

Adventist Heritage

Look Both Ways



160
YEARS of
SABBATH SCHOOL

Program Help Outline

Song Service
Theme Song
Worship in Prayer
Welcome
Mission Emphasis
Personal Growth Time
Class Time

Call to Commitment:

The superintendent may invite attendees to review the four goals of Sabbath School orally. The teacher may invite class members to apply the topic of the lesson study to their lives, and invite guests to study for baptism. Ask your pastor for guidance.

Let's Be Accommodating:

"It is in the providence of God that . . . The blind . . . have been placed in close Christian relationship to His church; it is to prove His people and develop their character" (*Testimonies for the Church*, vol. 3, p. 511). Christian Record Services (CRS), an institution owned and operated by the General Conference, provides free materials: Telephone: 402-488-0981; Fax: 402-488-7582. Hug the hearts of this special needs group.

Lesson Focus:

The Law clarifies the purpose of the law and underscores its usefulness. Find a presenter.

Look Both Ways:

Use a lighthearted and instructional question-and-answer session to emphasize that church history leads members to build for today and tomorrow as well as supports their foundation. Find two people to lead out in this informative quiz. Exhibit questions so that participants can take the quiz together. Pass out a questions-and-answers handout at the end of the program.

Song Service

SDA Hymnal: "Rescue the Perishing"; "Great Is Thy Faithfulness"

Church Hymnal: "What a Friend We Have in Jesus"; "A Mighty Fortress"

He Is Our Song: “We Are His”; “Take These Hands”
Theme Song: “Bring Me Back, Lord”

Scripture

Romans 3:30; 2 Peter 3:18

Welcome

Lesson Focus: Lead in reading and then in singing Psalm 19:7-11.

Our program title today is “The Law.” And as you have just experienced, there are some very good things about the law. Let’s learn more about this important topic.

“Look Both Ways”: Adults know as well as children the importance of looking both ways for safety. Our program today applies that safety rule to church history. You may have some surprises this morning, and you will have some fun and learn some interesting facts about Sabbath School of long ago: the challenges, the methods of finding solutions, and how much Sabbath School has changed. Enjoy yourself!

Lesson Focus: The Law

A young man changed from a rather overt pagan to a born-again Christian in a very dramatic manner. Earlier on in his experience he had been exposed to the Sabbath truth by some Adventists. However, he wasn’t yet convinced of the necessity or the value of Sabbathkeeping. A Christian from another denomination assured him, “Oh, you don’t have to keep the Ten Commandments anymore, because Jesus kept them perfectly for us.” The young man wasn’t convinced about that answer either.

Now let’s take a look at that answer for a moment. It’s a mixture of truth and error. It is true that Jesus did keep the law perfectly. And that is really important, because His perfect obedience to the Father saves all who truly claim it by faith. (***Read Romans 5:15-20.***)

Yet that answer is wrong. Because Jesus kept the law perfectly for us as an example for us and to free us from the condemnation of the law, but not to release us from responsibility to that same law. (***Address the issue from the standpoint of committing adultery, stealing, and coveting, e.g., “Of course I can commit adultery because Jesus never did,” etc.***)

There’s quite an irony in the notion we hear that the Christian is no longer under the law, or that the law was done away with. Can I get some volunteers to read 1 John 3:4; James 2:10, 11; Romans 7:7; and Romans 3:20? (***Accept offers. After each reading, ask how the text helps prove how wrong the notion is that the law was abolished.***)

So often some people will in one breath denounce sin and in another denounce the law, and yet how can you do both? As long as a Christian believes in the existence of sin, that Christian—whether acknowledging it or not—believes in the existence of the law. You can no more have sin without law than a circle without roundness. We know that certain things are illegal only because there are laws against them. Are you able to drive your car down the highway at 100 miles per hour? Why not? Is there some natural law that says you can’t? No. You don’t because there is a law telling you that you aren’t supposed to. In the same way, as Christians we know what’s right and what’s wrong because we have been given the law. If you take the law away, how can we know what is right and wrong? How can we know what sin is? We really can’t.

Suppose the good laws of our land were all suddenly done away with? (**Accept responses. Draw a conclusion. Close with prayer.**)

Look Both Ways

As you participate in this quiz, look for more than answers to history questions. Bring out the principles of thought or operation that have enabled us to celebrate the 160th year of Sabbath School. The questions (Q) and answers (A) are based on the *Early History of the Seventh-day Adventist Sabbath-school Work*, by Flora Plummer.

Q-1: Were the earliest Seventh-day Adventist Sabbath Schools located in the country and state in which you live?

A: Yes, if you live in the United States of America, in New York State. (**Report the number of Sabbath Schools that are currently active in your conference, union, or division.**)

Q-2: M. G. Kellogg was moved to enter the Sabbath School work in 1855. Did his outlook about the longevity of Sabbath School most resemble the quality of (1) taffy; (2) spinach; or (3) peppermint sticks?

A: Peppermint sticks. He said, "Sabbath School hung by such a *brittle* thread that it was a question whether the succeeding Sabbath would find it alive" (p. 7; Italics supplied).

Q-3: Did Kellogg's later assessment of Sabbath School most resemble the strength of paper, diamonds, tin, or rubber?

A: Diamonds. "By patient perseverance and much strong crying unto God for help, it . . . became a stronger factor for good than I had expected" (p. 7).

Q-4: When Sabbath School first came into existence, the cost for materials was defrayed by (1) quilting bees; (2) profits from medicine wagon sales; (3) the mamas and the papas?

A: The mamas and the papas. No Sabbath School offering was received. Parents and friends provided such helps as were needed. The mamas and the papas still support Sabbath School today through various church budget plans.

Q-5: True or False: In 1868 the need for some definite plans for Sabbath School organization was recognized. Soon after, senior, intermediate, primary, and kindergarten classes were formed in nearly every school.

A: False. Senior, intermediate, and primary classes were formed. But the kindergarten class was not formed until 1878.

Q-6: In 1878 the question arose about the propriety of receiving penny contributions on Sabbath. Was the question resolved by (1) a show of hands; (2) secret ballot; (3) research; (4) the pastors?

A: Research. Ellen White showed that when the children of Israel came into the synagogue on the Sabbath, they dropped money into the treasury as a token of thankfulness for blessings received. White also stated that if children were taught to save their pennies and put them into the offering instead of buying useless articles, they would learn to be benevolent and to care for the cause of God.

Q-7: What was a penny box? (1) A glass jar in which members collected money for missions; (2) cardboard Ingathering container; (3) tin fastened to the wall in the Sabbath School classroom in which members deposited their pennies for Sabbath School expenses.

A: Following a meeting in 1878, penny boxes for collecting Sabbath School expense money were sold by the Sabbath School executive committee for \$1 each.

Q-8: In 1882 leaders voted to publish Sabbath School lessons in another language. Was that publication (1) the Scandinavian *Advent Tidende*; (2) the Spanish *El Centinela*; or (3) other?

A: In 1882 leaders voted to publish Sabbath School lessons in the *Advent Tidende*.

Q-9: What was the first conference to vote to send all their Sabbath School donations to missions? (1) Greater New York Conference; (2) Southern Union Conference; (3) Upper Columbia Conference.

A: In 1885 the Upper Columbia Conference in Milton, Oregon, voted to send their offerings. Soon other conferences followed suit. By 1887 a plan of giving all surplus donations to missions was fully developed (p. 16).

Q-10: In 1893 Sabbath Schools were encouraged to donate all of their offerings to the mission field and to pay expenses from other church funds. Was this appeal promoted by the use of (1) new choruses; (2) long sermons; (3) poetry; (4) pastoral visits in the homes?

A: Poetry. "Is It Nothing to You?" was printed on Sabbath School envelopes.

Q-11: Early Sabbath School officers were elected (1) every three months; (2) every six months; (3) every 12 months.

A: Every three months; changed to six months in 1893: "The present term of office of the Sabbath-school officers [is] too short to serve the best interests of the Sabbath-school" (p. 25).

Q-12: The first Seventh-day Adventist Sabbath School songbook was titled *Song Anchor*. How much did it cost?

A: Originally it cost 50 cents but later was reduced to 35 cents. It contained 160 tinted pages and was well bound.

Q-13: All Spirit of Prophecy material relating to Sabbath School work was published in a book in 1900. What is the name of this book?

A: *Testimonies on Sabbath-School Work*.

Q-14: True or False: The 16-page *Sabbath School Worker* was published in January 1885 in Silver Spring, Maryland.

A: False. It was published in Battle Creek, Michigan, under the management of W. C. White; G. H. Bell; and J. E. White. The subscription price was 25 cents a year. Its influence was "stronger than the influence of any one person" (p. 27).

Reprinted with permission, *Sabbath School Leadership*.