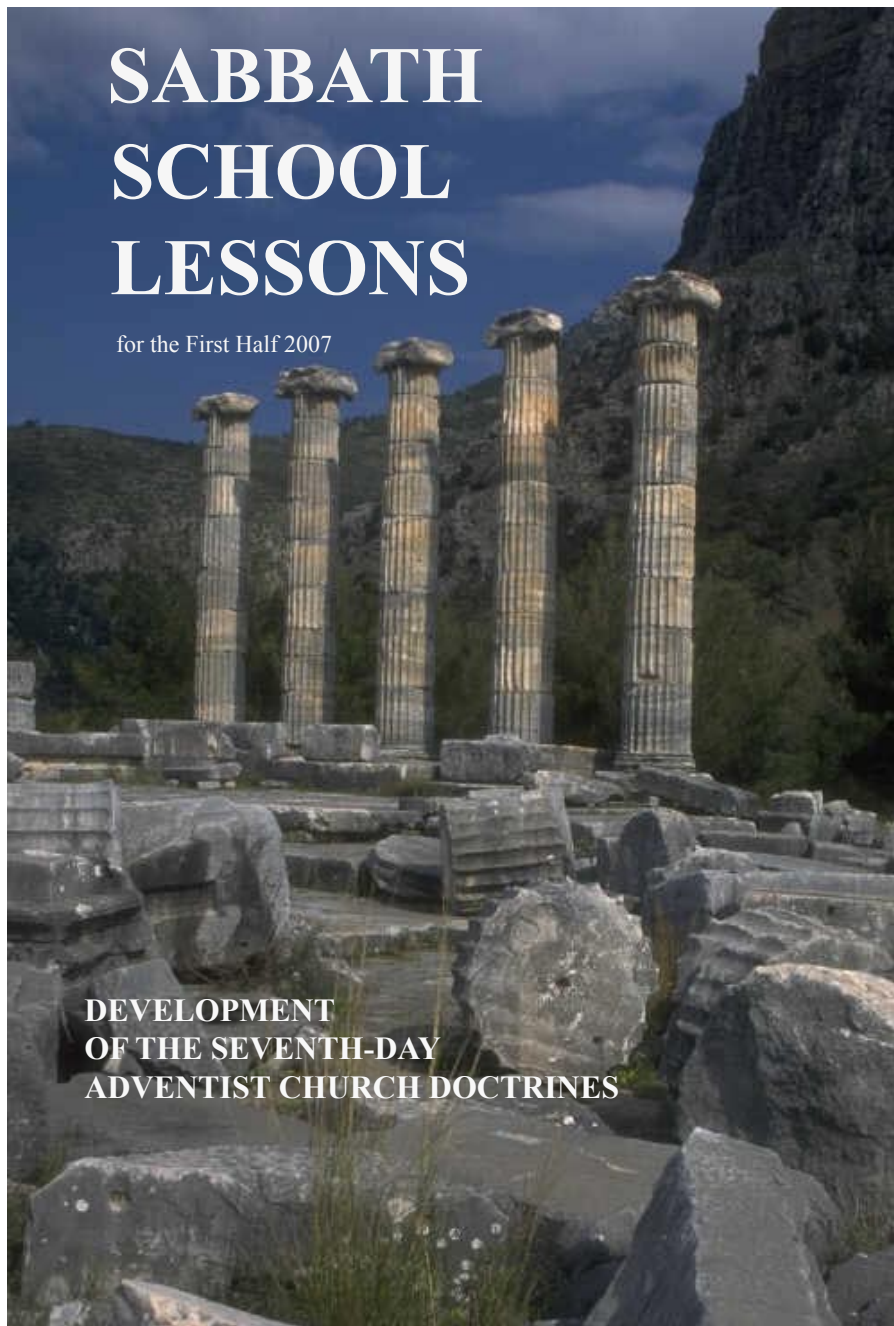


SABBATH SCHOOL LESSONS

for the First Half 2007

**DEVELOPMENT
OF THE SEVENTH-DAY
ADVENTIST CHURCH DOCTRINES**



Author of Semester: Br. B. Cholich

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for the First Half 2007

DEVELOPMENT OF THE SEVENTH-DAY ADVENTIST CHURCH DOCTRINES

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General Conference
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12631 East Imperial Highway B 202
Santa Fe Springs, CA 90670
USA

Telephone (1) 562-863 7188 / Fax (1) 562-863 7559
e-Mail: imssdarmgc@yahoo.com
Internet: www.imssdarm.org

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INTRODUCTION

The theme of these Sabbath School Lessons is the historical identity of our Reform Movement. We start with a great Second Advent Movement in the time of William Miller, and end in 1925. The purpose of this study is not so much to learn the doctrinal questions, but rather to learn how all doctrinal questions were developed during this period of time. It was not a simple thing for our pioneers to come to any conclusion in their study, because they were coming from different religious denominations, which were established during the Middle Ages and after the Reformation of the sixteenth century. Many ideas were introduced into these religious bodies, and when the end of the time came, after the book of Daniel was unsealed, these were days to find the truth for the present time. And this task was given to the people who were interested in serving God with all their heart and soul and might. Yet they did not have sufficient experience to formulate these 'new' teachings, so God in His mercy sent them a wonderful help through the gift of the Spirit of Prophecy.

Some of those who were at one time foremost in the service of God abandoned their positions, and God found others who accepted these responsibilities with an open heart and mind.

After the Millerite Movement suffered a great disappointment in 1844, another movement came into existence: the Seventh-day Adventist people. For those pioneers it was even more difficult to continue their study because they had to build completely from the very beginning, on a new foundation, with no means available and with not many interested people to support their work. Then when Seventh-day Adventists were at their pinnacle, they ran into apostasy. But God found others—humble servants who were ready to sacrifice everything for the truth, including their own lives, proving that they did not live and work for their own glory, but for the glory of the One who lives forever.

We appeal to all our members and interested people to earnestly study these lessons so that everyone can know where we came from, and at what price all these wonderful doctrines and the system of organization, which we now enjoy and by which we greatly differ from all other religious denominations, came to us.

Many Bible verses given here are not a direct answer to a given question, but they are related as closely as possible to the subject under consideration. Many answers are in the quoted statements from the Spirit of Prophecy and historical books available to us.

We wish you God's blessings in this epochal study.

—The Brethren of the General Conference

**The Special Sabbath School Offering
is dedicated to Nigeria and Chad**

*Remember to give your offering as an expression
of love and gratitude.*

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Sabbath, January 6, 2007

HERALDS OF THE MORNING

THE SIXTH SEAL

- 1. What one specific prophecy was given by Christ on two different occasions? Matthew 24:29; Revelation 6:12, 13.**
- 2. What would precede the fulfillment of this prophecy? Matthew 24:21, 22.**

“The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.

“The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to his people cut short the time of their fiery trial. In foretelling the ‘great tribulation’ to befall the church, the Saviour said, ‘Except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.’ Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798.”—*The Great Controversy*, p. 266.

3. When did these signs in nature begin to appear? Mark 13:24, 25.

“These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America.” –*The Great Controversy*, p. 304.

4. What other natural sign followed this earthquake? Luke 21:25.

“May 19, 1780, stands in history as ‘The Dark Day.’ Since the time of Moses no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: ‘The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.’ Joel 2:31.” –*The Great Controversy*, p. 308.

5. When did the last predicted sign take place? Mark 13:25; Revelation 6:13.

“In 1833, two years after Miller began to present in public the evidences of Christ’s soon coming, the last of the signs appeared which were promised by the Saviour as tokens of his second advent.” –*The Great Controversy*, p. 333.

SIGNS OF THE TIMES

6. To what glorious event did these natural phenomena point? Matthew 24:30-33.

“One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ’s second coming to complete the great work of redemption. To God’s pilgrim people, so long left to sojourn in ‘the region

and shadow of death,' a precious, joy-inspiring hope is given in the promise of His appearing, who is 'the resurrection and the life,' to 'bring home again his banished.'" —*The Great Controversy*, p. 299.

7. What advice did Christ give His followers? Luke 21:28-31.

"Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King." —*The Great Controversy*, p. 308.

8. What other sign of His return was introduced by Christ? Matthew 24:37-39.

"When the Saviour pointed out to His followers the signs of his return, He foretold the state of backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure seeking—buying, selling, planting, building, marrying, and giving in marriage—with forgetfulness of God and the future life. For those living at this time, Christ's admonition is: 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Luke 21:34, 36." —*The Great Controversy*, p. 309.

Sabbath, January 13, 2007

THE TIME OF THE END

THE BOOK OF DANIEL

1. What instruction was given to Daniel concerning his book? Daniel 12:4.

“But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4.” —*The Great Controversy*, p. 356.

2. When would ‘the time of the end’ take place? Matthew 24:14.

“The apostle Paul warned the church not to look for the coming of Christ in his day. ‘That day shall not come,’ he says, ‘except there come a falling away first, and that man of sin be revealed.’ 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the ‘man of sin,’ can we look for the advent of our Lord. The ‘man of sin,’ which is also styled the ‘mystery of iniquity,’ the ‘son of perdition,’ and ‘that wicked,’ represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ’s second coming is to be proclaimed.” —*The Great Controversy*, p. 356.

3. What would happen to the book of Daniel at the time of the end? Daniel 12:4, second part.

“But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” —*The Great Controversy*, p. 356.

4. What is the correct meaning of the phrase “many shall run to and fro”?

“Wolff believed the coming of the Lord to be at hand, his interpretation of the prophetic periods placing the great consummation within a very few years of the time pointed out by Miller. To those who urged from the scripture, ‘Of that day and hour knoweth no man,’ that men are to know nothing concerning the nearness of the advent, Wolff replied: ‘Did our Lord say that day and hour should *never* be known? Did he not give us signs of the times, in order that we may know at least the *approach* of His coming, as one knows the approach of the summer by the fig tree putting forth its leaves? Matthew 24:32. Are we never to know that period, whilst He Himself exhorteth us not only to read Daniel the prophet, but to understand it? and in that very Daniel, where it is said that the words were shut up to the time of the end (which was the case in his time), and that ‘many shall run to and fro’ (a Hebrew expression for observing and thinking upon the time), ‘and *knowledge*’ (regarding that time) ‘shall be increased.’ Daniel 12:4...” Wolf, *Researches and Missionary Labors*, pp. 404, 405.” —*The Great Controversy*, pp. 359, 360.

A LITTLE OPEN BOOK

5. What does this little open book represent? Revelation 10:1, 2.

“*The Little Book.*— ‘He had in his hand a little book *open*.’ We may infer from this language that this book was at some time closed. We read in Daniel of a book which was closed and sealed to a certain time: ‘Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. Since this book was closed only *until* the time of the end, it follows that *at* the time of the end the book would be opened. As this closing was mentioned in prophecy, it would be but reasonable to expect that in the predictions of events to take place at the time of the end, the *opening* of this book would also be mentioned. There is no book spoken of as closed and sealed except the book of Daniel’s prophecy, and there is no account of the opening of that book unless it be here in Revelation 10.” —Uriah Smith, *Daniel and Revelation*, 1944 edition, pp. 519, 520.

6. With whom is this angel of Revelation 10 identified?

“The chronology of the events of Revelation 10 is further ascertained from the fact that this angel appears to be identical with the first angel of Revelation 14. The points of identity between them are easily seen: They both have a special message to proclaim. They both utter their proclamation with a loud voice. They both use similar language, referring to the Creator as the maker of heaven and earth, the sea, and the things that are therein. And they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God’s judgment has come.” –Uriah Smith, *Daniel and Revelation*, 1944 edition, pp. 520, 521.

7. Who is that angel of Revelation 10? Revelation 1:8.

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. (MS 59, 1900).” –*S.D.A. Bible Commentary*, vol. 7, p. 971.

THE PROCLAMATION OF THE SECOND ADVENT

AN AMERICAN REFORMER

1. Who was that prominent American Reformer? 1 Kings 19:19-21.

“An upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ’s second coming. Like many other reformers, William Miller had in early life battled with poverty and had thus learned the great lessons of energy and self-denial. The members of the family from which he sprang were characterized by an independent, liberty-loving spirit, by capability of endurance, and ardent patriotism—traits which were also prominent in his character. His father was a captain in the army of the Revolution, and to the sacrifices which he made in the struggles and sufferings of that stormy period may be traced the straitened circumstances of Miller’s early life.” —*The Great Controversy*, p. 317.

2. How long did William Miller study the Bible before he came to the conclusion that Christ would come soon? John 5:39.

“He [William Miller] had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of his people.” —*The Great Controversy*, p. 329.

3. How did William Miller present his declaration publicly? Ezekiel 33:7, 8.

"Five years spent thus left him fully convinced of the correctness of his position....

"He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. The words were ever recurring to his mind, 'Go and tell it to the world; their blood will I require at thy hand.' For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith." —*The Great Controversy*, pp. 330, 331.

4. What was the first result of this presentation? Acts 17:11.

"It was only at the solicitation of his brethren, in whose words he heard the call of God, that Miller consented to present his views in public. He was now fifty years of age, unaccustomed to public speaking, and burdened with a sense of unfitness for the work before him. But from the first his labors were blessed in a remarkable manner to the salvation of souls. His first lecture was followed by a religious awakening in which thirteen entire families, with the exception of two persons, were converted. He was immediately urged to speak in other places, and in nearly every place his labor resulted in a revival of the work of God. Sinners were converted, Christians were roused to greater consecration, and deists and infidels were led to acknowledge the truth of the Bible and the Christian religion." —*The Great Controversy*, p. 331.

5. What other events took place in 1833 besides the falling of the stars? Mark 16:15, 16.

"In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors." —*The Great Controversy*, p. 332.

6. According to William Miller's calculation, when would the second coming of Christ take place? Daniel 8:14.

"Miller and his associates at first believed that the 2300 days would terminate in the *spring* of 1844, whereas the prophecy points to the

autumn of that year. The misapprehension of this point brought disappointment and perplexity to those who had fixed upon the earlier date as the time of the Lord's coming. But this did not in the least affect the strength of the argument showing that the 2300 days terminated in the year 1844, and that the great event represented by the cleansing of the sanctuary must then take place." —*The Great Controversy*, p. 328, 329.

7. What prophecy was fulfilled on August 11, 1840? Revelation 9:13-21.

"Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire....

"When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." —*The Great Controversy*, pp. 334, 335.

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Sabbath, January 27, 2007

THE FIRST ANGEL'S MESSAGE

"FEAR GOD AND GIVE HIM THE GLORY"

1. What event indicates the beginning of the first angel's message? Revelation 14:6, 7.

"Historically, the preaching of William Miller and his associates in the period from 1831 to 1844, concerning the close of the 2300 days in 1844, may be regarded as marking the beginning of the message of the first angel." —*S.D.A. Bible Commentary*, vol. 7, p. 828.

2. What was God's purpose in sending this message? Ecclesiastes 12:13.

"To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy he was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of their Lord.

"This warning is brought to view in Revelation 14.... The first of these warnings announces the approaching judgment." —*The Great Controversy*, p. 311.

THE HOUR OF HIS JUDGMENT IS COME

3. How did the Millerites interpret the prophecies of Daniel 8:14 and Revelation 14:7?

"They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844." —*The Great Controversy*, p. 409.

"Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, 'The time is fulfilled, and the kingdom of God is at hand,' based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days." —*The Great Controversy*, pp. 352, 353.

4. What was the right interpretation of these two great prophecies by the early Seventh-day Adventists? Ecclesiastes 12:14.

"In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the

atonement--a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in Heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus, 'My reward is with me, to give every man according as his work shall be.' Revelation 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message of Revelation 14:7: 'Fear God, and give glory to Him; for the hour of His Judgment is come.'" *—The Great Controversy*, p. 352.

TO ALL THAT DWELL ON THE EARTH

5. How far would the first angel's message reach? Revelation 14:6.

6. How far was it proclaimed? Acts 1:8.

"To William Miller and his colaborers it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel: 'Fear God, and give glory to Him; for the hour of His judgment is come.'" *—The Great Controversy*, p. 368.

7. Who was the most prominent "missionary to the world" of that time? Acts 18:24.

"Dr. Wolff traveled in the most barbarous countries without the protection of any European authority, enduring many hardships and surrounded with countless perils....

"Thus he persevered in his labors until the message of the judgment had been carried to a large part of the habitable globe." *—The Great Controversy*, p. 361.

THE SECOND ANGEL'S MESSAGE

"A TARRYING TIME"

1. How did William Miller designate the last prophetic year? Daniel 8:14.

"Miller believed the prophetic year 1843 should be reckoned from March 21, 1843, to March 21, 1844 [according to the Jewish calendar]." –Francis D. Nichol, *The Midnight Cry*, p. 171.

2. What other opinion existed among the Millerites before this time ended? Ezra 7:7, 8.

"Even before this uncertainty began to trouble the Millerites, a new date was already being suggested. Samuel S. Snow [a Congregationalist, later a Millerite minister], in *The Midnight Cry*, as early as February [16], 1844, put forth the view that the great time prophecy of 2300 prophetic days (Daniel 8:13, 14), which is at the heart of all Millerite reckoning, would not end until the autumn of 1844. We need not here go into the details of his reasoning, though it should be said that his arguments were not intended to alter in any way the basic premises of Millerite belief, but only to make more exact the calculations." –Francis D. Nichol, *The Midnight Cry*, pp. 220, 221.

3. What happened when the designated last date, March 21, 1844, had passed? Revelation 10:10.

"The time of expectation passed, and Christ did not appear for the deliverance of His people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment." –*The Great Controversy*, p. 374.

4. After the time of expectation expired, what was the Millerites' first discovery? Habakkuk 2:3.

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time—"Though it [the vision] tarry, wait for it."—*Early Writings*, p. 236.

"BEHOLD THE BRIDEGROOM COMETH"

5. When was the second angel's message first proclaimed? Revelation 14:8.

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844."—*The Great Controversy*, p. 389.

6. What did some Millerites declare in 1843? Revelation 18:4.

"About the same time [in the summer of 1843] that Hawley was expressing himself in this way, Charles Fitch, one of the most prominent of the Millerite leaders, was writing a sermon entitled: 'Come Out of Her, My People'.... This sermon set forth the view that 'Babylon' refers not only to the 'Catholic Church,' as Protestantism had taught since Reformation times, but also to the great body of 'Protestant Christendom.'"—Francis D. Nichol, *The Midnight Cry*, p. 159.

7. What new movement within the Millerite movement was set in motion in the summer of 1844, thus setting the stage for the grand climax of Millerism? Matthew 25:6.

“On the twelfth of August a five-day camp meeting opened in Exeter, New Hampshire, only a few miles away from East Kingston, where the first Adventist camp meeting in the United States had been held just two years earlier. It was at this Exeter meeting, according to the united testimony of all the Millerite writers, that this new belief concerning the specific date, October 22, finally took full hold of the Adventists in New England, changing their indefinite, though very real conviction of the nearness of the Lord’s coming, into a belief so specific as to send them forth with a crusading zeal to warn men in the little while that remained.

“Immediately after the Exeter camp meeting *The Advent Herald* gave a brief report of the meeting, mentioning almost casually that ‘Brother Snow remarked with great energy on the *time* [October 22, 1844], and displayed much research in his presentation of the evidence which, in his view, points to the tenth day of the seventh month of the Jewish sacred year, as the day of the Lord’s advent.’” —Francis D. Nichol, *The Midnight Cry*, pp. 226, 227, 229, 230.

8. When did William Miller accept this new teaching? Matthew 19:30.

“The ‘seventh month movement,’ as this late development in Millerism was known, was now finally to gain the support of Miller. On October 6, scarcely more than two weeks before the anticipated great day, he wrote Himes a letter which began thus:

“I see a glory in the seventh month which I never saw before.” —Francis D. Nichol, *The Midnight Cry*, p. 243.

A REVIEW OF MILLERITES' ACTIVITIES

NAME OF THE MOVEMENT

1. **When was the name “Millerite” used for the first time and by whom? Acts 11:26.**

“He [William Miller] wrote [in 1832] of a ‘Brother Sawyer’ who had adopted some of his views, but who had ‘not improved so much in Bible knowledge as he might’ because, added Miller, he ‘was afraid of being a Millerite’. Here is the first reference to the idea of converts as followers of a particular man. The word ‘Millerite’ was soon to be heard over the whole land, and was generally employed by the user as a term of contempt.

“We may remark in passing that after the lapse of a hundred years we shall use the term ‘Millerite’ without in any way implying contempt or ridicule, but merely as the simplest way to describe that group of people who believed the preaching of Miller.” –Francis D. Nichol, *The Midnight Cry*, p. 47.

2. **What name for this movement was preferred by some Millerites? 2 Peter 3:10-13.**

“The editor of *The Advent Herald* explained that they had ‘no particular objection to being called ‘Millerites,’ the current name applied to us by those who are in the habit of using nicknames, in speaking of their neighbors; but there are many of our number who do not believe with Mr. Miller in several important particulars. It is also his special wish that we should not be distinguished by that appellation.’ [March 20, 1944]. The most exact title or name they could assume, the editor concluded, would be Adventists. The name ‘marks the real ground of difference between us and the great body of our opponents.’” –Francis D. Nichol, *The Midnight Cry*, pp. 219, 220.

ASSOCIATES OF WILLIAM MILLER

3. Who were the most famous followers of William Miller? Hebrews 11:32-34.

- Prominent leaders in the movement: Joshua V. Himes, Henry Jones, Joseph Bates, Silas Hawley, Charles Fitch, and Josiah Litch. –Francis D. Nichol, *The Midnight Cry*, pp. 187-201.

- Other Millerite spokesmen: George Storrs, Nathaniel Southard, Henry Dana Ward, N. N. Whiting, Joseph Marsh, Samuel S. Snow, James White, Ezekiel Hale, Jr., [Levi S. Stockman], and others. –Francis D. Nichol, *The Midnight Cry*, pp. 204-217.

4. In what specific activities were some of them involved? Isaiah 61:1; Luke 4:18; 1 Corinthians 10:31.

- Joshua V. Himes was involved with Abolitionism, a movement to abolish slavery. This movement was developed under the most adverse conditions and bitter opposition. He was also involved in the Non-Resistance Society. –Francis D. Nichol, *The Midnight Cry*, pp. 187, 188.

- Henry Jones supported the Temperance Society, a society dedicated to fighting the evils of drink. “Temperance was one of the reforms beginning to receive serious attention, and which met with bitter opposition on all sides, including opposition from many of the clergy.” –Francis D. Nichol, *The Midnight Cry*, p. 190.

- Joseph Bates organized in his town of Fairhaven, Massachusetts, the Fairhaven Temperance Society, one of the very first temperance societies formed in America. –Francis D. Nichol, *The Midnight Cry*, p. 194.

THE BEGINNING OF SABBATH OBSERVANCE

5. Who were the first Seventh-day Adventists? Isaiah 58:12.

“As we trace the story of the beginning of Sabbath-keeping among the early Adventists, we go to a little church in the township of Washington in the heart of New Hampshire, the State that adjoins Maine on the east and whose western boundary is within sixty miles of the New York State line. Here the members of an independent Christian church in 1843 heard and accepted the preaching of the Advent message. It was an earnest group. Into their midst came a Seventh Day Baptist, Rachel Oakes,

who distributed tracts setting forth the binding claims of the fourth commandment. Some in 1844 saw and accepted this Bible truth. One of their number, William Farnsworth, in a Sunday morning service, stood to his feet and declared that he intended to keep God's Sabbath of the fourth commandment. A dozen others joined him, taking their stand firmly on all of God's commandments. They were the first Seventh-day Adventists." —*Early Writings*, p. xx.

6. Who was the first minister who accepted the Sabbath? Isaiah 58:13.

"The minister who cared for this church group, Frederick Wheeler, soon accepted the seventh-day Sabbath and was the first Adventist minister to do so." —*Early Writings*, p. xx.

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Sabbath, February 17, 2007

THE SPIRIT OF PROPHECY AMONG MILLERITES

WILLIAM ELLIS FOY

1. What was shown to William Foy in his three visions? Revelation 1:1.

"In the year 1842 there was living in Boston, Mass., a well-educated man by the name of William Foy, who was an eloquent speaker. He was a Baptist, but was preparing to take holy orders as an Episcopal minister. The Lord graciously gave him two visions in the year 1842, one on the 18th of January, the other on February 4. These visions bore clear evidence of being the genuine manifestations of the Spirit of God.

“Mr. Foy’s visions related to the near advent of Christ, the travels of the people of God to the heavenly city, the new earth, and the glories of the redeemed state.” —J. N. Loughborough, *The Great Second Advent Movement*, pp. 145, 146.

2. What revelation was given to William Foy in his third vision? Revelation 14:6-12.

“His work continued until the year 1844, near the close of the twenty-three hundred days. Then he was favored with another manifestation of the Holy Spirit, a third vision, one which he did not understand. In this he was shown the pathway of the people of God through to the heavenly city. He saw a great platform, or step, on which multitudes of people gathered. Occasionally one would drop through this platform out of sight, and of such a one it was said to him, ‘Apostatized.’ Then he saw the people rise to a second step, or platform, and some there also dropped through the platform out of sight. Finally a third platform appeared, which extended to the gates of the holy city. A great company gathered with those who had advanced to this platform. As he expected the Lord Jesus to come in a very short time, he failed to recognize the fact that a third message was to follow the first and second messages of Revelation 14. Consequently the vision was to him unexplainable, and he ceased public speaking.” — J. N. Loughborough, *The Great Second Advent Movement*, pp. 146, 147.

3. What was the last experience of William Foy before he died? Daniel 8:16.

“After the close of the prophetic period, in the year 1845, he heard another [person] relate the same vision, with the explanation that ‘the first and second messages had been given, and that a third was to follow.’ Soon after this Mr. Foy sickened and died.” —J. N. Loughborough, *The Great Second Advent Movement*, p. 147.

4. How were his visions regarded while he was still alive? Deuteronomy 18:21, 22.

“Ellen G. White, in a 1912 interview (Document File 231), reported that she had talked with him [William Foy] once when he was present in a meeting where she was relating her own early visions, and that he had

said that her account was just what he had seen. She apparently regarded his experience as genuine.” —*S.D.A. Encyclopedia, Commentary Reference Series*, vol. 10, p. 475.

HAZEN FOSS

5. What was shown in a vision to another person of the Millerites in 1844? Ezekiel 33:7, 8.

“About this time there lived in Poland, Maine, a young man by the name of Hazen Foss, who firmly believed the Lord would come on the tenth day of the seventh month. He was a man of fine appearance, pleasing address, and quite well educated. A few weeks before the ‘midnight cry’ ended, the Lord came near and gave him a vision, in which he was shown the journey of the advent people to the city of God, with their dangers.” —J. N. Loughborough, *The Great Second Advent Movement*, p. 182.

6. How was this vision related to a vision given to William Foy? Amos 3:7.

“He, like Mr. Foy, was shown three steps by which the people of God were to come fully upon the pathway to the holy city. Being a firm believer in the Lord’s coming ‘in a few more days’ (as they then sang), the part of the vision relating to the three steps onto the pathway was to him unexplainable; and being naturally of a proud spirit, he shrunk from the cross, and refused to relate it.” —J. N. Loughborough, *The Great Second Advent Movement*, p. 182.

7. What warning was given to him in a subsequent vision? Jonah 3:1, 2.

“The vision was repeated the second time, and in addition he was told that if he still refused to relate what had been shown to him, the burden would be taken from him, and be given to one of the weakest of the Lord’s children, one who would faithfully relate what God would reveal. He again refused. Then a third vision was given, and he was told that he was released, and the burden was laid upon one of the weakest of the weak, who would do the Lord’s bidding.” —J. N. Loughborough, *The Great Second Advent Movement*, p. 182.

**8. What happened when he decided to relate publicly his vision?
Luke 1:20.**

“This startled the young man, and he decided to relate what had been shown him, and accordingly gave out his appointment. The people crowded together to see and hear. He carefully related his experience, how he had refused to relate what the Lord had shown him, and what would result from his refusal. ‘Now,’ said he, ‘I will relate the vision.’ But alas! it was too late: he stood before the people as dumb as a statue, and finally said in the deepest agony, ‘I cannot remember a word of the vision.’ He wrung his hands in anguish, saying, ‘God has fulfilled his word. He has taken the vision from me,’ and in great distress of mind said, ‘I am a lost man.’ From that time he lost his hope in Christ, and went into a state of despair. He never attended an Adventist meeting again, and had no personal interest in religion.” —J. N. Loughborough, *The Great Second Advent Movement*, pp. 182, 183.

9. How was it discovered what was given to him in his first vision? Numbers 23:19.

“It was in December, 1844, after this experience, that Ellen G. Harmon (later White) had her first vision. At the time Ellen Harmon knew nothing of the experience of Hazen Foss, but while visiting in Poland, Maine, in February, 1845, she related at Maguire’s Hill the first vision she had seen. Foss was invited to the meeting but would not come in. From outside the closed door he heard her account. The next day he called on her at her sister’s home in Poland, and recounted his experience. As she reported it, he declared,

‘Ellen,... The Lord gave me a message to bear to His people. And I refused after being told the consequences, I was proud; I was unreconciled to the disappointment. I murmured against God and wished myself dead. Then I felt a strange feeling come over me. I shall be henceforth as one dead to spiritual things. I heard you talk last night. I believe the visions are taken from me, and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive.’ (Ellen G. White, Letter 37, 1890).

“Foss lived until 1893, but from the time he refused to relate his visions he had no interest in religious matters.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, pp. 473, 474.

A DAY OF HOPE AND A NIGHT OF DISAPPOINTMENT

“WATCH AND PRAY”

1. **What do we know about one little group of the Millerites in New York State? John 14:1-3.**

“Port Gibson, New York, is a little town on the Erie Canal, about midway between Syracuse and Buffalo, and some thirty miles east of Rochester....

“It was the post office for the little company of Advent believers, mostly farmers, who looked to Hiram Edson as their leader. He owned a good farm a mile south of town, and his house was commonly their meeting place. A close friend and associate of Edson’s was a physician, Dr. Franklin B. Hahn, who lived in Canandaigua, on the lake of the same name, about fifteen miles southwest of Port Gibson.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 97.

2. **What was the experience of this little company on October 22, 1844? Mark 13:35-37.**

“This company of believers on the twenty-second day of October met at Hiram Edson’s to wait for Christ to appear in glory. With hymns of thanksgiving and fervent expectation, with exhortation and review of evidences, they passed each hour in momentary hope that the Lord would come. Would it be in the morning? The frost of the dawn melted under the rising sun. Might it be at noon? The meridian was reached, and the sun began to decline. Surely the evening! But the shades of night fell lowering. 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.’

“But midnight passed. There was prayer, there was apprehension, there were glistening eyes. The cock crowed; but, announcer of the coming day, he made no heraldry of the Advent. At last the morning broke; no more could they pretend the twenty-second day. That day was past. Christ had not come. In Hiram Edson’s farmhouse there was weeping, as in thousands of other meeting places on that day.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 99.

3. What questions and answers did they exchange among themselves that morning? 2 Peter 3:4.

“They questioned one another: Had the Scriptures failed? Was there no reward of saints? Was there to be no judgment day? Was the Bible false? Could it be there was no God?

“Not so, brethren,’ spoke 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. We shall know what God’s purpose is, and this dark secret shall be made as plain as day.’” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 99.

CHRIST ENTERED THE TRUE SANCTUARY

4. What was the first new experience of this little company on that morning? Daniel 9:3.

“As the dawn [October 23, 1844] came most of the believers slipped away to their now desolate homes. To those who remained, Hiram Edson said, ‘Let us go out to the barn and pray.’ They went out and entered the almost empty granary; for the corn had not been husked, and yet stood in shocks in the fields. They entered and shut the door behind them. There in the crisp air of that late October morning they poured out their souls in anguished supplication that God would not desert them and their fellows in this hour of trial, nor hide from them His face and His design. They prayed until they felt the witness of the Spirit that their disappointment would be explained.” –Arthur Whitefield Spalding, *Origin and History of Seventh-Day Adventists*, vol. 1, pp. 99, 101.

5. What did Hiram Edson see in the sky that morning? Hebrews 9:24.

“After breakfast Edson said to one who remained (some say it was Crosier), ‘Let us go out to comfort the brethren with their assurance.’ Perhaps because it was a shortcut to their first destination, perhaps because they shunned the road, where they might meet mocking enemies, they struck back through the farm, crossing a field where Edson’s corn still stood in the shocks. About midway across the field Hiram Edson stopped as if a hand had been placed on his shoulder. As he lifted his face to the skies, there flashed upon his understanding the meaning of the sanctuary in heaven. Recalling the arrangement of the Mosaic sanctuary, he saw it as a type of the sanctuary in heaven, and realized that as Christ was the minister of the heavenly sanctuary, His ministration would change in due course of time from the holy place to the most holy.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 101.

6. What was Hiram Edson’s final conclusion after having this vision? Daniel 7:13.

“He wrote of this occasion: ‘I saw distinctly and clearly that instead of our High Priest coming out of the most holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the most holy before coming to this earth.’” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 101.

7. What was the position of the Millerite leaders in relation to the sanctuary question? Hebrews 10:19, 20.

“Edson and his friends were doubtless in great debt to Fitch, Snow, and others who had begun to study the sanctuary question and who had led in the great step forward of correctly identifying the sanctuary. With the background of this advanced position, the gap between the early Adventists’ understanding of the sanctuary and that revealed in Edson’s vision, which became the Seventh-day Adventist position, was lessened.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 102.

AFTERMATH OF THE GREAT DISAPPOINTMENT

TWO GROUPS OF ADVENTISTS

1. What was the result of this great disappointment? John 21:1-3.

“Almost immediately following the disappointment of October 22, many believers and ministers who had associated themselves with the Advent message dropped away.... Others were swept into fanaticism. About half of the Adventist group clung to their confidence that Christ would soon appear in the clouds of heaven. In the experience of the derision and ridicule heaped upon them by the world, they thought they saw evidences that the day of the grace for the world had passed. These people believed firmly that the return of the Lord was very near.” —*Early Writings*, p. xv, xvi.

2. What different opinions developed among the Adventists? Matthew 28:16, 17.

“But as the days moved into weeks and the Lord did not appear, a division of opinion developed, and this group divided. One part, numerically large, took the position that prophecy was not fulfilled in 1844, and that there must have been a mistake in reckoning the prophetic periods. They began to fix their attention on some specific future date for the event. There were others, a smaller group, the forefathers of the Seventh-day Adventist Church, who were so certain of the evidences of the work of the Spirit of God in the great Advent Awakening that to deny that the movement was the work of the Lord would, they believed, do despite of the Spirit of grace. This they felt they could not do.” —*Early Writings*, p. xvi.

A NEW ERA OF VISIONS

3. What did God provide for His faithful people at that time? Revelation 10:11.

“The experience of this company of believers, and the work they were to do, they found portrayed in the last verses of Revelation 10. The Advent expectation was to be revived. God had led them. He was still leading them. In their midst was a young woman, Ellen Harmon by name, who in December, 1844, barely two months after the Disappointment, received a prophetic revelation from God.” —*Early Writings*, p. xvi.

4. What did God’s people understand from that vision? Revelation 21:2, 3.

“In this vision the Lord portrayed to her the travels of the Advent people to the New Jerusalem. While this vision did not explain the reason for the Disappointment, which explanation could and did come from Bible study, it gave them assurance that God was leading them and would continue to lead them as they journeyed toward the heavenly city.” —*Early Writings*, p. xvi.

5. What was revealed in Ellen Harmon’s first vision? Matthew 25:6.

“At the beginning of the symbolic pathway revealed to youthful Ellen was a bright light, identified by the angel as the midnight cry, an expression linked with the climactic preaching in the summer and autumn of 1844 of the imminent Second Advent. In this vision she saw Christ as leading the people to the city of God. Their conversation indicated that the journey would be longer than they had anticipated. Some lost sight of Jesus and fell off the pathway, but those who kept their eyes on Jesus and the city reached their destination in safety. It is this that we find presented in ‘My First Vision’ on pages 13-17.” —*Early Writings*, p. xvi, xvii.

THE DEFINING DIVISION AMONG ADVENTISTS

6. What has been stated about the smaller group? Matthew 7:14.

“At first only a few were identified with this group who were moving forward in advancing light. By the year 1846 they reckoned their numbers as about fifty.” —*Early Writings*, p. xvii.

7. What information do we have about the other group of Adventists of that time? Matthew 23:37, 38.

“The larger group who turned from confidence in the fulfillment of prophecy in 1844 numbered approximately thirty thousand. Their leaders came together in 1845 in a conference in Albany, New York, April 29 to May 1, at which time they restudied their positions. By formal action they went on record as warning against those who claim ‘special illumination,’ those who teach ‘Jewish fables,’ and those who establish ‘new tests’ (*Advent Herald*, May 14, 1845). Thus they closed the door to light on the Sabbath and the Spirit of Prophecy. They were confident that prophecy had not been fulfilled in 1844, and some set time for the termination of the 2300-day period in the future. Various times were set, but one after another they passed by.... Some of these groups soon faded out. The group that survived became the Advent Christian Church. Such are identified in this book as the ‘first day Adventists’ or ‘nominal Adventists.’” —*Early Writings*, p. xvii.

ESTABLISHMENT OF THE SANCTUARY DOCTRINE

THE FIRST STUDY OF THE SANCTUARY DOCTRINE

1. **Who were the pioneers in the study of the sanctuary doctrine? Hebrews 9:1-3, 24. (Refer to Lesson 8, question 5.)**

“Careful Bible study by Hiram Edson; F. B. Hahn, a physician; and O. R. L. Crozier, a schoolteacher, soon revealed that the sanctuary to be cleansed at the end of the 2300 years was not the earth but the tabernacle in heaven, with Christ ministering in our behalf in the most holy place. This mediatorial work of Christ answered to the ‘hour of God’s judgment’ call sounded in the message of the first angel (Revelation 14:6, 7).” —*Early Writings*, pp. xviii, xix.

2. **How and when was the first publication about this doctrine issued? Isaiah 52:5-7.**

“Early in the year 1845, Edson, Hahn, and Crozier had carried their studies to a point where the subject of the sanctuary and its cleansing stood forth clearly. They considered how to diffuse this knowledge abroad. Said Edson to Hahn, ‘Let us get out another number of *The Day Dawn*, and publish this truth.’ They decided to do this, and they did, Edson and Hahn sharing the expense between them. They sent it to the addresses of as many Adventists as they knew or heard of.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 111.

3. **What was the response to this publication? Micah 4:1; Zechariah 8:21-23.**

“The paper reached, among others, Joseph Bates and James White. They had been moving toward the same light, but here was a clear road; they hailed it gladly. Another receptive soul, for the time being, was Enoch Jacobs, editor of an Advent paper in Cincinnati [Ohio], *The Day-Star*. His favorable response opened the columns of that paper to the new light. Edson and Hahn encouraged Crozier to write a fuller exposition of the sanctuary truth for *The Day-Star*, which he did, under the unrevealing title of ‘The Law of Moses,’ and it was published in an Extra of the date of February 7, 1846. Thus it appears that the exposition of the cleansing of the sanctuary as it had been revealed to Edson was published in *The Day Dawn* about five months after this experience in the cornfield, and that in *The Day-Star* about fifteen and a half months after.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 112.

CONFIRMATION OF THE SANCTUARY DOCTRINE

4. How was this new understanding of the sanctuary confirmed by God? Hosea 12:13.

“While this study was in progress, and before their work was made known, far to the east in the State of Maine, a vision was given to Ellen Harmon in which she was shown the transfer of the ministry of Christ from the holy place to the most holy place at the end of the 2300 days. The record of this vision is found in *Early Writings*, pages 54-56.” —*Early Writings*, p. xix.

5. What did another vision of Ellen Harmon testify? Job 33:14-17.

“Of another vision shortly after this, as referred to by Mrs. White in a statement written in April, 1847, she records [in a letter to Eli Curtis] that ‘the Lord showed me in vision, more than one year ago, that Brother Crozier had the true light on the cleansing of the sanctuary, etc.; and that it was His will that Brother Crozier should write out the view which he gave us in the *Day-Star Extra*, February 7, 1846. I feel fully authorized by the Lord to recommend that Extra to every saint.’ *A Word to the Little Flock*, p. 12. Thus the finding of Bible scholars was confirmed by the visions of God’s messenger.” —*Early Writings*, p. xix.

- 6. What is the testimony of the Scriptures concerning this subject? Daniel 7:9, 10; Malachi 3:1-3; Hebrews 9:23-28; 1 John 3:1, 2; Revelation 11:19.**

AN INTEGRAL PART OF THE SANCTUARY DOCTRINE

- 7. What is another important part of the sanctuary doctrine? Daniel 7:9, 10; 1 Peter 4:17; 2 Corinthians 5:10.**

“At the time appointed for the judgment—the close of the 2300 days, in 1844--began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged ‘out of those things which were written in the books, according to their works.’”
—*The Great Controversy*, p. 486.

FOR ADDITIONAL STUDY

Early Writings, pp. 250-253.

The Great Controversy, pp. 409-422.

THE INVESTIGATIVE JUDGMENT DOCTRINE

BY WILLIAM MILLER BEFORE 1844

1. What is the starting point in the study of the doctrine of The Investigative Judgment? Daniel 8:14.

“William Miller based his 1843/1844 message chiefly on the text (Dan. 8:14), ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed,’ holding that the period of time here specified terminated in that year. He understood this cleansing of the sanctuary to involve a work of judgment and to consist in the purification of this earth by the fires of the last day, at the second coming of Christ in power and glory.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 670.

2. What did William Miller write about this subject early in the year 1845? Revelation 14:7.

“About the time Crosier was first writing his view concerning the heavenly sanctuary William Miller wrote a letter (March 20, 1845) in which he applied the judgment-hour message to the closing ministry of Christ in the heavenly sanctuary:

“That the prophetic numbers did close in 1844, I can have but little doubt. What then was there worthy of note that could be said to answer to the ending of the periods under these numbers so emphatically describing the end? I answer, The first thing I will notice is, ‘The hour of His Judgment is come.’ I ask, is there any thing in the scriptures to show that the hour has not come, or in our present position to show, that God is not now in his last Judicial character deciding the cases of all the righteous, so that Christ (speaking after the manner of men) will know whom to collect at His coming, or the angels may know whom to gather, when they are sent to gather together the elect, whom God has in this hour of his Judgment justified? Romans 8:33....” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 670.

3. What did William Miller specifically state in his letter about God's judgment? Revelation 19:1, 2, 11.

"It also seems by John's description of this event, Revelations 19:1, 2, 11, [William Miller continued] that the scene of the Judgment begins in heaven, and the first thing mortals on earth will see, will be the messenger of God, Revelations 20:1, who is Jesus Christ, descending from God, to execute the Judgment written in heaven, and fulfill the decrees and promises made in heaven by him who sitteth on the great white throne.... If this is true, who can say God is not already justifying his Sanctuary, and will yet justify us in preaching the time (*Day-Star*, 5:31, April 8, 1845)" –*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 670.

BY OWEN R. L. CROSIER

4. How did O.R.L. Crosier describe this subject in his writing on February 7, 1845? (Refer to Lesson 10, question 3).

"The view that the sanctuary to be cleansed in 1844 is the one in heaven was first written out by Owen R. L. Crosier.... Crosier emphasized two aspects of the antitypical cleansing—the blotting out of sins and the disposal of sins by placing them, in figure, on the head of the scapegoat. This he based on Acts 3:19: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.'" –*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 670.

5. How did Crosier explain the cleansing of the earthly sanctuary? Leviticus 16:1-34.

"A little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st, They are imparted to the victim. 2nd, The priest bore them in its blood to the Sanctuary. 3rd, After cleansing them from it on the 10th day of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness. This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman...." –*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 670.

6. What was missing in Crosier's writings about this subject? 2 Timothy 4:1.

"Crosier's expanded discussion of the sanctuary in his 1846 article did not connect the cleansing of the sanctuary with the judgment. The nearest approach to the idea was an allusion to 'the breast-plate of judgment' worn over the heart of the high priest, when he went into the Holy of Holies on the Day of Atonement, 'that he may bear their judgment.' (*Day-Star*, 9:40, Extra, February 7, 1846)." —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 671.

7. From what sources did Enoch Jacobs derive his explanation of this subject? 2 Corinthians 5:10.

"He [Crosier] may or may not have derived this [statement above] from Enoch Jacobs, who in November, 1844, spoke of the names of the children of Israel on the 'breast-plate of judgment' as typifying the people whose sins are put away before Christ personally returns, and suggested the possibility that on the antitypical Day of Atonement, the 10th day of the 7th month, Jesus had begun to sit in judgment and was on His way to execute the judgment in person (*Western Midnight Cry*, 4:19, Nov. 29, 1844)." —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 671.

8. Of what were the Millerites short in their study of the judgment? Deuteronomy 19:16-19.

"The various elements—the blotting out of sins, the putting away of sins, the examination of the books, the cleansing of the sanctuary from the sins—were all present in Millerite thinking, but the synthesis [of the Investigative Judgment] cannot be traced exactly." —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 671.

Sabbath, March 24, 2007

THE INVESTIGATIVE JUDGMENT DOCTRINE

DEVELOPED BY EARLY SEVENTH-DAY ADVENTISTS

BY ELLEN G. WHITE

1. **What did not exist in Ellen G. White's writing of August 1849 concerning this doctrine? Hebrews 9:24-26.**

“By 1849, when the early SDA group had well established its identity, Ellen G. White wrote: ‘I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction’ (*Present Truth*, 1:22, August, 1849; reprinted in *EW* 36), yet she did not call it the judgment.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 671.

BY DAVID ARNOLD AND JOSEPH BATES

2. **How did two other early Seventh-day Adventists contribute to the development of this doctrine? Matthew 25:6; Exodus 28:15-29.**

“In the same year David Arnold (*Present Truth*, 1:43-45, December, 1849) and the next year Joseph Bates (*Review and Herald*, 1:22, December, 1850) echoed the phrase ‘breast-plate of judgment,’ and carried the idea further, to equate the coming of the Bridegroom to the wedding with the entrance of the high priest into the Holy of Holies on the Day of Atonement, blotting out the sins of those whose names are on the breastplate (in the antitype, the Israel of God), but neither mentions the judgment.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 671.

BY JAMES WHITE

3. **What other idea was introduced by James White in 1850 and 1851 in regard to this doctrine? Leviticus 6:20-22.**

“James White did not mention the breastplate of judgment in his article in *Present Truth*, 1:75-79, May, 1850; and in another discussion of the sanctuary doctrine (*Review and Herald*, 1:29, January, 1851), he mentioned only the removal of sins by placing them on the head of the scapegoat.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 671.

BY JOHN NEVIS ANDREWS

4. What did this prolific writer of the early Seventh-day Adventists state about this subject in 1853? Leviticus 16:15-19.

“In 1853 J. N. Andrews wrote a series of articles on the sanctuary. When he came to the cleansing on the Day of Atonement, he mentioned only the blotting out of sins and the transfer of sins to the scapegoat (*Review and Herald*, 3:147, 148, Feb. 3, 1853).” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 671.

BY JOHN NORTON LOUGHBOROUGH

5. How did J. N. Loughborough explain the cleansing of the sanctuary? 1 Peter 4:5, 7, 11.

“However, in 1854, J. N. Loughborough, like William Miller in 1845, connected the cleansing of the sanctuary as a work of judgment with the message of the first angel of Revelation 14: ‘The hour of his judgment is come.’ He asked:

“What was that work of cleansing? Is the work of cleansing the Sanctuary fitly heralded by the first angel’s message? in other words, Is it a work of judgment? For light on this subject, we shall be obliged to go to the type. Let us look at the type. See the high priest preparing himself to cleanse the Sanctuary; almost the first thing he did was to gird upon him the breastplate of judgment. For what does he put that on? It certainly looks as though he was going to do a judgment work....” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 671.

BY URIAH SMITH

6. How did Uriah Smith describe the relation between the cleansing of the sanctuary and the judgment of Revelation 14:7?

“The next year [October 2, 1855] Uriah Smith formally developed the idea of judgment, building also on the connection between the cleansing of the sanctuary and the judgment-hour message.

“The work of cleansing the earthly sanctuary was a work of judgment. The high priest went into the most holy place, bearing the breastplate of judgment, and on that breastplate the names of the twelve children of Israel, to make an atonement for the whole sanctuary, and for all the people of the congregation. Leviticus 16:33. This prefigured a solemn fact; namely, that in the great plan of salvation, a time of decision was coming for the human race; a work of atonement, which being accomplished, God’s people, the true Israel, should stand acquitted and cleansed from all sin....

“The first angel proclaimed, ‘Fear God and give glory to him; for the hour of his Judgment is come.’ At the end of the 2300 days, when that message closed, had that time come? If the judgment scene which takes place in the second apartment of the Sanctuary, to which this proclamation doubtless refers, did not then commence, it had not come; and the first angel with his message was too fast. But we believe that work did there commence; that there was the time when judgment began at the house of God, and the time came when Daniel, and all the righteous in the person of their Advocate should stand in their lot. (ibid., 7:52-54, Oct. 2, 1855).” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, pp. 671, 672.

JAMES WHITE’S FINAL FORMULA

7. How did James White formulate this doctrine? 1 Peter 4:17, 18.

“Finally, in 1857, James White rounded out the doctrine, using the term ‘investigative judgment’:

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

“Both classes will be judged before they are raised from dead. The investigative judgment of the house, or church, of God will take place before the first resurrection; so will the judgment of the wicked take place during the 1000 years of Revelation 20, and they will be raised at the close of that period.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 672.

**Please,
read the Report from
Mozambique on page 45.**

13

Sabbath, March 31, 2007

**THE INVESTIGATIVE
JUDGMENT DOCTRINE
AS DESCRIBED IN *THE GREAT CONTROVERSY***

THE JUDGMENT SET IN HEAVEN

- 1. How was the judgment in heaven presented to a prophet of old? Daniel 7:9, 10.**

“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’ The Ancient of Days is God the Father. Says the psalmist: ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.’ Psalms 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number ‘ten thousand times ten thousand, and thousands of thousands,’ attend this great tribunal.” —*The Great Controversy*, p. 479.

- 2. How will repented sinners be defended in this judgment? Daniel 7:13; 1 John 2:1, 2; Hebrews 9:24, 7:25.**

“The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.” —*The Great Controversy*, p. 480.

“Jesus will appear as their advocate, to plead in their behalf before God.” —*The Great Controversy*, p. 482.

THE INVESTIGATIVE JUDGMENT

3. Whose cases are to be investigated in this judgment? 1 Peter 4:17.

“In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God.” —*The Great Controversy*, p. 480.

4. When will unrepented sinners be judged? Revelation 20:12, 13; 1 Corinthians 6:2, 3.

“The judgment of the wicked is a distinct and separate work, and takes place at a later period.” —*The Great Controversy*, p. 480.

5. How will all evidence of accusation be presented in the investigative judgment? Daniel 7:10; Matthew 12:36, 37.

“The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment.” —*The Great Controversy*, p. 480.

6. How many kinds of books are there in heaven?

(1) **“The book of life** contains the names of all who have ever entered the service of God.” –*The Great Controversy*, pp. 480-481.
See also: Luke 10:20; Philippians 4:3; Daniel 12:1; Revelation 21:27.

(2) **“A book of remembrance’** is written before God, in which are recorded the good deeds of ‘them that feared the Lord, and that thought upon His name.’” –*The Great Controversy*, p. 481.
See also: Malachi 3:16; Nehemiah 13:14; Psalm 56:8.

(3) **A book of records.** “There is a record also of the sins of men.” –*The Great Controversy*, p. 481.
See also: Matthew 12:36, 37; 1 Corinthians 4:5; Isaiah 65:6, 7.

7. How will all cases in this judgment be determined? Ecclesiastes 12:13, 14.

“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*, p. 482.

8. What is the most dramatic part in the investigative judgment? Exodus 32:33; Ezekiel 18:24.

“As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. 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.” –*The Great Controversy*, p. 483.

9. What will be done with the sins of those who will be justified? Isaiah 43:25; Revelation 3:5; Matthew 10:32, 33.

“All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.” —*The Great Controversy*, p. 483.

10. When will the judgment in heaven be completed? Acts 3:19.

“The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated.” —*The Great Controversy*, p. 485.

11. What will be the fate of those whose sins have not been pardoned? Revelation 20:15.

“Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God.” —*The Great Controversy*, p. 486.

MISSIONARY REPORT FROM MOZAMBIQUE

To be read on Sabbath, March 31, 2007

*The Special Sabbath School Offering
will be gathered on Sabbath, April 7, 2006*

“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.” Revelation 14:6.

“The work of preaching the gospel has not been committed to angels, but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.” —*The Great Controversy*, p. 312.

The Republic of Mozambique, or simply Mozambique, is a country in south-eastern Africa bordering on the Indian Ocean in the east, Tanzania, in the north, Malawi and Zambia in the northwest, Zimbabwe in the west and Swaziland and South Africa in the southwest. The country is a member of the Community of Portuguese Language Countries and the British Commonwealth.

The coast of Mozambique was colonized by the Portuguese in the XVI century and the interior of the country toward the end of the XIX century. In 1962 several anti-colonial political groups formed the Front for the Liberation of Mozambique (FRELIMO), which initiated an armed campaign against Portuguese colonial rule in September 1964. Finally, the Portuguese withdrew and Mozambique became independent on June 25, 1975. Civil War, sabotage from neighboring states, and economic collapse characterized the first decade of Mozambican independence. The civil war ended in October 1992 and under supervision of the ONUMOZ peacekeeping force of the United Nations, peace returned to Mozambique.

About 45 % of the territory of Mozambique is fertile but only about 4% of Mozambique is under cultivation at any one time, and more than two-thirds of the land is not exploited in any way. Nevertheless, agricultural pursuits support almost 80% of the population. The native forests are a good source of tropical hardwoods. Industrial development has been slow as a result of the civil war that destroyed the transport system and other infrastructure. To this can be added the floods of 2000 and the fact that there are still unexploded mines!

At present, church members are scattered in the rural areas of the country and most of them are farmers with a low income. Evangelization advances very slowly due to lack of means and the political and economic problems in the country. Nevertheless, in the last months there has arisen a great interest in the truth.

Mozambique needs our help to register the church, build chapels in different parts of the country and have publications available.

We kindly make an appeal to our brothers and sisters in the whole world to consider the urgent needs of this field so as to be able to preach the three angels' messages.

“May God help you who can do something now to make an investment in the bank of heaven. We do not ask a loan, but a freewill offering, –a return to the Master of His own goods which He has lent you. If you love God supremely, and your neighbor as yourself, we believe you will give tangible proofs of the same in freewill offerings for our mission work. There are souls to be saved, and may you be coworkers with Jesus Christ in saving these souls for whom Christ has given His life. The Lord will bless you in the good fruit you may bear to His glory.”
–*Counsels on Stewardship*, pp. 51, 52.

–*The Brethren of the General Conference*

SABBATH SCHOOL LESSONS

for the First Half 2007

**DEVELOPMENT
OF THE SEVENTH-DAY
ADVENTIST CHURCH DOCTRINES**

Second Quarter

**The Special Sabbath School Offering
is dedicated to Mozambique**

*Remember to give your offering as an expression
of love and gratitude.*

14

Sabbath, April 7, 2007

THE RESTORATION OF THE SABBATH

THE FIRST SEVENTH-DAY ADVENTISTS

1. What happened among the Millerites in March of 1844? Isaiah 58:12-14.

“And it was an effective sermon. Frederick Wheeler went away thinking. He kept on thinking and studying, and not many weeks later he kept his first Sabbath and preached a sermon about it on that same day. This was in March, 1844. Either before this or shortly after, several of the members of this Washington Adventist company took their stand for the Sabbath. The first of these was William Farnsworth, a brother of Cyrus and father of that Eugene W. Farnsworth who became a prominent minister in the denomination. William Farnsworth was shortly followed by his brother Cyrus, and others, until a considerable part of the little church were Sabbathkeepers. This was all the fruit of the Spirit and of the labors of Rachel Oakes Preston, the Seventh Day Baptist.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 116. [Refer to Lesson 6, question 6].

2. How did the Sabbath truth gradually advance? Proverbs 4:18.

“The next light kindled was in a more prominent preacher of the Second Advent. T. M. Preble, born in New Weare, New Hampshire, and in 1842-44 minister in charge of the Nashua Freewill Baptist Church, itinerated with Miller and others, as well as alone, in the 1844 movement, including that of the ‘seventh month.’ The exact circumstances of his conversion to the seventh-day Sabbath are unknown, but his proximity to the Washington church and to Hillsboro is suggestive of his communication with them. In the summer of 1844 he began to keep and to teach the true Sabbath.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 117, 118.

3. What did another preacher do after the great disappointment? Isaiah 30:21; 34:16.

“Another prominent minister who accepted the Sabbath a few months after Preble, probably following the disappointment, was J. B. Cook, who wrote articles advocating the seventh-day Sabbath, during 1845-46 in *The Day Dawn* and *The Day-Star*, two papers then favorable to the doctrine. He likewise, after a year or two, went back on his teaching. Elder Cook had a thorough theological training, was a powerful preacher, and became very influential in the 1844 movement.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 118, 119.

4. How did the Sabbath restoration continue to progress? Isaiah 2:2, 3.

“Joseph Bates, a prominent Adventist minister residing in Fairhaven, Massachusetts, read the Preble article and accepted the seventh-day Sabbath. Shortly thereafter, Elder Bates journeyed to Washington, New Hampshire, to study this new-found truth with the Sabbathkeeping Adventists residing there. When he returned to his home, he was fully convinced of the Sabbath truth. Bates in time determined to publish a tract setting forth the binding claims of the fourth commandment.” –*Early Writings*, p. xxi.

ADVANCEMENT IN THE SABBATH OBSERVANCE

5. What was the result of Joseph Bates’ writings? 1 Corinthians 3:5-8.

“His [Bates’] 48-page Sabbath pamphlet was published in August, 1846. A copy of it came to the hands of James and Ellen White at about the time of their marriage in late August. From the scriptural evidence therein presented, they accepted, and began to keep the seventh-day Sabbath. Of this Ellen White later wrote: ‘In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it.’ (*Testimonies*, vol. 1, p. 75.)” —*Early Writings*, p. xxi.

6. How did God help those devoted Sabbath restorers? Hosea 12:13.

“James and Ellen White took their stand purely from the scriptural evidence to which their minds had been directed in the Bates tract. Then on the first Sabbath in April, 1847, seven months after they began to keep and teach the seventh-day Sabbath, the Lord gave a vision to Mrs. White at Topsham, Maine, in which the importance of the Sabbath was stressed. She saw the tables of the law in the ark in the heavenly sanctuary, and a halo of light about the fourth commandment. See pages 32-35 [of *Early Writings*] for the account of this vision. The position previously taken from the study of the Word of God was confirmed. The vision also helped to broaden the believer’s concept of Sabbath observance.” —*Early Writings*, p. xxi.

7. To what other doctrinal questions was the Sabbath restoration related? Revelation 14:12.

“In this revelation, Mrs. White was carried down to the close of time and saw the Sabbath as the great testing truth on which men decide whether to serve God or to serve an apostate power. Looking back in 1874 to this experience, she wrote:

‘I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel’s message.’ (E. G. White Letter 2, 1874.)” —*Early Writings*, pp. xxi, xxii.

THE SABBATH CONFIRMATION

SABBATH CONFERENCES

1. What were the Sabbath conferences? Zechariah 8:20, 21.

“A series of meetings of ‘friends of the Sabbath’ held in various places in New England and New York, during the formative period when James and Ellen White, Joseph Bates, and others began the work of ‘uniting the brethren on the great truths connected with the message of the third angel.’ (James White, in *Review and Herald*, 3:5, May 6, 1852).” – *S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1255.

“The ‘conferences’ of those early days were meetings of believers and interested people who came together from various distances for a weekend, sometimes for Friday and Sabbath, often Sabbath and Sunday, sometimes from Thursday to Monday. They were at first arranged by letter, later (from 1849 on) announced through the periodicals.” – *S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1255.

2. How many Sabbath conferences were held in 1848? Isaiah 34:16.

There were six conferences in 1848.

- (1) At Rocky Hill, Connecticut, Thursday, April 20. About fifty were present. Ellen White was shown in a vision some of the errors of those present.
- (2) At Volney, New York, Friday, August 18. About thirty-five were present. Ellen White was taken in a vision.
- (3) At Port Gibson, New York, at Hiram Edson’s home, August 27, 28. Ellen White had a vision.
- (4) Again at Rocky Hill, Connecticut, September 8 and 9.
- (5) At Topsham, Maine, October 20-22.
- (6) In Dorchester, Massachusetts, November 18. God gave Sister White a vision.

References: (–*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1255) Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 191-195.

3. How many more Sabbath conferences were held in those years?

“In 1849 there were also six conferences, at least three of which the Whites attended: Paris, Maine, September; Oswego and Centerport, New York, November. In 1850 there were ten conferences, eight of which the Whites attended.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1255.

4. Besides the Sabbath question, what other topics were studied at those meetings? Isaiah 28:10.

“During some of these conferences, apparently, leading brethren--James White, Joseph Bates, Stephen Pierce, Hiram Edson, and others unnamed—took advantage of their opportunity to study the Bible together to settle questions on various points of doctrine....” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1255.

5. What was Sister White’s state of mind during that whole time? 1 Peter 1:19.

“During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.” —*Selected Messages*, vol. 1, p. 207.

THE SABBATH OBSERVANCE

6. What was the opinion of those early Seventh-day Adventists about the time of day when Sabbath should begin and when it should end? Leviticus 23:32.

“Not yet settled was the matter of the time of day when Sabbath observance should begin and when it should end. Joseph Bates, so prominent in advocating Sabbath-keeping, was of the opinion that ‘the Sabbath commences at 6 p.m. on what is called Friday.’ (Joseph Bates, *Review and Herald*, 1:71, April 21, 1851). Diversity of opinion continued for a number of years. Some favored the beginning as of six o’clock, but James White wrote in 1855:

‘We have never been fully satisfied with the testimony presented in favor of six o’clock.... The subject has troubled us, yet we have never found time to thoroughly investigate it.’ (James White, *Review and Herald*, 7:78, Dec. 4, 1855).

“Finally, J. N. Andrews was requested to give the matter thorough investigation. His article in which he demonstrated from Old Testament and New Testament texts that ‘even’ meant sunset (*Review and Herald*, 7: 76-78, Dec. 4, 1855) was read in a ‘general conference’ late in 1855. As a result nearly all accepted his solution to the question. However, Joseph Bates and Mrs. White for a time held to the six o’clock position. At the close of the conference Mrs. White was shown in vision that the Sabbath should begin at sunset and close at sunset. Of this James White wrote in 1868, ‘This settled the matter with Brother Bates and others, and general harmony has since prevailed among us upon this point.’ (*Review and Herald*, 31:168, Feb. 25, 1868).” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1251.

DEVELOPMENT OF THE SEALING MESSAGE DOCTRINE

A SEAL OF THE LIVING GOD

1. When did the early Seventh-day Adventists enter into this study? Revelation 7:1-8.

“The sixth [Sabbath] conference was held [on Sabbath] November 18, 1848, in Dorchester, Massachusetts, where Otis Nichols lived. Joseph Bates, in a tract he published a few weeks later, *A Seal of the Living God*, wrote: ‘Before the meeting commenced, some of us were examining some of the points in the sealing message. [Revelation 7:1-8]; some differences of opinion existed about the correctness in the view of the word ‘ascending’ [verse 2], etc., and whereas we had made the publishing of the message a subject of prayer at the Topsham [Maine] conference a little previous, and the way to publish appeared not sufficiently clear, we therefore resolved unitedly to refer it all to God.’” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 195.

2. What was God’s answer to this praying company? Matthew 7:7.

“After some time spent in earnest prayer for light and instruction, God gave Sister White the following in vision.

“In the vision she seemed to be watching a light as of the sun, ascending in the east, like the angel in Revelation 7, and she greeted it with exclamations of wonder at its increasing power. ‘Out of weakness it has become strong!... It arises, commencing from the rising of the sun.... The angels are holding the four winds.... The saints are not all sealed!... Yea, publish the things thou hast seen and heard, and the blessing of God will attend.’ ‘Look ye! That *rising* is in *strength*, and grows brighter and brighter!’” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 195.

3. What other instruction was given to this little company? Habakkuk 2:2.

“When she came out of vision she said to her husband: ‘I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.’” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 195, 197.

EARLY PUBLICATIONS ON THE SEALING

4. How did they obey the message to start a paper? 2 Peter 2:19.

“James White answered the message. He wrote, and he prayed, and he walked out by faith. He started to publish with no money in sight, but, as he later testified, the money came in from readers. He arranged with a printer in Middletown, [Connecticut], Charles Hamlin Pelton, to print the little eight-page sheet, which he named *Present Truth*. It contained clear though brief presentations of the Sabbath truth, the sanctuary, and the gift of prophecy.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 197, 199.

5. How did early Seventh-day Adventists describe the seal of God? Exodus 31:13-18.

“Equating the words ‘sign’ and ‘seal’ as used in the Bible, early SDA’s noted also that the Sabbath is called a ‘sign’ between God and His people (Exodus 31:13-18; Ezekiel 20:12, 20) and that the Sabbath commandment contains the three elements of an official seal—the name, title, and jurisdiction of the one whom the seal represents. They found that the fourth command of the Decalogue refers to ‘the Lord thy God’ (name), to Him as Creator (title), and to heaven and earth (His jurisdiction). Acceptance of the Sabbath truth, they concluded, is the reception of God’s seal, and acceptance of a counterfeit is the ‘mark’ of the beast’s authority.” —S.D.A. *Encyclopedia*, Commentary Reference Series, vol. 10, p. 1306.

6. What further explanations were given by other Seventh-day Adventist pioneers? Matthew 25.14, 15.

- (1) “Ellen White identified the seal of God with the Sabbath in November, 1848 [according to] (Joseph Bates [in his tract] *A Seal of the Living God*, pp. 24-26).
- (2) “and [Joseph] Bates wrote his book on the subject in 1849.
- (3) “Also in 1849, Mrs. White wrote that the sealing work was then going forward. (*Present Truth*, 1:21, August, 1849).
- (4) “In the next issue (1:25, September, 1849) James White cited Ezekiel 13:5 as evidence that the repairing of the breach in the Sabbath (Isaiah 58:12-13) immediately precedes the great battle of the day of the Lord. “He comments, further, that ‘the repairing of the breach in the law of God, and the sealing, are one and the same work, just before the day of the Lord.’
- (5) “In the *Review and Herald* for June 24, 1852 (3:31), Benjamin Clark spoke of ‘the sealing time’ as ‘now,’ and said that God’s people would be ‘sealed forever with the love of the truth.’
- (6) “In a series of three extended articles (*ibid.* 3:65, 73, 81, Sept. 2, 16, 30, 1852) Hiram Edson associated the seal with the fourth commandment, declared that the law is sealed in the hearts of the Lord’s people (Isaiah 8:16), and said, ‘The Sabbath then is the SIGN or seal of the living God.’ His argument rests on the fact that the fourth commandment contains the elements of a royal seal. He also contrasts the seal of God with the mark of the beast, and points to the change in the law of God by the Papacy as a sign of its authority which even Protestants recognize.
- (7) “Roswell F. Cottrell wrote (*ibid.*, 7:44, Sept. 18, 1855): ‘The last message before the time of trouble is the sealing message.’
- (8) “Uriah Smith (*ibid.* 8:12, 20, April 24 and May 1, 1856) identified the sealing angel of Revelation 7 with the third angel of Revelation 14, and assigned the sealing work to ‘our own day.’ He too acknowledges the Sabbath commandment as containing the seal of God because it sets forth the distinguishing characteristics between the true God and false gods. He speaks of the Holy Spirit as ‘the sealer,’ and associates the sealing of Revelation 7 with the affixing of the mark in Ezekiel 9.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1306.

HISTORY OF THE MARK OF THE BEAST DOCTRINE

IN THE MIDDLE AGES

1. **What teaching existed in the Middle Ages concerning the mark of the beast? Revelation 13:16, 17.**

“In general, commentaries of the Apocalypse prior to the fourteenth century are content to explain the mark of the beast simply as a mark of the coming Antichrist.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 856.

2. **How did the early Reformers interpret this subject? 1 Timothy 4:1, 2.**

“From the fourteenth century onward pre-Reformation and Protestant expositors have identified it as a mark of submission to the Papacy. Walter Brute, a Wyclifite writer on prophecy, considered it to be the supposedly indelible imprint made by the sacraments of the Roman Catholic Church upon those who receive them. (L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 2, p. 86). Others, such as John Purvey, who, upon Wyclif's death, took his place, regarded the mark received in the hand to be compliance with works prescribed by the church, and on the forehead, as the public profession of papal teachings (*ibid.*, p. 99).” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 856.

IN PROTESTANTS' TIME

3. **How was this subject described by European Protestants? Ecclesiastes 1:10.**

“Reformation writers identified it as subservience to the canons, decrees, and traditions of Rome, or Rome’s power to excommunicate (*ibid.*, pp. 300, 306, 342, 367, 461, 462, 616, 617, 678). –*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 856.

4. How did Layman Holyoke, a seventeenth-century American, portray the mark of the beast? James 3:17.

“Mark of the Beast is Yielding to the Pope’s Law. Declaring the mark of the beast to be the mark of his ‘Politie,’ he says:

“The Pope’s canon-Law telleth that none may live under the Empire, but by yielding to the Pope’s laws, in his subscribing to his Imperial and Ecclesiastical Supremacy, and oath of fidelity as a mark on the hand, and some open token of communion with him, and profession of his decrees as a mark in the forehead.” –LeRoy Edwin Froom, *The Prophetic Faith of Our Fathers*, vol. 3, p. 96:8, 9.

IN EARLY SEVENTH-DAY ADVENTISTS’ TIME

5. What interpretations of this subject were made by the pioneers of our church? Ephesians 4:13-16.

a. “In the second edition of his pamphlet *The Seventh Day Sabbath, a Perpetual Sign* (January, 1847), Joseph Bates asked (p. 59), ‘Is it not clear that the first day of the week for the Sabbath or holy day [of which he speaks on page 57 as ‘a perpetual covenant’ of allegiance to the true God] is a mark of the beast?’

b. “Writing to Bates in April, 1847, Ellen G. White identified receiving the mark of the beast as the act of giving up ‘God’s Sabbath,’ and keeping ‘The Pope’s [sabbath]’ (*A Word to the Little Flock*, p. 19).

c. “James White similarly wrote:

“The observance of the first day as a day of holy rest, instead of the seventh, is a mark of the beast, it undoubtedly is *the mark* mentioned in the solemn message of the third angel.’ (*Present Truth*, 1:68, April, 1850).

d. “In 1851 Roswell F. Cottrell called the mark of the beast ‘the counterfeit Sabbath of Rome.’ (*Review and Herald*, 2:40, Oct. 7, 1851).

e. “J. N. Andrews spoke of the mark as an ‘institution of papacy, enforced by Protestantism’ (*The Three Messages of Revelation XIV*, 6-12, 1860 ed., p. 99).

f. “Perhaps the earliest full SDA statement on the mark of the beast occurs in an article by J. N. Loughborough in 1854: ‘The Sabbath is a

sign between God and His people. [Exodus 31:13-18 and Exodus 20:19, 20 previously cited]; hence it seals His law as genuine. As the seal of an earthly monarch is a sign between him and his subjects, so the Sabbath is a sign between the Lord and His subjects, that they may know Him from all others. Take this fourth commandment from the ten, and the seal of the living God is gone, and the knowledge of their author is taken from us. Here is where Papacy has aimed a blow. The Pope has taken away the seal of the living God, and the ten commandments as taught by Him do not contain it.... In place of God's seal or mark, we have *Sunday* attached to the law. It does not point out the living God, but claims to be instituted on the authority of the Papal church. Yea, it points to the Pope. It is 'the mark of the beast.'

g. "In his classic commentary, *Thoughts on the Revelation* (1865, i.e., 1867), Uriah Smith, foremost early SDA expositor of Bible prophecy, wrote:

"To receive the mark of the beast in the forehead, is, we understand, to give the assent of the mind and judgment to his [the first beast's] authority, in the adoption of that institution which constitutes the mark; to receive it in the hand is to signify allegiance by some outward act. The mark is the mark, not of the two-horned beast, nor of the image of the beast, but of the papal beast.... The mark of the beast is understood to be a counterfeit Sabbath which is erected in opposition to the Sabbath of Jehovah, which we have shown on chap. vii, 1-3, to be the seal of the living God. (p. 224)." —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, pp. 856, 857.

INTRODUCTION TO THE THIRD ANGEL'S MESSAGE

EARLY INTERPRETATIONS

1. What do these three angels represent? Revelation 14:6-12.

“The three angels are represented as flying in midheaven and proclaiming their message to every nation and tongue (ch. 14:6). These three messages constitute God’s last invitation to all men to accept the everlasting gospel and His final warning against the wine of Babylon and the judgments soon to be visited upon Babylon. Immediately following the proclamation of these messages, the judgments of God fall upon Babylon and upon all who have identified their fortunes with hers, and Christ comes in the clouds of heaven.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1484.

2. What opinion did Reformers of the sixteenth century have about these three angels? Isaiah 52:7.

“In the post-Reformation times these three angels were occasionally interpreted as representing certain Reformers or pre- or post-Reformation preachers,....” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1484.

3. Whom do these angels symbolize according to some expositors of the nineteenth century? 2 Corinthians 5:20.

“... but in the ‘Advent Awakening’—the great surge of interest in the Second Advent in the early nineteenth century—there was widespread contemporary application of these symbols. Many of the British expositors

tors of prophecy saw the first angel fulfilled in the new movements for the worldwide spread of the gospel (Bible and mission societies), and especially in their own proclamation of the nearness of the Advent—the ‘hour of his judgment.’ Some included the second and third messages, but others considered these still future.” –*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1484.

IN THE TIME OF THE MILLERITES

4. How did the Millerites understand these three messages? Jude 14:15.

“In America the people who called themselves Adventists, and who were called Millerites by others, regarded themselves as giving the message of the first angel—‘The hour of his judgment is come.’ Some of them declared that they were sounding the second message, ‘Babylon is fallen,’ in 1844, at the time when many of them left or were expelled from the churches that were denouncing them.” –*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1484.

IN THE TIME OF THE EARLY SEVENTH-DAY ADVENTISTS

5. What interpretation was given by the early Seventh-day Adventists concerning these three messages? Daniel 7:9-11, 13, 14; 1 John 2:1, 2.

“The SDA pioneers believed that the Millerites and others had given the first two angels’ messages, but that they themselves were giving the third.” –*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1484.

6. What was the final explanation given by the Seventh-day Adventist pioneers about these three messages? Leviticus 16:16, 18, 20, 21.

“James White summarized the three stages thus: The first angel’s message was the proclamation to the church and to the world, to gather out a people prepared for the near Second Advent. When the churches in general shut their doors to this message, the way was prepared for the second—Babylon is fallen—and the call to ‘come out.’

“With the third angel’s warning against the worship of the beast and his image, and the characterization of the last-day ‘saints’ as those who ‘keep the commandments of God and the faith of Jesus’ (Revelation 14:12) as opposed to the mark of the beast, the SDA pioneers linked the fourth commandment, the Sabbath. Joseph Bates, in the 1847 edition of his booklet *The Seventh Day Sabbath*, (p. 59), made this identification of the third angel’s message, the final message. James White urged that ‘we must seek a full and free pardon of all our transgressions and errors, through the atonement of Jesus Christ, now while He pleads His blood before the Father.’ (*Present Truth*, 1:69, April, 1850).

“As the SDA teaching developed, the third angel’s message came to be taught as not only climaxing but also including the threefold message. The SDA mission to the world is to give the everlasting gospel to ‘every nation, and kindred, and tongue, and people,’ calling them to worship God as the Creator, for the hour of His judgment *is come* (now, in the sense of the investigative judgment); to come out of the Babylon of confusion and false systems; and, in the final test, to stand firm against the worship of the beast and on the full Christian platform of ‘the commandments of God, and the faith of Jesus.’ Revelation 14:12.” –*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1484.

19

Sabbath, May 12, 2007

EARLY STAGE IN ORGANIZATION

IN APOSTOLIC TIME

1. How was the church organized in the time of the apostles? Acts 6:1-7.

“In the early church at first the apostles were all things to all men. Then the needs of the people suggested deacons. The organization continued to develop, and some thirty years later we see the great apostle telling Titus that he was left in Crete to ‘set in order the things that are wanting, and ordain elders in every city,’ and writing Timothy about the character and establishment of bishops (elders) and deacons. Again, he wrote:

“Wherefore he saith, When he ascended up on high, he... 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; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 293, 294.

2. How were Christians organized in the time of Apostle Paul? 1 Corinthians 12:12.

“This was in harmony with the gospel plan of uniting in one body all believers in Christ, and this plan Paul was careful to follow throughout his ministry. Those who in any place were by his labor led to accept Christ as the Saviour were at the proper time organized into a church. Even when the believers were but few in number, this was done. The Christians were thus taught to help one another, remembering the promise, ‘Where two or three are gathered together in My name, there am I in the midst of them.’ Matthew 18:20.” –*The Acts of the Apostles*, pp. 185, 186.

“From country to country and from city to city Paul went, preaching of Christ and establishing churches. Wherever he could find a hearing, he labored to counterwork error and to turn the feet of men and women into the path of right. Those who by his labors in any place were led to accept Christ, he organized into a church. No matter how few in number they might be, this was done. And Paul did not forget the churches thus established. However small a church might be, it was the object of his care and interest.” –*The Story of Redemption*, p. 310.

OF SEVENTH-DAY ADVENTISTS

3. Why were early Seventh-day Adventists reluctant to be organized? Galatians 5:1-3.

“From the very outset, Sabbath-keeping Adventists were characterized by their eagerness to understand God’s will and to walk in His way. In their advent experience of the mid 1840’s they had witnessed the stable Protestant churches, with their creedal stakes firmly driven, turn

from great truths taught in the word of God. Many of these Adventists had been cast out of these churches because of their advent hope, a hope which sprang from the Scriptures. They had seen their former brethren enter into active opposition to those who held and expounded Bible truths. This led them to be fearful of formality and church organization.” —*Testimonies to Ministers and Gospel Workers*, p. xvii.

4. When was the first direct call for organization given? Ephesians 4:4-7.

“But as the way began to open for the heralding of the third angel’s message, the need for organization developed, and in January, 1850, Ellen White was shown that the Sabbath-keeping Adventists should bring their work into order, for ‘everything in heaven was in perfect order.’” —*Testimonies to Ministers and Gospel Workers*, p. xvii.

5. What other factors dictated that organization should be made? 1 Corinthians 12:4-12.

“Organization comes as the result of increased membership and exercise of energies. A small group may follow a leader who suffices for all needs or who delegates some of his duties. But with the increase of numbers and the multiplication of activities, there becomes apparent the need of organization.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 293.

6. How was the first apostolic style of organization introduced among early Seventh-day Adventists? 1 Timothy 3:1-13.

“The first evidence of organization among the Sabbath-keeping Adventists came in the appointment or election of deacons in each band, or church. This practice appears in 1853, in Joseph Bates’ own church at Fairhaven, and in Dartmouth, Massachusetts, also at Jackson and Sylvan, Michigan.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 294.

7. What was the duty of these deacons? 2 Timothy 4:1, 2.

“The deacon was generally the sole church officer, and appears to have united in himself the duties of elder and deacon, except when, at irregular intervals, a minister might visit them. Indeed, the chief reason given for the appointment of deacons was that they might see to the celebration of the ‘ordinances of the Lord’s house’—the Lord’s supper, and ‘the ordinance of humility,’ or foot washing—since the minister’s visits might be a year or more apart. But with this start in local church organization, it was soon perceived that the gospel order provided by the apostles required the selection of both elders and deacons, and those two offices were established.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 294.

20

Sabbath, May 19, 2007

A FORMAL ORGANIZATION OF THE CHURCH

ORGANIZATION OF LOCAL CHURCHES AND STATE CONFERENCES

1. **What advice was given to the believers by Sister White in 1854? Ephesians 4:15, 16.**

“In 1854 Mrs. White wrote: ‘The church must flee to God’s word, and become established upon gospel order which has been overlooked and neglected.’ This is indispensably necessary to bring the church into the unity of the faith.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 295.

2. **How much time passed before Seventh-day Adventists were formally organized? 1 Timothy 3:14, 15.**

“Earnest efforts to bring about church organization spanned the decade of the 1850’s. They culminated in 1860 in the choice of the name ‘Seventh-day Adventists,’ and, in 1861, in plans for the organization of local churches and state conferences.” –*Testimonies to Ministers and Gospel Workers*, p. xvii.

THE NAME OF THE CHURCH

3. How was the question of a name for the church decided upon? Exodus 31:16, 17.

“Finally, in the fifth session the question of a name was settled. So far they had made shift with various more or less vague terms: ‘the brethren,’ ‘the little flock,’ ‘the remnant people,’ ‘Sabbathkeepers,’ and ‘the church of God.’ This last term seemed to some ideal as an official name, despite the fact that it was already used by several bodies, and besides had rather an arrogant sound. But others desired a distinctive name which would express their principal beliefs, and they proposed the name Seventh-day Adventist, which indeed had already been applied to them as much as any other.

“On motion of David Hewitt, the name Seventh-day Adventist was adopted.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 302, 303.

4. What was the testimony of Sister White about this choice? Isaiah 58:12.

“The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord’s quiver, it will wound the transgressors of God’s law, and will lead to repentance toward God and faith in our Lord Jesus Christ.” –*Testimonies for the Church*, vol. 1, p. 224.

THE ORGANIZATION OF THE GENERAL CONFERENCE

5. What was the next step in the organization? Hebrews 12:22, 23.

“Then in 1863, the state conferences were bound together in the General Conference. Pains-taking care was exercised to avoid the first step in forming a creed, for it was apparent that the church could not have creedal stakes firmly driven, and at the same time be free to follow God’s opening providences as revealed through a study of the word of God and the revelations of the Spirit of Prophecy.” —*Testimonies to Ministers and Gospel Workers*, pp. xvii, xviii.

6. How was the General Conference organized? Exodus 18:25.

“Complying with Michigan’s invitation, through its Conference Committee, a General Conference met in Battle Creek, Michigan, May 20-23, 1863. All the new conferences but Vermont were represented by one or more delegates. Michigan had ten delegates, half the entire number; but this was also the second session of the Michigan Conference.

“The Committee on Nominations brought in the following report: president, James White; secretary, Uriah Smith; treasurer, E. S. Walker; executive committee, James White, John Byington, J. N. Loughborough, to whom were added J. N. Andrews and G. W. Amadon. But Elder White declined to serve as president, on the ground that because he had been so prominent in urging a definite organization, it might be charged (as indeed in substance it already had been) that he was seeking to be a king. In the face of his adamant refusal, John Byington was substituted, and so became the first General Conference president.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 307, 308.

7. What was the term of the General Conference election? Matthew 24:45.

“He [Byington] served for two terms, the term then being one year; then James White was induced to take the office, which he filled three times, till 1880, alternating with J. N. Andrews (1867-69), and G. I. Butler (1871-74). At the conference of 1889 the term was extended to two years, and at the conference of 1905 to four years, in keeping with actions establishing first biennial, then quadrennial meetings of the General Conference.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 308.

EARLY MINISTRY

CERTIFIED TEACHERS

1. How were certificates issued to early Seventh-day Adventist preachers? Galatians 2:9.

“There had, however, come up earlier the question of certifying public teachers of the faith. This was met by James White and Joseph Bates issuing a card certificate, signed by themselves as ‘leading ministers,’ to any such teacher who gave evidence of fitness. Later such cards were signed as well by J. N. Loughborough, and perhaps by other front-rank ministers.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 294, 295.

GOSPEL MINISTERS

2. Who were early Seventh-day Adventist gospel ministers? 2 Corinthians 4:1, 2.

“As for ordination as gospel ministers, that at first was indeterminate. James White had been ordained in 1843 as a minister in the Christian denomination; Frederick Wheeler and John Byington were ordained Methodist ministers, and A. S. Hutchins was ordained in the Freewill Baptist Church. There were a few others. Many of the workers in the 1844 movement were men ordained in different communions; for in its early proclamation it appealed to hundreds of earnest Christian pastors. Yet there were many laymen who also entered into the preaching without receiving ordination. William Miller himself was licensed, but not ordained, by the Baptists. Some of the Seventh-day Adventists at first were such lay preachers. It does not appear that Joseph Bates was ever ordained or even licensed, though he was active and prominent in the 1844 movement as well as afterward.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 295.

ORDINATION IN THE SEVENTH-DAY ADVENTIST CHURCH

3. How did ordination in the early Seventh-day Adventist Church begin? Acts 13:1-3.

“In a series of four articles in the *Review and Herald* that same year [1854], James White wrote on ‘Gospel Order.’ In the third of these articles he advocated the ordination of ministers by ‘the laying on of hands.’ The counsel doubtless bore fruit. In a few instances we know of ordination in the Seventh-day Adventist faith. Thus Washington Morse records that he was ordained in 1853, but by whom does not appear. It is recorded of J. N. Loughborough that he was ordained June 18, 1854. We may suppose that most of the younger men who undertook to preach received ordination at the hands of their older brethren; but the clear record begins only with the general organization of the church in 1861-63, when credentials were issued by conferences to eligible men, account being taken of their proved service in Christ’s cause more than of some former ordination. Thereafter new candidates were duly licensed and ordained.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 295, 296.

EARLY EVANGELIZATION

4. What were the main subjects of these early preachers? Hebrews 6:1-3.

“In the evangelistic field, increasing success came to Seventh-day Adventist ministers. Their work consisted mainly in preaching the distinctive truths of the gospel message, including the Sabbath, the state of the dead, the second advent, and the sanctuary. Many of the men were drawn into discussions and debates involving the law of God and other vital Bible truths. Imperceptibly, not a few of those who engaged in such discussions became self-reliant, and there developed in their hearts a spirit of sureness, self-dependence, and argumentativeness. In time this bore unwholesome fruit.” –*Testimonies to Ministers and Gospel Workers*, p. xviii.

THE SUPPORT OF THE MINISTRY

5. How were ministers supported by their followers at that time? 1 Corinthians 9:13, 14.

“A pressing question was how to support the ministers equitably. The haphazard practice of trusting to the liberality of adherents resulted in inequalities corresponding to the personal appeal of the preachers, and in no case was there superabundance. In a national period when currency was scarce, when barter was still a not uncommon method of exchange, ‘seven or eight dollars,’ as Waggoner’s sympathizer proposed, was no mean sum, and many a farmer who scarcely saw that much in a month could easily excuse himself from donations. In fact, the preacher’s pay was often in a bushel of wheat, half a hog, or ‘a piece of broiled fish and of an honey-comb.’ The leaders perceived that the time was ripe to invoke a more effective plan.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 296.

6. What steps were taken to resolve this matter? Nehemiah 13:10-13.

“In April, 1858, a class formed in Battle Creek, presided over by J. N. Andrews, to study the Scriptures for light on the support of the ministry.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 296.

22

Sabbath, June 2, 2007

SYSTEMATIC BENEVOLENCE

BEFORE ORGANIZATION

1. What recommendations were made in 1859, before the church was organized? 1 Corinthians 16:2.

“In 1859 the leading brethren among the Sabbath-keeping Adventists came to see the necessity of a systematic plan of supporting the work of God, and from a conference at which this matter was studied, there came recommendations:

"1. Let each brother from eighteen to sixty years of age lay by him in store on the first day of each week from five to twenty-five cents.

"2. Each sister from eighteen to sixty years of age lay by her in store on the first day of each week from two to ten cents.

"3. Also, let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every \$100 of property they possess. —*Review and Herald*, Feb. 3, 1859, p. 84. Adopted by the General Conference, June 4, 1859.

"As further clarification of involvements of point 3, James White, in the *Good Samaritan* of January, 1861, explained:

"We propose that the friends give a tithe, or tenth of their income, estimating their income at 10 percent on what they possess." —*Testimonies to Ministers and Gospel Workers*, p. 522.

2. How were these donations collected? 2 Corinthians 8:12-14.

"But then what? Here was money with no one to receive it and no one especially to whom to give it. A brother writes in from Hillsdale, Michigan, asking what to do with it. The editor replies that a collector, or treasurer, should be appointed and suggests that five dollars be kept on hand to help itinerant ministers, and that the remainder be sent to the tent company, to aid in its work." —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 297.

3. How was the tithing system introduced? Deuteronomy 14:22.

"Loughborough says, and later writers have followed him, that this was 'on the tithing principle,' but although it may have suggested tithing, and whereas it led to the adoption of the tithing system later, it was not in itself a tithe, nor did it result in a liberality as great. However, it was educative." —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 297.

AFTER ORGANIZATION

4. What support was given by Sister White to the tithing plan? Malachi 3:8, 9.

“Mrs. White strongly advocated systematic benevolence, and naturally used Malachi’s special appeal to support it. The ‘tithes’ there called for led into a study of the system of financial support in patriarchal and Mosaic times. There was published in Battle Creek in 1861 a periodical called the *Samaritan*, no copy of which is now known to exist. References to it by J. N. Loughborough, in an article on ‘Systematic Benevolence,’ and earlier by A. S. Hutchins, indicate that the straight tithing plan was first proposed that year.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 297.

5. What other steps were taken in support of this plan? Malachi 3.10.

“Nevertheless, the tithing system did not take hold in great measure for seventeen years or more. At the General Conference of 1878, held in Battle Creek, a committee of five was appointed to ‘prepare a work on the Scriptural plan of Systematic Benevolence.’ This committee, consisting of James White, D. M. Canright, S. N. Haskell, J. N. Andrews, and Uriah Smith, prepared and issued a pamphlet in 1879 entitled *Systematic Benevolence; or the Bible Plan of Supporting the Ministry*, in which they strongly advocated the tithing plan. They said, ‘The subject of Systematic Benevolence has been under practical consideration by Seventh-day Adventists for a period of twenty years or more. And no material change from the system first adopted was seen necessary until two years since.’

“The General Conference of 1883 requested George I. Butler to write a treatise on tithing, which he did in a pamphlet of 112 pages. In it he says that ‘previous to 1878 we tried to carry out a plan called ‘Systematic Benevolence,’ which ‘was far from being the same as a Bible tithe.’ He also advocated the tithing plan; and the practice became general.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 297, 299.

6. What other plan was also introduced? Psalm 96:8.

“In addition to the tithe, freewill offerings, according to the mind and ability of members, were recommended.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 299.

SEVENTH-DAY ADVENTISTS IN TIME OF WAR

A TESTING TIME

1. **What message was given by the Spirit of Prophecy to the Laodicean church in 1859? Revelation 3:14-22.**

“Says the True Witness: ‘I know thy works.’ The third angel is leading up a people, step by step, higher and higher. At every step they will be tested.” –*Testimonies for the Church*, vol. 1, p. 190.

AMERICAN CIVIL WAR

2. **What trials came upon the Seventh-day Adventists in 1861? Psalm 46:1-6.**

“The Civil War began when the guns of the South fired on the Federal Fort Sumter on April 12, 1861, and ended with the surrender of General Lee at Appomattox on April 9, and of General Johnston at Greensboro on April 26, 1865.” –*American Civil War, Encyclopaedia Britannica*, 1961 edition, vol. 1, p. 753.

“Even after Lincoln’s inauguration, after Fort Sumter had fallen, after South Carolina had declared secession and six States and yet four more had followed her, when the President called for seventy-five thousand volunteers to suppress the movement of secession, the response of the people was almost in holiday mood. The young soldiers waved gaily from their trains, crying, ‘We’ll be back in six weeks.’” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 317.

3. **What test did the Seventh-day Adventists face during the Civil War? Psalm 48:1-5.**

“To the little band of Seventh-day Adventists the draft brought great fear and distress. They were in faith noncombatants, and the banner of their faith was the Sabbath. Neither of these convictions would be honored in the army.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 322.

4. What provision was made in the United States’ law for certain religious denominations? Psalm 46:7-11.

“Provision was made in the law for noncombatant service of those who ‘are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of such religious denomination’; but Seventh-day Adventists had as yet no such standing before the law. When the war began, they were not a corporate body.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 323.

5. How did Seventh-day Adventists meet this problem? Hebrews 12:14.

“In the year 1861 they effected their first organization, the publishing house, and also formed the first conference, Michigan; during the next year seven other State conferences were formed; but it was 1863, in the midst of the war, when the General Conference was organized. The value of organization was immediately apparent, not only in the internal affairs of the church, but in its external relations. Had there been no organized church, it could not have spoken for its people to the Government, and there could have been no recognition of its noncombatant principles, which have borne such good fruit since then.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 323.

6. What other provision was made for conscientious objectors? Deuteronomy 20:8.

“The law also provided, as an alternative, that if the noncombatant paid \$300 ‘commutation,’ the Government would furnish a substitute soldier. This plan was resorted to by many who were not Seventh-day Adventists, and a fund was raised by popular subscription to help worthy poor men thus to avoid military service.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 324.

7. What problems still existed during the Civil War? Psalm 37:1-11.

“As in later times, some of them found that subordinate officers were not always ready to grant what the War Department had ordered; appeals were difficult and uncertain; and not a little trouble and injustice resulted, though there is no record of the extreme penalty of death being enforced, as was often threatened.” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 324.

CHRISTIANS AND MILITARY OPERATIONS

8. What message was given to God’s people at that time? Psalm 121:1-8.

“I was shown that God’s people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. Worldly men are governed by worldly principles. They can appreciate no other. Worldly policy and public opinion comprise the principle of action that governs them and leads them to practice the form of rightdoing.” –*Testimonies for the Church*, vol. 1, p. 361.

THE HEALTH REFORM

FIRST VISION ON HEALTH REFORM

1. When and how was the first vision on health reform given to Sister White? Deuteronomy 28:1-3.

“It was in the midst of the Civil War; evangelistic services had well-nigh been stopped. It occurred immediately after the formation of the General Conference, and organization was assured. ‘It was at the house of Bro. A. Hilliard, at Otsego, Mich., June 6, 1863,’ wrote Mrs. White, ‘that the great subject of Health Reform was opened before me in vision.’” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 345.

2. What was included in her writings on this subject? Numbers 11:4, 33; 1 Corinthians 10:6.

“Mrs. White began to write on the subject of health and healthful living. In the autumn of 1863 she issued a booklet entitled *An Appeal to Mothers*, those first teachers, advocating the inculcation of the laws of life, especially the sacred mysteries of generation, and the relation thereto of dietary law. In this pamphlet is found her first published statement of the relation of diet to the spiritual life. Within a few months there were published her third and fourth volumes of *Spiritual Gifts*. In the fourth volume was a long article on health, in which she traced the evil course of perverted appetite from Adam to ourselves. Swine’s flesh was specifically condemned, and finally all flesh food, as also inclusion in the diet of rich pastries, grease-filled foods, and condiments. In their place she recommended ‘a plain, wholesome diet,’ the essentials of which were ground whole grains, legumes, vegetables, fruits, and nuts, with milk products and eggs gradually, or in the future, to be discarded. Two meals a day instead of three were advocated to relieve the alimentary system during sleep.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 346, 347.

SECOND VISION ON THE HEALTH REFORM

3. What warning was given in the second vision on the health reform? Exodus 15:26.

“In the vision given me in Rochester, New York, December 25, 1865, I was shown that our Sabbathkeeping people have been negligent in acting upon the light which God has given in regard to the health reform, that there is yet a great work before us, and that as a people we have been too backward to follow in God’s opening providence as He has chosen to lead us.

“The health reform, I was shown, is a part of the third angel’s message and is just as closely connected with it as are the arm and hand with the human body.” –*Testimonies for the Church*, vol. 1, pp. 485, 486.

4. On what platform should the health reform be placed? 1 Corinthians 10:31.

“Reform, continual reform, must be kept before the people, and by our example we must enforce our teaching. True religion and the laws of health go hand in hand.” –*Testimonies for the Church*, vol. 7, p. 137.

“Keep the work of health reform to the front is the message I am instructed to bear. Show so plainly its value that a widespread need for it will be felt. Abstinence from all hurtful food and drink is the fruit of true religion.” –*Testimonies for the Church*, vol. 9, p. 113.

5. What other issue belongs to the health reform? 1 Peter 3:1-5.

“It was equally inevitable that Seventh-day Adventists, newly aroused to the seeking after health, should revolt against the burdensome dress of the times....

“Yet it cannot be said that all Adventist women exemplify completely the principles inherent in the dress reform of the early years. Whatever legislation, whatever discipline may be administered, still the prime law governs that a meeting of the requirements of the gospel demands that ‘ornament of a meek and quite spirit, which is in the sight of God of great price.’” –Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 384, 385, 387.

ADVANCEMENT IN THE HEALTH REFORM

- 6. To what definite determination must God's people come regarding the question of health reform? Genesis 1:29; Romans 8:20, 21; Revelation 21:4; 22:14.**

“Again and again I have been shown that God is bringing His people back to His original design, that is, not to subsist upon the flesh of dead animals. He would have us teach people a better way....

“If meat is discarded, if the taste is not educated in that direction, if a liking for fruits and grains is encouraged, it will soon be as God in the beginning designed it should be. No meat will be used by His people.”
—*Counsels on Diet and Foods*, p. 82.

25

Sabbath, June 23, 2007

THE GENERAL CONFERENCE OF 1888

THE SETTING OF THE CONFERENCE

- 1. For what time was the General Conference set and with what program? Acts 15:6.**

“The General Conference session of 1888 was called for Minneapolis, Minnesota, October 17 to November 4. This was preceded by a week-long Biblical Institute, at which there were discussions as to whether the Huns or the Alemanni should constitute one of the ten kingdoms of Daniel 2 and 7, and Revelation 13. Uriah Smith, editor of the *Review and Herald*, took a certain position and A. T. Jones, editor of *Signs of the Times*, took another. E. J. Waggoner, also from the Pacific Press, conducted studies on the atonement and the law of God, and Elder Jones presented justification by faith. These discussions continued into the session itself, and occasionally there was bitter disputation. Some of the min-

isters had come to the Conference to debate certain questions, rather than to study truth. Ellen White was present, and she called for all to approach these presentations with open hearts and open minds. She urged a careful, prayerful study of the topics under discussion.” —*Testimonies to Ministers and Gospel Workers*, p. xxiii.

2. What evidence is there to indicate that the 1880’s were a period of notable missions advance and institutional development? Acts 6:7.

“As the Seventh-day Adventist Church came to the close of the year 1887, it had a total world membership of 25,841, with twenty-six local conferences and one mission in North America and four local conferences and six missions overseas. The General Conference Committee consisted of seven men, the committee having been cautiously enlarged in 1882 from three members to five and in 1886 from five to seven.” —*Testimonies to Ministers and Gospel Workers*, p. xxi,xxii.

3. What conflict emerged during the preceding year or two? Acts 15:2.

“During the preceding year or two some differences of opinion had been expressed in articles appearing in these journals, concerning the law in Galatians. In each case the editors of the journals championed opposing positions. Ellen White, while still in Switzerland, wrote to the editors of *Signs of the Times* counseling against publishing articles with conflicting views.” —*Testimonies to Ministers and Gospel Workers*, p. xxii.

JUSTIFICATION BY FAITH

4. How did these differences originate? Galatians 3:10-13.

“Out on the Pacific Coast that veteran and writer, J. H. Waggoner, one of the pioneers, who had as early as 1868 published in *The Atonement* a clear exposition of justification by faith, grasped the importance of the current issue. He took younger men, and filled them with the vision of Christ. His own son, E. J. Waggoner, was one of those; A. T. Jones was another. And when in 1887 the elder Waggoner was called to Europe, these two young men particularly rose with might to carry on the message.” —Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, vol. 2, p. 289.

5. How was the message of the righteousness by faith met? Acts 15:39.

“Unfortunately, several among the leaders of our work connected with the General Conference and our institutions at Battle Creek ranked themselves on the negative side and established in the very heart of the work of the church a hard core of resistance.” —*Testimonies to Ministers and Gospel Workers*, p. xxv.

6. What testimony was given by the Spirit of Prophecy in support of this message? Revelation 14:9; 18:1, 2.

“Several have written to me, inquiring if the message of justification by faith is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity.’” (*Review and Herald*, April 1, 1890) —*Selected Messages*, vol. 1, p. 372.

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.” (*Review and Herald*, Nov. 22, 1892) —*Selected Messages*, vol. 1, p. 363.

“There was a time when this work was made necessary, because our own people opposed the work of God by refusing the light of truth on the righteousness of Christ by faith.” —*Testimonies to Ministers and Gospel Workers*, p. 401.

“The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected.” —*Testimonies to Ministers and Gospel Workers*, p. 468.

CAPERNAUM, SHILOH, EPHRAIM

7. What judgment was pronounced against Seventh-day Adventists in 1893? Matthew 11:21-24.

“Christ says, ‘But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, [Seventh-day Adventists, who have had great light], which art exalted

unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.'

"And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim." —*Review and Herald*, August 1, 1893.

**Please,
read the Report from
Angola on page 85.**

26

Sabbath, June 30, 2007

SYSTEM OF ORGANIZATION

EARLY FUNCTIONING OF THE GENERAL CONFERENCE

- 1. How did the president of the General Conference oversee the work of the church? Exodus 18:13.**

“With a membership in 1863 of 3,500 concentrated east of the Missouri River and north of the parallel of the southern boundary of Missouri, and with only about 30 ministerial workers, it was possible for the president of the General Conference directly to look after much of the detailed work of the church. He could personally attend every important meeting and in addition give attention to much of the business connected with the publishing work. For example, in 1865 it was voted that the president of the General Conference should attend the sessions of all the eight State conferences.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1048.

STEPS TOWARD DIVISION OF RESPONSIBILITIES

2. What kind of leadership did Seventh-day Adventists initially desire to have? Exodus 18:14.

“Prior to 1871 James White personally had carried the heaviest responsibilities in the administration of the church. In 1873 George I. Butler, president of the General Conference, supported the view that a strong leader was essential to the administration of the church, citing the Biblical instances of Moses, Joshua, and others, to support his case. This view was endorsed by the General Conference convened on November 14, 1873.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1048.

3. What did Sister White urge in regards to the division of responsibilities? Exodus 18:17, 18.

“However, Ellen G. White and others urged a wider division of administrative responsibilities. In 1875 Mrs. White wrote of the danger of one man’s mind controlling that of another, and contended that the burdens of office should be more widely borne. She later wrote similarly concerning the management of the Battle Creek Sanitarium, warning against allowing Dr. J. H. Kellogg to assume dictatorial powers at that institution.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1048.

4. What did Sister White propose in 1896? Exodus 18:19, 20.

“In August, 1896, Ellen G. White addressed a letter to conference presidents urging certain changes in administration.” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1050.

5. What was the responsibility of the president of the General Conference prior to 1897? Exodus 18:15, 16.

“Prior to 1897 the president of the General Conference also had been president of the Foreign Mission Board, president of the General Conference Association, president of the International Tract Society, and president of the Seventh-day Adventist Publishing Association, besides being a member of a number of other committees and boards. It was voted at the 1897 General Conference ‘that the presidency of the General Conference Association, the presidency of the Mission Board, and the presidency of the General Conference work in North America, be placed on three men (*General Conference Bulletin*, 1897, p. 215).” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1050.

6. What message was given at the General Conference of 1901 to urge further decentralization? 1 Corinthians 12:1-6.

“Immediately after the opening of the conference, on April 2, 1901, Mrs. White addressed the delegates, repeating much of what she had said the previous day. She again urged further distribution of responsibility:

“God has not put any kingly power in our ranks to control this or that branch of the work. There must be a renovation, a reorganization (*General Conference Bulletin*, April 3, 1901, p. 26).” —*S.D.A. Encyclopedia*, Commentary Reference Series, vol. 10, p. 1051.

DIVISION OF RESPONSIBILITIES

7. What recommendation was made to the General Conference of 1903? Exodus 18:21, 22.

“The division of the General Conference into District Union Conferences was God’s arrangement. In the work of the Lord for these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be bound by contracts to the work centering in Battle Creek, for this is not God’s plan.” —*Testimonies for the Church*, vol. 8, pp. 232, 233.

8. What is the defining shape of the organization? Deuteronomy 33:1-5.

“Every member of the church has a voice in choosing officers of the church. The church chooses 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 for the Church*, vol. 8, pp. 236, 237.

MISSIONARY REPORT FROM ANGOLA

To be read on Sabbath, June 30, 2007

*The Special Sabbath School Offering
will be gathered on Sabbath, July 7, 2007*

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” Jude 20, 21.

The Republic of Angola—located in southwest Africa and bordered by Namibia, the Democratic Republic of Congo, Zambia, and the Atlantic Ocean—was once a Portuguese colony. The country abounds in natural resources such as oil and diamonds.

After becoming independent from Portugal in 1975, the country plunged into civil war. The Movimiento Popular de Liberacion de Angola (MPLA) (Popular Movement for the Liberation of Angola) came into power, although still opposed by other parties. In 1994 a peace agreement established a national government. The war broke out again in 1998, ending with UN intervention in 1999 and the resumption of power by the MPLA.

Angola’s economy fluctuates because of its wars. Although Angola is rich in natural resources, its income *per capita* is one of the lowest in the world. Agriculture supports 85% of the population. Despite the 1994 peace agreement, however, violence continues; and millions of minefields prevent many farmers from returning to their fields.

The history of our church in Angola is very interesting: all the brothers and sisters (except four) in the city of Lubango were members of another denomination. Moved by the Holy Spirit and Providence, they came to the firm conviction that the altar at which they were worshipping was not the one erected by God.

After they left their former church, they thought their trials were over; but the Lord wanted to further purify their faith, increase their knowledge, and help them practice more patience.

They spent some time in prayer and study, while meeting under the trees, until one of the leaders of our church invited them for a talk. Once convinced where the truth is found, they became a part of the people of God

in 2001. New members were baptized that year, and others were added when Pastor Daniel García visited in 2002.

In December 2002, the field of Angola was reorganized by Pastor García. We are thankful to the Lord that during 2002–2004, the work in Angola spread out to four more provinces.

In Luanda, the capital city, the work started in 1993 and continues to develop. In that city, we have two churches and three organized groups. The believers gather in small tents or under arbors in the courtyard of a brother's house. In this city the church has a plot of land, but because of the lack of means they have not been able to build a chapel. Thanks to the Lord, the work in Angola is now registered by the government. (Registration was not possible in the past.)

During my three-month stay in this country, I saw the eagerness of our people to know more about God's Word and their wish to work for the progress of God's cause.

Now there is a good opportunity for the work to develop in Angola. We notice an awakening of people in the whole country. Many desire to find a reason for their existence, a hope to satisfy the thirst of their souls. After almost thirty years of civil war—in which the people of Angola suffered the cruel reality of starvation and sickness and the cruelty of their fellowmen—the country has become a vast and fruitful missionary field.

The economic situation of our work in Angola, however, is not strong enough to cover the basic needs. There are no headquarters, the only property in the whole country is just one church building, and there is no literature for missionary work. The price of printing and photocopying is also very high (just one page costs between US \$0.20 and \$0.25). Without basic material for missionary work, it is very difficult for our brethren to evangelize effectively. Therefore, I fervently appeal to our brothers and sisters to give a generous offering to the cause in Angola, a sacrifice of love so that many souls can be reached for the glory of God.

—Daniel Valverde Contreras
Regional Representative for Portuguese Africa