

Who are the Seventh-day Adventists?

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The Seventh-day Adventists

The following testimonial is an overview and sketch of the Seventh-day Adventists. It is not all inclusive but does share insights as to the Church's origins and core beliefs. For additional information about the Seventh-day Adventist faith, I invite you to visit the Church's website: <https://www.adventist.org>

The Plan of Salvation

In the beginning “the morning stars sang together, and all the sons of God shouted for joy” (Job 38:7), declaring the eternal Father’s love to be from everlasting to everlasting. It was here in the glory and beauty of heaven that the Father’s love was revealed to all in His planned creation of our world. Yet the Father was not alone in His purposes and plans, for “in the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). Jesus, the Word, the only begotten and exalted One with the eternal Father, joined with the Father in His plan of creation.

The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. . . . Christ, . . . the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose.¹

As the second most honored, next to Jesus, Lucifer in his wisdom and beauty as “the anointed cherub that covereth” (Ezekiel 28:14) became jealous of the Father’s favor for His Son, Jesus, coveting the glory given Jesus as co-creator. It was here in the heart of Lucifer that the seed of self-exaltation first found its roots, being watered with jealousy and thereafter nurtured with malice towards God Himself. “How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, . . . I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation . . . : I will ascend above the heights of the clouds; I will be like the most High” (Isaiah 14:12-14).

Filled with the spirit of discontentment, Lucifer left his honored place next to the throne of God and began to sow the seeds of doubt and dissatisfaction among heaven’s inhabitants, insinuating that God’s governing principles of law and order were unjust and imperfect and were hindering the hosts of heaven from entering into a more exalted, more glorious state of existence. Under a mask of falsehood and deception, Lucifer sought to gain sympathy among the heavenly host by having them question whether Jesus’ supremacy and God’s authority were for their infinite good and well-being. In doing so, he hoped to secure for himself the allegiance of his sympathizers so that he could bring about a higher order of government where the prerogative of self-exaltation would be a reality and equality with God a possibility. Thus he sought to exalt himself in his own glory, unlike Jesus, who exalted the Father’s glory.

He would never again acknowledge the supremacy of Christ. He had determined to claim the honor which should have been given to him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better government, under which all would enjoy freedom.²

In God’s forbearance and unchanging love, which does not demand forced obedience, Lucifer was allowed against the Father’s pleadings to continue in his path of rebellion until mercy’s appeal was no longer to

be heard. As a result of Lucifer's (Satan's) open rebellion and revolt, he and his sympathizers prevailed not and were cast down out of heaven into the earth (Revelation 12:7-9). Realizing the terrible consequences of their irrevocable and treasonous act, Satan and his confederacy of fallen angels soon thereafter began to work out plans for usurping God's purpose and will for the holy pair, Adam and Eve, then residing in the Garden of Eden.

Satan and those who fell with him were shut out of heaven. . . . Both he and his followers wept, and implored to be taken back into the favor of God. But their sin—their hatred, their envy and jealousy—had been so great that God could not blot it out. It must remain to receive its final punishment. When Satan became fully conscious that there was no possibility of his being brought again into favor with God, his malice and hatred began to be manifest. He consulted with his angels, and a plan was laid to still work against God's government.³

Created in the image of God, Adam and Eve had been placed in the Garden of Eden with the blessings of procreation and dominion over the earth. It was here in the garden that the great controversy, which began in heaven, was now to be played out in the sight of the whole universe.

Subject to the same divine law and having the same free moral agency as heaven's inhabitants, Adam and Eve were given free access to the tree of life as long as they lived in obedience to God's law. "Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he [Adam] was to have access to the tree of life."⁴ Satan, having access to the holy couple at the forbidden tree of the knowledge of good and evil, acted upon his devilish plan by sowing in Eve's mind the same subtle lie that he had perpetrated in heaven: "Ye shall be as gods" (Genesis 3:5). Thereafter he brought his plan to fruition through Adam's supreme desire for Eve, which led him to willfully share in her fateful act of disobedience. "Satan exulted in his success. He had tempted the woman to distrust God's love, to doubt His wisdom, and to transgress His law, and through her he had caused the overthrow of Adam."⁵

With the veil of sin now covering the fallen pair and a cloud of sorrow hanging over heaven's inhabitants, Jesus in communion with the Father made known the plan of salvation, which had been laid before the foundation of the world. "God did not ordain that sin should exist, but foresaw its existence, and made provision to meet the terrible emergency."⁶ In order to meet man's penalty, Jesus, who had laid the foundations of the earth, would lay down His own life in substitution for the transgressor's life. Adam and Eve, who were to be banished from their paradise home and barred from the tree of life lest they should live on as immortal sinners, were not left without the hope and promise of a Savior (Genesis 3:15).

As Jesus unveiled His earthly mission, the heavenly host were at first saddened in knowing the infinite cost. But as He revealed it more fully, showing that not only would man's redemption be secured but the universe would be forever freed of sin and sinners, the plan of redemption was received with heaven's full acceptance.

Christ assured the angels that by His death He would ransom many, and would destroy him [Satan] who had the power of death. He would recover the kingdom which man had lost by transgression. . . . Sin and sinners would be blotted out, nevermore to disturb the peace of heaven or earth. . . . Then joy, inexpressible joy, filled heaven.⁷

With paradise now lost, man's redemption fully rested with his Maker, who at the appointed time came into our world. Where Adam fell, Jesus lived a sinless life unto death, so that many should be justified, sanctified, and glorified in Him "who knew no sin: that we might be made the righteousness of God in him" (2 Corinthians 5:21).

When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. . . . Through sin the divine likeness was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had

become subject to death. Yet the race was not left without hope. By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption.⁸

The Son of God came into our world not only to redeem man from the bonds of sin and death but to more fully reveal to the universe God's character, which is as unchangeable as His law—a perfect reflection of His justice, mercy, and love.

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe.⁹

The Scriptures

Seventh-day Adventists believe the Holy Scriptures (Old and New Testaments) to be the inspired written word of God. Given by divine inspiration through holy men of God who spoke and wrote as moved by the Holy Spirit (2 Timothy 3:16, 2 Peter 1:20-21), “The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will.”¹⁰ Seventh-day Adventists accept the Bible as their rule of faith and practice and hold to the fundamental belief that the Bible should never be studied without prayerfully asking God in faith for the Holy Spirit to guide our understanding of the Scriptures. Following this Biblical premise of study and the principle of interpretation of allowing Scripture to interpret Scripture (Isaiah 28:10), the question, “For what saith the scripture?” (Romans 4:3)

is doctrinally answered by Seventh-day Adventists through the Bible's interpretation and not one's own opinion or personal testimony.

In this Word, God has committed to man the knowledge necessary for salvation. . . . They [the Scriptures] are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history.¹¹

Prophecy and Revelation

Seventh-day Adventists view the sacred canonical record (Old and New Testaments combined) as a product of the prophetic gift that is sufficient and complete without addition and is to be "the standard by which all teaching and experience [revelation and miracles] must be tested."¹² All divine revelation (visions and dreams) emanates from God the eternal Father and shall always be in full harmony with the Bible.

The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of his word, in these "last days" by dreams and visions, according to Peter's testimony. True visions are given to lead us to God, and to his written word.¹³

As members of the body of Christ continuing the legacy of the Reformation and the Millerite "Advent" movement, Seventh-day Adventists see themselves today in the throes of the great controversy between Christ and Satan. "And the dragon [Satan] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," which is "the spirit of prophecy" (Revelation 12:17, 19:10).

We believe that the prophecy of Revelation 12:17 points to the experience and work of the Seventh-day Adventist Church, but we do not believe that we alone constitute the true children of God—that we are the only true Christians—on earth today. We believe that God has a multitude of earnest, faithful, sincere followers in all Christian communions, who are true witnesses of the living God in our age.¹⁴

Believing that all the gifts of the Spirit, including the gift of prophecy, are to remain with “the remnant whom the Lord shall call” (Joel 2:32), and pointing to the “more sure word of prophecy” (2 Peter 1:19-21), Seventh-day Adventists in their understanding of the prophetic books of Daniel and Revelation see themselves in these latter days of the Christian dispensation as being God’s prophetic messenger to the world. “The spirit of prophecy is the channel through which the Lord will give instruction, warning, and guidance to the remnant church for the work assigned, and for the preparation required at the second coming of the Lord and Saviour Jesus Christ.”¹⁵

Ellen G. White

Born November 26, 1827, to Robert and Eunice Harmon, Ellen and her twin sister Elizabeth started out life with their six other siblings on a small farm near Gorham, Maine. After several meager years of farming, Robert Harmon, with the hopes of advancing his hat-making business, relocated his family a short distance away to within the city limits of Portland, Maine.

At the age of nine, Ellen’s life took a downward turn after she was maliciously struck in the face with a rock by an older female schoolmate. Her physical injuries, which kept her in and out of a state of consciousness, left her after nearly three weeks both emaciated and very much near death. After a lengthy stint of time away from school, she returned, only to find herself struggling to read and write. Because of her chronically poor health,

she eventually gave up her dream of becoming a scholar and soon afterwards ceased her formal schooling. “It was the hardest struggle of my young life to yield to my feebleness, and decide that I must leave my studies, and give up the hope of gaining an education.”¹⁶

In March 1840, while attending and listening to William Miller’s Advent prophecy lectures in Portland, Ellen came to believe that the Lord’s return was close at hand, and yet at the same time she felt unworthy for God to accept her soul into heaven.

But there was in my heart a feeling that I could never become worthy to be called a child of God. . . . Thus I wandered needlessly in darkness and despair, while they [my Christian friends], not penetrating my reserve, were entirely ignorant of my true state.¹⁷

It wasn’t until two years later, after listening to a Methodist camp meeting sermon on justification by faith, that Ellen found release from her feelings and was able to receive without reservation the pardoning love of Jesus as her Savior.

Soon afterwards, at the age of fourteen, she was baptized into the church of her Methodist upbringing. Yet even as a newly baptized Christian, Ellen often felt discouraged, thinking that she must somehow obtain a favorable position with God in order to be rightly accepted into heaven.

In the Word of God I read that without holiness no man should see God. Then there was some higher attainment that I must reach before I could be sure of eternal life. I studied over the subject continually; for I believed that Christ was soon to come, and feared He would find me unprepared to meet Him. Words of condemnation rang in my ears day and night, and my constant cry to God was, What shall I do to be saved?¹⁸

After much mental anguish over the fearful teaching of an everlasting burning hell for condemned sinners, Ellen’s prayerful pleas found God’s

hand of mercy in a dream where she found herself in the loving presence of Jesus and was given a green cord (symbolizing faith) to hold onto in trusting Jesus for her salvation. As for the heavy burdens covering her soul, they were greatly lifted from her during a public prayer meeting, thus giving her the blessed assurance needed in her conversion experience.

As I prayed, the burden and agony of soul that I had so long endured left me, and the blessing of the Lord descended upon me like the gentle dew. I praised God from the depths of my heart. Everything seemed shut out from me but Jesus and His glory, and I lost consciousness of what was passing around me. . . . My peace and happiness was in such marked contrast with my former gloom and anguish that it seemed to me as if I had been rescued from hell and transported to heaven.¹⁹

By accepting William Miller's Advent message, Ellen and her family found themselves facing doctrinal differences with their Methodist brethren that ultimately brought them to a crossroads.

When my turn came to speak, I stated the evidences I enjoyed of Jesus' love, and that I looked forward with the glad expectation of meeting my Redeemer soon. . . . Here the class leader interrupted me, saying, "You received sanctification through Methodism, through Methodism, sister, not through an erroneous theory." . . . After leaving the classroom, we [Ellen and her brother Robert] again talked over our faith, and marveled that our Christian brethren and sisters could so ill endure to have a word spoken in reference to our Saviour's coming.²⁰

The Methodist minister made us a special visit, and took the occasion to inform us that our faith and Methodism could not

agree. He did not inquire our reasons for believing as we did, nor make any reference to the Bible in order to convince us of our error; but he stated that we had adopted a new and strange belief that the Methodist church could not accept.²¹

With Ellen and her family left in the valley of decision, they were summoned to appear before certain members of the church body to answer the charge of walking contrary to the church's rules and teachings. Not willing to yield their faith in the blessed hope of Jesus' soon coming, the Harmon family were quietly disfellowshipped from the church body, and their names were removed from the membership register.

Ellen's high hopes of Jesus' return were cast down to a place of great disappointment in the autumn of 1844, yet she still clung to her belief in Jesus' soon but now delayed coming. It was during this time of perplexity and patience that Ellen's life would meet God's divine calling. In December of that same year, while gathered together in worshipful prayer with four other sisters in Christ, the Spirit of God rested upon Ellen with great power. "While we were praying, the power of God came upon me as I had never felt it before. I seemed to be surrounded with light, and to be rising higher and higher from the earth."²²

While caught up in vision, Ellen saw the Advent people traveling on a high, straight, and narrow pathway leading to the city of God, New Jerusalem. Behind them was the bright light of the midnight cry message,²³ whereas before them was the illuminated presence of Jesus, who was guiding them onward to the holy city. For some, the city seemed a great distance away, and they began to grow weary, whereas others, denying the light behind them, lost sight of the path and fell back down into the dark and wicked world below. Upon reaching the glorious city, Ellen watched Jesus swing open the city's gate in front of the sea of glass and invite His followers to freely enter. Inside the eternal city she saw the indescribably glorious wonders and splendors waiting for those who have washed their robes in the blood of the Lamb (Jesus Christ).

Not long after her vision, the Lord brought to Ellen's view the trials and troubles that she would have to pass through if found faithful in her calling.

In my second vision, about a week after the first, the Lord gave me a view of the trials through which I must pass, and told me that I must go and relate to others what He had revealed to me. . . . After I came out of this vision I was exceedingly troubled, for it pointed out my duty to go out among the people and present the truth. . . . For several days, and far into the night, I prayed that this burden might be removed from me, and laid upon some one more capable of bearing it. But the light of duty did not change, and the words of the angel sounded continually in my ears, "Make known to others what I have revealed to you."²⁴

Ever frail and suffering from tuberculosis, Ellen with the help of others managed to share her visions, first with the scattered and discouraged Adventists in Maine and parts of eastern New Hampshire. She was accused of fanaticism and mesmerism by skeptics who looked upon her visions as being anything but from God. An Adventist believer writing to James White said,

I cannot endorse sister Ellen's visions as being of divine inspiration, as you and she think them to be; yet I do not suspect the least shade of dishonesty in either of you in this matter. . . . I think that what she and you regard as visions from the Lord, are only religious reveries, in which her imagination runs without control upon themes in which she is most deeply interested. . . . I do not by any means think her visions are like some from the devil.²⁵

The fact that Ellen was seventeen and had a timid character didn't help matters, but with more and more people desiring to hear Ellen's messages, the harsh voices of skepticism began to slowly wane, surpassed by the favorable testimonies and praises of those who had listened to her messages and had witnessed her in vision. "I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen His 'scattered, torn, and pealed people,'" wrote Captain Joseph Bates.²⁶

On August 30, 1846, nearly two years after Ellen's first vision, she married Adventist advocate and minister James White. As newlyweds, they took up residence at the Harmon family home in Gorham, Maine. In the immediate years following, Ellen and James, without a steady means of income, and having to rely on their faith in God's provisions, traveled throughout the northeastern United States to help bring encouragement and unity to the scattered flocks of Adventists, while at the same time reproving the deceptive errors of fanaticism and other erroneous teachings.

Prompted by a vision received in November 1848, Ellen and her husband stepped out again in faith and began to publish a little paper called *Present Truth*—a guidepost to the Creation Sabbath, the heavenly sanctuary, and the third angel's message of Revelation 14.

After coming out of vision, I said to my husband: "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."²⁷

Along with their publishing ministry, they continued to travel, using the meager finances they had, but for Ellen the greatest sacrifice of all was leaving their two young children (Henry and James "Edson") in the care of others while they traveled.

In the summer of 1851, the Whites' publishing ministry was relocated to Saratoga Springs, New York, which not only brought their family back together but opened the way for Ellen's first book to be published: *A Sketch of the Christian Experience and Views of Ellen G. White*. Yet, feeling the pressures of traveling and trying to maintain the publishing work, James White saw the need for Adventists to have their own printing press. On March 12, 1852, a special conference was held, where the decision was made for a printing press to be purchased and owned by an organized body of Sabbath-keeping Adventists. Soon afterwards, the Whites' publishing work relocated to the

newly formed Review publishing office in Rochester, New York.

The next few years brought many difficulties and sorrows to the White family, including a heavy debt load and the failing health of James's overworked body. No longer able to bear the load, he turned over the daily responsibilities and finances of the Review office to the Adventist brethren in Battle Creek, Michigan. In the spring of 1861, the Advent Review office was reorganized and incorporated as the Seventh-day Adventist Publishing Association.

While residing in Battle Creek, Michigan, Ellen and her family faced the tragic loss of two of her four sons: Herbert, less than three months old, and her eldest son, Henry, who died almost three years later (December 8, 1863).

After the death of her beloved husband, James (August 6, 1881), Ellen decided to remain unmarried the rest of her life. Faithful to her prophetic calling, she did not allow tragedy, hardships, or the frailties of her own life to discourage or deter her from uplifting others and pointing them to Jesus, whom she dearly loved. Altogether her public ministry spanned 70 years and included missions throughout the U.S., Europe, and Australia.

Even after her death (July 16, 1915), her many writings and counsels to the Church have continued to provide hope, comfort, and direction to those seeking a heavenly home. For Seventh-day Adventists, the "Spirit of Prophecy" writings of Ellen White are a lesser light pointing to the greater light: the Word made flesh who is the guiding light of this world.

Church Origins and Core Beliefs

The day following the Great Disappointment of October 22, 1844, Hiram Edson and a few other disheartened Millerites gathered together and began to pray for heaven's light to be shed upon their understanding of the Scriptures so that they could understand the reason for the delay in Christ's coming. Later on that same day, while walking across his cornfield and pondering the Scriptures, a view of Christ opened up upon Hiram's mind in which he saw Jesus Christ as high priest pass from the holy into the most holy place.

And I saw distinctly and clearly, 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.²⁸

After a methodical study of the sanctuary question and the book of Hebrews, Edson and a few others close to him concluded that their understanding of the timing of the 2300-day prophecy (Daniel 8:14) was indeed correct, but that Jesus Christ as high priest had, in antitype to the Jewish Day of Atonement (Judgment), entered into the most holy place of the heavenly sanctuary. Having found a biblical answer to his disappointment, Edson soon afterwards published his findings in an Adventist periodical, *The Day Dawn*.

For retired sea captain Joseph Bates, who had given much of his financial means and tireless energy to the Millerite movement, his disappointment was also met with discovery. Having thoroughly investigated the practice of some Adventists who were then keeping the seventh-day Creation Sabbath, and finding no Scriptural basis for Sunday sacredness, he decidedly began to keep the Sabbath of the Lord and began to publish and preach on the subject. While Bates was preaching about the seventh-day Sabbath at an Adventist conference in Port Gibson, New York, Hiram Edson excitedly saw and shared the biblical link between the Sabbath day, God's Law (the Ten Commandments), and Jesus' high priestly work in the most holy place of the heavenly sanctuary.

Another link to come into Adventist thinking, which would later become a doctrinal belief, was the biblical view of man's state of being after death.

We, as Adventists, have reached the definite conclusion that man rests in the tomb [void of consciousness] until the resurrection morning. Then, at the first resurrection (Rev. 20:4, 5), the resurrection of the just (Acts 24:15), the righteous come

forth immortalized, at the call of Christ the Life-giver. And they then enter into life everlasting, in their eternal home in the kingdom of glory. Such is our understanding.²⁹

In addition to the belief in Jesus' premillennial second coming, the links of the heavenly sanctuary, the Sabbath, the state of the dead, and the spiritual gift of prophecy would bring together and forever set apart this small band of post-Millerite Adventists as a peculiar people of the Christian faith.

From 1848 to the time leading up to their formal organization, a series of Sabbatarian conferences were held in the northeastern and midwestern states for the distinct purpose of bringing unification to Adventist thinking, as well as providing an outreach platform for other searching Adventists. On October 1, 1860, at a general conference held in Battle Creek, Michigan, the name "Seventh-day Adventist" was adopted. The following October, the Michigan Conference of Seventh-day Adventists was formed, which soon led to other state conferences being formed. Finally, on May 21, 1863, 125 churches, with a membership of 3,500, joined to form the General Conference of Seventh-day Adventists, with John Byington voted in as the first General Conference president.

Holding to the Holy Scriptures as the only rule of faith and practice, Seventh-day Adventists live by the tenets of their faith as set forth in the immutable Word of God. Their fundamental beliefs, 28 in all, outline the Christian life and experience of salvation in Jesus, as well as the duty of each baptized member, as a disciple of Jesus Christ, to be a living witness of the gospel to the world, as fully expressed in one's love for God and fellow man. These 28 fundamental beliefs may be visited at: <https://www.adventist.org/beliefs>

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1. Ellen G. White, *Patriarchs and Prophets* (Published jointly by Review and Herald Publishing Assoc. and Pacific Press Publishing Assoc., 1890), 34
 2. White, *Patriarchs and Prophets*, 40

3. Ellen G. White, *Early Writings* (Published jointly by Review and Herald Publishing Assoc. and Pacific Press Publishing Assoc., 1882), 146
4. White, *Patriarchs and Prophets*, 49
5. Ibid., 57
6. Ellen G. White, *The Desire of Ages* (Oakland, CA: Pacific Press Publishing Assoc., 1898), 22
7. White, *Patriarchs and Prophets*, 65
8. Ellen G. White, *Education* (Oakland, CA: Pacific Press Publishing Assoc., 1903), 15-16
9. White, *Patriarchs and Prophets*, 68
10. Fundamental Beliefs of Seventh-day Adventists
11. Ibid.
12. Fundamental Beliefs of Seventh-day Adventists
13. James White, "A Test," *Review and Herald*, vol. 7, no. 8 (Oct. 16, 1855): 61
14. General Conference of Seventh-day Adventists, *Seventh-day Adventists Answer Questions on Doctrine* (Washington, DC: Review and Herald Publishing Assoc., 1957), 187
15. Arthur G. Daniells, *The Abiding Gift of Prophecy* (Mountain View, CA: Pacific Press Publishing Assoc., 1936), 169
16. Ellen G. White, *Testimonies for the Church*, vol. 1 (Mountain View, CA: Pacific Press Publishing Assoc., 1948), 13
17. Ibid., 14-15
18. Ibid., 23

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19. Ibid., 31
20. Ibid., 37
21. Ibid., 41
22. Ibid., 58
23. The “midnight cry,” as it came to be known, was a message of warning about Christ’s soon coming proclaimed by the Millerites in the late summer and autumn of 1844.
24. White, *Testimonies for the Church*, vol. 1, 62
25. James White, *A Word to the Little Flock* (Brunswick, ME: James White, 1847), 22
26. Ibid., 21
27. Ellen G. White, *Life Sketches* (Mountain View, CA: Pacific Press Publishing Assoc., 1915), 125
28. Quoted in Jerome L. Clark, *1844: Religious Movements*, vol. 1, 67
29. *Seventh-day Adventists Answer Questions on Doctrine*, 520