

nature; and as John the revelator wrote of it, he clearly indicated that it would result in gathering out of the nations a people of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

## **TIME SETTERS?**

One of the charges urged by Mr. Canright against the Seventh-day Adventists is that they are "time setters." He says of them:

"They set the time for the end of the world in 1843, and failed. They set it again in 1844, and failed." - Seventh-day Adventism Renounced, p. 79.

We submit that this constitutes a gross misrepresentation. We have no disposition whatsoever to cover up the fact that some who later became Seventh-day Adventists were in the Miller movement and believed and preached that the end of the world would come in 1844, yet as Mr. Canright well knew, the Seventh-day Adventist movement, which arose subsequently to the 1844 disappointment, has held as one of its basic beliefs from the very outset an interpretation of prophecy that shut out the possibility of setting a time for our Lord's return and the end of the world. We refer to the interpretation given by Seventh-day Adventists to the prophecy of the 2300 days of the eighth and ninth chapters of Daniel.

Seventh-day Adventism as a distinctive movement, was not launched until after the disappointment of Miller and his followers in 1844, and therefore this church cannot rightly be charged with the 1844 mistake. We would remind the reader that Mr. Canright renounced "Seventh-day Adventism," and not merely "Adventism" in general, which includes many sects and beliefs. Certain Adventist bodies have set times for the Lord to return, but the Seventh-day Adventists as a body have never done so.

Mr. Canright knew that he was writing his book against a denomination which had its rise subsequent to the disappointment of 1844, and yet he boldly declares that "they set the time for the end of the world in 1843, and failed. They set it again in 1844, and failed."

He challenges Seventh-day Adventists on their denominational view of the heavenly sanctuary, which absolutely precludes time setting, and yet says that they are the time setters, and believe that the earth is the sanctuary. The very first statement in Mr. Canright's book is, half truth and half error, and is therefore calculated to deceive. This appears on page 25, chapter 1, paragraph 1, and in it he says.

"Seventh-day Adventism originated about fifty years ago in the work of Mr. Miller, who set the time for the end of the world in 1843-44."

This opening statement is intended, of course, to brand Seventh-day Adventists as fanatical "time setters," and thus immediately to create prejudice against them and their teachings. Again on page 76 of his book we read:

"Miller is responsible for all the time setting done by the Adventists since his time, because they are the legitimate outgrowth of his work. He began setting time. He did it the second time. He taught them how to do it. He fathered the idea. He inculcated it in all his followers. They then simply took up and carried on what he had begun."

This is a gross misrepresentation of the work and teachings of Seventh-day Adventists, as anyone who had preached for them for twenty-eight years, as had Mr. Canright, would well know. These statements would indicate that William Miller, who set the time for the return of our Lord in 1844, was the founder of the Seventh day Adventist Church; that Miller and the Seventh-day Adventists believed and taught the same thing; in fact, that it was all one movement, Millerism and Seventh-day Adventism being one and the same thing. No other impression could be received from these words of Mr. Canright, "They . . . took up and carried on what he had begun," in the matter of time setting.

Now let the reader note how quickly Mr. Canright's fertile mind could change from one side of an argument to another when it served his purpose to do so. A little farther on in his book, where he tries to show how very unpopular Seventh-day Adventists were when their work first started, he speaks of the opposition they had from William Miller, this very man who, in his first chapter, he sets forth as the

founder of the Seventh-day Adventist Church.

“He [Miller] especially points out the Seventh-day Adventist positions as utterly wrong. He knew all about their arguments on the three messages, the sanctuary, the Sabbath, etc., and yet he not only rejected them, but earnestly warned his people against them. . . . Not a leading man in Miller's work ever embraced the views of the Seventh-day Adventists.”- Seventh-day Adventism Renounced, p. 78.

Now, it would be utterly impossible to harmonize these two statements of Mr. Canright's regarding Miller and his relation to the Seventh-day Adventist movement. In the one Miller is made responsible for what Seventh day Adventists have done, and in the second he as plainly declares that Miller rejected the teaching of Seventh-day Adventists and warned his people against them, and that not a leading man in Miller's work ever embraced the views of the Seventh-day Adventists. Could two statements possibly be more conflicting?

The Miller movement, as such, ended with the passing of the time, October 22, 1844, before the Seventh-day Adventist Church was founded. It is true, also, as stated by Mr. Canright, that Mr. Miller, who was still living at the time the work of Seventh-day Adventists began, refused to accept their teachings, and continued on as a member of the Baptist Church till his death.

Except-the doctrine of the imminence of the personal and literal Advent of our Lord, there was practically nothing held in common by the Adventists of Miller's movement and the Seventh-day Adventists, who, as such, came upon the stage of action after the disappointment. The Seventh-day Adventists believe that the dates worked out. by Miller for the cleansing of the sanctuary in 1844 were correct, but they recognize that he was mistaken as to the event which was to take place on that date. Mr. Miller believed that the sanctuary was the earth; Seventh day Adventists believe it is the place where Christ ministers as High Priest in heaven.

In common with most other Baptists, Mr. Miller observed Sunday, the first day of the week, as the Sabbath; the Seventh-day Adventists hold that the seventh day should be kept according to the fourth command of the Ten Commandments.

We understand that Mr. Miller believed in the natural immortality of the soul, and that people go to their reward at death; Seventh-day Adventists believe that man is mortal, that the dead are asleep, unconscious, and that they will not receive their rewards until after the judgment and the resurrection of the dead.

As already pointed out, a number of those who were associated with Mr. Miller in his work were among those who later became Seventh-day Adventists. But that fact does not make the Seventh-day Adventist Church responsible for Mr. Miller's unscriptural views.

If, therefore, Mr. Miller and his followers were not Seventh day Adventists, but were Baptists, Methodists, etc., who believed in the Second Advent, how can it be truthfully said that Seventh-day Adventists are time setters simply because Mr. Miller set the time for the Lord to come? Why not say that the Baptists are time setters, seeing that Mr. Miller was a Baptist and not a Seventh day Adventist? Why should Mr. Canright, a Baptist preacher, try to confuse the issue by shifting the responsibility of time setting from members of his church to the Seventh-day Adventist Church? There could be only one reason-to create prejudice against that church.

Seventh-day Adventists do believe that our Lord will return in person to this earth, in harmony with His definite promise recorded in John 14:1-3 and Acts 1:9-11. They also believe that the prophetic portions of the Scriptures clearly point to the fact that His coming is near, 4~ even at the doors.” Matthew 24:33. They are attempting, by the grace of God, to prepare their hearts and lives for that great day, and believe they should embrace every opportunity to encourage others to do likewise; but never has the Seventh-day Adventist denomination fixed a date for our Lord's return.

Mr. Canright says on page 75 of his work that Elder James White, who became a strong leader in the Seventh day Adventist Church, was associated with Mr. Miller, and engaged in preaching a definite time for the Lord to come. Of course this is true. Elder James White was in the Miller movement, and ardently believed in Miller's teachings. But it should be understood that Elder White was then a member of the Christian Church. He had not yet become a Seventh-day Adventist.

That some lone individual or minister who became a Seventh day Adventist should have clung for a little period to the idea of time setting would be expected in the very nature of the case. And the citing of some such individual is no valid indictment of the denomination.

But there is no need that we make further answer to this time setting charge, for Mr. Canright himself, in his book *The Lords Day*, which he wrote subsequently to his *Seventh-day Adventism Renounced*, makes this sweeping admission:

“To their credit it should be said that Seventh-day Adventists do not believe in setting time definitely since 1844’ -The Lords Day, p. 38.

Now, since there were no Seventh-day Adventists before the end of 1844, and since, as Mr. Canright admits, they “do not believe in setting time definitely since 1844, “ we submit that they are not time setters at all.

## **BEGAN A WORLD ENDEAVOR**

It seemed presumptuous for so small a group of people as the Seventh-day Adventists were in the early years of their movement, to undertake a world endeavor. There were only a few of them at first, and for sixteen years they had no church organization, no buildings, no institutions, practically no literature, and but little money. But they had a growing conviction that they had discovered in the Holy Scriptures light and truth which must be given to the world, and with undaunted courage born of faith in God, they began the work.

The first tracts by Sabbath-keeping Adventists were published in 1846; and in 1849 a periodical entitled *The Present Truth* was started. The first general meeting to be held by them was called at Rocky Hill, Connecticut, in 1848. This was before they fully realized what was involved in giving a world-wide message. The name Seventh-day Adventist was adopted in 1860, but it was not until 1861 that their first churches were formally organized. The General Conference of Seventh-day Adventists was organized two years later, with delegates present from six State conferences, which had been previously organized.

In 1874 missionaries began to go out to other countries, and the work soon became established in every continent of the world, from which it quickly spread to adjacent island fields, and in all those lands converts began to appear and churches were established. Paralleling this spread of missionary endeavor was a steady growth of institutional work. Publishing houses were established, scores of periodicals and hundreds of books and tracts began to be printed; schools and colleges were built for the purpose of educating and training gospel workers who could go everywhere with the message; and sanitariums and hospitals were founded for the relief of the sick and suffering, these being operated entirely by Christian physicians and nurses. In seeking to bring their patients under the influence of the gospel, they furnished balm to both body and soul.

Taking a retrospective view of this movement during the eighty-nine years since it had its first feeble beginnings, we find that its development has been very remarkable, to say the least. In some countries Seventh-day Adventist membership has been doubling every four or five years, and today there is scarcely a land on earth where their work is not established or into which their missions are not being projected.

From the very character of their message, it is only natural that their appeal is to all men alike. They preach to Jew, Christian, Mohammedan, Buddhist, heathen anybody anywhere who will pause to hear. Thousands of their converts have been made direct from heathenism, and we believe that their mission stations may be found today in more of the heathen tribes of the world than those of any other Protestant church.

At the close of 1945 they had a total of 14,874 evangelical laborers, 69 union conferences, 137 state and provincial conferences, and 197 organized mission fields.

They were operating 52 publishing houses and branches, publishing literature in nearly 200 languages, and distributing the product of their presses throughout the world to the value of nearly \$10,000,000 annually. The total sales of literature during the eighty-two years since their first paper was established amounts to \$161,748,519.50.

They were conducting 3,189 primary schools and 269 institutions of intermediate grades and higher learning. Of the latter, one is an A-grade medical college, one a theological seminary granting the Master's degree, and eleven are baccalaureate colleges granting the Bachelor of Arts and Bachelor of Science degrees. The total student enrollment in primary, intermediate, and college grades is approximately 150,000.

Sixty-two Seventh-day Adventist medical institutions are in operation, employing 256 physicians and 5,757 nurses and other helpers. The total investment in all these educational and medical institutions is \$118,565,591.70.

Not a dollar of earnings from any institution operated by them accrues to any individual, but any