

Why We Must Reject
**SEVENTH DAY
ADVENTISM**



By Fred J. Meldau

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THE FOLLY OF RELIANCE ON LAW WORKS IN THE AGE OF GRACE

"Abraham believed God, and it was reckoned to him as righteousness. So you see that it is men of faith who are the sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, In thee shall all nations be blessed. So then, those who are men of faith are blessed with Abraham who had faith.

"For all who rely on works of the law are under a curse; for it is written, Cursed be every one who does not abide by all things written in the book of the law, and do them. Now it is evident that no man is justified before God by the law; for, He who through faith is righteous shall live; but the law does not rest on faith, for, He who does them shall live by them. Christ redeemed us from the curse of the law, having become a curse for us—for it is written, Cursed be every one who hangs on a tree—that in Christ Jesus the blessings of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith." (Galatians 3:6-14, New Standard Revised Version).



WHY WE MUST REJECT SEVENTH DAY ADVENTISM

The Testimony of D. M. Canwright

Editor's note: D. M. CANWRIGHT'S book, "SEVENTH DAY ADVENTISM RENOUNCED" is the most complete and effective expose of Seventh Day Adventism ever given the public. It is especially powerful because it was written by a man who for many years had been a leader in Seventh Day Adventism. Canwright's expose is unanswerable. The readers of this pamphlet will be especially interested in D. M. Canwright's personal testimony, which is here given:

During two years, 1876, 1877, I was one of the general conference committee of three which had control of all Seventh-Day Adventist work in the world. There is no higher authority in the denomination. But it was as a writer in their paper, as the author of numerous tracts, pamphlets and books covering nearly every controverted point of their faith, as a lecturer and debater in defence of their doctrines, that I was the best known during the last fifteen years I was with them. In these lines, not a man among them stood as prominently as I did.

I was born in Kinderhook, Mich., Sept. 22, 1840. I was converted among the Methodists. I soon went to Albion, N. Y., to attend school. Here, in 1859, I heard Elder and Mrs. White. He preached on the Sabbath question. I was uneducated, and knew but little about the Bible. I had no idea of the relation between the Old and New Testaments, the Law and the Gospel, or the difference between the Sabbath and the Lord's day. I thought he proved that the seventh day was still binding, and that there was no authority for keeping Sunday.

As I was anxious to be right, I began keeping Saturday. I did not expect to believe any more of their doctrine. Of course I attended their meetings on Saturday and worked on Sunday. This separated me entirely from other Christians, and threw me wholly with the Adventists. I soon learned from them that all other churches were Babylon, in the dark, and under the frown of God. Seventh Day Adventists were the only true people of God. They defended Mr. Miller's work of 1844, believed in the visions of Mrs. White, the sleep of the dead, the annihilation of the wicked, etc. At first these things staggered me, and I thought of drawing back; but they explained them plausibly and smoothed them over, and said they were no test any-

way. Having no one to intelligently aid me, I began to see things as they did, and in a few weeks came to believe the whole system. I was again baptized, as their converts from other churches generally are, so as to get clean out of Babylon.

I had been so thoroughly drilled in the Advent doctrines that I firmly believed the Bible taught them all.

Years passed. Then it came about that I used every minute I could get for several weeks, carefully and prayerfully examining all the evidence on the Sabbath, the law, the sanctuary, the visions, etc., till I had no doubt left that the Seventh Day Advent faith was a delusion. Then I laid the matter before the leading men at Battle Creek, resigned all the positions I held and asked to be dismissed from the church. As soon as I took my stand firmly, to be a free man and think for myself, a great burden, which I had carried all these years, rolled off. I felt like a new man. At last I was out of bondage. I have never for a moment regretted the step I took.

After keeping it twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinized, to the very best of my ability, every text, line and word in the Bible having the remotest bearing upon the Sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries and dictionaries; after having read armfuls of books on both sides of the question; after having read every and all the early church fathers upon this point; and having written several works in favor of the Seventh Day, which were satisfactory to my brethren; after having debated the question more than a dozen times; after seeing the fruits of keeping it and weighing all the evidence in the fear of God, **I am fully settled in my own mind and conscience that the evidence is against the keeping of the Seventh Day.**

It is now several decades since my book ("Seventh Day Adventism Renounced") was first published. It has been translated into several languages, sold by numerous publishing houses, gone to the ends of the earth wherever Adventism has gone, and has been the greatest obstacle that work has ever had to meet. Yet Adventists have ventured no answer to it.

Say what you may, it is evident that they would gladly answer it if they could do so safely.

It cost me a terrible struggle and a great sacrifice, for in abandoning Seventh Day Adventism I had to leave all my life-long friends, the cherished hopes of my youth, the whole work of my life, all the means of my support, every honorable position I held, and bring upon myself reproach, hatred and persecution. I had to begin life anew, among strangers, with untried methods, uncertain where to go or what to do. No one who has not tried it can ever begin to realize the fearful struggle it requires. It is the dread of all this which holds many with them who are yet dissatisfied where they are. God pity the soul that has to go through what I did to be honest to his convictions of right. (Condensed from **The Dawn**, November, 1936).

A Bit of History

THE SECT known today as Seventh Day Adventists was founded by William Miller, who was born at Pittsfield, Mass., in 1781. He claimed conversion from skeptical deism in 1816 and joined a Baptist church. Some time later he got the idea of laying aside all human writings on the Bible, and studying the Bible itself—but he became woefully misled, as his early teachings prove. As early as 1833 he began to preach, "the end of the world will come on October 10, 1843," and many believed his fallacy. When the day passed and Christ did not return, he confessed his mistake in the year, and went ahead again to predict the end of the world for 1844. When this proved wrong, he set the date the third time, for 1845. When his three emphatic prophecies failed to materialize, many of his followers deserted him.

Then Mrs. Ellen G. White, of Maine, who had heard him preach and who had subscribed to Miller's teachings, became the real leader of this false prophetic program. She had prophesied the same things for 1843, -44, and -45 as Miller had, but surpassed him in her claims of having received special revelations. Her writings were, and are, accepted by Seventh Day Adventists as authoritative, and by many are held in as much esteem as the Bible itself (See Revelation 22:18,19).

The Seventh Day Adventists, seeking to extricate themselves from the false position they had taken about Christ coming to His earthly sanctuary in 1843, -44, -45, then taught that they had been mistaken and that it really was His "heavenly Sanctuary" that He came to cleanse, instead of the earthly one! They felt comparatively "safe" in this prediction and teaching, for there is no way of proving or disproving it, excepting by the Word of God—which they have found it convenient to wrest and twist to their own spiritual destruction. When teachers either misunderstand or pervert the teachings of the Word of God, then followers are easily misled.

The Sabbath Question

SEVENTH DAY ADVENTISTS are best known for their insistence that Saturday is the day the Christian should observe as the rest and worship day. There is no doubt that Saturday was the Sabbath, the seventh day, in the Old Testament. But they forget, or seek to overthrow the fact, that believers in Christ today are "not under the law, but under grace," Romans 6:14, and therefore seventh day observance is no more binding on us than the command to offer animal sacrifices in the temple or any of the scores of other special commands in the Old Testament that were given to Israel and to Israel alone. Saturday worship **was** for the Jews during Old Testament times, but it is not for Christians today.

The following facts, considerations and Scriptures will clearly present this truth to us: Christians, in this age or "dispensation of the grace of God" (Eph. 3:2) are NOT bound to keep the seventh day, for the following reasons:

1. The keeping of the Seventh Day was given as a special command to **Israel** and was a peculiar **sign** between God and Israel. See Exodus 31:13-17, especially verses 13 and 17. "It (the Sabbath, seventh-day keeping) is a SIGN between Me and the **children of Israel**" (Exod. 31:17). In 1 Corinthians 10:32 we see clearly that we Christians, of this dispensation of grace, are NOT Israel nor Jews. We are the Church; and the church, made up of believing Jews and Gentiles, was not even revealed in the Old Testament! (Eph. 3:5). After the second coming of Christ, when Israel will be converted to Christ and will again be in active covenant relationship to God,

the seventh-day Sabbath will be restored. (Isaiah 66:22-23; Ezekiel 46:1-3).

The keeping of the seventh day was never given as a command to any other people than Israel. The statement in Genesis 2:2-3 is not a command. In Nehemiah 9:13, 14 is a passage of vast importance, showing that God made known unto **Israel, through Moses**, His holy sabbath. This passage in Nehemiah, as well as Exodus 20:9-11 and Exodus 31:13-17, show that **the seventh day sabbath was peculiarly for Israel and for Israel alone.**

2. The seventh day sabbath was legal, given under the Law dispensation. Christian believers under the present "dispensation of the grace of God" (Eph. 3:2), since the death and resurrection of Christ, are under the New Covenant. Much of the confusion on this point would be cleared up in the minds of the people if it were remembered that our very Bible is divided into two major sections: the **Old Testament** and the **New Testament**. The word Testament means "covenant." So, one may speak correctly of the Old Covenant and the New Covenant. Read carefully these Scriptures, and remember that we are **not** living under the Law (the Mosaic, Jewish dispensation before the time of Christ), but we are under "grace," the new covenant instituted by our Lord by His atoning death and bodily resurrection. Here are a few of the many Scriptures showing this. Galatians 3:24-25; 4:1-7; 4:25-30 ("we are **not** children of the bondwoman"—law—"but of the free"—grace, v. 31); Gal. 5:13-14; Romans 6:14,15; 7:1-4 ("ye also are become **dead to the law** . . . that ye should be married to Him who is raised from the dead," v. 4); Romans 10:4; 2 Corinthians 3:1-18 (the law, called "the ministration of death," "is done away," vs. 7,11); Acts 15:1-4,19,24,28; Hebrews 8 (the new covenant replaces the old covenant); John 1:17; Ephesians 3:1-9 (the church, not revealed in the Old Testament, is a new body that replaces the law and Israel); Mark 2:21-22 (there must be a new dispensation for the new gospel). Galatians 3:19 makes it clear that the law was added until the Seed (Christ) should come. Now that Christ has come, the law has been set aside.

3. All of the ten commandments are repeated as commands in the New Testament, after the resurrection of Christ, **except the fourth**, the sabbath-keeping command. The sabbath was a "shadow" of good things to come, whereas Christ is the substance, the fulfillment of that type, or shadow. With the death of Christ, the sabbath was set aside. See Romans 14:1-7; Gal. 4:9-11; Col. 2:14-17 ("let no man judge you in meat . . . or in respect of . . . the sabbath days"). Christians are not under bondage to keep the sabbath day or any of the holy days of the Old Testament.

"The Sabbath obligation of the Mosaic law is plainly and explicitly and unmistakably declared NOT to be binding upon the Christian. No man can frankly face Colossians 2:16,17, and interpret it in the light of other Scripture, and come to any other conclusion than that the Sabbath Paul mentions as having no binding force upon the Christian is the weekly Sabbath. This is what the Holy Spirit means in this passage. I bow to His authority, and declare the Sabbath has no binding authority on the believer in the Lord Jesus Christ." (Dr. R. A. Torrey).

4. The Sabbath was a type of the believers' present rest in Christ. See 1 Corinthians 10:11; Colossians 2:17; Hebrews 4:1-11. It is a mistake to observe the type when the fulfillment is here.

5. All who attempt to keep the sabbath day are putting themselves under the curse, for it is not and can not be kept according to the Old Testament commands. Galatians 3:10 says "for as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Christ witnessed to the Pharisees, "none of you keepeth the law" (John 7:19). Christ redeemed us from the curse of the law by dying for us and suffering on our behalf the penalty of the broken law, Galatians 3:13. See also Exodus 16:29; 35:1-3 (why do not adventists "put to death" violators of the sabbath day, even as the Old Testament commands?); Numbers 15:32-36.

6. The sabbath was given to Israel to observe as a memorial of their deliverance out of Egypt. (Deut. 5:15). No other peoples than Israel can qualify.

Now we present the Scriptural reasons
Why Christians Keep the First Day of the Week

1. The Church worships on the first day of the week **to commemorate the resurrection of Christ**. He spent Saturday in the tomb, Matthew 28:1-3. We in this dispensation are on resurrection ground! See Colossians 3:1; Romans 7:4.

2. It is most significant that our Lord, after His resurrection, met with His disciples in the upper room **on the first day of the week**. The passage in John 20:19-26 is of primary importance in deciding the question raised by this booklet, What is the proper day of worship for Christians of this dispensation, the age in which we now live? The first meeting of the Lord with His disciples was "on the first day of the week" (v. 19). Then, as though to confirm the first day, or at least let it be known that it was **not** on the seventh day, the weekly sabbath, when He met with them the second time, the record is, it was "after eight days" (v. 26). That this meeting of the resurrected Lord with His people is an embryonic Church service, may be seen from the following considerations: Jesus was "in the midst"—and HE is ever the One around whom Christian worship centers. He "showed them His hands and His side" (v. 20)—and in the New Testament Church service our Lord reveals Himself to His people, through the teaching and preaching of the Word. It was to an assembly of "disciples" that our Lord appeared. The church gathering is of the Lord's people. Twice He said "peace be unto you" (vs. 19,21). In the true New Testament worship service, God's people are blessed with a definite sense of His peace, provided they are in fellowship with Him. While with them He commissioned them—"as My Father hath sent Me, even so send I you" (v. 21)—and He gave them the Holy Spirit (v. 22). Even so, in the true New Testament Church service, worshippers will be commissioned to preach the gospel and will receive new infillings of the Holy Spirit, as they yield anew to their Lord. So, in this remarkable passage, we see the essential elements of a typical New Testament Church service. The interesting fact, in connection with this study is, our Lord deliberately met with them on SUNDAY on both occasions! This meeting in the upper room, of the Lord with His disciples, is really the birth of the use of Sunday for the worship day by the church. See also Luke 24:13-21.

3. The day of Pentecost, the **Birth**day of the Church, was on the **first** day of the week. This remarkable fact is further confirmation in the series of **proofs** showing why Christians, scripturally, worship on the first day of the week. Pentecost was fifty days after the resurrection of Christ, on the day after the sabbath, that is, on Sunday. This is in fulfillment of the Old Testament type in Leviticus 23:15,16. The day of Pentecost was fifty days after the Feast of Firstfruits. The Feast of Firstfruits, which also was on Sunday, "the day after the sabbath," (Lev. 23:11), is typical of Christ's resurrection; and the Feast of Pentecost is typical of the coming of the Holy Spirit to the church. Both of these feasts were on SUNDAY, and both of the things they typified occurred on Sunday: the resurrection of Christ and the coming of the Holy Spirit (see Matt. 28:1-2,6; Acts 2:1-4; Lev. 23:9-11; 15-17).

4. Though there isn't very much said about it, it is apparent that the worship day of the early New Testament church was on Sunday, the first day of the week, the "Lord's day." (See Acts 20:7; 1 Cor. 16:2; Rev. 1:10).

5. Seventh Day Adventists teach that Constantine, in the fourth century A.D., changed the worship day of the church from Saturday to Sunday. This is a gross perversion of fact. Early church fathers are unanimous in their testimony that the **FIRST** day of the week was the day of worship. It is true that Constantine issued an edict in 221 A.D. in which edict Sunday was made the legal worship day for Christians. But it is not that the day was **changed**, it was simply publicly announced as the legal day, for Constantine made Christianity the state religion. He affirmed, merely, that the day that had been used for centuries by Christians in their small groups, was to be the National Day for the State, which he affirmed was Sunday, the Christian's day.

That Sunday was the day of worship of the church for the first three centuries, can be easily proved by reference to the early church fathers. We will quote here from eight of them.

1. Eusebius, the famous historian of the early church, made in 315 A. D. the following statement:

"The churches throughout the rest of the world observe the practice that has prevailed from Apostolic tradition until the present time so that it

would not be proper to terminate our fast on any other day but the resurrection day of our Saviour. Hence there were synods and convocations of our Bishops on this question and all unanimously drew up an ecclesiastical decree which they communicated to churches in all places — that the mystery of the Lord's resurrection should be celebrated on no other than the Lord's Day."

2. In the year 300, the Bishop of Alexandria made the statement:

"We keep the Lord's day as a day of joy, because of Him who rose thereon."

3. The learned Cyprian of Carthage, wrote in the year 253 A.D.:

"That the Lord's day was both the first day and the eighth day."

4. Clement of Alexandria, in 194 A. D. wrote:

"The old Sabbath day has become nothing more than a working day."

5. Irenaeus, Bishop of Lyons, in 178 A.D. wrote:

"The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's day."

6. In 160 A. D. the learned Bardesanes, addressing Emperor Marcus Aurelius Antoninus, wrote:

"Wherever we be, all of us are called by the one name of the Messiah, namely Christians, and upon one day, which is the first day of the week, we assemble ourselves together."

7. Justin Martyr, probably born when the Apostle John was still living, wrote:

"Sunday is the day upon which we all hold our communion assembly, because it is the first day on which God having wrought a change in the darkness and matter made the world and Jesus Christ our Saviour, on that day, rose from the dead and on the day called Sunday all who live in cities or in the country gather together in one place and the memoirs of the Apostles, or the writings of the prophets, are read as long as time permits."

8. Barnabas (100 A.D.) says:

"Wherefore also we keep the Lord's day with joyfulness; the day also on which Jesus rose from the dead."

The fundamental mistake of the Seventh Day Adventists is getting back under the Law. Their twisting of the Scripture is most deadly. Denying the fact that the atonement of Christ is sufficient to save sinners, they place themselves under the anathema of God. (See Galatians 1:6-9). To teach that a man

must keep the law to keep saved is legalism of the worst sort, and is strongly condemned in the book of Galatians and other sections of the New Testament. We exhort all who read these lines to place full trust in "the finished work of Christ" (John 19:30; 1 Cor. 15:3-4) and depend solely and wholly on HIM for salvation, remembering the Word of God, "For by grace are ye saved through faith; . . . not of works, lest any man should boast." (Eph. 2:8-9).

Beside their legalism, and wrong insistence on keeping Saturday, Seventh Day Adventists have perverted the Scriptures on many other points — some of vital importance. Those who love God's revealed truth will whole-heartedly reject their false teachings on these points:

1. In their book, "Bible Readings for the Home Circle," they teach that Christ partook of our evil and fallen nature. But God's Word is clear in teaching that He was not only sinless but incapable of sin — He is the incarnated Deity. See 1 Peter 2:22; Hebrews 7:26; 1 Timothy 3:16; John 1:1 with John 1:14.

2. They have some absurd teachings, such as forbidding to eat pork and other meats, based largely on special laws given to Israel, as in Leviticus, chapter 11. They keep themselves in unnecessary bondage to these rules, for in the New Testament God has clearly said that those who "command to abstain from meats" are teaching "doctrines of demons" (1 Tim. 4:1, 3); The truth is, "God created (meats) to be received with thanksgiving by them which believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving" (1 Tim. 4:3-5).

3. They teach "soul sleeping," a doctrine utterly contrary to the clear teachings of Scripture. "Sleeping" as used of the dead in Scripture always refers to the body. This is clear from John 11:11,13; Acts 13:36; 1 Corinthians 15:51; 1 Thessalonians 4:14, etc. But that the **souls** of the dead are conscious after the death of the body, the Bible is clear. Luke 16:19-31 is a complete and satisfying answer to their fallacy. Here are other verses that show that the Christian, when he dies, goes to be with the Lord, living with Him. Philippians 1:21,23, ". . . to depart, and to be with Christ; which is far better";

2 Corinthians 5:8, "absent from the body, present with the Lord"; 1 Thessalonians 5:10.

4. They teach the final annihilation of the wicked — a doctrine that is without foundation in the Word of God. This false teaching lends comfort to sinners and keeps some from fleeing from the wrath to come. The Bible clearly and repeatedly teaches that the final doom of the lost is one of conscious suffering in eternal separation from God. The doctrine of the awful doom of unrepentant ones, who despise the grace of God, should be accepted as taught, and should not be tampered with. It is what God has revealed. The fact of eternal hell should awaken sinners and give them the urge to come to Christ and flee from the wrath to come. See Mark 9:42-48; Matthew 25:41,46; Revelation 14:10,11; and many other passages.

5. They have the curious and wicked teaching, based on a misunderstanding of Leviticus 16:8, that the devil finally will be made the scapegoat to bear away the sins of God's people. This denies the full efficacy of the Cross, and is a most serious denial of Christ's atonement. The Bible clearly teaches that CHRIST bore our sins in His own body on the cross. See Isaiah 53:6; Hebrews 9:28; 1 Peter 2:24; 1 John 1:7; 2:1,2; 1 Peter 3:18.

So, we see from an examination of its doctrines, that Seventh Day Adventism is an unscriptural system, doing irreparable damage to souls. We must utterly renounce it as being contrary to sound doctrine, especially to the doctrines of grace. Our advice to any who have fallen into the snare of their system is to read and study carefully the Book of Galatians, which is God's answer to all forms of legalism. May each reader of this pamphlet be sure that he has repented before God and accepted Christ as Lord and Savior and is depending on Him alone and His shed Blood for salvation. "Be it known unto you therefore, men and brethren, that through this Man (Christ Jesus) is preached unto you the forgiveness of sins: and by Him **all that believe are justified from all things, from which ye could not be justified by the law of Moses**" (Acts 13:38,39).