immediately taken in by his theory. Having purchased copies of his 19 lectures, Bates soon became a staunch supporter of the 1843 advent coming. He believed so much, that as the time approached, he sold his home and real estate holdings. What he did with the proceeds I have been unable to uncover, nevertheless, it shows his ardent endorsement of Miller.

It was after the Great Disappointment that Bates learned the teachings of the Seventh Day Baptists who had themselves been teaching the Sabbath doctrine for over 100 years. He embraced the Saturday Sabbath as of the Lord and used this as the reason the Adventists were separated from the other mainline Protestant churches. Bates became the father of the Saturday Sabbath teaching as well as some other key ideas. Let's look at how those ideas

developed by first reviewing what was happening and being felt in the Millerite movement;

1. Millers prophecies failed to occur.
2. His followers were greatly disappointed.
3. Miller admitted his mistakes publicly but others did not.
4. The camp of Millerites were scorned unmercifully.
5. Three factions emerged to find out why the prophecies failed.
  - a. Hiram Edson and the investigative judgment.
  - b. Joseph Bates and the Saturday Sabbath.
  - c. Ellen White and the Spirit of Prophecy
6. Adventist doctrine formed out of these three groups.

The Millerites came to see themselves as God's remnant people with a peculiar message for, what they believed, to be the final days of planet earth. All those who did not follow them, despite the failure of their leader, were doomed. Their basis for this is found in the Book of the Revelation, chapter 14:6-12. Bates taught that the Book was unfolding before their very eyes and spoke about them in particular. I quote the aforementioned verses:

V6. And I saw another angel flying in mid-heaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people;

V7. and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come; and worship Him who made the heaven and the earth and the sea and the springs of waters."

V8. And another angel, a second one, followed saying "Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality."

V9. And another angel, a third one, followed them, saying with a loud voice, "If any one worships the beast and his image, and receives a mark on his forehead or upon his hand,

V10. he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

V11. And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.”

V12. Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus.

As we look at how Joseph Bates interpreted these passages, we will see the formation of present Adventist ideology as well as the justification of William Miller’s failed prophecies.

Bates claimed the gospel message and the ‘hour of judgment’ in verses 6 and 7 was indeed the Advent message of Christ’s Second Coming in 1844. Never mind the fact that Miller and his followers were wrong about exactly what this judgment would cleanse. It was not the earth, as originally proposed, but rather the heavenly sanctuary. Again, this is the doctrine of the investigative judgment. Here Bates begins to draw a line between Adventists and non-Adventists. The line becomes clearer as he continues from his published work, *Second Advent Waymarks and High Heaps*, in 1847:

“And last, the cry is made in the **Protestant churches**, *Come out of her, my people*. What is now the response? Thousands on thousands dissolve their connection, and out they come, under the full conviction that this loud cry is to them, and the churches which they are leaving **are fallen Babylon**, because they have rejected the message which preceded this. *The hour of his judgment is come*. Their houses which they have closed against this second advent message, are left unto them desolate. God has left them in their own confusion. ... The advent doctrine was the last, and crowning test which God ever gave his people to come away and separate themselves from all unrighteous unbelievers.” (Pg.86.)

The ‘nominal’ Protestant churches of the day, i.e. those that rejected the Millerite message, are seen as fallen Babylon and therefore lost. Bates uses this faulty conclusion to encourage and grow his group while at the same time justifying the false prophet Miller.

He even uses the parable of the Ten Virgins in Matthew 25 to bring back into the fold those Adventists who had left the movement by using the parable to define two classes of Adventists. The two classes are those who tarry for the Lord, that is, wait for further light regarding the prophecies and remain in the movement while those who fall back into Babylon are lost. Notice how he uses solid Reformed Biblical truth regarding pagan and Papal Rome to support his false doctrine and apostate group of Adventists and in so doing unwittingly becomes a daughter of the Great Whore:

“While in this tarrying, waiting position, searching and praying for light on the track of prophecy, it was further seen that our Lord had given the parable of the ten virgins to illustrate the Advent movement. In answer to the question, *What shall be a sign of thy coming and of the end of the world?* (Matt.xxiv,3,) our Lord pointed out some of the most important events with which the Christian church was to be connected from the time of his first to his second advent, such as the destruction of Jerusalem in A.D. 70, following which was the great tribulation of the Christian church for more than sixteen hundred years, under Pagan and Papal Rome. Then the darkening of the sun in 1780, and the falling stars in 1833. From thence the proclamation of his second coming in his kingdom, closing with a description of two classes of Adventists. And *then shall the kingdom of Heaven be likened unto ten virgins*, (Matt.xxv,1-13,) *which took their lamps and went forth to meet the bridegroom*, &c. The words *kingdom of Heaven* undoubtedly refer to the same portion of the living church which he was pointing out in chapter xxiv,45-51, who continue in their history with the same proclamation of his second coming. And all the way to verse 13, in every important move they make, their history is likened, or compared to the history of the ten virgins in the parable, namely, *tarry of the vision, tarry of the bridegroom, midnight cry, Behold the bridegroom cometh*, &c.”<sup>6</sup>

Bates has thus far given reason to the faithful for the failed prophecies of Miller, and told them that they and they alone are God’s remnant people. Not happy with the reasons he has given them thus far, he must now invent yet another basis for them to separate and be known as the remnant.

Continuing in Revelation and the third angel’s message, Bates declared that one must follow the commandments of God which included the keeping of the Saturday Sabbath. Note how he again uses the Catholic Church as the scapegoat in perpetrating the change from a Saturday to Sunday worship. He

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<sup>6</sup> <http://www.e-historicist.com/JBates/27Auto.html> ----- LINK BROKEN

says the Protestants were right in rejecting the errors of Rome but just had not gone far enough in exposing all their errors:

"The first and second messages being given, attention was now turned to the third, and as examination as to its nature and claims was instituted. As before remarked, it contains a most solemn warning against the worship of the beast and his image, and presents to notice the commandments of God and the faith of Jesus. By the expression, "commandments of God," we understand the moral law of ten commandments, which has been recognized by the church in all ages as binding upon mankind, and containing those moral precepts which regulate our duty to God and to our fellow-men. This being made the burden of a special message just before the coming of Christ, coupled with such a solemn warning, renders it apparent that the church must be remiss in the matter, and that some gross error in regard to the commandments of God must lie at their door.

"A careful examination of the practice of the church reveals the fact that the fourth commandment is not observed - as it enjoins the seventh day of the week as the Sabbath, while almost all the world have been keeping the first day. Hence, the necessity of a reform in this matter. Before Christ comes his people must observe all of God's commandments, and thus be prepared for translation.(notice the emphasis on works of the believer rather than the work of Christ for salvation, ed. note.)

"An investigation of the claims of the Sabbath brings to view the following facts:

"God in the beginning sanctified the seventh day, and no other, as the holy Sabbath, because that in it he had rested.

"Having sanctified it, he commanded man to remember it and keep it holy.

"We find no record of his ever having removed the sanctity from that day, or that he ever transferred his blessing from the seventh to the first day of the week.

"We find no intimation in the Bible that man was ever released from the obligation to sacredly observe the day on which God rested.

"Our Saviour, in his example and teachings, recognized the claims of the Sabbath, and declared that it "was made for man."

"The disciples and apostles observed the day, by holding meetings and preaching upon it, calling it "the Sabbath," and recognizing it as the day for Christian worship.

"The New Testament uniformly speaks of the seventh day as "the Sabbath," while the first day is never once honored by that title.

"The term, "first day of the week," occurs eight times in the New Testament, and never in connection with any intimation that it is to be kept holy, or observed as a rest day.

"Leaving the Scriptures, we find by reliable history that the early church observed the seventh day as the Sabbath, until, corrupted by the apostasy, the first day of



the week began to be observed, in compliance with the customs of the heathen world, who observed Sunday in honor of their chief god, the sun.

“The first definite commandment ever given by a law-making power for the observance of Sunday, was the edict of Constantine, a pagan ruler, who professed conversion to Christianity, and issued his famous Sunday law, A.D. 321.

“The Roman Catholic Church adopted the Sunday institution, and enforced it upon her followers by pretended authority from Heaven, until its observance became almost universal; and Protestants, in renouncing the errors of the Romish church, have not entirely rid themselves of her unscriptural dogmas, as evinced by the general observance of Sunday.

“In the light of the above facts, the message of the third angel assumes an importance entitling it to the serious and candid attention of all Bible believers, and especially of those who profess to be making a preparation to meet the Lord at his coming. And as they were presented to the attention of those who had been giving the two former messages, those who were moving in the counsel of God, and recognized his hand in the work thus far, and in the disappointment being of itself a fulfillment of prophecy, gladly embraced the truth, and commenced keeping the Sabbath of the Lord. Although at first the light on this subject was not one-tenth part as clear as it is at the present time, the humble children of God were ready to receive and walk in it.”<sup>7</sup>

Thus we have the basis for Saturday Sabbath keeping. This fundamental Adventist teaching took its final shape five years later when it was embraced by James and Ellen White. It was through Ellen’s visions that the keeping of the Sabbath became the Seal of God and the final test of the faithful. We now move on to the final piece of the puzzle, Ellen G. White.

### **Ellen Gould White (1827-1915)**

The life of Ellen G. White is complicated and convoluted at best. That being the case, it would be impossible to include all facets of her life within the scope of this article. Therefore, many things that could be written about her will go unsaid in an attempt to keep it germane to our purpose.

No discussion of the role played by White in the SDA church would be complete without first mentioning her head injury sustained by a blow from a

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<sup>7</sup> Ibid. --- LINK BROKEN

stone thrown by a thirteen year old girl. Many believe her visions were the result of this injury which caused fits of temporal lobe epilepsy.

Reprinted here is the summary of a rather lengthy discussion of the subject at hand. The website is footnoted for those wishing to review the article in its entirety. It is the most thorough I have found on the web. One interesting note that the article does not cover, but can be found on the website just prior to the report, was her experience with chemicals used by hat makers. You will learn where the phrase 'mad as a hatter' came from if you check it out.

"The visionary experiences of Ellen G. White and her behavioral characteristics have been examined from the perspective of current clinical knowledge. From this overview may be drawn the following conclusions:

1. Ellen was a healthy normal girl, both physically and emotionally, until at the age of nine, she was hit by a stone on the nasal area of her face. She was unconscious for 3 weeks, indicating a severe brain injury; and was not able to remember anything about the accident or its aftermath. The type and location of her head injury, and the resulting period of unconsciousness and amnesia, made it likely that she would ultimately develop epileptic seizures.

2. Her dreams and visions began at age fifteen, some six years after her accident; and they continued throughout her life. When Ellen's visions experiences are compared with the seizures of temporal lobe epilepsy, they are found to be typical of partial complex seizures.

3. Following this, her behavioral traits were compared with those of temporal lobe epileptics and found to be similar. Also discussed was the self-confessed compulsive drive of Ellen to write culminating in a total quantity of writing that few have ever equaled. Ellen's habit of borrowing freely from other authors without giving them the deserved credit is perhaps also partially explainable by this intense drive to write (hypergraphia) and by her own limited formal education that ended with the third grade. The borrowing enabled her to include that which she was unable to produce herself. To say, however, that she did not know that literary sources should be acknowledged seems difficult to sustain, since some from whom she borrowed even in her earlier writings were meticulous in indicating their sources with each quotation. This was clearly seen in the works of J.N. Andrews, from whom she borrowed early.

4. Ellen had another epileptic trait that is very visible even today in her writings, and was also present in her speech - namely the tendency to hang on to a word, phrase, or thought, and repeat these in succession - a viscosity. This is most striking where single words are repeated, such as the sentence ascribed to Christ: "my blood, father, my blood, my blood" or when the angel is made to say "never, never, never"; or where she says "write, write, write, write." Or "dark! dark! All dark! So dark!" Or "All, all, all, is God's." This repetitiveness shows up in nearly all of Ellen's writings in one way or another as it does in the writings of other temporal lobe epileptics. As we have shown, the editing of Ellen's later

writings removed many of these repetitions, but not all. Most striking was her use of the words "I saw," where at times every sentence began with this repetitious introduction.

5. Her writings and speech had other characteristics that are common in this form of epilepsy, such as humorlessness, soberness, suspicion of the motives of others, ponderousness, hypermorality, and hyperethicalness. Her writings include long accounts of the faults and failures of others, and overinterpretations of the actions and words of fellow church members, accompanied by condemnation. With this went a sense of the great importance of her own work and messages and of the dire consequences of ignoring her counsel. Her hyperethical demands included such requirements as children not playing on the Sabbath, wearing certain types of clothing, and injunctions against tennis, baseball, cricket, and bicycles. Such characteristics of Ellen's thinking and judgment, probably ascribable to the aftereffects of her head injury, have been incomprehensible and alienating to many members of her church.”<sup>8</sup>

To pinpoint Ellen's head injury as the cause of her visions is really beside the point. On the contrary, examining her role in the SDA church and her doctrine is what we are after here. We must follow the command of Scripture to *test the spirits, to see if they be of God*.

### **Her Early Life**

I cannot detail the events any better than D. M. Canright, a man that knew Ellen personally, was an Adventist for over 40 years, and later recanted from the Adventist position. I quote:

“Ellen G. White was born at Gorham, Me., Nov. 26, 1827. Her maiden name was Harmon. When a child her parents moved to Portland, Me.

In her *Testimonies for the Church* (Vol. I., pp. 9-58), Mrs. White gives a lengthy account of her childhood, youth, conversion, and acceptance of Adventism under the preaching of William Miller. Her parents and all the family were Methodists of the most zealous kind until disfellowshipped for their strong adherence to the time-setting doctrines of Mr. Miller.

When only nine years of age, becoming angry "at some trifle," as Mrs. White expresses it, a schoolgirl, running after her, threw a stone at her and broke her nose. The blow was so severe that it nearly killed her. She was disfigured for life. She lay unconscious for three weeks, and was not expected to live (p.10). When she began to recover and saw how disfigured she was, she wanted to die. She

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<sup>8</sup> <http://www.sda-egw.com/>

became melancholy, and avoided all company. She says: "My nervous system was prostrated" (p.13).

After a time she tried to attend school again, but had to discontinue, as she could not study. So her school education never went beyond learning to read and write a little (p.13).

In 1840, at the age of thirteen, she heard William Miller preach that the end of the world would come in 1843. She was terribly frightened, and thought she would be lost (p.15). Returning home, she spent nearly all night in prayer and tears (p. 16).

She continued in this hopeless condition for months (p.16). Then, at a Methodist camp meeting, she had a wonderful conversion (p.18). Here she saw many fall unconscious with the "power," as was common then. Here parents were with her there, and in full sympathy with these exercises.

Again, in 1842, she heard Miller prove that Christ would come in one short year. She was terribly frightened again. She says: "Condemnation rang in my ears day and night" (p.23). "I feared that I would lose my reason." (p.25). "Despair overwhelmed me." I frequently remained in prayer all night, groaning and trembling with inexpressible anguish" (p.26).

This indicates her mental condition. In dreams she went to heaven and met Jesus, and was relieved (p.28). Then she attended prayer meeting and fell unconscious, and remained in this state all night (p.31). This was often repeated. She seeks to give the impression that her exercises were all the work of the Spirit of God. But where they? No; they were simply the result of her physical and mental condition, wrought upon by the religious excitements with which she was unfortunately surrounded. Miller's alarming predictions nearly unbalanced her hysterical mind in her feeble body.

Later she herself confesses this. She says: "Could the truth have been presented to me as I now understand it, much perplexity and sorrow would have been spared me" (p. 25). She simply had a wrong conception of God and the simplicity of the gospel. That misconception never wholly left her. The idea of a severe God and his service runs all through her writings. It shows how completely she was influenced by her associates and the spiritual atmosphere surrounding her. Instead of the Spirit of God controlling her mind all her life as she supposed, it was her own spirit influenced by leading minds around her. The following pages will demonstrate this.

Now notice the difference in the conversion of her husband, Elder James White. The entire account of this is given by himself in just fourteen words. In "Life Sketches" (p. 15) he says: "At the age of fifteen I was baptized and united with the Christian church." That is all he says about it. His father had been a Baptist deacon, then a member of the Christian church. Neither his parents, his church, nor his associates were accustomed to such extreme religious exercises as Ellen Harmon's had been. But was not his conversion as genuine as hers? She never questioned it.

From 1840 to 1844, from the age of thirteen to seventeen, this little girl, feeble, sickly, uneducated, impressible, and abnormally religious and excitable, fell under the influence of Mr. Miller's lectures predicting the end of the world in 1843, then in 1844. Toward the last she attended these exciting meetings constantly,

and believed without a question all he predicted. She says: "I believed the solemn words spoken by the servant of God" (p. 22). The effect on her weak, imaginative and unbalanced young mind was terrible. She said: "It seemed to me that my doom was fixed" (p. 28). Her parents and all the family accepted Miller's theories, which caused their separation from the Methodist Church.

Miller's prediction that the end would come in 1844, was based on a long line of doubtful chronological figures extending back over twenty-three hundred years. They were disputed by able scholars. Now, what did that uneducated girl know about these ancient chronological dates? Absolutely nothing, she simply believed Miller's strong, positive statements without knowing whether they were reliable or not.

The same was true of the great mass of those who accepted Miller's preaching. Very few, indeed, were persons with either education or ability. They were persons who could easily be moved by mere assertions and excitement. Of this there was plenty.

Ellen was so carried away with these positive assertions that for days she sat propped up in bed, working to earn a few pennies to buy Advent tracts to give away (p. 38). When able to be up, she went out warning her young friends. She says that "several entire nights were spent by me" in this way.

Then she gives an account of how different ones in exciting meetings would fall powerless to the floor (p. 47). The children were affected the same way. The Advent preachers experienced the same thing (p. 49). For weeks before the day set, business was laid aside, and exciting meetings constantly held (p. 51).

All this, Ellen, with her parents, accepted without question as the power of God, the work of the Holy Ghost witnessing to the truth of what Miller taught. But what it? No. Candid people will see that it was simply their overwrought, excited feelings; that was all.

Their disappointment was great. Then followed confusion, divisions, and the wildest fanaticism - dreams, trances, visions, speaking with tongues, claims of prophetic gifts, and the like. Elder White, in *Present Truth*, May, 1850, says: "J.V. Himes, at the Albany Conference in the spring of 1845, said that the seventh-month movement produced mesmerism seven feet deep." Elder Himes, next to Miller, was the strongest man in that work. When it was over, that was his estimate of the spirit that moved the people. And he was right. It was inevitable that this would be the result with such a class of people expecting such an awful event on a definite day.

Miller, Himes, Litch, and all the leaders in that work, soon confessed it had been a mistake. But Elder White, Bates, Holt, Andrews and Ellen Harmon (Mrs. White) all still held on to that work as correct - as the mighty power of God. Their followers still defend it, and claim it was of God. Mrs. White, in all her visions and revelations, goes back to it over and over as the special providence of God, the power of the Holy Ghost. With her and with her people, it is like the coming out of Egypt, the crossing of the Red Sea, the pillar of fire by night, the cloud by day, the voice of God from Sinai, the foundation of the greatest message God ever sent to men, the last *test* of all ages!

But was this message from God? Most assuredly not. Abundant facts prove it. It was simply the work of fallible men misguided by zeal without knowledge. In fixing the exact time and setting a definite day for Christ to come, they contradicted the plainest warnings Jesus ever gave, over and over. He said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). "It is not for you to know the times or the seasons which the Father hath put in his own power" (Acts 1:7). All this was brushed aside. They did know the time and the day. Everybody who did not agree with them would be rejected of God and lost. And that spirit has followed their work more or less ever since. They met what they richly deserved for so blindly disregarding the word of God. They were bitterly disappointed, and had to endure the mocking of those whom they had condemned to destruction for not agreeing with them.

Now read the Lord's condemnation of such work. "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).

This is exactly what the Adventists did in 1843, and then again in 1844. They spoke in the name of the Lord, and it did not come to pass. So do not fear them.

### **Her Claims As A Prophet Of God**

Seventh-day Adventism claims they are the remnant church chiefly because they maintain they have a prophet among them in Mrs. White. The spirit of prophecy is part and parcel of who we are claim the Adventists. They cite Revelation 19:10b as their proof text for this, *For the testimony of Jesus is the spirit of prophecy*. I have no problem believing that Jesus' testimony is prophetic for He was a prophet. In Matt.24:25 He says, *Behold, I have told you in advance*. Who I don't see in Rev.19:10 is Ellen White. Perhaps if one were to open the latest perversion of the Word of God, the Adventists own Clear Word Bible, one would read that verse as 'For the testimony, writings, and visions of Ellen G. White are the spirit of prophecy.' I am sure it doesn't read that way, but it might as well for that is how the church interprets it. Following is a compendium of statements by the church, Mrs. White, and others confirming their position regarding Ellen as their prophet:

1. "That we reaffirm our abiding confidence in the Testimonies of Sister White to the church, as the teaching of the Spirit of God." (SDA Year Book for 1914, p.253).

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<sup>9</sup> <http://www.ellenwhite.org/canright/can4.htm>

2. "Our position on the Testimonies is like the keystone to 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 the message and the visions [of Mrs. White] belong together, and stand or fall together." (*Review and Herald Supplement*, Aug. 14, 1883).

3. "*The Spirit of Prophecy* [Mrs. White's writings] is a fundamental part of this message. . . Since the rise of this message, this denomination has believed in the Spirit of Prophecy. We have preached it as widely as we have the Sabbath and other kindred truths, and believe it as thoroughly. . . To us it makes a vast difference whether one whom we have regarded from the rise of this message as being endowed with the prophetic gift is a prophet of God, or whether she is not" (A Statement [by the General Conference Committee], May, 1906, pp. 10, 86).

4. Now read this from G.A. Irwin, many years president of their General Conference. On page 1 of a tract entitled "The Mark of the Beast", he says:

"It is from the standpoint of the light that has come through the Spirit of Prophecy [Mrs. White's writings] that the question will be considered, believing as we do that the Spirit of Prophecy is the only infallible interpreter of Bible principles, since it is Christ through this agency giving the real meaning of his words."

5. Thus Uriah Smith, writing in 1868, before he got his eyes open to the facts, defending her visions, says:

"We discard nothing that the visions have ever taught from beginning to end, from first to last." (*The Visions of Mrs. E.G. White*, p.40).

6. Here is another in the *Review and Herald*, Oct. 5, 1914:

"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."

7. Then again in the same paper, Aug. 26, 1915, is this:

"Think you that he would choose an inferior mouthpiece through whom to instruct the remnant church? On the other hand, as it is the greatest crisis of all ages, we should naturally expect that the mouthpiece God would use for this period would be inferior to none in the past ages."<sup>10</sup>

Here is what White says about herself;

"In ancient times God spoke through the mouths of prophets and apostles. In these days he speaks to them by the Testimonies of his Spirit" (*Testimonies*, Vol. IV., p.148; Vol. V; p.661).

"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 Korah, Dathan and Abirum" ("*Testimonies*," Vol. V; p. 66).

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<sup>10</sup> These 7 quotes found at <http://www.Ellenwhite.org/canright/can3.htm> (top of the page)

When I went to Colorado, I wrote many pages to be read at your camp meeting. . . . God was speaking through clay. You might say this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, . . . 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" (*Testimonies*, Vol. V., pp. 63-67).

"**It is God, and not an erring mortal, that has spoken**" (*Testimonies*, Vol. III., p. 257).<sup>11</sup>

The list could go on ad infinitum, ad nauseum, but our point has been made. Mrs. White and her church both believe and teach that what she spoke and wrote was on par with the Holy Scriptures.

### Her Prophecies Were Rewritten

Again, I must defer to Mr. Canright on this point, as he was an eyewitness to this fact:

"No prophet of God ever made stronger claims than did Mrs. White. In *Spiritual Gifts*, Vol. II., page 293, she says: "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 books and written "testimonies" are not inspired; for:

1. She often changed what she had written, and wrote it very differently. I have seen her scratch out a line, a sentence, and even a whole page, and write it over differently. If God gave her the words, why did she scratch them out and alter them? Does God change his mind that way?
2. I have seen her sit with pen in hand and read her manuscript to her husband, while he suggested changes, which she made. She would scratch out her own words and put in his. Was he inspired too? She denied this. In "Testimonies," Vol. I., page 612, she says: "**I have never regarded his judgment as infallible, nor his words inspired.**" And yet in preparing her writings she would take his words in preference to her own.
3. As she was ignorant of grammar, she employed accomplished writers to take her manuscript and correct it, improve its wording, polish it up, and put it in popular style, so her books would sell better. Thousands of words, phrases and sentences, not her own, were thus put in by these other persons, some of whom were not even Christians. Were their words inspired too?
4. One of her employees worked for over eight years preparing her largest book. After completing it, she said: "I got a little here, and a little there, and a little somewhere else, and wove it all together." The manager of one of their largest

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<sup>11</sup> <http://Ellenwhite.org/canright/can3.htm> (bottom third of page)



publishing houses, who was intimately acquainted with her work, said that he did not suppose that Mrs. White ever prepared a whole chapter for one of her popular subscription books. They were all the work of others.

5. In gathering matter for her books Mrs. White often copied her subject matter, without credit or sign of quotation, from other authors, none of whom claimed divine inspiration for their writings. See the chapter on her plagiarisms. Were these authors inspired?

6. Many of the things which she says "I saw," "I was shown," "I have been shown," are now known to be false. These expressions abound in her writings for the church. In the one small book, "Early Writings," they occur 409 times. But God does not show his prophets things which are not true. Therefore God did not show her what she claims he did.

7. The denominational leaders often treated her writings as they would any ordinary literary production, and not as the inspired word of God. Here is the testimony of one who knows:

"This is to certify that I was proof-reader in the *Review and Herald* office here for six years, beginning in 1898. Many times when testimonies from Mrs. White were received, passages were cut out and left out as it suited those in authority in the office. (Signed) W.R. Vester."<sup>12</sup>

### **Leading Adventist Calls Ellen White Unreliable**

On Oct. 7, 1907, at Battle Creek, Mich., a church committee called on Dr. J.H. Kellogg to inquire into his religious views, especially his attitude toward the testimonies of Mrs. White. The interview lasted eight hours, from 8:30A.M. till 4:30P.M., was stenographically reported, and covered 164 typewritten pages. The doctor allowed that Mrs. White meant to be a Christian woman, but held that her testimonies were not reliable. He gave many instances where she contradicted well known facts - contradicted what she herself had written, and denied what she had said. He gave many instances where officials had simply used her to get testimonies to suit their projects. He gave instances where these officials had cut out of her testimonies parts they did not like, put other pieces together to change the meaning, and then, with her name signed, used them to further their schemes, and 'down' men they wished to silence.

On page 48 of this report the doctor says:

"These men have frequently cut out large chunks of things that Sister White had written, that put things in a light that was not the most favorable to them, or did not suit their campaigns that way; they felt at liberty to cut them out so as to change the effect and the tenor of the whole thing, sending it out over Sister White's name. I know that, and I think you know it too." The committee could not contradict him. This shows how little respect the officials have for the testimonies."

On page 51:

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<sup>12</sup> <http://Ellenwhite.org/canright/can12.htm> (top of the page)

"I do not believe in Mrs. White's infallibility, and never did. I told her eight years ago, to her face, that some of the things she had sent me as testimonies were not the truth, that they were not in harmony with facts; and she herself found it out." She finally confessed to him, he said, that she had been mistaken."

On page 96:

"I know that fraud is being perpetrated right along, and I have no sympathy with that at all. I know that people go to Sister White with some plan or scheme they want to carry through under her endorsement of it, and stand up and say, 'The Lord has spoken!'"

In fact, that is the way a large share of her "testimonies" were given; that is, through the influence of someone over her, to write what he wanted written.

On page 62, G.W. Amadon, for many years head printer in the *Review* office, and a member of the committee who examined Dr. Kellogg, said:

"You know, in the days of the Elder [Elder James White], how her writings were handled, just as well as I do." Dr. Kellogg replied: "Of course I do." That is, Elder White manipulated them to suit himself. Later, others did the same thing.

On page 130 the doctor relates what Mrs. White said to him:

"Dr. Kellogg, I sometimes doubt my own experience."

That was in 1881. This shows that all along, at times, she was not sure that her visions were of God.

On the same page the doctor tells us Elder White came to him one day and said:

"Dr. Kellogg, it is wonderful; my wife sometimes has the most remarkable experiences; the Lord comes near her and she has the most remarkable experiences; and then again the very devil comes in and takes possession of her."

These statements throw some remarkable sidelights on the life of Mrs. White, and give additional proof that she was not inspired.

8. She herself suppressed some of her own writings, for which, at the time of their first publication, she claimed divine inspiration. See the chapter on "Damaging Writings Suppressed."

9. Lastly, in the revision of some of her books she directly contradicts what she had previously written. Thus, in all editions of her book, "Great Controversy," page 383, from 1888 up to 1911, of the fall of Babylon referred to in Rev. 14:8, she said: "It can not refer to the Romish Church." She applied it altogether to the Protestant churches. But in the revised edition of 1911 this statement was changed to read: "It can not refer to the Romish Church alone." Before this it could not refer to the Roman Church at all; but now she says it does apply to that church, and to that church particularly, but not to it alone. It includes others. Here is a direct contradiction if ever there was one. What, then, becomes of her claim to divine inspiration for her writings, and to the still more presumptuous claim of

her followers that her writings are "the only infallible interpreter" of the Bible?  
Does God change his mind and contradict himself in that way? "

The foregoing chapters have clearly shown the real source of her inspiration.

### **Her Prophecies Fail**

If one is to be so bold as to stand in the place of the living God and claim to be His messenger and prophetess, then they must be subject to a more stringent test. We all know the standard God's prophets are held to and there is no room for error. Judging by that standard, it should be necessary to reprint only one of her failed prophecies. But, we will go the extra mile and give you several of the many:

"I was shown the company present at the Conference, Said the angel: "Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus."--(Ellen Gould White, 1T 131, 132, 1856). [Please note Matt.24:36 where the Lord says, 'But of that day and hour no one knows, not even the **angels** of heaven, nor the Son, but the Father alone.']

**"This nation will yet be humbled into the dust. When England does declare war**, all nations will have an interest of their own to serve, and there will be general war." (Testimonies, Vol. 1, p.259). [A prophecy concerning the USA during the civil war.]<sup>13</sup>

"Now time is almost finished, (1851) and what we have been 6 years in learning they will have to learn in months." (Early Writings, p.57). [A prediction of the end of the world.]

Though the Adventists have tried over the years to delete, cover and hide the many false statements uttered by their leader, those dedicated to preserving the truth have ferreted them out for all to see.

### **Her Doctrine Contradictory**

Adding to her list of transgressions, the esteemed Bible teacher and SDA leader has these doctrines to teach us from the Bible. We start with the most heinous.

"The man Christ Jesus was not the Lord God Almighty." (Letter 32, 1999, quoted in the Seventh-day Adventist Bible Commentary, Vol. 5, p.1129).

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<sup>13</sup> <http://www.Ellenwhite.org/canright/can15.htm> (bottom third of page)

"Jesus entered the most holy of the heavenly sanctuary, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation." (Early Writings, p.253). (Here she claims Jesus did not make full atonement at the cross.)<sup>14</sup>

"It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. Christ will place all these sins upon Satan, ... so Satan, ...will at last suffer the full penalty of sin." (Great Controversy, p.422,485,486).<sup>15</sup> (She sure pulled this one out of thin air!)

Those who accept the Savior, however sincere their conversion, should never be taught to say or feel that they are saved. Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves." (Christ's Object Lessons, p. 155).<sup>16</sup>

"Christ died to make it possible for you to cease to sin, and sin is the transgression of the law." (Review and Herald, Vol. 71, No. 35, p.1, August 28, 1894). (Check this against 1John 1:7-9)

"To obey the commandments of God is the **only way** to obtain [earn] His favor." (Testimonies, Vol. 4, p.28).

"The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God." (Great Controversy, p.640).<sup>17</sup>

This small list is not inclusive by any means but more than serves to show that this woman was not taught of God. There are many other areas regarding the strange doctrines foisted upon the Adventist faithful by her that are beyond the scope of this work. Those interested in further research are encouraged to do so.

[FORWARD TO PART TWO](#) >> [HOME](#) >> [FALSE CHRISTIANITY](#)

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<sup>14</sup> <http://www.Ellenwhite.org/sl/ew3.htm> (bottom third under sub-heading the Sanctuary)

<sup>15</sup> <http://www.egwestate.edu/gc/gc23.html> (pages 422,485,486) --- LINK BROKEN

<sup>16</sup> <http://www.egwestate.andrews.edu/col/col13.html> (page 155, second paragraph) --- LINK BROKEN

<sup>17</sup> <http://www.egwestate.andrews.edu/gc/gc40.html> (page 640, second paragraph) --- LINK BROKEN