

International Institute of Christian Ministries
General Conference of Seventh-day Adventists

Course in Denominational History (YRE 105)

Written by Theodore N. Levterov

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Abbreviations

<i>AH</i>	<i>Advent Herald</i>
<i>A&D</i>	<i>Wm.. Miller's Apology and Defense, August 1</i>
<i>GCB</i>	<i>General Conference Bulletin</i>
<i>EW</i>	<i>Early Writings</i>
<i>MC</i>	<i>Midnight Cry</i>
<i>RH</i>	<i>Review and Herald</i>
<i>SG</i>	<i>Spiritual Gifts</i>
<i>T</i>	<i>Testimonies for the Church (9 vols.)</i>
<i>WLF</i>	<i>A World to the "Little Flock"</i>

Part One:
Denominational History (YRE 105)
Syllabus

I. Course Objectives:

- A. To examine the stages in the development of the Seventh-day Adventist Church organization, doctrines, life-style, institutions, and mission.
- B. To show the relevance of Seventh-day Adventist history to contemporary issues in the church.
- C. To facilitate the integration of course content with the student's personal faith, belief system, and life experience.

II. Textbook:

Schwarz, R. W, and Floyd Greenleaf. *Light Bearers: A History of the Seventh-day Adventist Church*, Revised and Updated Edition (Nampa, Idaho: Pacific Press, 2000).

III. Course Requirements* :

A. Reading of the textbook

- 1. *Light Bearers*. Certain chapters should be required to be read. The teacher should make his/her own list according to the chosen material to be taught from the Outline of the course
- 2. A two to three double spaced pages written reflection on the reading which should include:
 - a) Summary of the chapters read.
 - b) A personal reaction on the read material.
- 3. Final Exam based on the reading and lecture material.

* The teacher is free to modify or change the course requirements according to his/her own judgment.

Part Two:
COURSE OUTLINE

I. The World of Adventism – Nineteenth Century American Background

Introduction: Adventism did not arise in a vacuum. It was a movement that appeared in the Nineteenth Century in America and was influenced by that particular time and culture. That is why it is imperative to look at the Nineteenth Century America (in broad, general terms) and understand the world in which Adventism arose.

D. Nineteenth Century – was a time of diversity and change in the social, political, and religious spheres of American life.

E. The changes brought both, positive and negative results:

1. Positive Impact:

- a) Growth of human knowledge
- b) Better understanding of the Universe
- c) New inventions
- d) Greater productivity / more goods for people
- e) Faster traveling
- f) New ways of communication (telegraph) . . . etc.

2. Negative Impact:

- a) Urbanization
- b) Few people getting rich
- c) New focus: (from God to money)

F. The religious tone of the day was influenced by the social and political factors and visa versa.

Example: New ways of traveling – affecting the spreading of the Advent message.

G. Let's look at five general characteristics of the Religious environment of the Nineteenth Century that would influence Millerism and Adventism:

1. New Interest in Biblical Prophecies – the new interest was prompted by two major events:

- a) The French Revolution (1798) – most commentators saw it as fulfillment of Biblical prophecies of Dan. 7 and Rev. 12, 13 (the fulfillment of the 1260 days).
- b) Josiah Litch's prediction of the fall of the Ottoman Empire, which was to happen on Aug. 11, 1840. Certain events in Europe wakened the power of the Turks and they were forced to make a settlement with Britain, France, Austria, and Russia. Litch saw this as recognition of the Turks that their independent power was gone – thus fulfillment of prophecy (*SDABC*, 7:794-795; *Great Controversy*, 334-335).

c) As a result people started to have renewed interest in Biblical prophecies.

2. Time of Religious Revival

a) The Second Great Awakening which flourished between 1820s-1840s.

Charles Finney (1792-1875), one of the most famous evangelist, had a great impact on the religious awakening of people. After his dramatic conversion in 1821, he had successful preaching campaigns in big cities such as Philadelphia, Boston, New York . . . etc. He was also a social reformer aiming to transform society.

b) Growth among “free will” churches

The difference between the state and free will churches:

- i. State churches – those are the traditional churches where people born into the church (Examples: Catholics; Anglicans).
- ii. “Free will” churches – you join the church by your free will. In order to remain a member he or she had to keep certain things to belong to the church (Examples: Methodists; Baptists).

By 1800s - the Methodist Church became the biggest church in New England. Later, most of the Millerite preachers would come from the Methodist denomination.

3. Time of Optimism

a) Optimism about America - America was to become the “paradise” of the earth. Many regarded their new free nation as a nation that would play a part in the divine plan of salvation at the end of time for the redemption of the whole world.

b) Creation of Reform Movements

- i. Temperance movements – their aim was to improve health, education, lifestyle of the masses.
- ii. Anti-slavery movements - slavery seen as evil.
- iii. New Educational Institutions.
- iv. Missionary Societies – wanted to spread Christianity around the world.
- v. Bible Societies – for translation of the Bible in different languages.

c) Puritanism (Anglo-American form of Calvinism) and its influence on religious thinking.

- i. Christianity was to transform culture.
- ii. Religion connected to every day life.
- iii. Sunday keeping became very important. It was honoring of the Lord’s day.
- iv. Back to the Bible – people were encouraged to read and study their Bibles.

4. Dominance of the “Common Sense Philosophy.”

a) Common people could study the Bible and understand it, not just the Clergy.

b) Scientific approach of studying the Bible – you gather the evidences and discover the truth. This led to the prove-text method of reading the Bible. William Miller used it in his study concerning the Second Coming of Christ.

5. Renewed Interest in the Second Coming of Jesus and the Millennium

a) Two views of the Millennium

i. Post-Millennialism (1000 years **before** Christ's Second Coming).

This view emerged in the seventeenth century and was developed by Daniel Whitby. According to this view the world was progressing toward 1000 years of peace and happiness and at the end of this period Christ would return. This view dominated Christian thinking especially in England and America.

ii. Pre-Millennialism (1000 years **after** Christ's Second Coming)

The world was becoming worse not better. Christ's coming was to put an end to the present age. The French revolution revived the pre-millennial belief. Millerism was a primary example of that trend.

II. Millerite Adventism through 1844: The Roots of the Seventh-day Adventist Church

As noted above the French Revolution revived the expectations of the soon coming of Christ. Although the Advent Wakening would be world-wide, it made its major impact in North America because of a Baptist believer, William Miller.

A. World-wide Second Advent Awakening - Some major figures who had made major contributions to the Advent awareness:

1. Johann Bengel (a German pastor) – taught that:

- a) The entire Bible was a progressive revelation of God's plan for man's salvation.
- b) 666 = 1260 days (time of beast supremacy) would end in 1836 (Christ Second Coming).
- c) Christ would reign with the believers 1000 years on earth.

2. Johann Petri (German-Calvinist pastor):

- a) First made the connection between the 70 weeks (Dan. 9) and 2300 days (Dan. 8). The 70 weeks were part of the 2300 days.
- b) Calculated that the 2300 days would end in 1847.

3. Joseph Wolff (Son of a German-Jewish rabbi):

- a) Became Catholic and later Anglican
- b) Expected Christ to return in 1847
- c) Traveled and preached about the Second Coming

4. Manuel de Lacunza (Josafat Ben-Ezra):

- a) He was a Jesuit priest from Chile.
- b) Believed that the Second Coming was the focal point of all history.
- c) Believed that the Millennium would occur after the Second Coming.
- d) Write a book, *The Coming of the Messiah in Glory and Majesty* (1812).

5. Edward Irving – the most prominent figure in the British Advent awakening:

- a) He was influenced by Lacunza's book (see above).
- b) Became one of the most famous preacher in London preaching about the Second Coming of Christ.

Despite all of the above facts, however, the Advent movement in Europe did not make large impact as it did in North America. The Advent expectation in America would not have reach such a large dimensions if it was not for a farmer by the name of William Miller.

B. William Miller (1782-1849)

1. Early Years

- a) Born – on Feb. 15, 1782, in Low Hampton, NY.
- b) Early evidence of intellectual ability
- c) Married to Lucy Smith, June 29, 1803 – moved to Poultney, VT
- d) Public service of Miller:
 - i. Was a Deputy Sheriff
 - ii. Served as a Justice of Peace
 - iii. Became a Captain and Lieutenant, in the US Army, during the War in 1812

2. Acceptance of Deism

- a) Miller, who was from a Christian home was not satisfied with Christianity and its beliefs. He met some Deists in Poultney and accepted Deism.
- b) Deism – a skeptical belief that rejects the miracles and the supernatural revelations of the Bible and emphasizes reason.

3. Rejection of Deism

- a) The War in 1812 - made him reevaluate the meaning and purpose of life.
- b) Battle of Plattsburg – was one of the events that would turn Miller back to God and Christianity. The small American army won against the numerous and much better equipped British army. Miller was puzzled since this was not humanly possible. As he wrote victory seemed “due to more than human power.” Gradually he became convicted of his sinfulness and realized his need of a Savior.

4. Return to Christianity (re-conversion): 1816

- a) This happened in his church while he was asked to read a sermon by Alexander Proudfit, “Practical Godliness in Thirteen Discourses.” In the middle of the sermon he was in tears and could not continue reading.
- b) That is when he realized his need of Jesus and his need of a Savior.

5. Systematic Bible Study: 1816-1831

Miller immediately became a zealous Bible student. He wanted to prove that the Bible really makes sense. He started reading and studying the Bible in a systematic way comparing “Scripture with Scripture.” His systematic Bible Study is divided into three major periods:

- a) First period: 1816-1818
 - i. Miller did verse by verse study of the Bible and try to harmonize all apparent contradictions that he found.
 - ◆ “I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded . . . Whenever I found any thing obscure, my

practice was to compare it with all collateral passages; and by the help of CRUDEN, I examined all the texts of Scripture in which were found any obscure portion. . . . In this was I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter” (A&D, 6).

- ◆ He also studied the Bible time-prophecies, especially the book of Daniel and the 2,300 days prophecy. Using the year-day Biblical principle (Num 14:34 and Ezek. 4:5,6) Miller concluded that “in about twenty-five years the glory of the Lord would be revealed, and all flesh see it together” (A&D, 12).

Thus Miller concluded quite early that Christ would come about 1843/ 1844.

b) Second Period: 1818-1823

- i. For the next several years Miller re-examining his conclusions and continued to look at objections:
 - ◆ “Various difficulties and objections would arise in my mind, from time to time; certain texts would occur to me, which seemed to weigh against my conclusions I therefore continued to study of the Bible, to see if I could sustain any of these objections” (A&D, 13).
- ii. Gradually he would begin to share his convictions with neighbors, friends, ministers, but few showed interest.

c) Third Period: 1823-1832

- i. During this time Miller continued his study of prophecies in relation to the Second Coming
- ii. Became heavily convicted to “Go and tell the world of their danger” (A&D, 15).
- iii. Made a solemn covenant with God that would open the way, he would go and share his revelations.

- ◆ “If I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord’s coming. Instantly all my burden was gone; and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation.”
Within half an hour, however, to Miller’s dismay, there was a knock on his door and he was invited to speak to a Baptist congregation in Dresden. No wonder, Miller was “angry” with himself for having made such a covenant with God (A&D, 17-18).
- ◆ Miller began his public ministry in Aug. 1831 (A&D, 17-18). More invitations and public lectures followed after his first public appointment.

6. Application: What can we learn from Miller?

- a) Serious Bible student
- b) Open to new Biblical truth
- c) Humble
- d) Repentant
- e) He had personal love for Christ

C. Other Major Millerite Leaders

Miller held meetings in churches of various denominations. By the end of 1830s Miller had won several ministers to his views concerning the soon return of Christ. Here are some of the major leaders of the Millerite movement.

1. Joshua V. Himes – the “engine” of Millerism:

a) Background

- i. Influential pastor of the Chardon Street Chapel, Boston.
- ii. Recognized leader of interchurch movement for social and personal reform in order to bring the millennium.
- iii. Himes met Miller in Exeter, New Hampshire, Nov. 1839 and invited him to hold meeting in his church.
- iv. Himes accepted Miller’s message and became the main organizer, publicist, and promoter of Millerism.
- v. Himes’ concern – to get the Advent message before the world, especially in the big cities since there was only a short time before the return of Jesus.

“I then told him [Miller], that he might prepare for the campaign; for doors should be opened in every city in the Union, and the warning should go to the ends of the earth! Here I began to ‘help’ Father Miller” (Sylvester Bliss, *Memoirs of William Miller*, 140-141).

For the next 4 year – Millerism became one of the greatest movements in American history.

b) Himes used several means to spread the warning of the Second Coming of Christ.

i. Printing work – this was perhaps the most important work that Himes did.

- ◆ Within three months after he invited Miller to his church he started publishing a periodical – *Signs of the Times*. The first issue came on Mar. 20, 1840. Initially it was a semi-monthly periodical. From 1842 it became a weekly paper.
- ◆ In 1842 Himes started a second periodical – *Midnight Cry*. The first issue came on Nov. 17, 1842. Initially the paper was to last only for few weeks during an evangelistic campaign in New York. Himes wanted to make people aware of the soon return of Christ. Every minister in New York was to receive at least one copy. Because of the tremendous interest, the paper continued to be issued after the planned time. It became a weekly paper.

The result was that thousands, who had not heard the Advent message, heard and accepted the Advent doctrine. Because of the success – it became a practice to start a paper for few weeks at a given place – in connection with series of evangelistic meetings.

- ◆ Himes also published pamphlets, tracts, and books. He collected various writings written by the Millerite leaders and published them into a volume or volumes. Thus came the creation of the so-called “Second Advent Library.” Believers were encouraged to purchase these writings and give them to friends or neighbors.

By July 1841, the Adventist publishing program had grown to such an extent that it had to employ Josiah Litch (a Methodist Minister) to be the “general agent” (manager) for the Committee of Publication.

ii. Organizer of General Conferences

- ◆ In Oct. 1840 - Himes initiated the first General Conference of Christians expecting the Advent in Boston (in Chardon Street Chapel, his own church). Miller could not attend the conference because of illness, but a letter from him was read to the believers.

Purpose of the Conference:

- ◆ the minister to study carefully the subject of the Advent
- ◆ to determine how the last warning message might be proclaimed speedily
- ◆ Reports were given – for the rapid progress of the message in various places
- ◆ Jun. 1841 - a second General Conference was held at Lowell, Massachusetts

Major decision taken included:

- ◆ Formation of a “Publishing committee” (because of the growing publishing program of the Millerites).
- ◆ The leaders gave some recommendations for the conduct of the Advent believers:
 - Had to remain in their own churches.
 - Had to converse with others concerning the subject of the Advent .
- ◆ To be personally consecrated
 - The believers were to question their pastors about the Second Advents. (Ask them to explain certain texts of the Bible).
- ◆ At least 15 conferences were held before 1844. There were many local conferences were held as well.

iii. Organizer of Adventist Camp Meetings

- ◆ May, 1842 – a decision was made at the Boston conference for holding an Adventist Camp Meeting. Money was raised and a “Great tent” was purchased. It could seat approximately 4,000 people (apparently the Millerite tent was the largest of its kind in the United States up through that time). The big tent attracted the attention of many people.
- ◆ From 1842 to the autumn of 1844 – more than 130 camp meetings were held.

iv. Worldwide Outreach – Himes had a concern for spreading the message of the Second Coming worldwide (not just in North America).

- ◆ The Millerite method of worldwide evangelism was not to send missionaries but to place their publications on ships sailing to the various parts of the world.
- ◆ “Most of these works [the Millerite publications] have been sent to all the Missionary stations that we know of on the globe. They have been sent also to many parts of Europe, Asia, Africa, as also to the Islands of the Ocean” (*ST*, Aug. 3, 1842).

Thus Himes’ impact for the Millerite movement was tremendous. Through his initiative and leadership, the Millerite message made a significant impact in North America and was heard in other parts of the world.

2. Josiah Litch (a Methodist Minister) – the first converted minister to Millerism.
 - a) Became the first minister to accept Millerite message of the Second Coming of Christ. He immediately began to write about the Second Advent.
 - b) His most famous work: *The Probability of the Second Coming About A.D. 1843* (Written in 1838). Based on Rev. 9, Litch came to the conclusion that the Ottoman Empire will end sometime in Aug. 1840. His interpretation together with Miller's prophesy of the 2300 days, created wide interest among the public concerning the end of the world.
 - c) Litch also was chosen to be the general manager of the publishing committee of the Millerites.
 - d) He visited Fitch, to encourage him not to give up the Millerite message. (Fitch was discouraged in the beginning, because of the continued opposition of other ministers to the Second Coming message).

3. Charles Fitch (Congregational Minister) and the "Fall of Babylon."
 - a) Most known for his sermon: "Come Out of Her, My People" (preached in the summer of 1843). Fitch's sermon was an appeal to the Millerite believers to leave their protestant denominations. For Fitch all churches had become "Babylon" because of their opposition to the Millerite message of the Second Coming.
 - b) Background of the sermon:
 - i. The Millerite preaching of the soon return of Christ about the year 1843, directly contradicted the general accepted Protestant teaching that Christ would come after the millennium.
 - ii. While most churches of the different denominations opened their doors for the Millerite preachers during the beginning of the 1840s, things began to change toward the end of 1843.
 - iii. Those believers who had accepted the Advent message were asked to choose between their Advent belief and their denomination. Those who chose to retain their faith in the "Advent," found themselves disfellowshipped by their congregations.

It is in this context that Fitch preached his sermon based on Rev. 18.

- c) The Content of the sermon:
 - i. Divided into four parts:
 - ◆ Part I: What is Babylon?
 - ◆ Part II: What is the Fall of Babylon?
 - ◆ Part III: What is it for God's People to Come Out of Babylon?
 - ◆ Part IV: What will be the Consequences of Refusing to Do It?
 - ii. Fitch identified Babylon with the Antichrist. For him the Antichrist (or Babylon) was *anyone* who "opposed to the PERSONAL REIGN of Jesus Christ over this world" (*Come Out of Her My People*, 9).
 - iii. The Millerites, like most Protestants at that time, had generally identified Babylon of Revelation 18 as the Papacy.

- iv. Fitch brought a *new element* of interpretation. His definition of Antichrist included not only the Catholics, but also all Protestant churches who rejected the teacher of the soon coming of Christ on earth.

“Is the Catholic Church, only, opposed to the personal reign of Christ? What shall we say of Protestant Christendom in this respect? Among all the sects into which the Protestant church is divided, where is one that is not decidedly hostile to the Bible truth that Christ has been raised up to sit personally on David’s throne? . . . Again, all these pretended Christian sects are particularly opposed to the idea that Christ is coming speedily in person, to take the dominion of the world In these particulars, therefore, the professed Christian world, Catholic and Protestant are Antichrist” (Ibid., 10, 15).

Thus Fitch provided a theological justification/rational for separation of the Millerites into a distinct body of believers before the close of probation.

- d) Fitch’s Appeal to the Millerites – to leave their churches which had become Babylon.

- i. “But I do say, if you are a Christian, come out of Babylon! If you intend to be found a Christian when Christ appears, come out of Babylon and come out NOW” (Ibid., 19).

- e) The Reaction of the Millerite Leaders towards Fitch’s call:

- i. Initial Reluctance to follow Fitch’s call

- ◆ Most Millerite leaders, particularly Miller and Himes, were reluctant to accept Fitch’s call for separation.
- ◆ Example: Miller never agreed with the idea of separation even though he was expelled from his Low Hampton Baptist Church. In fact, he had never wanted to create a separate body of believers (denomination).

- ii. Later separation was not a choice, but something that was forced by the events that followed.

- ◆ Increasing opposition of the various denominations toward Millerite teaching of the soon Second Coming.
- ◆ Advent believers were disfellowshipped against their wishes.

- iii. This conflict increased more and more towards the end of 1844 (with the approaching of the end of the world).

Until the beginning of 1844, the Millerite movement was an interchurch movement. In fact, Miller never wanted to create a separate denomination.

- f) Notice: A Shift in the Millerite Development (which came as a result of Fitch’s sermon)

- i. Millerism initially was an interchurch movement

- ◆ In 1841 there were created the so called “Adventist Associations.” They were composed of believers within the Protestant denominations who continued to attend the regular worship services in their churches but believed in the Soon Second Coming of Christ.
- ◆ To belong to an “Adventist Association” a believer had to:
 - believe in the imminent return of Christ
 - have a desire to learn about the Second Coming

- each member was encourage to give monthly sum
- ii. 1843 - Fitch's call: Millerites to leave their churches which had become Babylon
 - ◆ The Advent believers started progressively to view themselves as a separate body of believers.
- iii. By 1844 – Millerites disfellowshipped from their churches / forced to leave their churches

Gradually the Adventist Believers – started to view themselves as a separate body of believers.

- g) Fitch – died eight days before the Great Disappointment believing that in a few days he will be resurrected.

4. Other Millerite Leaders

- a) Joseph Bates
 - i. 1839 – his first contact with Millerism was when he heard a Millerite lecturer preaching about the Second Coming.
 - ii. He accepted the Advent message and started to work for its cause.
- b) James White
 - i. Left his job and became an enthusiastic evangelist spreading the Millerite message.
- c) William E. Foy
 - i. Had similar prophetic experiences like Ellen G. White
 - ii. Most Adventist historians today consider him as the pre-disappointment prophet. (We will look at Foy later).
 - iii. His first vision was in Jan. 1842

D. The Great Disappointment

1. The First Disappointment (1843-1844)

- a) Miller NEVER set a date for the coming of Christ

“I had never been positive as to any particular day for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, “about the year 1843. In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, *if* there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared” (A&D, 24)

- b) Miller sets a time period but not a particular date

- i. In December, 1842, forced by his friends, Miller wrote that “*if* there were no mistake” in his calculation, Christ would come “**sometime between March 21st, 1843 and March 21, 1844**” (Ibid., emphasis supplied).
- ii. Miller noted that “some had their minds fixed on particular days; but I could see no evidence for such.” Miller acknowledged that the end could happen outside of his time period and therefore appealed to the believers to be ready for Christ's return at any time (Ibid.).

- c) The Passing of Time: The First Disappointment

- i. Miller's “year of the end” passed without the return of Christ

- ii. The Millerites – experienced their first disappointment
- iii. In a letter to Himes on March 25, 1844, Miller wrote:

“My Dear Brother Himes – I am now seated at my old desk in my east room. Having obtained help of God until the present time, I am still looking for the dear Saviour, the Son of God from heaven, and for the fulfillment of the promise made to our fathers . . . The time, as I have calculated it, is now filled up; and I expect every moment to see the Saviour descend from heaven. I have now nothing to look for but the glorious hope” (*MC*, Apr. 18, 1844)

- iv. Himes’ Defense before the public

- ◆ On April 24, 1844 Himes published an editorial, “OUR POSITION,” in the *Advent Herald* periodical. He tried to explain the delay Biblically. He based his argumentation on:
 - Hab. 2:3 “though it tarry, wait for it, because it will surely come.”
 - Matt. 25:5 – the delay of the Bridegroom
- ◆ Himes encouraged the believers to hold on to their faith (*AH*, Apr. 24, 1844, 92-93).

The Millerite movement entered the so called “Tarrying time” (the time of waiting for the Savior).

- v. Despite the Disappointment, The Millerite movement did not disintegrate

Reasons:

- ◆ There was not a specific time set
- ◆ Application of a Biblical prophecy explaining the delay – (Hab. 2:3; and Matt. 25:5).

2. The Seventh Month Movement / The True Midnight Cry

- a) There was a new hope for the Millerites at the Exeter, New Hampshire, Camp Meeting – Aug. 1844.

- i. The Story

- ◆ On the 3d day of the camp meeting when Bates was preaching, a woman interrupted him saying that someone had a new light and wanted to share it with the believers. Bates then, gave the pulpit to Samuel S. Snow. Snow presented the new light – that became known as – “The Seventh month movement” or “The True Midnight Cry.”
- ◆ Snow showed through an extensive study of the Jewish festivals, comparing types and anti-types, that the fulfillment of 2300-day prophecy of Daniel 8:14 would take place in the autumn of 1844 (not in the spring, as Miller had thought). The cleansing of the sanctuary would meet its completion on the Jewish Day of Atonement – the 10th day of the 7th Month of the Jewish year (See: Lev. 23:27).
- ◆ Snow, claimed to have calculated the exact day: **OCT. 22, 1844.**

Spring Festivals (Types)	First Coming of Christ (Antitypes)
Passover	Cross
First Fruits	Resurrection

Pentecost	“day of Pentecost”
Autumn (Types)	Second Coming (Antitypes)
Blowing of Trumpets	Three Angels’ Messages
Day of Atonement	Cleansing of the Sanctuary = the Earth (Investigative Judgment)
Tabernacles	Heaven

(For calculation of the date see: C. M. Maxwell, *Magnificent Disappointment*, 47-57. Chart from p. 50.)

b) The Reaction to Show’s message

i. New Enthusiasm among Millerites

- ◆ People in general accepted Snow’s conclusions and were electrified again. They were ready to go and spread the urgent message that Christ was almost at the door.
- ◆ Example of this excitement: George Storrs in the *Midnight Cry*, Oct. 3, 1844

“I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day* of the *seventh month*, will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared – but glorious to those who are ready. I feel that I am making the *last* appeal that I shall ever make through the press” (97).

ii. Initially Miller, Himes and some other leaders were reluctant towards the “fixed date” of Snow. Seeing the excitement among the believers, however, Himes and Miller eventually accepted the Oct. 22 date.

- ◆ On Oct. 6, 1844 Miller wrote to Himes:

“Dear Bro. Himes: I see a glory in the seventh month which never saw before. Thank the Lord, O my Soul. Let Brother Snow, Brother Storrs and others, be blessed for their instrumentality in opening my eyes. I am almost home. Glory! Glory!! Glory!!! . . . My brother, I thank God for this light. My soul is so full I cannot write. . . . My doubts, and fears, and darkness are all gone. I see that we are yet right. God’s word is true; and my soul is full of joy; my heart is full of gratitude to God. Oh, how I wish I could shout. But I will shout when the “King of Kings comes” (MC, Oct. 12, 1844, 121)

c) Application for Today:

- i. Have we lost the excitement of the Second Coming?
- ii. The fact is that TODAY we are much nearer to Christ coming than the Millerites were.

The Millerite message was sweet like a honey but soon it would become “bitter in the belly” (Rev. 10:8-10).

3. THE “GREAT DIAPPOINTMENT”

a) The Great Expectation (Oct. 22, 1844)

- i. On October 22, 1844 thousands waited for the Savior to appear in the sky.
- ii. BUT, the day came and went and nothing happened.
- iii. Millerism was left in absolute disarray, discouragement, and confusion.

b) The Pain:

- i. Example: Litch wrote to Miller and Himes on Oct. 24, 1844:

“It is a cloudy and dark day here – the sheep are scattered – and the Lord has not come yet. . . . I want to hear from you very much. If bro. Himes is with you I want him to write and let me know what he thinks of doing if time continues after a week from Sabbath.”

- ii. Hiram Edson wrote in an unpublished manuscript:

“Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12. at midnight. The day had then passed and our disappointment because [sic] a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn.”

- iii. James White wrote about his experience years later:

“The disappointment at the passing of the time was a bitter one. . . . The love of Jesus filled every soul, and beamed from every face, and with inexpressible desire they prayed, ‘Come Lord Jesus, and come quickly.’ But he did not come. And now to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and reviling of unbelievers who now scoffed as never before, was a terrible trial of faith and patience. When Elder Himes visited Portland, Me., a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child” (*Life Incidents*, 182).

c) The Reaction of William Miller:

- i. Despite the Disappointment Miller seemed (at least on the surface) to continue to hold to the hope of the soon coming of Christ
- ii. See Miller’s conclusions in a letter written to Himes:

“I have been waiting and looking for the blessed hope, and in expectation of realizing the glorious things which God had spoken of Zion. Yes, and although I have been twice disappointed, I am not yet cast down or discouraged. God has been with me in Spirit, and has comforted me. . . . *Brethren*, hold fast; let no man take your crown. I have fixed my mind upon another time, and here I mean to stand until God give me more light – And that is *To-day*, TO-DAY, and TO-DAY, until he comes” (*MC*, Dec. 5, 179-180).

d) The Consequences of the Disappointment:

- i. Most Millerites gave up their faith in the Second Advent.
- ii. Millerism fragmented into several groups. There were different leaders who appeared – and gave “new lights” and “new interpretations” of the “truth” concerning the Second Coming of Christ.

- iii. Out of this chaos and confusion would appear the Seventh-day Adventist Church. (But no one could have predicted that development in 1844).
- e) Application / Conclusions:
- i. **WHY THE DISAPPOINTMENT?** (Why would God permit such a mistake?)
 - ◆ Consider the tremendous importance of the event!!! (Christ was about to start the final phase of His ministry).
 - ◆ God needed to call the world's attention to this event. (See the Biblical Parallels in Luke 24: 21, 46; Acts. 1:6-9)
 - ◆ The Millerites did not understand it fully
 - ◆ Later – the Sabbatarian Adventist would develop the 2,300 days prophecy and try to take it to the whole world.
 - ii. **Summary:** Why the Oct. 22, 1844, was a genuine fulfillment of prophecy:
 - ◆ The genuineness of the spiritual experience of those who participated in the movement.

Ellen White wrote that “of all the great religious movements since the day of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still fill the holy influence of that blessed work and bear witness that it was of God.” (EGW, *GC*, 401)
 - ◆ Rev. 10:8-11 predicted disappointment and recovery.
 - ◆ Out of Millerism came the Seventh-day Adventist Church
 - ◆ to clarify the truth of Oct. 22, 1844
 - ◆ to take God's final message to the world (Rev. 12:17; and 14:6-12)

III. The Beginning of Sabbatarian Adventism: Doctrinal Development (1844-1848)

A. The Fragmentation of Millerism after the Great Disappointment

1. After the Disappointment – the Millerite believers were left in confusion
 - a) Their faith was shaken
 - b) Experienced ridicule, shock from other people and believers
 - c) Majority of Millerites most probably left their faith (as noted above)
2. Three main groups emerged out of the Millerite movement. The division was based on the different interpretations of what really happened on Oct. 22, 1844.
 - a) Spiritualizers (mainly fanatical groups)
 - b) Albany Adventists (the Himes' group)
 - c) Sabbatarian Adventists (the future Seventh-day Adventists)

OPEN DOOR ADVENTISTS	CLOSE (SHUT) DOOR ADVENTISTS
Albany Adventists: - Event – correct - Time – wrong	Spiritualizers: - Event – correct - Time – correct Sabbatarians: - Event – wrong - Time – correct

a) Spiritualizers believed that:

- i. The event – right
The time – right
- ii. Representative included such people as Apollos Hale , and Joseph Turner who tried to show that the Second Coming really happened on Oct. 22, but it was a spiritual rather than literal event.
- iii. Major shift in interpretation had taken place: Everything was interpreted in a spiritual rather than literal sense.
- iv. There came many fanatical groups with extreme interpretations and practices:
 - ◆ Emergence of many “prophets”
 - ◆ The so called “no work party.” They believed was that since they were in the “Millennial Sabbath” it was wrong to be working.
 - ◆ People who claimed to have reached the state of “sinless perfection”
 - ◆ Some acted like “Little Children” crawling around their houses. Some wanted to witness so they started crawling through the busy streets of towns.
 - ◆ Practices such as “holy kissing” and “spiritual wifery” (see: Millennial Fever, 250-253)

b) The Albany Adventists believed that:

- i. The event – was correct
The time – was wrong

Himes would write: “We are now satisfied that the authority on which we base our calculations cannot be dependant upon for *definite time*. . . . We have no knowledge of a *fixed date* or *definite time*, but do most fully believe that we should watch and wait for the coming of Christ, as an event that may take place at any hour” (MC, Nov. 7, 1844).

The Albany believers concluded that their calculations were wrong, but continued to believe that Christ would come very soon (in their time).

- ii. They organized themselves at a conference held in Albany, NY (April, 1845) – under the leadership of Himes, hence their name.
 - iii. The Albany Group came as a reaction against the fanatical extremes of the Spiritualizers. Himes wanted to stabilize the Advent believers who were in the state of shock and confusion.
 - iv. Miller, under Himes’ pressure, eventually gave his approval of the Albany movement and joined Himes’ group.
- c) Sabbatarian Adventists believed that:
- i. The time – was correct
The event – was wrong (Something did happen on Oct. 22, but - it was **not** the second coming)
 - ii. This group was the smallest of the three groups.
 - iii. They, nevertheless, saw themselves as the true successor of the Millerite movement.
 - ◆ They thought, on one hand, that the Himes group denied the validity of Daniel’s prophecy and their experience.
 - ◆ The Spiritualizers, on the other hand, had a wrong (spiritual; unbiblical interpretation).
 - iv. Before the Sabbatarians became a visible distinctive group – they had to answer two questions:
 - ◆ First: What did happen on Oct. 22, 1844?
 - ◆ Second: What was the sanctuary that needed to be cleansed?

Therefore the Sabbatarians were driven back to their Bibles to answer the above questions.

B. Distinctive Doctrines of the Sabbatarian Adventists:

- 1. The Second Coming – This doctrine was accepted from Millerism. They continued to hold firmly to it, and believed that Christ’s coming was soon.
- 2. The Sanctuary Doctrine – was redefined
 - a) Himar Edson’s experience – Oct. 23, 1844
 - i. Edson was a Methodist farmer or Port Gibson, New York. During a prayer meeting on the first day after the disappointment, Edson became convinced that God should reveal why the disappointment happened.
 - ii. His experience (vision) in the corn field:

“After breakfast I said to one of my brethren [probably O. R. L. Crosier], ‘Let us go and see, and encourage some of our brethren.’ We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that 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.” While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance before missing me. He inquired, ‘Why I was stopping so long?’ I replied, ‘The lord was answering our morning prayer; by giving

light with regard to our disappointment” (Hiram Edson, “Unpublished manuscript” in *1844 and the Rise of Sabbatarian Adventism*).

- b) The Study – Edson, O.R.L. Crosier, and Dr. F. B. Hahn did an extensive Bible study on the Sanctuary doctrine. They came to several conclusions:
- i. Connected Dan 8:14 to Hebrew 9: 23,24 and Leviticus. 16.
 - ii. Concluded: that the Sanctuary (of Dan. 8:14) to be cleansed was not on earth, but in heaven.
 - iii. This new light – could explain their disappointment.
 - iv. They agreed to share publishing expenses and publish their “study.”
- c) Published an article: “The Law of Moses.” The article was written by Crosier, who was chosen to write down their findings.

◆ The Article was published in the *Day-Star Extra*, Feb. 7, 1846

◆ Summary of the main points of the article:

- There is a literal sanctuary in heaven
- The Hebrew sanctuary – was a visible representation of the heavenly sanctuary and the plan of salvation
- Just as the earthly priest had two-phase ministry on earth, so Christ has two-phase ministry in heaven.
- The 1st phase began – at His ascension in the Holy Place (forgiveness of sin). The 2^d started on Oct. 22, 1844 – Christ moved from the Holy Place to the Most Holy Place (blotting out of sins; cleansing of the sanctuary)
- The cleansing of Dan. 8: 14 was a cleansing from sin – done by blood, and not by fire.
- Christ’s Second Coming – will come after He completes His ministry in the MHP.

◆ The combined study of Edson, Crosier, and Hahn confirmed Edson’s “vision” that the sanctuary to be cleansed was in heaven and not on earth.

- ii. Ellen White would write later: “the Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-Star, Extra*, February 7, 1846” (*WLF*, 12).

- iii. The Sanctuary Doctrine was soon linked to the Investigative/ Pre-Advent Judgment.

- ◆ Early 1840s – Miller and Josiah Litch indicated the necessity of pre-Advent judgment taking place before the Second Coming. It was a logical conclusion – if Christ was to come in 1844 – there had to be a pre-Advent judgment before that event.
- ◆ The Sabbatarian Adventists would build upon Litch’s conclusions.
- ◆ In 1847, Bates (ex-sea captain and an active Millerite layman) equated the heavenly Day of Atonement with the beginning of the pre-Advent judgment.
- ◆ The First Angel’s Message, “the hour of his judgment has come” (Rev. 14:7) was seen as the proclamation of the beginning of this pre-Advent Judgment (Oct. 22, 1844).

3. The Gift of Prophecy

- a) The Call of Ellen G. White

- i. Ellen Gould Harmon (White, after her marriage in 1846) was 17 years old, when she was called to be a prophet.
 - ii. Her ministry continued for 70 years.
 - iii. Her first vision was in Dec. 1844 (for a full description of the vision see: *Early Writings*, 14-15).
 - ◆ Description of her vision: She saw Advent believers on a straight and narrow path leading toward heaven. There was a bright light behind them (the “Midnight Cry”) and Jesus before them on the other end of the path. The vision revealed that something important did happen on Oct. 22, 1844. Thus the date had a prophetic significance. On the other hand, the believers had to constantly keep their eyes “fixed on Jesus” in order to continue on their way toward heaven.
 - ◆ These two sides of the vision describe the two major characteristics of the Seventh-day Adventists. While we are prophetic people we should never forget our constant need of Jesus.
- b) Ellen G. White – not the first choice of God
- i. William Ellis Foy – a black Baptist
 - ◆ In the period from 1842 to 1844 Foy received several visions.
 - ◆ Foy, however, was reluctant to share his visions, but did not refuse the commission (according to Delbert Baker).
 - ◆ A recurring theme in Foy’s visions was that the Second Coming of Christ would not occur as soon as the Millerites expected it.
 - ◆ He never became a Seventh-day Adventist.
 - ◆ What happened to Foy?
 - A new research done by Debert W, Baker.
 - Baker’s book: *The Unknown Prophet* (1987) – considers Foy as the Pre-Disappointment prophet who did not refuse his gift.
 - According to Swartz, Foy stopped recounting his experiences because of financial pressure and did not understand his 3d vision (*Light Bearers*, 62).

One thing is certain: Foy preached his message for some time before the disappointment.
 - ii. Hazen Foss
 - ◆ Foss was a Millerite.
 - ◆ Received several visions but refused to cooperate with God.
 - ◆ Later he saw and encouraged Ellen White not to give up her calling and make his mistake.
- c) Ellen Harmon (White) – was also reluctant to accept the call to be a Prophetess in the beginning.
- Some reasons for her reluctance:
- i. The presence of other “prophets” (usually among the fanatical elements of Millerism, the Spiritualizers) made her exercise of her gift very challenging.

- ii. The Albany Adventists – The main group of Millerites were against any such “new revelations” or prophets.
 - ◆ In a Conference held at New York, the Albany Adventist came up with the following resolution:

“One of the resolutions stated: “that we have no confidence in any new messages, visions dreams, tongues, miracles, extraordinary gifts, revelations, impressions, discerning of spirits, or teachings, &c, &c, not in accordance with the unadulterated word of God” (*The Morning Watch*, May 15, 1845, 158).
 - iii. The believers in Portland (where Ellen White lived) were also initially reluctant to accept her prophetic gift.
 - ◆ The visions of Ellen White contained information contrary to what the believers (including Ellen White) believed concerning the Disappointment.
 - ◆ Arthur L. White writes: “by December most of the believers in Portland area had abandoned their confidence in the integrity of the October 22 date” (*Ellen G. White: The Early Years 1827-1862*, 60).
 - iv. Ellen White’s second vision – was quite discouraging. It related to her future work as a prophet:
 - ◆ “About one week after this the Lord gave me another view, and showed me the trials I must pass through; that I must go and relate to others what he had revealed to me; that I should meet with great opposition, and suffer anguish of spirit. . . . This vision troubled me exceedingly. My health was very poor, and I was only seventeen years old. . . . I looked with desire into the grave. Death appeared to me preferable to the responsibilities I should have to bear” (*Spiritual Gifts*, vol. 2, 35-36)
- d) Ellen White – finally accepts the call
- i. This happened in a meeting held at her home. The little company of believers, noticing her depression and agony and decided to have a special prayer for her. The elder of the band, John Pearson, prayed for Ellen to surrender her will “to the will of the Lord.”
 - ii. She later recalled how during the prayer the thick darkness that surrounded her disappeared and a “sudden light” came upon her. She felt she was in the presence of angels. “One of these holy beings again repeated the words, ‘Make known to others what I have revealed to you’” (*Life Sketches*, 70-71).
 - iii. After that experience Ellen Harmon never doubted her calling again.
 - iv. Her gift would eventually lead the early Sabbatarian Adventists to defend biblically the gift of prophecy as one of the genuine and legitimate gifts of the Spirit.
- e) Ellen White role in the development of the Sabbatarian Doctrines –
- i. Ellen White – did not play a prominent role in the formation and development of the Sabbatarian doctrines.
 - ii. Note that Ellen White was **not** initially accepted by all Sabbatarians as a genuine prophet of God
 - ◆ Example: Concerning the visions of Ellen White, J. Bates noted:

- “Although I could see nothing in them [the visions] that militated against the word, yet I felt alarmed and tried exceedingly, and for a long time unwilling to believe that it was any thing more than what was produced by a protracted debilitated state of her body” (*WLF*, 21).

iii. Ellen White purposefully was not promoted in the *Review*, the Sabbatharians’ main periodical. This fact was because of:

- ◆ The general prejudice against the visions among Millerites and other believers.
- ◆ Accusation that the Sabbatharians had “another rule of faith” in addition to the Bible.
- ◆ The Sabbatharians would often write to defend themselves against such accusations:

“We are charged with adopting another rule of faith than the Scriptures of truth. The columns of the *Advent Review*, from the first volume until the present number, are a sufficient refutation of this charge. We do not deny the gifts of the Holy Spirit, but we regard them as designed only to lead men to the word of God. This has ever been our position” (*RH*, Nov. 7, 1854, 101).

iv. The Method used by the Sabbatharians of studying doctrines:

- ◆ Example: How did the Sabbatharians came up with an answer to the question “when to begin the Sabbath.”

Someone asked a question why God did not solve the issue directly through Ellen White. James White replied:

“It does not appear to be the desire of the Lord to teach his people by the gifts of the Spirit on the Bible questions until his servants have diligently searched his word. . . . Let the gifts have their proper place in the church. God has never set them in the very front, and commanded us to look to them to lead us in the path of truth, and the way to Heaven. His word he has magnified. The Scriptures of the Old and New Testament are man’s lamp to light up his path to the kingdom. Follow that. But if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of his choice correct you and bring you back to the Bible, and save you” (*RH*, Feb. 25, 1868, 168).

The Method of establishing doctrinal beliefs among the Early Sabbatharians was:

- 1) First – studying the Bible
- 2) Second – Ellen White could sometime receive a vision to reaffirm or bring unity on a controversial issue.

Ellen White’s role was CONFIRMATION rather than INITIATION in matters of doctrines and their development among the Sabbatharians.

f) Application for Today:

- i. Seventh-day Adventists – should be first, people of the Bible.
- ii. How do we use Ellen White and her counsels (the question of misusing Ellen White)?
- iii. Do we make her more prominent than the Bible when she herself was against that notion?

4. The Sabbath

- a) Early Developments of the Sabbath Doctrine among Millerite Adventists
- i. Connection between Seventh-day Baptists and Millerite Adventists before the Disappointment
 - ◆ 1802 – Seventh-day Baptists had 1,130 members. By 1843 they grew to 5,500.
 - ◆ The Seventh-day Baptists published a periodical *Sabbath Recorder* which was read by many Millerites. Obviously the Sabbath doctrine was known at least among some Millerite Adventists.
 - ii. Frederick Wheeler (a Methodist Minister) – the first Adventist to keep the Sabbath.
 - ◆ He was a pastor of the Christian Brethren Church in Washington, New Hampshire.
 - ◆ He was confronted by a Seventh-day Baptist lady, Rachel Oakes that he did not keep *all* of God’s commandments.
 - ◆ In the spring of 1844, after studying the Sabbath issue, Wheeler started keeping the Sabbath.
 - ◆ Several of his members also began to keep it. Soon the first Sabbath-keeping Adventist congregation came into existence *before* the great Disappointment.
 - iii. T. M. Preble (a Free Will Baptist preacher)
 - ◆ Preble was a Millerite who accepted the Sabbath in the summer of 1844.
 - ◆ He heard about it through Wheeler and the Washington congregation.
 - iv. Because of the expectation of the nearness of the Second Coming, both Wheeler and Preble did not feel the burden to preach the Sabbath message.
- b) Post-disappointment Developments of the Sabbath doctrine
- i. Preble published an article about the Sabbath in *Hope of Israel* (Feb. 28, 1845)
 - ii. Later wrote a 12-page pamphlet: *Tract, Showing That the Seventh Day Should Be Observed as the Sabbath, Instead of the First Day; “According to the Commandment.”*
 - iii. Joseph Bates (one of the three primary founders of the Seventh-day Adventist Church) read Preble’s writings.
 - ◆ He accepted the Sabbath – as a Biblical doctrine.
 - ◆ In August, 1846, Bates himself published a tract: *The Seventh Day Sabbath, a Perpetual Sign.*
 - ◆ Bates was the one to introduced James and Ellen White to the seventh-day Sabbath.
 - ◆ Ellen White wrote that: “in the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it” (*IT*, 75).
- c) The Contributions of Bates to the Sabbath Doctrine:
- i. Bates did not just accept the Sabbath doctrine. He made some major contributions to the development of the Sabbath doctrine.
 - ◆ Connected the Sabbath and the Sanctuary Doctrines. The law of God started to be seen as the basis for the Pre-Advent judgment (Rev. 11:19; 14:12).
 - ◆ Connected the Sabbath and the Third Angel’s Message.

- ◆ Developed the end-time concept of the “Seal of God” and the “Mark of the Beast” (Rev. 12:15, 17). The Sabbath being the Seal of God.
- ii. By early 1847 – Bates developed the Great Controversy theme as early as 1847. The Sabbath started to have an important eschatological meaning which the Sabbatharians would emphasize over and over again.
- iii. In few months, Ellen White would confirm in a vision the Great Controversy theme. She saw the Ten Commandments in the ark in the Most Holy Place with the fourth commandment shining brighter than all the other commandments (*WLF*, 18). The keeping of God’s commandments (and particularly the Sabbath) would become the “mark” for distinguishing God’s faithful end-time people.

5. Conditional Immortality

- a) Following the Greek philosophy that it was impossible for people to cease to exist, Christianity in general believed that the souls are immortal and have inherent immortality.
- b) Hebrew understanding, on the other hand, denied inherent immortality
- c) George Storrs (a Methodist minister) studied this doctrine.
 - i. In 1840 – after three years of intensive Bible study Storrs concluded that:
 - ◆ Humans do NOT have inherent immortality. When they die – they cease to exist.
 - ◆ Immortality – was conditional (just for those who follow Christ).
 - ◆ Hell – does not exist. There was a total destruction at the end (Annihilation).
 - ii. In 1841 Storrs issued: *An Enquiry: Are the Souls of the Wicked Immortal? In Three Letters* (it was originally written to a friend and published anonymously). In 1842 he gave six sermons on human nature to his congregation. He revised and published them as *An Inquiry: Are the Souls of the Wicked Immortal? In Six Sermons*.
 - iii. In 1842 Storrs joined the Millerite movement and began to preach the Advent message. Although he did not preach his personal views on the human nature, upon request, he presented his *Six Sermons* to people.
 - iv. By 1844 Charles Fitch became the first Millerite minister to accept the doctrine of Conditional Immortality. He wrote to Storrs:

“Dear Brother Storrs: - as you have long been fighting the Lord’s battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say that I am at last after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side. I am thoroughly converted to the Bible truth, that ‘the dead know not anything’” (Charles Fitch to George Storrs, Jan. 25, 1844).
 - v. J. Bates, J. White, and Ellen White – also accepted this doctrine even before the Disappointment
 - ◆ It made Biblical sense to them
 - ◆ Why second Advent – if the souls are immortal?
 - ◆ Why pre-Advent and executive judgment – if the souls are in heaven or hell?
 - ◆ Why resurrection of the righteous and the wicked?

C. CONCLUSION:

1. By the 1848 – the Sabbatarian Adventists had agreed on five distinctive doctrines:
 - a) Second Coming of Christ
 - b) Sanctuary (in connection with the pre-Advent judgment)
 - c) Gift of Prophecy
 - d) Sabbath
 - e) Conditional Immortality
2. In these five doctrines, the Sabbatarians saw their uniqueness. They were the “pillars” of their identity that distinguished them from the other Millerites and from the other Christian denominations in general.
3. The Sabbatarian Adventists were determined to take their messages to “every nation, tongue, and people” (Rev. 14:6). The movement would grow and this would bring a need for organization.

IV. STEPS TOWARDS ORGANIZATION (1848-1863)

A. Most Early Sabbatarians were against any kind of church organization.

1. Several factors, however, influenced the Sabbatarian anti-organizational attitude:
 - a) Charles Fitch’s call: “Come out of Babylon,” would make Sabbatarians consider any organized religious group as Babylon.
 - b) They were also influence by the “Christian Connection” group, which in itself was an interchurch movement and not an organized denomination. Two of three founders of the Sabbatarians (James White and Joseph Bates) came from the Christian Connection group.
2. Factors leading to a need of organization:
 - a) Agreement on basic distinctive doctrines (by 1848).
 - b) New Mission – to share their distinctive believes.
 - c) Decline of the impact of the Disappointment.
 - d) Growth of the Sabbatarian group.

B. Steps leading to the Formal Organization of the Sabbatarian Adventists (notice that they took a typical Millerite approach).

1. Sabbath Conferences: 1848-1850
 - a) The first conference was held in Rocky Hill, Connecticut, in 1848.
 - i. At least 5 more conferences were held the same year.
 - ii. In 1849 there were 6 conferences held.
 - iii. In 1850 another 10 conferences.
 - b) Major leaders of the Sabbatarian gatherings were: Joseph Bates, James White, Ellen White.
 - c) Purpose of the conferences:
 - i. To unite the believers.

- ii. To establish the believers in their faith.
- iii. To clarify “the present truth” and the Sabbatarian distinctive.

(For brief description of the conferences see: *Spiritual Gifts*, vol. 2, 93, 97-99)

2. Publications:

a) Initial Publications of the Sabbatarians:

i. Joseph Bates published two booklets:

- ◆ *The Seventh-day Sabbath, a Perpetual Sign* (1846). It was revised in 1847.
- ◆ *A Seal of the Living God* (1849).

ii. In 1847 appeared the first joint publication of the Sabbatarians, *A Word to the “Little Flock”*. It was published by James White, Ellen White, and Joseph Bates.

b) A Major Transition in the Publishing Work of the Sabbatarians:

i. It came with Ellen G. White’s vision in 1848 concerning the publishing work.

- ◆ After the visions – she told James White: “You must begin to print a little paper” (LS, 125).
- ◆ The vision predicted a world-wide publishing program aimed to spread the Third Angel’s message.
- ◆ James White would play a major role in the development of the publishing work of the Sabbatarians.

ii. The First Sabbatarian Periodicals:

- ◆ *The Present Truth* started in July, 1849.
 - James White went to a non-Adventist printer, Charles Pelton of Middletown, Connecticut.
 - Around 1,000 copies were printed.
 - James White arranged to pay Pelton later (after the selling of the paper).
- ◆ *Advent Review* began in Sept., 1850.
- ◆ *The Present Truth* and the *Advent Review* were combined into one periodical: *The Second Advent Review and Sabbath Herald* (Nov. 1850). This became the Sabbatarian main periodical through which they shared their beliefs and communicated with each other before their formal organization into a denomination. In a sense the *Review and Herald* (as it was called in short) became “their church.”

iii. More Sabbatarian Periodicals:

- ◆ *Youth’s Instructor* (1852).
 - A paper for the youth
 - Contained the first Sabbath School Lessons

- ◆ *Health Reformer* (1866)
 - First SDA periodical concerned with health reform

iv. Establishment of own printing house at Battle Creek (1855).

The publishing office led by James White moved several times until it was finally established at Battle Creek in 1855. It moved from:

- ◆ Paris, Maine.
- ◆ Saratoga Springs, NY.
- ◆ Rochester, NY.
- ◆ Battle Creek, MI .

3. Rapid Growth of the Sabbatarian Group

a) By 1852 there were concerns for “gospel order” among the believers since the group grew in numbers.

- i. 1850 – appr. 200 believers.
- ii. 1852 – appr. 2000 believers.

b) Early Problems:

i. No system to certify clergy (ministers).

- ◆ There were the so called “traveling preachers,” but people did not have a way to know who the preacher was.

ii. No system to distribute funds to ministers.

- ◆ This led to a crisis in 1856. The Sabbatarian movement almost collapsed because of underpaid ministers.

iii. No legal organization for holding property.

- ◆ This became particularly an issue toward the end of 1850s concerning the Review and Herald Publishing Association which was under James White’s name.

iv. Issues of Church Discipline.

- ◆ There were some Sabbatarians who accepted Spiritualistic ideas. What to do with them?

c) First significant discussions regarding “Gospel Order” took place in the early 1850s.

- i. Ellen White wrote: “The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon the earth, and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before (*Early Writings*, 97).
- ii. James White wrote four articles on the subject of organization starting in December, 1853. He spoke “hard” against those who opposed organization.

- ◆ “It is the will of the Lord that his people should be called away from the confusion and bondage of man-made creeds, to enjoy the oneness and freedom of the gospel. But it is a lamentable fact that many of our Advent brethren who made a timely escape from the bondage of the different churches, who as a body rejected the Advent doctrine, have since been in a more perfect Babylon than ever before. Gospel order has been too much overlooked by them. . . . They will have to learn that God has not called any of his people away from the confusion of the churches, designing that they should be left without discipline. . . . To suppose that the church of Christ is free from restraint and discipline, is the wildest fanaticism” (*RH*, Dec. 6, 1853, 173).

4. Financial Crisis

- a) By 1856 there was a major crisis for the support of ministry.
 - i. Pastors were overworked and underpaid.
 - ii. Examples: John N. Andrews and John Loughborough – two major leaders in the Sabbatarian group almost left ministry because of financial difficulties.
- b) “Systematic Benevolence” plan (Sister “Betsy”).
 - i. 1858 – The Battle Creek congregation formed a study group to search the Scriptures and to find out how to support the ministers.
 - ii. Early 1859 they came with a plan known as “Systematic Benevolence.” They recommended the following for the support of ministers:
 - ◆ Men – to contribute from 5 to 25 cents per week
 - ◆ Women – to contribute from 2 to 10 cents per week
 - ◆ Both groups to contribute from 1 to 5 cents per week “on each and every one hundred dollars of property they possess” (see: *RH*, Feb. 3, 1859, 84).
 - iii. This plan was the first step in the development of systematic support for the ministry of the church. In 1870s the tithe system would be developed.

5. Final Steps of Organization:

- a) Early 1860s – the battle over church organization continued:

Two groups of Sabbatarians:

- i. Supporter of organization. In order to hold properties, the Sabbatarians needed some kind of formal organization. James White, specifically, would press for the need of it.
- ii. People who opposed organization. These were people like R. F. Cottrell who considered that any kind of organization was kind of apostasy.

He wrote: “For myself I think it would be wrong to ‘make us a name,’ since that lies at the foundation of Babylon. I do not think that God would approve of it” (*RH*, Mar. 20, 1860, 140).

- b) 1860 - “general conference.”

- i. A general conference was called from September 28 to October 1, 1860 at Battle Creek.

- ii. Two important decisions concerning the organization of the Sabbatharians were taken:
 - ◆ Choosing a name: “Seventh-day Adventists.”
 - ◆ Formation of the “Seventh-day Adventist Publishing Association” (Formed on May 3, 1861) in order that they could legally hold properties.
- c) 1861 – the organization of the first Conference(s) of Seventh-day Adventists.
 - i. In 1861 the Michigan Conference became the first Conference of the Seventh-day Adventists.
 - ii. In 1862 seven more Conferences were created.
- d) In May, 1863 the General Conference of Seventh-day Adventists was officially established.
 - i. There were about 3, 500 members; and 30 ministers at the time of the formal organization of the Sabbatharians.
 - ii. John Byington became the first president of the GC of SDA. (James White was suggested as the first choice to be the president, but he wisely declined. He served as a president, however, later.)

Thus in 1863 the Seventh-day Adventist Church was officially organized into a denomination and was ready for further institutional and lifestyle developments.

V. FURTHER DEVELOPMENTS: LIFESTYLE AND INSTITUTIONS (1863-1888)

The years 1863 to 1888 would bring new steps in the development of Seventh-day Adventist Church. After their doctrinal formation, they would concentrate on issue of lifestyle and new institutions.

A. Lifestyle Issues:

There are three major lifestyle questions that would emerge during this period of time:

1. Health Reform

a) Early Heath Reform Developments.

i. Joseph Bates:

- ◆ Had been a health reformer for many years before he became a Sabbatharian Adventist.
- ◆ He was addicted to drinking but during 1820s abundant it after he understood its fatal effect on human health.
- ◆ Later Bates helped in the organization of one of the first temperance societies in United States.

ii. Early health practicing among Sabbatharians:

- ◆ There were some discussions regarding healthful living in the late 1840s and in 1850s – concerning the use of tobacco and pork
- ◆ Tobacco – was condemned, but persons who used it were not disfellowshipped from the group.
- ◆ Pork – In 1858 Ellen White rebuked S. H. Haskell for agitating the question. She wrote to him:

“I saw that your views concerning swine’s flesh would prove no injury if you have them to yourselves; but in your judgment and opinion you have made this question a test, and your actions have plainly shown your faith in this matter. If God requires His people to abstain from swine’s flesh, He will convict them on the matter. . . . If it is the duty of the church to abstain from swine’s flesh, God will discover it to more than two or three. He will teach His *church* their duty. God is leading out a people, not a few separate individuals here and there, on believing this thing, another that” (*IT*, 206-207).

b) The Health Reform: Becomes Essential Part of Seventh-day Adventism

i. Generally the Sabbatarian Adventist did not pay much attention to health reform until the early 1860s. It started with a vision of Ellen White concerning the importance of health.

ii. Ellen White and her First Health Vision: (June 5, 1863):

◆ “I saw that it was a sacred duty to attend to our health, and arouse others to their duty. . . . We have a duty to speak, to come out against intemperance of every kind – intemperance in working, in eating, in drinking, and in drugging – and then point them to God’s great medicine: water, pure soft water, for diseases, for health, for cleanliness, and for luxury. . . . I saw that we should not be silent upon the subject of health but should wake up minds to the subject. . . . The work God requires of us will not shut us away from caring for our health. The more perfect our health, the more perfect will be our labor” (*MS 1*, 1863).

◆ Notice from the above quote that our health is not affected only by what we eat, but it includes the whole lifestyle.

iii. Another Important Health related Vision: (Dec. 25, 1865)

◆ The Result: Health Reform became part of the Adventist overall theology.

“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. I saw that we as a people must make an advance move in this great work (*IT*, 486).

iv. Establishment of the first Seventh-day Adventist Health Reform Institution.

◆ In 1866 the Western Health Reform Institute was established in Battle Creek, Michigan.

◆ 1876: John Harvey Kellogg (1852-1943) was appointed as the chief administrator of the Health Reform Institute. Soon after his appointment he changed the name to “Battle Creek Sanitarium.” By 1890s the Sanitarium became the largest institution of its kind and achieved worldwide prominence.

◆ In 1866 the *Health Reformer* periodical was started by James White (as we saw earlier)

c) Notice: The Seventh-day Adventists were part of the “health reform” movement in the United States, although they did not agree with everything taught by the other reformers. People like Sylvester Graham and Dr. James C. Jackson taught much concerning healthful living and the need for reform during that time.

- i. Example: When James White suffered his paralytic stroke in 1865, he and Ellen White went and spent some time in “Our Home on the Hillside,” Dansville, NY, a health institution led by Dr. James C. Jackson.
- ii. Ellen White’s visions put the Seventh-day Adventists on the right path of the health reformers.

B. Military Issues

1. The question of military service came as a result of the civil war in America (1861-1865).
 - a) Two questions that the Adventist were confronted with were:
 - i. Should Adventists serve in the army?
 - ii. Should they bear arms and kill?
 - b) James White and the Discussion in the *Review*.
 - i. White – brought a huge discussion on the issue by writing a provocative article published in the *Review* on Aug. 12, 1862. White noted that the “requirements of the war” were not in harmony with the Ten Commandments (particularly the fourth and the six commandments). However, for White “in the case of drafting, the government assumes the responsibility of the violation of the law of God, and it would be madness to resist. He who would resist until, in the administration of military law, he was shot down, goes too far, we think, in taking the responsibility of suicide” (*RH*, Aug. 12, 1862, 84).
 - ii. Because of his suggestion, some accused him of promoting Sabbath breaking and murder.
 - iii. For the next few months, there was a lot of discussion on the military issue through the pages of the *Review*.
2. There emerged three major Seventh-day Adventist views concerning the military question:
 - a) Those who supported participation.
 - b) Those who supported pacifist position.
 - c) Those who supported non-combatant service (not bearing arms).
 - i. By 1864 – the government provided an option for the conscientious believer to do non-combatant service.
 - ii. Non-combatant service became the official SDA position.

C. Educational Issues:

1. “No need for education” period
 - a) Since the expectation of the soon return of Christ, many Sabbatarians did not see the need for education of their children.
 - b) Example showing the general thinking pattern of believers:

W. H. Ball asked a question through the *Review*: “Is it right and consistent for us who believe with all our hearts in the immediate coming of the Lord, to seek to give our children an education? If so, should we send them to a district or town school, where they learn twice as much evil as good?”

James White replied: “The fact that Christ is very soon coming is no reason why the mind should not be improved. A well-disciplined and informed mind can best receive and cherish the sublime truths of the Second Advent. . . . TO take children from school, where they would receive some sort of discipline, and let them run in the streets, as some have done, to get a corrupt street education, is but little less than insanity.” (*RH*, Dec. 23, 1862, 29).

2. In the mid-1850s some Adventists tried to establish independent Christian schools
 - a) The first attempt was done in Buck’s Bridge, NY, in 1853.
 - b) In 1856 the Battle Creek church members tried to organize a school for their children. But lack of funds brought the school to a closure soon after it had opened.
 - c) No further attempts of establishing schools were made until late 1860s / beginning of 1970s.
 - d) The religious education of children was done through the pages of the *Youth Instructor*. In fact the first Sabbath School lessons were printed in the *Youth Instructor*.
3. The First Official Seventh-day Adventist School – The Battle Creek School was organized in 1872.
 - a) Gradually the leaders of the Seventh-day Adventist denomination began to see the need for quality education of its young people.
 - b) The primary purpose of the school was to be:
 - i. Instruction of the different Biblical doctrines held by the Sabbatharians.
 - ii. Preparing the young people for mission and evangelism (spreading the message of the soon coming of Christ).
 - ◆ “It [the school] is not designed to be a local affair, designed for the children of Sabbath-keepers here in Battle Creek. . . . But this movement is designed for the general benefit of the cause. . . . It is proposed to make provision for instruction in all branches of education, so that, while persons are equipping themselves from the armory of the Bible truth, their education deficiencies may at the same time be supplied, and they go forth, after a due course of training, prepared to wield those weapons for the advancement of the cause” (*RH*, May 7, 1872, 168).
 - ◆ It was to be a reform-oriented school with emphasis on practical (not just theoretical) education.
 - iii. Ellen White particularly stressed the need for balanced education – development of the “mental,” “physical,” and spiritual” aspect of students. She wrote an important article: “Proper Education” – giving some advices related to the practical side of education.
 - c) The school, under the sponsorship of the General Conference, opened in June, 1872. There were twelve students led by Goodloe Harper Bell.
 - d) In 1874, it became Battle Creek College.

- e) The school, however, (despite the good intentions), became traditional rather than Reform-oriented institution
 - i. There was no required Bible class (it was optional).
 - ii. There was no manual labor program.
 - iii. There was no reform program.
 - f) In 1882 the situation became somewhat critical and the Battle Creek College closed temporarily and reopened again in 1883 with new determination to implement the new reform ideas of education.
 - g) True reformation in Seventh-day Adventism would happen, however, in 1890s with the establishment of Avondale College (1893) in Australia. Avondale would become the “model” school for Seventh-day educational institutions.
4. Ellen White’s Role in the Development of Life-Style Issues:
- a) Much more prominent than in doctrinal issues.
 - b) Ellen White was one of the main forces behind the development of Seventh-day Adventists’ lifestyle principles.

VI. Time of Crisis and Educational Reform (1888-1900)

A. By 1888 - SDA had their:

- i. Doctrines
- ii. Organization
- iii. Distinctive lifestyle

They loved to preach their unique / distinctive doctrines (the law, the Sabbath, the Sanctuary . . . etc.). They did not see the need to share common “gospel” truths with the other Christians. This one-side emphasis, however, led to a crisis in 1888.

B. The Minneapolis General Conference (1888) – one of the most significant meetings of Seventh-day Adventists.

1. The Context of 1880s. (In order to understand the basis for the conflict of Minneapolis General Conference in 1888, we need to examine the context of that time).
 - a) Movement towards a Sunday law in America.
 - i. This crisis was developing since 1860s with the creation of the National Reform Association. One of the Association’s major objections was to protect the sacredness of Sunday demanding people to observe it faithfully.
 - ii. There were some Seventh-day Adventists arrested because they were breaking “the Lord’s day.”
 - ◆ Example: W. C. White – arrested in 1882 for operating the Pacific Press on Sunday.
 - b) The “high” point came on May 21, 1888 when the Senator H. W. Blair introduced a “Sunday law bill” in the Senate.

- c) The Seventh-day Adventists saw this as very significant. The prophecies that they were proclaiming were now coming to their fulfillment.
2. The Growing Crisis: (1886 – 1888).
- a) Two younger Seventh-day Adventist theologians came up with some new theological interpretations:
 - i. A. T. Jones came with new interpretation of the ten horns in Dan 7. He was asked to write an article related to the fulfillment of the prophecies of Daniel. During his research he found out that Uriah Smith's list of the ten kingdoms was incorrect. One of the kingdoms was the Alemany, and not the Huns as Smith had proposed. Smith, of course, did not like that.
 - ii. E. J. Waggoner came with new interpretation of the law in Gal 3. He believed that the law described in verse 25 was the moral and not the ceremonial law (as previously accepted by Seventh-day Adventists). George I. Butler saw this position as threatening the perpetuity of the Ten Commandments.
 - b) Two groups that would clash at Minneapolis over the issue of "righteousness by faith" were formed.
 - i. A. T. Jones and E. J. Waggoner (the new theologians).
 - ii. Uriah Smith and G. I. Butler (the "old guards").
 - c) E. G. White's position:
 - i. She did not have problems with the different theological opinions but with the unchristian spirit shown at the conference (she did not like particularly the spirit of Smith, Butler, and their supporters).
 - ii. She, however, joined Jones and Waggoner in uplifting Jesus knowing that many needed the Christ-centered message of Jones and Waggoner.

"My burden during the meeting was to present Jesus and His love before my brethren, for I saw marked evidences that many had not the spirit of Christ. My mind was kept in peace, stayed upon God, and I felt sad to see that a different spirit had come into the experience of our brother ministers, and that it was leavening the camp. There was, I knew, a remarkable blindness upon the minds of many, that they did not discern where the Spirit of God was and what constituted true Christian experience. To consider that these were the ones who had the guardianship of the flock of God was painful. . . . Now, brethren, we want the truth as it is in Jesus. . . . I have seen that precious souls who would have embraced the truth have been turned away from it because of the manner in which the truth has been handled, because Jesus was not in it. And this is what I have been pleading with you for all the time – we want Jesus" (*1888 Materials*, 216, 153)
3. The 1888 message: NOT a "New Light"
- a) Certain Adventist writers today have claimed that the 1888 message was something "new" and "unique." (See Robert J. Wieland and Donald K. Short's book, *1888 Re-examined* [1987]).
 - b) For Ellen White, however, this was not a "new light" but an "old light" placed where it should have been.

"Brethren, God has most precious light for His people. I call it not new light; but O, it is strangely new to many. Jesus said to His disciples, 'A new commandment I give unto you, That ye love one another; as I have loved you.' This was really an old commandment, which had been given in the Old Testament scriptures, but it had been lost. It had not been practiced." (*1888 Materials*, 140).

Some time later Ellen White reflected on the subject again: “Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the third angel’s message” (Ibid., 211).

- c) The true significance of the 1888 message of “righteousness by faith” was that it became part of the Third Angel’s message.
 - i. Rev. 14:12 became the central text describing the Seventh-day Adventist identity. It had three parts. The Adventists were proclaiming mainly the first two parts and neglected the “faith of Jesus.” But now they included the third part in their message, too.
 - ◆ “the patience of the saints”
 - ◆ “keep the commandments of God”
 - ◆ “faith of Jesus” (now included in the message).
 - ii. Jones and Waggoner’s message reunited the distinctive doctrines of Adventism with the important message of salvation in Jesus alone.
- d) Application for today: What do YOU preach/teach? (Appeal for a balanced message).

4. The Years After Minneapolis

- a) The Response to the message was mixed. Most of the delegates, however, seemed to reject it.

Ellen White wrote: “If our ministering brethren would accept the doctrine which has been presented so clearly – the righteousness of Christ in connection with the law – and I know they need to accept his, their prejudices would not have a controlling power, and the people would be fed with their portion of meat in due season” (Ibid., 164).
- b) Ellen White, Jones, and Waggoner, however, would start a campaign to take the “message” to the Advent people. The three traveled extensively around the United States and preach the “righteousness by faith” message to the believers.
- c) G. I. Butler – resigned as General Conference president in protest.
- d) The new president O. A. Olson (1888-1897), however, supported the younger men and provided opportunities for them to share the forgotten message of righteousness by faith.
- e) 1897 – A. T. Jones became the editor of the *Review and Herald*.
- f) There was a shift in Ellen White’s writings as a result of the “righteousness by faith” message. Notice that she wrote one of the most powerful Christ-centered books after Minneapolis:
 - ◆ *Steps to Christ* (1892)
 - ◆ *Thoughts From the Mount of Blessings* (1896)
 - ◆ *The Desire of Ages* (1898)
 - ◆ *Christ’s Object Lessons* (1900)
 - ◆ *Ministry of Healing* (1905)

C. Educational Expansion and Reform in 1890s.

The 1890s would witness an expansion and reform in the Adventist education.

1. The turning point of Adventist education began at an Institute for Bible teachers in 1891, held in Harbor Springs, MI.
 - a) W. W. Prescott played a leading role in the meetings. He wanted the Adventist educators to see the importance of the gospel (“the righteousness by faith” message) in Seventh-day Adventist education.
 - b) Ellen G. White – spoke on the importance of having personal relationship with Christ and about the centrality of Christ in our educational training.
 - c) A. T. Jones – preached on the book of Romans.
 - d) Major decision taken at the meeting: the Bible study was to have a central place in Seventh-day Adventist education.
 - i. Up to that time – the Bible had a marginal place in the curriculum at Adventist institutions. It was a two-year course (one in Old Testament history and one in the New Testament).
 - ii. W. W. Prescott reported: “It was decided to extend the work to a period of four years, in which the Bible as a whole should be studied as the gospel of Christ from first to last; and in which it should be made to appear that all the doctrines held by Seventh-day Adventists were simply the gospel of Christ rightly understood, and that the basis was the proper understanding of the whole Scriptures, and not merely a limited study of a few portions of the Scriptures” (*GC Daily Bulletin*, Feb. 23, 1893, 350).
 - iii. The Adventist doctrines had to be presented in the context of the Gospel.
2. Establishment of Avondale College in Australia.
 - a) In 1891 Ellen White went to Australia (after the meeting in Harbor Springs). She played a major part in the establishment of the Avondale College there.
 - b) Avondale – became the “model school” for Seventh-day Adventist schools. Some of its characteristics were:
 - i. Emphasis on spirituality.
 - ii. Centrality of the Bible.
 - iii. Rural location.
 - iv. Work-study program (there was a sufficient land for agriculture).
 - v. Teaching of practical skills useful for mission.
 - vi. Missionary activities became integrated part of the school program.
3. Emphasis on Elementary Education during 1890s.
 - a) Ellen White promoted the establishment of elementary church schools (see: *T6*, 198-199).

“Wherever there are a few Sabbathkeepers, the parents should unite in providing a place for a day school where their children and youth can be instructed. . . . Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and life of all study” (*T6*, 198).

- b) Edward Sutherland and Percy Magan became the main instruments in the establishment of the Adventist system of education in America.
4. It is important to note that the reform in the Seventh-day Adventist education was related to the Minneapolis events. The Adventist education expanded and became much more Bible-oriented. In a meantime Adventism would grow and become a world-wide movement.

VII. Reorganization and Internal Crisis (1901-1910)

A. Context of the Coming Re-organization.

1. By the beginning of the twentieth century the Seventh-day Adventist Church had outgrown its 1863 organizational form. It was not functional anymore for the grown denomination.
2. Major Difficulties of the 1863 organization
 - i. The centralized authority of the General Conference president. When the church was small the General Conference president did not have major difficulties to control the activities of the church. As the church grew, that became more and more difficult.
 - ii. Lack of organizational unity between the different branches and associations of the General Conference which operated independently.

B. 1901 General Conference: The Start of Re-organization

1. The General Conference took place in Battle Creek (April 2-23, 1901).
2. Ellen White made the keynote address on the opening day. She noted that “there must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary. . . . If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty” (*GCB*, 1901, 26).
3. A. G. Daniells became the major leader in the organizational reconstruction and change.
 - a) He suggested that the conference drop all its business and concentrate on the reorganization issue.
 - b) Daniel’s suggestion was accepted and he was chosen to lead the discussion.
4. Adoption of the Australian Model of Organization.
 - a) There was a successful experiment in reorganization in Australia before 1901, under the leadership of A. G. Daniells and W. C. White.
 - i. In 1894 there was a creation of Union Conferences which were to synchronize the work of the local conferences.
 - ii. 1897 – Departments for local and union divisions were organized. The creation of Departments was first done in South Africa in the early 1890s. Instead of having different associations (Sabbath School, Publishing . . . etc.) each conference had different departments which worked in synchrony. In 1897 – the “South African” model – was adopted in Australia for local and union divisions.
 - b) It is not surprising that under the leadership of A. G. Daniells the General Conference would adopt the Australian model of organization for the Seventh-day Adventist Church in large.

- c) Today's structure – still the same with one modification (the creation of Divisions):
 - i. Establishment of the Divisions:
 - ◆ Between 1913 and 1918 – a fourth administrative level was organized.
 - ◆ In 1913 – Creation of the European Division Conference (with its own constituency / constitution).
 - ◆ In 1918 the Divisions became an extension of the General Conference in a particular area
 - ii. Today's Administrative Structure of the Seventh-day Adventist Church:
 - ◆ General Conference
 - ◆ Divisions of the General Conference
 - ◆ Union Conferences/Missions
 - ◆ Local Conferences/Missions
 - iii. Departments were adopted in every level of the organization.
5. Other decisions made at the 1901 General Conference:
- a) One exception of the new form of organization:
 - i. The Medical Missionary and Benevolent Association led by John H. Kellogg remained independent. This created a crisis very soon after the 1901 conference.
 - b) At the same time the office of the President was removed. An Executive Committee was created to run the General Conference. A. G. Daniells was chosen to be the chair of the committee.
- C. 1903 General Conference: the Continuation of Re-organization.
- 1. The Kellogg's Crisis
 - a) An unfortunate fire led to the burning of the sanitarium in Feb. 18, 1902.
 - i. General Conference leaders – wanted to build a somewhat modest building mainly because of financial difficulties.
 - ii. Kellogg, on the other hand, wanted to rebuild and make the Sanitarium even bigger than before.
 - iii. Thus a major conflict between Kellogg and Daniells (both a strong characters) developed.
 - b) Kellogg immediately thought of substituting Daniells as the chair of the Executive Committee. He tried to elect A. T. Jones on Daniells' place. Thus there was power struggle towards the 1903 General Conference.
 - c) In addition, Kellogg's had some theological problems.
 - i. For some years he started to have pantheistic ideas.
 - ii. Published a book – *The Living Temple* (1903) which promoted pantheism.

Kellogg wrote for example, that “there is present in the tree a power which creates and maintains it, a tree maker in the tree, flower-maker in the flower, - a divine architect who understands every law of proportion, an infinite artist who possesses a limitless power of expression in color and form; there is, in all the world about us, an infinite, divine, though invisible Presence. . . .” (*The Living Temple*, 29).

2. 1903 General Conference

a) Two decisions went against Kellogg:

- i. The conference voted to reinstate the office of the President. Daniells was elected as President of the General Conference.
- ii. All denominational institutions (including the Sanitarium) had to come under the direct denominational ownership and control. Kellogg did not agree with that.

3. As a result of the crisis Kellogg left the church.

- a) In November 1907 Kellogg was disfellowshipped from the Battle Creek Church.
- b) He eventually rejected Ellen G. White.

D. Dispersion from Battle Creek – a New Beginning for Adventism.

The Seventh-day Adventists were concentrated in Battle Creek. There were many Adventist living there and all of the major Seventh-day Institutions were centered at Battle Creek. But the “Adventist Jerusalem” would soon be dispersed from Battle Creek.

1. 1901 – The move of the Battle Creek College

- a) E. A. Sutherland and Percy T. Magan (the president and the dean of Battle Creek College) played a major role in the transfer of the school. The two men wanted to transform the school and make it really a reform institution.
- b) The Battle Creek College was moved to a little village in Berrien Springs, Michigan.
- c) New Name chosen for the school: Emmanuel Missionary College. Note: the new name was to reflect the primary purpose of Seventh-day Adventist education.

2. The fires and the move of the Medical and Publishing work from Battle Creek.

It is curious to note that both the Sanitarium and the Publishing House caught on fire and burned down in one year (1902).

- a) The Sanitarium burned down in February 1902. After that Ellen White would urge the movement of medical work from Battle Creek.
 - i. Ellen White’s advice: “In Southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased and medical missionary work carried forward on sensible, rational lines. Several small sanitariums are to be established in Southern California for the benefit of the multitudes drawn there in the hope of finding health” (7T, 98).

- ii. There was a shift from Michigan to Southern California, where health resorts could be bought at a bargain price. Thus we have:
 - ◆ In 1904 – Establishment of the Paradise Valley Sanitarium.
 - ◆ In 1905 – Establishment of the Glendale Sanitarium
 - ◆ In 1905 – Establishment of the Loma Linda Sanitarium
 - ◆ In 1909 – Establishment of the College of Medical Evangelists (today Loma Linda University). This became a significance place. It was to become the headquarters for the training of Adventist Medical Practitioners.
- iii. Other Sanitariums Established:
 - ◆ In 1905 – the Hinsdale Sanitarium.
 - ◆ In 1907 – the Washington Sanitarium
- b) The Publishing House burned down in December, 1902.
 - i. After the fire the Publishing House moved from Battle Creek to Washington, DC.
 - ii. In 1982/83 the Review and Herald offices moved to Hagerstown, Maryland.
- 3. Under Ellen White’s advice the General Conference Headquarters also moved from Battle Creek.
 - a) The new headquarters were established in Takoma Park, Maryland.
 - b) In 1989 the General Conference moved to Silver Spring, Maryland.
 - c) Other institutions established at Washington:
 - i. Washington Sanitarium
 - ii. Washington Training College
- 4. The Rise of Self-Supporting Institutions:
 - a) In 1904 – Edward Sutherland and Percy Magan would establish Madison College, a self-supporting institution.
 - b) Its major purpose was to train students to be self-supporting missionaries.

The organizational and structural changes would help the Adventists to grow and become a world-wide global institution.

VIII. Becoming a Global Church (1910-present)

Until the beginning of the twentieth century the Seventh-day Adventist Church was predominantly a North American denomination. That would gradually change and in the early 1920s more than half of the Seventh-day Adventists would live outside North America. Today the Seventh-day Adventist Church is truly a global multi-cultural community of believers.

A. Mission Developments of Seventh-day Adventists

1. No Mission people – the “Shut door” position (1844-1854)
 - a) It seems that all Millerites accepted the “shut door” theory before the Great Disappointment. The “shut door” concept made perfect sense if Christ was to come on Oct. 22, 1844. It merely meant that there was no salvation for people after the Second Coming.
 - b) After the Great Disappointment – Himes and the majority of the Adventists gave up the October date and the “shut door” understanding.
 - c) The Sabbatarians, as we noted earlier, did not reject the October 22 date but continued to hold to the “shut door” position.
 - d) Ellen White wrote: “With my brethren and sister, after the time passed in forty-four I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted (*ISM*, 74).
2. Gradual change to “Open Door” understanding – becoming an “Open Door” Adventists (1854-1863).

In the early 1850s the Sabbatarians understanding of mission (the “shut door”) gradually started to change.

- a) First they started to consider their mission among former Millerite believers
 - i. In an article, “Our Present Work”, James White noted that “the time has come to swell the loud cry of the third angel . . . and to sound the last note of warning to the scattered people of God.” He then continued: “It should be a very important part of the present work of those who teach the truth to lead the minds of the brethren from distracting views, and to show them that they must be united in the third message, as we were in the former ones (*RH*, Aug. 19, 1851, 12).
- b) Second, they saw their mission to be to “all people” but only in the United States.
 - i. There were new unexpected conversions of people who were not Millerites, but who now accepted the Advent message.

Again James White wrote: “This OPEN DOOR we teach, and invite those who have an ear to hear to come to it and find salvation through Jesus Christ. There is an exceeding glory in the view that Jesus has OPENED THE DOOR into the holiest of all. . . . If it be said that we are of the OPEN DOOR and seventh day Sabbath theory, we shall not object; for this is our faith” (*RH*, Feb. 17, 1852, 95).

- ii. Uriah Smith was asked a question through the *Review*: “Is the Third Angel’s Message being given, or to be given except in the United States?”

Smith answered: “We have not information that the Third Message is at present being proclaimed in any country besides our own. Analogy would lead us to expect that the proclamation of this message would be co-extensive with the first: through this might not perhaps be necessary to fulfill Rev. x. 11, since our own land is composed of people from almost every nation (*RH*, Feb. 3, 1859, 87).

3. The Broadening of the Mission Understanding – The door opens fully (1863-1889):
 - a) Mission to other Christian nations.

- i. The Sabbatarians gradually changed their mission position. James White wrote that the Sabbatarians had a “world-wide message” that had to be given to people around the world (*RH*, Apr. 21, 1863, 165).
 - ii. By 1887 – the Seventh-day Adventist Church was present in Europe, Australia, and South Africa.
 - b) In 1864 – Michael B. Czechowski (ex-Roman Catholic Polish priest) became the first (unofficial) Seventh-day Adventist missionary in Europe. Although he was sent and sponsored by the Advent Christian denomination he preached the Seventh-day Adventist message. Thus he planted the first seeds in Switzerland, Italy, Hungary, Romania . . . etc. in Europe.
 - c) In 1869 saw the creation of the “Missionary Society.”
 - d) 1874 was the “big year” for Seventh-day Adventist mission.
 - i. J. N. Andrews was sent to Europe and became the first official Seventh-day Adventist missionary.
 - ii. Establishment of a missionary periodical: *True Missionary*.
 - e) In 1886 the first book on foreign mission: *Historical Sketches of the Foreign Mission of the Seventh-day Adventists* was published.
 - f) In 1889 we had the creation of the “Seventh-day Adventist Mission Board” to manage the work in the foreign lands.
4. Becoming a World-wide Church (1889 – present)
- a) Until the beginning of the 20th Century the Seventh-day Adventist Church was predominantly North American church. Most of its members were living in North America.
 - b) The shift came in the early 1920s when the membership outside North America became greater than that in North America. This trend has continued since then. Thus by the mid 20th Century, the Seventh-day Adventist Church became truly a global community.
 - c) Few factors that help the globalization of the church:
 - i. Mission oriented leaders.
 - ◆ A. G. Daniells (GC president – 1901-1922; Secretary – 1922-1926).
 - ◆ William A. Spicer (GC Secretary – 1903-1922; President – 1922-1930).
 - ◆ Louis R. Conradi – Under his leadership the Seventh-day Adventism would grow and spread through Eastern Europe, Middle East, and East Africa.
 - ii. Expansion of home basis for sending out missionaries.
 - ◆ Countries like Germany, England, and Australia started sending missionaries and thus helping the growth of the church.
 - iii. Establishment of medial, educational, and publishing work around the world. It became a tradition for the Adventist to establish schools, publishing houses and hospitals almost everywhere they went.
 - iv. Development of the colporteur ministry.

v. New innovative ways of evangelism:

- ◆ 1930 – H. M. S. Richard began the “Tabernacle of the Air” (later renamed to the “Voice of Prophecy” Radio ministry). This was the first national religious program aired in the United States. This ministry still exists today.
- ◆ 1950 – William Fagal – began a TV program called “Faith for Today.”
- ◆ 1955 – George Vandeman started the “It is Written” telecast.

d) Today – the Seventh-day Adventist are trying to proclaim the Third Angel’s Message through the new available technology:

- i. The Adventist World Radio (AWR) – is spreading the gospel throughout the world.
- ii. The use of Satellite Television / Evangelism.
- iii. The use of internet to share the Seventh-day Adventist message becomes more and more dominant.

The results of all those things are yet to be seen.

e) By 1950s the Seventh-day Adventist Church was a global Church.

- i. In 2001 the total membership of the Seventh-day Adventists was: 12,320,834 (See: *139th Annual Statistical Report*, 2001, General Conference of Seventh-day Adventists. For newer or older statistics see: the General Conference Annual Statistical Reports).
- ii. Projection for 2020 – the total membership would be over 40,000,000.

B. The Growth of the Seventh-day Adventism among Black Americans[†]

Although there were some black people who accepted Millerism (William Foy for example), the early Sabbatarian Adventist movement was mainly a white movement.

1. During 1870s and 1880s there was a sporadic work among the Black Americans living in the South.

- a) In 1886 witnessed the official establishment of the first Black Seventh-day Adventist congregation in Edgefield Junction, TN.
- b) In 1889 Charles M. Kinney became the first ordained black Seventh-day Adventist minister.

2. During 1890s Ellen G. White became particularly concerned about the Adventist work among Black Americans.

- a) In 1891 she presented a testimony concerning the work among the Blacks to the delegates of the General Conference. She appealed for more workers working among in Blacks in the South. Her appeal was published in a small tract called *Our Duty to the Colored People*.

[†] This part may not be relevant outside North America and can be skipped. The teacher should make his/her own judgment.

- b) The church, however, neglected her message for several years until James Edson White (Ellen White's son) discovered the document and became convinced that he should take the Adventist message to the Blacks in the South. Together with Will Palmer they built a mission boat, the "Morning Star," and sailed from Lake Michigan down to the South (Vicksburg) in 1894. The boat was equipped with a kitchen, print shop, photography laboratory . . . etc. and served as their residence.
3. The work of Edson White and Will Parmer in the South.
- a) They went as self-supporting missionaries because the church leaders at that time did not have full confidence in them.
 - b) Started publishing the *Gospel Primer* periodical. Through the periodical they taught the illiterate people how to read and at the same time were teaching them the "present truth."
 - c) In 1895 Edson organized the "Southern Missionary Society." Later it became part of the Southern Union Conference.
 - d) Edson White was also the pioneer of the publishing work in the South.
 - i. In 1898 he launched the *Gospel Herald* (organ of the Southern Missionary Society).
 - ii. In 1901 the "Southern Pub. Association" was established to serve the newly established Southern Union Conference.
4. Further Developments:
- a) Establishment of Educational Institution for the Blacks.
 - i. In 1896 – the establishment of the Oakwood Industrial School (Huntsville, Alabama) for training Black workers.
 - ii. In 1917 it became – Oakwood Junior College.
 - iii. In 1943 the Junior College became a Senior College.
 - b) Establishment of North American Negro Department (1909).
 - i. Unfortunately racial prejudice in America would affect the Seventh-day Adventist Church.
 - ◆ Example: By 1907, L. C. Sheafe – a pastor of the People's Seventh-day Adventist Church in Washington, DC, and prominent Black leader, wanted to leave the church because of racial discrimination. He later tried to separate the Black churches from the denomination.
 - ii. The General Conference established the North American Negro Department to look after the concerns of the Black Adventists. (It seems that the decision came as a response to the crisis caused by Sheafe).
 - ◆ Interesting is the fact that the first three department secretaries of the newly established Negro Department were white. In 1918, William H. Green (formally a lawyer in the District of Columbia) became the first Black minister to head the Department.
 - c) 1944 saw the Establishment of Black Conferences.

Here are some of the events that led to the establishment of Black Conferences:

- i. 1929 – J. K. Humphrey and the Utopia Park Affair.
 - ◆ In 1929 – J. K. Humphrey, a prominent Black minister, defected from the church with his 600 members' congregation, Harlem Seventh-day Adventist Church, because of racial issues.
 - He established the “Utopia Park”: a school, sanitarium-hospital, and retirement home for Blacks.
 - This led to a conflict with the Seventh-day Adventist leadership and Humphrey defected from the church with his congregation.
 - ◆ As a response to the crisis, the black pastors called for establishment of Black Conferences to look after the work among the Blacks.
 - ◆ The main issue, however, seemed to be the fact that the Blacks were not given leadership positions.
 - ◆ The leaders of the church, however, did not agree with the above suggestion (establishment of Black Conferences) at that time.
 - ii. Ephesus Seventh-day Adventist Church in Washington, DC took the leading role in the process of establishment of Black conferences. The Blacks were experiencing racial discrimination since:
 - ◆ They were not allowed to enroll their children in the Washington Missionary College.
 - ◆ They could not eat in the General Conference cafeteria.
 - iii. The Lucy Byard's tragedy (1943)
 - ◆ Byard was a black light-skinned Adventist lady.
 - ◆ She got sick but was denied service at the Washington Adventist Sanitarium and later died of pneumonia.
 - ◆ The Black leaders would push strong for the establishment of Black Regional Conferences.
 - iv. Finally in April 1944 (at the Spring Meeting of the General Conference) was voted that Black Conferences could be established.
 - ◆ The Lake Union Conference, Michigan, was the first to establish a Black Conference in January 1945.
 - ◆ By the end of 1946 there were five other Black conferences.
- d) From 1960s onward the Black Seventh-day Adventists were given more leadership positions.
- i. In 1961 the Autumn Council of the General Conference took a decision against racial discrimination in the Seventh-day Adventist institutions noting that “membership and office in all churches and on all levels must be available to anyone who qualifies, without regard to race” (see *RH*, Apr. 29, 1965, 8).
 - ii. In 1962 Frank L. Peterson became the first African American vice-president of the General Conference.

- iii. Charles Bradford was a President of North America Division.
- iv. Calvin Rock became a General Conference vice president.
- v. Ralph Thompson was a Secretary of the General Conference from 1975 until 2000.
- e) Question for considering: Should we continue to have separate conferences?

C. Other Important Events in the Twentieth Century

1. The Passing of Ellen White.

- a) Ellen G. White (the last of the three Sabbatarian founders) died on July 16, 1915.
- b) There were three funeral services held:
 - i. In Elmhaven, CA.
 - ii. In Richmond, CA.
 - iii. In Battle Creek, MI.
- c) Ellen White's influence, however, did not stop with her death. She left a considerable amount of written work consisting of more than 100,000 pages of books, articles, letters, and manuscripts.

2. Ellen White also made provisions for her writings.

- a) In her last will Ellen White designated five people who were to serve as the "Board of Trustees" after her death and to handle her properties including the re-publication of her books and other written materials. (The entire will of Ellen White can be found in the *Messenger of the Lord*, by Herbert E. Douglass, pp. 569-571).
- b) From 1915 – the Trustees of the White Estate have performed these functions. Presently, the office of the Ellen White Estate is located in the General Conference of Seventh-day Adventists, in Silver Springs, Maryland.
- c) Branch Offices of the White Estate exist all over the world. They are usually located at leading educational institutions and serve as research centers for students providing opportunities for further studies into the writing of Ellen White and issues related to the gift of prophecy.
- d) Useful Official Web addresses of the EGW Estate and Branch Offices:
 - i. www.whiteestate.org
 - ii. www.egwestate.andrews.edu
 - iii. For questions related to Ellen White and the Spirit of Prophecy people can write to: mail@WhiteEstate.org

3. Political and Theological Crises Affecting the Global Adventist Church

- a) Political Crisis – from 1920s the Adventists would experience the period of the Great Depression, two World Wars, and the period of the Cold War between the East and West. Although those crises created different problems for the church, they also helped the Seventh-day Adventist mission. The Church grew very rapidly in the following decades. More and more people started to pay attention to the "signs of the times" proclaimed by the Adventists.

- b) The religious crisis within Protestantism also affected the Seventh-day Adventist Church and its theology.
 - i. The main issue was the nature of inspiration and revelation.
 - ◆ The protestant Liberalism, on one hand, denied the Divine inspiration of the Scriptures.
 - ◆ The Fundamentalist, on the other hand, argued for a rigid inspiration of the Bible supporting the verbal inspiration of Scriptures.
 - ii. The Seventh-day Adventists (including Ellen White) in general had always supported “thought inspiration” rather than rigid “verbal inspiration” of the Bible.
 - iii. The above polarization of Protestantism, however, threw Adventism to the more radical view of the Fundamentalists (the verbal inspiration).
 - ◆ The Seventh-day Adventist Church went so far as to publish a college text-book, (*Analytical Studies in Bible doctrines for Seventh-day Adventist Colleges*) that argued for inerrancy and verbal inspiration of the Bible. Unfortunately, the Adventists lost their balance.
 - ◆ The loss of the moderate position on inspiration advocated by Ellen White and the early leaders led the Seventh-day Adventist Church into years of difficulties in interpreting the Bible and Ellen White’s writings.
 - iv. Application for TODAY: Read the Bible and Ellen G. White with the balanced view of inspiration. Consider context and circumstances. Look for principles to avoid misinterpretations of the both, the Bible and Ellen White’s writings.

IX. The Contribution of Female Ministers in the Seventh-day Adventist Church

The Seventh-day Adventists have often overlooked the contributions of the female ministers to the cause of the Church since most of its ministers have been males. Below is a list of few notable women who have worked for the church and had a great impact on its development.

- A. Ellen G. White - the most influential minister in the Seventh-day Adventist Church.
 - 1. Ellen White was one of the three founders of the Sabbatarian group after the Great Disappointment.
 - 2. The Seventh-day Adventists believe that Ellen White possessed the biblical gift of prophecy and value her councils as messages from God.
- B. Other licensed women ministers
 - 1. Sarah Lindsay – was licensed in 1872.
 - 2. Minnie Sype – was a successful evangelist who established at least 10 churches.
 - 3. Lulu Wightman – organized at least 17 churches
 - 4. Jessie W. Curtis - trained ministerial interns.
- C. The church, however, did not take a formal stand regarding ordaining these and other licensed women.

1. The 1881 General Conference Session made a resolution that “females possessing the necessary qualifications to fill that [ministerial] position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry” (*RH*, Dec. 20, 1881, 392). The resolution, however, never came to be voted.
2. The question of ordination would come up again in the 1970s and 1980s.

D. Other women - serving in other capacities:

1. Lorena Flora Plummer
 - a) In 1897 – became the secretary of the Iowa Conference.
 - b) In 1901 – served as the corresponding secretary for the General Conference Sabbath School Department.
 - c) In 1913 – became the SS Department Director and served in this position for 23 years.
2. Anna Knight – pioneered the educational work among Southern Blacks

X. CHALLENGES: Issues Facing the Seventh-day Adventist Church Today (1955- present)[‡]

The Seventh-day Adventist Church today faces numerous challenges. Here are some of the most discussed issues within the church today.

A. Organizational Issues

1. Reorganization – Do we need reorganization?
 - a) The Seventh-day Adventist Church today numbers more than 12 million people. Is the present organization, however, sufficient for the global church or should the church make some structural changes in order to work more sufficiently?
 - b) Some questions to ponder (make a comparison with the reorganization in 1901):
 - i. Has the current church structure reached its maximum efficiency?
 - ii. Has the church become too bureaucratic and dysfunctional?
 - iii. Is the church fulfilling its mission?
 - c) According to the church historian Dr. George Knight, the church must always go through revival and reformation. It must always keep its mission alive and be willing to change and restructure (for further discussion see his books: *The Fat Lady and the Kingdom*; and *Organizing to Beat the Devil: The Development of Adventist Church Structure*).
 - d) Gordon Doss, a professor of missions at the SDA Theological seminary rightly observes that “one consequence of our growth over the last century has been mission institutionalization. When institutionalization occurs, we tend to think and act largely in relationship to policies, budgets, and politics. Under pressure to keep the bureaucracy running smoothly, we may lose sight of our duty to cast an ever broadening vision for the Church’s mission” (*Ministry*, Feb. 2002, 15).

[‡] This final section can be made in a form of a class discussion.

2. Relationship between Seventh-day Adventists and other Christians

- a) Until mid 1950s Seventh-day Adventists were perceived mostly as a sect. The Adventists were classed together with the Jehovah's Witnesses, Mormons . . . etc.
- b) Meeting between two Evangelical scholars and Seventh-day Adventists leaders in the 1950s would change the above view.
 - i. Donald G. Barnhouse and Walter Martin, two prominent evangelicals were asked by Zondervan Publishing House, to write a book about the Seventh-day Adventists. The two evangelicals met with the church leaders. As a result of their discussion they found out that the Seventh-day Adventists were not a cult (as thought among evangelicals). The Adventists, as the rest of the major Christianity, believed in salvation by grace (not by works). Barnhouse and Martin did not agree on every doctrine supported by the Adventists, but their report was a positive one.
 - ii. The Result of the meeting:
 - ◆ Walter Martin wrote a favorable book entitled, *The Truth About Seventh-day Adventists* (1960).
 - ◆ Seventh-day Adventists also published their own book, *Questions on Doctrines* (1957) aiming to explain their doctrinal beliefs.
 - iii. There were split opinions whether such favorable recognition by Evangelical Christianity had a positive or negative impact on the Seventh-day Adventist Church. This tension is still seen today.
 - iv. Questions to be considered:
 - ◆ What should be our relationship with other Christians?
 - ◆ How far should the relationship stretch?

B. Doctrinal Disagreements

1. Although we have 27 fundamental beliefs, there are still many issues that bring disagreements between Seventh-day Adventist believers
2. Questions to be considered:
 - a) The Sanctuary and Atonement understanding. This doctrine led to a crisis caused by Desmond Ford in the 1970s and is still widely discussed.
 - b) The role of Ellen G. White in Adventism.
 - c) Nature of Christ.
 - d) Christian Perfection.
 - e) Interpretational principles (in relation to the Bible and Ellen G. White's writings).
 - f) The delay of the Second Coming.

C. Cultural / Life Style Issues

1. One of the major challenges of the Seventh-day Adventist Church is its multi-cultural facet. Can we have a uniformity of issues related to lifestyle in a global church? Can we (or rather must we) keep the same set of cultural norms?
2. Questions to be considered (These are just few examples. Other may be given by the teacher).
 - a) Church norms and the issues of contextualization.
 - b) The role of women in ministry (the issue of ordination). This issue occurred in 1970s and 1980s when congregations in United States and other parts of the world started to ordain women as local church elders.
 - c) Music – what is appropriate church music?

D. Conclusion:

1. The tremendous possibilities of the Church despite its challenges.
 - a) The church has always had its challenges (look at the history of the Seventh-day Adventist Church that we examined).
 - b) Despite all difficulties, however, we should intentionally focus not on the problems, but on the possibilities of the Seventh-day Adventist Church. It is important not to ignore the problems, but at the same time it is equally important to look and examine them with positive attitude.
 - c) The Adventists have always been people of faith and hope. James White and the first Sabbatarian leaders experienced many challenges, yet they did not merely focus on the problems but looked at them as an opportunity for growth. This is what makes the Seventh-day Adventist Church a movement of faith and hope in the soon return of Jesus Christ. Focus on the possibilities, not on the problems.
2. Two Quotations:
 - a) It is not wise to gather together all the unpleasant recollections of a past life, - its iniquities and disappointments, - to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged soul is filled with darkness, shutting out the light of God from his own soul and casting a shadow upon the pathway of others. Thank God for the bright pictures which He has presented to us. Let us group together the blessed assurance of His love, that we may look upon them continually. . . . (*Steps to Christ*, 117, 118).
 - b) In reviewing our past history . . . I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history” (*Life Sketches*, 196).

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