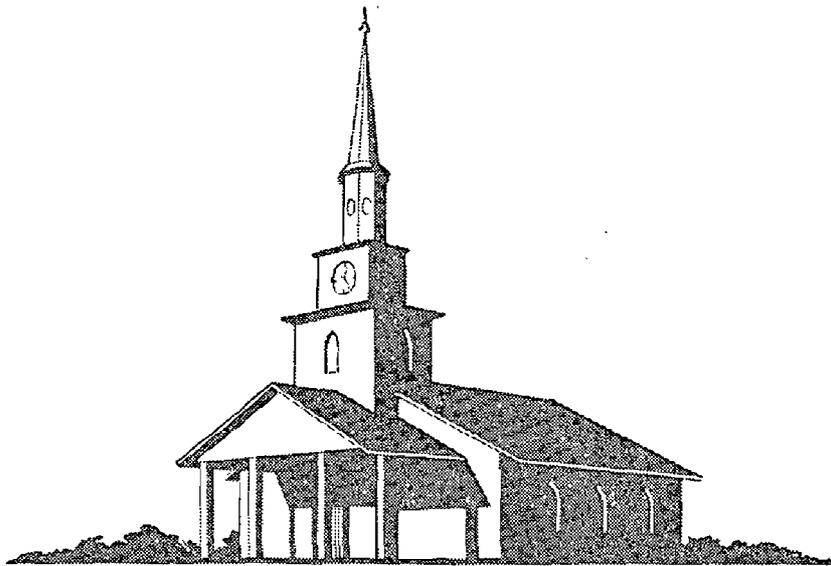


THE STORY OF OUR CHURCH

*Prepared by and Published for the Department of Education,
General Conference of Seventh-day Adventists*



PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

Brookfield, Illinois

Omaha, Nebraska

Portland, Oregon

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Pacific Press Publishing Association

Library of Congress Catalogue Card No. 56-13326



P R E F A C E

The Story of Our Church was written by teachers for use in a one-semester course in Seventh-day Adventist secondary schools. It describes in lesson units suitable for daily assignments the origin, growth, and organization of the Seventh-day Adventist Church. Its objective is to lead the student into a clear understanding of the mission of the church and a confidence in its message.

Though by no means an exhaustive coverage of the history of the church, this volume will provide the general reader with a brief, authoritative account of the development of the church and its beliefs.

The Department of Education gives credit to Archa O. Dart, co-ordinator of the project; to H. E. Weaver, C. E. Perry, Vernon Koenig, J. C. Turner, R. J. Hammond, K. R. Davis, and A. W. Millard, authors; to D. E. Rebok, A. L. White, E. W. Dunbar, J. I. Robinson, and T. E. Unruh, critical readers; to Mrs. Mable Mitchell-Joiner and Mrs. A. L. White, typists; to the General Conference Committee; and to the Pacific Press Publishing Association.

Department of Education,
GENERAL CONFERENCE OF
SEVENTH-DAY ADVENTISTS.

KEY TO PRONUNCIATION

In order to record pronunciation graphically, the method of respelling is followed. Each sound is represented by a familiar and commonly understood spelling, and is *always* represented by the same spelling.

“Uh” is used to represent the accented vowel in “up” and the unaccented neutral vowel as in the first syllable of “above” or the last syllable of “sofa”; whenever desirable the apostrophe (') is used in place of “uh” to represent the unaccented vowel, which is little more than a grunt.

In this key there is little attempt to represent exactly sound peculiar to non-English languages. Non-English sounds are represented, for the most part, by their simplest and nearest English equivalents.

Primary accent is indicated by CAPITALS.

Secondary accent is indicated by *italics*.

<i>Spelling of Sound</i>	<i>Key Word</i>	<i>Sound of Key Word</i>	<i>Spelling of Sound</i>	<i>Key Word</i>	<i>Sound of Key Word</i>
a	hat	hat	m	me	mee
ah	alms	ahmz	n	no	noh
air	fair	fair	ng	sing	sing
aw	saw	saw	oh	old	ohld
ay	say	say	oo:	you	yoo:
b	bat	bat	ow	how	how
ch	chat	chat	p	pine	pighn
d	do	doo:	r	race	rays
e	set	set	s	so	soh
ee	see	see	sh	shall	shal
er	hurt	hert	t	to	too:
f	fit	fit	th	think	think
g	go	goh	uh	up	uhp
h	hat	hat	v	vine	vighn
hw	when	hwenn	w	well	wel
i	hit	hit	y	yes	yes
ie	ear	ier	z	zeal	zeel
igh	high	high	zh	rouge	roo:zh
j	jet	jet			
k	kiss	kis			
l	let	let			

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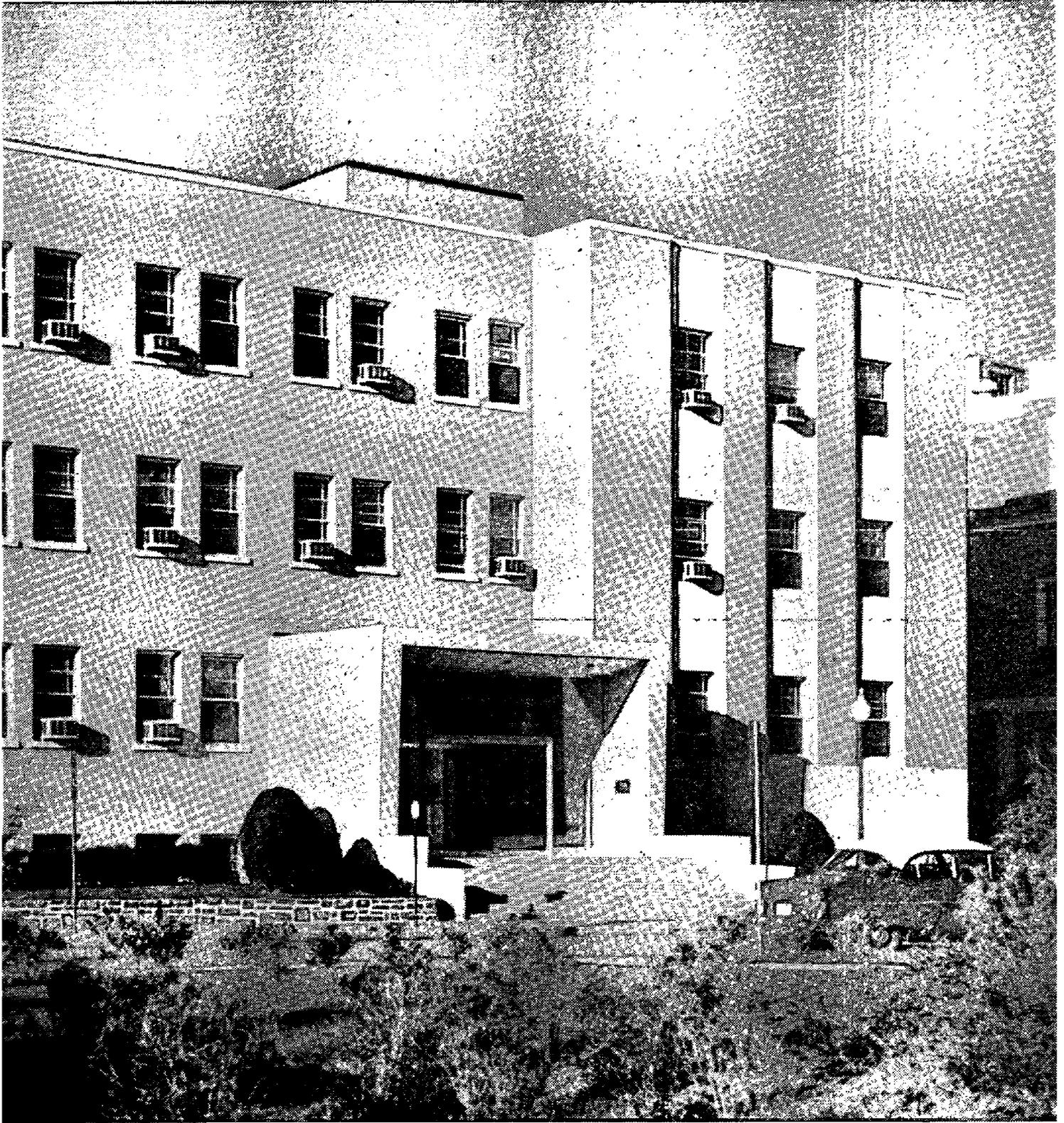
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MISSIONS PICTURES

The General Conference Office Building in Washington, D.C. This building contains 166 office rooms; a chapel, seating 194 people; two committee rooms; a telephone switchboard room requiring 500-600 square feet of space; a "post office" with three full-time postal clerks; and a print shop, for office work only, with six regular employees.

OUR CHURCH TODAY

The Seventh-day Adventist Church is challenged to carry God's message to all the world. The urgency of the need and the immensity of the task require every conceivable method of transportation—jet plane, dog sled, ricksha, ocean liner, bicycle, and transcontinental streamliner. Every minute of the day and night some of God's messengers are speeding on their way by land, sea, or air.

Since we serve a God of order, His work on earth must be well organized. Each company of believers is organized into a church; a group of churches is organized into a conference; the conferences are formed into union conferences, the union conferences into divisions, and the divisions into the world-wide General Conference. There is unity and strength in organization. When a worker on the "battle front" needs help, he can easily and quickly get in touch with his headquarters. Thus, through organization, the worker, no matter where he may be or what his problem is, has immediate access to the resources of the denomination.

Within a few hours after a crisis has developed in some part of the world, the General Conference officers are working on the problem. How can they do this? Modern methods of communication help the officers keep in touch with conditions and situations all over the earth. It requires the full time of three individuals to handle the thousands of letters—regular, air mail, special delivery, and registered—that go through the General Conference mailing room every day, to

say nothing of the telegrams and the cablegrams received, and the messages that go over teletype machines. The trunk lines of telephone service are continually used to talk with workers in North America and, when occasion demands, with those on other continents like Europe, South America, Inter-America, Africa, Asia, and Australia.

Not all of the communication is in English—far from it. Therefore be assured that when you write in French, German, Chinese, or whatever other language you understand best, your letter will be read and you will receive a reply in that same language.

Seventh-day Adventists have a message that must go to all the world. Pastors, evangelists, teachers, doctors, nurses, mechanics, typists, artists, conference workers, institutional employees, and laymen alike are united today in accomplishing the greatest task on earth in the most critical period of world history.

The World About Us

George Washington, the first President of the United States of America, never saw a television set, he never heard a radio program, he never flew in an airplane, he never rode in an automobile, and he never saw a train. The first President did not have a telephone in his house, and he did not use a typewriter for his correspondence. State officials in his day were still using much the same kind of transportation that Joseph had while he was prime minister of Egypt.

THE STORY OF OUR CHURCH

Important government messages were carried to the far corners of the colonies in the same way Ahasuerus "sent letters by posts on horseback." Washington's home at Mount Vernon, Virginia, was lighted in much the same manner as were the homes of the children of Israel the night they left Egypt. The food on Martha Washington's table was prepared in a kitchen that resembled the ones of Bible times more than the kitchens found in the average home today. Thus for centuries the life and habits of men were much the same.

Suddenly a change came. One invention appeared, then another, and another until today "the latest out" is considered a "necessity." Daniel had prophesied that at the time of the end, "many shall

run to and fro, and knowledge shall be increased." Daniel 12:4.

Yet in spite of modern inventions and the great increase of learning, people everywhere are restless, unsettled, and unsatisfied. They long for "something better." Millions of men and women are anxious and distressed, and their hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Waiting for light and hope, many sincere persons are ready to hear God's message that can bring them hope and peace and comfort. This is the greatest hour for the church. It is the time when God will "show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chronicles 16:9.

PROJECTS

ELECTIONS

As a class you might like to elect the officers and the departmental secretaries for your local conference.

Elect members of your class to fill these posts of responsibility. Be certain you follow the denominational procedure in every step from electing the delegates in the local churches to electing the officers in the conference session. Fill all the elective positions. Does the nominating committee select the conference evangelist, the conference builder, the auditor, the stenographers? If you prefer, you might be the academy board and elect the faculty.

For further information see—

Church Manual

The Seventh-day Adventist Yearbook

1

THE CHURCH

“The church is God’s appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world.” “Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified.”—*The Acts of the Apostles*, pages 9, 13.

God does a wonderful work of salvation through His church. When the church is prosperous and successful, the members are in danger of losing their faith in God. To safeguard us from this pitfall, God has sent us a special message in Revelation 3:14-22. The phenomenal growth of the church is the result of God’s power in the lives of men and women who love Him and serve His cause, and to Him belong all the praise and honor and glory.

Here are the important points to look for in this chapter:

1. The Church in All the World
2. The Place of Evangelism in the Church
3. The Importance of the Publishing Work
4. Our Many Institutions
5. Our Varied Activities

I *The Church in All the World*

The Seventh-day Adventist denomination is represented in the largest cities of the world by as many as ten, twenty, or thirty churches each, such as New York, London, Berlin, Chicago, and Los

Angeles. But these large cities, with their teeming millions, are not the only places where our churches are found. In small towns, in villages, in quiet rural retreats, there are neat chapels erected to the glory of God and the salvation of man.

Whether you speak Russian,



STANLEY HALL

The Sligo Seventh-day Adventist church, one of more than a score of our churches in the Washington area, is one of the largest in the nation's capital.

Hungarian, Spanish, Italian, or English, you will find a church where your language is spoken and there will be literature you can read. Indeed, Seventh-day Adventists are using every extensively used language in the world to give the message in oral or written form.

Go as far north as a city exists and you will find a Seventh-day Adventist church. In the Land of the Midnight Sun, in Hammerfest, Norway, a warm welcome awaits you. If you should visit this place in the summertime, you could read your Sabbath-school lesson at midnight by the light of the sun. But

if you should leave the church at noon in the dead of winter, you would trudge through the snow in the darkness. No matter what time your watch might say, it would be a long time before sunup!

Go to the most southern inhabited part of the globe, Punta Arenas (called also Magallanes), at the extreme southern tip of South America, and you will find a group of Adventists singing, praying, and worshiping God as they do in other parts of the world.

Go up into the majestic Andes, to the "roof of the world," and at La Paz, Bolivia, elevation almost 12,000 feet, you will find a Sev-

THE CHURCH

enth-day Adventist church. Climb several hundred feet higher and you will find many more churches around Lake Titicaca.

Descend again to the plains, to the lowlands, and glide quietly in a canoe along the riverbanks. Here, too, you will find our churches. In the thick of the jungle, on wide-open spaces, in densely populated areas, and in sections sparsely settled, you will see a Seventh-day Adventist church. On the island of Jamaica if all of our churches were placed in a line the length of the island, they would be a half mile apart on the average.

In Washington, D.C., the Sligo Church, with a seating capacity of 2,611, is among the largest churches in the nation's capital—be they Protestant, Catholic, or Jewish. This building is usually filled to capacity on Sabbath, notwithstanding the fact that across the campus is the Washington Sanitarium and Hospital church that cares for its large staff of workers. One mile southwest is the large Takoma Park church. In fact, the Sligo Church is only one of more than a score of Adventist churches in the Washington area.

Checkup

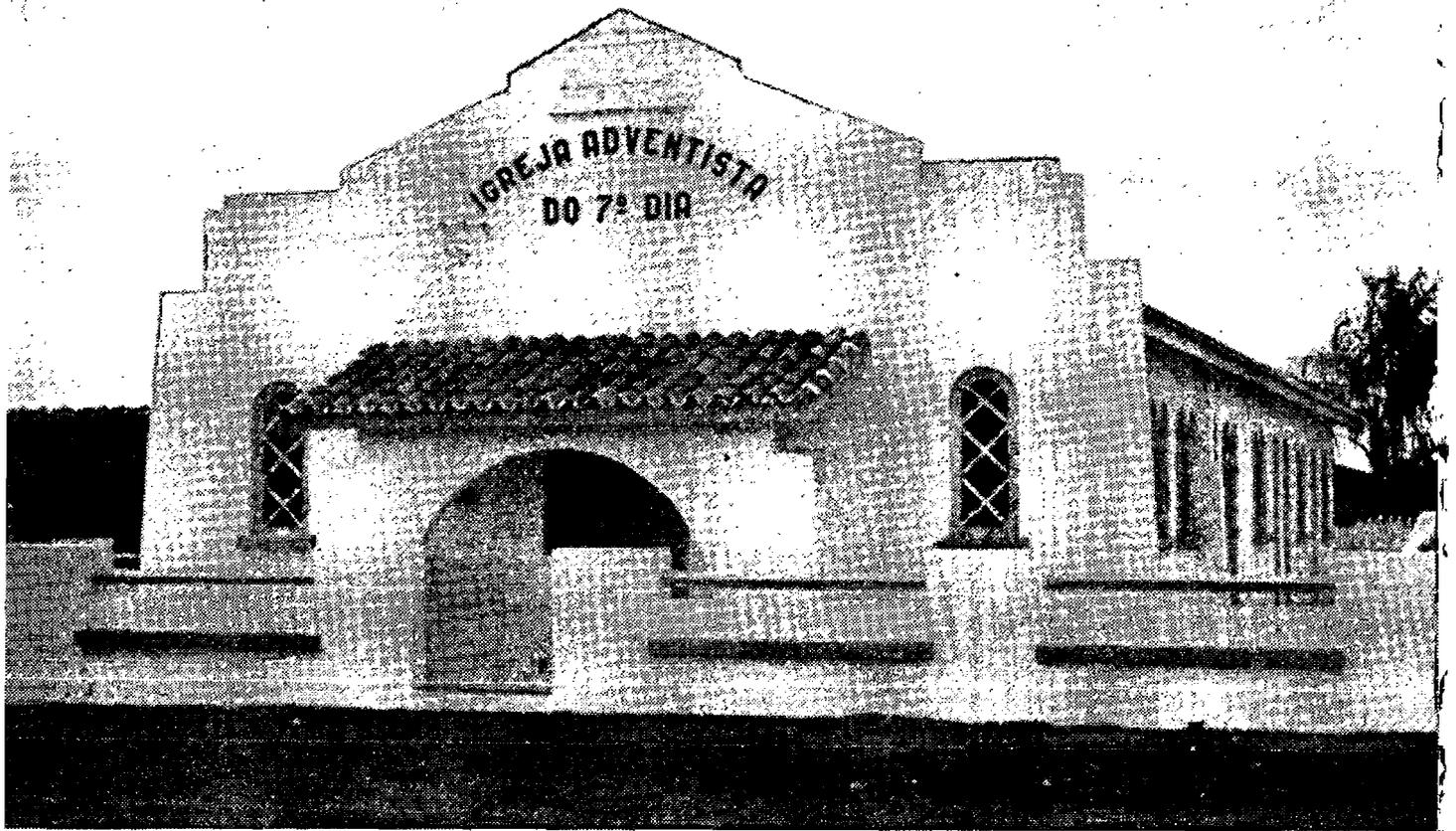
1. Where is our most northern church located?
2. Where is our southernmost church located?
3. What is God's agency for the salvation of men?
4. What warning is given men in Revelation 3:14-22?

2 *The Place of Evangelism in the Church*

In halls, theaters, tents, auditoriums, and the open air, evangelists are proclaiming the gospel message. Between three and four thousand Seventh-day Adventist sermons are preached every day, or between one and one and a quarter million for the entire year. If one preacher had started his evangelistic effort the day Ruth and Boaz were married and had preached every day to the time Solomon built his temple, and continued preaching through the days of Daniel to the time of Christ, and on through the Dark Ages until the present day, he would still be short in the number of sermons that are preached every year by our evangelists. Or, if all the sermons for one year's time should be combined into one continuous meeting, the service would have had to start July 4, 1776, in order to have the benediction pronounced before the close of the twentieth century!

Some sermons are preached to small groups, while others are proclaimed over public-address systems to large crowds. From powerful stations the advent message is radioed and televised regularly in programs available to almost four fifths of the world's population.

Pastors, local elders, and lay evangelists are conducting Sunday-night meetings, home studies, Bible readings, and house-to-house visitations. This is not all. Every de-



Located on the equator at the mouth of the Amazon, the Brazilian town of Macapá is served by this Adventist church in the Lower Amazon Mission.

partment of the church, whether it be the publishing, the medical, or the Sabbath school, has evangelism as its chief objective. Evangelism is the heartthrob of the Adventist Church. If its heart should stop beating, the church would die.

Checkup

1. What is the heartthrob of the church?
2. What would be the total length of the sermon if all the sermons preached in a year were added together?
3. How much of the church is devoted to evangelism?
4. To how much of the world do radio and television programs go in our modern evangelistic endeavors?

3 *The Importance of the Publishing Work*

The Empire State Building, in the heart of New York City, is the tallest building in the world. Everyone, from the most menial laborer to the chief architect, who had anything to do with the construction of that building, is happy to point to this monument of man's wisdom and engineering skill.

But did you know that the Seventh-day Adventist Church produces enough books to erect many stacks as tall as the Empire State Building every year? In fact, the sale of one book in one year's time would have made nineteen and one-half stacks as high as this giant of skyscrapers. This was a special



Along the great Amazon River in Brazil are many national people who have become Adventists. Here is a group that meets in a floating church.

missionary edition of *The Great Controversy* printed in English. To help prepare this literature is an honored part of God's work.

Now we shall take a glance at the circulation of some of our magazines. If the paper used in printing the *Signs of the Times* were in one continuous strip and this strip should be carried eastward as fast as it rolled from the press, it would encircle the globe in fewer than 152 days or go around the earth 2.4 times in one year. More than a hundred years ago Ellen G. White said concerning the publishing work, "It was shown to me to be like streams of light that went clear round the world."

Do you have any idea how much literature is used in connec-

tion with our annual Ingathering campaigns? Well, the amount of ink used might help us to understand. How much less would this textbook weigh if it had only blank pages without any printing on them? Not enough difference to notice. The Southern Publishing Association uses from eight to ten tons of ink on *one* issue of the Ingathering paper. One issue requires twenty-two carloads of paper weighing a total of 396 tons.

Checkup

1. How many "skyscrapers" of *The Great Controversy* were sold in one year's time?

2. How many times will the *Signs* reach around the world in one year?



BERGH

Bird study is a prominent feature at the summer camps, where wildlife is abundant.

3. How many tons of paper are needed for the Ingathering paper?

4 *Our Many Institutions*

The ministers and other denominational workers frequently move from one church or mission field to another. They must "blaze" new trails and act as pioneers for God. The church also builds and establishes permanent administrative centers and many institutions, such as colleges, sanitariums, and publishing houses.

The United States, which is above the world average in providing medical care for its people, has one hospital to every 21,400 of its population. Seventh-day Adventists have a hospital or sanitarium for every 7,700 of its membership for the world field. In addition, the church has clinics, treatment rooms, leper colonies, and nursing homes.

In the United States, for every 1,000 of the population there are 141 children in the elementary public schools. We have 213 children in our church schools for every 1,000 Adventists.

Checkup

1. What helps to give permanency to the work?
2. How does the number of Adventist hospitals compare with those in the U.S.?
3. How does the church-school enrollment compare with enrollment in U.S. public schools?

5 *Our Varied Activities*

Jesus Christ, the head of the church, came to this earth to demonstrate what it means to be a Christian. Activity filled His life from morning until night. Whether He was preaching to the multitude, healing the sick, feeding the five thousand, or blessing the little children, His supreme desire was to bring people to the kingdom of God.

His followers today are to be like Him. His church will care for the children, instruct the young, and provide for the needy. It would be difficult to enumerate all the activities of the Seventh-day Adventist Church, but here is a sampling:

We conduct Vacation Bible Schools for children in the community.

We have summer Training Camps, Senior Camps, and Youth's Congresses for our children and young people.

We have a publishing house that prepares books and magazines for the blind.

We offer employment in vocational enterprises, such as the Harris Pine Mills.

THE CHURCH

We operate a world-wide sales service known as ESDA.

We manufacture and distribute health foods.

We encourage adult education by offering secondary and college courses through the Home Study Institute.

We counsel parents in our Home and School Association.

We offer Bible correspondence courses in many languages.

Checkup

1. Name some of the activities of the church.
2. What is the main purpose of all these activities?
3. Who is our pattern?

CHAPTER 1 REVIEW

Terms to understand:

the gospel the message evangelism agency

Are they people, places, events, or what?

Punta Arenas	Los Angeles	Takoma Park
Jamaica	Berlin	Boaz
July 4, 1776	Hammerfest	Dark Ages

Pronounce it this way:

Adventist	AD ven tist
Jamaica	j' MAY kuh
La Paz	lah PAHZ
Punta Arenas	POO:N tah ah RAY nahs
Titicaca	ti ti KAH kuh

What is your opinion?

1. How may modern inventions be a blessing or a curse?
2. Why is the work of the church more important than any other task on earth today?

THE STORY OF OUR CHURCH

3. Which would bring you more satisfaction: to work for the church and receive a living wage, or to work for the world and receive a fabulous salary?

4. Why is the church making remarkable progress in spite of world conditions?

2

WE SERVE THE WORLD

“And He said unto them, Go ye into all the world, and preach the gospel to every creature.” Mark 16:15.

The church is organized in thirteen divisions, and its chief purpose is to carry out Christ’s commission to go “into all the world.” Let us imagine that we have a tape recording from a representative of each division who will tell us something about the geographical, political, religious, and social conditions in his field. He will mention some of the peculiar problems and the special opportunities that are found in his division.

High lights of this chapter are:

1. The Three Divisions in the Western Hemisphere
 2. The Four Divisions in Europe
 3. The Three Divisions in Asia
 4. The Three Divisions in the Rest of the World
-

I *The Three Divisions in the Western Hemisphere*

The North American Division is a link in the chain that binds the Seventh-day Adventist Church together around the world. The territory of this division is the United States, the Dominion of Canada, the territories of Alaska and Hawaii, and the island of Bermuda. There are some 200,000,000 people in this division.

The North American Division is known as “the home base.” Each year scores of young men and women leave the United States to serve in lands afar. Approximately two thirds of all the money raised by the church comes from the members of this division.

While assisting in the expense of the world mission program, the North American Division must raise funds to construct buildings to meet the needs of our educa-



The Inter-American Division offices are housed in this building in Miami, Florida.

tional and medical institutions. We must erect new church buildings for our growing membership. Our publishing houses must supply the church members with the literature that can be sold or given to friends and neighbors.

The Inter-American Division. When you look at a world map you will find no geographical area called Inter-America. The Inter-American Division includes Mexico, Central America (Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panama), part of South America (Colombia, Venezuela, British, French, and Dutch Guiana), and the islands of the Caribbean Sea (Trinidad, Barbados, Jamaica, Cuba, Haiti, the Dominican Republic, Puerto Rico, the Bahamas, the Windwards, the Leewards, and a host of others).

Sometimes these nations, colonies, and islands are called "The Lands of the Conquistadors." The conquistadors were those daring adventurers who came to the New World from Spain and Portugal to conquer and colonize the lands that Christopher Columbus discovered. These daring men took possession of most of the New World lands in the name of the Roman Catholic

kings of Spain and Portugal. They had a motto: "Gold, glory, gospel." The conquistadors took the gold; Spain got the glory; and the Roman Catholic Church became the chief teacher of religion in these countries. From the earliest days Catholicism has decreed the religion, molded the attitudes, directed the education, and shaped the social life in Inter-American lands. Today nearly 70,000,000 people live in these tropical and subtropical countries. Most of the people speak Spanish; but English, French, and Dutch, as well as numerous Indian dialects, are also spoken.

Today there are millions of persons in Inter-America who have not heard the advent message. Inter-America needs more preachers, teachers, doctors, nurses, technicians, printers, builders and other types of workers.

The South American Division is composed of eight republics: Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru, and Uruguay. These countries have five million square miles of territory, or one and two thirds times the area of continental United States. One half the 10,000,000 population is in Portuguese-speaking Brazil, and the other half is in the seven Spanish-speaking republics.

Rivers and streams are numerous. The great Amazon River starts from the Andes, eighty-five miles from the Pacific, and travels more than 3,000 miles eastward to empty its waters into the Atlantic Ocean.

As in other countries, many of

the people enjoy the comforts of electricity. Television and radio have already caught the imagination of millions of South Americans.

The Roman Catholic Church has molded the thinking of the people for centuries. There is a growing desire among the citizens for a religion based on the Holy Scriptures, for men are losing faith in tradition. There are many Indians in areas that are as yet unentered. Schools must be established here, and new church members must be instructed and trained to tell others of Jesus. Large cities need preachers and evangelists.

Checkup

1. Name the three divisions in the Western Hemisphere.
2. Why is the North American Division called "the home base"?
3. Which division is sometimes called "The Lands of the Conquistadors"? Why?
4. What is the common cultural problem in Western mission fields?

2 *The Four Divisions in Europe*

The Northern European Division stretches from the arctic to the equator. The countries include Sweden, Finland, Denmark, Norway, Holland, Iceland, and the British Isles. It was in these countries that the Reformation movement found some of its most stalwart followers. These countries form a home base from which many missionaries go to West Africa and Ethiopia.



The headquarters of the South American Division, located in Montevideo, Uruguay.

As a part of the Northern European Division the mission fields of West Africa and of Ethiopia offer a peculiar and challenging opportunity. These lands are awakening to the new times, and they have tremendous needs educationally, medically, and spiritually.

The encouraging results of recent years, both in the homelands and the mission territory, prove that great days for the advent message and its messengers are ahead for the Northern European Division.

The Southern European Division stretches from the Black Sea in the east of Europe to the Azores

Northern European Division headquarters are located at Edgware, Middlesex, England.





MISSIONS PICTURES

The Central European Division offices are in the American sector of Berlin, Germany.

in mid-Atlantic, and from Belgium and Czechoslovakia southward through all the French, Portuguese, and Spanish territories in Africa, including the islands of Madagascar, Reunion, and Mauritius. Here live more than 250,000,000 people, who speak twenty-eight basic languages. They form forty-three political units, and profess all the major religions: Roman and Greek Catholicism, Protestantism, Judaism, and Mohammedanism.

There are many problems for the church in the Southern European Division. Opposition and distress,

The Southern European Division is directed from this building in Berne, Switzerland.



FREDO MEYER

closed national boundaries, and unhealthy climatic conditions in sections of Africa must be faced. In spite of difficulties there are unlimited possibilities for the giving of God's message. Men of courage and vision lead the church in this great division.

The Central European Division territory of today is Germany. Because of the peculiar political conditions, Germany is divided: the Federal Republic of the West, and the Russian zone, or East Germany. The city of Berlin is further divided into zones requiring many adjustments in the administration of the church. Germany lost 28 per cent of her farms during World War II. She is forced to buy raw materials for her industries, and much food for her people.

Seventh-day Adventists have made progress, and we look with hope to the future. Our training schools in the Russian zone and also in the Federal Republic supply ministers and other workers for our organization.

The U.S.S.R. Division. The federation of Seventh-day Adventists in the Union of Socialist Soviet Republics Division comprises the following territory: Soviet Russia proper, Ukraine, Byelorussia (White Russia), Armenia, Georgia, Azerbaidzhan, Uzbek, Turkmen, Tadzhik, Kazakh, Kirgiz, Karelo-Finnish Republic, Moldavia, Lithuania, Latvia, and Estonia. The population of this territory stands at about 250,000,000, with an estimated membership of 40,000.

Checkup

1. Name the four divisions that have headquarters in Europe.
2. What mission fields belong to the Northern European Division?
3. Which division was most affected by World War II?
4. Which division has the cities of Rome, Athens, and Paris?

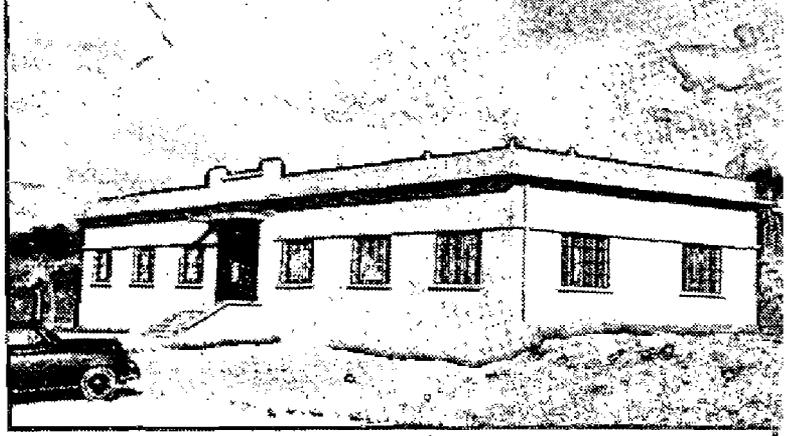
3 The Three Divisions in Asia

The Middle East Division includes the Bible lands where Abraham, Isaac, Jacob, Joseph, Daniel, Esther, Paul—and even Jesus Himself—lived. The territory extends from Turkey in the north to the Sudan and Aden in the south, and from Iran in the east to Libya and the island of Cyprus on the west.

Mohammedanism is the dominant religion of the Middle East. Protestantism is distinctly in the minority.

The Seventh-day Adventist Church must witness before the people of villages and cities largely through the literature ministry, medical evangelism, and the temperance work. Personal evangelism, home meetings, and the Bible correspondence courses are good methods of reaching the people, for in some areas public evangelism is prohibited.

The Southern Asia Division, containing more than one fifth the population of the world, is a vast territory including India, Pakistan, Burma, and Ceylon, as well as the unentered countries of Afghani-

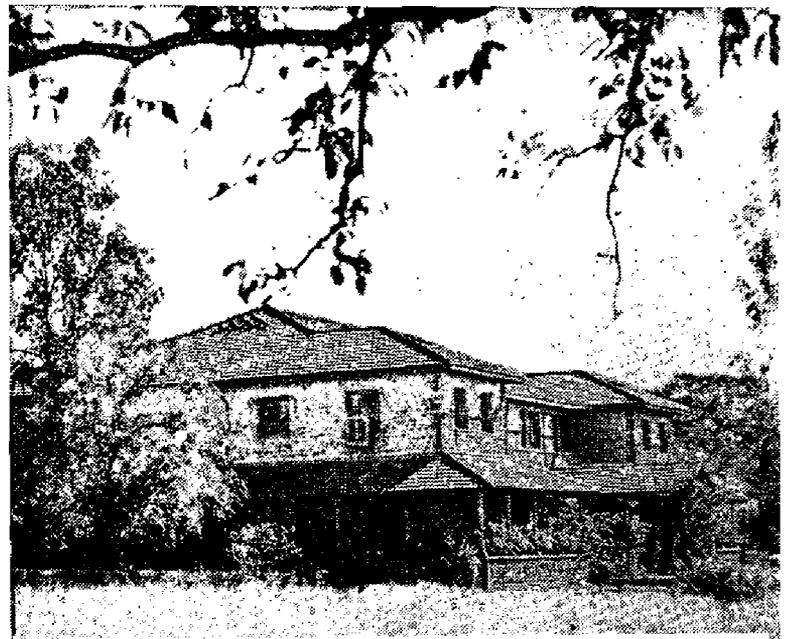


The Middle East Division office building, overlooking the Mediterranean Sea, Beirut.

stan, Bhutan, Nepal, Sikkim, and Tibet. There are also the Nicobar, Andaman, Maldiva, and Laccadive Islands. These are lands of contrast. Here we find the highest mountains and deepest rivers; the heaviest rainfall and the driest deserts. Here is the greatest wealth and direst poverty; beautiful buildings and wretched hovels.

To reach the millions of Hindus, Mohammedans, Buddhists, Animists, and other non-Christian sects, speaking more than 200 languages, is a gigantic task. Today millions of people in these lands are hearing by radio of Jesus and His soon coming. Thousands are enrolling in the Bible correspondence schools. The distribution of

The Poona, India, headquarters of the vast, complex, and populous Southern Asia Division.





MISSIONS PICTURES

In Claremont, Cape Province, is the central office of the Southern African Division.

books and the message of the preacher are also winning many to Christ.

The China Division, with a population of more than 450,000,000, is a third larger than continental United States. The country is mainly agricultural, but it also has great resources of coal, iron, and other minerals.

Many of the Chinese people are Buddhists, a religion which came to China from India. There are about 50,000,000 Mohammedans in China. Christian missions have brought about four million Chinese to Christianity, of whom less than one million are members of Protestant churches, and the others are Roman Catholic.

The problems met in carrying the gospel in China are great. First, a period of peace and liberty to evangelize is needed. There are famine or near famine, difficulties of transportation, and the natural resistance of the prevailing religions to Christianity. The Chinese have a high respect for learning, and many are learning to read. The Chinese Christians are taking more responsibility in the work of the church.

Checkup

1. Name Asia's three divisions.
2. In which division are the "Bible Lands"?
3. Which division has the greatest contrasts in climate, geography, and condition of the people?
4. In what country do people have a particularly high respect for teachers and for learning?

4 The Three Divisions in the Rest of the World

The Southern African Division comprises most of the continent south of the equator. A majority of the population is made up of people in varying stages of advancement toward civilization under the guidance of white governments. Scores of Christian missions, including Seventh-day Adventists, labor to evangelize the millions of Africa, backing up their message of Christ with educational and medical endeavor.

In recent years a strong anti-Christian attitude, seeking its strength in the old paganism, has revealed itself in various forms and places. Mau Mau, in Kenya, went to unbelievable and horrible lengths. The recurrence, on a large scale, of ritual murders in Basutoland is another example.

In such an hour of crisis the church in Africa needs to develop strong leadership. It must defend the members in the midst of multiplying perils, educate the youth, provide Christian literature for a book-hungry public, and advance

into unentered areas where there are millions who know nothing of Jesus and His love.

The Far Eastern Division is made up of the Republic of Indonesia, Japan, Korea, the Philippines, Borneo, Indo-China, Thailand, Federation of Malaya, Colony of Singapore, Hong Kong, Taiwan, and other island territories. Several wars, local and international, have been fought in the Far East since World War II. The Philippines, Korea, Japan, and Indonesia have gained their independence. In the Far Eastern Division 270,000,000 people live. The highest Christian population of any one country, except the Philippines, is only about 4 per cent. Buddhism, Islam, and Shintoism are the chief non-Christian religions.

The Australasian Division embraces Australia, New Zealand, New Guinea, the Solomon Islands, the New Hebrides, Fiji, Tonga, Samoa, and other minor groups of islands scattered in the Pacific Ocean. Most of this territory is a part of the British Empire. The total population of this division is approximately 13,000,000.

This area, except for some parts of New Guinea, has been under the influence of Christian missions for well over a century, with the Anglican, Catholic, Presbyterian, Methodist, and Congregational churches predominating.

During World War II American soldiers had contacts with the island fields of this Division, sometimes meeting with Adventist islanders.



STRAITS PHOTOGRAPHERS, LTD.

Headquarters of the populous Far Eastern Division in Singapore, a British Colony.

There were many instances of rescue work by these Christians on behalf of allied service men, impressing them with the value of foreign missions.

In some areas of New Guinea there are hundreds of thousands of nationals who have never seen a white man. Hidden away in the mountain fastnesses, they are gradually being reached by Seventh-day Adventist pioneers. In recent years there has been a great ingathering of souls. Whole villages of primitive people have turned to the gospel and are living in harmony with God's will.

Checkup

1. Name and locate the three divisions in this section.
2. In what division do we find Japan and Korea?
3. How is Australia related to the British Empire?
4. What crisis faces Africa today?

The Australasian Division office located in Wahroonga, New South Wales, Australia.



THE STORY OF OUR CHURCH

CHAPTER 2 REVIEW

Terms to understand:

advent movement	the field
the great commission	the challenge
home base	finish the work

Can you identify these?

Bermuda	gold, glory, gospel
Western Hemisphere	Iran
Inter-America	Fiji
Mau Mau	Ceylon
Trinidad	Industrial Revolution
Peru	Belgian Congo
Java	Tibet

Pronounce it this way:

Conquistadors	kahn KWIS tuh DAWRS
Azores	uh ZOHRs
Islam	IS luhm
Arab	AR uhb
Indonesia	in doh NEE shuh
Mohammedanism	moh HAM uh duhn IZM

What do you think?

1. In which division would you prefer to labor? Why?
2. If you were called as a missionary, would you plan to serve that field for the rest of your life?
3. Why does Europe, a small continent, have four divisions?
4. If you were dividing the world into divisions, would you make any changes in the present arrangement? Would you, for example, have all of Africa in one division?

3

THE MESSAGE WE CARRY

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14.

Before any major event takes place on this earth, God always sends a message to tell the inhabitants what is to happen and how they can best prepare for the event. Noah’s message was, *A flood is coming*. That was the truth for his generation. John’s message was, “*Behold the Lamb of God.*” That was the message for that day. Our message today is, *Christ is coming*. This is the most important message ever entrusted to man.

Here are the significant points in this chapter:

1. Christ’s Coming
2. The Seal of God
3. The Judgment Hour
4. God’s Message in the Bible

I *Christ’s Coming*

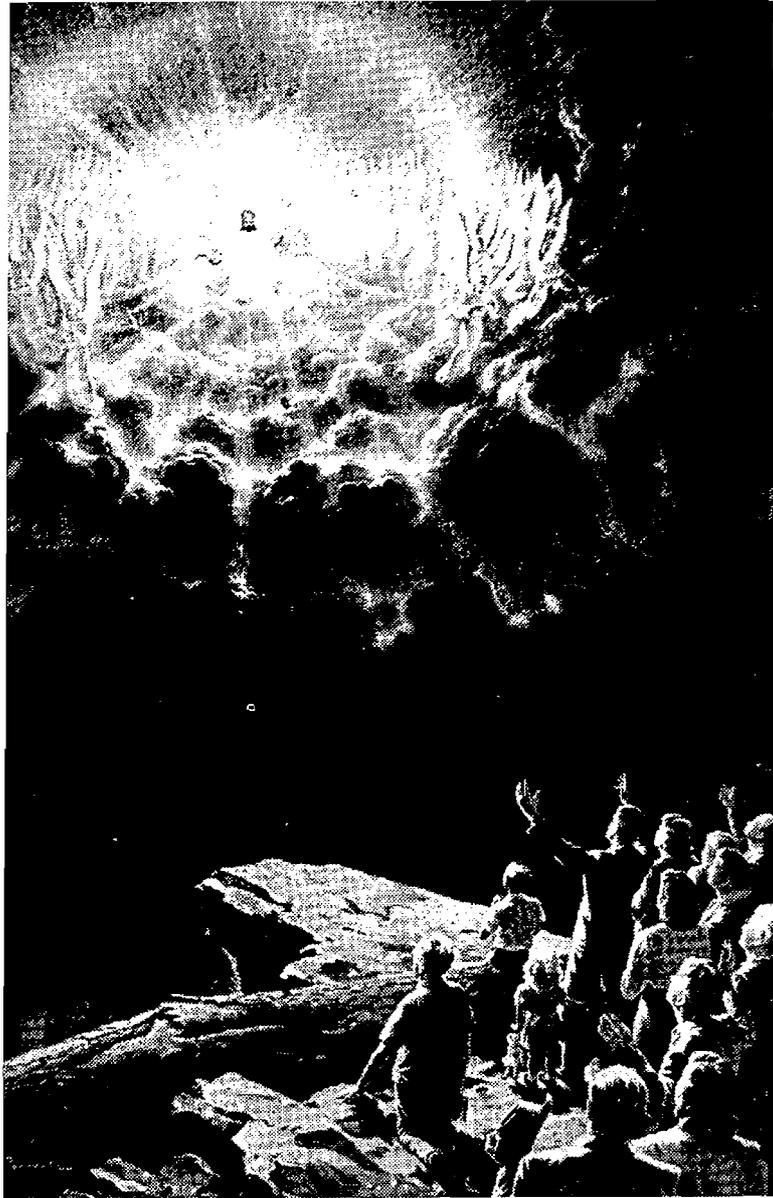
Christ is coming! What a thrilling thought! His coming has been the hope of men in all ages, the song of the poets, the vision of the prophets. This message brings hope to the discouraged, joy to the sorrowing, health to the sick, and life everlasting to the faithful.

Jesus told His disciples plainly, “I go to prepare a place for you. And if I go and prepare a place

for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:2, 3.

We do not know the day or the hour when our Lord shall return, but we do know that the time is near. “But of the times and the seasons, brethren, ye have no need that I write unto you.” 1 Thessalonians 5:1.

Everyone will know when Christ comes. “Behold, He cometh with



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An artist's conception of the joy of the saints at the second coming of our Lord.

clouds; and every eye shall see Him." Revelation 1:7. No one will need to tell it in the daily papers. There will be no need to announce it over the radio or to televise it to the world. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27.

It will be a spectacular event. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very

tempestuous round about Him." Psalm 50:3. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16.

Everyone will receive his just rewards when Christ comes. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12. There will be only two classes of people at that time—those who love God, and those who do not. To one group Jesus will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." To the other group He will say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:34, 41.

Checkup

1. How do you know that Christ is coming again?
2. What does the Bible say concerning the nearness of His coming?
3. How many will see Jesus when He comes?
4. What will be the manner of His coming?
5. For what purpose is the Lord coming?

2 *The Seal of God*

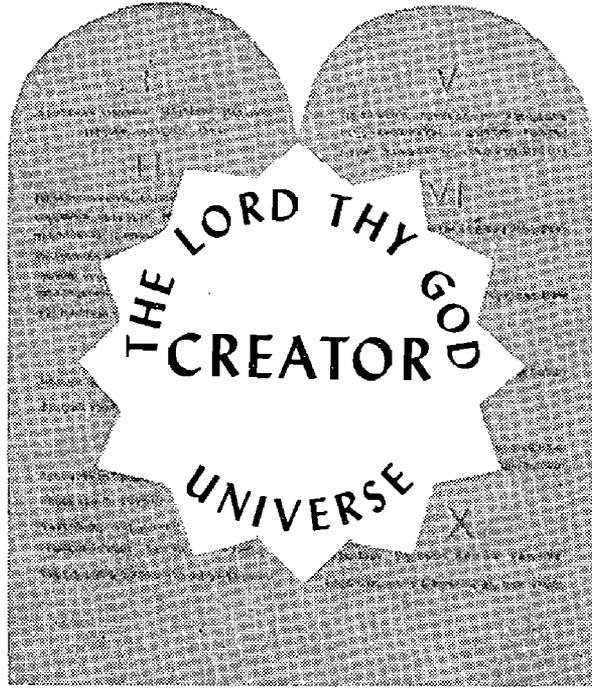
Keeping the Sabbath is a sign that we know God. "Verily My Sabbaths ye shall keep: for it is a

THE MESSAGE WE CARRY

sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13. Today many people have forgotten God, the Creator, and are trusting in false gods. Some are worshiping the god of science and the various inventions of the day to bring them comfort and satisfaction. There are others who are worshiping the god of knowledge, hoping that through research and discovery all disease can be eliminated. Others are placing their confidence in themselves, thinking that by their own efforts all their wants will be supplied.

But "the wisdom of this world is foolishness with God." Man cannot save himself with his own wisdom or power. God alone can save us from destruction. We must walk with God if we are to be saved, and one of the best ways to become intimately acquainted with Him is to keep His holy Sabbath.

The church has been commissioned to call the attention of the world to the true God who created the heavens and the earth. John, the beloved apostle, says, "I saw another angel fly in the midst of



In the heart of the Ten Commandments is the seal of God, the law of the Sabbath.

heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

We worship God by acknowledg-

THE SABBATH IS THE SIGN OR SEAL OF GOD.

A seal contains—

The name of the individual.
His position or sign of authority.
The territory over which he rules.

The Sabbath commandment contains—

The Lord
made
heaven and earth, the sea, and all
that in them is.



HARRY ANDERSON, ARTIST

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Every life is judged by the principles of the Ten Commandments, God's great standard.

ing Him as the Creator, and we acknowledge Him to be the Creator by keeping His holy Sabbath. The fourth commandment states plainly that we are to keep the seventh day holy because "in six days the Lord made heaven and earth, the sea, and all that in them is." Therefore, teaching the people to keep the seventh-day Sabbath is calling them to worship the true God.

The fourth commandment is the only one of the ten that identifies God the Creator as the One to be worshiped. By keeping His day as the Sabbath, I have the sign of the living God. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12.

Checkup

1. By what may we show that we know God?
2. Why are we to give special attention to the fourth commandment?
3. Prove that the Sabbath is the seal of God.

3 The Judgment Hour

When Jesus comes to receive His people, He must know who they are. This means that an investigative judgment must precede His coming. When this investigation has been completed and the world has been warned, Christ will come. The work of judgment is

going on now in heaven, for the investigative judgment began October 22, 1844. On that memorable day "the judgment was set, and the books were opened." Daniel 7:10. This momentous event was prophesied by Daniel centuries ago. God declared to His prophet that "unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

The cleansing of the earthly sanctuary, called the Day of Atonement, occurred on "the tenth day" of "the seventh month." See Leviticus 16:29-34. The year the 2300-day prophecy came to an end, October 22, 1844, the investigative judgment began in heaven.

Every person is judged by the commandments. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty

THE MESSAGE WE CARRY

of man." Ecclesiastes 12:13. "The law of God is the standard by which the characters and the lives of men will be tested in the judgment."—*The Great Controversy*, page 482. In the judgment "every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance."—*Ibid.*, p. 483.

From this supreme court of the universe there can be no appeal. We will never know when our name is being considered, or when the books in heaven are closed. "Silently, unnoticed as the midnight thief, will come the decisive hour. . . . While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence: 'Thou art weighed in the balances, and art found wanting.'"—*The Great Controversy*, page 491.

When the work of the church is finished, Christ will come. We have no time to waste on the petty, trivial things of earth. The gospel message we carry demands haste. "When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accom-

plished their work. . . . Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, 'It is done.'"—*Ibid.*, p. 613. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

Checkup

1. What is the investigative judgment?
2. When did it begin?
3. Who will be judged?
4. By what standard is each person judged?

4 *God's Message in the Bible*

Without the Bible we would have no message to carry to the world. God alone has the answer to the world's needs. He alone knows the future, and He has revealed it in His word. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

"Every part of the Bible is given by inspiration of God, and is profitable. The Old Testament, no less than the New, should receive attention. . . . The Old Testament sheds light upon the New, and the New upon the Old."—*Counsels to Parents, Teachers, and Students*, page 462.



KEYSTONE

The Bible is the basis of our own way of life as well as of our world-wide evangelism.

“It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. . . . We should diligently seek for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands.”
—*Fundamentals of Christian Education*, page 307.

We should study the Bible diligently. “Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word.” “Thy word have I hid in mine heart, that I might not sin

against Thee.” Psalm 119:9, 11.

The Bible foretells the future. “Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.” Amos 3:7. The holy prophets have written these secrets in the Book, thereby giving us information concerning the events of the past, the present, and the future.

It is our business as Christians to give God’s message to the world. “Everyone who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: . . . ‘If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.’”—*The Great Controversy*, pages 459, 460.

Checkup

1. Where do we find God’s message for the world today?
2. How much of the Bible is inspired and necessary for your salvation?
3. How can you be fortified against sin?
4. What responsibility has been given to you as a Christian to give God’s message?

THE MESSAGE WE CARRY

CHAPTER 3 REVIEW

What is meant by:

end of the world	a watchman
present truth	the wicked
life everlasting	the righteous
our day	Day of Atonement
an atheist	close of probation
an infidel	seal of God

Here are some personal questions:

1. What does the coming of Christ mean to you?
2. How does the Sabbath draw you nearer to the Lord?
3. A sound picture is being made of your every word and act. Christ is editing each one's picture now. How can you have a "perfect" picture?
4. Where can you find the correct answer to your life problems?

4

THE WAY WE WORK

“Order is the law of heaven, and it should be the law of God’s people on the earth.”—*Testimonies to Ministers*, page 26.

The successful invasion of Europe by the Allies during World War II required months of preparation and organization. To preach the gospel in all the world also requires a careful organization such as has been developed by the Seventh-day Adventist Church.

Most of us are members of the church. Perhaps we are acquainted with some of the workers from the local conference or the union or the general conference. From week to week we hear reports in the Sabbath school about some foreign mission. But what binds all these parts together? What relationship does it have to us as members?

This study centers on these main points:

1. We Serve a God of Order
2. Church Government
3. Organization Helps You
4. How the Wheels Turn

We Serve a God of Order

Astronomers have found that the stars and planets move with exact mathematical precision. The rotation rate of our own world is so constant that in all of measured time it has not varied so much as a fraction of a second. Multiplied evidences of God’s careful order are

seen in all phases of nature, where a slight unbalancing of conditions would mean the end of life on this planet.

Likewise in the church of Christ there must be careful organization in order to fit various members to their tasks. “System and order are manifest in all the works of God throughout the universe.”—*Testi-*

THE WAY WE WORK

monies to Ministers, page 26. Truly, organization is a part of God's program in the universe and for His church.

Checkup

1. How do we know that the Creator is a God of order?
2. Why is organization essential in the church?

2 Church Government

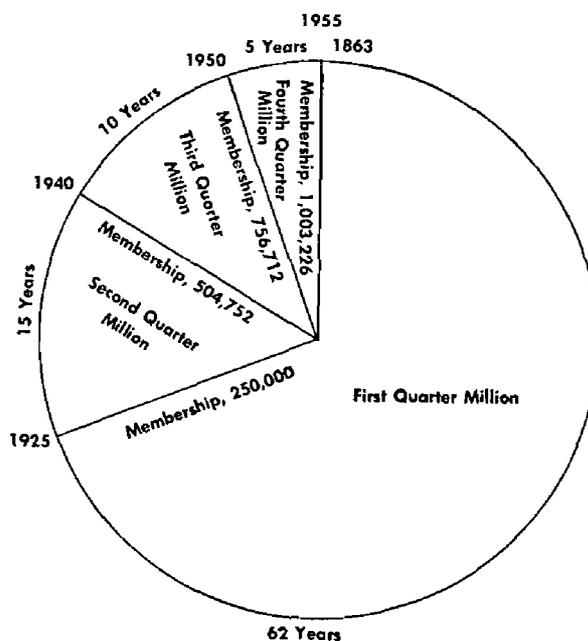
The chief purpose of church organization is to create and maintain unity among its members so that they work efficiently singly and together. The principal reasons why organization is needed are:

1. To make possible the giving of the gospel in new fields.
2. To protect the church and its leaders from apostasy and fanaticism.
3. To provide a fair and balanced distribution of laborers.
4. To educate the youth of the church.
5. To provide new facilities for the spreading of the truth.
6. To support the ministry.
7. To own church property.

To accomplish these and other purposes, religious denominations have several types of organization. In one type, such as the Congregational system, each church is largely an independent unit. In the Episcopalian system the bishops or ministers conduct the business, and therefore they are the governing force. Another type—the papal system—is controlled by the pope, the supreme head of the church.

Church Membership

The million mark was reached
September 30, 1955.



The growth of membership: sixty-two years for the first quarter million, five for the fourth.

Our church believes that authority in the church rests in the church membership. The responsibility to carry out plans and policies rests with representative bodies and officers in the church.

This form of church government is well described in these words: "God has not set any kingly power in the Seventh-day Adventist Church to control the whole body or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men.

"Every member of the church has a voice in choosing officers of the church. The church chooses

THE STORY OF OUR CHURCH

	Composed of	Officers Are Elected by	Term of Office	Institutions Fostered	Official Paper	Legal Benefits
General Conference	Divisions and Detached Missions	The delegates from the overseas divisions and the unions of North America.	4 yrs.	Theological Seminary, Dental School, Medical College, Home Study Institute, Christian Record Benevolent Association, The Voice of Prophecy, Faith for Today.	"Review and Herald"	Division receives service from General Conference workers. Can have special institutions.
Division	Unions and Missions	The regular delegates of a General Conference session.	4 yrs.	Publishing House, Food Company, College, Sanitarium.	Division paper	Unions receive service from General Conference officers elected to serve that particular division. Can have Publishing House and other institutions.
Union Conference	Conferences and Missions	The delegates from its conferences.	4 yrs.	College, Sanitarium, Food Company.	Union paper	Conference receives service from Union workers. Can operate a College and other institutions. Have Union paper.
Local Conference	Churches and Companies	The delegates from its churches.	2 yrs.	Academy, Sanitarium, Book and Bible House	Conference bulletins	Churches receive service from conference workers. Can operate Academy, San., and Book and Bible House.
Church	Individual Members	The members of each church.	1 yr.	Church School, Child Day-Care Center, Welfare Center.	Church bulletins	Members can vote, hold office.

CHRIST — the Foundation

A diagram of the church organization, showing the division of responsibility.

the officers of the state conferences. Delegates chosen by the state conferences choose the officers of the union conferences, and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference."—*Testimonies*, vol. 8, p. 236.

From these paragraphs we find

the outline for the organization within the Seventh-day Adventist system:

1. The local church with its membership.
2. The local conference or mission with its churches.
3. The union conference or mission with its local conferences.
4. The division, a section of the General Conference, made up of local or union conferences or missions.
5. The General Conference, the over-all body embracing the church in all parts of the world.

THE WAY WE WORK

For convenience in providing pastors for smaller churches, local conferences often group several churches together in a district, with a district pastor to lead them. This does not affect the organizational pattern in respect to delegates to constituency meetings, etc. We shall study more of this in the future.

Checkup

1. Why should there be church organization?
2. What are the different types of organization in various church groups?
3. What are the levels of organization from the local church up, in Adventist churches?

3 *Organization Helps You*

Suppose we meet a man who is not a member of any church. He attends meetings whenever there is an interesting speaker. He may believe the Bible, and he attempts to live a good life. He may ask, "What advantage is there in my becoming a member of the church? I think I can be good though I remain as I am. Are there any privileges that members have which are denied to the nonmembers?" Let us see if we can answer these questions.

First, it is God's plan that His children shall be members of His church. In the days of the apostles at the beginning of the Christian church, "the Lord added to the church daily such as should be saved." Acts 2:47.

The Christian has fellowship with other believers. Those who have a common bond in religious belief find joy and strength in mutual association. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Malachi 3:16.

A third privilege of church membership is to be able to take part in church activities. Baptism entitles the believer to church membership; association gives him the sense of fellowship; participation makes him feel that he "belongs."

The church provides a wide variety of activities. Voting in elections and other church matters is one. Filling an office in the church or in one of its departments requires active participation. Systematic giving of tithe and offerings is an active demonstration of our loyalty to our church. Regular attendance at the services of the church is another activity we may all enjoy.

Church members have the responsibility to help others materially and spiritually. Jesus Christ commissioned His followers to carry the gospel to all the world. God has ordained that the privilege of helping others is to be shared by all members of the church.

A man and his wife were studying the doctrines of the church when a neighbor warned them that if they became Adventists they



PHOTO, PHILADELPHIA INQUIRER

One of the privileges of our church is to help the needy in all parts of the world. Many tons of clothing have been shipped to Korea and Europe.

would have to pay a tenth of their income to the church. On the next visit of the minister they asked him about it. "Oh," he said, "the Lord takes that much to begin with. Then He takes your offerings, your children, and you yourselves. You belong entirely to Him."

Checkup

1. In what organization does God plan for His children to be members?
2. What responsibility do church members have in helping to conduct the business of the church

and in helping to finance it?

3. What special privilege do "floating members" lose?

4. How does taking part in church activities help the members?

4 *How the Wheels Turn*

A mission school in an overseas territory needs a Bible teacher. Some of the staff members know Elder Smith, who is pastor of a church in one of the conferences in America. The most direct procedure would be for them to write to Elder Smith and invite him to

come to their school. It is conceivable that this could be done. However, if this were done regularly, hopeless confusion would result. Let us see how the wheels of church organization turn in the regular way.

1. The mission school board takes action, voting to call Elder Smith.

2. The call is sent to the mission committee for approval.

3. The mission committee approves and sends the call to the union committee.

4. The union committee approves and sends the call to the division.

5. The division approves and sends the call to the General Conference.

6. The General Conference through an appropriate committee and secretary, approves the call and sends it to the North American Union Conference concerned.

7. The union conference approves and sends the call to the local conference.

8. The local conference approves the call and contacts Elder Smith.

This may seem complicated, but it is orderly and prevents misunderstanding.

If the call were to a man in the division, then the request need not go beyond that division. If the call is to another conference or mission within the same union conference, then the union is as far as it goes. And, of course, if it is someone within a local conference, the con-



GALLOWAY

Our church organization includes an agency to assist our boys in the Armed Services.

ference committee takes the action.

Let us consider another case. Bob is a soldier in a certain camp and is unjustly imprisoned for failure to report for duty on the Sabbath. His officer is unaware or unmindful of a ruling providing Sabbath privileges for Seventh-day Adventist boys. This soldier gets in touch with the nearest minister, who in turn appeals to the conference National Service secretary. If this conference representative is unable to help the boy, he will in turn appeal to the union secretary, or the General Conference secretary. These representatives take the matter up with Army authorities.

THE STORY OF OUR CHURCH

A worker from any other part of the church organization comes to a local church only upon the invitation of the pastor of the church. The invitation passes through the local and union conference executive committees. The General Conference president speaks at a service only as he is invited in this way. The General Conference committee gives consideration to the visits of General Conference workers to all parts of the world, in co-operation with the various fields.

In this way a balanced distribution of leadership is maintained, with consideration for special needs.

Checkup

1. How is a worker called from one field to another?
2. How are leaders authorized to visit different fields?
3. Who has final responsibility for selecting speakers in a local church?
4. How does our church organization help a soldier in the service.

CHAPTER 4 REVIEW

Terms to understand:

a worker	union
a believer	division
floating member	regular channel
conference	a call

Can you identify these?

apostolic church	Episcopalian system
Congregational system	Papal system

Think it over:

1. In what ways is the church able to help me before I become a member?
2. In what additional ways is the church able to help me after I am a member?
3. In what ways can I take an active part in the church?

5

THE LOCAL CHURCH

“And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.” Ephesians 2:20, 21.

The church two blocks down the street and around the corner, which we have attended since we were tiny tots, probably means more to us than the story of any other church, large or small. We know about it; we know its members and its leaders. We remember when the roof was patched and when the primary room was built.

The local church—your home-town church—is the first unit in denominational organization. As we study its officers, its departments, its elections, and its services we shall see in it a prototype of all the other phases of organization we will study later.

The principal topics in this chapter are:

1. Each Church Has a Beginning
2. The Election of Officers
3. Duties of Officers
4. Privileges of Membership

I *Each Church Has a Beginning*

Many cities and towns of North America have neat, attractive signs near their city limits announcing the location of the Seventh-day Adventist church. Many representa-

tive church buildings, built to the glory and honor of God, serve as a credit not only to their members but to the community. It is well that this should be, for the church living up to its privileges serves the community as well as its own congregation.



ROBERTS

Attractive Adventist churches not only serve our people—they witness to others.

How does a church begin in a community? Probably many of us have never observed the beginning of an interest that grew and developed into a fully established church. Let us consider such a typical case.

The Adams family moves into a new community where there are no Seventh-day Adventists. Unable to attend regular services, they have a home Sabbath school. Neighborhood children join them from time to time, and soon the family is conducting a regular Sabbath school for a sizable group. Some parents become interested, and the Bible is studied with them. Eventually the Adams family request the local conference to send an evangelist to hold meetings in the town. At the

conclusion of these meetings thirty or forty persons are baptized, creating in this town a group of adult believers with a number of children. But they have no meeting house; they have no organization. What do they do?

The evangelist, or some other ordained minister, in consultation with the conference leaders, organizes this group into a company. One of the group is appointed leader, another is made treasurer, and other officers are chosen to carry on regular Sabbath services. The actual membership of all these persons is still in some other church, probably the conference church.

This company continues to grow.

The conference leaders observe that its roots are well established. In counsel with the conference president the group decides to organize into a regular church. If the conference president cannot preside at the meeting, he sends another ordained minister with the conference secretary-treasurer to lead out in the organization. Now church officers, including a local elder, are chosen by the group, following the regular procedure for elections. Membership of all those eligible is recorded in the Church Record Book as charter members of the new church. Charter members are usually proud of their part in helping begin such an organization.

This group is now a fully organized church, but it lacks one action necessary to give it all church privileges. At the request of the new church, the next con-

THE LOCAL CHURCH

ference session may vote to accept it into the sisterhood of conference churches. With this act it has achieved full denominational standing as a church. Although it now belongs to the organization it still elects its own officers and decides who will be admitted into the church membership. The members may still meet in a private home or a rented hall, and if so, they will doubtless plan to provide themselves an adequate house of worship. The church organization, however, is complete.

Checkup

1. Trace the steps by which a group of believers becomes an organized church.
2. Who presides in the service organizing a company?
3. What is the difference between a "company" and a church?
4. Is a church building necessary for church organization?

The Election of Officers

Each local church is basically a complete unit in itself. All officers of a local church are elected by the members of that church to serve for a term of one year. The denomination has approved a regular democratic procedure for these elections.

The selection of the nominating committee may seem a little complicated, but the procedure is designed to ensure that the committee is the choice of the church in general and not of some special group in the church.

A large committee is nominated from the floor by any of the members, no one making more than one nomination. This large group meets to recommend a nominating committee of five or more members, presenting the list to the whole church for approval. All the members of the nominating committee must be elected. None are appointed, and there are no ex-officio members. To carry out its work the committee selects its own chairman and secretary from among its members. The pastor may be chosen as a member, and if not, the committee may invite him to sit in the sessions.

The selection of men and women to fill the various positions in the church is more detailed than one would ordinarily think. The nominating committee must consider the requirements of the office and the qualifications of the individual to fill it. When the list of proposed officers is complete and the candidates have agreed to serve if elected, the report is ready to be presented to the church.

The secretary of the nominating committee reads the report and moves that it be adopted. A copy of the report is handed to the church clerk or elder, who reads it again, pausing after each name so that, if there are objections, the name or the whole report may be, by motion and vote, referred back to the committee. When the entire list has been considered in this manner, the church votes on the complete report. Thus the candi-

THE STORY OF OUR CHURCH

dates are elected as new officers for the coming year. Competitive balloting is never appropriate in a church election.

With the election of officers, the work of the nominating committee is completed. Any vacancies during the year will be filled by nominations from the new church board.

Checkup

1. Who has the final authority in the election of church officers?
2. How is a nominating committee selected?
3. What is the procedure for electing officers?
4. Why is a nominating report read twice before action is taken?
5. When does a nominating committee complete its work?

3 *Duties of Officers*

In the local church and through the other levels of organization, we will find that the term "officers" refers to those elected to fill certain offices and not to the entire elected personnel. For instance, the officers of the church include:

Elder
Deacon
Deaconess
Clerk
Treasurer

In cases where more than one person is elected to the same position, as elders and deacons, all in the group are considered officers.

An elder is the religious leader of the church in the absence of the pastor. He must be ordained before he can officially fulfill his duties.

An elder fosters the interests of the church through the leaders of the various departments. His services are local in that his position and ordination do not qualify him to serve in any other church than the one where he is elected. However, should he later be elected elder in a different church, he need not be reordained.

The deacon is responsible for the material welfare of the church and its members. Like the elder, the deacon must be ordained, and his office is second only to that of the elder. He assists in the ordinance of the Lord's Supper, the ordinance of humility, and baptism. He helps to care for the sick and the poor, he looks after the church property, and he enlists the aid of the members in various activities. The deaconess assists in these various activities of the church, filling an important duty at the time of the ordinance of humility and at baptisms.

The church clerk is the secretary of all business meetings of the church and keeps minutes of these meetings in the church record book. One of the more important duties of this office is maintaining an up-to-date record of the church membership, which includes adjustments resulting from baptisms, deaths, disfellowshipping of members, and letters of transfer of members.

The church treasurer is the custodian of church funds. The offerings and income from every department are receipted through



MISSIONS PICTURES

Around the world, church members take an active part in supporting local projects. Here members of an African church construct a house of worship.

him. His records are subject to audit by the local conference treasurer. Local expenses of the church are paid by the treasurer in harmony with actions taken by the church board. Funds not designated for use in the local church are sent on to the conference.

A church board, elected annually, includes the following church officers: elders, the head deacon, the head deaconess, the treasurer, the clerk, the missionary leader, the missionary secretary, the Sabbath-school superintendent, the Dorcas Welfare Society leader, the Missionary Volunteer

leader, and such other members as may be deemed advisable.

It is understood that where there is a pastor, appointed by the conference, he is a member of the church board and serves as its chairman. If he prefers not to act as chairman, he may arrange for the elder to preside. Problems of the church that are not normally solved within the departments are brought to this board. The church board actually serves as a smaller group to consider matters in behalf of the entire church and is the governing committee for the church. Many of the actions taken by the

THE STORY OF OUR CHURCH

board are in the form of recommendations to the church, and they become effective only after the entire church membership has voted on them. In certain instances the church may vote to give final authority to the board on specific matters.

The departments and auxiliary organizations of the church have their officers and committees or councils to carry out their work. These will be considered in connection with the department they represent. The *Church Manual*, issued by the General Conference, gives the details of these organizations.

Checkup

1. Who are officers of the church?
2. What are the duties of each?
3. Persons of which two offices should be ordained?
4. What is the work of the church board?
5. Who are members of this board?

4 *Privileges of Membership*

Membership in the Seventh-day Adventist Church is *specific* and *local*. It is *specific* in that church action is necessary to accept a person into membership. It is *local* in that the membership is put down in the local church record and nowhere else. A person's membership in the denomination comes through his membership in a local church. There are three ways by which a person may become a member of a church:

1. Baptism.
2. Letter transfer.
3. Profession of faith.

Prior to baptism a candidate is publicly questioned about his belief in the doctrines of the church. Having agreed to the cardinal points of truth, the candidate is eligible for church membership. Baptism, however, does not automatically make a person a member of the church. The baptized person must be voted into membership by church action.

There is a regular procedure for the transfer of membership from one Adventist church to another. To obtain a transfer, the member who has moved to a new location requests the clerk of the new church to send for his letter of membership. The clerk corresponds with the clerk of the church where the person has his membership. Here the request is presented to the church board, and action is taken with a recommendation regarding the request. This is presented to the church at two Sabbath services, and action is taken at the time of the second reading. The purpose of these two readings is to avoid the possibility of any embarrassing discussion arising at the Sabbath service regarding the person's standing.

When this church has approved the request for transfer of a member's church letter, the clerk sends notice to the clerk of the new church. Again the letter goes to the church board, where, with the board's approval, the request to

join the new church is presented on two Sabbaths, with action being taken at the second reading. Two points are to be noted. First, membership is retained in the first church until the individual has actually been voted into the second church and the first church notified by letter of this action. At no time is the person without church membership. Second, membership transfer is through the church clerks and is not carried from one church to another by the individual himself. If any member has an objection to a name, he should voice that objection to an officer of the church during the week between the two Sabbath readings; he should not bring it up in a public service.

It is the responsibility of the individual member to see that his membership is changed when he moves to a new locality for six months or longer. If he is isolated and has no local church, his membership may be transferred at his request to the conference church, which is organized for isolated members.

Profession of faith pertains to persons whose church membership records are unobtainable. After counsel with the local conference or mission, the person, if he has demonstrated his worthiness, may be voted into membership.

There are four circumstances under which a member is dropped from a church:

1. By letter, as we have already indicated.



JOSEPH MANISCALCO, ARTIST

© P. P. P. A.

Baptism is an outward sign of an inward cleansing, a public pledge of a new life.

2. By death.
3. By apostasy.
4. Unknown location.

Standards for disfellowshipping a member have been set up for the church by the General Conference. No local church has the right to set up its own standards. However, the local church is the only group with authority to vote to disfellowship a member, and thus apply the standards set by the general church. In all such instances, the church is cautioned to do everything possible to restore the erring member to good standing.

When a member moves and is not heard from, every attempt should be made to get in touch

THE STORY OF OUR CHURCH

with him. If after two years all attempts have failed, his name may be removed from membership by vote of the church, after counsel with the conference president.

Checkup

1. How are members added to a church?

2. In what ways may members be dropped from a church?

3. How does a person get a transfer of membership?

4. Who should initiate transfer proceedings?

5. What two matters are decided by a local church alone?

CHAPTER 5 REVIEW

Terms to understand:

prototype

an interest

the conference church

charter member

nominate

ex-officio

church letter

democratic

How would you answer these questions?

1. When one is baptized, does he thereby become a member of the church?

2. Why is everyone who is joining the church voted upon by the entire church membership?

3. Why shouldn't one who is moving away be permitted to carry his church letter with him?

4. Should a member be dropped from the church if his location is unknown for two years or longer?

6

SERVICES OF THE CHURCH

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” Hebrews 10:25.

A chief objective of the church is to make the worship of God so attractive that it will draw men to Jesus Christ and inspire them to follow Him. The church has many services which reach the varied interests of individual members. Some of these services overlap in purpose, method, and content; but for the sake of simplification we shall consider them under these five headings:

1. The Church at Worship
2. Winning Souls
3. Privileges of Membership
4. The Church School
5. Social Interests

I *The Church at Worship*

The chief worship service of the church is the Sabbath-morning sermon hour. The basic plan of most Protestant services includes congregational singing, public prayer, and a sermon. Choral music and solos are often a part of the worship. The service may vary occasionally, but the aim is to have this hour become a time when the members hear instruction from the word of God.

The midweek prayer meeting is a more personal and less formal worship service, where opportunity is given for members to pray and give their testimony. On Friday evening our academies and colleges usually have a vesper hour of similar nature. “Those who are really seeking for communion with God, will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can.”—*Steps to Christ*, page 102.



THREE LIONS

Christians enjoy fellowship and worship in the ceremonies of the Lord's Supper.

Another meaningful service of worship is the Communion service, which comes once each quarter. Following the example of Jesus Christ, the ordinance of humility, or the foot-washing ceremony, comes first, symbolizing the cleansing from sin. Then the members partake of the unleavened bread and unfermented wine, recognizing them to be symbols of Christ's sacrifice. By sincerely taking part in these services we "show the Lord's death till He come." 1 Corinthians 11:26. The individual who absents himself from the Communion service is missing a great blessing.

Checkup

1. Why should worship be made attractive?
2. How important is participation in the prayer meeting?
3. What is the meaning of the Communion service?
4. What does the ordinance of humility symbolize?

2 *Winning Souls*

Soul winning is the great aim of the church in all its activities. When an evangelist comes to town the church members join in the campaign by passing out announcements, singing in the choir, and by bringing friends to the meetings. These services may be held in the local church, or they may be conducted in a hall or tabernacle. Sunday-night meetings in the church have become a regular feature of many local programs. These meetings are for the general public, and the pastor presents the doctrines of the Bible.

The object of evangelism is to bring individuals to Christ and prepare them for baptism and church membership. Therefore the baptismal service may well be considered a part of evangelism, or the climax of soul winning. Since we believe in the Bible method of baptism by immersion, most of our churches have a baptistry for the service. If not, a river, a stream, or a lake provides a beautiful setting for this impressive service.

Checkup

1. What methods of soul winning are used in local church services?
2. How do church members have a part in these services?
3. Where may these services be held?

3 *Privileges of Membership*

The picture of the local church would not be complete without ref-

erence to the personal relationship of the members to the group. The church of our childhood has been celebrated in song, poem, and story, and age only serves to strengthen the attachment.

Some of the duties and responsibilities of each member are:

1. To demonstrate by the life at all times and at all places what a Christian is.

2. To attend the regular services of the church whenever possible, including the business meetings.

3. To co-operate with leaders and officers.

4. To take an active part in soul-winning endeavors.

5. To pay tithe and to contribute offerings that will help in giving God's message to the world.

The church holds an important place in the life of a person who is led to know the Bible and the love of Jesus. The public baptismal service in the church brings memories of the day he declared he would be a child of God. The weekend services, the midweek prayer meetings, and many special meetings link our worship of God with the church and cause us to exclaim with David, "I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.

The associations formed in our church relationships lead to life-long friendships. Often a young man and a young woman discover each other in the home church and decide to start a Christian home of their own. The wedding service, beautiful in its simplicity,



The home church furnishes an appropriate setting for a Christian wedding ceremony.

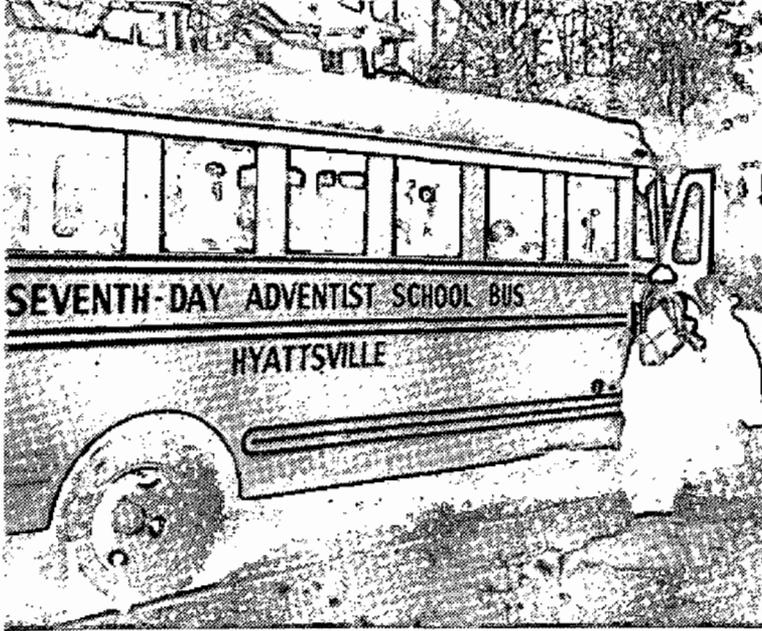
may be conducted in the house of God.

At the end of life the church again has its place in comforting the sorrowing and offering a place for the funeral service. The living feel God's love and comfort as the dear one is committed to rest until the resurrection morning.

It is the responsibility of every member to make the work of the church a success by taking part in its various activities. Many activities are fostered by departments of the church, such as the Sabbath school, the Missionary Volunteer, and the Home Missionary. These services contribute to the one great church goal—"Prepare to meet thy God, O Israel." Amos 4:12.

Checkup

1. Name five responsibilities of church members.
2. Name three personal services the church offers.
3. What is the great goal of the church?



MISSIONS PICTURES

The church school is an essential project in every congregation where there are children.

4 *The Church School*

The school you are attending now is most likely a service of your local church, or of your local conference. The church school is a familiar institution in our denomination, and it is a financial investment as well as a training center. Churches that fail to provide for the education of their youth often see their members move away, or the church dies spiritually as the older generation passes off the scene.

The operation of the school is in the hands of a school board elected by the church. This board works closely with the church council, the teachers, and the local conference educational superintendent. The money to support a church school normally comes from tuition, church subsidy, and conference subsidy. Every church member should consider it his duty to help pay the cost of the school even though he may have no children who benefit directly from it. It is

the right of every child in the church to have a Christian education.

The Home and School Association is an organization designed to study and work for the welfare of all the children of the church. This group seeks to understand better the parents' responsibilities in the education and training of children. It aims to get all the boys and girls of the church in the church school. Another purpose of this organization is to help the school secure library books and other teaching equipment needed to meet the standards of the General Conference Department of Education.

The chief officers are a leader, an assistant leader, a secretary-treasurer, and an assistant secretary-treasurer. Other officers may be elected as they are needed.

Checkup

1. Why is a church without a church school likely to die?
2. How is a church school financed?
3. How is it operated?
4. What is the purpose of parents' societies?

5 *Social Interests*

Seventh-day Adventists are sociable people and enjoy each other's company. The faith that binds us together gives us much in common in social activity. Wise church leaders provide for the wholesome expression of this social interest.

The most spiritual social service of the church is the weekly prayer

SERVICES OF THE CHURCH

meeting with the opportunity for public testimony. Many church groups provide for another type of social activity in recreational halls. These serve as a common meeting place for programs, recreational activities, and many other types of social gatherings.

Checkup

1. What are the social services of the church?
2. Which is probably the most spiritual service?
3. How do many churches help provide for social activities?

CHAPTER 6 REVIEW

Terms you should know:

ordinance of humility
Communion service
local

layman
new birth

Some personal questions:

1. What does it mean for you to be reverent in the house of God?
2. Are you careless of your spiritual needs when you choose to remain away from divine service?
3. What does the Communion service mean to you?
4. What advantage is it to a church to have a recreational hall?

7

THE LOCAL CONFERENCE

“Conferences must be organized in different localities, and it will be for the health of the different conferences to have it thus.”—E. G. White, *General Conference Bulletin*, 1901, April 5, p. 68.

Let us imagine that your church chooses you to be a delegate to the local conference session. Certain questions immediately arise in your mind. How are you chosen? What are your duties? What privileges do you have as a delegate? What is the conference session? Why is it called? What does it accomplish?

These questions remind us that back of the session there is a conference organization with representatives that come to your church from time to time. This chapter, explaining the relationship between the church and the conference, will be centered around four important points:

1. Delegates to a Conference Session
 2. Organization of a Conference
 3. Conference Operation
 4. The Conference and Its Members
-

Delegates to a Conference Session

If you are a delegate to a conference session you will discover that the church as a whole has chosen you. To do this, the members voted on names that were suggested (nominations) in the meeting, or, if the church has so specified, on nominations that came from the

church board. No delegates are appointed and there are no ex-officio delegates of the church. The church, and the church only, has the final word in this selection. Every church is entitled to one delegate as a church and an additional delegate for each specified number of church members as the conference constitution provides.

After your election the church

THE LOCAL CONFERENCE

clerk sends your name with your credentials to the conference secretary, or provides you with the credentials if so directed by the conference. In the latter case you present these to the secretary at the session and are thus entitled to be seated as a delegate. Provision is made for the possibility of missing delegates. Each church has alternate delegates who, in case any of the regular delegates are unable to attend, will take their place with full voting privileges.

The conference president presides at the session. The roll call of churches with their eligible delegates is read. If sufficient members are present, the president so declares and states that the business of the session may proceed.

The principal work of a conference session is:

1. To receive any new churches into the conference.
2. To hear reports from the officers and departmental secretaries.
3. To elect the officers, departmental secretaries, executive committee, and institutional boards for the next biennial period.
4. To review and renew credentials and licenses of workers.
5. To pass on recommended plans and policies.
6. To amend the constitution and bylaws as needed.

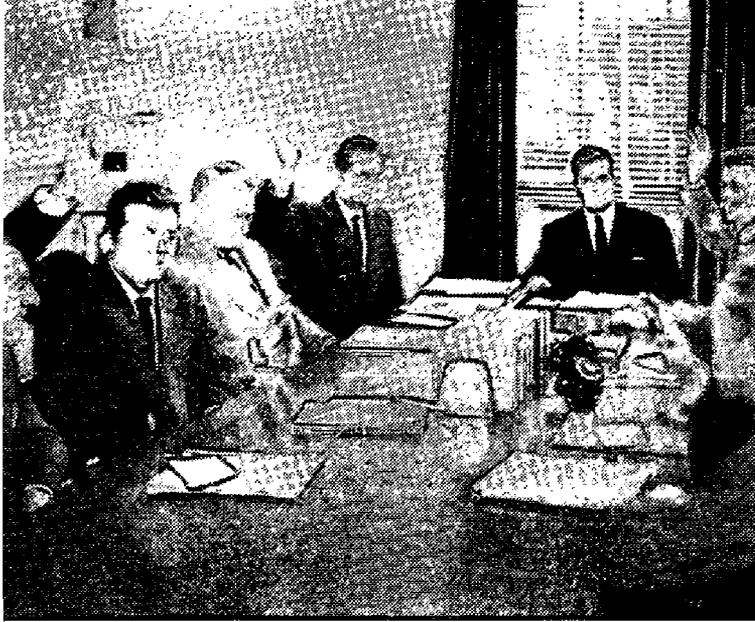
Certain committees are required to consider many items of business before they are discussed in the session. First, each church delega-

tion chooses one of its members to serve on a large temporary committee, with the leading union conference officer present as chairman. This committee then nominates the other committees that will be needed during the session. The names of the persons nominated to serve on these various committees are brought before the session for approval.

The major committees are: Nominations, Plans, Constitution and Bylaws, and Credentials and Licenses. One of the more important committees is the committee on nominations, which considers the election of officers for the next biennial term. This committee consists of from five to nine members, with the leading union officer present as its chairman and with a visiting General Conference representative sitting with the committee as a counselor.

While the nominating committee is in session, individuals or groups having recommendations to make may appear before it and present their recommendations. When the committee reports, the delegates must vote to elect or reject any name submitted. So you, as a delegate, are entitled to vote and in so doing you are not only representing the wish of your church, but the best interests of the entire conference as well.

With the election completed, the resolutions adopted, the constitutional changes acted upon, the work of the session is finished and your service as a delegate is ended.



The activities of the local conference are planned by the conference committee.

Checkup

1. How are delegates chosen to a conference session?
2. What is the work of a conference session?

3. How is the will of a church member expressed in conference elections?

2 *Organization of a Conference*

Now let us look back of the conference session to the origin of a conference itself. The plan to organize a new conference or mission is first studied carefully by the union conference committee. The matter is then taken to the next higher level for final decision. In a newly developed region where the churches are somewhat unacquainted with denominational procedure and lack experience, this unit is organized as a mission. A mission differs from a conference in that its officers are appointed by the union conference and not elected by its membership.

A legal association is a part of all regular conferences. In order to meet legal requirements for owning property, for receiving legacies and gifts, and for carrying on financial transactions, the conference must have a legal association, or corporation. All denominational property in a conference, including church properties, schools, and other institutions, is owned in the name of the local conference legal association.

The conference executive committee is chosen by the duly authorized delegates at the conference session to administer the affairs of the conference between sessions.

Checkup

1. What is the relation between a conference and a church?
2. What is the difference between a conference and a mission?
3. Why must each conference have a legal association?
4. What institutions are conference-owned and operated?
5. What is the purpose of the conference executive committee?

3 *Conference Operation*

A local conference is headed by a president and a secretary-treasurer, who are the officers of the conference. The president's responsibilities are many. He is the administrator of the conference and, as such, is the ranking officer whenever he is present in any church. He is the chairman of many committees and boards, including the executive committee,

academy boards, and the board of any other conference institutions. He is a member of the union conference executive committee and of the board of any union-operated institutions, such as colleges and sanitariums.

The secretary-treasurer keeps the records of the business and transactions of the conference. He handles the conference funds and disburses them according to policy or committee action. His financial record is subject to audit by the union conference auditor. He is the auditor of the church treasurers' books in the conference, unless the conference has a regular auditor.

Departmental secretaries are conference representatives who work with the church officers and leaders to sponsor the departmental activities of local churches. For instance, the church has a Missionary Volunteer society. The conference secretary of this department helps to sponsor the young people's work in each church in the conference. Many secretaries carry the work of two or more departments.

The departments most likely to influence the average member in a local church are:

- Education
- Home Missionary
- Medical
- National Service Organization
- Public Relations
- Publishing
- Radio and Television
- Religious Liberty
- Sabbath School



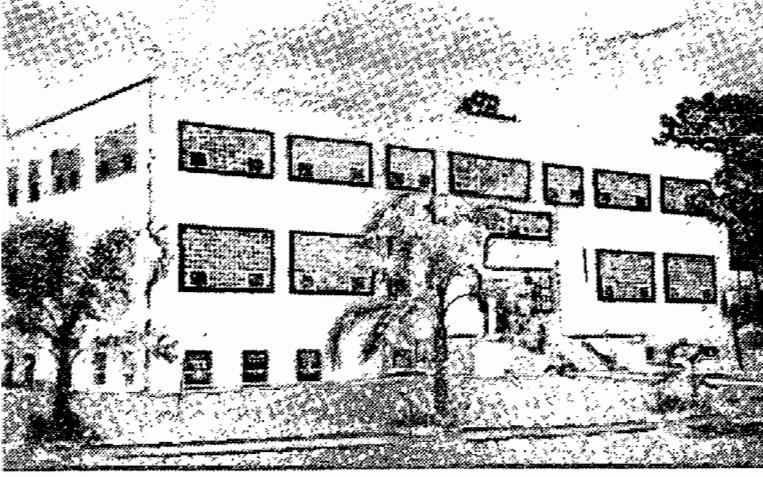
The pastors and district leaders carry out the plans in the various churches.

Temperance
Young People's Missionary
Volunteer

Other conference workers include church pastors, evangelists, Bible instructors, secretaries, etc.

You have doubtless observed some ministers addressed as "Elder," while others are not. And again you have seen the local church elect its elder, who is not addressed by any special title. General church policy governs these practices.

When a young man chooses to enter the ministry, he first completes a course of study in one of our colleges and may then study for a year at the seminary. After this he is eligible for employment by a local conference as a ministerial intern. If after a two-year period of internship he is seen to have the qualities of an efficient minister, he continues as a licentiate, or licensed minister. After several years of experience, this young man will be considered by



MISSIONS PICTURES

Academies such as Forest Lake, Florida, are operated by the local conference.

the conference committee, in counsel with the union committee, as a candidate for ordination. When he is ordained he becomes a minister of the gospel in the fullest sense. Ordination entitles him to all the professional privileges of a minister, including the right to perform marriage ceremonies, to baptize, and to be addressed as "Elder."

In the case of the elder of the local church, the term applies to the office and not the individual, and is not appropriately used in addressing the man.

To standardize our work and to safeguard our churches against the possibility of impostors, a system of credentials and licenses provides a classification for every type of worker in the conference organizations. Listed below are the types of credentials and licenses:

Ministerial credentials for ordained ministers.

Ministerial licenses for workers looking forward to ordination.

Bible instructor credentials for Bible workers.

Missionary credentials for unordained experienced workers, including elementary and

secondary teachers who are carrying major responsibilities.

Missionary licenses for all regularly employed field, medical, educational, and office workers; institutional and industrial workers of five years' standing who do not qualify by the nature of their work for missionary credentials.

Literature evangelist credentials for permanent, regular colporteurs.

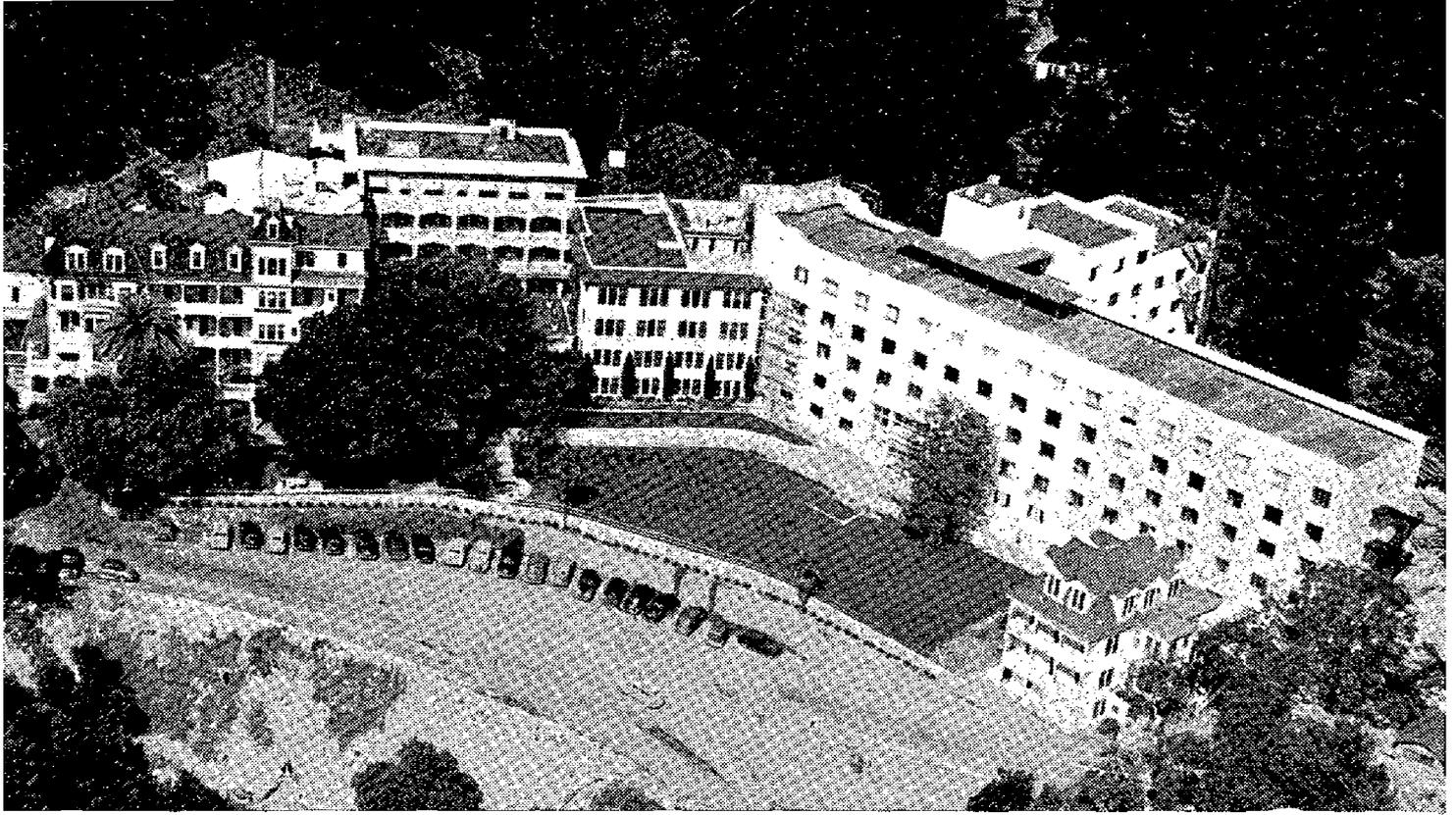
Literature evangelist licenses for beginning colporteurs with three months' experience.

Checkup

1. What are the two officers of the conference?
2. What are their duties?
3. Why are licenses and credentials given to workers?
4. Who only should be addressed as "Elder"?

4 *The Conference and Its Members*

One of the valued leaders in a conference is the church pastor, who is appointed by the conference committee and assigned to serve in a church or district. His salary and expenses are paid by the conference. The pastor serves as a representative of the church, and he provides counsel and leadership to the elected officers of the church. He gives spiritual help to the members, and he directs the church in soul-winning activities. His help is sought by members of



The Saint Helena Sanitarium and Hospital, founded in 1878, on a beautiful hillside location in northern California, is a Union Conference institution.

the church in solving their personal problems. Of all the workers in the conference, none comes closer to the individual member or to the local church than does the church pastor.

Public evangelism is a major service of the church. Many conferences provide a full-time evangelist whose services extend to various churches. A company of workers, including a Bible instructor and a singing evangelist, is often associated with an evangelist to present a complete soul-winning program.

A conference may operate various institutions to provide a service to the churches. Conferences may differ in the exact institutions owned, but as a pattern we usually find that they include: the Book and Bible House, academies, and sanitariums.

Perhaps the total service rendered by the conference could best be summarized in the one word: counsel. In the churches and at conference headquarters, the officers and staff or workers find many church members coming to them for counsel about church work and personal problems. From time to time the department secretaries lead out in the church activities such as Ingathering.

Checkup

1. What services are provided by the conference?
2. How does each serve the church members?
3. What word best expresses the services of the conference to the church?
4. Name three types of institutions to be found in local conferences.

THE STORY OF OUR CHURCH

CHAPTER 7 REVIEW

Terms you should know:

delegate	biennial period
delegate at large	bylaws
alternate delegate	chairman
conference session	quorum
seated as a delegate	

Questions to consider:

1. Should a church have the right to choose its pastor?
 2. If you were pastor what would you do to strengthen your church?
-

8

THE UNION, DIVISION, AND THE GENERAL CONFERENCE

“When the judgment of the General Conference [in session], which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered.”—*Testimonies*, vol. 3, p. 492.

The relationship between the workers in the local, the union, and the division conferences, and the General Conference, is characterized by mutual helpfulness. In this lesson we shall see how the three highest phases of our church are organized. You will note procedures similar to those in the local church and the local conference. These are the principal topics to consider:

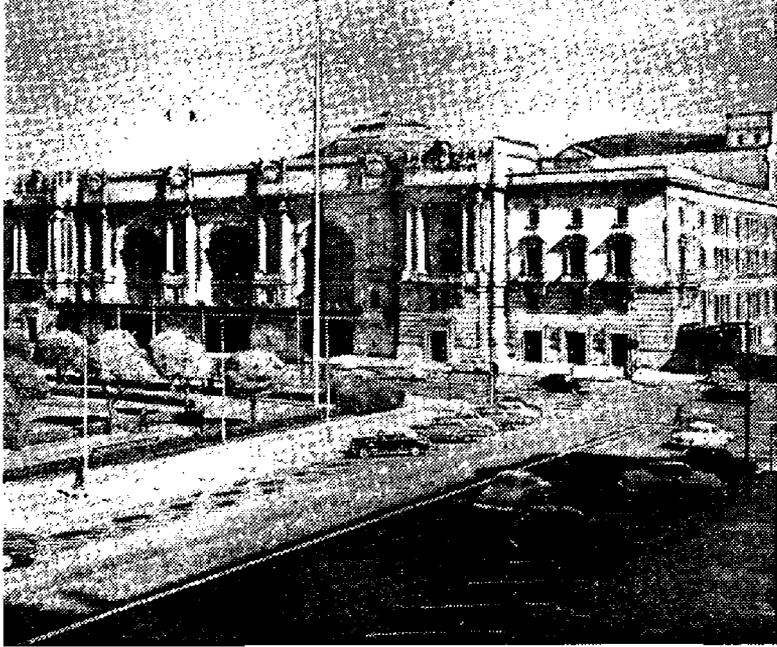
1. The Union Conference
2. A Section of the General Conference
3. The Authority of the Church
4. The General Conference Is Organized
5. The Church in General Session

I *The Union Conference*

The union conference is usually made up of from four to seven conferences, and its details of operation parallel the local conference so closely that it will not be necessary to repeat them here.

The union conference is like a local conference in that—

1. It may be either a mission or a conference.
2. Its officers are a president and a secretary-treasurer.
3. It has secretaries for the various departments.
4. Its officers, committees, boards, departmental secretaries, etc., are elected by delegates in session.



The Civic Auditorium in San Francisco has often been used for General Conferences.

MOULIN

5. Its committee is vested with administrative authority to carry out its work between sessions.

The union conference differs from a local conference in that—

1. Its sessions are held every four years.

2. Its membership includes a group of conferences or missions rather than local churches.

3. Its executive committee is made up of—

The officers

Union departmental secretaries

Local conference presidents

Heads of union-conference-operated institutions.

4. Delegates to its session are chosen by the local conferences.

5. Its president is a member of the General Conference Committee.

The union conference usually operates certain institutions within its territory, such as colleges, sanitariums, food factories, etc. Some of the departments sponsor union-wide conventions and councils. The union conference keeps its mem-

bership informed of various activities through a weekly paper.

Checkup

1. In what ways is a union like a local conference?

2. In what ways do they differ?

2 *A Section of the General Conference*

The divisions are parts of the General Conference that have specific territories, usually limited by geographical, political, or sociological factors. The overseas divisions are staffed with officers and departmental secretaries, who provide counsel and direction. The president of the division is a vice-president of the General Conference. The other officers and departmental secretaries are members of the General Conference Executive Committee.

This close relationship between the divisions and the General Conference makes a division executive session unnecessary, since the election of its officers and other leaders takes place at the General Conference session. The divisions have executive committees to conduct the ordinary business. From time to time they have special councils where the representation from the field is broader than in the executive committee.

The North American Division does not have a fully staffed organization. There is a president, a secretary, and an associate secretary; but there are no other officers or departmental secretaries speci-

cally for this division. The General Conference Committee serves as the executive committee for this division.

Checkup

1. How are the division officers elected?
2. In conference organization what comparison could you make between the local-union relationship and the division-General relationship?
3. How does the North American Division differ from other divisions?

3 *The Authority of the Church*

The term General Conference refers to the entire body of believers in the church in all its organizations throughout the world, including divisions, union conferences, local conferences with their churches, and all institutions.

The General Conference Committee does the work of the church and speaks for the church. But the members of this committee perform these duties as duly elected officers, chosen by delegated authority in the church. The final authority, therefore, for the expression of the will of the churches is the General Conference.

"Those who hold responsible positions in the church may have faults in common with other people and may err in their decisions; but notwithstanding this, the church of Christ on earth has . . . an authority that cannot be lightly



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The Cow Palace in San Francisco has also been used for the Sabbath congregations.

esteemed."—*Testimonies*, vol. 4, p. 17.

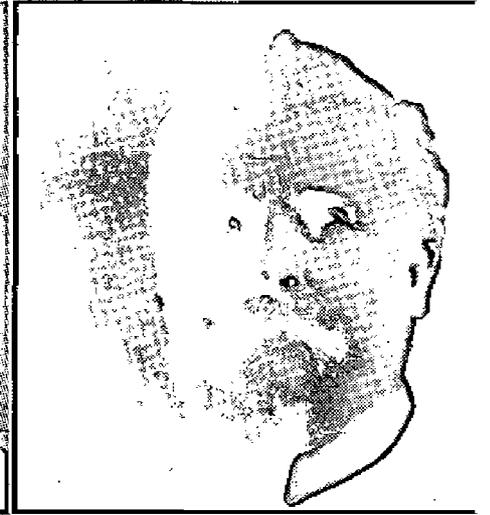
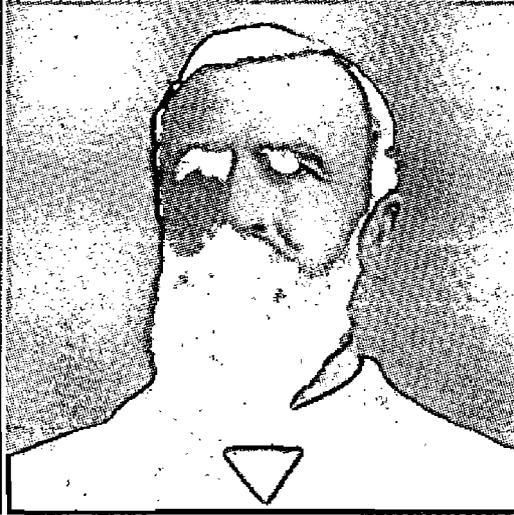
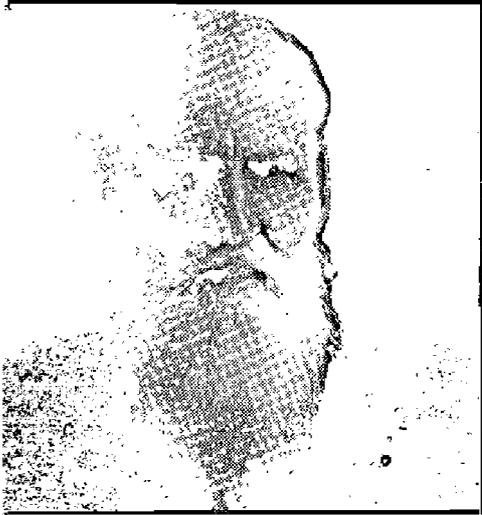
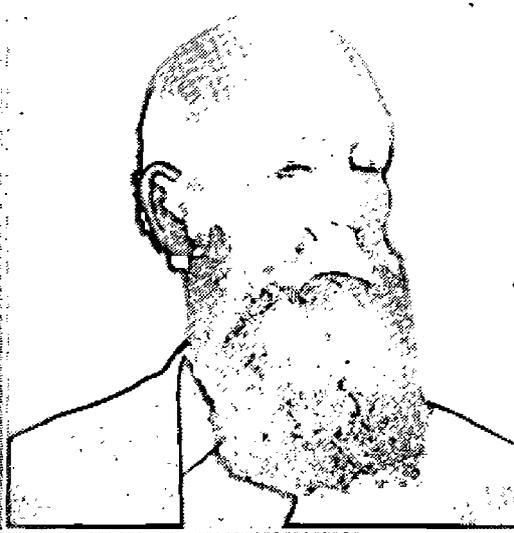
Checkup

1. How inclusive is the term "General Conference"?
2. How is the General Conference the voice of the entire church?
3. What is the final authority in our church organization?

4 *The General Conference Is Organized*

The organization of the General Conference follows the pattern we have seen on other conference levels. The growing church has made it necessary to enlarge the offices and departments of the General Conference to provide more manpower.

The General Conference, in the sense of the entire group of delegates, meets only in quadrennial session. The constitution provides for a smaller group to conduct business. This Committee, known as the Executive Committee, has administrative power between General Conference sessions.



Presidents of the General Conference: John Byington, James White, J. N. Andrews, George I. Butler, O. A. Olsen, G. A. Irwin, A. G. Daniells, W. A. Spicer, C. H. Watson, J. L. McElhany, W. H. Branson, R. R. Figuhr.

THE UNION, DIVISION, AND THE GENERAL CONFERENCE

The General Conference owns and operates a number of institutions. The determining factor for the level of operation of any institution is the territory it serves. A local church school serves the church, hence it is operated by that church. A sanitarium may serve much of a conference, so it is operated by that conference. A college serves several conferences and is therefore operated by the union conference. Where the service of an institution is designed for the benefit of several union conferences or even the world field, it is usually a General Conference institution. There are several such institutions in North America:

The College of Medical Evangelists. Situated on two campuses, one at Loma Linda and the other in Los Angeles, California, this medical college is accredited with the American Medical Association. It offers degrees on the graduate level in dentistry, medicine, and certain fields of science.

The Seventh-day Adventist Theological Seminary. This graduate school for ministers and Bible teachers is located in Washington, D.C., where it has access to the leadership of the church, to denominational source materials, and to the scholarly resources of the nation's capital. The student has available several fields of study leading to both the master's degree and the bachelor of divinity degree.

The Home Study Institute. The denomination's correspondence school offers credit on three levels

of scholastic attainment: elementary, secondary, and collegiate.

Oakwood College. This college at Huntsville, Alabama, was founded for the benefit of the colored constituency, thus bringing it under General Conference operation.

The North American Publishing Houses. The three publishing houses within the United States have their own territory as assigned by the General Conference. These institutions are:

Pacific Press Publishing Association, Mountain View, California.

Review and Herald Publishing Association, Washington 12, D.C.

Southern Publishing Association, Nashville, Tennessee.

The Voice of Prophecy and Faith for Today. These two programs, the one on the radio and the other on television, go beyond the boundaries of any one union in their services, and therefore they are General Conference institutions.

Checkup

1. What do we mean by the officers of the General Conference?
2. How does the Executive Committee represent the world field?
3. How is much of the work of this Committee carried on?
4. What usually determines the level of operation for one of our institutions?
5. Using this principle, how do you account for each General-Conference-operated institution?

THE STORY OF OUR CHURCH

5 *The Church in General Session*

There is an international spirit at a General Conference session, for the delegates include leaders from all the world. Business sessions, inspiring devotional services, and picturesque reports from the divisions are featured. Thousands of church members attend these sessions and enjoy the various meetings. In fact, it has become a problem to find a city with accommodations adequate for such a large group.

These sessions are held every four years, with delegates from the world field attending. Delegates at large include all members of the General Conference committee and a limited number of other members who represent the various phases of the world work. Regular delegates are chosen on a divisional level from overseas, and on a union level in North America. The delegates vote on all committee reports. Thus they elect the officers, enact policies, and carry on other business of the session.

In addition to the General Conference session there are special meetings of the executive commit-

tee. The most important of these special meetings is the Autumn Council. These councils are held annually and they give special attention to the financial problems of the world field. At these meetings the operating budgets for the next year are voted. The first, second, and fourth such meetings between General Conference sessions are considered largely North American councils. But the third, known as the Biennial Council, is broader in scope. It is usually arranged for the vice-presidents of the General Conference from the various divisions to be present. The local conference presidents from North America are often invited to these councils. The spring council of the committee is also considered a special meeting.

Checkup

1. What two types of delegates attend a General Conference session?
2. How are regular delegates selected?
3. Why are there so many visitors at a General Conference session?
4. What is the Autumn Council?

CHAPTER 8 REVIEW

Terms you should know:

overseas divisions
national workers
constituency

foreign workers
policy
quadrennial

THE UNION, DIVISION, AND THE GENERAL CONFERENCE

Questions to think about:

1. How does a General Conference session bring inspiration to those who attend it?
2. Should the General Conference leaders devote more of their time to the North American territory?
3. What is the principal service of a union conference to its field?

9

THE METHODS WE USE

“To the prophet the wheel within a wheel, the appearance of living creatures connected with them, all seemed intricate and unexplainable. But the hand of Infinite Wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel, directed by the hand of God, works in perfect harmony with every other wheel.”—*Testimonies*, vol. 9, pp. 259, 260.

When we step into a large factory or assembly room we may wonder why there are so many wheels, big wheels, little wheels, and middle-sized wheels, spinning at high speed. We may wonder why one pulley is running in this direction and another in that; why one machine is doing a particular piece of work and another doing something entirely different. Closer observation reveals that all are working together toward one major objective. In an automobile assembly plant, for example, one section handles the motors, another the chassis, and yet another the body. Each division has its specialized work, but as a group they are producing an automobile.

The departments in our church organization are like the divisions in a factory. Each one has its unique duty; each contributes its part toward finished work.

Would you like to make an imaginary visit to our General Conference office building in Washington, D.C., and become better acquainted with the various departments? Of course, we do not expect to find everyone in his office at the time of our visit. We know that many will be away, traveling about the world. But we do hope that they have left a message for us telling something about the purpose for their particular branch of service and what the main objectives are.

THE METHODS WE USE

In this chapter we shall consider:

1. Education for Youth
 2. The Sabbath School
 3. The Publishing Work
 4. The Medical Department
-

Education for Youth

Leaders with special training are needed today in order to give God's message effectively. The high schools and colleges established to educate citizens for peace-time pursuits cannot prepare soldiers for active combat service. Therefore the army sends its recruits to training camps.

The schools of the world cannot train us to give the message they do not know. The Seventh-day Adventist Church maintains a worldwide system of primary, secondary, and advanced schools because it believes that Christian education is essential for its children and young people. One of the main tenets of our church doctrine is that every Seventh-day Adventist youth, every child of Adventist parents, has the right to an education from Adventist Christian teachers in an Adventist environment. More than this, the church is convinced that its welfare depends on its youth being in its own schools from the first grade upward. The church believes in this policy for the following reasons:

1. A far greater percentage of its youth become Christians if they are educated in Adventist schools.

2. Far more youth who are trained in our schools remain loyal to the church through the years than those who do not have the benefit of a Christian education.

3. Believers who have been trained in Adventist schools make more active, effective church leaders and workers.

4. Only from the graduates of its own schools can the church find sufficient trained workers for the force of ministers, evangelists, teachers, colporteurs, doctors, nurses, business leaders, and other workers.

It is a rare thing to find an influential leader of our church who has not been educated in our schools. "All the youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."—*Testimonies*, vol. 6, p. 197.

Therefore the church holds as one of its chief goals the enrollment of every school-age child in its own schools.

Checkup

1. Why should Christian young people receive an education?
2. Why cannot the schools of the world fill our needs?



MISSIONS PICTURES

Seventh-day Adventist schools are a part of our work everywhere, as seen in this happy group in Iquitos, Peru, and this outdoor school in Panama.



3. How does the Department of Education serve all the other departments in the church?

2 The Sabbath School

“The object of Sabbath-school work should be the ingathering of souls.”—*Counsels on Sabbath School Work*, page 61. Whether it is raising the offering goal, running a branch Sabbath school, or conducting a consecration service, the main purpose of the school is to win men and women to God. The major portion of time on the Sabbath-school program each week is devoted to the study of the lesson, and each lesson is Christ-centered; each question has a Bible reference.

The Sabbath school reaches out to everyone, old and young, active or shut-in. From the day a child is born, he can be enrolled as a cradle-roll member. When he has outgrown this division he is promoted to the kindergarten, and from the kindergarten he goes to the primary, and from the primary to the junior division. When he is ready for the academy he receives

the youth’s quarterly, which he studies until he is ready for the senior division. Inasmuch as no one is graduated from the Sabbath school, he remains in the senior division for the rest of his life.

Both pupils and teachers need a thorough understanding of the lessons in the Sabbath school. To this end we are admonished by the Lord: “Even as the bodily necessities must be supplied daily, so the word of God must be daily studied—eaten, and digested, and practiced.”—*Counsels on Sabbath School Work*, pages 43, 44.

The blind are not forgotten, for Braille Sabbath school lessons come to their homes, free of charge. Medical workers who must be on duty, traveling workers who cannot attend the home school every week, shut-ins, military personnel, and isolated members benefit from the extension division of the Sabbath school. Each week everyone may have the blessings of the Sabbath school.

Checkup

1. What is the supreme object of the Sabbath school?



MISSIONS PICTURES

A mobile clinic at Alto Plano in Bolivia shows one phase of our health program.

Literature is prepared for all age groups—adults, children, and young people. There are health books and magazines, doctrinal publications, as well as books on many subjects for those within the church.

Checkup

1. What effect does our literature have on the public?
2. What two types of literature are published by our church?

4 *The Medical Department*

When the sick are restored to health and suffering is relieved, a door is opened for the gospel. Seventh-day Adventists have established sanitariums, hospitals, clinics, and treatment rooms, with doctors, nurses, and dentists to serve the physical and the spiritual needs of the people of every class and creed.

Part of the work of this department is to obtain suitable doctors, nurses, and other trained personnel to fill positions in medical institutions at home and overseas. Often loans of money are made to young

doctors and dentists to assist them in beginning practice in a new field.

We promote a strong health-education program. This includes:

Assisting evangelists by presenting health lectures, demonstrations, and classes, at public efforts.

Conducting health classes in the churches on such subjects as food and nutrition, and home nursing.

Helping to sponsor first-aid classes and welfare centers.

Promoting health courses.

Preparing brochures, posters, slides, and films.

Promoting health journals, such as *Life and Health*.

Writing articles on health and medical subjects for various journals.

Publishing the monthly *School Health* bulletin for teachers.

We foster medical training. The College of Medical Evangelists is fully accredited to give our men and women the best preparation possible for medical service.

In order that these medical interests may develop harmoniously and that the medical work may be closely integrated in all parts of our world, the General Conference has provided a staff of capable advisers to head this department.

Checkup

1. Why does the church operate medical institutions?
2. What kinds of medical training are available?
3. What is the relationship between the medical work and the church?

THE METHODS WE USE

CHAPTER 9 REVIEW

Can you identify these?

Braille

literature evangelist

servant of the Lord

health evangelism

Pronounce it this way:

Braille

BRAYL

What do you think?

1. Should every young man and woman have a college education?
2. Should we establish trade or vocational schools?
3. Some claim that every prospective minister should spend some time in the colporteur field. What do you think?
4. If we had two doctors—one highly skilled and the other not so skilled—which one should go to the mission field and which one stay in the homeland?

10

LIKE A MIGHTY ARMY

“The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering.” “God leads His people on step by step.”—*Testimonies*, vol. 8, p. 313.

Like a well-disciplined, organized army, the church of God moves forward to win the war against the forces of evil. To operate efficiently, the army is divided into units or corps—like the medical corps, the quartermaster corps, and the signal corps. Each unit is charged with specific duties and responsibilities. No corps by itself can win a battle, but the combined efforts of the various units make the army a powerful force.

The church is divided into departments, and no department could accomplish much if it were entirely independent from all the others. The interrelationship between departments makes the church more powerful in winning men to God.

Let us become acquainted with these departments:

1. Religious Liberty Department
2. Missionary Volunteer Department
3. The Home Missionary Department
4. The North American Regional Department
5. The Radio-Television Department

Religious Liberty Department

Every human being is endowed by God with certain freedoms, such as life, liberty, and the pursuit of

happiness. These rights are inalienable; that is, they cannot be lawfully taken from the individual.

The Religious Liberty Department of the General Conference emphasizes and publicizes these

LIKE A MIGHTY ARMY

basic principles with the aim of extending and preserving them. It endeavors to defend and safeguard the rights of all men, the right to worship or not to worship God.

The aim of this department is aptly expressed in the following commission: "The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word."—*The Acts of the Apostles*, pages 68, 69.

Forces are ever interfering with, misinterpreting, or destroying our priceless human freedoms. By the interpretation and enforcement of old laws already on the books or by the introduction and passage of new legislation, freedom is often endangered. For example, in some cities in the United States there is the Green River Law which forbids door-to-door selling unless the salesman is invited to the home. This affects the sale of religious books. In some places there are Sunday laws. Any church member having trouble with the Sunday laws or the infringements of religious liberty may call on the department for help.

To keep state and Federal leaders and other professional men, as well as the reading public, and our church members informed on the issues of civil and religious free-

dom, a quarterly journal, *Liberty* magazine, is published by the department.

Checkup

1. What methods are used to destroy religious liberty?
2. Whom does God ask to uphold the banner of religious liberty in this age?
3. How does the church inform state and Federal leaders of the principles of civil and religious liberty?

Missionary Volunteer Department

The Missionary Volunteer Department is the church working for and through its youth. The young people of the church are, first of all, to be won to Christ. Then, as a mighty army of youth they can share their faith and win others to God. The motto of the Missionary Volunteers suggests the impelling force of their mission: "The love of Christ constraineth us." The purpose of this youth organization is "to save from sin and guide in service." To accomplish this objective, the Missionary Volunteer Department operates on two age levels: Junior, ages 10-15; and Senior, ages 16-30 years.

The youth movement provides group activities which satisfy normal youth hungers. If a young person can find pleasant associations and positive activities within the church, he will consider Christ and the church indispensable throughout his life.



WHEELER

Literature distribution reaches thousands of homes. The children help in this work.

Checkup

1. What is the purpose of the Missionary Volunteer Society?
2. What two age levels are served?

3 *The Home Missionary Department*

The Home Missionary Department has the responsibility of organizing the church for service. Every member is to be a disciple like Andrew, who brought others to Christ.

The Home Missionary Department emphasizes five methods of Christian service. It sponsors

the distribution of millions of tracts. The Twentieth Century Bible Course assists thousands of men and women to know their Bibles by home study. The In-gathering plan, directed by this department, reaches millions of homes and gathers millions of dollars for missions. Thousands of needy persons receive help through our Dorcas and Welfare services. Bible studies and meetings held by laymen bring many persons to Christ.

The Home Missionary Department conducts laymen's congresses and conventions, with their demonstration workshops. This helps equip laymen for greater efficiency as soul winners. The monthly magazine *Go* presents thrilling soul-winning methods and experiences, and program material for the church missionary services.

Field Adventuring is carried on by church members. They visit home after home in response to Christ's call, "Go, . . . preach the gospel to every creature." Mark 16:15. Our laymen are on the march for God under the direction of the Home Missionary Department.

Checkup

1. Name the five methods of service the Home Missionary Department sponsors.
2. How are the laymen trained for this service?
3. What is Field Adventuring?
4. What magazine is designed to help home missionary leaders?

4 *The North American Regional Department*

The Regional Department directs the work of the church among the American Negroes in the United States. It offers great opportunities for the development and use of talent in conference leadership.

Church schools and academies are increasing. Oakwood College, Huntsville, Alabama, is a senior college, and the Riverside Sanitarium and Hospital is operating efficiently near Nashville, Tennessee.

Literature valued at hundreds of thousands of dollars is sold by Regional literature evangelists. *The Message Magazine*, the monthly subscription magazine, and books, written by talented leaders, are being circulated.

Some of our young people are devoting their lives in service abroad. The staff of workers in Liberia, West Africa, comes from the membership of our Regional Conference churches of the United States.

Checkup

1. What subscription magazine is published by the Regional Department?

2. Locate Oakwood College and Riverside Sanitarium.

3. What is the Regional Department doing for lands abroad?

5 *The Radio-Television Department*

Throughout the world, Seventh-day Adventists are using the



An evangelistic campaign in Montgomery, Alabama, drew this group of 1,200 people.

modern miracles of mass communications—the radio and the television—to give God's message. The radio broadcast sponsored by the General Conference is known as *The Voice of Prophecy* (with its headquarters in Glendale, California), and the TV program is called *Faith for Today* (with its headquarters in Forest Hills, New York). The Seventh-day Adventists were the first denomination to sponsor a network religious program on TV. In addition to these General Conference programs, ministers broadcast on local stations wherever possible.

When people are interested in the Bible truths through radio and TV programs, they are encouraged

Using illustrated Bible studies, laymen are bringing the message to many homes.

MISSIONS PICTURES





MISSIONS PICTURES

The TV program, Faith for Today, features stories, talks, and inspiring quartet music.

to take the Bible correspondence courses. There is a course prepared for the children, and an introductory course for those who know little of the Bible, and an advanced course for those who would make

an intensive study of Bible doctrines. Millions have enrolled in these courses, which have been prepared in scores of languages. Our radio and TV programs have brought expressions of appreciation from officials in many governments, and the excellent public relations through these channels have helped to break down prejudice and build good will for the church.

Checkup

1. How extensive is radio and television coverage by our church?
2. In what way is the network TV program, Faith for Today, distinctive?
3. How is the radio-TV interest followed up?

CHAPTER 10 REVIEW

Can you identify these?

Faith for Today
 Sunday law
 Calendar reform

Green River Law
 The Voice of Prophecy

Something to think about:

1. Can you blame people who are harassed daily by salesmen, for wanting the Green River Law? What should our colporteurs do?
2. Should everyone attend the young people's meeting, or only the young people?
3. Should non-Christians be expected to contribute to the support of Christian missions? Should Christians be taxed to pay for the crimes committed by non-Christians?
4. Should we feed and clothe people who are too lazy to work? Who are included in Matthew 25 as "the least of these My brethren"?

11

WORKING TOGETHER

“They helped everyone his neighbor; and everyone said to his brother, Be of good courage.” Isaiah 41:6.

In constructing a building, carpenters, masons, plumbers, electricians, painters, and plasterers are needed. So in the work of building the church organization, many kinds of workmen are required. That is why we have various departments, bureaus, commissions, and associations.

For example, three departments—the Sabbath School, the Education, and the Missionary Volunteer—will sometimes unite in the Vacation Bible School to win boys and girls to Christ. First-aid and home-nursing classes concern the Home Missionary, the Medical, and the War Service Departments.

The bureaus, commissions, and associations considered in this chapter are:

1. The Ellen G. White Publications
2. The Ministerial Association
3. The Bureau of Public Relations
4. The International Temperance Association
5. The Association of Seventh-day Adventist Self-Supporting Institutions
6. The War Service Commission

D *The Ellen G. White Publications*

The Ellen G. White Publications is organized to care for the writings of Ellen G. White, the messen-

ger of the church. Located at the General Conference headquarters, Washington, D.C., the office has many of the documents that tell about the beginnings of our church. Much correspondence between de-

THE STORY OF OUR CHURCH

nominal workers, and, most important of all, Ellen White's manuscripts, as well as pamphlets, periodical articles, and books, are kept in fireproof vaults.

In addition to caring for the manuscripts and documents which serve the denomination, the Ellen G. White Publications arranges for the printing of compilations from these writings, keeps the books up to date in their appearance and format, and directs the translating and printing of the books in the various languages. If the number of people reading a language is limited, it may be necessary to print only selections from the many volumes. It is the aim to make at least a portion of the Ellen G. White writings available to the majority of church members in the world.

Checkup

1. What is the work of the Ellen G. White Publications?
2. Where is the office of the Ellen G. White Publications located?

2 *The Ministerial Association*

Ministers have many and varied duties. Some are evangelists, some are church pastors, others Bible teachers in our colleges and academies, while still others are conference presidents, departmental leaders, editors, or medical missionaries. A person doing any kind of ministerial work is a member of the Ministerial Association.

The Association conducts ministerial institutes, evangelistic

councils, and field schools of evangelism, as well as special courses of instruction in the colleges and the Seventh-day Adventist Theological Seminary.

A forty-eight-page journal entitled *The Ministry*, containing articles of inspiration and information, as well as Biblical research and methods of evangelism, is published monthly by the Association. There are also several smaller journals in other languages.

Checkup

1. Who are members of the Ministerial Association?
2. What journal does the Association publish?

3 *The Bureau of Public Relations*

Public relations are essential in a successful business or organization, for it must tell all it can about itself. The Bureau of Public Relations through newspapers, magazines, brochures, newsreels, radio, television, and other media gives information about the church to the public.

The Bureau of Public Relations also serves other departments of the church. This can mean, for example, planning cooking-school posters for the Medical Department, advising the Home Missionary Department regarding a film script, or producing a booklet for the Treasury Department. It may design a road sign for Adventist churches or help make displays for fairs. The Bureau of Public Rela-



MISSIONS PICTURES

A display by the Bureau of Public Relations at a General Conference shows some of the work done in informing the public about Seventh-day Adventists.

tions is a valuable aid in helping the church and its work to be better known.

Checkup

1. What is the purpose of public relations?
2. By what methods does this Bureau publicize the church?
3. What are its main objectives?
4. What relationship does the Bureau have to the other church departments?

4 *The International Temperance Association*

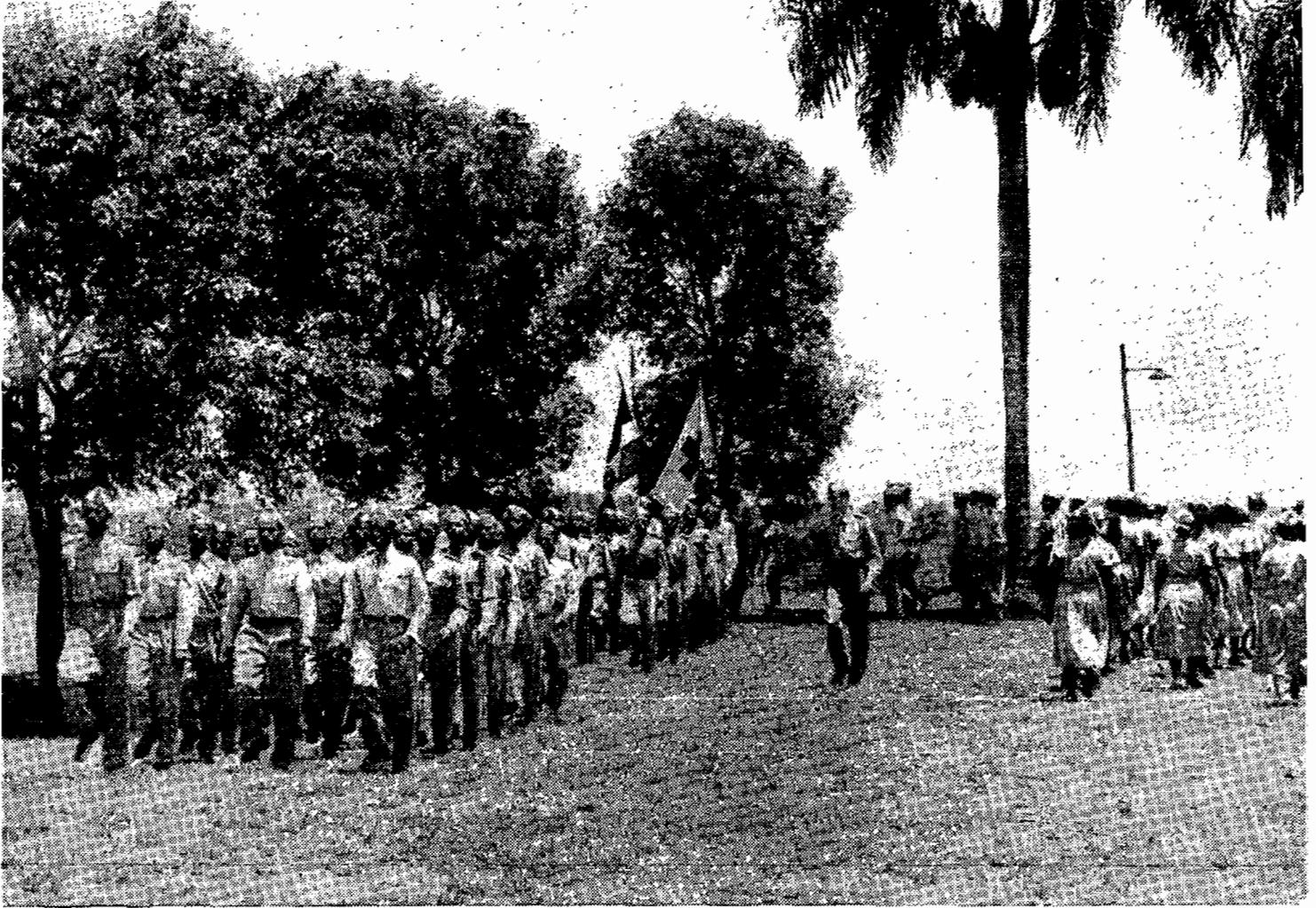
The International Temperance Association fosters an international

program to educate men and women to abstain from the evils of tobacco, narcotics, and alcohol. Its immediate object is to organize a temperance society in every church, college, academy, and church school.

Our world-wide temperance work is financed through membership dues, contributions, and Temperance Day offerings. The Association has five publications: *Alert*, *Listen*, *Chapter Exchange*, *Activities*, and *Smoke Signals*.

Checkup

1. What is the purpose of the temperance clubs?



Medical cadet corps training prepares young people to enter military service. A group of trainees drill at a camp in the Dominican Republic.

2. How is the Association financed?

3. Name its five publications.

5 *The Association of Seventh-day Adventist Self-Supporting Institutions*

This organization is to assist self-supporting workers in their ministry for God. They do not receive salaries from the church.

The Association is divided into three major groups: medical, educational, and industrial. The medical division has sanitariums, hospitals, nursing homes, treatment rooms, and medical clinics. Possibly we should also mention the

health-foods industry, which includes health-food stores, and the manufacture, as well as the distribution, of these products. In education there are a major college, several academies, and specialized schools of instruction. Missionary industries provide a new type of enterprise for membership in the Association.

There is a place in the church for the industrialist, the man of commerce, the craftsman, and others who may be engaged in gainful industry. The fellowship of Seventh-day Adventist Church members in the Association develops an attitude of "belonging," as some have expressed it.

WORKING TOGETHER

Checkup

1. What are the three main lines of self-supporting work?
2. What is one advantage in belonging to the Association?

6 *The War Service Commission*

The War Service Commission, known overseas as the National Service Organization, assists church members in meeting the problems of military service. Thousands of youth have taken the Medical Cadet Corps training course along with their regular studies in the academies and colleges. Some take the training in the summer at Grand Ledge, Michigan. Many young women also take this course.

Work for our servicemen begins in the home church with the Servicemen's Secretary, who provides the young man called into the service with a proper farewell and a Servicemen's Kit, and sends the man's name and address to the War Service Secretary of the conference. Our youth in uniform are supplied with literature and with guidance by conference secretaries. There are Seventh-day Adventist

chaplains at some of the military centers where a large group of our boys are stationed. These consecrated men counsel and encourage the young soldier or sailor in every way possible. Our military chaplains and our faithful men in uniform have witnessed for Christ and have led some of their friends to baptism. If our servicemen find themselves in trouble or undergo court-martial for their conscientious conviction, they receive aid from the church through our War Service Commission.

Red Cross training is carried on in the local churches. Our goal is to have at least one first-aid instructor in every church and one person trained in first aid in every family.

Checkup

1. Where can young people of the church receive Medical Cadet Corps training?
2. What does the church do for a man in the service?
3. What has been accomplished by our service centers and our chaplains?
4. What is our goal for Red Cross training?

CHAPTER 11 REVIEW

Do you know the meaning of these words?

media

brochure

THE STORY OF OUR CHURCH

Identify:

Smoke Signals

Alert

national service

Questions for class discussion:

1. Do you think that a booth at a county or state fair is a good way to advertise our church? Should it be open on Sabbath?
 2. Would you recommend that every church conduct a Vacation Bible School each summer?
 3. What is the most effective way of combating the evils of liquor and tobacco?
-

THE DRAMA OF THE AGES

The greatest drama of all times is taking place on this earth. For nearly six thousand years, angels, the inhabitants of other worlds, and other beings of the universe, have watched the development of this mysterious plot. The drama started in heaven before this world was created. Lucifer, dissatisfied with his exalted position, wanted to be God. Bitterly resenting the fact that God created this world without his counsel, Lucifer accused the Father of being selfish, unreasonable, and tyrannical. The jealous angel asserted that he could devise a better plan that would give everyone more liberty and pleasure than God's government. The Almighty One could have destroyed Lucifer at that moment, but many beings might have harbored the thought that He was too severe and that Lucifer might be right. Therefore God permitted Lucifer to have a chance to demonstrate his claims.

The angels were given the opportunity to choose God's way or Satan's deception. The majority of the heavenly beings gave their allegiance to God; but a third of the angels, and later the first two inhabitants of this earth, obeyed Satan. Thus he became "the prince of this world," and this planet became the stage where the drama is being enacted.

Satan has been permitted to try out his plans and to work his experiments. The claims of Satan have been proved false. The world has not been made happy because of sin and selfishness.

The majority of men have listened to Satan and yielded to his temptations. The world has been filled with hatred and greed, sorrow and crime. Satan delights in misery and revels in suffering and bloodshed.

God never compels a man to serve Him; neither will He allow Satan to force any man to sin. The power of choice was given to every human being in the beginning, and it has not been taken away. Satan can have no power over a person who refuses to serve him. Each person on this earth decides for himself which leader he will follow, which he will obey.

The power of choice is ours. The drama is in the last act, and each of us is on the stage. Our individual actions are being observed by others. "We are made a spectacle unto the world, and to angels, and to men." 1 Corinthians 4:9. When this drama is complete, everyone in the universe, including Satan, will be convinced that "the law of the Lord is perfect," and that God is holy, just, and good.



PROJECTS

PANTOMIME

As a class you might like to give a pantomime of the drama of the ages.

If given before the class only, each group could select its own scenes. If given as a class before an audience, the audience guesses what scenes are being enacted. Some of the scenes might be: "The Vaudois peddler," "John Wycliffe on his deathbed," "Huss and the pope in the same jail," "Luther burning the papal bull," "William Carey, the shoe cobbler," "John G. Paton, the well digger," etc. Would you prefer making posters of these scenes instead of giving them in pantomime?

For further information see:

White, *Patriarchs and Prophets*, pages 33-358.

White, *The Acts of the Apostles*.

White, *The Great Controversy*, pages 39-298.

Hubbard, *Ann of Ava*.

Forbush, *Foxe's Book of Martyrs*.

Hagstotz, *Heroes of the Reformation*.



12

THE CHURCH OF THE OLD TESTAMENT

“For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.” 2 Chronicles 16:9.

The conflict between Christ and Satan, centered in our world, is the same in principle today as it was from the very beginning. Satan seeks the honor, the praise, and the adoration that belong only to God. While the majority of men and women have followed the selfish way of Satan, there have been those who have remained loyal to God in every age. They have resisted temptation and stood firm against the flood of evil.

Remember these major points in this lesson:

1. The Church of the Old Testament
2. Instructions From God
3. God's Guidance

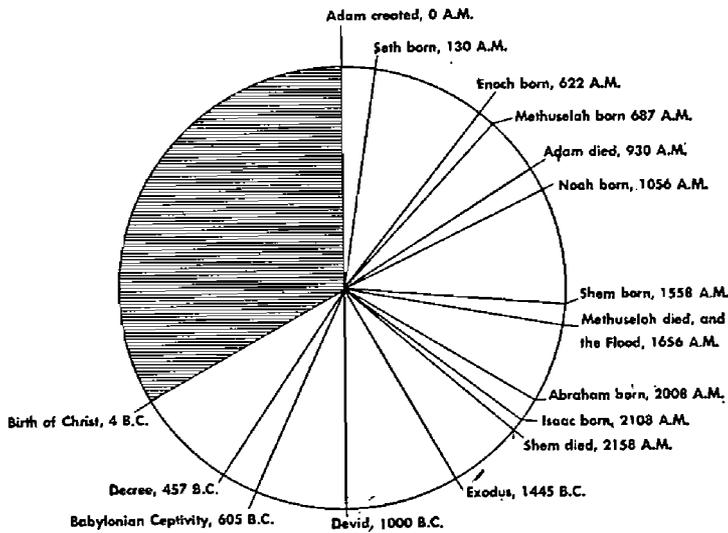
I *The Church of the Old Testament*

From creation to the present time those who obeyed God have been called by various names, such as sons of God, the seed of Abraham, the children of Israel, Christians. They all had the same fundamental beliefs. Today we are called Seventh-day Adventists because we keep the seventh-day Sabbath and believe that Jesus Christ is coming again.

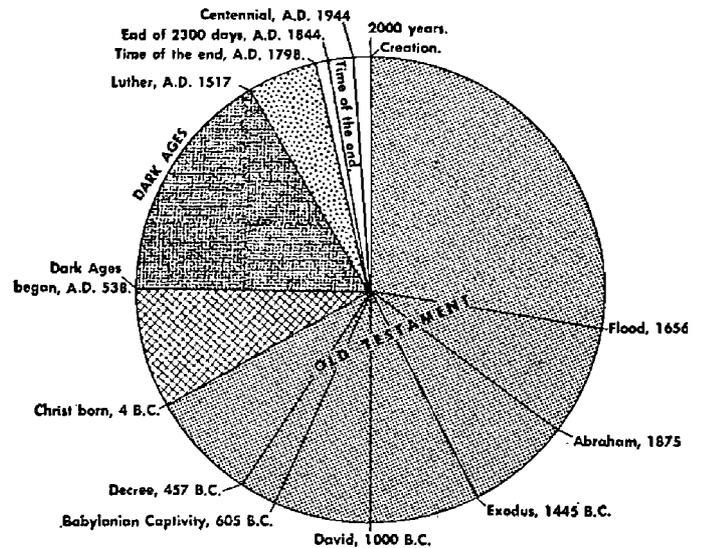
If we had lived in Old Testament times and believed in the Lord Jehovah we would have been Israelites. For example, the Egyptians who renounced their idols and accepted the God of Moses and Aaron, became Israelites. Rahab of Jericho and Ruth the Moabitess were not only counted as Israelites, they were ancestors of the Messiah. When an Israelite violated the ceremonies of the sanctuary, he was “cut off from his people,” or as we would say today, he was dis-

THE STORY OF OUR CHURCH

GOD'S CLOCK OLD TESTAMENT TIMES



GOD'S CLOCK NEW TESTAMENT TIMES



During two thirds of the world's history men looked for the Messiah; during the last third they have looked for His second coming in glory.

fellowshipped from the church and had no part in it.

The church of the Old Testament accepted the law of God as its rule of life. The Ten Commandment law is the universal, eternal, unchangeable expression of God's character. Long before the tables of stone were given to Moses on Mount Sinai, the people of God were keeping the commandments. God said, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5.

The fourth commandment identifies God as the Creator, and keeping the Sabbath is a sign of allegiance to Him. The Sabbath, God declares, "is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify

you." Exodus 31:13. It is a joy and a delight to keep the law of God, for it is the law of love. David exclaimed, "O how love I Thy law! it is my meditation all the day." Psalm 119:97.

After Israel went into exile and Solomon's temple was destroyed, the majority of the people continued to look to the law for guidance. "For Ezra had prepared his heart to seek the law of the Lord, and to do it." Ezra 7:10.

The Jews looked for the coming of the Messiah. From the time the first promise was made to Adam and Eve in the Garden of Eden, the people of God have longed for the time when sin and sinners would be no more. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands

of His saints." Jude 14. Abraham "looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10.

The hope of the ages has been the coming of the Lord. Whether priest or king, patriarch or prophet, rich or poor, the children of God are longing to say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

God so loved man that He was willing to do anything to save him. There was only one way—God gave His Son to die for man. Eternal life is not inherited, or earned; it is entirely "the gift of God."

The Israelite of the Old Testament showed his faith in the plan of salvation by offering a sacrifice. He placed his hands on the head of the lamb, confessed his sins, and killed the animal, thus acknowledging that he was a sinner doomed to die for his own sins. By faith he accepted God's plan, for the lamb was a symbol of the Lamb of God who would take away his sins. Thus he became a free man, a new creature through faith in the coming Messiah.

The New Testament church member shows his faith in the plan of salvation by being baptized. He goes into the water, is buried, and comes out again, thus acknowledging that he was a sinner doomed to die for his own sins. By faith he accepts God's plan to have his sins washed away by the blood of the



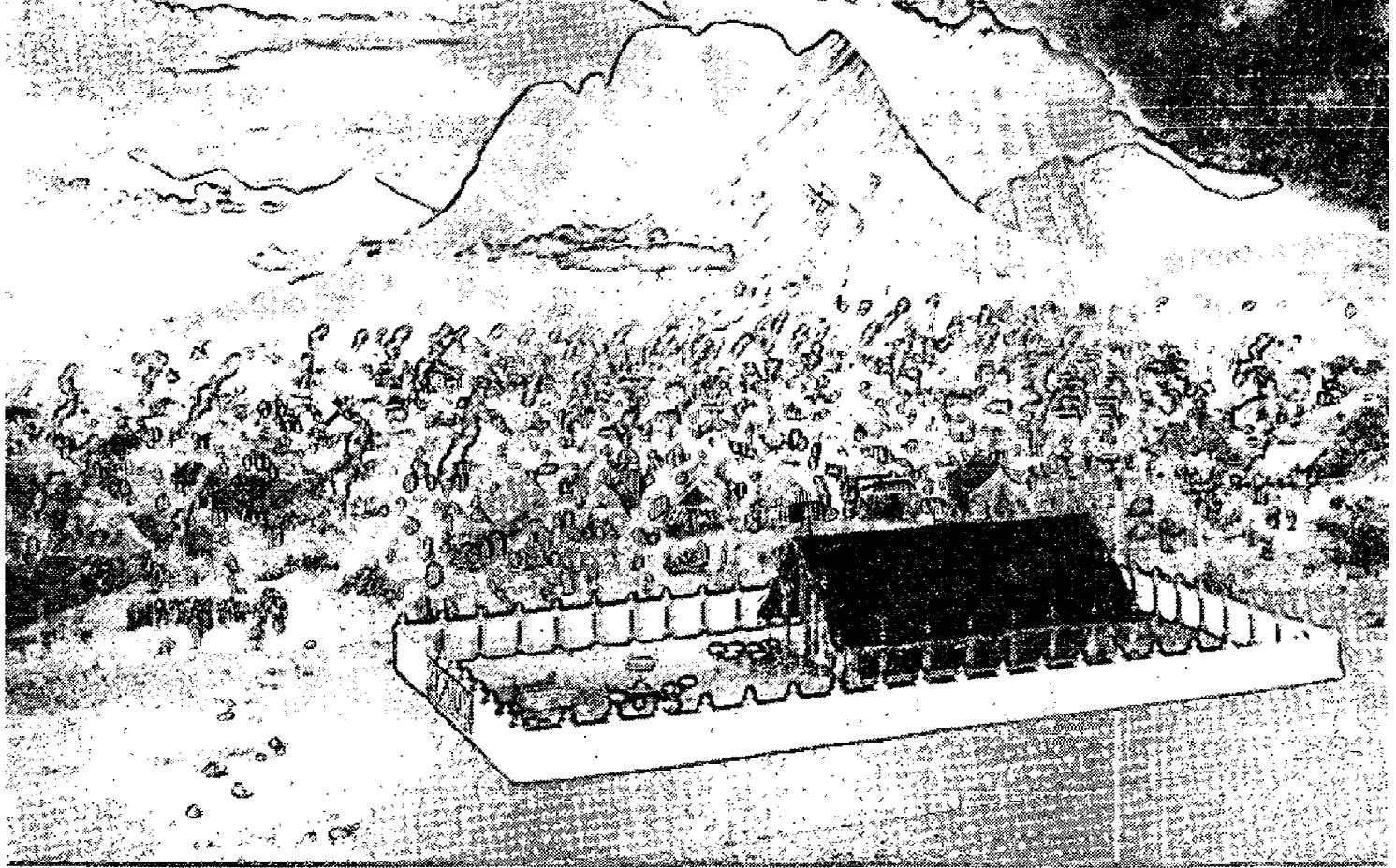
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The commandments which Moses delivered to Israel had long been kept by the patriarchs.

Lamb. As Christ arose from the tomb, so the sinner who accepts Christ as his Saviour rises from the watery grave of baptism, a free man, a new creature, to walk in the newness of the Christian life.

Checkup

1. What would members of the Old Testament church be called today?
2. What were God's church members called in the Old Testament?
3. How did the Old Testament members regard God's law?
4. How do we know that they looked for the Messiah to come?
5. Compare the offering of the lamb in the Old Testament with Christian baptism.



The plan of salvation was taught to ancient Israel through the symbols of the sanctuary, which represented Christ, the sin-bearing Lamb of God.

2 *Instructions From God*

God talked with Adam and Eve face to face when they lived in the Garden of Eden before they sinned. For twenty-five hundred years after man sinned, God's message was given orally to the people. God spoke to certain individuals. "And the Lord said unto Noah" (Genesis 7:1); "Now the Lord had said unto Abram" (Genesis 12:1); "And God said unto Jacob" (Genesis 35:1); "God called unto him out of the midst of the bush, and said, Moses, Moses" (Exodus 3:4).

For the most part the knowledge and will of God were conveyed by word of mouth from the patriarchs to the people. Their long lives, their keen minds, and their accu-

rate memories enabled them to pass on precise instruction. Shem, the son of Noah, must have been deeply impressed with the reality of events as they were related to him by his great-grandfather, Methuselah, who was personally acquainted with all the patriarchs up to that time. During the first ninety-eight years of his life, Shem could accompany his great-grandfather as they visited places of interest. He might have said, "Right here I talked with my father Enoch for the last time before he was taken to heaven. Over there is the field where Cain slew his brother, Abel. And here is the grave of Adam; I was only 243 years old when he died. This place is the most treasured spot on earth to

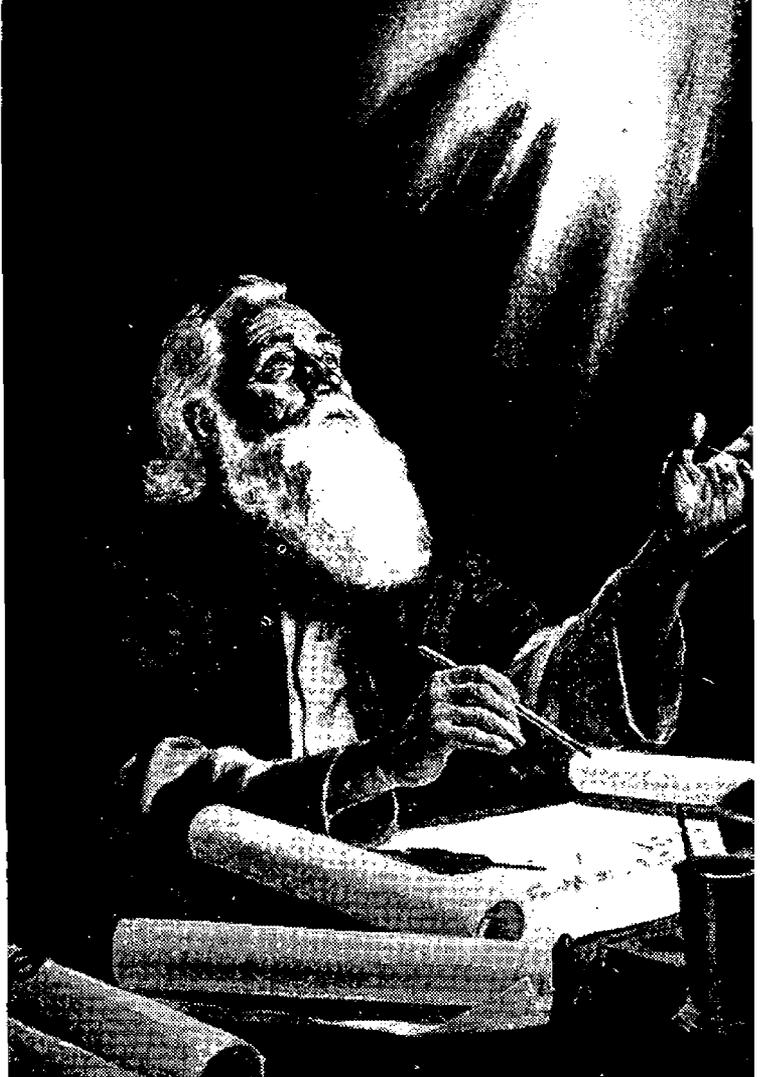
me, for it is where Adam told us of the beautiful home in Eden he once enjoyed. But God has promised a new Eden to all who love and obey Him."

In this way Shem was able to tell the thrilling stories to the ten generations who lived after the Flood, for he was still living when Isaac married Rebekah.

God instructs His people through the Holy Scriptures. Moses was the first writer whom God used to record permanent instructions for His church and to preserve these experiences for future generations. During the next thousand years, several men wrote certain portions of the Scripture. These inspired histories, prophecies, and poems, written on scrolls, were read to the congregations on the Sabbath and on other special occasions. These writings are known to us as the Old Testament. Thus the church in those times heard the same words we read today in that part of the Bible.

Although the Old Testament was written by different men, varying greatly in point of time, education, and station in life, they all wrote under the inspiration of the Holy Spirit. The Bible is not merely human, "but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

God often makes His instruction clear with the help of object lessons. To gain the attention of the people and to make His messages easily understood, God uses many illustrations, types, and symbols.



ROBERT AYRES, ARTIST

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Prophets and apostles received messages from God and recorded them for us to read.

The greatest object lesson of ancient Israel was the sanctuary. Here the plan of salvation was made plain; here the work of the sanctuary in heaven was revealed. The building, its curtains, its furniture, the order of its service, the dress of the priests, the offerings and ceremonies, were all symbols, and they taught many lessons. The sanctuary and its services are the study of Bible scholars.

Checkup

1. How did God first communicate with His children?
2. Why were the words of the patriarchs so convincing?



NORMAN BRICE, ARTIST

© P. P. P. A.

God brought victory to Israel through such miracles as the deliverance at the Red Sea.

3. What do we call the written instructions God gave His Old Testament church?

4. What is the greatest object lesson God gave His people?

3 *God's Guidance*

In Old Testament times God fought for His people. The children of Israel were not a military nation, and their history indicates that they seldom gained a victory by their own might or strategy. When they followed God's way they conquered every foe. From the taking of Jericho to the destruction of Sennacherib's army, the victories of Israel were miracles of God. Sennacherib, that great and terrible warrior who caused strong nations to tremble, was powerless before the king of Israel. Heze-

kiah's preparation for battle was different from that of a military general. Instead of gathering more troops or equipping his men with better armor, he prayed to the God of heaven. God answered that sincere prayer by sending an angel to the camp of the Assyrians, and in one night 185,000 of the soldiers, captains, and chief officers were slain. Never again was that proud king able to come against Israel.

Whether the faithful Israelites were all the "men of war," or Gideon's three hundred, or David with his sling, God gave glorious victories. But when they disobeyed the commands of the Lord they were weak and defeated even when attacking a little city like Ai.

Men who were faithful to God were strong, noble characters. Noah was not easily discouraged. He preached for one hundred and twenty years to sinners who ridiculed his belief in God. Joseph was strong. A slave in a heathen nation, tempted by his master's wife, he did not yield, but exclaimed, "How then can I do this great wickedness, and sin against God?" He was a man to be trusted, and he was honored with a position of great authority.

Job was strong. Neither prosperity nor adversity could shake his faith. He acknowledged God as the giver of all good and perfect gifts. After everything he owned had been destroyed or taken from him he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

THE CHURCH OF THE OLD TESTAMENT

When in great bodily pain, accused by his friends, he did not lose confidence in God.

Checkup

1. How was Israel able to conquer its enemies?

2. Name some of the miracles God performed for Israel.

3. How did the deliverance of Israel from Egypt reveal God's nature?

4. Name Old Testament men who were faithful to God.

CHAPTER 12 REVIEW

What do these words mean?

drama

mysterious

plot

Messiah

Identify:

the patriarchs

the gift of God

prince of this world

Pronounce it this way:

Sennacherib

suh NAK er ib

For class discussion:

1. What helped Shem, Ham, and Japheth to accept the teaching of their father instead of the unbelief of the young men of their time?

2. If you could have visited Shem in Isaac's time, what questions would you have asked?

3. What do you think the teen-agers did Sabbath afternoon during the wilderness wanderings?

4. Is it easier to be a follower of God now than in the days of the children of Israel?

13

THE CHURCH OF THE NEW TESTAMENT

“Behold your God!” Isaiah 40:9.

When the Jews were taken as slaves to Babylon, they learned to depend on God. After suffering at the hand of heathen foes, they were convinced that obedience to the law of God was the only hope of happiness. But, restored to their homeland after the captivity, their eyes were blinded by selfish motives; instead of the real meaning of the Ten Commandments they saw only the legal requirements. The law, which should have taught them to love their neighbor as themselves, was used as a wall to separate them from the people of other nations who needed God. Instead of being a light to the Gentiles, the Jews hid the message of God. Instead of God's law becoming a key to unshackle those bound by sin, the Jews used it as a lock to hold them prisoners.

In this dark hour, Christ came to earth and the church of the New Testament began. The following points in this lesson are of vital importance:

1. New Testament Beliefs
2. The Word Made Flesh
3. The Apostolic Church

▶ *New Testament Beliefs*

The church of the New Testament got its fundamental beliefs from the Old Testament. It accepted the law of God as its rule of life. Jesus Christ, realizing that some persons might think He came

to destroy the law, declared emphatically, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” Matthew 5:17. Thus by precept and example Christ magnified the law.

The New Testament church loved

and cherished this law. Paul declared, "I delight in the law of God after the inward man." Romans 7:22.

The disciples asked Jesus, "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3. Jesus answered by listing many specific signs that would clearly foretell His coming. "I will come again," He promised. John 14:3. Angels from heaven declared, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11), while John announced, "Behold, He cometh with clouds; and every eye shall see Him" (Revelation 1:7).

On the Day of Pentecost the people asked the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you

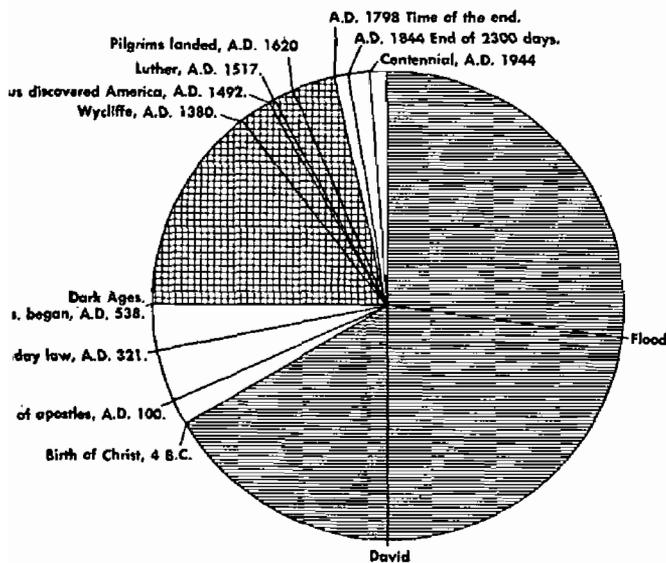


CHARLES ZINGARO, ARTIST

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"What shall be the sign of Thy coming, and of the end of the world?" asked the disciples.

GOD'S GREAT CLOCK

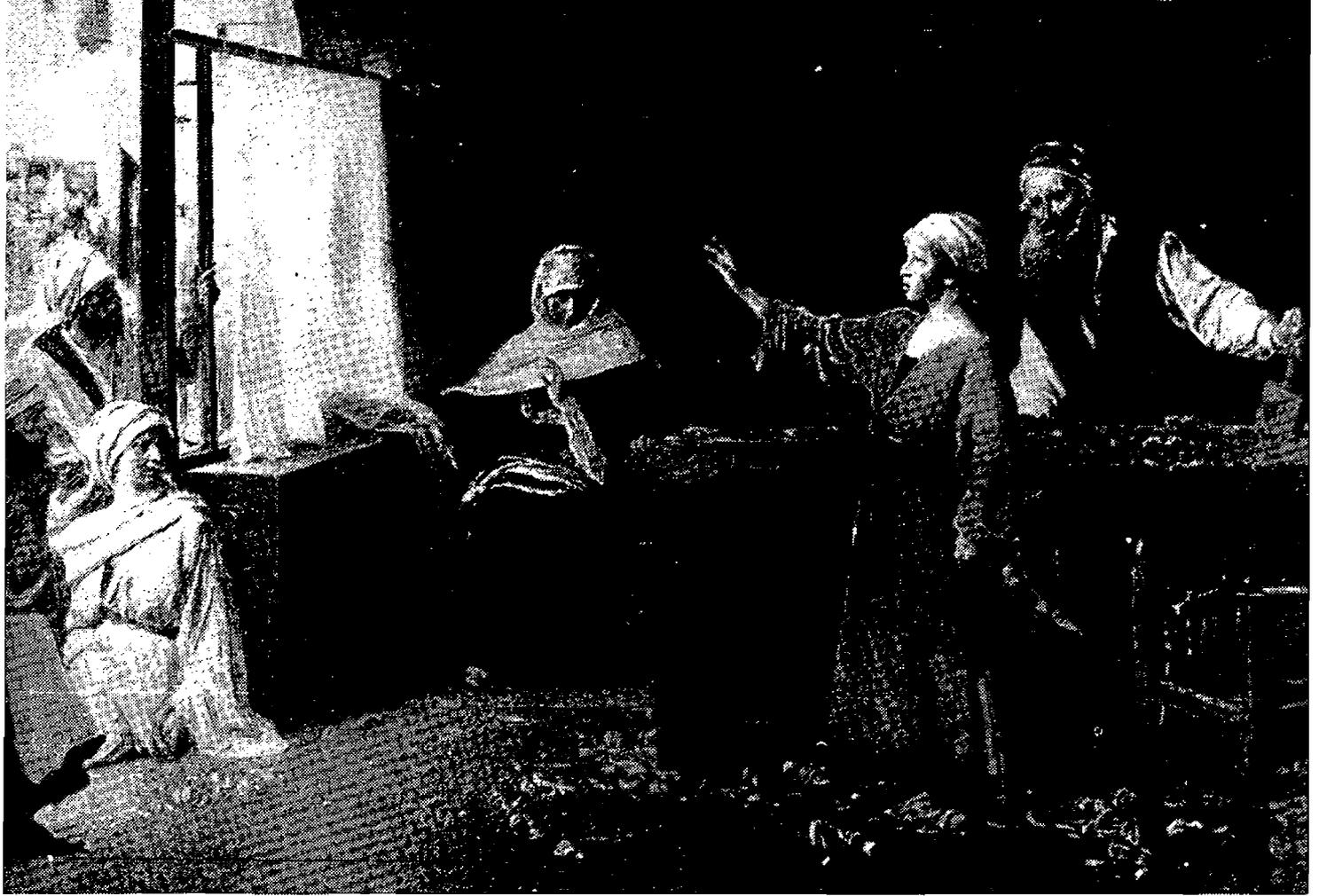


The New Testament church extends from the birth of Christ to the end of time.

in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38. Man does not inherit eternal life, neither can he earn it. No friend or loved one can give it to him. Jesus is our only hope. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Checkup

1. How did the Jews misuse the law?



Even as a boy, Jesus was a careful workman in His father's carpenter shop, and His cheerful, winning disposition was an inspiration to the neighbors.

2. What did Jesus say concerning the law?

3. What was Paul's attitude toward the law?

4. What promise did Christ make concerning His return?

5. How only can you have eternal life?

2 *The Word Made Flesh*

Jesus obeyed His earthly parents, for He "was subject unto them." He knew how to work, and He helped His mother with the daily chores about the home. He became a skilled carpenter. "He was not willing to be defective, even in the handling of tools." "In His industrious life there were no idle

moments to invite temptation."—*The Desire of Ages*, page 72.

Jesus grew to be a strong young man. He cared for His body by eating the proper food at the proper time, by exercising His muscles, by getting the necessary amount of rest and sleep. He loved the out-of-doors. Jesus was kind, thoughtful, and courteous. "Jesus is our example. . . . It is in His home life that He is the pattern for all children and youth."—*Ibid.*, p. 74.

No person on this earth has been assailed with as many temptations as Jesus faced. He knew God's word, and "it is written" was His defense. Though Satan made Him a special target, He was not over-

THE CHURCH OF THE NEW TESTAMENT

come by the enemy. Jesus longed to carry out the plan of His Father. He said, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8.

Jesus was greatly interested in the boys and girls. He loved the children and talked to them in simple words they could understand. He said, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God." Luke 18:16.

Jesus loved men and women in all walks of life, whether they were rich or poor, educated or unlearned. The needy and the ignorant received His love and sympathetic care. The man born blind, the lame man by the pool of Bethesda, the frightful demon-possessed fugitives, the Syrophenician woman, the untouchable lepers—all got a glimpse of heaven when Jesus passed their way. Forgetting His own physical needs and desires, He saw the people as the sheep that had no shepherd.

Jesus did not pass by the rich, the educated, or those in high authority. His first public appearance as a boy of twelve was with the scholars in the temple. During His ministry He was entertained in the homes of Pharisees, and He worked untiringly for them. When the rich young ruler came to Jesus asking what he should do to inherit eternal life, "Jesus beholding him loved him." Mark 10:21. Whether it was a centurion, a ruler of the synagogue, a scribe, or a Pharisee, each one received all the physical heal-

ing and divine instruction that he desired. Christ lived to bless others.

Checkup

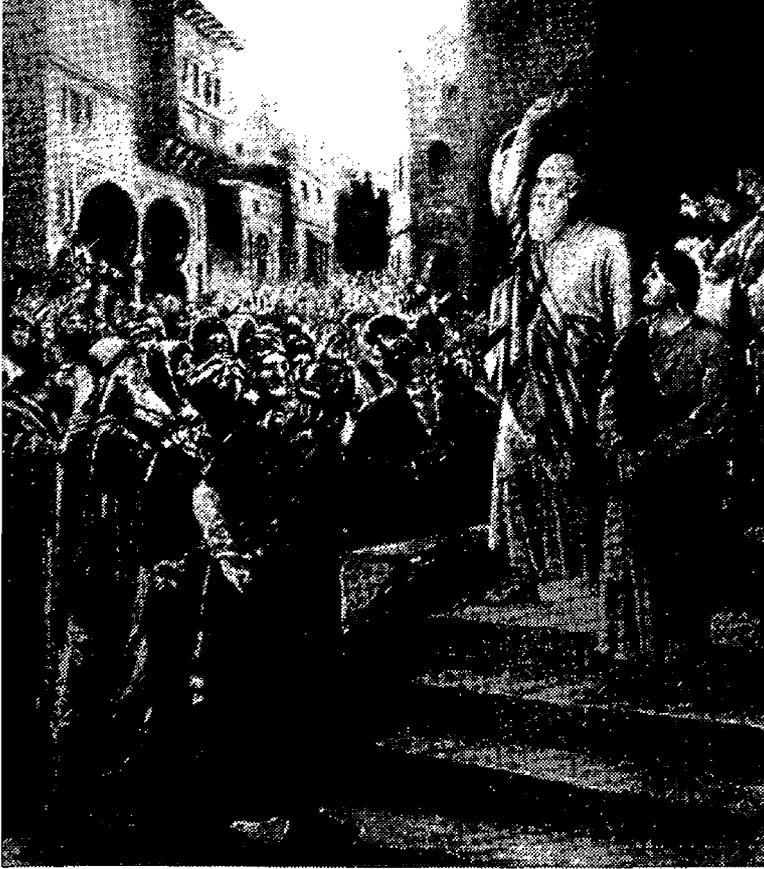
1. How did Jesus treat His parents?
2. Name some things Jesus did as a child that helped make Him a great Man.
3. How was Jesus able to overcome temptation?
4. Name three classes of people for whom Jesus labored.

3 *The Apostolic Church*

In Old Testament time when Israel came out of Egypt, God was the ruler, and Moses was His visible representative. Later the people demanded a king in order to be like the nations around them, and God permitted them to have their own way.

When Christ came, the Jewish leaders rejected Him and declared publicly, "We have no king but Caesar." In rejecting God, they cut off their source of power, and soon the Jewish nation collapsed. However, there were many individuals who did not reject God. They believed in Jesus Christ and accepted Him as the Messiah. They formed a church and called themselves Christians. The early Christian church had many things in common with us today.

The early church elected its officers. In the sixth chapter of the book of the Acts we read that deacons were needed, and the apostles said, "Wherefore, brethren, look ye out among you seven



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Peter's courageous sermon at Pentecost brought thousands into the new church.

men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose" seven men to be their deacons. The qualifications for an officer are the same now as they were then. In an ordination service today we hear the same words of instruction that were used in the early church. See 1 Timothy 3 and Titus 1.

The early church had a strong evangelistic program. In addition to the twelve apostles there was Paul, the greatest evangelist of all time; there were Barnabas, Silas, John Mark, Apollos, Timothy, Titus, and others who devoted their time to special soul winning. Even

the deacons conducted meetings occasionally. The churches received letters, called "epistles," which were short sermons, exhortations, reports, and special counsel. Today our churches in all parts of the world are visited by leading ministers, who likewise give instruction, reports, and timely counsel to the believers.

It may be that James, the Lord's brother, was the "general conference president." He presided at the church council in Jerusalem. After the subject under question had been discussed at length, James summarized the points presented and announced, "Wherefore my sentence is." When Peter was released from prison by the angel, he was told to report the experience to James. The epistle of James is of a general nature. It is addressed "to the twelve tribes which are scattered abroad." We believe that James must have had general oversight of the church at that time, and the headquarters were at Jerusalem.

Christ commissioned His church to go "into all the world, and preach the gospel to every creature." The church members were to begin in Jerusalem, branch out into Judea and Samaria, and then proceed to "the uttermost part of the earth." Filled with holy zeal, these apostles went everywhere preaching the word. Paul was able to report to the church in Colosse that "the gospel . . . was preached to every creature which is under heaven." Colossians 1:23.

THE CHURCH OF THE NEW TESTAMENT

Checkup

- evangelists in the early church.
1. What happened to the chosen nation when it rejected Christ?
 2. Name some of the leading
 3. What evidence leads us to believe that James was the "president" of the church?

CHAPTER 13 REVIEW

How many of these do you know?

tradition
precept

perfect
Pharisee

centurion
Christian

Questions to consider:

1. Why did Jesus obey His parents?
2. If you had lived in the days of Jesus how could you have known that He was the Christ?
3. Is it possible to keep the letter of the law and not keep the spirit of the law?
4. Is it possible to keep the spirit of the law and not keep the letter of the law?

14

THE CHURCH IN DARKNESS

“Be thou faithful unto death, and I will give thee a crown of life.” Revelation 2:10.

Bitter over his defeat in his conflict with Christ and knowing that his doom was now certain, Satan resolved to blot out every trace of righteousness from the earth. If he could not overcome Christ he would overcome His followers if possible. Every kind of deception he could imagine, every form of torture he could invent, every temptation his mastermind could devise, was employed against the disciples of Jesus. He tried to shroud in mystery the simplest teachings of the Saviour, to create doubts and uncertainties about the plainest statements in the Bible, to “spiritualize” or make meaningless the most definite revelations. He inspired his human agents to fight against the Christian church from within and from without. The Bible he feared; the Christian he hated; he determined to destroy both.

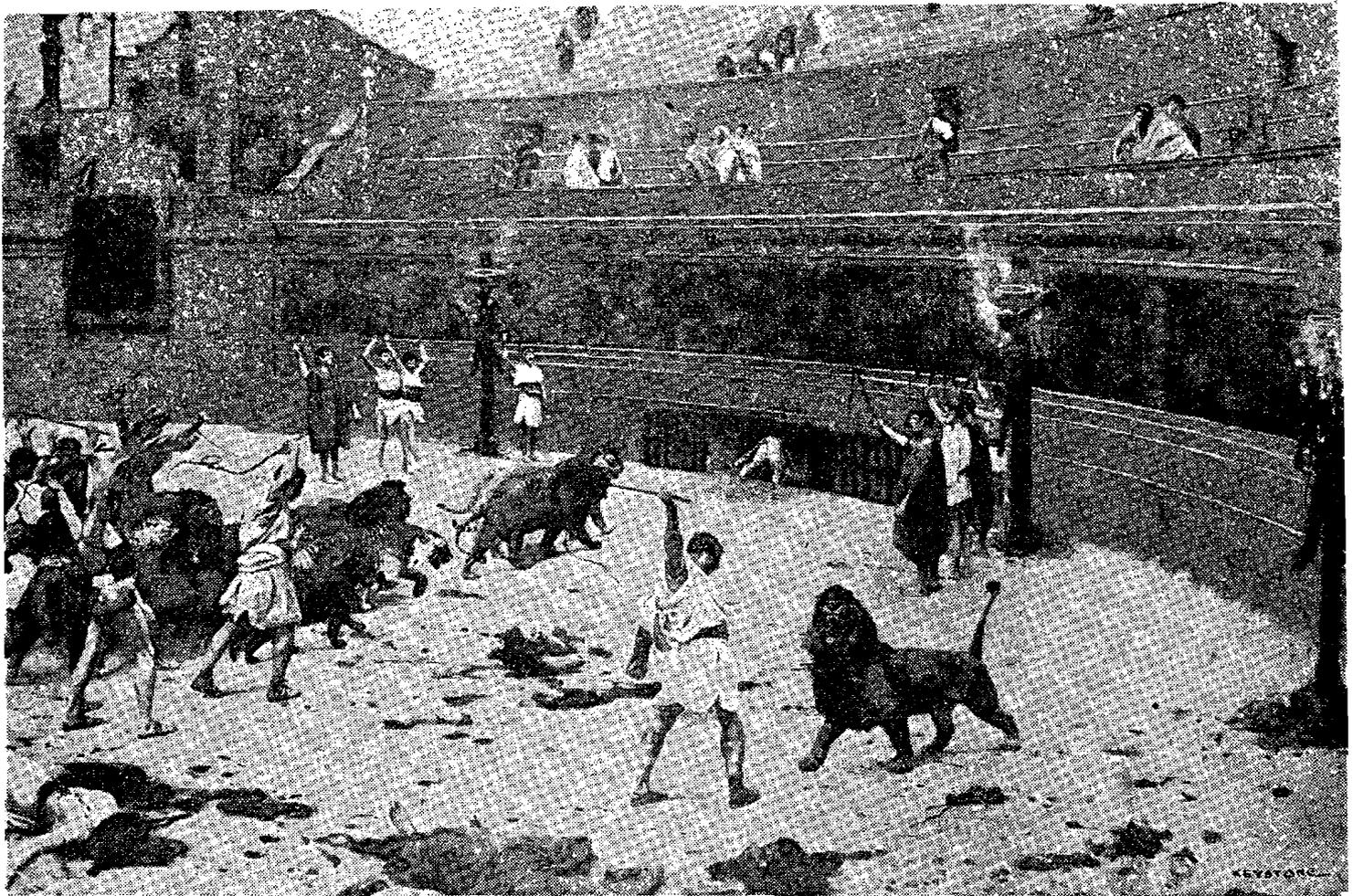
The period of Dark Ages, with all its ignorance, degradation, corruption, and sin, was almost a complete triumph for Satan and his evil host. Here are the main thoughts in this lesson:

1. The Persecution of Christians
2. Christianity Faces Compromise
3. Apostasy in the Church
4. Centuries of Darkness

I *The Persecution of Christians*

The followers of Jesus Christ faced test and trial only a few

weeks after their Lord ascended to heaven. The disciples were put in prison for speaking in the temple at Jerusalem. Stephen was stoned, and the church members fled from



KEYSTONE

Under the cruel persecutions of Roman emperors Christians faced hideous death in the arena, but their fidelity won many honest pagans to Christ.

the city to escape death. As Christianity spread through the Roman Empire and came in conflict with paganism, the followers of Jesus were imprisoned, tortured, and killed.

Nero was one of the cruelest pagan rulers of Rome. He hated the Christians because they refused to worship idols in the heathen temples. He accused the followers of Jesus of committing crimes against the government and of causing famine, pestilence, and earthquake. To entertain the Romans, Nero and other emperors threw Christians to the lions and tigers in the arena or made human torches of them to light the amphitheater.

Strangely enough, these fearful persecutions brought more and more people to the church. When the pagan Romans saw Christians sing and pray as they died, hearts were touched and the citizens of the empire wanted to know more about Jesus. Thus the blood of the martyrs became the seed from which thousands of new converts came into the church.

The darkest hours of persecution for the early church were from A.D. 100 to 300. Diocletian was one of the last pagan emperors to attempt to destroy Christianity. For ten years he burned churches and tortured the faithful followers of Jesus. The waves of persecution ended in A.D. 313.

THE STORY OF OUR CHURCH

Checkup

1. When did persecution begin in the early church?
2. How were Christians persecuted?
3. During what period was persecution at its height?
4. To what has the blood of slain Christians been compared?

2 *Christianity Faces Compromise*

When the sword did not end the Christian church, the enemy tried another method of attack. He attempted to make the church popular in the state and to bring pagan rites and ceremonies into the Christian religion. Temporal prosperity and worldly honor were far more dangerous than persecution. Soon paganism was blending with the doctrines Jesus taught. The worshipers of idols joined the church and merely changed the objects of their worship from pagan idols to images of Jesus and the Virgin Mary.

Constantine, emperor of Rome, was baptized as a Christian. He issued the first Sunday law in A.D. 321, calling all city dwellers and merchants to rest on "the venerable day of the sun." Thus we see how the state attempted to make people "good" by law and how pagan days and ceremonies crept into the church.

Most of the Christians did not see the danger, and they accepted the compromise between Christ's teachings and paganism. Soon the

church lost its purity and the truth was corrupted.

Checkup

1. How did the evil one attack the church?
2. How did images creep into the church?
3. How did Constantine attempt to make everyone "good"?

3 *Apostasy in the Church*

Little by little false teachings filtered into the church. The simple faith was lost as Christians became wealthy and powerful in business and government. In A.D. 476 the barbarian tribes from the north overthrew the Roman Empire; and in the struggle that followed, the head of the Christian church at Rome, known as the "pope," became the head of the church generally.

Soon the pope became so powerful that kings were afraid of him. As the representative of the church he was considered supreme on matters of faith and morals.

The Bible was not placed in the hands of church members, partly because only handwritten copies were available in those times, but mainly because the leaders of the church were afraid to let the people study the Holy Scriptures lest they find that many doctrines, such as the immortality of the soul, the worship of saints, purgatory, and the observance of Sunday were not taught by Christ.

The church of Rome states that it changed the day of worship from



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Through the centuries wealth, social position, and all other attractions of the world have failed to lure genuine Christians from the love of Jesus.

the seventh to the first day of the week. The observance of Sunday as a Christian institution came from paganism, which Paul calls the "mystery of lawlessness."

Checkup

1. How did apostasy creep into the church?
2. What was substituted for the requirements of God?
3. Who does the pope claim to be?
4. What does the church of Rome claim to have changed?

4 *Centuries of Darkness*

By the sixth century the Roman leaders held power over most of the Christian churches. This strong organization was known as the "papacy," with the pope as the head. In 538 the papal power be-

came supreme and a period of darkness began. For 1260 years, as Daniel's prophecies foretold, the Roman Catholic Church held sway over kings. By means of this secular authority the church forced the followers of Jesus to choose either the false doctrines and pagan ceremonies of Catholicism or to suffer imprisonment and perhaps death by the sword or by burning at the stake.

This long period of history has been called the Dark Ages, a term now in disfavor because it implied a lack of culture and scholarship. There was a great deal of learning at the medieval universities and cathedrals, but spiritually the times were dark. People were taught that the salvation of Christ came only through the sacraments of the church. Through blind allegiance

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to authority and liberal payments of money they hoped to escape hell and win their way out of purgatory. Indulgences, which were remissions of temporal punishments for sin (that is, punishment in purgatory), were sold to raise money for the church. They were even sold in advance, as "permission" to sin. Soldiers who fought in the wars waged by the church were offered forgiveness for their sins—past, present, and future.

During these dark centuries Europe made little progress in arts and sciences. The learning of the

past was taught to the few in the universities, while the masses of the people were held in poverty and superstition. The vague promise of rewards for blind allegiance to the church was a poor substitute for the enlightened teachings of Christ. Men sank into hopelessness and vice.

Checkup

1. What did the apostate church do to true Christians?
2. What is the date of the beginning of the Dark Ages?
3. What are indulgences?

CHAPTER 14 REVIEW

What do these words mean to an S.D.A.?

blasphemous	papal	pope
pagan	vicegerent	Judaism

Something to think about:

1. Under the attractive cloak of unity of the churches and the brotherhood of man, what is Satan still trying to do?
2. Does persecution or prosperity strengthen the child of God? Which one will receive the greater reward, the one who stood firm under persecution or the one who stood firm under prosperity?
3. If I plan to ask God to forgive me for a sin which I intend to commit, will He hear me?

Pronounce it this way:

Syrophoenician	<i>sigh roh fuh NISH 'n</i>
Diocletian	<i>digh oh KLEE sh'n</i>

15

THERE SHINES A LIGHT

“He that overcometh, and keepeth My works unto the end, to him will I give power over the nations.” “And I will give him the Morning Star.” Revelation 2:26, 28.

“Amid the gloom that settled down upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.”—*The Great Controversy*, page 61.

Here are the major points in today's lesson:

1. The Waldenses Kept the Light of Truth Burning
2. John Wycliffe

D *The Waldenses Kept the Light of Truth Burning*

“The history of God's people during the ages of darkness that followed upon Rome's supremacy is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations

of their persecutors. . . . Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. . . .

“No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of



HARRY ANDERSON, ARTIST

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Light truly shone in darkness as the Waldensian missionaries carried the apostolic faith to people under the domination of the Roman hierarchy.

freedom of conscience. . . . In Great Britain primitive Christianity had very early taken root. . . . Persecution from pagan emperors, which extended even to these far-off shores, was the only gift that the first churches of Britain received from Rome. . . . Yet the light, hidden for a time, continued to burn. In Scotland, a century later, it shone out with a brightness that extended to far-distant lands. From Ireland came the pious Columba and his colaborers, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the

people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy. . . .

“In lands beyond the jurisdiction of Rome there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. . . . These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia.

“But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had

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fixed its seat, there its falsehood and corruption were most steadfastly resisted. . . .

“Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. . . . Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God’s law in peace.

“The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. . . . They had the truth unadulterated, and this rendered them the special objects of hatred and persecution. . . . Through ages of darkness and apostasy there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. . . .

“Behind the lofty bulwarks of the mountains—in all ages the refuge of the persecuted and oppressed—the Waldenses found a hiding place. Here the light of truth was kept burning amid the darkness of the Middle Ages. Here,

for a thousand years, witnesses for the truth maintained the ancient faith. . . .

“They indulged no repining because of the hardships of their lot; they were never lonely amid the mountain solitudes. They thanked God that He had provided for them an asylum from the wrath and cruelty of men. . . . From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving. . . .

“The Vaudois churches, in their purity and simplicity, resembled the church of apostolic times. . . . The pastors not only preached the gospel, but they visited the sick, catechized the children, admonished the erring, and labored to settle disputes and promote harmony and brotherly love. . . .

“They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. . . . Angels from heaven surrounded these faithful workers.

“Satan had urged on the papal priests and prelates to bury the word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. . . .

“In the schools whither they went, they were not to make confidants of any. Their garments

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were so prepared as to conceal their greatest treasure—the precious manuscripts of the Scriptures. . . . And whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. . . . Converts to the true faith were won in these institutions of learning, and frequently its principles were found to be permeating the entire school; yet the papal leaders could not, by the closest inquiry, trace the so-called corrupting heresy to its source. . . .

“The Vaudois ministers were trained as missionaries. . . . To have made known the object of their mission would have ensured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of a merchant or peddler. . . . They secretly carried about with them copies of the Bible, in whole or in part; and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. . . . Everywhere they scattered the precious seed. Churches sprang up in their path. . . .

“The Waldensian missionaries were invading the kingdom of Satan, and the powers of darkness aroused to greater vigilance. . . . Therefore the pope ordered ‘that malicious and abominable sect of

malignants,’ if they ‘refuse to abjure, to be crushed like venomous snakes.’ . . . Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to the death; yet their blood watered the seed sown, and it failed not of yielding fruit.”—*Ibid.*, pp. 61-78.

Checkup

1. Name some countries that received the light.
2. Where were the Waldenses located?
3. How did they preserve the Scriptures?
4. What methods did they employ in scattering the pages of the Bible?
5. How did the pope regard them?

2 *John Wycliffe*

“John Wycliffe was the herald of reform, not for England alone, but for all Christendom. . . . He was educated in the scholastic philosophy, in the canons of the church, and in the civil law, especially that of his own country. . . . By his study of national and ecclesiastical law he was prepared to engage in the great struggle for civil and religious liberty. . . . The power of his genius and the extent and thoroughness of his knowledge commanded the respect of both friends and foes. His adherents saw with satisfaction that their champion



THREE LIONS

John Wycliffe sends out itinerant preachers with portions of the first complete English Bible translated at his direction from the Latin Vulgate.

stood foremost among the leading minds of the nation; and his enemies were prevented from casting contempt upon the cause of reform by exposing the ignorance or weakness of its supporter. . . .

“When Wycliffe’s attention was directed to the Scriptures, he entered upon their investigation with the same thoroughness which had enabled him to master the learning of the schools. . . .

“He saw that Rome had forsaken the word of God for human tradition; he fearlessly accused the priesthood of having banished the Scriptures, and demanded that the Bible be restored to the people and that its authority be again established in the church. . . . The papal leaders were filled with rage

when they perceived that this Reformer was gaining an influence greater than their own. . . .

“While acting as chaplain for the king, he took a bold stand against the payment of tribute claimed by the pope from the English monarch. . . . Thus an effectual blow was struck against the papal supremacy in England.

“Another evil against which the Reformer waged long and resolute battle was the institution of the orders of mendicant friars. These friars swarmed in England, casting a blight upon the greatness and prosperity of the nation. Industry, education, morals, all felt the withering influence. . . .

“The papal thunders were soon hurled against him. Three bulls

Procha. A. B. A.

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were dispatched to England,—to the university, to the king, and to the prelates,—all commanding immediate and decisive measures to silence the teacher of heresy. Before the arrival of the bulls, however, the bishops, in their zeal, had summoned Wycliffe before them for trial. But two of the most powerful princes in the kingdom accompanied him to the tribunal; and the people, surrounding the building and rushing in, so intimidated the judges that the proceedings were for the time suspended, and he was allowed to go his way in peace. . . .

“But the arrival of the papal bulls laid upon all England a peremptory command for the arrest and imprisonment of the heretic. These measures pointed directly to the stake. . . . Death came, not to the Reformer, but to the pontiff who had decreed his destruction. . . . The death of Gregory was followed by the election of two rival popes. . . . This occurrence greatly weakened the power of the papacy. The rival factions had all they could do to attack each other, and Wycliffe for a time had rest. . . .

“But the greatest work of his life was to be the translation of the Scriptures into the English language. . . . He expressed his intention to translate the Bible, so that every man in England might read, in the language in which he was born, the wonderful works of God.

“But suddenly his labors were stopped. . . . He was attacked by a dangerous illness. The tidings

brought great joy to the friars. Now they thought he would bitterly repent the evil he had done the church, and they hurried to his chamber to listen to his confession. . . . ‘You have death on your lips,’ they said; ‘be touched by your faults, and retract in our presence all that you have said to our injury.’ The Reformer listened in silence; then he bade his attendant raise him in his bed, and, gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble: ‘I shall not die, but live; and again declare the evil deeds of the friars.’ Astonished and abashed the monks hurried from the room.

“Wycliffe’s words were fulfilled. He lived to place in the hands of his countrymen the most powerful of all weapons against Rome—to give them the Bible, the Heaven-appointed agent to liberate, enlighten, and evangelize the people. . . . In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle. . . .

“The appearance of the Scriptures brought dismay to the authorities of the church. They had now to meet an agency more powerful than Wycliffe—an agency against which their weapons would avail little. . . .

“A third time he was brought to trial, and now before the highest

THERE SHINES A LIGHT

ecclesiastical tribunal in the kingdom. Here no favor would be shown to heresy. Here at last Rome would triumph, and the Reformer's work would be stopped. So thought the papists. . . .

"But Wycliffe did not retract. . . . 'With whom, think you,' he finally said, 'are ye contending? with an old man on the brink of the grave? No! with Truth—Truth which is stronger than you, and will overcome you.' So saying, he withdrew from the assembly, and not one of his adversaries attempted to prevent him. . . .

"God had appointed to Wycliffe his work. He had put the word of truth in his mouth, and He set a guard about him that this word

might come to the people. His life was protected, and his labors were prolonged, until a foundation was laid for the great work of the Reformation. . . . Wycliffe was one of the greatest of the Reformers." —*Ibid.*, pp. 80-93.

Checkup

1. How could John Wycliffe command the respect of both friend and foe?
2. Name the evils he tried to correct in the church.
3. What happened each time the pope tried to silence his voice?
4. What was the greatest work of his life?
5. What statement did he make on his "deathbed"?

CHAPTER 15 REVIEW

Are these names of people, places, or what?

Columba	Waldenses	friars
Iona	Vaudois	Wycliffe

Pronounce it this way:

Waldenses	wahl DEN seez
Wycliffe	WIK lif
Iona	igh OH nuh
Vaudois	voh DWAH

Something to think about:

1. If today a law should be passed compelling everyone to spend one day in jail for each verse he read in the Bible,

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how many verses would you read? What are some of the verses you would select?

2. What did Wycliffe gain by risking his life for his belief in the Bible?

3. Why was the pope filled with rage against the very existence of the Waldenses? When one becomes angry, is it a sign of success or defeat?

16

PRELUDE TO THE REFORMATION

“I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.” Psalm 91:2.

For hundreds of years Bohemia was one of the few places where the people read the Bible, and conducted their church services, in their own language. The Waldenses who had been driven from their homes by persecution had been welcomed in that country, and they had gained many converts. Bohemian youth, studying at Oxford University in England, were greatly influenced by the teachings of Wycliffe. They brought many of his writings back to their homeland.

The influence of the Roman Catholic Church was felt strongly in Bohemia, however, especially when the pope issued a rule which required that church services be conducted only in Latin. The reason given was that if the common language were used, heresies might arise; but the command was resented by most of the people.

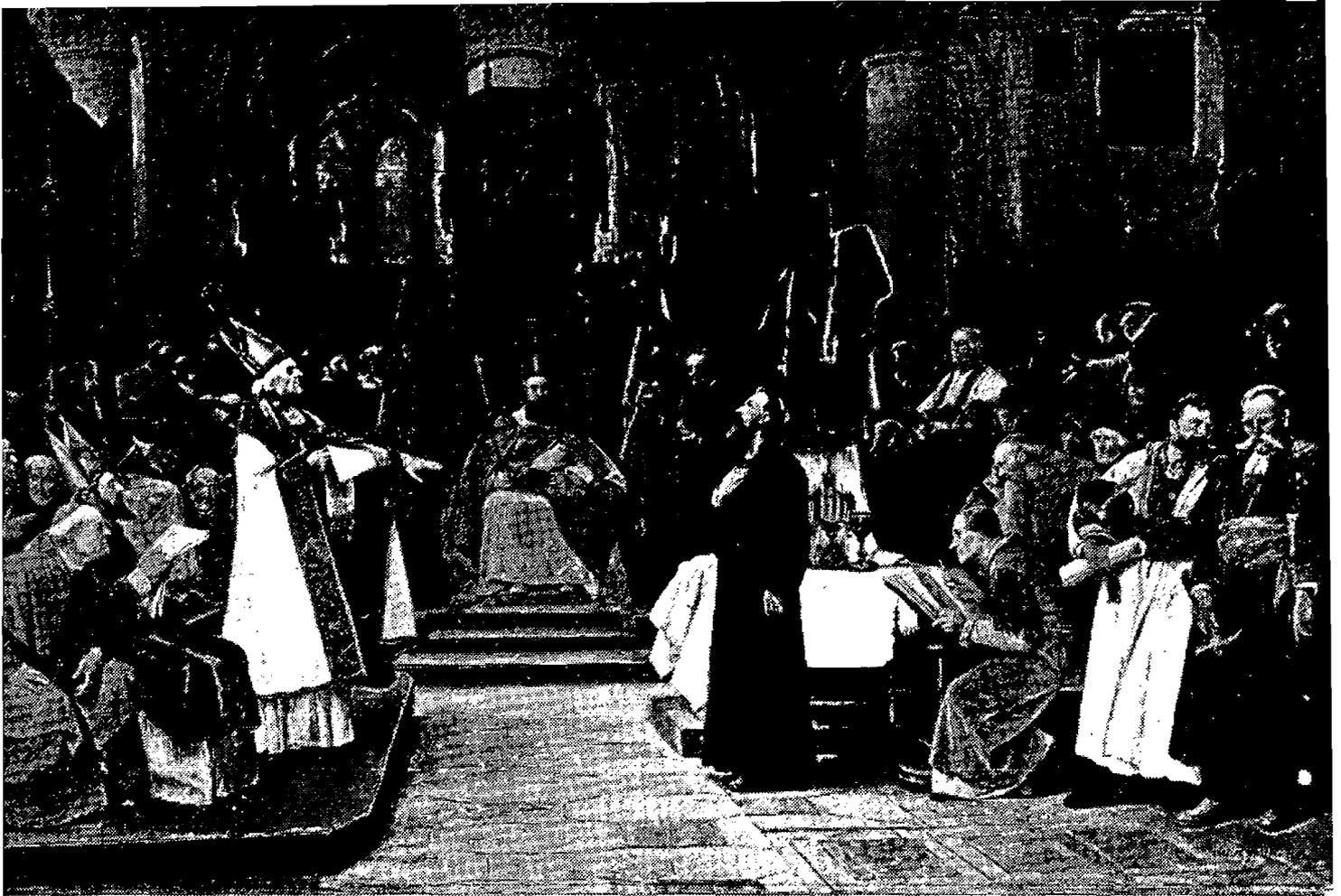
Some of the major points to remember in this lesson are:

1. Huss and Jerome
2. The Pope and the Emperor
3. Martin Luther

Huss and Jerome

John Huss was one of those who read and believed Wycliffe's writings, and he translated them into the Bohemian language. As a young man he was an excellent student and a faithful member of

the Roman Catholic Church. When he became a priest he fearlessly exposed the wicked lives and un-Scriptural teachings of the church leaders. His preaching aroused so much interest that hundreds of students from all parts of Bohemia and from Germany came to hear



VON D. BROZIK, ARTIST

John Huss, rector of the University of Prague, was tried and condemned to death by the Council of Constance, because of his Wycliffite doctrines.

him. He became head of the University of Prague, and the king honored him by making him a priest at the royal court. His name was soon known and honored throughout Europe.

The course of Huss's life was changed by two followers of Wycliffe who came from England to attend the University of Prague. They openly attacked the claims of the pope. The church officials soon made them stop preaching, but the young men had another way of teaching the gospel. They painted two pictures on a wall in Prague where everyone could see them. One was of Jesus, with travel-worn clothing and bare feet, coming into Jerusalem, followed by

His disciples. The other was a picture of a papal procession, showing the pope in his rich robes and triple crown, riding a beautifully adorned horse, preceded by a trumpeter and followed by richly dressed cardinals and bishops.

Hundreds came to see the paintings. Nothing needed to be said; the people understood the comparison. The pictures caused so much discussion and excitement that the artists were forced to flee. Huss was deeply impressed by the pictures, and he began restudying Wycliffe's writings, comparing them with the Bible. Then he launched his opposition to Rome. He denounced the corruptions of the clergy, defended Wycliffe, and

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urged the study of the Bible. As a result he was summoned to appear at Rome. The city of Prague was placed under an interdict, which led the superstitious to feel that they were no longer under the protection of God. All church services ceased. Burials and marriages were forbidden. The sacraments could not be celebrated.

This situation made the people of the city indignant against the person responsible for the papal command. Huss withdrew from Prague, but he continued to preach in the smaller surrounding cities. It was hard for him to break with the church that he had always loved, but he resolved that he must accept the Bible, and not the church, as his guide. The excitement died down, and Huss returned to his church in Prague.

Huss was now joined by a friend, Jerome, who had gone to England to study and had brought back the writings of Wycliffe. The reformers became close friends, and under their combined efforts the Reformation in Bohemia grew rapidly.

Huss was called before a council of the emperor Sigismund, of the Holy Roman Empire. As soon as the reformer reached the city of Constance, he was arrested and thrown into a dungeon. Then the council proceeded to try him. Although he was weak from illness and harsh treatment, he was brought before the council again and again. His decision was always the same—he would rather die than deny the truth.

As he expected he was condemned to die. His condemnation resulted not so much from his actual teachings as from the fact that his preaching was considered a threat to the hierarchy of Rome. Bravely he went to the stake and died singing hymns of praise. His ashes were gathered together and scattered upon the waters of the Rhine River.

When Jerome heard that Huss was in prison, he immediately went to help him. On arriving at Constance, he realized that it was impossible for him to aid his friend in any way. He left the city, but before he had gone far he was arrested and thrown into prison. Weakened by prison life, he recanted; but later he was sorry for his lack of courage and declared his true convictions. He defended the work of Wycliffe and Huss before the court and declared that he would not change his beliefs unless he was shown his error from the Bible. Condemned to die, Jerome was led to the stake at the same spot where Huss was burned. His ashes, too, were thrown into the Rhine River.

Checkup

1. What excuse did the pope give for wanting the church services conducted in Latin?
2. What authority did Huss place above that of the pope?
3. How did two men from England preach silently?
4. How strong were the characters of Huss and Jerome?

2 *The Pope and the Emperor*

Though the enemies of Huss and Jerome thought they had silenced the voices of these Reformers, they were mistaken. By their heroic deaths the two men preached an even more convincing sermon than they had done in their lifetime. Within four years the majority of the Bohemians had accepted their teachings.

This brought dismay to the Catholic leaders. The boldness with which the Bohemians, now called Hussites, taught a religion close to the Bible was offensive to the Roman Catholic Church. Emperor Sigismund wanted the crown of Bohemia, which had been left vacant when his brother died. The pope sent armies to crush the heretics and also help Sigismund gain the throne. The Bohemian Christians realized that they were fighting for their faith and their country, and they met their foes with a prayer in their heart.

The outcome of the Hussite wars was surprising. The Bohemians, led by a general named Ziska, met the large armies with small, well-trained forces. Emperor Sigismund was confident that he could easily overcome the Bohemians, but his first attempts were marked by defeat. The Bohemians under Ziska showed far greater courage and skill than did the emperor's men.

Ziska died and was succeeded by Procopius, who proved to be equally able as a leader. A new

enemy attack met defeat, and the Bohemians were enriched with the booty left behind on the field of battle. A prince from England was persuaded by the pope to head another attempt to conquer Bohemia. When the army came to the first town to be attacked, it stopped to rest briefly beside a river. On the other side of the river they saw the Hussite forces, led by Procopius. The courageous Christian heroes impressed the huge invading army, and suddenly panic broke out among the invaders. The officers were startled to see their men running away, and soon the entire army was in full rout. When Procopius saw the enemy fleeing, he and his men crossed the river to harrass the rear ranks and collect the food and money left behind.

For nearly twenty years the Hussite war continued, and though the Bohemians were never conquered, their country suffered greatly from the invaders and they grew weary from the battle. Several peace overtures were made by the papal forces, but the Christians of Bohemia held for their right to study the Bible in their own language and to worship according to its teachings.

At length Rome decided to gain by deceit what it had failed to get by force. The Bohemians were offered deceptive peace terms that apparently gave them everything they wanted. But the papal authorities claimed the right to interpret the agreement and could give it any meaning they wished.

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Most of the Bohemians were willing to accept these terms. Many, however, realized that the treaty would take away all they had fought for; so they objected to it. Those who yielded to the papal demands began to persecute those who would not yield. These fled to the mountains, where they organized a church called the United Brethren. Through the years of lonely hiding and seclusion they were encouraged when they heard of other faithful Christians. Secretly they corresponded with the Waldenses in the Alps. Their numbers grew, and in time they, too, were able to join with other reformers.

Checkup

1. What effect did the murder of Huss and Jerome have on the Bohemians?
2. What happened to the invading armies when they met the Hussites?
3. What finally defeated the Hussites?

3 *Martin Luther*

The Protestant Reformation had its great beginning in the courage and faith of Martin Luther. At the age of twenty-one, Luther was already an accomplished scholar. He entered a monastery to gain a deeper Christian experience. By works of penance and fasting and prayer he tried to please God. He read the Latin Bible, the first Bible he had ever seen, and he memorized portions of the Scriptures.

One day he was invited to go to Rome with another monk to bring some important matters before the high church officials. He expected to see the height of godliness and Christian example in the church center. He observed the Italian priests performing religious services and was impressed with their irreverence and lack of piety. Everywhere there were evidences of low spirituality among the church officials. Luther was told that particular merit was attached to a staircase that, it was claimed, had been brought miraculously from Jerusalem. According to tradition, Jesus had walked down these twenty-eight steps at Pilate's judgment hall. Luther was told that if he climbed these steps on his knees with prayers he could "free a soul from purgatory." Anxious to help a deceased uncle, Luther decided to climb the stairs. As he went up step by step, his mind was filled with the wonder of it all; but as he approached the top, doubts began to creep into his mind. Who knows whether this is true? he asked himself; and then the Bible promise, "The just shall live by faith," began to ring in his thoughts. He stood up and strode down the steps, unmindful alike of his dead uncle and of the surprised pilgrims who had been following him.

Once back in Germany, Luther was asked to teach at the University of Wittenberg. His class lectures were intended to explain the Bible; so he set himself to the task

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of studying it in the original languages. In his study of the Psalms and the writings of the apostle Paul he learned more fully of the great teaching of justification by faith. He was helped in his study by Staupitz, the head of the university.

Luther's doubts regarding the teachings of the church increased as he observed the sale of indulgences. An indulgence, in Catholic teaching, is a favor granted by the pope to shorten the punishment a person would suffer in purgatory. The pope could do this, he said, because the apostles and saints of old had lived better lives than they needed to in order to enter heaven, and they had some good works left over for the benefit of other men. Indulgences could be earned by certain acts, and also by the payment of money.

The pope had launched a campaign to raise immense funds for the building of St. Peter's Church in Rome. John Tetzel was sent to Germany to be collector. Tetzel made extravagant claims for the value of the indulgences he sold, declaring that they would give forgiveness of any and all sins.

Tetzel carried on his campaign with great display and oratory. Luther began to notice the effects of Tetzel's teaching among his church members. They took sin lightly; and when he rebuked them, they showed their papers granting forgiveness. They took their indulgences to mean *permission* to sin. This was too much for Luther.

On November 1, 1517, Luther

nailed to the heavy wooden door of the Wittenberg Castle church a list of ninety-five theses, or statements of doctrine. He proposed these as subjects for debate by the university professors, and the church door was commonly used for posting such notices. Though he did not plan to distribute more than a few copies of the document to professional friends, the people found the ideas so revolutionary that they quickly called for copies. A printer ran off an edition of several thousand, and they were soon read all over Europe.

Luther denied that the pope had any store of merits that he could dispense; therefore indulgences were useless. He especially attacked the Papal method of taking money out of Germany to maintain a corrupt court in Rome.

When news of Luther's bold action reached Rome, the high church authorities took steps to try to make him change his mind. In the meantime Luther took advantage of his opportunity to write more fully on the principles outlined in the Ninety-Five Theses.

Though Luther had strong popular and political support in Germany, papal representatives were building up a case against him. If his new teachings were generally accepted, the power of the pope would be greatly weakened.

Nearly four years later he was summoned to appear before a diet, or council of the German princes, at the city of Worms. He was promised safe-conduct, but his friends

feared that he would be treated as Huss had been. Luther bravely went and stood before the council that was headed by Emperor Charles V.

Pointing to a pile of books on a bench, the examiner asked, "Are these books yours? And will you retract the heretical teachings in them?" Luther admitted that he had written all of them. For the second part of the question, however, he made a difference between the kinds of books he had written, and thus he found opportunity to deliver a speech against the evils of the papacy.

When he had finished, the spokesman for the diet said, "You have not answered the question put to you. The emperor wants a clear statement. Will you, or will you not, retract?"

Luther answered, "I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen."

This courageous defense shook Catholicism to its foundations. When Luther left Worms, he was given twenty-one days to get home under the emperor's promise of safekeeping. On the way home he was "kidnaped" by friends and carried to Wartburg Castle, to be protected from the emperor.

He enjoyed the chance to rest in the old castle, and after a time began to write. He completed one project he had long wished to do—the translation of the New Testa-



Martin Luther's propositions for discussion aroused the people of Europe against popery.

ment into the German language.

After a time Luther returned to Wittenberg and resumed his preaching and teaching, for he still had the support of friends. He completed the translation of the Bible into German and had it printed so that rich and poor alike could study its divine message.

Checkup

1. Where did Luther see a Bible for the first time?
2. What effect did his visit to Rome have on him?
3. Who sold indulgences in Germany?
4. What effect did Luther's Ninety-Five Theses have on the people?
5. What did he do while a "prisoner" in Wartburg Castle?

THE STORY OF OUR CHURCH

CHAPTER 16 REVIEW

Are these names of people, places, or what?

Bohemia	Procopius	Prague
Huss	Wittenberg	Sigismund
Jerome	Charles V	Tetzel
Rhine	Wartburg	Worms
Ziska	Luther	

Pronounce it this way:

Procopius	pro KOH pi uhs
Prague	PRAHG, PRAYG
Sigismund	SIJ is muhnd
Tetzel	TET sel
Staupitz	STOW pitz

Questions for class discussion:

1. How would you prove that Peter was not the first pope?
2. In what ways were the martyrs stronger and braver than their persecutors?
3. What battles recorded in the Bible remind you of the Hussite wars?

17

THE PROTESTANT REFORMATION

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.”
Isaiah 41:10.

“One of the noblest testimonies ever uttered for the Reformation was the Protest offered by the Christian princes of Germany at the Diet of Spires in 1529. The courage, faith, and firmness of those men of God gained for succeeding ages liberty of thought and of conscience. Their Protest gave to the reformed church the name of Protestant; its principles are ‘the very essence of Protestantism.’”—
The Great Controversy, page 197.

Here are the points to remember in this lesson:

1. The German Princes
2. Zwingli
3. Protestantism in Other Countries

D *The German Princes*

Though Luther was officially branded by the emperor as a heretic and was marked for death, his popularity grew in Germany. Many of the German princes, as well as common people, accepted Luther's teachings. The emperor was unable to suppress Luther and his teachings because he was busy fighting wars in other parts of Europe. In 1529 he called a meet-

ing of the princes at the town of Spires to settle the matter. Luther did not attend, because he was still under the imperial threat. At this meeting the papal representatives tried to persuade the princes to turn from Luther and force their people to rejoin the Roman Catholic faith; but the princes held their ground.

The Lutheran princes did not accept a “compromise” which, while giving permission to worship

THE STORY OF OUR CHURCH

as they chose, actually restricted and limited the Lutheran faith. They knew that only as they were granted the right to worship and witness could their new faith prosper. Was Rome to be given the right to say who could worship, and how and where?

In a spirit of faith and deep Christian conviction the princes wrote a protest and presented it to the council. It said:

"We protest by these presents, before God, . . . that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls. . . . For this reason we reject the yoke that is imposed on us."

Because of this protest by the princes, they and other like-minded people came to be known as Protestants. Their appeal could be summed up in the words of the apostle Peter: "We ought to obey God rather than men." Acts 5:29.

This vigorous protest came as a surprise, and the matter was allowed to rest for a year. The emperor was anxious to settle the issue; so in 1530 he called another diet at the city of Augsburg, Germany. This time the Protestant princes prepared a clear-cut presentation of their views for the emperor. Because Luther had so many personal enemies among the papal party, the princes thought it best that he not go to Augsburg. Instead, he sent his close friend

Philipp Melanchthon to help the princes draft the confession of their faith. Melanchthon presented the Bible teachings, which were the basis of Lutheran faith, in a masterful way. Luther approved the work of Melanchthon, and the paper, now called the Augsburg Confession, was signed by the princes. Melanchthon suggested that clergymen should sign it, not princes; but John, the elector of Saxony, answered, "God forbid that you should exclude me from confessing my Lord. My electoral hat and ermine are not so precious to me as the cross of Jesus Christ." He and eight other princes and mayors signed it, and later many more men attached their signatures.

As the emperor entered the city with a representative of the pope, he motioned for everyone to kneel with bowed head while the priest pronounced a blessing; but the Protestants remained standing. John, the elector of Saxony, had to enter the church with the emperor because of his civil duty; but during the reading of the mass he refused to join with the emperor in kneeling at the altar.

When the time came for the reading of the confession, the hall was quiet. As the clear statements of Bible truth were read, and the evils of the Catholic Church were outlined, the emperor began to realize that he could never make a compromise between the two. The confession concluded with a plea for separation of the powers of

THE PROTESTANT REFORMATION

church and state, and this angered him. While many of the nobles were impressed with the justice of the reformers' cause, Charles, a Catholic to the core, rejected it. He gave the Protestants one year, until April, 1531, to change their minds and submit to the Roman Catholic Church.

But the Protestants were not to be intimidated, and Charles was unable to make good his threat. Meanwhile thousands of copies of the Augsburg Confession were printed and circulated among the people of Germany and other countries, and even today it is accepted by millions as the expression of their faith. The day when the Augsburg Confession was read, June 25, 1530, has been called "the death day of the Holy Roman Empire." It was probably the greatest day of the Protestant Reformation and one of the most memorable in the history of Christendom.

Checkup

1. Why was the Diet of Spire called in 1529?
2. In what respect was the Diet of Augsburg different from the Diet of Spire?
3. What publicity was given to the Augsburg Confession?
4. Why is June 25, 1530, an important date for Christians?

2 *Zwingli*

In the days of the Reformation the European countries had a strongly national spirit, and they hesitated to accept ideas from "for-

eigners." While Luther was preaching in Germany the doctrine of salvation by faith, Ulrich Zwingli was doing a similar work in Switzerland. As a youth, Zwingli had been well educated. He had been started in Bible study by an uncle who was interested in the original Biblical languages and by a teacher who believed that Christ was the hope of sinners. During the last years of his college study, Zwingli attended a school that had fully accepted the outlook and ideas of the Renaissance, or New Learning.

As a result of his study of the Bible in its original languages, Zwingli became convinced that it was the basis of authority for Christian practice. As he compared its teachings with the doctrines of the church, he was filled with disgust. He knew that the church concerned itself with money-making, superstition, and useless theological discussions. He became a preacher himself, but he preached a message that was new to his listeners. When some accused him of preaching Luther's message, he replied that his only aim was to preach Christ. If his teaching happened to agree with Luther's, it only revealed the power of the gospel. Zwingli preached most vehemently against the sale of indulgences. He was the pastor of the cathedral of Zurich when an Italian monk named Samson came to town with authorization from the pope to sell indulgences. The people of the city had been listening to Zwingli for so long, how-

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ever, that they believed forgiveness could not be bought. They paid no attention to Samson, and he had to leave Zurich without a single sale.

Though Zwingli was attacking un-Scriptural teachings of the Roman Catholic Church, he did not think of separating from it. He thought he was but restoring the original faith.

Zwingli had become popular in many parts of Switzerland, and he had the support of the civil government. Therefore his enemies knew that they must work cleverly. At a meeting of the great council of Zurich three deputies of the bishop of Constance accused Zwingli of subversive teachings. They argued that if people began to transgress the ordinances of the church, they would lose respect for all law and "universal anarchy" would result. In reply, Zwingli pointed out that he had taught in Zurich for four years, and that it was more orderly than any other town in Switzerland. "Is not, then," he asked, "Christianity the best safeguard of the general security?"

At a conference in Baden in May, 1526, the Catholic leaders sought to convince the princes of Switzerland that they should stop Zwingli. The reformer's friends would not allow him to attend the meeting, but sent instead Oecolampadius and Haller to meet the famous Dr. Eck. The church officials made all the arrangements for the debate, including the selection of the judges. They forbade any-

one to take notes. However, a student took mental notes and each night sent an account of the arguments to Zwingli, who studied them and sent back his answers the next day. They had to be smuggled into the city by men who carried baskets of poultry. At the close of the conference the Catholics claimed a great victory, and the diet resolved to stop the teachings in Switzerland. They excommunicated Zwingli and ordered the burning of his books.

This turned out to be only a temporary setback for Zwingli, however, because the local governmental officials disregarded the recommendations of the council, and the people looked on the reformer as a hero. Other Reformation victories followed in Switzerland. The country, largely Protestant, became a model of peace and order. The teachings of Zwingli helped make Switzerland a strong center of Protestantism.

Checkup

1. In what ways were the life and work of Zwingli like that of Luther?
2. Who attempted to sell indulgences in Switzerland?
3. How did the messages of Zwingli get past the guards at the city gate?

3 *Protestantism in Other Countries*

France had a golden opportunity to be one of the leading nations in the Reformation. Lefèvre, a pro-



Ulrich Zwingli



John Lefèvre



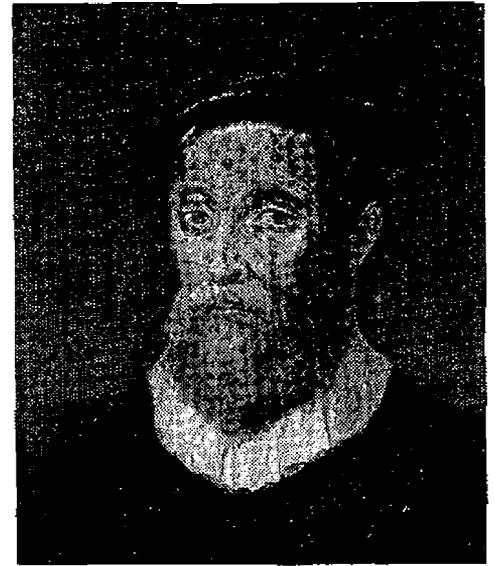
William Farel



John Tausen



John Calvin



John Knox

fessor in the University of Paris, turned from the Roman Catholic Church and accepted the Bible as his guide even before Luther started his work. He taught his beliefs to his students, and many of them, such as William Farel, became zealous reformers.

Among prominent court members who listened to Lefèvre were Louis de Berquin, the bishop of Meaux, Princess Margaret, the queen mother, and the king him-

self. The reformers were led to believe that soon France would be won to the gospel. Louis de Berquin took the lead in favoring Protestantism, and it was said of him that he might have become the Luther of France if Francis had been a Frederick of Saxony. But Francis lacked strength, and he gave in to the pope.

The greatest contribution of France to the Protestant Reformation was in the person of John

THE STORY OF OUR CHURCH

Calvin. He studied Greek in the university, and when he read the New Testament of Erasmus and some sermons by Luther he was convinced of the rightness of the Protestant faith. After his conversion he was branded a heretic by the church authorities, and he had to flee to Geneva. He lived and preached and wrote books there for thirty years. Geneva became a source of light and a haven of peace for reformers. Calvin helped to strengthen the Huguenots of France, and many of the students from his school went to Spain, England, and other countries to support the Reformation.

One of Calvin's most enthusiastic students was John Knox, who returned to his homeland, Scotland, where Roman Catholic kings and queens had largely suppressed the work of the gospel. His eloquent preaching soon won the attention and sympathy of common people and nobles alike, and within two years the Scottish parliament declared the nation to be Protestant.

When the young and beautiful Mary, Queen of Scots, came from France to take the throne, she hated Protestants and determined to win Scotland back to Rome. She summoned Knox and accused him of heresy and treason. He answered firmly, "Madam, as right religion received neither its origin nor its authority from princes, but from eternal God alone, so are not

subjects bound to frame their religion according to the tastes of their princes."

Eventually Mary was dethroned for indiscreet conduct. Though Protestantism was to face more trials in Scotland, a firm foundation had been laid which kept the country a strong Protestant bulwark.

The Bible, in the language of the common people, helped Protestantism flourish. Luther translated the Bible into German, and Germany became Protestant. The Petri brothers translated the Bible into Swedish, and Sweden became a protestant country. Through the preaching of Tausen and the translation of the Bible into Danish by Pedersen, Denmark became Protestant. Tyndale and the printing press gave the common people of England the Bible in their own language, and England broke with Rome. The Bible set men free. Darkness was dispelled by the word of God; ignorance was replaced by the Scriptures. Men were able to say, "I will walk at liberty: for I seek Thy precepts." Psalm 119:45.

Checkup

1. What kept Berquin from becoming another Luther?
2. Where did Calvin do most of his work?
3. What happened in many lands when the people received the Bible?

THE PROTESTANT REFORMATION

CHAPTER 17 REVIEW

Can you identify these?

Spires	Margaret	Eck
Zwingli	John Knox	Bern
John Calvin	John of Saxony	Basel
Geneva	Samson	bishop of Meaux
Protestant	Farel	Petri
Augsburg	Louis de Berquin	Tausen
Melanchthon	Huguenots	Pedersen
Lefèvre	Zurich	Tyndale

Pronounce it this way:

Zwingli	ZWING gli
Melanchthon	muh LANGK thuhn
Lefèvre	luh FEE ver
Basel	BAH z'l
Meaux	MOH
Tausen	TOW z'n
Suleiman	syoo: lay MAHN
Oecolampadius	ek oh lam PAY di uhs
Zurich	ZOO: rik
Huguenot	HYOO: g' naht
Renaissance	ren' e ZAHNS

For class discussion:

1. Is one who breaks the laws of the land weak or strong? Why?
2. When the laws of man are contrary to the law of God, is one who breaks them weak or strong? Why?
3. Why was the protest of the princes of world significance?

THE CHURCH IN AMERICA

18

"I will walk at liberty: for I seek Thy precepts." Psalm 119:45.

If you could have one gift you would treasure most in life, what would it be? Money? Fame? Success? No, one of the greatest gifts we possess is freedom. This is our inheritance, won by bloodshed and battle, and preserved for us by sacrifice, sweat, and tears.

God is the author of liberty. When man was created, he was given the power of choice—to follow God's way or to go in the selfish, evil path of Satan. When man sinned, he wanted more power, and he began to take freedom from his brother man. In the Dark Ages, when God's truth was almost forgotten, tyrants ruled over their fellow beings. Men were denied the right to worship God as they chose. There was little or no freedom of speech and thought.

The Reformation made it possible for men to open the Bible, to study freely and be convinced of truth as they saw it. As the Holy Scriptures were translated and printed in various languages, the common people read the Bible gladly.

In the days of Wycliffe and Tyndale the hand-copied Bibles were very precious. It was John Gutenberg who invented movable metal type and thus made possible the art of printing. The Gutenberg Bible appeared a few years before Columbus discovered America. The word of God, the New World, and liberty are linked together in our story.

Outstanding points in this chapter are:

1. The Pilgrims in America
2. Roger Williams, Apostle of Religious Liberty
3. The Constitution of the United States

I *The Pilgrims in America*

If we are to guard our heritage of freedom we must know how it was obtained in the first place. The colonists who came to the New World with a faith in God and a hope for the future were willing to suffer and die to be free.

Many of the settlers who came to the New World were attempting to escape from the tyranny of their rulers in Europe. James I of England objected to the Separatists, a group of sincere Christians who desired to worship God as they chose. The king declared, "I will make them conform, or I will harry them out of the land." Some of the sturdy souls from the congregation of Separatists went to Holland with their pastor, John Robinson. Here they lived at peace for twelve years; but, as they hoped to keep their children free from other religious influences, they looked toward a new refuge across the bleak Atlantic.

On September 6, 1620, some one hundred Pilgrims, men and women of iron will and deep religious faith, set sail on the "Mayflower." When the little ship, after a stormy voyage, anchored off the New England coast on a wintry November day, the Pilgrim Fathers went ashore to face a savage wilderness. Before they landed they had prepared and signed an important document, the Mayflower Compact, which has been hailed as a charter of freedom. In its day it was a remarkable statement of

new principles, a milestone on the road to democracy.

The Pilgrims began to build the first house at Plymouth Plantation on Christmas Day, but the severe blizzards discouraged their efforts. The delay in getting warm shelter brought on an epidemic of sickness that caused the strongest soul to quake. Governor William Bradford wrote this description of their plight: "For winter being done, all things stand upon them with a weather-beaten face; and the whole country, full of woods and thickets, represented a wild and savage hue. If they looked behind them, there was the mighty ocean which they had passed, and was now as a main bar and gulf to separate them from all the civil parts of the world. . . . What could now sustain them but the Spirit of God and His grace?"

No wonder it became the custom in early New England to place five grains of corn by each plate at the time of the Thanksgiving feast to remind the later generations of the Pilgrim Fathers' first winter, when food was so scarce that five grains of corn was all that could be doled out to each person. There were days during that bleak winter when only seven colonists were healthy enough to care for the sick and dying, and by spring almost half the original group who came in the "Mayflower" lay in the graveyard on the hill.

But these brave Pilgrim Fathers were convinced "that God has provided this place to be a refuge for many whom He means to save out



REVIEW PICTURE

The Pilgrims had left England because of religious persecution. Landing at Plymouth in 1620, they began the tradition of our religious liberty.

of the general calamity." They believed in religious liberty; and by their daring they led the way for other and greater migrations, such as the Puritans, who established the Massachusetts Bay Colony.

The Puritans came to America to escape persecution in England; but, unfortunately, they were not believers in religious liberty for all men, as the Pilgrim Fathers had been. The Puritans of the Massachusetts Bay Colony were determined to force all men to conform to the religion decreed by the new state.

Checkup

1. To what country did the Pilgrim Fathers first flee?
2. What shows the faith and courage of the Pilgrims during the first winter in New England?
3. What was the difference between the Pilgrim Fathers and the Puritans concerning religious liberty?

2 *Roger Williams, Apostle of Religious Liberty*

In 1631, Roger Williams and his wife arrived in Massachusetts.

They were warmly welcomed at first, since he was known as a sincere minister of the gospel. Only twenty-eight years of age, Williams had already determined in his heart that he would stand for freedom in matters of religion. When he was called to be pastor of the Salem church, the Puritan leaders of the colony would not allow him to hold office; therefore he took refuge with the Pilgrims at Plymouth Plantation, where he resided for two years, earning his living by farming and by trading with the Indians.

Roger Williams returned to Salem as pastor of the church, but the ministers were dictators and they questioned his views and denounced him because he believed in religious freedom. Williams was brought to trial before the governor and magistrates because of his views, and he was convicted and sentenced to banishment. In the bitterly cold winter of 1636 the young clergyman was forced to leave his Christian brethren, to plunge through snowdrifts and make his way across swift rivers until he came to Narragansett Bay. Because he had been friendly with the Indians, they now welcomed him and gave him shelter and clothing. Williams became the founder of the colony of Rhode Island, the first settlement in America with a republican form of government and full religious freedom. Williams's humble home in Providence became a "shelter for persons distressed for con-

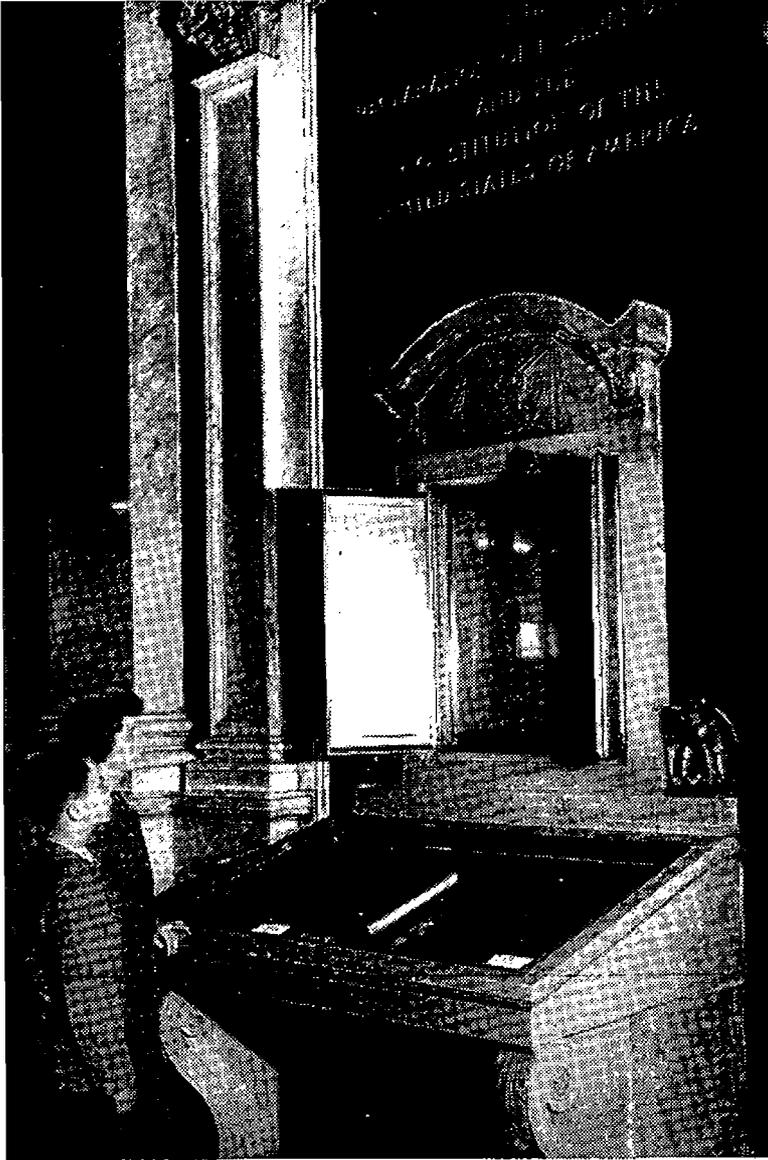


Even in the new world, Roger Williams was rejected because of his religious beliefs.

science." The basic principle of the Rhode Island Colony was "that every man should have liberty to worship God according to the light of his own conscience."

Checkup

1. Why was Roger Williams not accepted by the Massachusetts Bay Colony?
2. Where did he go when he was banished from Massachusetts?
3. For what is Rhode Island famous?
4. What is basically wrong in attempting to make men conform to a religion they do not believe in?



KEYSTONE

Every American student should appreciate these great documents of American liberty.

3 *The Constitution of the United States*

The spirit of liberty did not come suddenly in America. While it existed in the minds of the Pilgrim Fathers and of many of the other colonists, many years passed before the nation became a democracy. When the Revolutionary War came, the Continental Congress drew up the Declaration of Independence, which has been called "an expression of the American mind." On July 4, 1776, the Declaration was formally accepted by

the Continental Congress. It was a statement of liberty which declares: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

After the Revolutionary War was over and the treaty was signed in 1783, America needed a Constitution. The delegates met in Philadelphia in the statehouse, now known as Independence Hall. The representatives from all the thirteen colonies except Rhode Island set themselves to the momentous task of building a new nation. With the exception of George Washington, who was then fifty-five years of age, and Benjamin Franklin, who was eighty-one, most of the convention members were under forty. For four months the Constitutional Convention met. George Washington, the president of the sessions, said, "Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."

The struggle was long and bitter between the states, for no state wanted to lose any of the power that was known as states' rights. Finally Benjamin Franklin appealed to the members to accept God's guidance in the destiny of the nation. He said, "I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth: That *God governs in the affairs of men*. And if a

THE CHURCH IN AMERICA

sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

The Constitution, with its first ten amendments known as the Bill of Rights, protects all citizens and guarantees them freedom of speech, freedom of religion, freedom of the press, and freedom of assembly. No wonder Thomas Jefferson said, "A bill of rights is what the people are entitled to against every government on earth."

Our liberties were purchased dearly. "Posterity! You will never know how much it cost the present generation to preserve your freedom!" said John Adams, after the Constitution had been framed. "I hope you will make good use of it," he said. "If you do not, I shall repent it in heaven that I ever took half the pains to preserve it."

Let it be burned into our minds that freedom of speech, freedom of the press, the right of assembly,

and the right to life, liberty, and happiness are guaranteed to us by our Constitution. We also have religious freedom to worship God according to the dictates of our conscience. These are our heritage, guaranteed to every American today. While we emphasize these rights, let us never forget that we have duties and obligations as good Americans. First we will see that every citizen has the privilege of exercising his liberties under the Constitution; and, second, we will never use our liberties to take selfish advantage of our fellow men.

Checkup

1. What does our Constitution guarantee?
2. Who were the two elder American statesmen at the Constitutional Convention?
3. What are two of our responsibilities as Americans who love liberty for all men?

CHAPTER 18 REVIEW

Why should we as Seventh-day Adventists remember these?

Gutenberg	Narragansett
Pilgrims	Rhode Island
Columbus	Plymouth
Puritans	Declaration of Independence
John Robinson	Constitution
Roger Williams	Congress

THE STORY OF OUR CHURCH

Pronounce it this way:

Gutenberg	GOO: t'n berg
Narragansett	<i>nar</i> uh GAN set
Plymouth	PLIM uhth
Massachusetts	<i>mas</i> uh CHOO: sets

Something to think about:

1. If there were no laws, would everyone have liberty?
 2. What kind of laws guarantee freedom? What kind of laws kill liberty?
 3. Why do we oppose Sunday laws? Would we oppose Sabbath laws also?
-

19

PROTESTANT MISSIONARIES

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isaiah 60:1.

As more and more people had the Bible in their own language and possessed freedom to worship God according to the dictates of their conscience, the spirit of missions surged up and men desired to help people in foreign lands who did not know of Jesus. The clock of heaven was pointing to “the time of the end”—a time when the gospel would be carried to lands afar. God called men and women to proclaim the news of salvation to all the world. Better communication and faster transportation helped spread the gospel story.

Here are the high points to remember in this lesson:

1. William Carey
2. Missionary Societies and Bible Societies
3. Missionaries to All the World

D *William Carey*

William Cary of England (1761-1834) was the father of modern missions. The large map of the world on the wall of his shoeshop fascinated him. Reports on Captain Cook’s voyages fired the shoemaker with a vision of the need of the world. Rebuffs, reproaches, and delays could not dampen his fervor. Carey became a preacher in

the Baptist Church, but his salary was so small he had to continue his work as a shoemaker. While serving as pastor of the Leicester church, he placed himself on the following schedule: “On Monday he studied the classics; on Tuesday he systematically took up science, history, and composition; on Wednesday, Thursday, Friday, and Saturday, he studied his Hebrew Old Testament and Greek New



STAN DUNPHEY, ARTIST

William Carey, a shoemaker, started modern missions by his pioneer service in India.

Testament preparatory to his immediate ministerial work of preaching." His studious nature and his love of languages proved of special value to him as a foreign missionary.

Carey was a man of strong faith. He challenged his associates to "attempt great things for God" and to "expect great things from God." He prepared to leave his home and family in England, for he believed he was definitely called of God to be a missionary in India. The East India Company, a trading organization, did not want missionaries in India, and it refused him passage. His journey was delayed until his wife and family were prepared to join him in his work.

It was late in the year, and the season for travel was almost over when the family sailed. The cost

of transportation was almost prohibitive. The rates were \$500 for each adult, \$250 for each child, and \$75 for each servant. The voyage took five months in stormy weather. Carey occupied this time in studying the language of the country to which he was going.

The people for whom he was to labor, though interesting, were strange. Their language, dress, customs, habits, manner of life, and support were very different. Carey faced the task of learning new languages and gaining a livelihood in this strange land. At first he settled on a farm, but later he worked as a superintendent of an indigo factory.

The translation of the Bible was one of Carey's first objectives. This was a difficult task because the native words were not adapted to expressing the gospel story. Some of the key words of the Bible, such as "love" and "repentance," were not in the language. It was Carey's practice, after he had translated portions of the Bible, to read it to several hundred people of India.

Missionary recruits arrived from England, and a school and a publishing plant were established. After seven long years of service in India there was not a single baptized convert. In 1801, four months after he baptized his first convert, Carey took up his duties as professor of Oriental languages at the Fort Williams College at Calcutta. For thirty years he continued his work of teaching, writing, translating, and preparing literature for

the people of India. Thus William Carey laid the foundation for modern missions.

Checkup

1. What is the relation between the missionary movement and "the time of the end"?

2. Who was "the father of modern missions"?

3. To what country did he go?

2 *Missionary Societies and Bible Societies*

As the nineteenth century dawned, the Protestant churches became mission conscious. Societies for the support of missions sprang up in many lands. No less than seven such societies were established in England and America during the quarter of a century after the founding of the Church Missionary Society in 1799. The era of modern missions had begun.

Bible Societies are as essential as missionary societies. A missionary without a Bible is like a carpenter without a hammer and saw. The task of translating, publishing, and distributing Bibles must be carried on by some organization. Most missionary societies, burdened with the expense of developing and supporting missionary activities, did not have funds for the publication of Bibles.

The British and Foreign Bible Society, organized in 1804, responded to the growing demand for Bibles. In 1816 the American Bible Society was founded. From its humble beginning over a century and a half



THREE LIONS

Bibles, essential in missionary enterprise, have been supplied by the Bible societies.

ago the British and Foreign Bible Society has distributed more than 700,000,000 Bibles or portions of it. The American Bible Society has produced and distributed over 481,000,000 Bibles or portions of it. The Bible, in whole or in part, is published in over a thousand languages or dialects. The Bible Societies are today printing between 20,000,000 and 30,000,000 Bibles or portions of the Bible each year. The work of modern missions is hastened by the facilities God has made available for the giving of the gospel.

Checkup

1. How many missionary societies sprang up during the first quar-



HAROLD MUNSON, ARTIST

© P. P. P. A.

A savage lion jumped on Livingstone, tore his flesh, and crushed his shoulder.

ter of the nineteenth century?

2. Why were Bible societies essential for foreign missions?

3. When was the British and Foreign Bible Society organized?

4. When was the American Bible Society founded?

3 *Missionaries to All the World*

Great men they were—those missionaries! Nothing could stop them; not even iron bars, cruel laws, hot and barren deserts, hordes of stinging ants, flies, mosquitoes, disease germs, poisoned arrows, cannibals, or jungles infested with lions and tigers! These men and women carried the Christian flag to victory.

There was Robert Morrison, who wanted the people of China to know about God. They did not invite him to come, and they did not welcome him when he arrived. He found China a fortress “walled up to heaven.” How could he reach the

people with the gospel? The Chinese were locked up within their own language, and they were forbidden to teach it to a foreigner on pain of death. But Morrison unlocked that door and made a key for all future missionaries to use. He learned the language from the people and prepared an English-Chinese dictionary. Another wall confronted him. The death penalty hung over the head of anyone who dared to publish a book about the Christian religion. Morrison, with his able helper, Milne, dared to publish the Bible.

There was Adoniram Judson, serving in India and Burma. War between Burma and England did not help, for he was seized by the emperor and thrown into jail. He would have starved to death except for the help of his devoted, courageous wife. No one knows the hardships that brave woman went through during the horrible nine months her husband was chained in the hot jail. The work of Judson lives on, and his greatest contribution was the translation of the Bible.

What a thrilling life David Livingstone lived! Crossing burning African deserts, surrounded by wild beasts of the forest, he went where no white man had ever been before. He explored Central Africa and left a map for the heralds of the gospel to follow. Doctor, preacher, explorer, teacher, friend, he gave his life for Africa!

His father-in-law, Robert Moffat, pioneered the way in Africa before

PROTESTANT MISSIONARIES

Livingstone. In fact, Moffat inspired David to leave his medical practice in the homeland and go to the thousands of villages where no missionary had ever been. No weak-heart was Moffat. He faced the notorious chief Africaner, whom everyone feared. The government had a price on the savage's head; but Moffat won Africaner to Christ. Moffat helped Livingstone to learn the habits, customs, and practices of the people; he gave him the Bible translated into one of the languages of Africa, and he gave him his daughter, Mary, to be a wonderful missionary wife.

Missionaries are resourceful men. The islands of the South Seas were scattered, and missionaries needed boats to travel from island to island. Without many tools, without an anvil, without a saw or a single nail, John Williams built a sixty-foot boat which he named "The Messenger of Peace." Williams also built his own home and a schoolhouse. He translated the New Testament into Rarotongan, the language of the people. Whatever was needed to be done,

John Williams seemed ready and able to do it.

Courageous men they were! John G. Paton and his family went to the South Pacific to live among the cannibals where "the people of this land do dark works." Often he was accused of causing sickness or death among the tribesmen, or of bringing drought or other calamities. Fifty-three times Paton faced warriors who threatened his life with muskets, clubs, and spears; but God was with him. Before the missionary arrived on the island of Aniwa, there was not a single Christian there; but when he departed, all had been converted.

Checkup

1. What did Morrison do for the Chinese?
2. Where was Judson a missionary?
3. Who inspired Livingstone to go to Africa?
4. How practical was John Williams?
5. How successful was John G. Paton as a missionary to the island of Aniwa?

CHAPTER 19 REVIEW

To what country did these men go?

Willam Carey

Robert Morrison

Adoniram Judson

Robert Moffat

David Livingstone

John Williams

John G. Paton

THE STORY OF OUR CHURCH

Pronounce it this way:

Leicester	LES ter
Moravians	moh RAY vi uhnz
Carey	KAIR i
Aniwa	AH ni wah
Paton	PAY t'n
Africaner	af ri KHAN er
Adoniram Judson	ad oh NIGH r'm JUHD s'n
Rarotongan	rar oh TONG guhn

Something to think about:

1. Of the missionaries mentioned in today's lesson, which one do you admire most?
2. Will you ever have a chance to talk with them?
3. What are some of the questions you would like to ask them?
4. In what respects are these men like the generals of mighty armies?

U N I T T H R E E

THE THREE ANGELS' MESSAGES

The time arrived for the world to know that the coming of the Lord was near. When God's great clock struck the hour for the giving of the last message, the event was symbolized by three mighty angels. God might have sent celestial beings in person to appear on this earth in dazzling splendor and shout their messages from the mountaintops, but this was not the Father's plan. Men were entrusted with the messages, and God's Spirit would give them power in proclaiming the truth to the world.

The messages, revealed to those who diligently searched the Scriptures, have become a part of the fundamental doctrines of the Seventh-day Adventist Church. To understand the work of the church is to understand the three angels' messages. When these messages have been preached to the world, the work of the church will have been completed and Christ will come.



PROJECTS

FIELD TRIP

As a class you might like to take a field trip to some place of denominational interest.

If it is of historical value, learn all you can about it before you visit. If it is a place of present interest, someone connected with the office or the institution should be alerted beforehand to make your visit profitable. If you are visiting the conference office, the conference treasurer might like to explain what happens to your tithes and offerings. If you are visiting a publishing house, someone will be happy to take you on a guided tour through the plant.

Look ahead: Turn to page 512 and read about the exhibit to be given in Unit Seven. You may wish to start working on this one now in order to have everything ready on time.

For further information see:

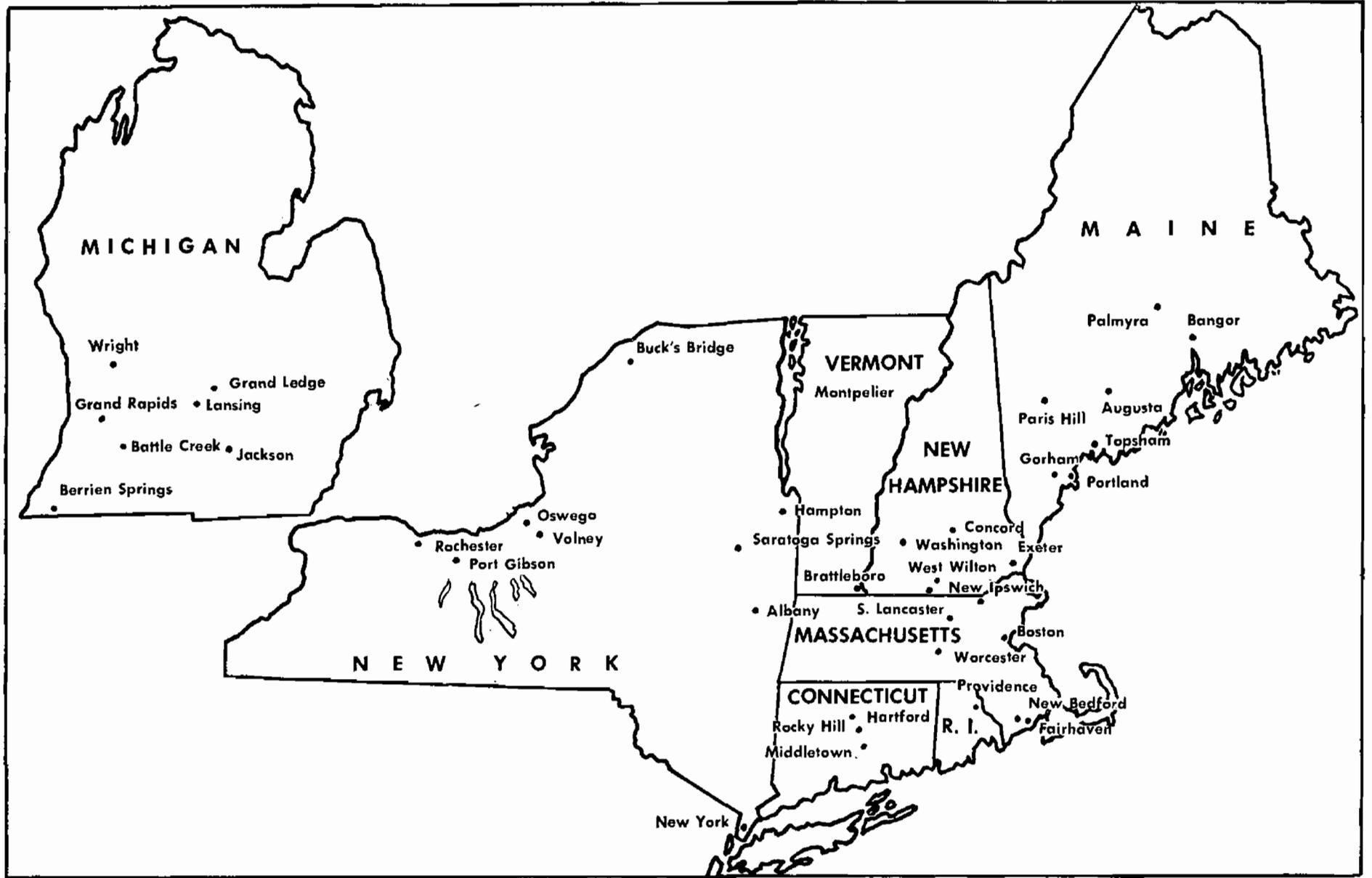
- White, *The Great Controversy*, pages 299-491.
 - Spalding, *Captains of the Host*, pages 29-262.
 - Spalding, *Pioneer Stories*.
 - Wheeler, *His Messenger*.
 - White, *Early Writings*.
 - White, *Life Sketches*.
 - Nichol, *Midnight Cry*.
 - Spicer, *Pioneer Days*.
- 



CLYDE PROVONSHA, ARTIST

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During the rise of the Adventist Church and the proclamation of the three angels' messages, the hope of Christ's second coming has inspired believers.



20

THE FIRST ANGEL'S MESSAGE

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:6, 7.

The first angel's message was to call men to give allegiance and worship to God, the Maker of the heavens and the earth, and to warn that the judgment hour had come.

At about the time when this angel's message was to have special importance, the earth quaked, the sun was darkened, the moon withheld its light, and the stars fell from heaven. Saint and sinner alike recognized the handwriting of God in these ominous events.

In this lesson we shall review:

1. The Blessed Hope
2. Three Spectacular Signs
3. The Message of the First Angel

D *The Blessed Hope*

The coming of Christ to earth a second time as King was foretold by prophets of the Old Testament, and it became a recurring theme in the New Testament. At the close of His ministry on earth the Lord made clear His plan: “I go to pre-

pare a place for you. . . . I will come again, and receive you unto Myself.” John 14:2, 3. The angels who received the risen Christ left two of their company to tell the disciples, “This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11.

The apostles spoke of the coming, and John at the beginning of his Revelation said, "Behold, He cometh with clouds; and every eye shall see Him." After writing the dramatic panoramas of future history, all leading up to this glorious event, he ended with the exclamation, "Even so, come, Lord Jesus." Revelation 1:7; 22:20.

Through centuries of persecution and martyrdom the hope of Christ's return strengthened the Christians to face their oppressors. The Reformers believed the prophecies of this event and recorded their assurance that the time would not be long. Luther was convinced "that the day of judgment shall not be absent full three hundred years." Melancthon, Calvin, and Knox expressed their confidence in their Lord's return as a real event.

It was to be expected that godly students of the Bible would show an increasing interest in this climax of earth's history as the time prophecies began to reach their fulfillment and as definite signs indicated its nearness.

Checkup

1. What are the Biblical assurances of Christ's second coming?
2. Why were the Reformers and later Bible students deeply concerned about this event?

2 *Three Spectacular Signs*

Of all the signs pointing to the coming of the Lord, none are plainer than the three that took place in the realm of nature. The



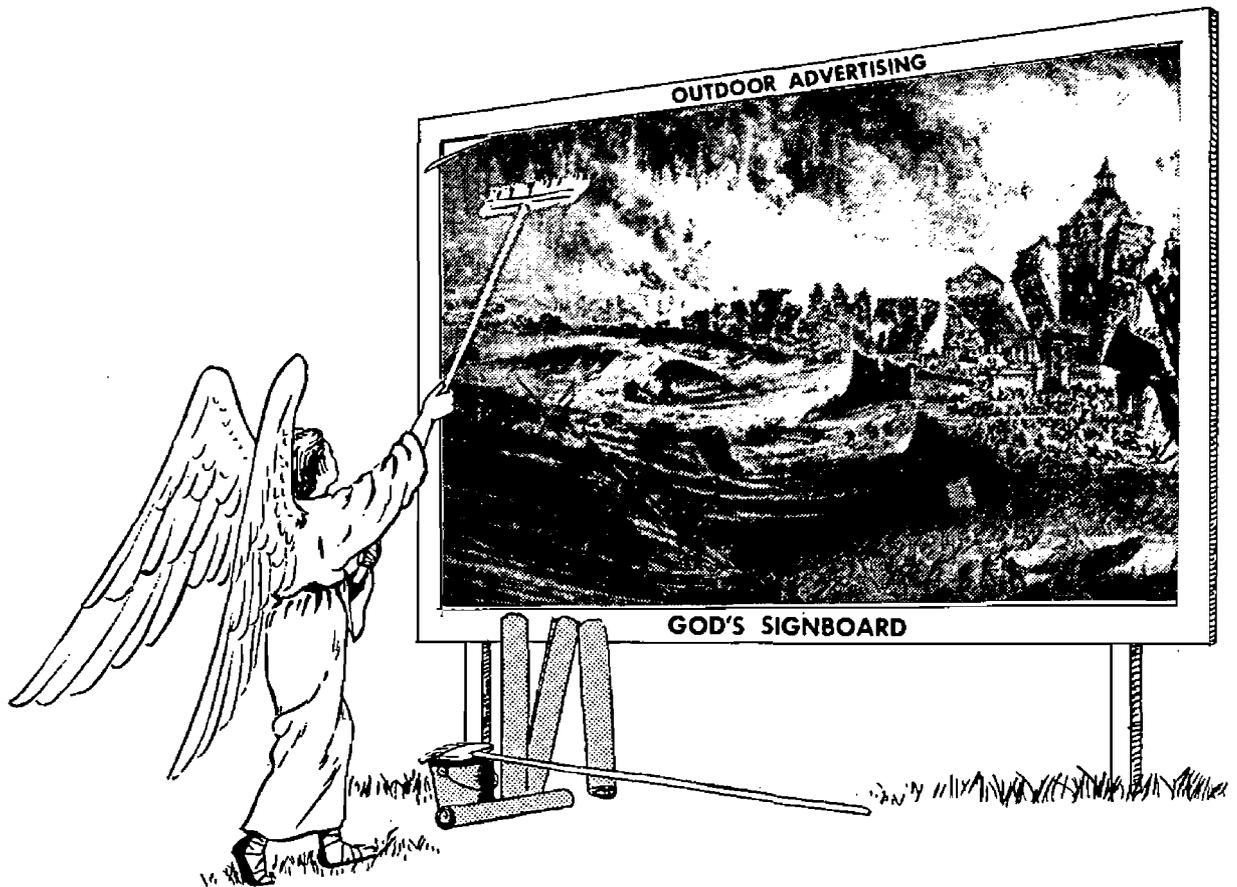
CLYDE PROVONSHA, ARTIST

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The prophet saw three angels, representing three messages to be given successively.

first of these is known as the Lisbon earthquake, although it extended to the greater part of Europe and Africa. It was felt as far north as Norway and Sweden, westward to Greenland, North America, and the West Indies. In all it covered a region of more than four million square miles.

In Spain and Portugal the shock was extremely violent. At Cadiz an ocean wave was said to be sixty feet high. Mountains in Portugal were shaken to their foundations. At Lisbon it was reported that thunder came from underground, and immediately afterward a violent shock struck the city. In about



The Lisbon earthquake called the attention of thousands of people to the fulfillment of Bible prophecies, specifically Revelation 6:12, the sixth seal.

six minutes sixty thousand persons died. The tide at first went out, leaving the shore dry, and then the waves rolled in, raising the tide to fifty feet or more above its ordinary level.

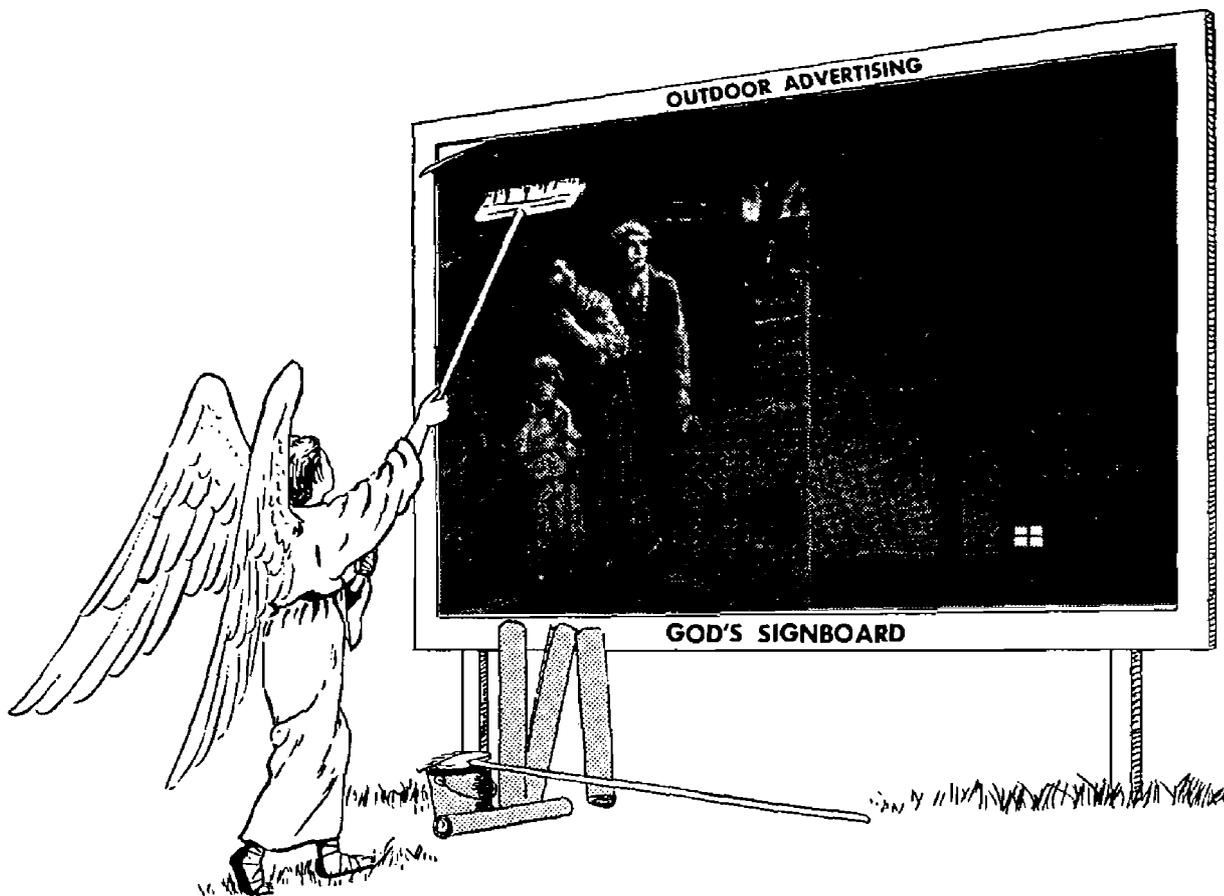
Shortly after the shock, fires broke out and for days continued the horrible destruction. Mothers forgot their children, people ran aimlessly about crying, "The world is at an end, the world is at an end."

Coming at the time it did, this earthquake of 1755 fulfills the prophecy concerning the opening of the sixth seal. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of

heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:12, 13.

Twenty-five years after the earthquake, the sun was darkened. Jesus had told of this event to His disciples. He said, "In those days, *after* that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The 1260-year period referred to as "those days" ended in 1798, but the persecution largely ceased some twenty-five years earlier, or about 1770-1775. Therefore, according to this prophecy the dark day must be somewhere between 1770 and 1798. This was accurately fulfilled in the dark day of May 19, 1780.

One eyewitness described it in



The dark day of 1780 was observed in New England, where the interest in Adventism later centered. It brought terror to some, assurance to others.

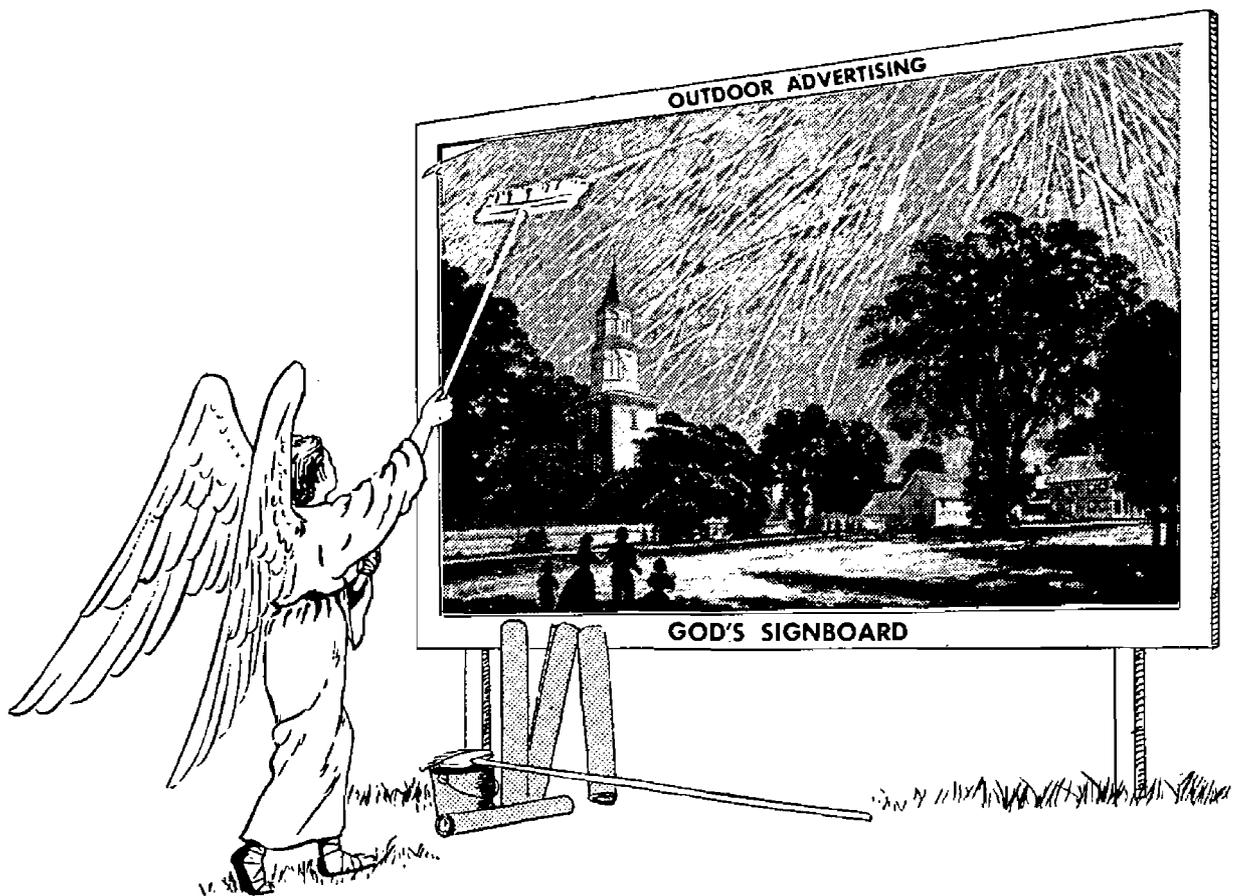
these words: "Friday morning early the sun appeared red, as it had done for several days before, the wind about southwest, a light breeze, and the clouds from the southwest came over between eight and nine o'clock. The sun was quite shut in and it began to shower, the clouds continuing to rise from the southwest. . . . At half past eleven, in a room with three windows, twenty-four panes each, all open toward the southeast and south, large print could not be read by persons of good eyes. About twelve o'clock, the windows being still open, a candle cast a shade so well defined on the wall, as that profiles were taken with as much ease as they could have been in the night."

A doctor who had occasion to

be out visiting his patients said that "he could not see his white pocket handkerchief placed before his eyes. The darkness was so thick it could be felt."

This silent phenomenon had a solemnizing effect upon men, women, and children. Churches were opened, and prayer meetings were conducted. The people believed that the judgment day was at hand.

That night the moon was turned to blood. An eyewitness describing the event said: "Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light, which when seen



An unusual display of meteors in 1833 was seen throughout the United States. This was the third sign showing the nearness of Christ's coming.

from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to the rays." Though at nine o'clock that night the moon rose to the full, "it had not the least effect to dispel the deathlike shadows." After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.

Jesus also said that the stars would fall from heaven. This was another sign in the heavens given so all might see it. According to the prophet John, the stars were to fall from heaven, shooting in every direction, "as a fig tree casteth her untimely figs." Revelation 6:13. This event took place on No-

vember 13, 1833, two years after Miller began to preach. It was seen from Canada to Mexico. A correspondent of the *New York Journal of Commerce* described the event in these words:

"The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. . . . But they flew, they were cast, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force."

THE FIRST ANGEL'S MESSAGE

These definite signs that God placed in the heavens called men to the truth that the end of the world was near. God's people were to be ready for the coming of the Son of God, the Redeemer of His people.

Checkup

1. When was the great earthquake?
2. How extensive was it?
3. When was the sun darkened? The moon turned to blood?
4. How did this fulfill the time prophecy of Mark 13:24?
5. Describe the falling of the stars.

3 *The Message of the First Angel*

The great apostolic doctrine of Christ's second coming, the revival of interest in this event by the Reformers, and the signs which indicated its nearness, formed the background for the preaching of the second advent early in the last century. The work of William Miller was of first importance in this movement. His Biblical research and his explanation of prophecy formed the foundation.

The prophetic period relating to 1260 years of papal dominance and persecution, ending in 1798, combined with the Lord's description of the signs to follow this tribulation, was used to emphasize the nearness of the end. But the prophecy which carried the deepest conviction and which was principally relied upon in advent preaching

was the one in Daniel 8 and 9, concerning the 2300 days.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed," said the holy one in Daniel's vision, when he was asked how long the sanctuary would be "trodden underfoot." Daniel 8:14, 13. In a later vision Gabriel explained to Daniel how this long period of time should be calculated. Seventy weeks, he said, were to be "decreed concerning your people." Daniel 9:24, R.S.V. That is, 490 prophetic days, actually years, out of the 2300 days, or years, were of particular interest to the Jews. In the next verse these 490 years are broken up into segments, and the beginning date is stated to be the time of the commandment to restore Jerusalem. A check on the time sequence involved is furnished by the dating of the anointing of the Messiah, sixty-nine weeks, or 483 years, after the commandment to restore Jerusalem.

This prophecy made little sense to Daniel. In the vision of the eighth chapter Gabriel told him to seal up the vision. Again in chapter 12 he is told to seal the book until the time of the end.

Miller and the other advent preachers began their work in the time of the end, when knowledge of the prophecies was increased as foretold in Daniel 12:4. History records that in 457 B.C., Artaxerxes, king of Persia, made a third and final decree, following two somewhat ineffective ones by his prede-

THE STORY OF OUR CHURCH

cessors, Cyrus and Darius, enabling the Jews to complete the restoration of Jerusalem without interference. This, Miller understood, was the beginning point of the 2300-year period. The crucifixion of Christ in A.D. 33 (according to their calculations) served as a check on this date and a verification of the day-year system of prophetic interpretation, but this detail was not fully understood until 1844.

It was easy to calculate that the 2300 years extended to 1843 (2300 minus 457). Miller at first set the time for this prophetic period at "about 1843." Later a study of the Jewish calendar showed that the Jewish year 1843 would terminate in March or April of 1844. The first disappointment came when the Lord did not appear within this time. Further study of the calendar made it clear that the time calculations had been inaccurate. In going from B.C. to A.D. dates, there is no zero year, that is, 1 B.C. is followed by A.D. 1. Thus if we go back 457 years from the division point we arrive at the *beginning* of 457 B.C. If we go forward 1843 years we arrive at the *end* of 1843. Now if the decree went forth in the autumn of 457 B.C., the end of the 2300 years must come in the autumn following the end of 1843. The symbolism of the Day of Atonement, which in 1844 fell on October 22, tied in with the 2300-day prophecy, and the advent believers set that day for the cleansing of the sanctuary.

The sanctuary was thought to

be the earth, and its cleansing, the coming of Christ. To devoted Christians no message could be more precious or exciting. The prospect of seeing their Lord overshadowed all other considerations. The thought that the end of sin and sorrow was at hand was met with enthusiasm by ministers and laity. The churches grew in membership under the power of this message, which began in the preaching of Miller in 1831.

Though the advent preachers of this time did not understand that in the symbolism of the Jewish sacrificial service the cleansing of the sanctuary was a work of atonement and that it typified the investigative judgment, as we now term it, they were actually heralding the nearness of the judgment as they engaged in the preaching of the first angel's message, quoted at the head of this chapter. They certainly called people everywhere to fear God and to worship Him. The hour of His judgment had come—an investigative judgment conducted in heaven, as they learned later.

Checkup

1. What prophecy gave meaning to the signs described in section 2?
2. What prophecy formed the foundation to advent preaching?
3. How was the date 1844 calculated?
4. In what sense was this preaching a fulfillment of Revelation 14: 6, 7?

THE FIRST ANGEL'S MESSAGE

CHAPTER 20 REVIEW

What do these call to mind?

Lisbon	sackcloth of hair	1798
the sixth seal	fig tree	1833
dark day	1755	1844
blood	1780	

What do you think?

1. Does time change the accuracy of a sign? Do the events recorded in this lesson still mean that Christ is coming?
2. If you had been awakened at the time of the falling of the stars on November 13, 1833, what would you have done?
3. Explain Ecclesiastes 12:13.
4. Explain Ecclesiastes 12:14.

21

WILLIAM MILLER

“Angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.”—*Early Writings*, page 258.

William Miller was an honesthearted farmer, who first doubted the Bible, but who sincerely longed to know the truth. He was strong in health, a good student, and an honest man. He was willing to be led by God to proclaim the advent message.

Points to remember in this lesson include:

1. His Early Life
2. Called to Preach

I *His Early Life*

During the early part of the nineteenth century one of the prominent American preachers of the second coming of Christ was William Miller. He was the eldest child in a family of sixteen children, reared by a brave father who had served in the Revolutionary War. His mother, a woman of sterling character, was the daughter of a Baptist preacher. Thus the son, born in 1782 in Massachusetts, combined the parental qualities of patriotism and piety.

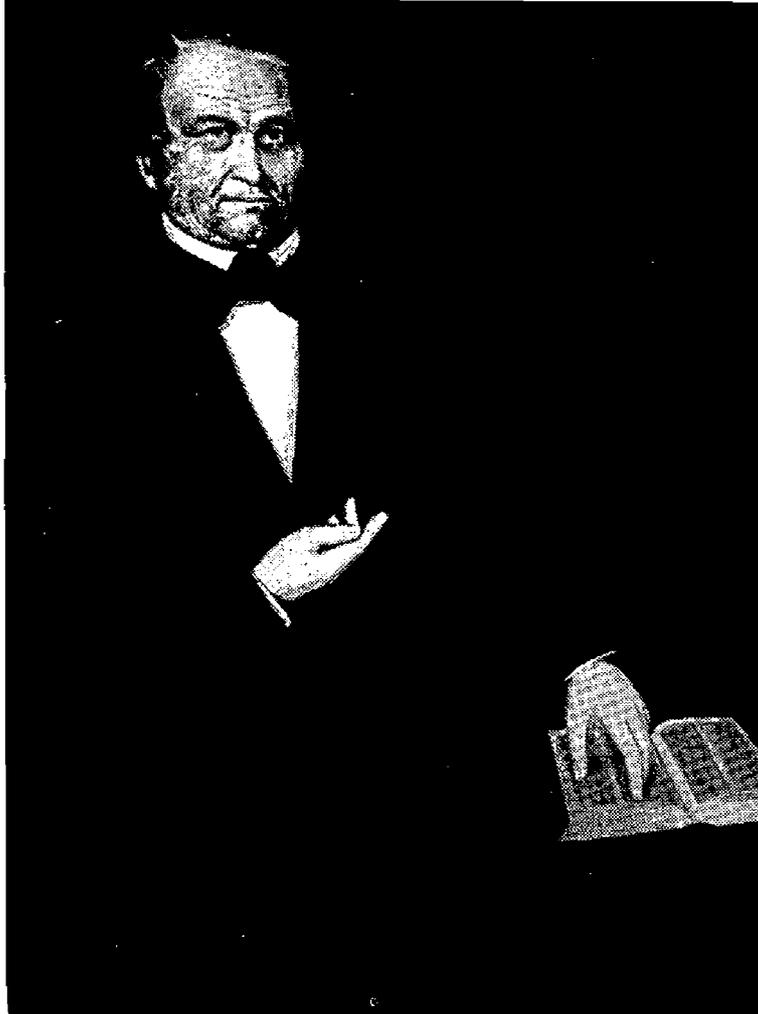
The Revolutionary War had ended only a short time before

William Miller's father moved to Low Hampton, New York. The boy's education was meager, but he loved to study. The limitations of a country-school education were offset in some degree by the training of the faithful mother. The lad had a consuming thirst for reading, and when the few books in the home were all read and reread, young Miller tried to find more. The youth wrote a letter to a wealthy man in his community, appealing for books; but he never sent it.

As peace came to the new nation, families moved westward from the Atlantic settlements. Among

these were the Smiths, a family that moved to a home near the Millers. William's friendship with Lucy Smith ripened into love and marriage. The young wife took a sympathetic interest in her husband's love of books; she encouraged him in the work that later became his career. Miller gained the respect of the public, not only because he served as constable, sheriff, and justice of the peace, but because he was an honest, faithful man.

War broke out between the United States and Great Britain in 1812. Miller served as a captain in the Army, and he had opportunity to see the seamy side of war. After the war the new farm home of William Miller at Low Hampton became the favorite haunt of his friends and the abode of preachers. On one occasion his mother reproved him for absenting himself whenever the deacons read in church. Miller answered that if he could do the reading when the minister was away, he would be present regularly. The suggestion was accepted. One Sunday morning when the minister was absent, Miller was as usual called upon to read in the church. Deep conviction came upon him as he read, and he was unable to proceed. " 'Suddenly,' he says, 'the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to Himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I im-



William Miller was from boyhood a lover of books and came to revere the Bible.

mediately 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. But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. . . .

" 'I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They be-

THE STORY OF OUR CHURCH

came my delight; and in Jesus I found a friend.'"—*The Great Controversy*, page 319.

Miller laid aside his Bible commentaries and began the reading of the Scriptures in a methodical manner, studying and comparing verse with verse. He could now use to advantage his knowledge of history.

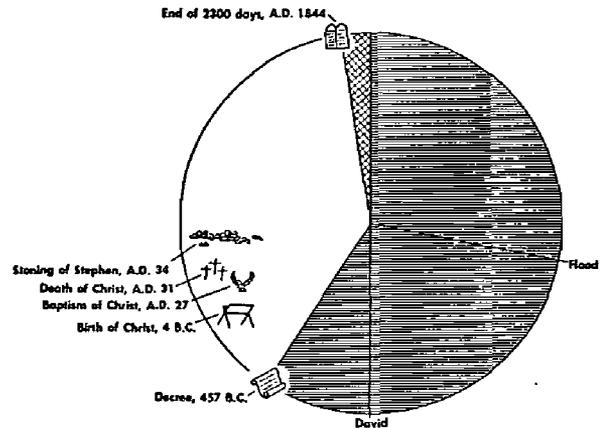
Checkup

1. What shows Miller's love of learning as a boy?
2. What public offices did he hold in his community?
3. Why did Miller stop reading the Bible in church one Sunday morning?
4. What did the Bible become to him?

2 Called to Preach

It is important to note that Miller experienced a conversion and a deep sense of fellowship with Christ before he began his searching study of the Bible. As he proceeded in his study he discovered the most effective methods. Among them were these important principles: The Bible is its own interpreter; one passage is explained by others, so that by studying the whole, comparing scripture with scripture, the student will arrive at the truth. The Bible should be interpreted literally except where it is obvious that symbolism is implied as in parables and prophetic representation. The student must have faith. Careful study on the doctrine of the millennium dis-

GOD'S CLOCK THE 2300 DAYS



The prophecy of the twenty-three hundred days was prominent in Miller's preaching.

proved the prevailing view that a thousand years of peace would come before Jesus Christ returned. The prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," intrigued Miller. He checked and rechecked the figures and the dates. It was about 1818, after two years' concentrated research, that Miller expressed his belief that the coming of Christ was some twenty-five years away. His mistake was in interpreting the sanctuary to be this earth, as was the accepted view at that time, and its cleansing to be its destruction by fire.

A sense of duty burdened Miller, and for five years he searched for further light. Little encouragement came from others who he had hoped might share the results of his study. More than once the impression came to him, "Go and



HARRY ANDERSON, ARTIST

REVIEW AND HERALD PUB. ASSN.

Through intense study and prayer Miller became a great Bible scholar, and through many years of public work he became a powerful, moving preacher.

tell the world of its danger." He held back for nine years before he was willing to go out and preach.

Finally, in 1831, William Miller made a pledge to God that he would present his views if he were invited. Within half an hour after his decision, Miller's nephew came with a request that he preach to the people at Dresden, New York, sixteen miles away. Leaving his nephew in the house, Miller went into the woods to pray. There he wrestled with God, and he asked God to release him from his promise. He could not get away from what seemed his duty and his

pledge, so he decided he should respond to the invitation. He came out of that woods a preacher, and he went at once to Dresden.

Through this remarkable experience an ardent scholar was transformed into a mighty preacher of the Scriptures. His blameless reputation, coupled with his candor, fairness, and sincerity, won the admiration even of those who scoffed.

No one deserves so well to be called "the voice of the second advent" as does William Miller. When the proclamation of the first-angel's message was due, God had



Miller was a farmer, living in this residence in Low Hampton, New York.

men ready to give it. Men in other lands, too, were led to proclaim the doctrine of the second coming of Christ, and it is remarkable that, although they were working independently, they carried the same message.

The spoken word was assisted by papers and pamphlets teaching the advent doctrine. Joshua V. Himes began publishing the *Signs of the Times* at Boston in 1840. A number of other advent papers were published, including *The Midnight Cry*, with a daily edition of 10,000 copies. This continued in New York for four weeks, and then the paper became a weekly. Camp meetings attended by thousands did much to spread the message.

The spiritual awakening was not confined to the New England States. Revivals were held throughout the State of New York. Immense crowds attended the meetings held in the Chinese Museum in Philadelphia. Congressmen were among those who heard the advent preacher in Washington. On one occasion handbills were circulated announcing that Captain Miller

would speak from the portico of the Capitol on a Sunday in 1843. Thousands gathered to hear him, only to learn that it was a trick someone had played in falsely advertising his appearance. William Miller did preach as far west as Ohio and Michigan, and also in Canada.

Early in 1843, Miller had been urged to fix a definite date for the end of the 2300-year period of the prophecy and for Christ's coming. He made a public statement that he expected the Lord to come sometime between March 21, 1843, and March 21, 1844.

Seventh-day Adventists pay tribute to William Miller, who by faith stirred America. Through the busy years of his preaching he kept up a correspondence with prominent preachers, not only in America, but also in Europe. In ten years he gave more than three thousand lectures in nearly a thousand different places. In 1848 the veteran worker became blind, and he died the following year, confident in the hope of the Saviour's return.

Fundamental truths now advocated by Seventh-day Adventists which were held by William Miller include:

1. The literal return of Christ to this earth, followed by the millennium.
2. The resurrection of the righteous at His second coming.
3. The final destruction of the wicked.
4. The establishment of the new earth for the redeemed.

WILLIAM MILLER

5. The inclusion within modern Israel of all who accept a personal Christ.

6. The appearance of the four great empires of prophecy of Daniel 7, followed by the kingdom of Christ.

7. The application of the year-day principle in symbolic prophecy.

8. The acceptance of the Holy Scriptures as the inspired word of God.

9. The atonement of Jesus Christ.

10. The ordinance of baptism by immersion.

Checkup

1. How long did Miller study the prophecies before he began to preach?

2. Did he speak from the portico of the Capitol in Washington in 1843?

3. Name six of the fundamental truths that he advocated.

4. What did Joshua V. Himes publish?

CHAPTER 21 REVIEW

Why are these places mentioned in today's lesson?

Low Hampton, New York

Dresden, New York

New York City

Boston, Massachusetts

Philadelphia, Pennsylvania

Washington, D.C.

What do you think?

1. Was William Miller an educated man? Why do you think so?

2. Could Paul have given the first-angel's message in his day?

3. Could Luther have given it in his time?

OTHER ADVENT PREACHERS IN AMERICA

“Write the vision, and make it plain upon tables, that he may run that readeth it.” Habakkuk 2:2.

Each advent preacher played a definite part in the unfolding of the religious movement of his time, and in building the foundation of the Seventh-day Adventist Church. The convincing arguments of William Miller had a widespread effect, and men of scholarship and serious thought considered them. Some persons who feared and were convinced of the message turned away, like the rich young ruler who could not follow Jesus because the sacrifice was too great. Others were converted and gave their possessions to aid God's work; they could not rest until their time and energies were spent in preaching the second advent. In this latter group were a number of men and women of ability and influence.

Become acquainted with these individuals:

1. Joshua Himes
2. Josiah Litch, Editor and Preacher
3. Charles Fitch, Student of Prophecy

D *Joshua Himes*

Joshua V. Himes, whom we may think of as the second outstanding advent preacher, was born in Rhode Island. The father wanted his boy to be a minister of the Episcopal Church, but unfortunate business

reverses necessitated a change in this plan. The lad became an apprentice to a cabinetmaker, but he did not lose interest in the work of the church, and at the age of twenty-two he entered the ministry.

Himes and Miller met at Exeter,

New Hampshire, in 1839. Himes was so impressed with Miller's sermon that he invited Miller to speak at his Chardon Chapel in Boston. These two men of varied talents and interests were seeking to bring about a spiritual revival. They became co-workers in proclaiming the advent hope.

Up to this point the ministry of Miller had been confined to the towns and villages. There were cities such as Washington, New York, Philadelphia, and Boston which needed to receive the message. Also a vigorous campaign with literature and newspaper articles was essential to carry the message to those who could not be reached by the spoken word.

After hearing Miller speak at the Chardon Chapel, Himes confronted him with the question, "Do you really believe this doctrine?" When Miller answered, "Yes," Himes asked, "What are you doing to spread it through the world?" Miller assured Himes he was doing all he could with his limited powers. Himes did not dispute this, but he insisted that the message was scarcely known in the nation. To this Miller replied, "What can an old farmer do? I was never used to public speaking, I stand quite alone; and, though I have labored much, and seen many converted to God and the truth, yet *no one* as yet, seems to enter into the *object* and spirit of my mission, so as to render me much aid. They like to have me preach, and build up their churches; and there it



HAROLD MUNSON, ARTIST

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Miller and Himes make plans for a more extensive program of city evangelism.

ends, with most of the ministers, as yet. I have been looking for help—I want help."

For Himes, who had now accepted Miller's views, there was only one thing to do. He said, "I laid myself, family, society, reputation, all, upon the altar of God to help Him to the extent of my power to the end."

Himes could not understand why Miller had not presented his message in the large cities. Miller explained that he had gone only to those places where he had been invited. Himes inquired if Miller would be willing to go with him "where doors are opened." Miller gave his assurance that he would.

"I then told him he might prepare for the campaign," said Himes, "for doors should be opened in every city in the Union, and the warning should go to the ends of

THE STORY OF OUR CHURCH

the earth! Here I began to 'help' Father Miller."

Miller, of course, recognized the need of literature, but no one was financially able to assume the risk of a printing project. Himes offered to begin the publication of a journal and did so immediately without patrons or subscribers, and with little money. Soon the first issue of the *Signs of the Times* came from the press. This was the first periodical issued on the second coming of Christ, Bible prophecy, and revival themes. It did not present the doctrines of any one denomination, for its columns were a forum for different views.

In order to give the people of New York the advent message, ten thousand copies each of a daily paper, *The Midnight Cry*, were printed and sold on the streets or given away. This practice of publishing a paper in connection with evangelistic meetings was carried on in a number of cities.

We find that Joshua V. Himes was a remarkable character, a strong leader, a courageous promoter and organizer of the Millerite movement. He helped promote many camp meetings and conferences, in addition to his work of writing and editing. Though he did not join the Seventh-day Adventist group after the disappointment, he kept his interest in the advent message until his death in 1895.

Checkup

1. Name the two periodicals which Himes started.

2. What were three contributions of Himes to the advent movement?

3. *The Midnight Cry* was published in what city?

2 Josiah Litch, Editor and Preacher

One of the earliest ministers to accept the advent message and to preach it was Josiah Litch. Born in Massachusetts, he was converted at the age of seventeen and joined the Methodist Church. He became a minister, and in 1838 he read a book written by William Miller. Though curious about Miller's teachings, Litch had been sure he could overthrow the man's arguments in five minutes. As he read Miller's book, the sound, logical reasoning of the writer convinced Litch of the truth. "Before concluding the book," he later said, "I became fully satisfied that the arguments were so clear, so simple and withal so Scriptural, that it was impossible to disprove the position which Mr. Miller had endeavored to establish."

A tremendous struggle went on in Josiah Litch's heart. He concluded that the views were right and that it was his duty to preach them. This was a daring decision, for he did not know any minister besides Miller who preached the doctrine of Christ's coming.

In a short time, Litch published a forty-eight-page pamphlet entitled *The Midnight Cry or a Review of William Miller's Lectures on the Second Coming of Christ*

about A.D. 1843. It was circulated in New England and awakened interest in many minds. Litch also traveled to many towns preaching the message. He assisted in evangelistic campaigns in Washington, New York, Baltimore, and Pittsburgh. He was also a member of the editorial staff of the advent paper, the *Signs of the Times*. Litch is also known for his views on the seven trumpets of the book of Revelation.

Checkup

1. What are three contributions Litch made to the advent cause?
2. How did Litch first find the advent truth?
3. Of what church was Litch a minister?

2 Charles Fitch, Student of Prophecy

Charles Fitch attended Brown University. He became a minister of the Congregational Church and served in a number of churches in New England. Early in 1838, while pastor of Marlboro Chapel in Boston, he received a copy of *Miller's Lectures*. After careful study of the doctrine of the second advent he accepted it.

Next, he preached two sermons on the second advent and presented the subject to the local ministerial association of which he was a member. His minister friends treated the subject with such contempt that he lost confidence in it for a time.

In 1839, while serving as pas-



JOSEPH MANISCALCO, ARTIST

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One of the most distinguished preachers to join the Adventists was Charles Fitch.

tor of the Presbyterian church in Newark, New Jersey, Fitch studied deeply into the subject of sanctification. The church organization rejected his views, and he withdrew from his church. There followed a period of uncertainty and apparent failure.

Later Josiah Litch, who had known of Fitch's experience with the advent doctrine, urged him to restudy the subject and combine it with his views on sanctification. This he did and became a strong worker in the advent cause.

Charles Fitch went west and became a successful minister in Ohio, first at Oberlin College and then at Cleveland. His contributions to the cause are significant. In 1842

THE STORY OF OUR CHURCH



CLYDE PROVONSHA, ARTIST

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The prophetic chart designed by Fitch and Hale was used extensively by advent preachers, becoming an earmark of the judgment message in 1842-44.

Fitch and Hale designed the famous "1843" chart. This prophetic chart, painted on cloth, was presented to the Boston Conference of May, 1842, of which Joseph Bates was the chairman. After the presentation of the chart with the graphic symbols and time periods, three hundred lithographed copies were authorized for use by the Adventist preachers. In the spring of 1843 Fitch preached his noted sermon on the "Fall of Babylon." In this sermon he said that Babylon was no longer limited to the Roman Catholic Church, but must now include

the great body of Protestant Christendom. He said Protestants had rejected the light of the advent, and he called sincere Christians to come out of Babylon.

George Storrs and Sylvester Bliss were other prominent Millerite leaders. Bliss should be mentioned for his *Memoirs of William Miller* and for his intimate association with Joshua Himes. He was also on the editorial staff of the *Signs of the Times*.

S. S. Snow, another leader, early proposed that the 2300-year prophecy of Daniel 8:14 ended in the

OTHER ADVENT PREACHERS IN AMERICA

autumn of the year 1844 instead of the spring.

Checkup

1. Give at least three contributions Fitch made to the advent cause.

2. To what denomination did Fitch first belong?

3. In what two places in the West did Fitch preach?

4. Who wrote the *Memoirs of William Miller*?

CHAPTER 22 REVIEW

Can you identify these?

J. V. Himes

Exeter

S. S. Snow

George Storrs

Signs of the Times

The Midnight Cry

Josiah Litch

Charles Fitch

Pronounce it this way:

Exeter

Oberlin

Episcopal

EK suh ter

OH ber lin

ee PIS koh p'l

Questions for Class discussion:

1. Why does God often bring people of varied personalities together, such as Himes and Miller?

2. Why did the advent preachers come from many different churches?

3. Which is more convincing—an article or a sermon? Why do we have both?

4. Considering the facilities with which the advent preachers had to work and the methods of travel available, what do you think of the work they accomplished?

23

THE FIRST ANGEL IN EUROPE

“As God wrought through children at the time of Christ’s first advent, so He wrought through them in giving the message of His second advent.”—*The Great Controversy*, pages 367, 368.

The advent movement appeared at the same time in both Europe and America, as men of God were led to study the prophecies of the Bible. It was marvelous how Christians in various lands studied the Scriptures and arrived at the belief that Jesus was coming soon.

Special study should be given to:

1. Irving of England
 2. Sweden’s Child Preachers
 3. Other Countries Hear the Message
-

I *Irving of England*

England as well as America was alerted to the advent message. A prominent advent preacher in the British Isles was Edward Irving. He was born and educated in Scotland, graduating from the University of Edinburgh in 1809. He taught school and then found an opportunity to preach. Later Irving accepted a call to the chapel at Hatton Garden, London, where a congregation of 500 increased to

more than 1,500 as the result of his ministry.

Soon Irving began the study of Bible prophecy, and he gave special attention to the signs of Christ’s second coming. On Christmas Day, 1825, Irving began preaching on the second advent. Meanwhile, Lewis Way, a clergyman from Paris, had come to England to rest. He heard of the sermons Irving was preaching, and he asked a friend to take notes for him. Way’s friend was translating into



HARRY ANDERSON, ARTIST

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At the Albury Conferences, 1826-30, in England, prominent Bible scholars met to study the prophecies relating to the second coming of Christ.

English a Spanish book written by Lacunza. As the friend worked on the translation, he noted the agreement between Lacunza's book and the notes of Irving's sermons. Finally he brought the Spanish volume to Irving, who could read Spanish. Irving was gripped by its clear message.

One of Irving's closest friends and supporters was Henry Drummond, a banker and a member of Parliament. When still a young man, he decided to devote his life to Christian service. Over a period of years he arranged a series of five annual prophetic conferences,

the first in 1826, called the Albury Conferences, which met at his spacious home at Albury Park. Some twenty ministers from various denominations were present, among them Joseph Wolff. At these conferences the prophecies of the books of Daniel and the Revelation were studied. These conferences added impetus to the preaching of the first-angel's message in England and in other parts of the world.

Another preacher of England, Robert Winter, visited America in 1842 and attended a New England camp meeting, where he heard the



When adults were forbidden to preach, the Lord moved children to carry the message.

advent message and accepted it. In the fall of that same year he returned to England and immediately began to share with others his faith in Christ's return. He traveled about the country preaching in towns and villages and giving out literature. In his frequent letters to America he told of his progress. In one letter he says, "I preach about the streets with my chart hoisted up on a pole. . . . Our books are flying about and are making quite a stir in this great city." God blessed his humble efforts with the baptism of several thousand converts.

Among other advent preachers in Britain were Horatius Bonar, the well-known hymn writer, and George Müller, director of the Bristol orphanage.

Checkup

1. Who fostered the Albury Conferences?
2. Name at least three prominent advent preachers in England.
3. What Spanish book on the second coming of Christ did Irving read?

4. Who was the director of the Bristol orphanage?

2 *Sweden's Child Preachers*

When Jesus was on earth, the children waved palm branches and cried, "Hosanna to the Son of David." To help announce the second advent message, God used children, particularly in Sweden. Only those who were ministers of the state church were permitted to preach, and when the advent message reached Sweden in the early 1840's the state clergy refused to preach Christ's coming. Then children and youth, some of whom had not yet learned to read, preached the judgment-hour message and told of the prophecies concerning the return of Jesus.

When grown men attempted to give the message, they were thrown into prison. Even two teen-age youth were imprisoned, tortured, and released only after strong protests were made to the king. The children could give the message because they were too young to be prosecuted by the law.

Checkup

1. In what country were there child preachers?
2. Why were there child preachers in this land?

3 *Other Countries Hear the Message*

Johann A. Bengel, a learned Bible student and writer, laid the foundation in Germany for the message of Christ's coming, even

THE FIRST ANGEL IN EUROPE

before William Miller preached in the United States. For twenty-eight years Bengel was a pastor and teacher, training young men for the ministry. Perhaps his greatest influence was through his books, which heralded the second advent of Christ. These books passed through several editions and were translated into most European languages.

Bengel's influence reached Russia when German families fled to southern Russia because of persecution. Pastors closed their churches; but they held cottage meetings, and hundreds were converted. A Russian farmer was converted in these meetings, and he began the same work among his fellow Russians.

In Holland the keeper of the Royal Museum, H. Heintzpetter, was shown in a dream that Christ's second advent was near. He announced this "joyous hope" to his fellow men by using various scriptures to prove his point. Although he published his views in a pamphlet in 1830, it was twelve years before he heard that there were advent believers in America.

France and Switzerland heard the first angel's message from Louis Gausson of Geneva, Switzerland. After attending the university, he entered the ministry. Gausson was particularly interested in the study of the prophecies of Daniel, which he declared were the key to world history. By studying history and prophecy together, he was convinced that the end of the world was near. How was he to reach the people? Gausson determined to begin with the children, for if the children could understand, certainly the parents would. The plan succeeded, and older persons by the hundreds came to his lectures, some even from foreign countries.

Checkup

1. Who preached the advent message in Germany?
2. How did the advent message reach Russia?
3. How did Heintzpetter learn of the approaching advent?
4. Who spread the advent message in Switzerland?
5. With whom did Gausson begin his ministry?

CHAPTER 23 REVIEW

Can you identify these?

Edward Irving
Hatton Garden
Lewis Way

Johann Bengel
Albury Park
Henry Drummond

THE STORY OF OUR CHURCH

Robert Winter
Horatius Bonar

George Müller
Louis Gaussen

Pronounce it this way:

Lacunza	lah KOON zuh
Müller (George)	MIL er
Horatius Bonar	hoh RAY sh's BOH n'r
Heintz peter (H.)	HIGHNTS pee ter
Bengel (Johann A.)	BENG 'l

Something to think about:

1. How was it that many people in different countries at the same time began to preach Christ's advent?
2. Why didn't children preach in countries other than Sweden?
3. What did the conferences accomplish?
4. In what way do political changes often help to advance the gospel?

24

THE FIRST ANGEL IN OTHER COUNTRIES

“Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.” Joel 2:1.

We are able to press an electric button and bring light to a dark room. Neon signs change the darkness of the city into day. In like manner God has sent beacons of light to the dark corners of earth as men have held high the torch of truth.

This lesson deals with two men who, by different methods, spread the advent message. Each answered the call of God by giving himself to a cause he believed. They were:

1. Joseph Wolff
2. Manuel Lacunza

D *Joseph Wolff*

One of the world's most noted missionary travelers and language students was Joseph Wolff. Born in Bavaria, Wolff was the son of a Jewish rabbi. His strict Hebrew training began when he was four years old. His young heart thrilled as he listened to his father tell of the future glory of the Jewish nation at the time the Messiah would come.

Young Wolff sometimes heard the name of Jesus Christ mentioned. One day he asked his father who Jesus was. His father told the lad that Jesus had been a Jew of great talent who pretended to be the Messiah, and the Jewish leaders sentenced Him to death. Young Wolff asked why Jerusalem was destroyed and why the Jews were scattered. The father told him it was because the Jews murdered the prophets. Young Wolff



HARRY ANDERSON, ARTIST

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Dr. Joseph Wolff preached the second advent of Christ in Africa, Asia, and the Near East.

wondered if Jesus could also have been a prophet and the Jews had killed Him when He was innocent.

One day he asked a friend who was not a Jew about Jesus. The friend directed him to read the fifty-third chapter of Isaiah. Then Wolff asked his father to tell him whom Isaiah was writing about. His father stared at him, but did not answer. Finally the father went into another room and wept. Young Wolff heard his father say to his mother, "God have mercy upon us, our son will not remain a Jew!"

The next morning Joseph, who was then seven years old, told a Lutheran friend that he would someday be a Christian preacher. At eleven years of age the boy

left home to seek an education so that he might become a missionary. Wolff was baptized into the Roman Catholic Church, and he attended college at Rome. His independence of thought and his desire to express his convictions freely caused him trouble. Wolff was continually challenging the authority of the church on doctrines and dogmas which were contrary to the Bible. He openly questioned the right of the church to burn heretics. Wolff exclaimed, "The church has no right to burn."

The rector said, "How do you prove that?"

"It is not allowed to murder," said Wolff. "Thou shalt not kill."

The rector said, "May a shepherd kill a wolf when he enters the flock?"

"A man is not a beast."

The rector replied, "Seventeen popes have done it."

"Seventeen popes have done wrong," said Wolff.

Henry Drummond had faith in Wolff and helped to finance him. He invited the Jewish scholar to come to England. Wolff replied, "No, I shall not stir until I am turned out." During his stay in Rome he was an ardent student of the Bible.

His conflict with the Roman Catholic Church came to a head, and he left it to travel in many lands. He could speak fourteen languages, and he visited with pashas, sheiks, shahs, kings, and queens, and even American Presidents.

Wolff was a great preacher of

THE FIRST ANGEL IN OTHER COUNTRIES

the second advent. He took every opportunity to give the message of the approaching judgment, and he called men to repentance.

Once on his way to Bokhara he was captured as a spy and dragged into the presence of the ruler. The missionary, carrying his Bible under his arm, stood calmly before the Persian court.

"Where do you come from?" the amir asked.

"I come from England," Wolff replied, "and I am going to Bokhara."

"What do you intend to do in Bokhara?"

"I wish to see whether the Jews there are of the ten tribes of Israel, and to speak to them about Jesus." He knew that mention of the name of Jesus might cost him his life at the hands of the fanatical Moham-medans.

"Why do you take such trouble?" came the next question. "Why not remain at home, eat and drink, and live comfortably in the circle of your family?"

"I have found out by reading of this Book that one can only bind one's heart to God by believing in Jesus; and believing this, I am as one who walks in a beautiful garden, and smells the odor of the roses, and hears the warbling of the nightingale; and I do not like to be the only one so happy; and therefore I go about in the world for the purpose of inviting others to walk with me, arm in arm in the same beautiful garden."

Pleased with the speech, the

ruler and his court arose and exclaimed, "A man of God! Drunk with the love of God!"

The missionary was invited to read to them from the Bible. He remained as an honored guest for several days, telling them of Jesus and His soon return.

Between 1821 and 1845 Wolff traveled in Africa, Asia, and the United States. In 1837 he arrived in New York and spoke there and in Philadelphia and Baltimore. When he came to Washington, D.C., he addressed the members of Congress and many distinguished guests. He spoke to the legislatures of New Jersey and Pennsylvania, combining his message of the coming of Christ with interesting information about the far countries he had visited. His travels in Asia and Africa involved many dangers and narrow escapes. He was beaten, starved, and sold into slavery. Three times he received the death sentence. Through all these hardships and through many diseases he carried his Bible and warned many races of the coming reign of the Messiah.

Checkup

1. What was Wolff's nationality?
2. At what age was Wolff baptized, and into what church?
3. What doctrine of the Roman Catholic Church did Wolff challenge?

Manuel Lacunza

Manuel Lacunza was God's chosen herald of the advent within



Lacunza influenced Spain, South America, and England, especially through his book.

the Roman Catholic Church. As a Jesuit priest he called attention to the prophecies of Daniel, Paul, and John.

Born in Santiago, Chile, Manuel received a good education. He studied language, philosophy, and theology before becoming a full-fledged Jesuit in 1766. The next year, when he was expelled from

Chile with all the other members of his order, he went to Spain and then located at Imola, Italy.

Lacunza was not bitter because of his exile. He began to study the church fathers and the Bible prophecies, reading all the commentaries he could find. His study resulted in the writing of the book, *The Coming of the Messiah in Glory and Majesty*.

His first book appeared in manuscript form written in Spanish under the pen name of Ben-Ezra, for Lacunza feared it would be banned. In manuscript form it was circulated in Spain and South America, and soon it was translated into Latin and Italian. There were heated discussions in high Catholic circles regarding Lacunza's views. Soon Lacunza revised his manuscript for printing, but he died before it was published. Lacunza was one of God's chosen messengers, moving Catholics and Protestants alike to study the prophecies.

Checkup

1. Where was Lacunza born?
2. What was his "pen name"?
3. What class of people in particular were reached by his book?

CHAPTER 24 REVIEW

How are these connected with today's lesson?

Isaiah 53

amir

Imola, Italy

Bavaria

Santiago, Chile

THE FIRST ANGEL IN OTHER COUNTRIES

Pronounce it this way:

Bavaria	buh VAIR i uh
Bokhara	bo KAIR uh

For class discussion:

1. Why are the Jews still looking for the Messiah to come?
2. Why did Wolff travel so extensively and risk his life again and again?
3. Why did Lacunza's book have such a wide circulation?

25

THE SECOND ANGEL'S MESSAGE

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8.

Chapter 20 explained the Scriptural basis for the first angel's message and the dates which were set for the judgment mentioned in Revelation 14:6, 7. This message continued as present truth until the time of the disappointment and, in its full significance, is present truth today. The message of the second angel, quoted above, which joined with the preaching of the first angel's message, may at first glance seem unrelated to it. In this lesson we shall see how the two were joined.

The divisions of the lesson are:

1. Preparation for the Second Angel
2. The Call Out of Babylon
3. The Midnight Cry

I *Preparation for the Second Angel*

We have noted that William Miller began his public ministry in 1831 and that many voices were heard in other parts of the world announcing the coming of Christ. However, the focal point of advent teaching was in New England. Here Miller worked almost single-handed for several years. In 1839 and 1840, men of influence and

ability as writers and preachers began to accept the teachings and to join Miller in his devoted evangelism.

From 1840 to 1842 a series of General Conferences of advent believers was held in various cities of New England, one of them in Low Hampton. William Miller had been unable to attend the previous meetings, but this one at his home town enabled him to join with the earnest, scholarly, and skillful men

THE SECOND ANGEL'S MESSAGE

who had joined the movement, some through his teachings, some through independent study. In addition to the General Conferences there were scores of smaller gatherings.

About two hundred leaders were associated in these conferences, which unified their thinking and stimulated their preaching. Many of them were ministers of Protestant churches, representing most of the popular denominations. They preached the first angel's message in their own pulpits, in other churches, in various public meetings, and at camp meetings. There were many advent papers published, but the nearest to an official organ of the group was the *Signs of the Times*. They formed the Adventist Association, without in any way shifting their loyalty from their own congregations or denominations.

The common doctrines discussed at the conferences and then taught to the people are familiar: the nature of Christ's coming in the clouds of heaven; the signs of His coming as seen in the dark day, the meteoric shower, and conditions of unrest; the prophecies in the Revelation ending with the three woes and their confirmation observed in the loss of independence of the Ottoman Empire in 1840, as interpreted by Josiah Litch; the 1260 years of papal domination ending with the captivity of the pope in 1798, and the other related time prophecies; and, most urgent and most contro-

versial, the 2300 years of Daniel 8:14, with the "premillennial" interpretation of the coming of Christ in "about 1843."

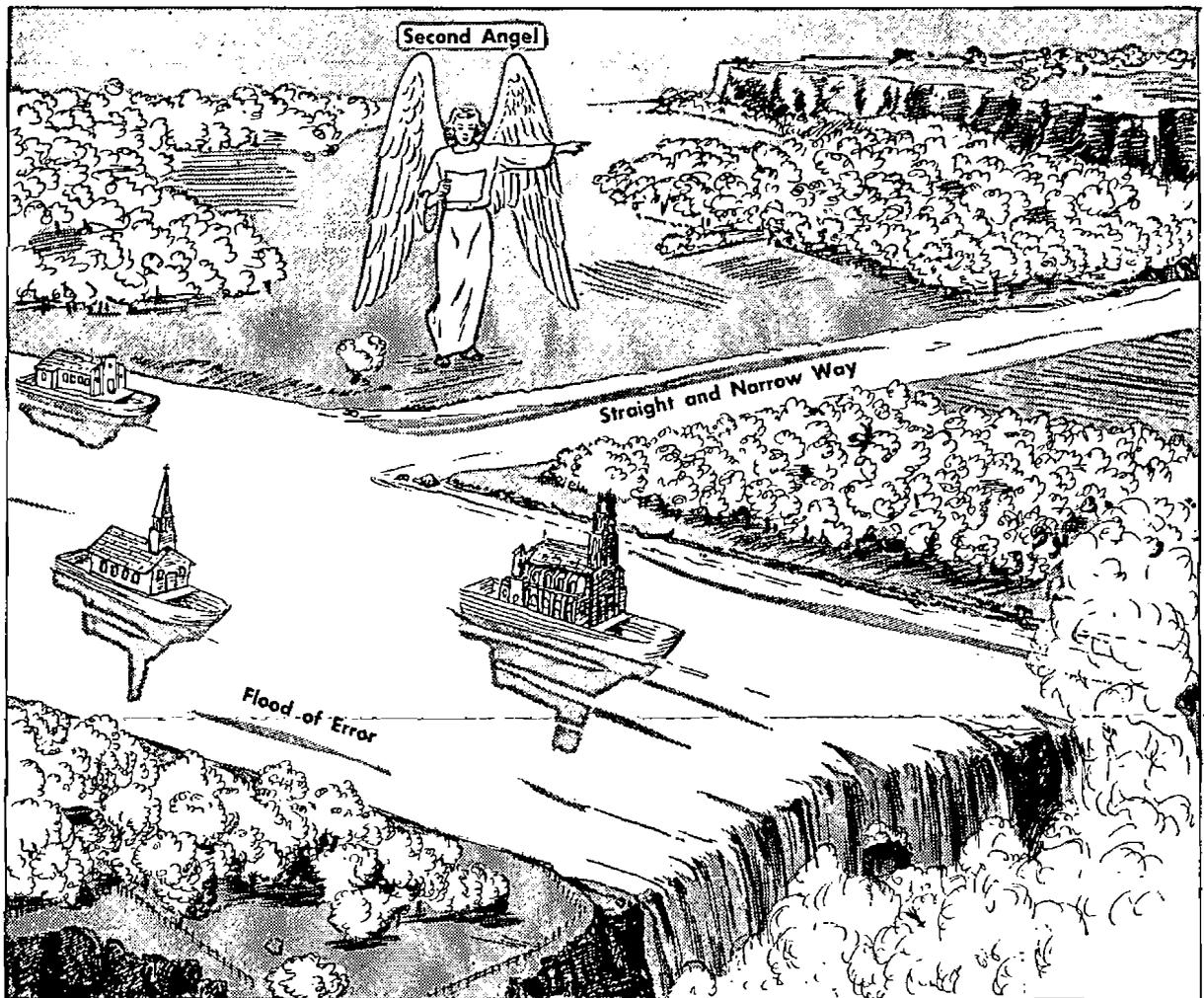
These doctrines were studied and restudied with only minor disagreements. For example, some could not accept the time as 1843, for they held that no one knew the day or hour. But they were agreed on the major emphasis that the Lord's coming would be premillennial; that is, that it would occur before the one thousand years of Revelation 20. Here they clashed with the popular teaching of the churches, that Christ would come after a thousand years of peace on earth. This un-Biblical doctrine was not in the creeds or established canons of these churches, but had recently become popular. On this point the friction developed between the advent preachers and their church organizations. As early as December of 1839 a church was closed to the preaching of William Miller.

In spite of occasional opposition, the Millerites preached and prospered, maintaining friendly relations with their various denominations. Many infidels were converted. The sale of Bibles rose sharply.

Checkup

1. When did Millerism begin to grow rapidly?
2. What sort of people became prominent in the movement?
3. What were the basic doctrines?

THE STORY OF OUR CHURCH
 "COME OUT OF HER, MY PEOPLE"



The message of the second angel directed believers in the first angel's message to leave the unfriendly fellowship of the popular churches.

4. What relationships were maintained with the popular churches?

2 *The Call Out of Babylon*

In the summer of 1843 Charles Fitch printed a sermon which he had recently preached, applying Revelation 14:8 and 18:2-4 to the Protestant churches as well as to Roman Catholicism. He said that both branches of Christendom had become Babylon and had fallen by

rejecting the message of Christ's second coming.

There was good reason for this interpretation, for by this time many churches had barred advent preaching and preachers. In church trials ministers were unfrocked for their "heretical" teaching of the advent, beginning as early as November of 1842. Other ministers were announcing their withdrawal in their church papers.

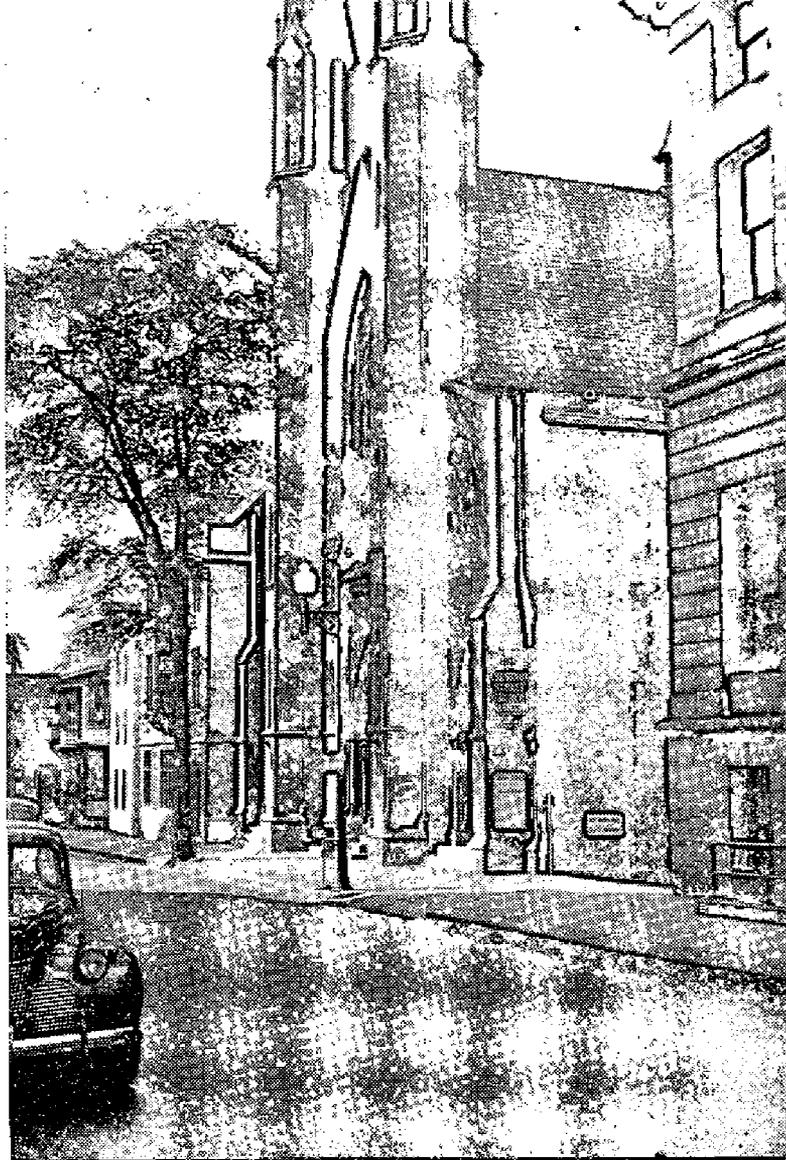
In the summer of 1843, minis-

ters were ordained by the Millerite group to preach the second advent, and in the *Signs of the Times* believers were advised to separate from their congregations. Members were being asked by their church officers to change their beliefs in premillennialism or withdraw their membership. A good example of this is the story of the Harmon family. Ellen White recounts the experience of her family in these words:

“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.

“My father replied that he must be mistaken in calling this a new and strange doctrine; that Christ Himself, in His teachings to His disciples, had preached His second advent. . . . The minister did not attempt to refer to a single text that would prove us in error, but excused himself on the plea of a want of time. He advised us to quietly withdraw from the church, and avoid the publicity of a trial. . . . We answered that we preferred a regular trial. . . .

“Not long after, we were notified to be present at a meeting to be held in the vestry of the church. There were but few present. The influence of my father and his



The Harmon family were dropped from the church which stood here in Portland, Maine.

family was such that our opposers had no desire to present our cases before a larger number of the congregation. The single charge preferred was that we had walked contrary to their rules. . . .

“The next Sunday, at the commencement of the love feast, the presiding elder read off our names, seven in number, as discontinued from the church.”—*Life Sketches*, pages 50-53.

Thus the message of the second angel was joined to that of the first. The term “Babylon” was applied directly to the churches which



Joseph Bates was active through all the experiences of the early advent believers.

rejected the doctrine of judgment and the return of Jesus. A paper entitled "Babylon the Great Is Fallen" was published in Oswego, New York. Revelation 14:8 was prominent in the preaching. By the summer of 1844 at least fifty thousand believers had separated from the churches to form groups of their own.

Checkup

1. What was the basis of calling the Protestant churches "Babylon"?
2. What was the point of con-

tention between Adventists and other Christians?

3. What was the spirit of the churches in forcing out the Adventists?

4. What specific actions marked the separation of Adventists from the church organizations?

3 *The Midnight Cry*

You will recall that Miller and others who attempted to find a definite time for the end of the 2300 day-years at first said, "About 1843." Later the limit of the time was set at March 21 and then April 18, 1844, the end of the Jewish year 1843. The time passed without any unusual happening. This "first disappointment" was a heavy blow to the believers and was followed by a period of quietness, the "tarrying time" of the parable of the ten virgins, as the experience was later interpreted.

After this disappointment the scholars returned to their books and discovered their error. As stated in chapter 20, the 2300 years extended from the *beginning* of 457 B.C. to the *end* of A.D. 1843. Thus a happening within the year 457 B.C., would be matched in the prophecy by an event within 1844. This had been pointed out a year before, but had not been generally heeded. In the summer of 1844 a new burst of light appeared and illuminated the advent movement to its dramatic climax in October.

At the Exeter, New Hampshire, camp meeting, August 12-17, Joseph Bates felt that he would re-

THE SECOND ANGEL'S MESSAGE

ceive new light at the meetings. At first nothing happened, for the preaching was given in a routine manner. Then one day while Elder Bates was preaching, Mrs. John Couch arose and said, "It is too late, Brother Bates. It is too late to spend our time about these truths with which we are familiar. The Lord has servants here who have meat in due season for His household. Let them speak, and let the people hear them."

Elder Bates invited Samuel S. Snow to give his study on "the midnight cry." The man not only spoke that day, but each day afterward until the meeting closed. The people were thrilled, for the parable of the ten virgins seemed to apply to them. The virgins had expected to go into the wedding feast immediately, but they were disappointed. Brother Snow explained that the advent people had expected the Lord to come in the spring of that year, but they had been forced to wait. The 2300-day prophecy would have terminated in the spring (New Year's Day according to the Jewish calendar) of 1844, had the decree of Artaxerxes been issued on the first day of 457 B.C. But inasmuch as that decree had not been issued until the fall of that year, the 2300-day prophecy could not end until the fall of 1844. A closer study of the sanctuary and its services revealed that the cleansing of the sanctuary occurred on the tenth day of the seventh month. This coincided with the idea that the 2300 days would

end in the fall, for the tenth day of the seventh month (Jewish reckoning as given to Israel in the wilderness) in 1844 would come on October 22.

Ellen White tells how many waited for Jesus to come: "With diligent searching of heart and humble confessions, we came prayerfully up to the time of expectation. Every morning we felt that it was our first work to secure the evidence that our lives were right before God. We realized that if we were not advancing in holiness, we were sure to retrograde. Our interest for one another increased; we prayed much with and for one another. We assembled in the orchards and groves to commune with God and to offer up our petitions to Him, feeling more fully in His presence when surrounded by His natural works. The joys of salvation were more necessary to us than our food and drink. If clouds obscured our minds, we dared not rest or sleep till they were swept away by the consciousness of our acceptance with the Lord."—*Life Sketches*, pages 60, 61.

In the parable of the virgins a cry was made at midnight. Samuel Snow's midsummer message seemed to correspond to "the midnight cry." The reality of the truth gripped the hearts of the people, and they went from the Exeter meeting to herald the glad tidings far and wide: "Behold, the Bridegroom cometh; go ye out to meet Him."

THE STORY OF OUR CHURCH

Checkup

1. Where was the great camp meeting of 1844 held?
2. Who presented "the midnight cry" message at this meeting?
3. On what date did they expect the Lord to come?
4. Where did many meet to pray?

CHAPTER 25 REVIEW

What have these to do with the second angel?

Mrs. John Couch	Exeter, New Hampshire
Samuel S. Snow	William Miller
Elder Bates	"Midnight cry"

What do you think?

-
1. We can name the leading preachers of the first and the third angels' messages, but not so with the second. His message was given by "everyone," in a kind of chorus. Why was that? How does his message differ from the others?
 2. Why are there so many Protestant churches?
 3. Why was it necessary for Seventh-day Adventists to form a separate church?
 4. Is the second angel still giving his message?

26

THE DISAPPOINTMENT OF 1844

“And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” Revelation 10:9.

The angel of Revelation 10 held “a little book open” and “cried with a loud voice” that time should be no longer. Apparently this book contained the message concerning the end of time. What book was this? Centuries before, Daniel had been commanded to close his book and seal it. Now, at the time of the end, John saw it opened, and it revealed the fact that time should be no longer. The news that Christ was soon to return to this earth to gather His children was the sweetest message that man ever heard. To those who accepted the word, it was as “sweet as honey;” but when October 22, 1844, passed and Jesus did not appear, the disappointment was bitter. The experience of the 1844 disappointment is portrayed in symbol in Revelation 10.

The high lights of this chapter are:

1. October 22, 1844
2. The Aftermath
3. The Key to the Mystery

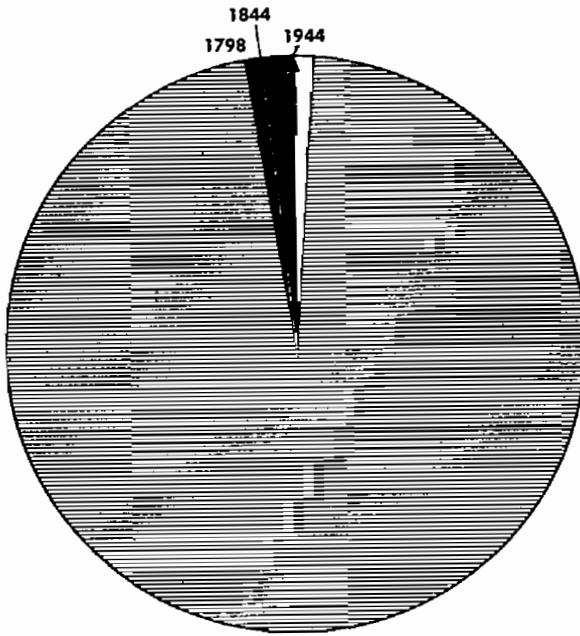
October 22, 1844

As October 22, 1844, drew near, tension increased among the Adventists. There were thousands who were completely unconcerned or who were watching merely as

bystanders. Newspapers had published sensational stories about the Millerites. However, the sober, factual reports described the Adventist groups as sincere, devout people, who were calm and earnest.

Among the advent “believers”

THE STORY OF OUR CHURCH



According to God's time clock, 1844 did not mark the end of the world.

there were several classes. Some joined the group through fear. If the world was to end, they did not want to be caught on the wrong side. Some sincere believers rejected the exact date. They believed in the prophecies and that 1844 was the last year of the age, but they said that no one could name the day and hour. William Miller himself rejected the set day until a few weeks before October 22. Finally, there were the honest believers, the majority, who accepted the day and who made consistent preparations to meet Jesus. Many gave all their possessions to help spread the advent message.

The day arrived. The Adventists were in meetinghouses or private homes, such as the company gathered at Hiram Edson's house in Port Gibson, New York. The be-

lievers sang hymns and reviewed the evidences that the Lord would come. The day passed and the sun set. Still there was hope: "For ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning." Finally, midnight passed. Prayer was offered, and tears filled the eyes of some of the believers. At last morning came, and they could no longer pretend it was the twenty-second day. That day was past, and Jesus had not come. In Hiram Edson's farmhouse there was weeping, as in hundreds of other meeting places that day. The believers asked one another, Had the Scriptures failed? Further diligent study would reveal that the time prophecy was correct, but the event to take place had been incorrectly interpreted.

"Not so, brethren," said Hiram Edson. "There is a God in heaven. He has made Himself known to us in blessing, in forgiving, in redeeming; and He will not fail us now. Sometime soon this mystery will be solved."

At dawn most of the believers slipped away to their homes. Some stayed to pray that they might receive light and that their disappointment would be explained.

Checkup

1. What drew the advent believers together?
2. How did the believers spend October 22, 1844?
3. What questions filled their minds when the day passed?



4. What did they do the following day?

2 *The Aftermath*

It was expected that the Millerites should make some explanation of their errors. They did with clarity and decision. In their papers they reaffirmed the validity of the great lines of prophecy pointing to the second coming of Christ. Their opponents were vigorous in asserting the falsity of premillennialism, and the Adventists were equally vigorous in supporting their views by the authority of centuries of Biblical scholarship, pointing to the disagreements among the opponents.

The disappointment, however, had to be explained. The Millerites rechecked and reaffirmed the historical check points of the prophecy—457 B.C., and A.D. 33. There were possibilities of an error of four or five years, said Miller, who had consistently resisted the notion of fixing a definite day. Three weeks before October 22, 1844, he had accepted the date urged by the "seventh-month" group, but after the disappointment he returned to the position of emphasizing "Today" as the time for preparation.

This sort of explanation of necessity defeated itself, for as time passed and the Lord still did not come, the error in time could no longer account for the failure. Many Millerites drifted away soon after the disappointment, though a substantial group held together for several years. Miller died in De-

ember, 1849. His associates continued to set new dates for several years. They became the Evangelical Adventists, believing in consciousness in death and an eternally burning hell. They gradually declined into extinction.

A considerable group separated from these Millerites on the basis of a new date for Christ's coming. When the time passed, this group, now believing in unconsciousness in death, found it impossible to rejoin the parent group. They became the Advent Christian Church, a Sundaykeeping church, now the only Adventist group of importance aside from Seventh-day Adventists.

In contrast to those who clung to the idea that the Lord would come soon and who continued to set times, there were groups of believers who maintained that the 2300-day prophecy had been correctly calculated to end in 1844 and that the cleansing of the sanctuary began on that date. But they found another explanation of the event than the coming of Christ to this earth. This group included Hiram Edson, Joseph Bates, James White, Ellen Harmon, and Joseph Turner.

Turner and several others had believed as early as the summer of 1844 that the sanctuary to be cleansed was in heaven. When the Lord did not come on October 22, these people had the correct explanation, that rather than coming to the earth, Jesus, our High Priest, had entered the most holy place of the heavenly sanctuary. But they went into fanatical extremes.



JOSEPH MANISCALCO, ARTIST

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On the morning after the disappointment Hiram Edson met with friends for prayer in his barn. They prayed that God would show them the way of truth.

Using the symbolism of the parable of the ten virgins, they taught that the shutting of the door meant the end of mercy toward sinners. This "shut door" decree, they said, began on October 22, 1844. (Those who became Seventh-day Adventists also believed this doctrine for a time.) The Turner group believed that the seventh millennium had been entered, when they should do no work, and that they were fully sanctified.

There were others who went into fanaticism, and there were some fragmentary groups who do not concern us because they made no lasting impression on the religious

world. We are principally interested in the group, including Hiram Edson, Joseph Bates, James White, and Ellen Harmon, who formed the nucleus for our church. They will be discussed in the next section.

Checkup

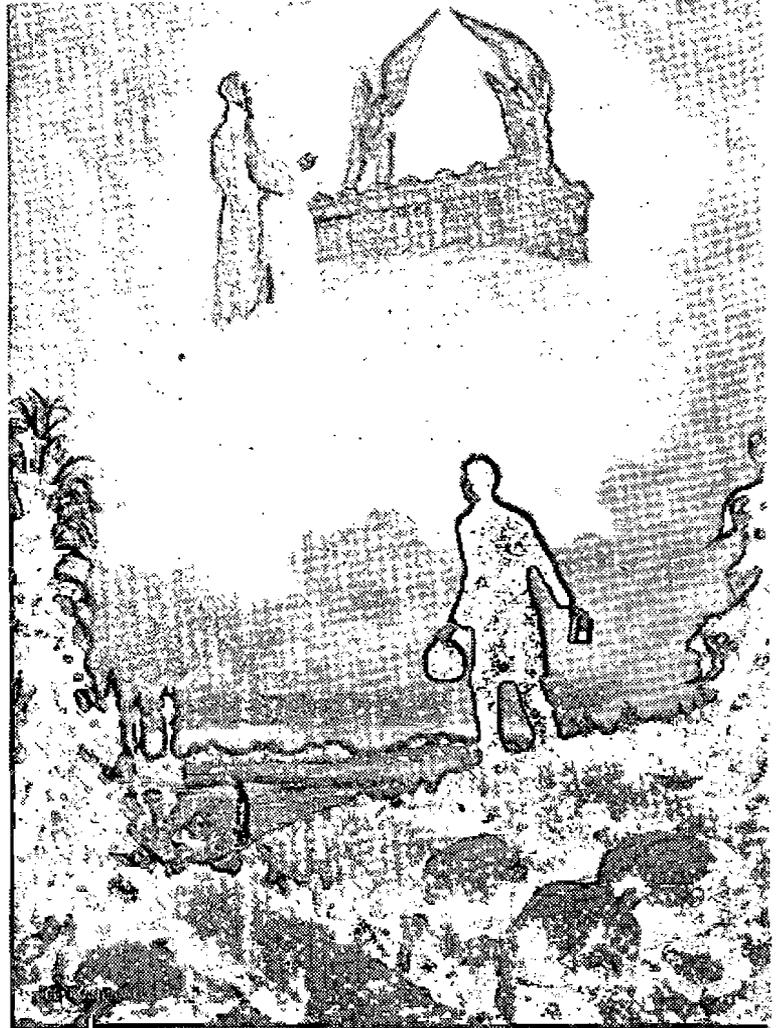
1. How did the Millerites explain the disappointment?
2. Why was setting new dates fatal to their cause?
3. What explanation did Joseph Turner offer?

3 *The Key to the Mystery*

Those who were to form the nucleus of our church shared

the bitterness and heartbreak of the disappointment with the other believers. Their feelings were well expressed by Hiram Edson: "Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn."

Most of those gathered at Edson's farmhouse went sorrowfully home on the morning of October 23. Edson and some close friends went to the barn for a season of prayer, which gave them confidence that the Lord would show them the way. After breakfast Edson said to one of the believers who remained, "Let us go out to comfort the brethren with this assurance." The two men walked through the field where Edson's corn still stood in the shocks. They went with meditative hearts, thinking of the disappointment. At about the middle of the field, Hiram Edson stopped. He seemed to see the sanctuary in heaven and Christ as the High Priest going from the holy place of the sanctuary into the most holy. "I saw distinctly and clearly," 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



JOSEPH MANISCALCO, ARTIST

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The answer to the morning prayer came to Edson in the full truth of the sanctuary.

holy before coming to this earth."

His companion had gone on across the field; but at the fence he turned, and, seeing Edson far behind, called, "Brother Edson, what are you stopping for?"

Edson called, "The Lord was answering our morning prayer." Catching up with his friend, he told him of his vision.

The cornfield experience led these men at Fort Gibson to intensive study of the sanctuary service given to Israel and its significance in the doctrine of the 2300 days. They published their findings in the advent journals, and Hiram Edson called a conference late in 1845.

THE STORY OF OUR CHURCH

These studies confirmed the dates as established in the seventh-month movement, begun at the Exeter camp meeting. The event was now understood to be the beginning of the antitypical day of atonement, when our High Priest, Jesus, entered the second apartment of the heavenly sanctuary to begin the work of going over the names of spiritual Israel to determine who were worthy of a part with the redeemed.

So now the mystery was resolved and the dates confirmed. The message of the first angel continued as present truth. It was and is a

powerful doctrine to turn sinners to Christ in this time of judgment. The second angel's message held significance for the period preceding the disappointment and holds additional significance for the future. In the next chapter we shall see how the doctrine of the sanctuary relates to the third angel's message.

Checkup

1. Why was the key to the mystery given to Hiram Edson?
2. What is meant by antitypical day of atonement?
3. Why is an investigative judgment necessary?

CHAPTER 26 REVIEW

Can you give a text for the beginning of the 2300-day prophecy?

Can you give a text for the seventy weeks?

Can you give a text showing when the 2300-day period would end?

What would you have done?

1. On the morning of October 22 some people invited their friends and neighbors to join them at the church to wait for the Lord. Would you have done so?

2. When the day passed and Christ had not come?

3. When some of the believers lost their faith and confidence in God?

4. After suffering the keenest disappointment? Would you have drawn closer to God or would you have lost your faith?

27

THE THIRD ANGEL BEGINS

“And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” Revelation 14:9-11.

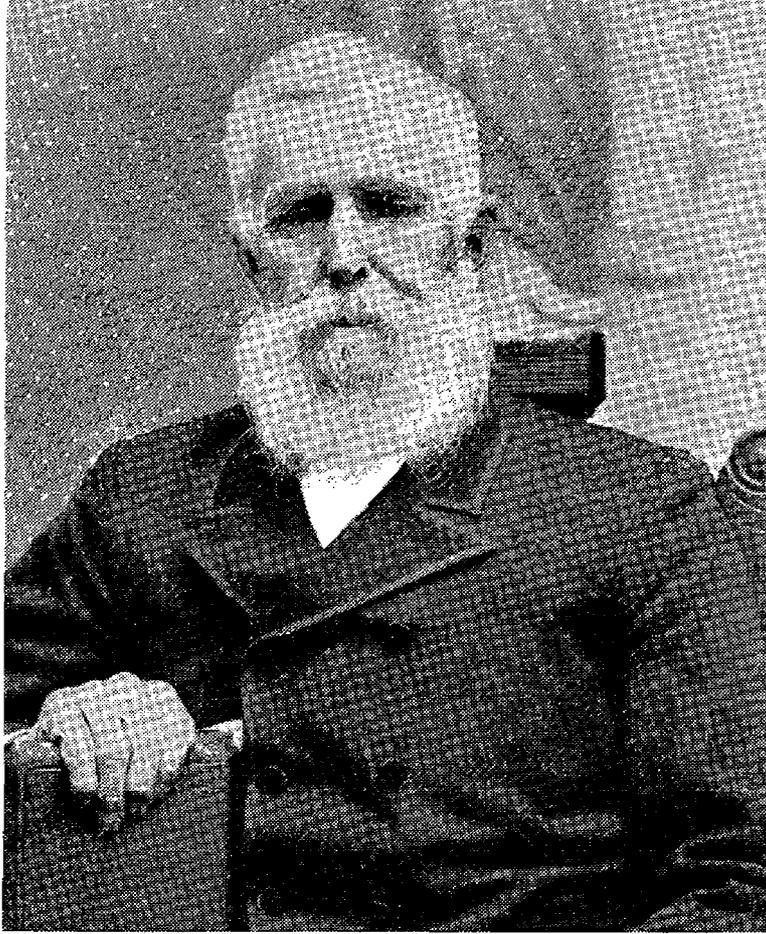
The study of the sanctuary was the key which unlocked the mystery of the disappointment. It was also a key to the central doctrine of the third angel's message. “The temple of God was opened in heaven, and there was seen in His temple the ark of His testament.” Revelation 11:19.

Here in the holy of holies was kept the law of Ten Commandments. It was the sacred, unchanging character of this law around which the whole sanctuary service was built. In the midst of this law is the Sabbath commandment.

Thus the message of the third angel, warning men of the false sabbath, fitly accompanies the fuller understanding of the first message of judgment.

Important points in this lesson are:

1. The Seventh-Day Sabbath Truth
2. Early Church Leaders
3. The Sabbath Conferences



REVIEW AND HERALD PUB. ASSN.

Frederick Wheeler was the first minister to preach both the advent and the Sabbath.

I *The Seventh-Day Sabbath Truth*

Frederick Wheeler, a Methodist-Adventist preacher who lived in Hillsboro, New Hampshire, had his church in the nearby town of Washington. One wintry Sunday early in 1844, while conducting the Communion service, he noticed that a newcomer to the community listened to his every word. He thought she was about to spring to her feet and say something when he declared, "All who confess communion with Christ in such a service as this should be ready to obey God and keep His commandments in all things."

Later, in visiting the Daniel Farnsworth family, Elder Wheeler met this lady and learned that she

was Mrs. Rachel Oakes, the mother of the young schoolteacher, Rachel Delight Oakes. Direct in speech as she had been in her gaze, she came right to the point.

"You remember, Elder Wheeler, that you said everyone who confesses Christ should obey all the commandments of God?"

"Yes."

"I came near getting up in the meeting right then, and saying something."

"I thought so. What did you have in mind to say?"

"I wanted to tell you that you had better set that Communion table back and put the cloth over it, until you begin to keep the commandments of God," said Rachel Oakes.

Elder Wheeler was amazed. What could she mean? Was he not a commandment keeper? Could it be that this Seventh Day Baptist lady was right in her literal interpretation of the fourth commandment and that Saturday, not Sunday, was the Sabbath? He thought about it, and the more he thought, the more he prayed and studied his Bible, and the more convinced he became that she was correct. By March of 1844 his mind was made up to keep the seventh-day Sabbath. Elder Frederick Wheeler thus actually became the first Seventh-day Adventist minister.

But the labors of Rachel Oakes influenced others in that community. Several of the Adventists in Washington, New Hampshire,

took their stand and became Seventh-day Adventists. Among them was William Farnsworth, the father of Eugene W. Farnsworth, who became a prominent minister in the denomination. A little later William's brother Cyrus accepted. More and more the members of the little Washington church began keeping the Sabbath until eventually it became a full-fledged Seventh-day Adventist church. The building still stands, and visitors today are welcome to worship there.

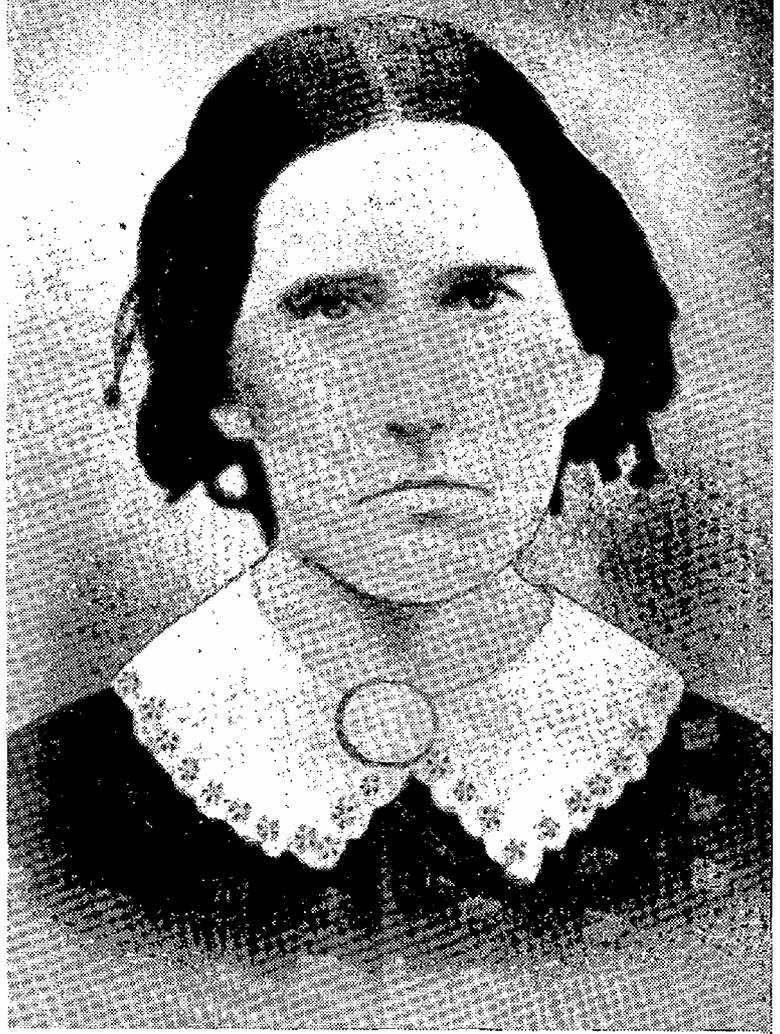
Checkup

1. Locate Washington, New Hampshire, on the map.
2. Who was the first Seventh-day Adventist preacher?
3. Who had called his attention to the Sabbath?

2 Early Church Leaders

Possibly influenced by this group of believers in New Hampshire, Thomas M. Preble, an Adventist preacher, began teaching the seventh-day Sabbath in the summer of 1844. His article on the Sabbath in the Portland (Maine) *The Hope of Israel* of February 28, 1845, and his tract influenced several persons, including Joseph Bates. J. B. Cook wrote articles advocating Sabbath observance in Edson's *The Day-Dawn* and in *The Day-Star*. However, both of these men later gave up Sabbathkeeping.

In Paris, Maine, a sixteen-year-old girl, Marian Stowell, read Preble's tract, and after looking up every Scripture reference she



Rachel Oakes (later Preston) led Elder Wheeler to understand the Sabbath truth.

decided to keep the Lord's day. Although supposing she would be the one and only person who would be observing the Sabbath, she handed the tract to Oswald, her elder brother. The next Friday evening he was keeping the Sabbath with her. On Monday Marian gave the tract to John Nevins Andrews, in whose father's house the Stowell family was living.

"Have your father and mother read this?" asked John as he returned the tract to Marian.

"No," she replied, "but I have, and found that we are not keeping the right Sabbath. Are you willing to keep the right Sabbath, Brother John?"



As a boy, J.N. Andrews accepted the Sabbath. He became our first foreign missionary.

“Indeed I am,” he answered. “Will you keep it with me?”

Marian’s parents read the tract, and John’s parents read it, and both families kept the next Sabbath. Others read this little paper and accepted its message. From that one small tract a company of Sabbathkeepers was raised up in Paris, Maine.

In March, 1845, Joseph Bates read Preble’s article and made a quick decision based on his thorough knowledge of the Bible. He had heard of the New Hampshire Sabbathkeepers, and in May he went to Washington to meet them. After spending time with Frederick Wheeler, the Farnsworths, and other believers, Bates returned home to make the famous reply to a morning greeting.

“Captain Bates, what is the

news?” said neighbor James Hall.

“The seventh day is the Sabbath of the Lord,” answered Joseph Bates.

At the Bible Conference called by Hiram Edson at Port Gibson, late in 1845, the two major doctrines upon which our church was founded were discussed. Captain Bates learned more fully about the sanctuary, and Edson learned about the Sabbath.

Checkup

1. What church gave the light on the Sabbath to the advent believers?
2. What did Marian Stowell do after reading Preble’s tract?
3. Why were Edson and Bates prominent in teaching the two key doctrines?
4. Where was the first church of Seventh-day Adventist believers?

3 *The Sabbath Conferences*

The doctrine of the seventh-day Sabbath, as has been noted, became a test for members entering the remnant church. Only those hardy Christians who wanted to make obedience to God first, and who were willing to put aside material gain and social acceptance, were ready to adopt these unpopular teachings.

The seventh-day Sabbath doctrine was easily made clear. The reading of a single article was sufficient to convince Joseph Bates. Hiram Edson was ready to accept it at once. Frederick Wheeler and William Farnsworth needed only

an introduction to the subject and a little time for study before they were Sabbathkeepers.

We have heard little of James and Ellen White, who were married in August, 1846. James had been invited to Edson's Port Gibson conference, but he was unable to attend. Ellen had met Joseph Bates twice before her marriage, and both times she had heard him explain the Sabbath. The Whites were not impressed with the importance of this doctrine. After their marriage the Whites studied a pamphlet which Bates had published, and they soon accepted the Sabbath message. Bates observed a vision of Ellen White and gained full confidence in the prophetic gift as manifested in her experience.

Bates, Andrews, Smith, Edson, White—these were great names in the beginning of our church. Those were difficult days, too, for there was no unity of teaching.

In the providence of God several conferences were held about this time. The believers dug deeply into the Scriptures and compared text with text until they knew the doctrines of the Bible.

In the winter of 1847-48 the Whites lived with the Howland family in Topsham, Maine, while James hauled rock and chopped cordwood. When their baby became ill and did not respond to treatment, they wondered if God was telling them that they must not let the child stand in the way of serving the church. They decided to serve God in spite of all



T. K. MARTIN PHOTO

The first Sabbathkeeping Adventists met in this church in Washington, New Hampshire.

hindrances. The baby recovered quickly, and an urgent invitation came for them to attend the first conference in Middletown, Connecticut.

The meetings were held in April, 1848, at the Albert Belden farm at Rocky Hill, eight miles from Middletown, where about fifty people were present. Captain Bates assisted with the preaching.

Hiram Edson asked the Whites and Bates to attend a conference at Volney, New York, in August. James mowed hay in the field to get money for the trip. There were thirty-five persons at the meeting, representing many divergent convictions. Ellen, while in vision, gave instructions from a heavy Bible held high in her hand, and after prayerful study the group parted in harmony of purpose.

Late in August a third conference met at Edson's home in Port Gibson. Again harmony prevailed,



HARRY ANDERSON, ARTIST

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With the encouragement of his young wife, Ellen, James White began to write. Beginning with "Present Truth," he became a prominent writer and publisher.

and the believers moved forward together.

The fourth conference was held at Rocky Hill; the fifth at Topsham, in October. At the sixth conference, held in November, in Dorchester, Massachusetts, Ellen White had a vision showing her that the church would become strong and that her husband should print a paper for the believers.

For months James White could see no way to begin the publishing venture. In the summer of 1849 he looked for work so that he could pay for printing. But Ellen was shown that her husband must write and publish on faith. He published

Present Truth and devoted the rest of his time to preaching and counseling the believers.

The pattern for our church and its world-wide mission was established within five years of the disappointment. The Whites and Joseph Bates were leaders. The gift of prophecy to Ellen White was a guide and a basis for harmony. The distinctive doctrines were the prophecies of the second coming of Christ, the seventh-day Sabbath, and the sanctuary truth. The publishing work of the church had begun, and it would be an instrument for giving the gospel to all the world.

THE THIRD ANGEL BEGINS

Checkup

1. In what way was the Sabbath an entrance test for Adventists?
2. Explain the readiness of the early members to accept the Sabbath doctrine.
3. How were the early leaders drawn together?
4. How were the Whites led to accept responsibilities in the church?
5. What was the value of the Sabbath conferences?

CHAPTER 27 REVIEW

In what way are these connected with the third angel's message?

Frederick Wheeler	Thomas M. Preble
Rachel Delight Oakes	Marian Stowell
Mrs. Rachel Oakes	John N. Andrews
William Farnsworth	Albert Belden
Eugene W. Farnsworth	Hiram Edson

Pronounce it this way:

Preble	PREB 'l
Stowell	STOH el
Volney	VAHL ni
Topsham	TAHPS 'm

What do you think?

1. Why didn't the third angel's message start at the same time as the first angel's message?
2. Why didn't the leaders who preached the first angel's message lead out in the giving of the third?
3. The Sabbath has always been kept by someone from the beginning. Why do we sometimes refer to Washington, New Hampshire, as the cradle of the Sabbath truth?

GOD'S GIFT TO HIS PEOPLE

“And the dragon 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.”
Revelation 12:17.

While in vision on Patmos, the apostle John saw symbols of great eras of world history. As John peered into the future, he caught a glimpse of God's loyal people near the close of time, and he saw the intensity of the conflict. As the prophet looked closely, he observed that this church was keeping God's commandments. He saw, too, that it had special divine guidance through the spirit of prophecy, for “the testimony of Jesus is the spirit of prophecy.” Revelation 19:10.

High lights of this lesson include:

1. The Gift of Prophecy Refused
 2. The Gift Accepted by Ellen Harmon
 3. Tests for the Prophetic Gift
-

▶ *The Gift of Prophecy Refused*

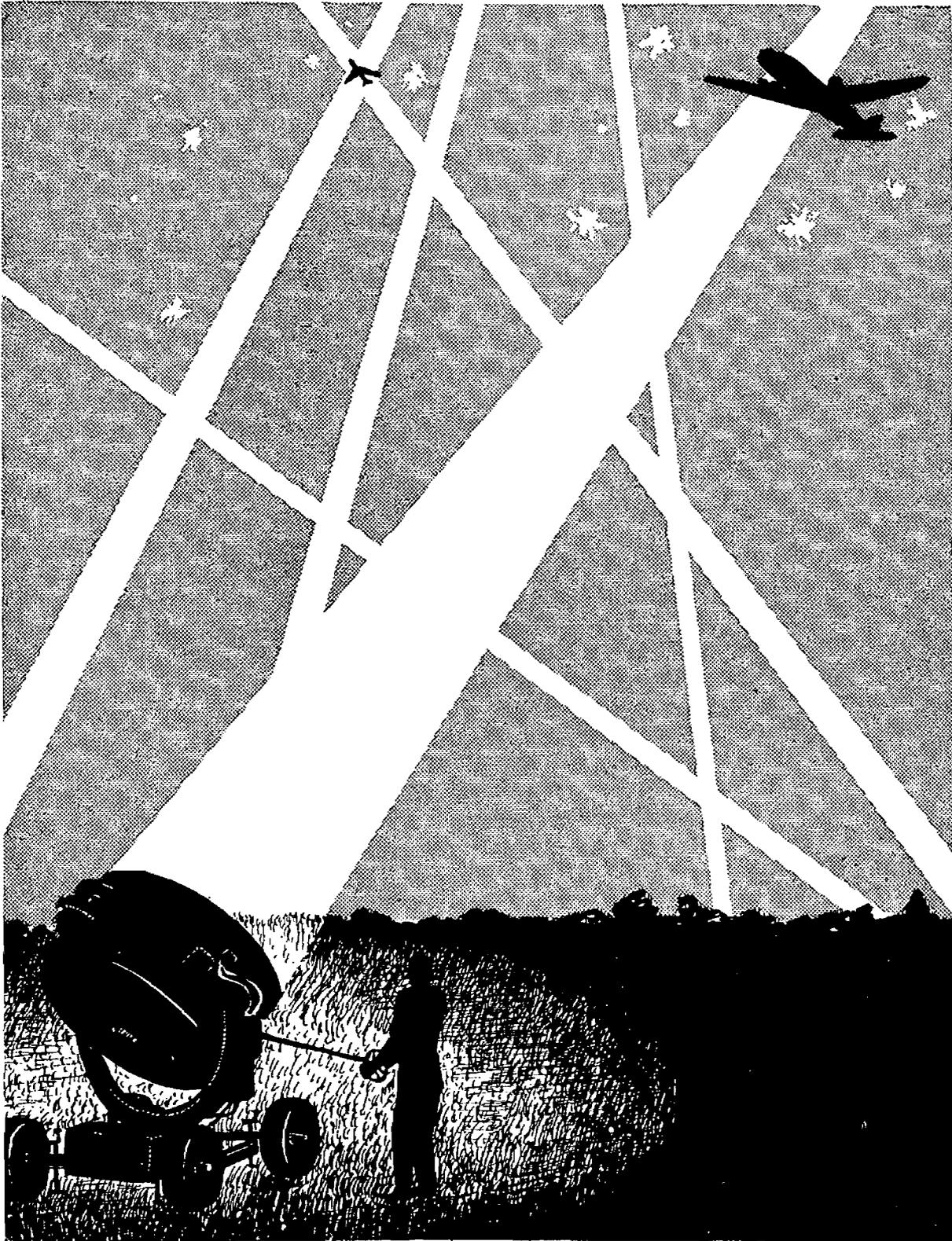
In the Old and New Testaments there is instruction and guidance for God's people until the close of time. However, men are often influenced by their own desires in making interpretations. They may not understand what God would have them do, or they may be misled by Satan. Therefore God in

His wisdom and patience planned special instructions for the remnant church to guide and guard the believers.

In order to understand why a Christian would hesitate to accept the responsibility of being God's messenger at the time of the 1844 movement, we must see the problems he faced. He would have to verify correct interpretations of the Bible and reject incorrect ones. He

GOD'S GIFT TO HIS PEOPLE

SPIRIT OF PROPHECY



The spirit of prophecy has accompanied God's people through the ages, guiding and illuminating their way and distinguishing truth from error.

THE STORY OF OUR CHURCH

would need to oppose the views of those whose teachings were not in harmony with the Bible. The messenger would also have to be strong to rebuke misconduct in leaders, a difficult assignment for one with a kind and loving disposition. He must be willing to solve practical problems, often cutting across the ideas and personal interests of strong-willed people.

It is no wonder that three people who were given messages for the believers in 1842 to 1844 were reluctant to become instruments to reveal God's instructions for that time.

January, 1842, William Foy, a Baptist of Boston, was given a vision showing the redeemed of earth being ushered into the glories of heaven. Since he was not instructed to describe the vision to others, he remained silent, though he felt under compulsion to speak. The result of his disobedience, as he called it, was depression and doubt. In February a similar vision was given with definite instructions to impart it. Three days later, after a struggle against his reluctance to speak, he related the visions to a congregation in Boston.

After traveling extensively with his message, Foy was given a third vision shortly before the disappointment. New material was presented to him, showing three platforms, which indicated a third phase in the message from God for that time. His firm belief in the immediate coming of Jesus prevented a clear understanding of

the vision. He discontinued public work. A few months later, at a public meeting, while Ellen Harmon was relating her first vision, Foy stood up, shouted, and explained that her vision was the same as his had been. Soon afterward he died.

Hazen Foss, a talented young Adventist of Poland, Maine, was given a vision a few weeks before the disappointment. This vision included the three platforms shown to Foy. Foss was warned of some of the difficulties he would have to face as a messenger of the Lord and was told to relate the vision. Fearing the ridicule of the people, he refused to do so. The vision was repeated with a warning that if he still refused, the gift would be withdrawn. Since he still refused, a third vision was given telling him that the gift was being given to one of the weakest of the weak.

Thoroughly frightened, he called a meeting for the purpose of relating the visions, but he could not recall any part of them. In great anguish he declared, "It is gone from me! I am a lost man." He, too, heard Ellen Harmon relate her first vision and told her it was the same light that had been given to him. Though he lived until 1893, he never regained an interest in personal religion.

Checkup

1. Why is it necessary to have a prophetic message for the remnant church?

GOD'S GIFT TO HIS PEOPLE

2. What problems does a messenger face?

3. Why did Foss reject the divine invitation?

4. What was the result of the failure of Foy and Foss to relate the vision of the three platforms?

2 *The Gift Accepted by Ellen Harmon*

In December, 1844, two months after the disappointment, when a voice of assurance from heaven was needed for the advent believers, God gave the vision to Ellen Harmon, a girl of seventeen. In brief symbolic representation the future of the church was portrayed to her. The time covered was from October 22 until the saints would enter the New Jerusalem. The path they were traveling was "narrow" and "high above the world." She saw that those who had come to regard the "seventh-month movement" as of no significance were mistaken. A bright light at the beginning of the way was "the midnight cry." Those who "rashly denied the light behind them, and said that it was not God that had led them out so far," stumbled and fell off the path.

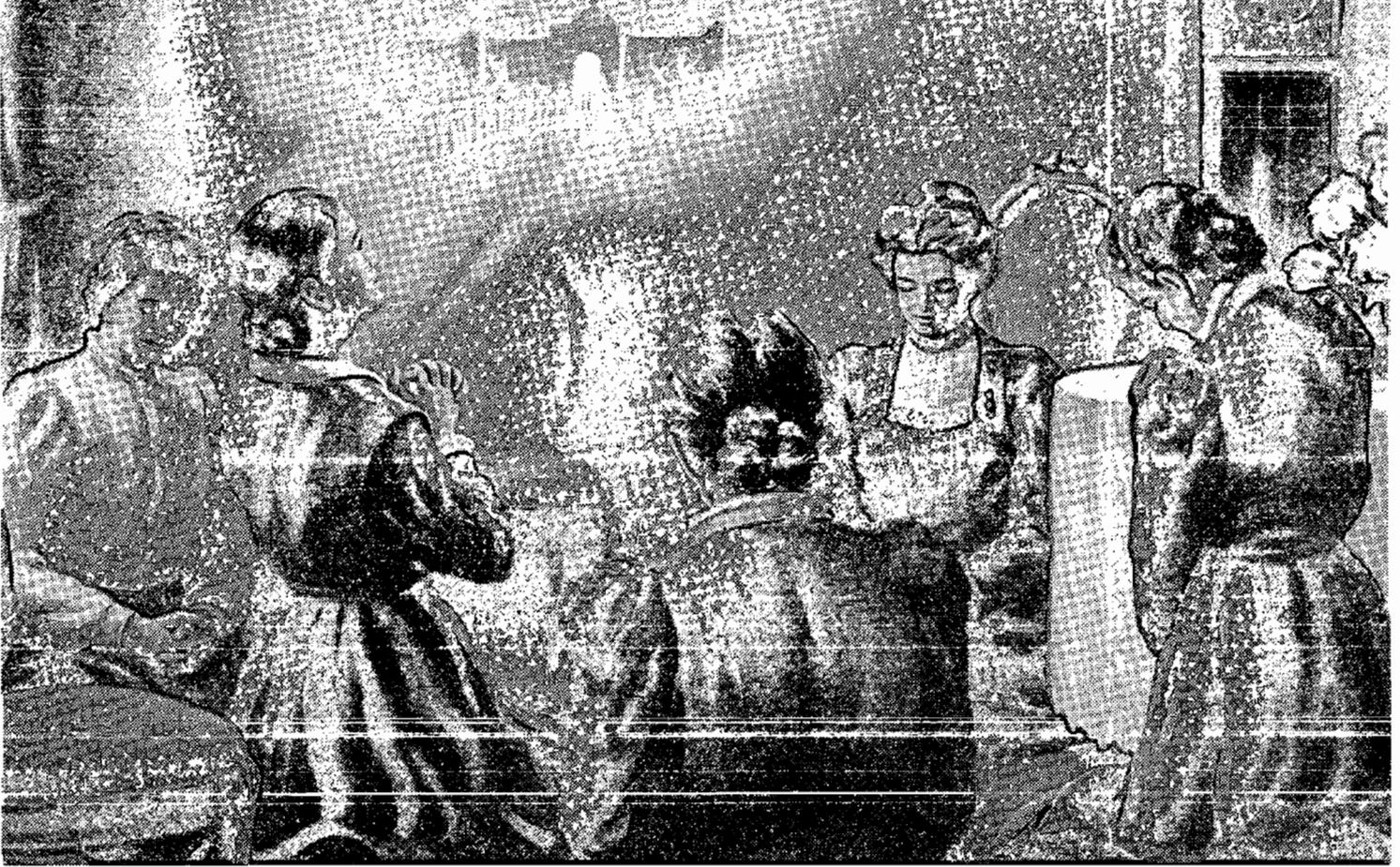
She saw that the coming of Jesus was not as near as they had hoped, for some were seen to grow weary because the city seemed a great way off. Jesus raised His right arm to encourage the believers. Thus the reasons for the seeming delay of the coming of Christ were made clear.

Those who had been disappointed

were assured that if they kept their eyes on Jesus they would be safe, and He would lead them to the City of God. There were to be trials, many of them, on the journey. There were threats of imprisonment, violence, and death; but the protection of God was assured. At length a small cloud was seen in the east, and it was recognized as "the sign of the Son of man."

The glory of the vision of heaven was so real to Ellen Harmon that after she came out of vision, everything seemed dark about her. She wept as she realized that her experience had been only a vision. She was homesick for heaven! After struggling over her call to duty, she at last consented to relate the vision to the company of about sixty believers at Portland, Maine. She rejoiced when she found that the believers recognized her message as light from heaven.

About a week after Ellen's first vision she was given a second revelation in which she was told that she must go from place to place and relate the divine messages that had been revealed to her. At the same time she was shown the trials she would face. She would meet opposition and false accusations that would almost break her heart, but she would be sustained by the power of God. As she thought of her youth, her timidity, her poor health, and the hardships before her in answering this call, she prayed earnestly that He would release her from the responsibility. But the call to duty did not change,



CLYDE PROVONSHA, ARTIST

It was during a prayer meeting with some friends that Ellen Harmon was given her first vision. Thus began a life of service for the remnant church.

and she expressed her willingness to go if the way should be opened. In a most unexpected manner God opened the way, and she entered upon her public labors. Some of her hearers believed; others doubted and opposed her.

Checkup

1. When did Ellen Harmon have her first vision? How long was this after the disappointment?
2. In what way did this first vision bring courage to the advent believers?
3. How did Ellen Harmon feel about this world when she came out of her vision of heaven?
4. How was Ellen Harmon's first vision received?

3 *Tests for the Prophetic Gift*

In the early advent church every member had to decide whether or not to believe that Ellen Harmon's messages were from God. In like manner the person who joins the Seventh-day Adventist Church today must determine in his own mind whether she spoke truthfully or not when she declared that God called her to be His messenger. Then, too, a person should be prepared to meet the claims of others who say they speak for God. The Bible gives important tests by which we may check the claims and writings of Ellen White.

The first test is whether the messenger speaks in harmony with

GOD'S GIFT TO HIS PEOPLE

"the law" and "the testimony." Isaiah 8:20. "I recommend to you," writes Mrs. White in closing her first book, "the word of God as the rule of your faith and practice."—*Early Writings*, page 78. Late in her ministry she wrote: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."—*Colporteur Evangelist*, page 37.

There is no conflict between the statements in the *Testimonies for the Church* and the teaching of the Bible. Truly these writings measure up fully to the first test.

A second test is, "By their fruits ye shall know them." Matthew 7:20. What about the lives of those who consistently follow the counsels in the *Testimonies*? Have the people been led astray? No, in so far as any Seventh-day Adventist has followed the counsel which has come to him from the *Testimonies*, he has been led to higher standards of Christian living. He has become a better man, honored and trusted by the church and the world.

What about the life of the messenger? What about her own experience? A penetrating study of her life discloses that she was an earnest Christian, unspoiled by reproach or popular acclaim. She devoted her life to the work of God, never seeking office or wealth. She was a woman known to her neighbors and friends as a consistent Christian, giving her life for mankind. Those who knew Mrs. White personally could well say,

"By her fruits we have known her as a genuine Christian, a wise and safe leader."

A third test which must be applied to the work of the messenger is that of fulfillment of her predictions. How does Mrs. White meet this test? In 1848 she was shown that after the publishing work was started, funds would come in and the work would grow until it would be like streams of light encircling the globe. In 1849 James White started to print a little paper, *The Present Truth*. Within a few weeks his faith was rewarded and he received enough money to pay the printer. That early fulfillment was a token of better things to come, and the publishing work has grown until today literature, over \$1,000,000 worth each month, issues from forty-two houses.

While a number of the events foretold by Mrs. White are yet to be fulfilled, a sufficient number have met fulfillment to satisfy the test, "When the word of the prophet shall come to pass, then shall the prophet be known." Jeremiah 28:9.

The fourth test which must be given the work of Mrs. White is set forth in 1 John 4:1, 2. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

The books *The Desire of Ages*, *Thoughts From the Mount of Blessing*, and *Christ's Object Lessons* are some of the best witnesses to the fact that Mrs. White confessed that Jesus was God. These masterpieces center in the life, ministry, and



Ellen G. White was a warmhearted mother of blameless life and huge achievement.

teachings of Christ. It would be difficult to find language which would express more beautifully the great truths of the incarnation, the ministry, and the sacrifice of our Saviour.

The physical signs accompanying her visions were convincing evidence to those who were present to witness that the visions were of more than human origin. Loss of strength, followed by remarkable physical power, the open eyes, and, most marvelous of all, the absence of breath, were found to be in harmony with the descriptions given by Bible prophets of their ex-

perience in vision. Daniel 10:4-18; Numbers 24:16.

It is to be expected that one who should fill such an important position and give messages of reproof and rebuke would be opposed by individuals and by groups. The spirit of prophecy, which is inseparably connected with the remnant church, has been made the subject of attack.

Through the years, enemies have bitterly assailed Mrs. White and her claims to divine revelations. Their work has been built largely upon prejudice, a distortion of facts, and outright falsehood. Such attacks were to be expected. Ellen White urged church members to scrutinize the message and the messenger and to judge from the weight of evidence. She declared: "God is either teaching His church, reproofing their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The *Testimonies* are of the Spirit of God, or of the devil."—*Testimonies*, vol. 4, p. 230. (See 1 Thessalonians 5:19-21.)

It is most important that the people who receive divine messages should heed them and follow the counsel given. The apostle Peter writes: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19. God has a

GOD'S GIFT TO HIS PEOPLE

purpose in sending instruction to His people, and it can be ignored only at the peril of eternal loss.

The history of the Seventh-day Adventist Church is interwoven with the story of guidance by the gift of prophecy. For seventy years the one chosen of God gave the messages of heaven to the church. The doctrines which were studied so carefully in the word of God were confirmed by her messages;

and when the way seemed dark, the people were encouraged.

Checkup

1. Name four major tests of a prophet.
2. Name four physical signs of prophets in vision as described in the Bible.
3. How long did Ellen G. White give messages to the church?

CHAPTER 28 REVIEW

Can you identify these?

the dragon	William Foy	Portland, Maine
the woman	Hazen Foss	Isaiah 8:20
the remnant	Ellen Harmon	

Questions for class discussion:

1. What gifts did Jesus promise to give the church in Ephesians 4?
2. Would He give these gifts to churches other than His own?
3. If the Seventh-day Adventist Church did not have the spirit of prophecy, would it be the true church? Give texts.
4. How does the spirit of prophecy make the way of salvation easier to follow?

29

ELLEN GOULD WHITE

“When He ascended up on high, He led captivity captive, and gave gifts unto men.” “And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Ephesians 4:8, 11, 12.

For some seventy years Ellen White was God’s chosen messenger. She led, guided, instructed, and exhorted the remnant church. In this lesson we will study her life, the high-lights-of-which-are-as-follows:

1. Early life
 2. The Messenger of God
 3. A Life of Service
-

I *Early Life*

Ellen Gould Harmon was born November 26, 1827, on a farm at Gorham, Maine, about twelve miles west of Portland. Her twin sister bore the name of Elizabeth, and was not so inclined to see the bright side of life as was Ellen. The twins must have been the center of attraction in this family of eight children. After a few years Mr. Harmon left farm life and moved his family to Portland.

Ellen was of a naturally cheerful disposition, and the parents felt the radiance of her childhood. She

often aided her father, who now manufactured hats. She became adept, too, at knitting socks.

When she was nine years of age, a schoolmate threw a stone at her, causing a severe nose injury and affecting her health seriously. Ellen could not resume her schoolwork, and this was a disappointment to her and to her parents. She had shown real capabilities in her studies, and in view of her sunny manner a bright future had been anticipated for her. For a time Ellen became despondent, and she was unable to trust fully in “Him who doeth all things

well." She and her family listened to William Miller in 1840 and were greatly interested.

Ellen's deep longing to be right with God was strengthened when William Miller paid a second visit to Portland in 1842, and she again heard his stirring advent message. The idea of soon meeting her Saviour appealed to her, but she was shocked to find that many of her Methodist friends were opposed to the doctrine. The doctrine of an eternal hell as portrayed by her church caused her to be frightened. She was impressed that she should pray at prayer meeting; yet for three agonizing weeks she found that her attempts at even secret prayer brought no relief.

Two dreams helped her gain freedom from her fears. In one she saw a bleeding lamb tied to a pillar in a temple, where sinners could receive pardon. In the other she saw Jesus, and He gave her comfort and assurance. She now confided in her mother, who suggested that she talk to a preacher of the advent, Elder Stockman, who was in Portland. When she told her experiences to him, he said, "Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work."—*Testimonies*, vol. 1, p. 29. He assured her that her anxiety was an evidence of God's Spirit and that she would someday see the divine purpose in her misfortunes. She left the minister, seeing God as a tender Father, and that eve-



The home of the Harmon family in Gorham, near Portland, Maine, where Ellen was born.

ning she offered a prayer at the prayer meeting.

A new life began for Ellen as she freely joined in religious services and told of her experience. She arranged meetings with young friends, some of whom were older and married, and she urged them to yield to Jesus. Though some were completely indifferent at first, all were eventually converted. She began working with other individuals and succeeded in winning all but one. Now she could see that her accident and trials were removing her pride and preparing her to witness for Christ.

Her zeal displeased many of the Methodists in Portland, especially since the Harmon family believed that the second advent of Jesus was near. They had also come to believe that the dead are unconscious until the resurrection, a welcome doctrine to Ellen, who could never reconcile the belief in a loving God with an eternally burning hell.

As noted in an earlier chapter, the Methodist Church could not tolerate these strange doctrines,

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and it dropped the Harmon family from the church roll with a warning to any who might follow them in departing from the rules of the church. The Harmon family were united in their beliefs and experience—father, mother, Ellen and her twin sister, an older sister, Sarah, and an older brother, Robert, whose encouragement was a great help to Ellen.

Ellen Harmon was active and happy in these exciting days, and her faith never faltered, even in the day of disappointment. She believed that divine light would come, and it did, partly through her, still only a seventeen-year-old girl.

Checkup

1. Describe the Harmon family.
2. What did Ellen come to see as God's purpose in her childhood trials?
3. What was the effect of the advent message upon Ellen and her family?
4. How did Ellen find freedom from her fears?

2 *The Messenger of God*

At the age of seventeen, as we have already learned in chapter 28, Ellen was given her first vision. She obeyed the angel's instruction and told her experience to the believers in Portland, Maine. Following this instruction, "Make known to others what I have revealed to you," she traveled and encouraged the advent believers. Ellen was willing, but soon a bitter experience came. False reports were circu-

lated about her, for a fanatic whose unchristian course she had rebuked was maliciously bearing false witness. This was only the beginning of the pain and criticism she was to suffer in her life.

In vision she would be shown the correct interpretation of the Bible; but it was difficult for some people to overlook the youthfulness of the messenger and accept the message from God. Visions which related to conduct were even harder to accept. It was sometimes necessary for her to denounce false leaders. These public demonstrations helped prove to skeptics that the prophetic gift was genuine. Sometimes the visions themselves were given to Ellen in public. This furnished convincing evidence to those who saw her in vision that the work was of God.

One early experience will illustrate the effect of her public visions. Mr. and Mrs. Otis Nichols, who lived near Boston, invited Ellen Harmon and her sister Sarah to visit their home. While Ellen was there, two men who were leaders of the "no-work" fanaticism arrived, but they would not enter when they learned of her presence. These two men agreed to be present at a Sunday meeting in Boston to hear Ellen. On Saturday night she had a vision, and upon coming out of it she said that she would not go to Boston but to Randolph, thirteen miles south. She explained that they would understand the reason when they arrived there.

The two fanatics, instead of be-

ing in Boston as agreed, were at the Randolph service, which was being held in a home. They had thought to avoid seeing Ellen Harmon, and they managed to prevent her from speaking during the morning meeting. In the afternoon she went into vision during the prayer, and she rose and began to speak. Her enemies tried to drown her voice in singing, reading the Bible, and talking loudly. The owner of the house had heard that if a "vision" were inspired by the devil it would be arrested by the presence of a Bible. So he opened a large family Bible and placed it on Ellen's chest. She took the huge Bible and, holding it high with one hand, turned to many texts, pointing to them as she quoted and explained them. Some people stood on chairs to verify the accuracy of her quoting of the texts from the Bible.

She spoke for four hours, and this vision broke the fanaticism and discredited the leaders of it. Public, or open, visions were numerous during the early years of Ellen's ministry, when it was necessary to give ample evidence for the genuineness of the gift to the new believers.

The group which believed in the Sabbath, the sanctuary, and the spirit of prophecy was at first very small, but the seventh-day Sabbath believers had the guidance of God as the result of the visions, and they were able to find Bible truth that guided them on the way to heaven.

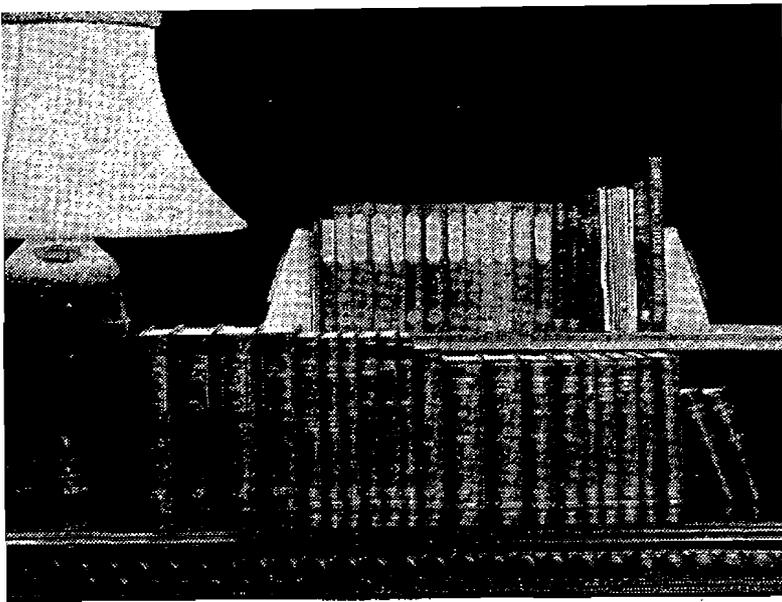
Checkup

1. How did Ellen Harmon's first vision fill the need of the time?
2. Why did some people reject the visions?
3. How did the open, or public, visions help some persons to believe?
4. How did the seventh-day Sabbath group differ from other advent groups?

3 *A Life of Service*

While visiting a church in Maine, Ellen Harmon became acquainted with a young Adventist minister, James White. Their labors together and their common interests led to marriage in August, 1846. Soon after they were married they studied a forty-six page tract on the seventh-day Sabbath, written by Captain Joseph Bates. The Whites were convinced that the seventh day was the Bible Sabbath, and they accepted it. A few months later in a vision, Ellen White was shown the law of God in the heavenly sanctuary, with a halo of light about the fourth commandment. (See *Life Sketches*, pages 100-103.) This experience helped to confirm the faith of the advent believers who had already accepted the seventh-day Sabbath.

Poverty and hardship were the lot of James and Ellen White during the early years of their married life. As there was no regular support for the ministers in those days, they devoted all the time they could to their ministry while



STANLEY HALL

These books on all phases of religion grew out of Mrs. White's seventy years of activity.

supporting themselves and their families by various kinds of work. For a year the Whites lived with friends as they traveled from place to place. Later, with borrowed furniture, they set up housekeeping in a very modest way.

Ellen White strengthened her husband in his work and shared his toil and travel. During her years of service to the church she wrote many books. Seven years after she had received her first vision she published her first book—a pamphlet of sixty-four pages, now the first section of *Early Writings*.

Four years later the first *Testimony for the Church* was published. In the third year after that, the "great controversy" story was first recorded in a little volume of two hundred pages. In a period of thirty-six years prior to going to Australia in 1891, Ellen White prepared a total of fifteen books. During eight years of residence in Australia, she produced six volumes. In the next fifteen years she

prepared ten book manuscripts for the publishers. These included volumes 7, 8, and 9 of *Testimonies for the Church*, as well as the two books *The Acts of the Apostles* and *Prophets and Kings*. Two books, *Education and Counsels to Parents, Teachers, and Students*, deal with the training of children and youth in the home and school. *The Ministry of Healing* sets forth important health principles, and instruction in medical missionary work. *Gospel Workers* gives guidance to ministers and evangelistic workers. Besides her books she contributed numerous articles for the various denominational periodicals.

Much of Ellen White's writing was done in the early morning hours. In her later years she retired early at night, and often was aroused at one or two o'clock in the morning. When it was about time for breakfast, one of her secretaries would enter the room where she was writing and take her handwritten manuscript to type. At first only a single copy was made for the author's study. Often she would add more material before returning it to the secretary for duplication. Then before sending it out either as manuscript, letter, periodical article, or chapter for a book, she would read it again critically.

Ellen G. White served the church not only through the critical, formative years, but in days when the organization grew and prospered. Labors with her husband took her

east and west, and incessantly she wrote and spoke. Then after they had spent thirty-five years of labor together, Elder White died in 1881. Standing by his casket at the funeral, she reconsecrated her life to God and resolved to finish the work her Master had given her to do.

An invitation to visit Europe came to her, and she spent two years, from 1885 to 1887, strengthening the work there. Returning to America, Mrs. White continued her writing and her ministry to the churches. Her acceptance of an invitation to visit Australia in 1891 took her away from home for nine years, and she helped lay the foundation of the church in that continent.

Her last fifteen years, spent at Elmshaven near Saint Helena, California, were pleasant ones. She gave her energies almost entirely to writing and speaking, but she found relaxation in the country life with her garden and fruit trees or in a quiet drive through the countryside.

When the headquarters of the denomination were removed to Washington, D.C., in 1904, Mrs. White and some of her associates spent a few summer months there. She attended the four General Conference sessions between 1901 and 1909. She took a deep interest in the development of the work in the South, and kept in close touch with the progress of the church in Australia, Europe, and other parts of the world.

At the age of eighty-seven (Feb-



The room at Elmshaven in which Mrs. White wrote during the later years in California.

ruary, 1915), as she was entering her writing room, Mrs. White tripped on the doorsill. An X-ray examination revealed that her hip was broken. Unable to walk again, she gradually grew weaker until she died, July 16, 1915. Her last words spoken to her son, W. C. White, were "I know in whom I have believed." Thus closed the life of a messenger of God who had served the Seventh-day Adventist Church for the major part of a long life. The greatest monument to her memory is the library of books that she has left as a rich heritage to her fellow believers and to the world.

Checkup

1. When did Ellen G. White die?
2. What foreign countries did she visit?
3. Name five books that she wrote.

THE STORY OF OUR CHURCH

4. Where did she spend her last years?

5. What are some of her contributions to the church?

CHAPTER 29 REVIEW

In what way are these connected with Ellen Harmon?

Gorham, Maine	1827
Elizabeth Harmon	1915
a stone	James White
Elmshaven	<i>Testimonies for the Church</i>
Elder Stockman	W. C. White

Pronounce it this way:

Gorham	GOHR 'm
Elmshaven	ELMZ hayv'n

Something to think about:

1. Would there have been so keen a disappointment to the believers had Foss or Foy delivered all the messages God gave to them? Will someone suffer because of my neglect?
2. Can I refuse a call from God without great peril? What if I prefer some other work, or a different place?
3. Why do you think God gave the prophetic gift to Ellen Harmon?
4. Why was the midnight cry, which ended in the disappointment, seen as a guiding light in Ellen White's vision?

30

JOSEPH BATES

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” Isaiah 58:13, 14.

Youth was the attribute of the leaders of our church in the pioneering days. James White was twenty-one when he began preaching, and Ellen Harmon was seventeen when she had her first vision. J. N. Andrews and J. N. Loughborough were twenty when they started their ministry, and Uriah Smith was twenty-one. They remembered their Creator in the days of their youth and gave their service as well as their hearts to the Master.

Among the advent believers we find two outstanding exceptions to this rule. William Miller was nearly fifty years of age before he preached his first sermon, and Joseph Bates was past fifty before he began to keep the Sabbath.

Here are some of the important facts in the life of Captain Joseph Bates:

1. The Years at Sea
2. The Advocate of Temperance
3. The Advent Message

The Years at Sea

Joseph Bates, sea rover, farmer, advent preacher, was born in

Rochester, Massachusetts, in 1792. When he was a child his family moved to New Bedford, and he learned to love the ocean and the

Archa Davis



REVIEW AND HERALD PUB. ASSN.

"Meadow Farm," the home of Joseph Botes at Fairhaven, near New Bedford, Massachusetts.

life of sailors. His father had served in the Revolutionary War and often told Joseph stories of its heroes and battles.

The lad's parents had sought to divert Joseph from the occupation of a sailor. They permitted him to take a short trip to Boston in the hope that it would disillusion him as to the pleasures of sea life. But the cure did not work, for this trip was but the beginning of a world of adventure for him.

Joseph was fifteen years old when his father succeeded in getting him a job as cabin boy on a new ship. When the vessel was homeward bound from Europe, the young apprenticed seaman, in climbing to the mainmast, missed his hold and bounced off a heavy rope into the sea. One of the officers on board ship quickly threw a line to him and rescued him.

Sailing was a desperate venture in those days. Great Britain and France were at war, and many a

ship that tried to run blockades was confiscated. One of the chief causes of the War of 1812 was the impressment of American seamen. Men were sorely needed to man the British ships, and, paying no attention to citizenship, the British impressed many Americans into their navy. Joseph Bates was forced to serve in British ships for two and a half years. Then, at the beginning of the War of 1812, between England and the United States, impressed Americans requested of the British that they be considered as prisoners of war. Five years, to the day, from the time Joseph Bates was impressed at Liverpool, he was released from Dartmoor prison April 27, 1815, and returned to his home at New Bedford. These experiences did not, however, remove his love for the sea, and he quickly worked his way up to the position of captain and owner of his own ship.

Checkup

1. What boyhood desire loomed large in Joseph Bates's life?
2. How long was he a prisoner of war?
3. What position did he hold later in life?

2 *The Advocate of Temperance*

While in British impressed service, Bates observed the ruinous effects of alcoholic liquor on others. Later he gave up the use of strong liquors, then wine, and finally, on a voyage to South America, he

JOSEPH BATES

resolved to abstain from all alcoholic beverages. About this time he threw away his tobacco, resolving to use no more of the weed. The influence of his wife, Prudence, strengthened the home ties; but he was not yet ready to give up his fascinating career at sea. On one of his outgoing trips his wife placed a New Testament among the novels and other books that he packed in his trunk to read during his leisure time. Deeply impressed with the Scriptures, he soon afterward became a Christian. He formed the habit while on board ship of spending his time before breakfast in prayer, Bible reading, and meditation.

On his return home from a fourth voyage to South America he set up the family altar and attended revival meetings in the Christian Church. He decided to be baptized and unite with that church. Soon after his baptism he organized a temperance society. While not strictly the first in America, its founders thought it to be, and it set forth principles of reform in advance of other societies of that time.

On his next voyage the converted sea captain laid down strict rules for the crew of his ship. There was to be no swearing, the men were to call each other by their first names, no shore leave was to be given on Sunday, and no intoxicating drinks were to be carried on board ship. These orders were strict, but the results were gratifying. Several members of the crew were led

to the captain's way of thinking.

After twenty-one years he had gained comparative wealth, and his seafaring days were over. To his savings was added a farm that he had inherited from his father. He made some improvements on it, but he was not a farmer. He was a reformer. He was interested in benevolent efforts for sailors, in temperance reform, and he enjoyed church activities, such as distributing religious literature. When his attention was called to the evil effects of the use of tea and coffee, he gave them up. He came to adopt a simple diet without meat.

Checkup

1. Where did Bates see the ruinous effect of alcoholic liquor?
2. What book placed in his trunk led to his conversion?
3. What church did he join?
4. What society did he organize?

3 *The Advent Message*

In 1839 a friend invited Captain Bates to hear a minister lecture on the second advent of Christ. After hearing the address, Bates exclaimed, "This is the truth!" William Miller's published lectures aided Bates in his decision to accept the doctrine. When the *Signs of the Times* published a call for a second-advent conference at Boston, the name of Joseph Bates appeared among those giving the invitation. Later the enthusiastic captain invited Miller to lecture in his home town.

The captain was impressed to be-



CHARLES MORGENTHALER, ARTIST

After using his savings in support of the advent cause, Bates was without funds to buy groceries. At just the right time money came through the mail.

gin preaching the advent message. In examining the reasons for the disappointment in the autumn of 1844, he was convinced that the church must have been remiss in its duty and in error in regard to the commandments of God.

As noted in chapter 27, early in 1845, Captain Bates received the seventh-day Sabbath truth through an article by Thomas M. Preble in *The Hope of Israel*. He visited Washington, New Hampshire, where a company of Adventists were already observing the seventh-day Sabbath. His study there confirmed and strengthened his Sabbath convictions, and he began at once to proclaim it to others.

In August, 1846, Bates wrote the first comprehensive tract on the Sabbath. As he began to write, Mrs. Bates stepped to his study door and asked her husband to purchase flour and other needed

articles from the grocery store. Wholly unaware that he had spent all of his fortune of no less than \$16,000 in aiding the proclamation of the second-advent message, she was, of course, surprised and shocked to learn that the few pounds of flour which he later brought home represented the expenditure of their last "York shilling" (12½ cents). One can well understand her lack of faith when her husband asserted calmly, "The Lord will provide. . . . I am going to write a book. I am going to circulate it, and spread this Sabbath truth before the world." Soon Bates went to the post office and inquired for mail. His faith was rewarded, for he found a letter written by someone who had been impressed that he needed money and had enclosed a \$10 bill. This enabled him to order a supply of food for the household.

JOSEPH BATES

From that day forward Captain Bates depended upon the promise of Christ, "Seek ye first the kingdom of God; . . . and all these things shall be added unto you." Matthew 6:33. He gave his time to the completion of his book and then to the proclamation of the Bible truths of the Sabbath and the sanctuary. He attended the important Sabbath conferences in the New England States and in New York, where, in association with James and Ellen White and others, he engaged in prayerful study of the Scriptures.

Elder James White gives the following pen portrait of Bates as he first met him in 1846: "His countenance was fair, his eye was clear and mild, his figure was erect and of fine proportions, and he was the last man to be picked out of the crowd as one who had endured the hardships and exposure of sea life, and who had come in contact with the physical and moral filth of such a life for more than a score of years. He had been from the seas the period of eighteen years, and during that time his life of rigid temperance in eating, as well as in drinking, and his labors in the pure sphere of moral reform, had regenerated the entire man, body, soul, and spirit, until he seemed almost re-created for the special work to which God had called him. . . . Elder Bates was a true gentleman. We might suppose that a man of his natural firmness and independence, after twenty-one years of seafaring life, and com-

mander of rough sailors a large portion of that time, would be exacting and overbearing in his efforts to reform others. True, he would speak what he regarded [to be] truth with great freedom and boldness; but after he had set forth principles, and urged the importance of obedience, he was willing to leave his hearers to decide for themselves."—*The Early Life and Later Experiences and Labors of Elder Joseph Bates*, pages 311, 312.

As a pioneer, Bates in his preaching pushed into the Western States. At Jackson, Michigan, in 1849, he visited a shop, where he delivered his message to a blacksmith to the accompaniment of the clang of the hammer on the anvil. For two days he visited with other Adventists in the town. On Sunday he studied with them in meeting, with the result that the blacksmith and several others began to observe the Sabbath.

Again, in 1852, Bates visited the group at Jackson, and while traveling west was impressed to stop off at Battle Creek. Going to the post office, he asked the postmaster for the most honest man in town. He was directed to the home of a peddler, David Hewitt. Bates was welcomed, gave him studies for two or three days, and then went farther west, introducing the message into Wisconsin. On his return through Michigan he baptized a number of persons, among whom was the honest peddler of Battle Creek.

He shrank from no hardship in



JOSEPH MANISCALCO, ARTIST

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Dan Palmer, the blacksmith, accepts advent truth from the preaching of Elder Bates.

his untiring zeal. In one letter he gives a report of wading through the deep snow, along the shore of Lake Ontario in Canada, sometimes from two to forty miles to find

the "scattered sheep in the back settlements." He reported traveling hundreds of miles in five weeks. He speaks of being "much tried with the deep snow, and tedious cold weather, and with but few exceptions cold and impenetrable hearts."

Older in years than his more youthful associates, he was among the first of the pioneers to retire from active service. His last years were spent at his home in Michigan, but his interest in the developing work never waned. His was a life crowded with unselfish motives and noble actions. He stands in the front ranks of the leaders of the advent movement. He died at Battle Creek, Michigan, in 1872, a valiant warrior of the cross.

Checkup

1. Where did Joseph Bates go to study the Sabbath question?
2. At what town did he preach to a blacksmith?
3. For whom did he inquire at Battle Creek?
4. How extensively did he travel?

CHAPTER 30 REVIEW

In what way are these connected with Joseph Bates?

1792
New Bedford
cabin boy
a blacksmith
Prudence Bates
a New Testament

temperance ship
a peddler
Washington, New Hampshire
tract on the Sabbath
flour
Battle Creek, Michigan

JOSEPH BATES

For class discussion:

1. Why, do you think, older men were chosen to lead out in the giving of the first and the third angels' messages?
2. Approximately how much money did Bates have after the disappointment?
3. Try to figure out how many miles Bates traveled at his own expense to preach the Sabbath truth.

31

JAMES WHITE

“He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Psalm 1:3.

James White was an organizer and a leader. He was always looking to the future, and when others were fretting over little problems he was facing great issues. He was a good judge of men, and he was able to select good leaders to share the responsibilities in the growing church.

Here are some of the high lights in the life of James White:

1. Preparation
2. His Advent Preaching
3. His Contributions to the Cause

I *Preparation*

James White came of hardy early American stock. His father, John, a descendant of the “Mayflower” baby, Peregrine White, was a deacon, first in the Congregational, then in the Baptist, and finally in the Christian Church. James’s mother was the granddaughter of a prominent Baptist minister.

James, a sickly, nervous child, was unable to go to school until he was sixteen. At nineteen he entered an academy to prepare for

teaching. His eagerness to learn was so great that he finished his course in twelve weeks of study and received his certificate. Now, after the years of disappointment, he could face life with hope. After a term of teaching he took five more weeks of schooling and went to work in a sawmill. Here he suffered an injury to his left foot which made walking painful for many years. After further education he taught school another year and then returned home, determined to have a college education. He found his mother deeply

involved in the advent doctrine. In arguing with her against the teaching he convinced himself of the truth of the message.

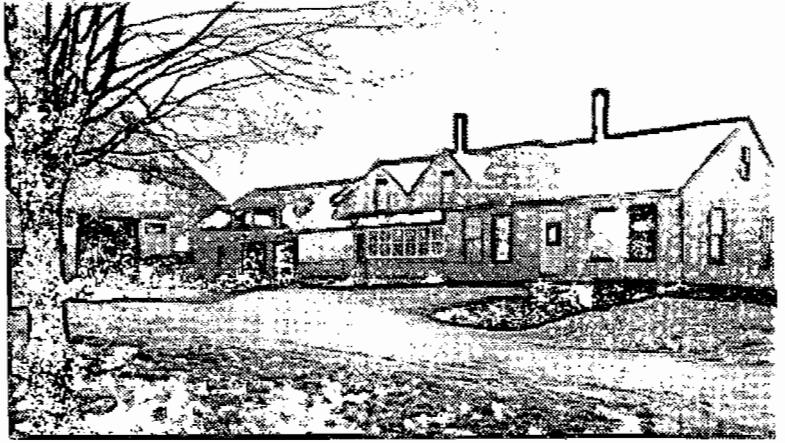
After a period of indecision, James accepted God's call and determined to be a minister. Under the influence of Joshua V. Himes and other leaders he studied the Bible and learned to preach the doctrines of the second coming. Thus he found peace of mind. God had a work for James White to do. He learned by doing and by intense study.

Checkup

1. Who were the ancestors of James White?
2. How did childhood illness affect his life?
3. What was James White's first profession?
4. Who helped him to become an Adventist minister?

2 *His Advent Preaching*

Though James White's first attempts at preaching were not altogether satisfactory, through personal devotion, study, and association with experienced men he gained confidence and achieved success. In 1842-43 he traveled from place to place preaching the prophecies. His father provided him with a horse, and a minister gave him a dilapidated saddle and a broken bridle. His clothing was inadequate for the severe winter weather. He met opposition, for at one meetinghouse where he preached a howling mob outside



REVIEW AND HERALD PUB. ASSN.

The Deacon White farm where James White was born in 1821. He began to preach in 1842.

threw snowballs through the windows. God helped the young man to master the situation, and he continued his meetings.

Lest any might think that the labors of the early advent preachers were on a small scale, it is well to note that in a six-week period James White influenced a thousand men and women to accept the advent teaching as the result of his lectures. Certainly this was an amazing record for a twenty-one-year-old preacher whose only equipment was poor clothing, a foundered horse, a broken bridle, a chart, and a few pamphlets! Following this winter's work, he was ordained to the gospel ministry by the Christian Church.

James White was disappointed when the Lord did not come in the spring of 1844. He attended the Exeter camp meeting in August and returned to Maine to preach that the coming of Christ would occur on October 22 of that year. Again he was disappointed, along with the other advent believers. During the period of uncertainty that followed he earnestly sought divine guidance. In 1845 he met Ellen Harmon, and they began to



James and Ellen White with two sons, Edson (right) and William. Edson was to pioneer in the South, and William was to become a prominent administrator.

teach the reinterpretation of the time prophecy in the light of the sanctuary message. He accompanied Ellen and her sister on some of their travels in Maine as she told of her visions.

James White tells of his marriage to Ellen Harmon in these words: "We were married August 30, 1846, and from that hour to the present she has been my crown of rejoicing. I first met her in the city of Portland, in the State of Maine. She was then a Christian of the most devoted type. . . . We both viewed the coming of Christ near, even at the doors, and when we first met had no idea of marriage at any future time. But God had a great work for both of us to do, and He saw that we could greatly assist each other in that

work. . . . But it was not until the matter of marriage was taken to the Lord by both, and we obtained an experience that placed the matter beyond the reach of doubt, that we took this important step."

In 1846 James and Ellen White were associated with Joseph Bates. Although they did not at first agree on every point of doctrine, they had much in common, and the veteran sea captain treated the young bride with fatherly kindness.

Checkup

1. What hardships did James White encounter in his first year of preaching?
2. How many souls were brought to the advent hope by him in six weeks?
3. When was James married?

3 His Contributions to the Cause

James White made a number of contributions to the Seventh-day Adventist Church. Foremost of these was the foundation he laid for the publishing work. With the encouragement of his wife he was the originator of such periodicals as *Present Truth*, which soon became the *Review and Herald*, *The Youth's Instructor*, and the *Signs of the Times*. He carried the full burden of the *Review and Herald* until it was firmly established in Battle Creek. Indeed, he injured his health by his untiring devotion to editorial work along with his other responsibilities.

His second greatest contribution was his leadership in the drive for church organization. He saw far ahead of most of his contemporaries, and laid the foundations for the organized Seventh-day Adventist Church. When, after years of struggle, the General Conference was organized (1863), James White was asked to be the first president. He showed his nobility by refusing the honor, fearing that some might feel that he had urged the organization from personal motives. Later on, he served three periods as General Conference president (1865-67, 1869-1871, and 1874-1880).

In addition to his contribution to the publishing work and the movement for church organization, James White worked untiringly to establish the Battle Creek Sanitarium. He played an even greater



Elder White was a man of action and deep conviction, a leader with great foresight.

part in the founding of Battle Creek College.

James White's later years were a constant struggle against failing health, caused largely by overwork. His motto was, "Better wear out than rust out." Several strokes of apoplexy, with other complications, weakened him. He sought relief in the mild climate of the Pacific Coast, and while there had much to do with the founding of the Pacific Press Publishing Association and the *Signs of the Times*.

At the age of sixty he was worn out. He died on August 6, 1881. George Willard, editor of the *Battle Creek Journal*, paid the following tribute to Elder White in these



ROBERT AYRES, ARTIST

Lunch hour during a trip gives the busy preacher time to write for Adventist papers.

words: "If the logical clearness to formulate a creed; if the power to infect others with one's own zeal, and impress them with one's own convictions; if the executive ability to establish a sect and to give it form and stability; if the genius to shape and direct the destiny of great communities, be a mark of true greatness, Elder White is certainly entitled to the appellation, for he possessed not one of these qualities only, but all of them in a marked degree."

Checkup

1. Name three periodicals James White started.
2. Name three institutions he fostered.
3. What were two of his contributions to the church?
4. What was his motto?

CHAPTER 31 REVIEW

In what way are these connected with James White?

"Mayflower"	1,000 converts in six weeks
1846	<i>Present Truth</i>
a horse	<i>Review and Herald</i>
<i>The Youth's Instructor</i>	<i>Signs of the Times</i>

For class discussion:

1. What would you say was James White's greatest contribution to this cause?
2. Why was he such a powerful preacher and writer?
3. Why did he want to see institutions established?

THE SEVENTH-DAY ADVENTIST CHURCH

The years from 1863 to 1903 were the formative years of our church. The foundation doctrines had been clarified, some basic methods of procedure had been formulated, and some idea of the task confronting the small group had been grasped by the leaders by 1863.

Organization, support, discipline—these were the lines of growth that a young church must follow. By the end of this forty-year period the church had matured. Headquarters had been established in the nation's capital, and the structure of the organization had been completed.



PROJECTS

COMMITTEE

Have members of the class take the parts of the various leaders in 1903. Conduct a committee session on the question of moving the General Conference headquarters from Battle Creek. Various viewpoints should be represented: Should the General Conference move, or should the sanitarium and publishing work only be decentralized? Should the institutions move, or only the Adventists not employed in the organization? Should the move be eastward or westward?

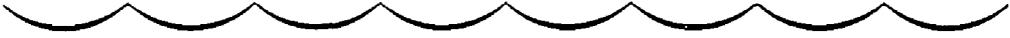
For further information see:

Spalding, *Captains of the Host.*

Spalding, *Christ's Last Legion.*

Christian, *The Fruitage of Spiritual Gifts.*

Daniells, *The Abiding Gift of Prophecy.*



THE CHURCH IS ORGANIZED

“To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.”
—*Testimonies to Ministers*, page 26.

Jesus, the founder of the Christian church, recognized that organization was essential if His disciples were to carry the gospel to all the world. Likewise in the remnant church there must be a strong, unified organization if the three angels' messages are to be proclaimed to all nations in this generation. The problems of church organization and the steps by which the Seventh-day Adventist denomination developed are the subject of this chapter. The two main topics are:

1. Problems Facing a New Church
 2. Steps in Organization
-

I *Problems Facing a New Church*

The second angel's message, as we have seen, called the advent believers to come out of the popular Protestant churches. Some withdrew and many were expelled. The shortness of time did not seem to demand an organization, and the believers' joy in expecting Christ's soon coming softened the bitterness

of rejection by former brethren and the inconvenience of temporary meeting places.

The disappointment left the advent believers in confusion. They could not return to the churches they had left, and their shattered hopes caused many of them to turn against religion. Those who still believed in the coming of Christ had little to keep them together, for there were no churches, no con-

THE STORY OF OUR CHURCH

ferences, no officers, and no organized ways of doing things. There were only groups here and there that were bound by a common hope. What could possibly prevent confusion or complete collapse?

Some of the ministers held credentials in the churches from which they had withdrawn, some had forfeited their credentials, some had been ordained by the Millerite group. But now there was no official body to perform new ordinations or to accredit former ordinations. The ministers had no regular financial support. They were usually dependent upon the brethren for hospitality as they traveled, occasional gifts merely supplementing what they earned with their own hands by plying some trade. Self-styled leaders arose preaching doctrines contrary to the Scriptures, or twisting some Bible truth out of its logical setting.

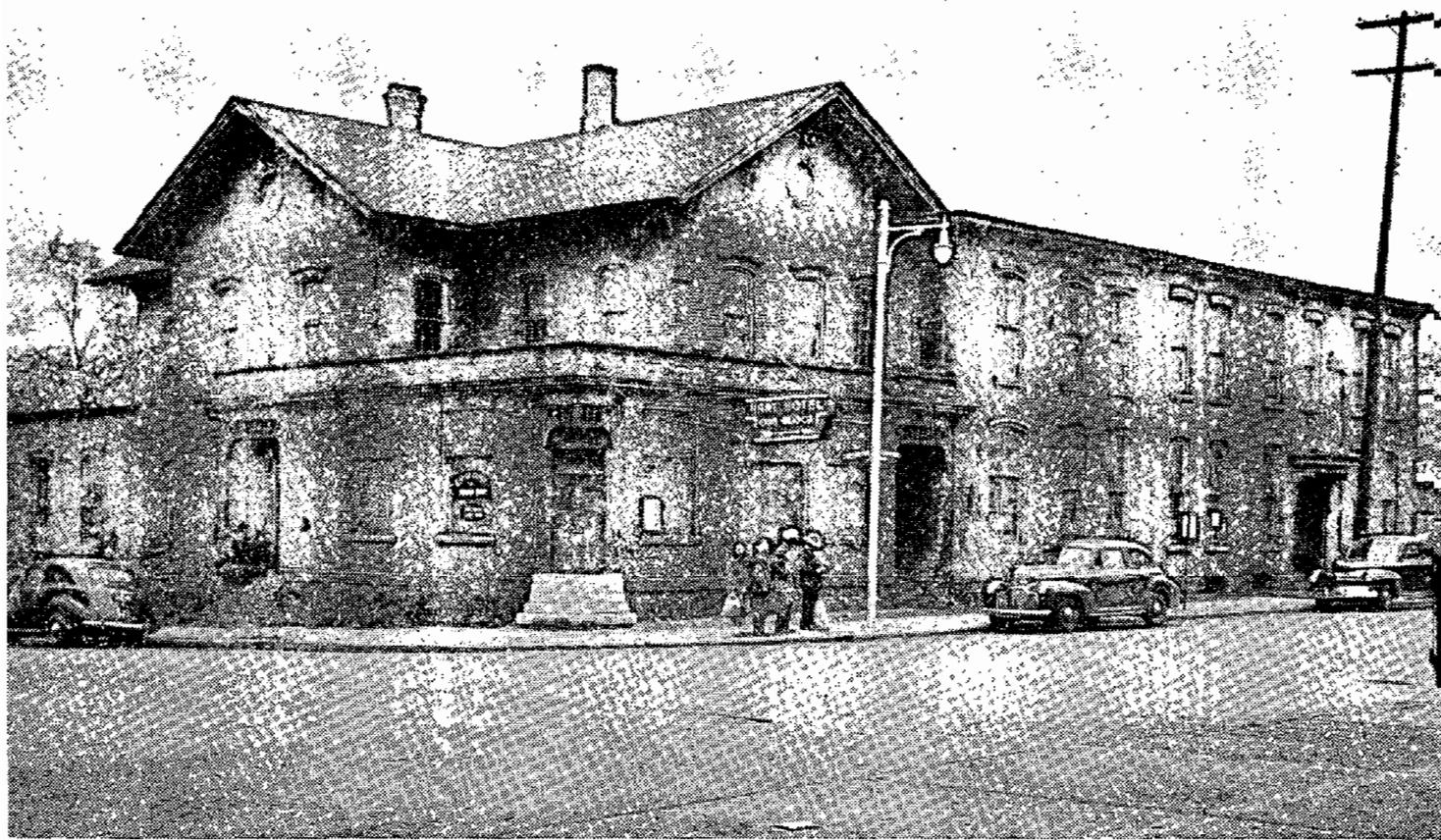
As groups of believers began to develop, the question of meeting places arose. The first Sabbathkeeping group at Washington, New Hampshire, came out of the Christian church which owned the church building. When a majority of the group had become Sabbathkeeping Adventists, the building passed into their possession. John Byington, later to become the first president of the General Conference, built the first Seventh-day Adventist meeting place on his property at Buck's Bridge, New York, with ownership in his name. The second church was built the same year in Battle Creek.

The publishing work was conducted in Elder White's name. He objected to this arrangement because it was not permanent or secure. What would be done if such a private owner should die or leave the believers? Wouldn't the literature reflect the views and opinions of the man who published it?

Those who had been leaders through the time of the disappointment clearly saw the need for organization, but many persons did not agree. Some thought that legal ownership of property would be a union of Church and state. Some who had recently been expelled from the popular churches, which were called "modern Babylon," thought that any denominational organization constituted Babylon. Others had ideas about the church's following a higher law than the law of the land. The doctrine that the church is founded on the apostles and prophets, with Christ as the cornerstone, was applied to the physical aspects of the church.

This confusion continued for fifteen years after the disappointment. The leaders showed their true worth during these difficult times. The distinctive doctrines of Adventism and the Sabbath had been established especially as a result of the Sabbath conferences of 1848. Messages given to the believers through Ellen G. White helped to weld the group together. But their number was increasing, and the need for organization was acute.

James White, who had come



The old "West Building" in Battle Creek where the General Conference was administered until headquarters were moved to Washington, D.C., in 1904.

up against the problem more frequently than anyone else, was willing to accept any type of organization that would meet the actual needs of the church. He, his wife, and J. N. Loughborough were among the chief advocates of organization. In 1859 Ellen G. White wrote:

"There is order in heaven, and God is well pleased with the efforts of His people in trying to move with system and order in His work on earth. I saw that there should be order in the church of God, and that system is needed in carrying forward successfully the last great message of mercy to the world."—*Testimonies*, vol. 1, p. 191.

With perhaps a bit of wishful thinking, Elder White wrote the

same year: "The work of Bible union is well begun among us, and is progressing gloriously. Thank God for religion that will convert both heads and hearts, so that we may be perfectly united in mind, judgment, and spirit."

Checkup

1. What provided the degree of unity before 1844?
2. What resulted when unauthorized preachers traveled among the scattered believers?
3. Who should own church buildings and publishing houses in the denomination?
4. Are there dangers in strong organization?
5. Can you meet the objections against organization?

THE STORY OF OUR CHURCH

6. Sum up the arguments for organization.

2 Steps in Organization

The first evidence of order or system among the Sabbathkeeping Adventists seems to have been in the issuing of cards to ministers stating that they were approved in the work of the gospel ministry. The card given to Elder Loughborough was dated January, 1853, and signed—

“In behalf of the church,—
“James White,
“Joseph Bates,
“Leading Ministers.”

This practice began as early as 1850 and continued until the first conferences were organized. The ordination of ministers did not begin early in the church, for most of the ministers were already ordained when they became Adventists. No record exists of Joseph Bates's ever having been ordained.

Some church groups early selected deacons to preside at the services and in the celebration of the ordinances when no minister was available. The Washington, New Hampshire, group first took this step in 1851. The believers recognized that the Scriptures also called for bishops, or elders, and soon elders joined the deacons in church leadership.

Regional meetings were a logical step toward uniting the believers in a systematic union. In 1859 James White published this suggestion, which had grown out

of successful yearly meetings in Michigan:

“We wish to call the attention of the brethren to the subject of holding one or more conferences yearly in each state where needed. Our yearly meetings in this state [Michigan], held at Battle Creek, for a few years past, had been most beneficial and refreshing. Then why not have a regular annual meeting in each state?”—*Review*, July 21, 1859.

In May, 1860, the believers at Parkville, Michigan, complied with the requirements of the state in the organization of a church, thus becoming the first legally organized church among Sabbathkeeping Adventists. Since no name had been adopted by the body of believers, the group took the name of “Parkville Church of Christ's Second Advent.”

In August, 1860, J. N. Andrews suggested that the brethren meet in a general council to discuss the need for organization. The official call appeared in the *Review* on September 4 of the same year, and was signed by J. N. Andrews, Uriah Smith, J. H. Waggoner, and James White. A representative group of ministers came from five states to meet at Battle Creek, September 28, in what was the most important gathering up to that time.

Under the chairmanship of Elder Loughborough, a plan of organization that would meet legal requirements was set up for the publishing work, called the Advent Review Publishing Association.

This council also discussed a denominational name. As the Parkville church had discovered, legal ownership of property required a legal name, and the brethren now saw that the same principle applied to the publishing house. Several ministers favored calling it the "Church of God," although other religious groups were already using this name. Such a name, it was felt by some, failed to express the distinctive features of the remnant church. Elder Loughborough illustrated this with the experience of a stranger who came to buy some books, who said he belonged to the Church of God.

"Are you a Winebrennerian?" asked Elder Loughborough. He referred to the followers of John Winebrenner, who went by the name of Church of God.

"No," said the stranger.

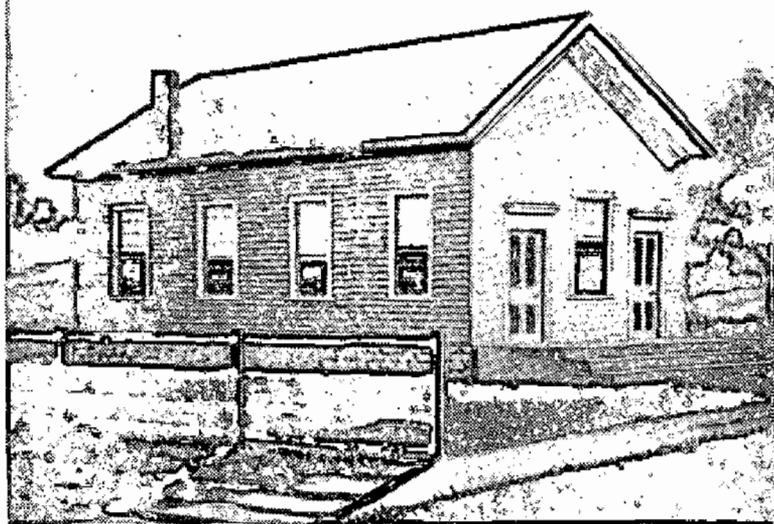
"Are you a Dunkard?" The Menonite Church was also called the Church of God.

"No," answered the man, "I said, Church of God."

Elder Loughborough turned then to one of the Adventist believers who had advocated this name for our church, and asked, "Can you tell me what that man's faith is?"

"No," he replied, "I cannot."

With the exception of this one brother, the members of the committee unanimously agreed to the name "Seventh-day Adventist." Mrs. White wrote: "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring



REVIEW AND HERALD PUB. ASSN.

The meetinghouse in Battle Creek where the General Conference was organized, 1863.

mind."—*Testimonies*, vol. 1, p. 224.

At a conference in Battle Creek in April, 1861, the ministers, influenced by the success in organizing the publishing work, considered the need for church and conference organizations. Nine leading ministers prepared an article for the *Review* entitled, "Organization." This article contained the basic principles of organization now used in the church.

In October, 1861, a gathering of Michigan workers at Battle Creek formed the Michigan Conference, the first to be organized in the Seventh-day Adventist Church. The constituent churches were received formally the following year. With some delay, other states organized conferences.

About a year after the first state conference had been organized, Elder J. H. Waggoner wrote to Elder White pointing out the confusion that resulted from problems between conferences. He suggested

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that a General Conference organization be made up of all the state conferences, each of which would send delegates to the general session. This session would appoint a General Conference Committee, with which the state conferences would correspond in making requests for laborers.

The plan was accepted, and the first General Conference with accredited delegates in attendance met at Battle Creek, May 20-23, 1863. At this well-publicized meeting all the conferences except Vermont were represented. The success that had attended the organization of the state conferences and the churches gave the delegates courage to complete the task. John

Byington was elected the first president of the denomination. A constitution was adopted, a Gen-

eral Conference Committee was elected, and the young, vigorous church found itself with a democratic organization after nearly two decades of groping.

Checkup

1. What was the first evidence of organization among the churches?

2. What legal pressure encouraged the move to organize?

3. What was the first congregation to organize among us?

4. What was the first conference?

5. Why was it appropriate that the Sabbath and the second coming were the doctrines set forth in the name of the denomination?

6. When was the General Conference organized?

7. Who was the first president of the General Conference?

CHAPTER 32 REVIEW

What have these to do with organization?

Washington, New Hampshire
the publishing work
James White
William Miller
Loughborough

Mrs. White
Parksville, Michigan
The Review
Michigan Conference

Pronounce it this way:

Loughborough
Winebrennerian
Byington

LUHF ber oh
wign bren ER i uhn
BIGH ing t'n

THE CHURCH IS ORGANIZED

For class discussion:

1. Why is it better for conferences, instead of individual churches, to own property?
2. How does organization protect the members against fanaticism?
3. Why can a small group of soldiers quell a large mob? How can a small people evangelize the world?

SOUND FINANCIAL POLICIES ADOPTED

“Even so hath the Lord ordained that they which preach the gospel should live of the gospel.” 1 Corinthians 9:14.

Have you ever wondered why our church program is not supported by the discovery of a rich diamond or uranium mine? Why does not God, who owns all the silver and gold, the herds of cattle and the harvests, lead us to easy sources of wealth to use in spreading the message as quickly as possible?

A study of His plan to support His work is revealed in the Bible. It will help us understand why He asks everyone to give tithes and offerings. In this lesson we shall see how His plan was presented to the church in Bible times, and how it was discovered for the church today. This story will be presented under these headings:

1. The System of Tithing
2. The Present Plan
3. How Tithing Operates

D *The System of Tithing*

In the Garden of Eden Adam and Eve were given free use of all the created things except the tree of the knowledge of good and evil. This tree was in a prominent spot in the middle of the garden, and it bore fruit that appeared as lovely as that on any other tree. But man was forbidden to eat this fruit.

When Abraham returned from

his campaign against Chedorlamer and his allies, he stopped at Salem, where he met Melchizedek, priest of the true God, and the king of that city. Abraham gave tithes to him. The Genesis account speaks of the event in a casual way, as though tithe paying was a custom.

On his journey to Haran, Jacob stopped for the night in a lonely place, where he had the dream of the ladder to heaven. The experi-

ence led him to make a vow of service to God, and Jacob said, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Genesis 28:22.

What is the relation between these events? Ellen G. White says of the tree of the knowledge of good and evil, "This tree God reserved as a constant reminder of His ownership of all."—*Testimonies*, vol. 6, p. 386. Notice Jacob's language: "Of all that Thou shalt give me." With this we add the words of the psalm: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalm 24:1.

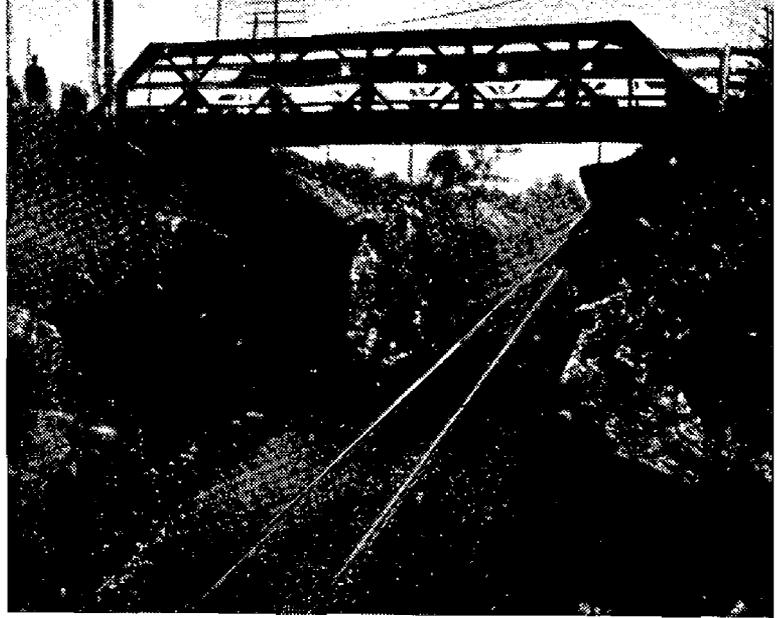
The law of tithing was reaffirmed to Israel when the nation was established in Canaan. God asked His people to give both tithes and offerings. During the most prosperous period of their existence the children of Israel paid no less than one fourth of their income to maintain the church and government organizations.

Checkup

1. What does one acknowledge when he pays tithe?
2. Who are mentioned in the Old Testament as being tithepayers?
3. What percentage of income did the children of Israel pay to church and government?

2 *The Present Plan*

When an individual today is invited by the conference to work in any capacity in the Seventh-day Adventist Church, he knows that



James White did manual labor to support his family while preaching the message.

there is a regular plan for his support. This was not always the case in the denomination. Support for the ministry has gone through three stages: self-support, systematic benevolence, and tithing.

The early ministry of the Seventh-day Adventist preachers was often a work of faith. They carried on in spite of having no financial backing. Captain Bates used up his own modest fortune in supporting his work for God.

Elder John Loughborough's experience is typical of what some workers did who followed Paul's example in supporting himself in his gospel labors. At one of Elder Loughborough's first meetings, he and the ministers working with him pitched the tent and held two meetings on Sabbath and three on Sunday. Then they took down the tent and worked in the harvest for four and a half days to support their families and pay part of the expenses of the meetings. At various times James White cut wood,

THE STORY OF OUR CHURCH

worked on the railroad, and mowed hay.

James White sensed the seriousness of a situation that kept the ministers involved at least half the time in their own support. Men who should be out preaching the three angels' messages were engaged in secular activities. Elder White wrote, "Is it not too late to talk about working on the farm part of the time, and going as a preacher with a tent the rest of the time? Should not every tent company be free from worldly care and embarrassment? Brethren, think of these things, and may the Lord direct His people."

The brethren did think about it, and Elder Andrews in particular led in a prayerful study of the Bible plan of gospel support. While these early pioneers had a clear understanding of the tithing system of the Old Testament, they did not at first grasp its application to the church in modern times. In harmony with the tithe principle they developed a plan which they called "systematic benevolence." Specifically, the plan called for each member receiving wages to give an agreed amount each week. Those who owned property were to give 1 per cent a year of its value, for it was estimated that a man's property should yield a gain of 10 per cent a year, and a tenth of that would be 1 per cent of his total property value. This plan was generally adopted and provided some income for the church.

It became evident, however, that this kind of systematic benevolence had its limitations and that it was not fair to all church members. One person would have a property without an income, and someone else might have a good income and still not have any property. Thus, while this plan was based on ownership, the Bible tithing plan was based on increase, or income.

At the General Conference of 1878, a committee was appointed to study the Scriptural plan of systematic benevolence. The committee found that the tithing plan called for the returning of one tenth of the income to God as the method of financing His church.

Compare these two statements: "The tithe . . . is the Lord's." Leviticus 27:30. "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. How clear is the obligation to pay tithe! In addition to the tithe, believers are asked to make freewill offerings in gratitude to God for all His blessings.

Checkup

1. Could a church prosper without systematic financing?
2. What was the first system of support in the Seventh-day Adventist Church called?

3 *How Tithing Operates*

The tithe is a definite part of one's income, and the Lord has been equally definite in stating its purpose. In the days of Israel, the tithe was given to the Levites, the tribe that had been set apart for

SOUND FINANCIAL POLICIES ADOPTED

Distribution of Tithe

Member earns \$1,000



the service of the sanctuary. The same plan is followed in our church today. The tithe is reserved for the use of the ministry in all parts of the world.

When a church member places his tithe in an envelope and drops it in the offering plate on Sabbath, he is entitled to know what happens to it. The treasurer of the local church receipts it and sends it to the local conference at the end of each month. The conference, and not the local church, pays the pastor. Thus large churches help to support the pastors of small churches.

Most of the tithe will be used for the support of the ministry and other conference workers and evangelistic projects within the local conference. The conference pays a tenth of its tithe to the support of the union conference. The union conference operates on the tithe received from the conferences, and in turn sends on a tenth of that amount to the General Conference. The General Conference uses the tithe received from the unions in the administration of the world-wide work.

There is a policy whereby large local conferences with high tithe incomes contribute an additional

percentage of their tithe to the General Conference mission program.

In our church the freewill offerings may be classified as follows:

Mission Offerings. These include the Sabbath-school offering for missions, the Ingathering, the Mid-summer Offering, and the Annual Offering. All of these funds are sent to the General Conference to be used in its world-wide mission program. A portion of the mission offerings is returned to the conferences for local work.

Special Offerings. From time to time throughout the year special appeals are made to the churches from any one of the conference levels for some specific project at home or abroad.

Local Church Offerings. Maintenance of the church building, support of the church school, operating expenses of the regular services, and special church projects are made possible by offerings designated by the giver as funds for local work. These funds are all retained by the local treasurer rather than being sent to the conference and are expended by the vote of the church board.

In the fall of each year, usually in October, there is a meeting of



THREE LIONS

Every church member has the privilege of helping our work by tithes and offerings.

the General Conference Committee, with members representing all departments of the denominational organization. This session is popularly called the Autumn Council and is of interest and importance for there decisions are made concerning major projects to be attempted and the distribution of the funds that are expected in the coming year.

During the sessions, reports are given from various departments and thrilling appeals from mission fields are made for money and workers to answer urgent requests for schools, churches, hospitals,

and other facilities. Since the appeals are greater than the funds, the budget committee has the heartbreaking job of turning down requests or allowing only a fraction of what is needed.

General economic conditions must be studied and international problems taken into account. Revolutionary world events heavily influence denominational financing. The report of the budget committee is voted upon by the entire council.

The financing program is big business. The world budget runs into many millions of dollars. How much more could be given if every church member were careful to pay the full amount of his tithe and if all were generous in freewill gifts!

Checkup

1. What distinction is made between tithes and freewill offerings? Why?
2. How is the tithe distributed in our system?
3. In what three ways are the offerings classified?
4. Where does the planning for the budget start?
5. What body considers and votes the budget for our general mission program?

SOUND FINANCIAL POLICIES ADOPTED

CHAPTER 33 REVIEW

What have these to do with this lesson?

Tree of knowledge	John Loughborough
Jacob	tithe
Abraham	mission offerings
systematic benevolence	local expense

Pronounce it this way:

Chedorlaomer	<i>ked er lay OH m'r</i>
Melchizedek	<i>mel KIZ e dek</i>

What do you think?

1. Should a worker be paid for what he does, or for what he needs?
2. Should a pastor of a large church receive more than what a pastor of a small church is paid?
3. Why does God ask us to give to His work, when He owns everything?

34

CAMP MEETINGS—THEN AND NOW

“Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided for them to become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to Him. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus.”—*Testimonies*, vol. 2, p. 600.

Who can resist the appeal of a well-laid campground, with display booths, the recording room, the bulletin board, the motto lettered at the front of the large auditorium?

In this lesson we will see that camp meetings in the last hundred years have undergone some changes. To observe the development of this interesting feature of our work the story will follow in this order:

1. Early Camp Meetings
2. Impressions of Advent Meetings
3. The Camp Meeting Revived

I *Early Camp Meetings*

Modern religious camp meetings were an American idea carried into many foreign countries. It is believed that the first meeting of this kind was held in Kentucky, on the banks of the Red River, in 1799, by a Presbyterian and a Methodist minister.

Preachers of almost all denominations flocked to these meetings, and people were moved by religious fervor. From the crude stands that were built for the purpose, it was common for several speakers to be admonishing the listening thousands at the same time. Revivals followed the preaching of the word of God. The camp-meeting



REVIEW AND HERALD PUB. ASSN.

A photograph taken at a camp meeting held at Eagle Lake, Wisconsin, in 1875. Elder and Mrs. James White and Elder Uriah Smith are on the platform.

idea spread in America, and it served a useful purpose for religious groups.

Checkup

1. When was the earliest known camp meeting held?
2. What objectives were reached in these meetings?

2 *Impressions of Advent Meetings*

As the advent movement developed and expanded in the 1840's, camp meetings afforded an excellent opportunity to reach the people with the message. The pioneer Adventist paper, *Signs of the Times*, carried announcements of many of these gatherings.

The first such camp meeting was held in 1842 at Hadley, eastern Canada, under the direction of Josiah Litch. Notable among these advent camp meetings was one held a few days later in East Kingston, New Hampshire, the first in the United States. This meeting not only had a large attendance, estimated at from seven to ten thousand, but was also unusually well reported. The *Boston Post* gave this description:

"The meeting was conducted with great regularity and good order from beginning to end. The ladies were seated on one side, and the gentlemen on the other, of the speaker; meals were served uniformly and punctually at the times

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appointed, and the same punctuality was observed as to the hours appointed for the services.

"The preachers were twelve or fifteen. Mr. Miller gave the only regular course of lectures, the others speaking occasionally. Many of the people, without doubt, assembled from motives of curiosity merely; but the great body of them, from their solemn looks and close attention to the subject, were evidently actuated by higher and more important motives. Each tent was under the supervision of a tent-master, who was responsible for the good order within the same."—M. E. Olsen, *Origin and Progress*, page 130.

The poet John Greenleaf Whittier was a casual visitor to this camp meeting held within a few miles of his boyhood home, and a few years later referred to it in the following words:

"Three or four years ago, on my way eastward, I spent an hour or two at a campground of the Second Advent in East Kingston. The spot was well chosen. A tall growth of pine and hemlock threw its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs. Several hundred—perhaps a thousand—people were present, and more were rapidly coming. . . . When I reached the ground, a hymn, the words of which I could not distinguish, was pealing through the dim aisles of the forests. . . . The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead

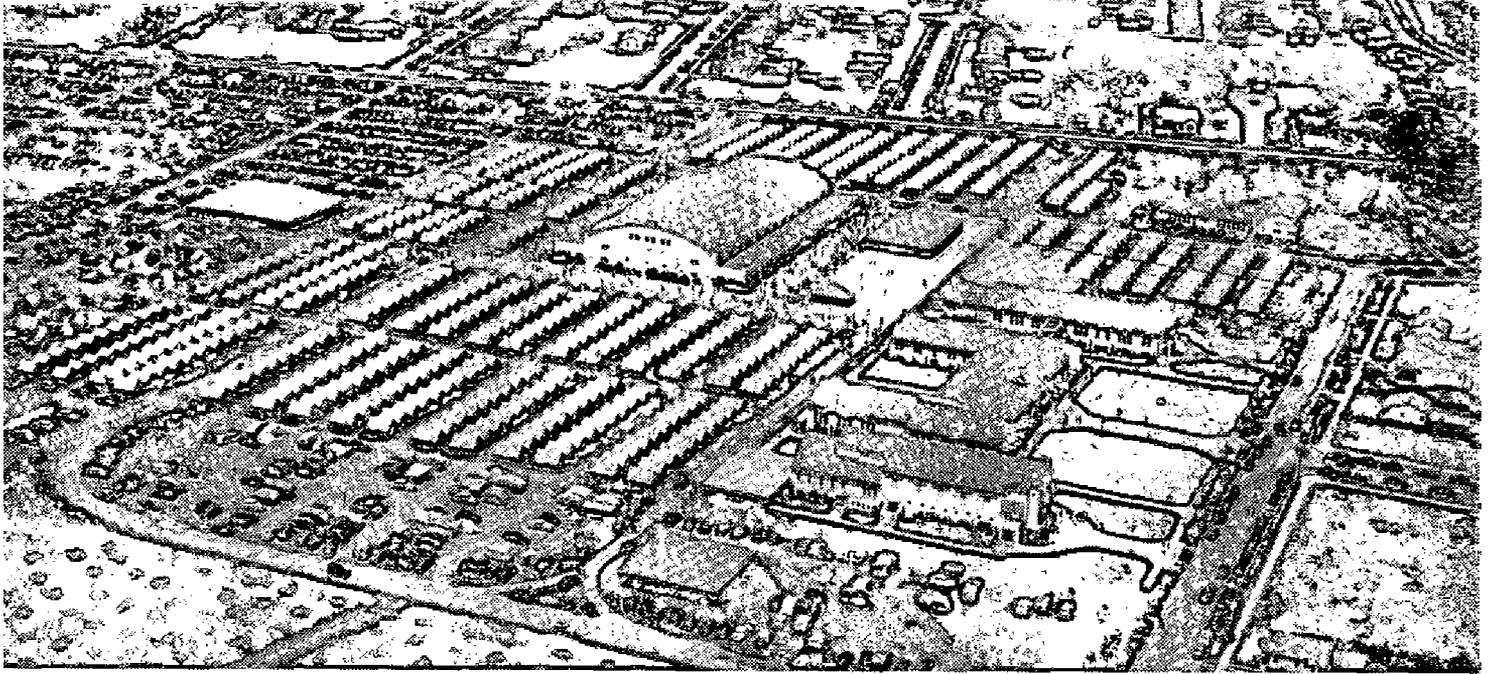
forest leaves and flowers, and tasseled, not with silk and velvet, but with the green boughs of the somber hemlocks around it. . . .

"Suspended from the front of the rude pulpit were two broad sheets of canvas, upon one of which was the figure of a man, the head of gold, the breast and arms of silver, the belly of brass, the legs of iron, and feet of clay,—the dream of Nebuchadnezzar. On the other were depicted the wonders of the Apocalyptic vision,—the beasts, the dragons, the scarlet woman—seen by the seer of Patmos. . . .

"To an imaginative mind the scene was full of novel interest. The white circle of tents; the dim wood arches; the upturned, earnest faces; the loud voice of the speakers, burdened with the awful symbolic language of the Bible; the smoke from the fires, rising like incense,—carried me back to those days of primitive worship, when on hilltops and in the shade of old woods Religion had her first altars, with every man for her priest and the whole universe for her temple."—*The Writings of John Greenleaf Whittier*, vol. 5, pp. 424-426.

So successful was this camp meeting that at the close the Adventists decided to buy a large tent for evangelism. Not long after this the biggest tent ever pitched in America up to that time was purchased for the giving of the advent message.

Of the many other such meetings held during the next two years, two deserve mention. At



FAIRCHILD AERIAL SURVEYS, INC.

Campground at Lynwood Academy, California. Note the tents, trailer houses, and parking area, in addition to the huge auditorium and school buildings.

Chicopee Falls, Massachusetts, the Methodists had recently completed a successful camp meeting when the advent group moved in with the large tent. They employed the same camp superintendent who had cared for the grounds during the previous Methodist camp meeting. He thought that the huge tent, which seated nearly 5,000, would never be filled, especially in view of the attendance at the Methodist meeting. The people came, however, and finally he reported:

“Sunday they began to come very early and continued to come until the whole tent was filled, and they came till the whole circle of the tents was full, and the whole grove literally filled with people, while the preaching was listened to with great attention.”—Quoted by Isaac C. Wellcome in *History of the Second Advent Message*, page 245.

The great Exeter, New Hampshire, camp meeting of August,

1844 (see chapter 25) is remembered as the birthplace of the Midnight Cry.

Checkup

1. Who directed the first advent camp meeting?
2. Where was the first such meeting held in the United States?
3. What literary figure visited this meeting?
4. For what was the Exeter camp meeting important?

3 *The Camp Meeting Revived*

The camp-meeting idea among the Adventists declined rapidly following the disappointment of 1844, and was all but forgotten during the next twenty years. However, a few years after the General Conference was organized, the need for such a gathering was fully recognized and the first Seventh-day Adventist camp meeting was held in a maple grove, on the farm of Elder

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E. H. Root, Wright, Michigan, September 1-7, 1868.

The brethren were somewhat skeptical of the success of such a meeting and plans were cautiously made. Of course family tents were not easy to obtain in those days. James White, whose hardships had taught him the value of a dollar, knew the financial condition of most of the members, and he recommended that those who attended should bring a supply of cotton drilling, a cloth which could serve as a tent during the meetings. All but one of the twenty-two family tents at the camp were made of this drilling. The one canvas tent proved its value on the last day of the meetings when a down-pour soaked all the other tents along with their occupants and possessions.

The meeting was considered a success. James and Ellen White, Joseph Bates, J. N. Andrews, J. H. Waggoner, and John Matteson were among the prominent speakers at this first Seventh-day Adventist camp meeting.

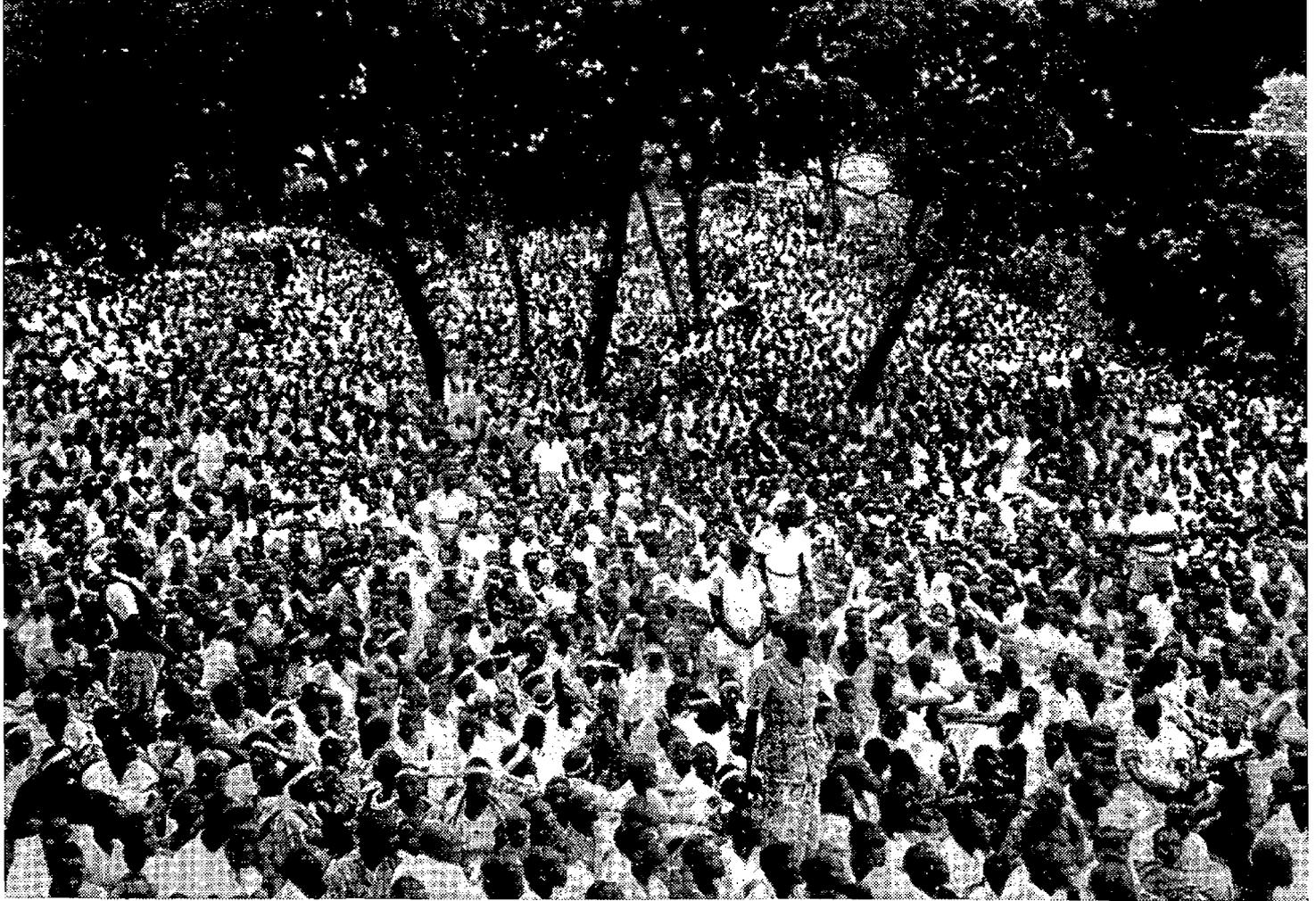
From Michigan the camp-meeting plan spread through other conferences, and soon the Atlantic States were conducting Seventh-day Adventist camp meetings in record numbers. A meeting was held at Groveland, near Boston, in 1876, with some twenty thousand people present. Thousands more were unable to get transportation to the grounds. Mrs. White had by this time developed a remarkable voice for outdoor speaking, and

her lectures on temperance were a major attraction for the great audience.

Elder Loughborough, who had directed the beginning of the work on the Pacific Coast, was quick to see the value of such meetings. California's first camp meeting was held at Windsor, in Sonoma County, in 1872, with Elder and Mrs. White present. Later she and her son, W. C. White, attended the first European camp meeting as well as the initial ones in Australia and New Zealand. During more recent years the South Seas have also profited by the same type of gatherings. The plans for these meetings vary to meet the local situations. Some are held for a day or two, and others may last a week or ten days. The most outstanding meetings of recent years have been the camp meetings of Africa, where as many as 20,000 have walked many miles to attend.

The camp meeting today still serves the purposes planned by the leaders at the beginning of this movement. Many camp facilities have become modernized, for the growing membership in our conferences and tightening controls of municipalities have made permanent camp sites a requirement in most conferences. Large auditoriums have largely replaced the tent as the main meeting place.

But the camp-meeting program remains basically the same. Preaching, mission reports, children and youth activities—all designed for spiritual revival and the strength-



MISSIONS PICTURES

A part of the immense throng attending a camp meeting at Rwankeri Mission in the Belgian Congo. It is estimated that 20,000 people were in attendance.

ening of the church—have been a part of the program from the beginning.

Checkup

1. Where and when was the first S.D.A. camp meeting held?

2. Who were the prominent speakers at this meeting?

3. What is significant about the Groveland camp meeting?

4. Why have permanent sites been established?

5. What are the principal activities of camp meetings?

CHAPTER 34 REVIEW

Can you identify these?

1799

Josiah Litch

1842

East Kingston, New Hampshire

John Greenleaf Whittier

1868

Wright, Michigan

E. H. Root

Windsor, California

1872

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Pronounce it this way:

Exeter	EK si t'r
Apocalyptic	uh pah kuh LIP tik
Chicopee	CHIK oh pee

For class discussion:

1. What do you enjoy about camp meetings the most?
 2. How often should we plan to attend?
 3. Why does God urge His people to attend these meetings?
-

WOLVES IN SHEEP'S CLOTHING

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears.” Acts 20:29-31.

The Bible records accurately the mistakes that led men of old into error. There was a purpose for telling these failures to later generations. “All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Corinthians 10:11. A study of past experiences is valuable to us today. With that in mind we review some of Satan’s efforts to deceive at the very time when God’s message was to be proclaimed.

The main points of this lesson are:

1. Satan Combats Adventist Doctrine
2. Difficulties Within the Movement
3. Adventist Heresies

Satan Combats Adventist Doctrine

“The dragon 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.” Revelation 12:17. It is evident from this verse that two

prominent features of the remnant church are to clearly identify it from other churches. These characteristics are:

1. Keeping the commandments of God—all ten of them.
2. Having the testimony of Jesus, which is the spirit of prophecy. Revelation 19:10.

By counterfeiting the truth and

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through fanaticism Satan has done his best to deceive, discredit, and bring ridicule upon the truth. Let us see specifically how this is true in regard to these two identifying features.

The spirit of prophecy was brought under reproach by several movements occurring almost simultaneously with the appearance of the gift to Ellen Harmon. Claims to supernatural power are seen in each of the following:

1. Ann Lee, a remarkable woman, came from England to America in 1774 with a small group to establish a new religion. She claimed to be the second incarnation of Christ. Two of the doctrines of the group were celibacy and communism. That is, they did not marry or have separate families or rear children but lived in little communities with no private property, the men and women living in separate quarters. At their religious services they engaged in bodily movements and dances which appeared to be mainly shaking motions. People called them Shakers, the name by which the few remaining members are still known. Naturally, this group under the leadership of a woman were thought of as extremely odd people. In 1842, Philemon Stewart, a Shaker, claimed to receive daily visits from an angel on a "holy mount," with revelations which he published for the instruction of his people.

2. In 1844 a group of people who called themselves Latter-Day

Saints began a westward migration from Illinois, where they had been persecuted, and where Joseph Smith, their prophet-leader, was murdered. They established in Utah a large and successful community, which is in existence today. These Mormons attracted a great deal of attention because of some of the strange doctrines they held and because they openly practiced polygamy, the basis of their rejection by their neighbors. Their beliefs centered around the teachings of Joseph Smith, who published the Book of Mormon in 1830. He claimed that it was a translation from some engraved gold plates given him by an angel named Moroni. He also claimed to have had a vision of Jesus ten years earlier.

3. In 1848 in Hydesville, near Rochester, New York, two daughters of the Fox family began to hear strange rapping noises in their room. They responded by talking to the unknown source of the sounds and found that they could communicate. One of the girls developed unusual skill in this spirit exercise. News of the happening spread rapidly, and there were many imitators, some genuine and some false. People everywhere became aroused over these contacts with the spirit world.

4. Following the disappointment in 1844, Ellen Harmon began to have visions. She was known to be a member of the advent group that had undergone much ridicule for its peculiar beliefs. Many of



A shrine of modern spiritism, the home of the Fox family of Hydesville, New York. The cottage has been moved to its present location at Lily Dale, New York.

the visions were experienced in public and Ellen White became known as a prophet of the Sabbathkeeping Adventists.

What comparisons would be made, in popular thinking, among these happenings? The long-range planning of Satan can be seen in these events intended to discredit the work of the Holy Spirit.

These efforts of Satan to discredit the preaching of the three angels' messages and particularly the work of Ellen G. White, were directed toward the masses of the people. There was also a very subtle attack against the educated class. During the first three decades of the last century three scientists became prominent. Jean Baptiste Lamarck developed the theory of inherited characteristics,

that is, the idea that an animal could develop structures favorable for its life in a certain environment and pass them on to its offspring. Pierre Laplace taught that earths and suns were formed by the assemblage of masses of whirling particles in the great reaches of space. Charles Lyell studied the rocks and the fossils, and endeavored to define their significance.

These three men, a biologist, an astronomer, and a geologist, provided a pseudoscientific basis for the evolutionary theory, which was popularized by Charles Darwin in 1859 in his *Origin of Species*. The theory of organic evolution, the doctrine that present things developed through millions of years from simpler forms, is directly opposed to Christianity and all Bible

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religion. The Christian doctrine of a Saviour is based on a perfect creation and a fall of man, which required a Redeemer. Also the doctrine of evolution denies the Sabbath, which is a memorial of creation.

A third influence designed to thwart the purposes of God was the development of higher criticism in Biblical scholarship. From the late eighteenth century onward, many scholars attempted to find reasons to discredit established Biblical authorship. Its historical record was questioned and, in keeping with the skeptical thought of the time, the ability to foretell events was scoffed at. Thus faith in the Bible as an inspired book was weakened in many educated minds.

Checkup

1. What nineteenth-century movements discredited the Bible and Ellen White?

When the enemy tried to discredit the truth, Ellen White was given public visions.

CLYDE PROVONSHA, ARTIST



2. Why are evolution and Sabbath observance irreconcilable?

2 Difficulties Within the Movement

Between 1844 and the organization of the Seventh-day Adventist Church nearly twenty years later, but especially in the first few years after the disappointment, the Adventist believers were at times embarrassed by extremes and fanatical movements. A part of Ellen White's work was to witness against these movements.

Writing of her early experiences, Mrs. White tells of a trip taken with her husband through the New England States in 1850. Many former believers had become bitter from the disappointment. Some were still looking for truth. "But we had a still worse element to meet," she writes, "in a class who claimed that they were sanctified, and they could not sin, that they were sealed and holy, and that all their impressions and notions were the mind of God. . . .

"They claimed to heal the sick and to work miracles. They had a satanic, bewitching power; yet they were overbearing, dictatorial, and cruelly oppressive. The Lord used us as instruments to rebuke these fanatics, and to open the eyes of His faithful people to the true character of their work."—Ellen G. White, in *Review*, Nov. 20, 1883.

Another group claimed to be sanctified so that they could not sin. Yet they were immoral in their actions, following their own lust

WOLVES IN SHEEP'S CLOTHING

and committing presumptuous sin. They even advocated "spiritual" free love.

Fanaticism showed up in some other strange forms. Some got the idea that religion consisted in great excitement and noise. Their behavior irritated unbelievers and aroused hatred against themselves and the doctrines they taught. When they were opposed or mistreated because of their annoying ways, they rejoiced because of the "persecution."

Mrs. White had to rebuke some people who professed great humility and tried to demonstrate it by creeping on the floor like children. They would creep around their houses, on the street, over bridges, and in the church itself.

Another group believed it was a sin to work, although they seemed to think it quite consistent for their wives and others to do the necessary work for them. Animal magnetism, or mesmerism, the forerunner of hypnotism, was practiced by some. The supposed gift of tongues, accompanied by shouting and confusion, appeared in a few places. From time to time some small group would announce a new time for Christ to appear. Against all of these came the messages to the church by Ellen White, pointing out the errors that were being promulgated.

It must be remembered that these manifestations were fringe movements and were not accepted by the believers in general. The spectacular nature of the fanati-

cism often made it appear more widespread than it actually was.

Checkup

1. Why is fanaticism likely to follow a new movement?
2. Why was a special messenger necessary in the early days of the church?
3. What makes fanatical movements seem to be more widespread than they usually are?

3 *Adventist Heresies*

Apostate movements have developed from time to time since the organization of the remnant church. Often they have begun as an attempt to reform the church, and their objectives at first may have seemed most worthy. But they do not stand Bible tests of true spirits. To illustrate the types of deception that have appeared since the denomination was organized, we shall refer to four rather prominent movements.

1. *Holy Flesh*. In the year 1900 a movement arose teaching that Jesus received holy flesh during His experience in the Garden of Gethsemane. It was taught that His followers who expected to be prepared for translation must also have this holy flesh. To obtain this holy flesh there must be some tangible demonstration indicating that an individual was accepted of God. Thus there was an appeal to the sentimental and demonstrative, forgetting that the work of the Spirit of God is usually a quiet work in the heart. A message from



STANLEY HAI

Heresies have plagued the church of God throughout its history. A sure defense against error is a thorough knowledge of the Holy Scriptures.

Mrs. White at the 1901 General Conference places this teaching in its true light. "The teaching given in regard to what is termed 'holy flesh' is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh."

Nearly all of those involved in the mistaken idea received the message from the Lord and freed themselves from this insidious fanatical doctrine.

2. *Pantheism*. Dr. J. H. Kellogg in 1902 wrote a book entitled *The Living Temple*, setting forth in print what he and some others had

for a few years taught, and introducing the old pagan philosophy that God is in nature. Ellen White wrote Dr. Kellogg, calling his attention to this error, and sounded a warning to the church in this matter. She pointed out, "The theory that God is an essence pervading all nature is one of Satan's most subtle devices."—*Testimonies*, vol. 8, p. 291.

This counsel was accepted by Seventh-day Adventists generally, but it was not accepted by Dr. Kellogg. He, with some of his closer associates and sympathizers, left the denomination and managed to

WOLVES IN SHEEP'S CLOTHING

take the Battle Creek Sanitarium from denominational control. However, the great majority of the workers in the institution remained loyal.

3. *The Rowenite Movement.* In the year 1916, Mrs. Margaret W. Rowen claimed that God had given her the prophetic gift. Ellen White had recently died, and it might be logical to look for a reappearance of the gift of prophecy. A committee of leaders was appointed to study the matter. The investigation took several months. One by one, every claim Mrs. Rowen made was disproved, and she was shown to be a false prophet. Finally she set the date for the close of probation and the second advent of Christ.

Later, when she attempted to murder one of her former close sponsors who had denounced her, she was imprisoned. But even after her release she had certain followers to the time of her death.

4. *Shepherd's Rod.* In January, 1934, the Seventh-day Adventist church in Fullerton, California, requested the Pacific Union Conference committee to send a representative group of experienced brethren to investigate the teachings of Victor T. Houteff. For several years Houteff had been presenting some new theories concerning Bible prophecy, and he now

agreed to discontinue his teachings if the committee should find in them any disagreement with the Bible or the writings of Ellen G. White.

The committee met with Mr. Houteff and a few of his followers and listened attentively to him. His "message" was largely destructive criticism of the church and its leaders, with a strange interpretation of prophecy, indicating a literal destruction of the Adventists, saving only the "reformed" group, who would constitute the 144,000. Houteff refused to accept the unanimous counsel of the brethren, and he continued his teaching. The movement was referred to as "The Shepherd's Rod," taking the name from Mr. Houteff's first publication. It was later organized under the name "Davidian Seventh-day Adventists."

Checkup

1. Why do heresies appear in the church?
2. What became of the "holy flesh" movement?
3. What was dangerous about the Kellogg heresy?
4. How did the Shepherd's Rod teaching begin?
5. What part did Ellen G. White have in preserving the church and its doctrines?

THE STORY OF OUR CHURCH

CHAPTER 35 REVIEW

Can you identify these?

The Shakers	mesmerism
Moroni	Holy flesh
The Fox family	pantheism
"Sanctification"	Rowenite
creepers	Shepherd's Rod

Pronounce it this way:

Moroni	moh ROH nigh
Lamarck	luh MARK
Pierre Laplace	pi AIR luh PLAYS
Lyell	ligh EL
pantheism	PAN thee iz 'm
Houteff	HOW t'f
Pentateuch	PEN tuh tyoo:k

For class discussion:

1. How can one tell whether someone is fanatical or conscientious?
2. If all the leading medical men of the world approved of hypnosis, would that make it right or safe to use?
3. Why are so many people more ready to accept the false than the true?
4. Who is likely to be deceived by fanaticism?

THE GENERAL CONFERENCE OF 1888

“If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law.”
—*Steps to Christ*, page 66.

There are cycles in the development of organizations, just as in human growth. These cycles are marked by crises and turning points. In the story of our church one such crisis occurred at the General Conference session in Minneapolis in the autumn of 1888.

It is important to know what happened at that meeting because the direction taken was vital, the truths emphasized affect us today, and we can learn from the human behavior that created the crisis.

The divisions in this chapter are:

1. Growth of Doctrines
2. The Conference
3. The Aftermath

D *Growth of Doctrines*

During the early years of our church, before its organization, the distinctive doctrines were clarified. They were the second coming of Christ, the Sabbath, the state of the dead, and the sanctuary with its related doctrine of the judgment. The men who discovered these truths of the Bible were not university men, but they were

careful scholars, willing to spend long hours in study and to meet for discussions of their findings. They were independent thinkers and often disagreed. Yet they were humble of spirit, willing to learn. They came to agreement, sometimes only after Scripture had been made plain through the prophetic gift of Ellen White.

It was natural that as the church grew under the blessing of God, the

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preachers and writers would think of these doctrines as essential to the life of the church and to salvation. "If you don't keep the Sabbath, you can't be saved," some said.

The articles published in the *Review and Herald* and the *Signs of the Times* were logical and convincing, often polemical and controversial. The opposition was beaten down by unanswerable argument. Some Adventist preachers became expert at public debate, which gave satisfaction to the winning side but seldom won converts. The danger of being too aggressive in controversy is shown by the debaters who left the church: Case, Hull, Snook, Brinkerhoff, and Canright.

This unfortunate spirit of pride and arrogance troubled James and Ellen White as early as 1856, when they applied the message for the Laodiceans, the proud church, to Adventists. They preached the same message again in 1873. In 1882 the General Conference Committee called for three days of fasting and prayer, warning of the dangers that faced the church: "Pride, vanity, and love of pleasure have greatly increased among us," the statement declared. "Faultfinding, murmuring, and censoriousness, and criticizing spirit, are far too prevalent."

Dissension on minor points of doctrine arose among leading men. In 1887 articles appeared in the *Signs of the Times* setting forth certain views, and at the same time opposing views appeared in the *Re-*

view and Herald. Ellen White, who was in Europe, wrote to the parties concerned, rebuking them for making their disagreements public.

An important point of doctrine and of Christian living was the idea of righteousness by faith. There was disagreement on the interpretation of this belief. Some emphasized faith and some the righteousness of the law. Much of the controversy involved personal feelings as much as doctrine. In this spirit the seventy-eight delegates came to the 1888 General Conference session. Many nondelegates attended, intensely interested in the outcome of the controversy.

Checkup

1. Why did the preachers and writers before 1888 depend so much on argument?
2. What is wrong with aggressiveness if you have the right doctrine?
3. How did the Laodicean message apply to the church then?
4. Why was it wrong to publish divergent views in denominational papers?

2 The Conference

Preceding the General Conference session an institute for workers was held for one week. This session became a battle between two groups over two minor points of doctrine and was preliminary to the main discussion regarding justification by faith.

The personalities involved were typical. Two young men from the