



**Earliteen Sabbath
School Lessons**

First Year, Third Quarter

**PREPARING FOR
CHRIST'S RETURN**

EARLITEEN
SABBATH SCHOOL LESSONS

FIRST YEAR, FOURTH QUARTER

THE ADVENT
MOVEMENT

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9999 East Mississippi Avenue

Denver, CO 80247

info@sda1888.org / www.sda1888.org

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INTRODUCTION

This quarter, the Earliteens will study some history of the Seventh-day Adventist Church from its beginning to the present time. The church's origin was guided by God's hand. Every step was laid out beforehand in prophecy.

The movement was based on Heaven's last message of warning to a fallen world. According to Amos 3:7: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

Read the following special messages that were given for special times:

- 2 Peter 2:5 Noah warned the people of the coming flood.
- Jonah 3:1-3 Jonah was instructed to preach that Nineveh would be destroyed because of its wickedness.
- Matthew 3:1-3 John the Baptist preached that the kingdom of heaven was at hand.

Those messages could be preached only at a specific time by direct command from God. They were present truth for a special time and place. So the Lord has a special message of warning for the earth's inhabitants in the last days.



First Angel's Message

To prepare mankind for the last events on this earth, the Lord gave a special book of prophecy. It would be understood only partially until the time of the end.

The Bible is full of promises of Christ's second coming. Read John 14:1-3; Revelation 1:7. The first Seventh-day Adventist lived several millennia ago! Read Jude 14, 15. To prepare mankind for the last events on this earth, the Lord gave a special book of prophecy. It would be understood only partially until the time of the end. Read Daniel 12:4, 9. These verses say that the book of Daniel would be opened in the last days. Revelation 10:1, 2, 8-10 told about this.

The second coming of Christ to bring sinful men to justice and reward the righteous is an event of so great importance that God told mankind about this in many different ways. He did not leave it entirely to the human preacher. At the opening of the sixth seal, the time of the end was proclaimed by an event that shook the world, with two additional wonders to follow. "And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:12, 13.

"These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa engulfing cities and causing great destruction.

"It was in Spain and Portugal that the shock manifested its extreme violence. At Cadiz the inflowing wave was said to be sixty feet high. Mountains, 'some of the largest in Portugal, were

impetuously shaken, as it were, from their very foundations; and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into the adjacent valleys. Flames are related to have issued from these mountains.’ –Sir Charles Lyell, *Principles of Geology*, p. 495.

“At Lisbon ‘a sound of thunder was heard underground, and immediately afterwards a violent shock threw down the greater part of that city. In the course of about six minutes, sixty thousand persons perished.’” –*The Great Controversy*, pp. 304, 305.

Twenty-five years later, the second of the prophesied signs took place. “‘Almost, if not altogether alone, as the most mysterious and yet unexplained phenomenon of its kind,... stands the dark day of May 19, 1780—a most unaccountable darkening of the whole visible heavens and atmosphere in New England.’ –R.M. Devens, *Our First Century*, p. 89.

“An eyewitness living in Massachusetts describes the event as follows: ‘In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o’clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o’clock on a summer evening....

“‘Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door, looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. “What is coming?” queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.

“‘Candles were used; and hearth fires shone as brightly as on a moonless evening in autumn.... Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come....’ –*The Essex Antiquarian*, April 1899, vol. 3, no. 4, pp. 53, 54.” –*The Great Controversy*, pp. 306, 307.

Soon after this, the Lord called individuals to proclaim the message of His soon return. The first of these was a farmer named William

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

"He had a sound physical constitution, and even in childhood gave evidence of more than ordinary intellectual strength. As he grew older, this became more marked. His mind was active and well developed, and he had a keen thirst for knowledge. Though he did not enjoy the advantages of a collegiate education, his love of study and a habit of careful thought and close criticism rendered him a man of sound judgment and comprehensive views. He possessed an irreproachable moral character and an enviable reputation, being generally esteemed for integrity, thrift, and benevolence. By dint of energy and application he early acquired a competence, though his habits of study were still maintained. He filled various civil and military offices with credit, and the avenues to wealth and honor seemed wide open to him." —*The Great Controversy*, pp. 317, 318.

"The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path."

In early childhood, he belonged to a society of deists, and he adopted their ideas. But he found no joy in this, and he began studying the Bible for himself.

"I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a Friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart

could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God.’ –S. Bliss, *Memoirs of Wm. Miller*, pp. 65-67.” –*The Great Controversy*, p. 319.

William Miller’s love for Christ caused him to study extensively regarding His second coming. “Miller found the literal, personal coming of Christ to be plainly taught in the Scriptures. Says Paul: ‘The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.’ 1 Thessalonians 4:16. And the Saviour declares: ‘They shall see the Son of man coming in the clouds of heaven with power and great glory.’ ‘For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.’ Matthew 24:30, 27. He is to be accompanied by all the hosts of heaven. ‘The Son of man shall come in His glory, and all the holy angels with Him.’ Matthew 25:31. ‘And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect.’ Matthew 24:31.” –*The Great Controversy*, pp. 321, 322.

He longed for the return of Christ and studied to find out when it would take place.

Miller longed for the return of Christ and studied to find out when it would take place. “The prophecy which seemed most clearly to reveal the time of the second advent was that of Daniel 8:14. ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Following his rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year (Numbers 14:34; Ezekiel 4:6); he saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view that in the Christian age the earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with ‘all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;’ when the curse would be ‘removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear His name, and those be destroyed that destroy the earth.’ –*Memoirs of Wm. Miller*, p. 76....

“He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of His people. ‘I

need not speak,' says Miller, 'of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical, or obscure to me in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and, oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings.' –*Memoirs of Wm. Miller*, pp. 76, 77....

"He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. The words were ever recurring to his mind: 'Go and tell it to the world; their blood will I require at thy hand.' For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith...." –*The Great Controversy*, pp. 324, 325, 329-331.

The Lord placed His seal of approval on the preaching of His soon return by giving an additional sign in the heavens. "In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: 'The stars shall fall from heaven.' Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: 'The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Revelation 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; 'the whole firmament, over all the United States, being then, for hours, in fiery commotion! No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another.' 'Its sublimity and awful beauty still linger in many minds.... Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion.... The display, as described in 'Professor Silliman's *Journal*, was seen all over North America....

From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens.' –R.M. Devens, *American Progress; or, The Great Events of the Greatest Century*, ch. 28, pars. 1-5." –*The Great Controversy*, p. 333.

But people naturally wondered if the Adventist interpretation of prophetic time was correct. Was the prophetic yardstick of "one day equals one year" always the case? It could be proven in regard to the 1260 days and the 70 weeks, but was it the correct key in other cases? In 1840, it was put to another test. Here was something people could watch to see if the prophecy would be fulfilled. If this test failed, the predictions of the coming of Christ would also be false.

"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August;' and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe will be found to be the case.' –Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, August 1, 1840.

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." –*The Great Controversy*, pp. 334, 335.

William Miller was not the only one to preach the soon return of Christ. Many others in many lands, without being in contact with Miller, taught the same message. This shows that the Lord Himself was directing the preaching.

"Like the great Reformation of the sixteenth century, the advent movement appeared in different countries of Christendom at the

"In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand."

same time. In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near." –*The Great Controversy*, p. 357.

In his first calculations, William Miller determined that the end of the 2300 days would occur in the spring of 1844. When the time passed, the believers experienced their first disappointment. Without their realizing it at the time, the Advent believers had fulfilled the proclamation of the first angel of Revelation 14:6, 7.

Answer the questions from the above story

1. What did Peter declare is the most important proof for the teaching of heavenly truths?
2. What is the foundation of the Advent Movement?
3. Why is it important to place Bible prophecy in a time setting?
4. Name the three signs in nature that were prophesied, and give the dates when they occurred.
5. What event took place at that time, verifying the “day for a year” prophetic key?
6. What type of person was William Miller?
7. Was he the only one who proclaimed the soon coming of Christ?

8. What prophecy was fulfilled by the proclamation that Jesus was going to come?
9. Why did William Miller consider the end of the 2300 days the time when Jesus would come?
10. What book of prophecy was sealed until the time of the end?
11. How would you feel if you were convinced that the Lord would come next year?

For further study

Read *The Great Controversy*, pp. 299-374.



2

Second Angel's Message

William Miller's first calculations determined that the Lord would return in the spring of 1844. As shown in Lesson 1, that time passed; yet even though the believers were disappointed, their disappointment was not severe. It did not dampen their missionary spirit at all. They continued to hold meetings proclaiming the soon coming of Christ, believing that they had entered the tarrying time. They were prepared to occupy the time faithfully until the Lord came. Their feelings were aptly described by a Millerite minister, S.C. Chandler: "We are building a tabernacle and expect to have it done by the seventh of May next, if time continues." –F.D. Nichols, *The Midnight Cry*, p. 181.

Even prior to March 21, 1844, the date first calculated by William Miller, it was realized that there could be some miscalculation of the time. Three weeks before the first expected date, he wrote: "If Christ comes, as we expect, we will sing the song of victory soon; if not, we will watch, and pray, and preach until He comes, for soon our time, and all prophetic days, will have been filled." –*The Midnight Cry*, p. 174. The advent believers realized that there might be a tarrying time, according to Habakkuk 2:1-4 (please read these verses). Their attention was especially drawn to the words, "Write the vision, and make it plain upon tables,..." This they fulfilled by preparing special prophecy charts of the 2300 days to use in their preaching.

As their work continued, a new problem arose. How should they relate to the existing churches? William Miller had absolutely no desire to form a new church organization. "‘In all my labors,’ said Miller, ‘I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all.... The great majority of those who were converted under my labors united with the various existing churches.’ –*Memoirs of Wm. Miller*, p. 328." –*The Great Controversy*, p. 375.

At first his preaching was welcomed, but later it began to arouse opposition from those who did not accept the message. Here is an important lesson. Truth that is not accepted and acted upon

Truth that is not accepted and acted upon will turn to darkness and cause animosity in the heart of the one rejecting it.

will turn to darkness and cause animosity in the heart of the one rejecting it.

“As his work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the advent doctrine and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. They loved their churches and were loath to separate from them; but as they saw the testimony of God’s word suppressed and their right to investigate the prophecies denied they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God’s word they could not regard as constituting the church of Christ, ‘the pillar and ground of the truth.’ Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.” –*The Great Controversy*, p. 376.

It is natural that great change came about in the churches. They became more and more formal and worldly, while God’s people were drawing closer to Him, and a separation came about. “About this time a marked change was apparent in most of the churches throughout the United States. There had been for many years a gradual but steadily increasing conformity to worldly practices and customs, and a corresponding decline in real spiritual life; but in that year there were evidences of a sudden and marked declension in nearly all the churches of the land. While none seemed able to suggest the cause, the fact itself was widely noted and commented upon by both the press and the pulpit.

“At a meeting of the presbytery of Philadelphia, Mr. Barnes, author of a commentary widely used and pastor of one of the leading churches in that city, ‘stated that he had been in the ministry for twenty years, and never, till the last Communion, had he administered the ordinance without receiving more or less into the church. But now there are *no awakenings, no conversions*, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufacture, there is an increase of worldly-mindedness. *Thus it is with all the denominations.*’ –*Congregational Journal*, May 23, 1844.” –*The Great Controversy*, pp. 376, 377.

This sad condition was caused by the nominal religious professors' rejection of the truth of Christ's soon coming. Many did not want to be awakened out of their spiritual sleep. This caused them to separate further from God.

"In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They spurned the gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship of the world. Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844." —*The Great Controversy*, p. 380.

As time passed, nominal Protestant churches lost more and more of their influence. They became alarmed as they saw the influence of the Millerite leaders increasing, even though many new members were being added to these various churches. Now more serious action was taken.

"Despite all opposition, the interest in the advent movement had continued to increase. From scores and hundreds, the congregations had grown to as many thousands. Large accessions had been made to the various churches, but after a time the spirit of opposition was manifested even against these converts, and the churches began to take disciplinary steps with those who had embraced Miller's views. This action called forth a response from his pen, in an address to Christians of all denominations, urging that if his doctrines were false, he should be shown his error from the Scriptures....

"Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which He had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore this trial of their faith were the words of the prophet: 'Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed.' Isaiah 66:5." —*The Great Controversy*, pp. 337, 372.

Many times throughout history this experience has been repeated. When the professed people of God reject His message of mercy or warning, the next step is persecution of those who are true to God. So it was in the early Christian church, in the days of the Reformation, and in the early history of the Advent Movement. In a later lesson, we will see this experience repeated.

When the professed people of God reject His message of mercy or warning, the next step is persecution of those who are true to God.



Through their rejection of the first angel's message, the churches found themselves face to face with the second angel's message of Revelation 14:8. Read this verse.

To understand the meaning of this message, "Babylon" must be identified. Revelation 17 presented a number of identifying characteristics:

1. A woman in prophecy depicts a church.
2. She sits upon many peoples. See Verse 15 for the meaning.
3. She commits fornication with the kings of the earth (union of church and state). Read *The Great Controversy*, pp. 381, 382.
4. She makes earth's inhabitants drunk with the wine of her fornication (false doctrines).
5. She is dressed in royal apparel.
6. She is drunk with the blood of the saints and martyrs of Jesus—she is a persecuting power.
7. She is the mother of harlots (indicating that she has children).

"The great sin charged against Babylon is that she 'made all nations drink of the wine of the wrath of her fornication.' This cup of intoxication which she presents to the world represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ....

"Babylon is said to be 'the *mother* of harlots.' By her *daughters* must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the *fall* of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith....

"Many of the Protestant churches are following Rome's example of iniquitous connection with 'the kings of the earth'—the state churches, by their relation to secular governments; and other

denominations, by seeking the favor of the world. And the term 'Babylon'—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories." —*The Great Controversy*, pp. 388, 382, 383.

This is why about 50,000 people withdrew from the Protestant churches in the summer of 1844. Since that time, the message of "Come out of Babylon," has been a distinct feature of the Advent Movement. This message did not end in 1844 but is still being preached today. Its complete fulfillment is still future and will take place under the final test brought to this earth.

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time, they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.' She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination." —*The Great Controversy*, p. 389.

"The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel."

Answer the questions from the above story

1. When did William Miller first expect Jesus to come?
2. Did the Adventists stop proclaiming the Lord's coming after the first calculated time passed?

3. Was it William Miller's desire to set up a new church?
4. What caused the Millerites to change their views of the various church bodies?
5. What was the condition of these churches in 1844?
6. What was the reason for this?
7. What convinced the believers that it was necessary to separate from the established churches?
8. What message were they thus obeying?
9. Who is the Great Babylon?
10. Who are Babylon's daughters?
11. Does God still have honest souls in Babylon?
12. Is the fall of Babylon complete?



WILLIAM MILLER

3

The Midnight Cry and Disappointment

Along with the proclamation of the second angel's message in the summer of 1844, an additional noteworthy event was taking place. As seen in the last lesson, after the disappointment in the spring of 1844, the believers were convinced that they were in the tarrying time, as foretold in Matthew 25:1-13. (Please read these verses). After the spring of 1844, many believers relaxed their watch and allowed Satan to gain a foothold in their lives—"They all slumbered and slept." Some even fell into fanaticism.

"The fact that a few fanatics worked their way into the ranks of Adventists is no more a reason to decide that the movement was not of God than was the presence of fanatics and deceivers in the church in Paul's or Luther's day a sufficient excuse for condemning their work." —*The Great Controversy*, p. 398.

But soon came the cry, "Behold, the Bridegroom cometh!" "In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: 'Behold, the Bridegroom cometh!'

"it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality."

"That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminated in the autumn of 1844....

"In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed

that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible....

“There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world.”

“Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.” —*The Great Controversy*, pp. 398-401.

Evidence abounded that this message was impelled by the power of the Holy Spirit. Each one who received the message realized his or her need to make a total commitment to God. No one was satisfied with a mere profession of faith. All realized that it was a matter of life or death.

“Those who accepted the advent doctrine were roused to the necessity of repentance and humiliation before God. Many had long been halting between Christ and the world; now they felt that it was time to take a stand. ‘The things of eternity assumed to them an unwonted reality. Heaven was brought near, and they felt themselves guilty before God.’ —*Memoirs of Wm. Miller*, p. 146. Christians were quickened to new spiritual life. They were made to feel that time was short, that what they had to do for their fellow men must be done quickly. Earth receded, eternity seemed to open before them, and the soul, with all that pertained to its immortal weal or woe, was felt to eclipse every temporal object. The Spirit of God rested upon them and gave power to their earnest appeals to their brethren, as well as to sinners, to

prepare for the day of God. The silent testimony of their daily life was a constant rebuke to formal and unconsecrated church members. These did not wish to be disturbed in their pursuit of pleasure, their devotion to moneymaking, and their ambition for worldly honor. Hence the enmity and opposition excited against the advent faith and those who proclaimed it....

“The message, ‘Behold, the Bridegroom cometh!’ was not so much a matter of argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ’s triumphal entry into Jerusalem the people who were assembled from all parts of the land to keep the feast flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus they caught the inspiration of the hour and helped to swell the shout: ‘Blessed is He that cometh in the name of the Lord!’ Matthew 21:9. In like manner did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the message: ‘Behold, the Bridegroom cometh!’

“At that time there was faith that brought answers to prayer—faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart as His blessing was bestowed in rich measure upon the faithful, believing ones.

“Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession ascended to heaven from the fields and groves. The assurance of the Saviour’s approval was more necessary to them than their daily food; and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved.” —*The Great Controversy*, pp. 340, 402, 403.

In this wonderful condition, the advent believers approached October 22, 1844, when they were sure their Lord would come. Things of eternity were so important that the things of this world seemed insignificant.

“The assurance of the Saviour’s approval was more necessary to them than their daily food.”

"In the early part of the season some of our brethren in the north of New Hampshire had been so impressed with the belief that the Lord would come before another winter, that they did not cultivate their fields. About the middle of July,... others who had sown and planted their fields were so impressed with the sense of the Lord's immediate appearing, that they could not, consistent with their faith, harvest their crops. Some, on going into their fields to cut the grass, found themselves entirely unable to proceed, and, conforming to their sense of duty, left their crops standing in the field, to show their faith by their works, and thus to condemn the world. This rapidly extended through the north of New England." – John Loughborough, *The Great Second Advent Movement*, p. 158.

This experience may seem strange, but these people believed without question that Jesus was going to come on October 22. They felt that to continue living on in their previous day-to-day routine was to deny their faith. The Lord wonderfully took care of them. One example of the Lord's blessing was the experience of Mr. Hastings of New Ipswich, New Hampshire. He had a large field of splendid potatoes that he would not dig up. "His neighbors were anxious about them, and came to him offering to dig them and put them in the cellar for him free, if he would let them, 'for,' said they, 'you may want them.' 'No!' said Mr. Hastings, 'I am going to let that field of potatoes preach my faith in the Lord's soon appearing.'" –*The Great Second Advent Movement*, p. 166.

That year there was a terrible plague of "potato rot." In New Hampshire the potato crop was almost a total loss. But what happened to Mr. Hastings' potatoes? "As the fall was mild, and Mr. Hastings' potatoes were left in the ground until November, none of them rotted. Consequently he had an abundant supply for himself and his unfortunate neighbors who had been so solicitous for his welfare the previous October, and who, in the spring, were obliged to buy seed potatoes of him and were glad to pay a good price for them. What they supposed was going to be such a calamity to Mr. Hastings, God turned to a temporal blessing, and not only to him, but to his neighbors also." –*The Great Second Advent Movement*, p. 167.

October 22, 1844, came and went; and Jesus did not come. What had gone wrong? The faith of the Adventist believers was severely shaken. The majority overthrew the message. Imagine how their relatives and neighbors ridiculed the believers! Yet their experience was not much different from that of the disciples when Christ was crucified. They had expected things to be completely different!

In reviewing their history, the faithful ones could see the leading of God even in the great disappointment.

In reviewing their history, the faithful ones could see the leading of God even in the great disappointment.



"Of all the great religious movements since the days of the apostles, none had 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 feel the holy influence of that blessed work and bear witness that it was of God....

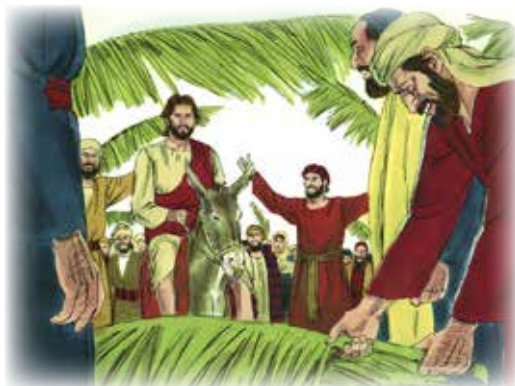
"Yet this disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, His followers believed that He was about to ascend the throne of David and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in His path, or strewed before Him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim: 'Hosanna to the Son of David!'... The disciples were accomplishing the purpose of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's agonizing death, and laid Him in the tomb. Their expectations had not been realized in a single particular, and their hopes died with Jesus. Not till their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and 'that Christ must needs have suffered, and risen again from the dead.' Acts 17:3." –*The Great Controversy*, pp. 401, 404, 405.

The advent believers did not realize until later that their experience had been prophesied by the experience of the bitter book in Revelation 10.

Answer the questions from the above story

1. In the summer of 1844, what message was given along with the second angel's message
2. From what parable was this message taken?
3. How did Satan try to trouble the believers?

4. Why did the Adventists set a new date for the end of the prophecy and Christ's coming?
5. What effect did this message have on their spiritual lives?
6. How did this carry over to their temporal affairs?
7. What did the Lord do for those who made sacrifices for Him?
8. How carefully does He watch over His people?
9. How severe was the disappointment suffered by the believers in the fall of 1844?
10. Who endured a similar experience?
11. What prophecy was fulfilled by the great disappointment?



4

Light on and from the Sanctuary

“And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.” Revelation 10:10.

The above verse prophesied the experience of the advent believers in 1844. The message of a soon-returning Lord was sweet to the believers, but the experience of October 22 was devastating when Jesus did not come! What were they to do? When they reviewed the basis for their faith, they could find no mistake in the time reckoning.

“After the passing of the time when the Saviour was expected, they still believed His coming to be near; they held that they had reached an important crisis and that the work of Christ as man’s intercessor before God had ceased. It appeared to them to be taught in the Bible that man’s probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was immediately to precede His coming. Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to be another evidence that the Spirit of God had been withdrawn from the rejectors of His mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, ‘the door of mercy was shut.’” –*The Great Controversy*, p. 429.

Soon, however, light came to them regarding the sanctuary. The first ones to investigate this subject were Hiram Edson and O.R.L. Crosier. The day after the great disappointment, as Edson “was praying behind the shocks of corn in a field, the Spirit of God came upon him in such a powerful manner that he was almost smitten

to the earth, and with it came an impression, 'The sanctuary to be cleansed is in heaven.' He communicated this thought to O.R.L. Crosier, and they together carefully investigated the subject." *-The Great Second Advent Movement*, p. 193.

"Though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment."

"In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question." *-The Great Controversy*, p. 411. This light placed all of the prophecies in a new and clearer light.

"Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment.

"In explaining Daniel 8:14, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. His error resulted from accepting the popular view as to what constitutes the sanctuary." *-The Great Controversy*, pp. 351, 352.

Why had they not seen this before? Could not the Lord have revealed it to them before the time of the disappointment? "Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was. The great day was at hand, and in His providence the people were brought to the test of a definite time, in order to reveal to them what was in their hearts. The message was designed for the testing and purification of the church. They were to be led to see whether their affections were set upon this world or upon Christ in heaven. They professed to love the Saviour; now they were to prove their love. Were they ready to renounce their worldly hopes and ambitions, and welcome with joy the advent of their Lord? The message was designed to enable them to discern their true spiritual state; it was sent in mercy to arouse them to seek the Lord with repentance and humiliation." *-The Great Controversy*, p. 353.

“Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, ‘The time is fulfilled, and the kingdom of God is at hand,’ based upon the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.” –*The Great Controversy*, pp. 352, 353.

Their study of the sanctuary led them to an additional point of truth that had been overlooked by the nominal Christian world. This truth had to do with the Sabbath. “During the ‘midnight cry’ in 1844, the Lord began to lead the minds of His people to the keeping of the seventh-day Sabbath. This doctrine, among Adventists, arose on this wise: Rachel Preston, a Seventh-day Baptist, moved to Washington, New Hampshire, where there was a church of Adventists. She accepted the advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment. This led to inquiry upon that subject.” –*The Great Second Advent Movement*, p. 249.

Early in 1845, there appeared an article by T.M. Pringle. “After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the great apostasy, he remarks: ‘Thus we see Daniel 7:25 fulfilled, the little horn changing, “times and laws.” Therefore it appears to me that all who keep the first day for the Sabbath are the pope’s Sunday-keepers and God’s Sabbath-breakers.’” –*The Great Second Advent Movement*, p. 250.

The advent believers did not accept this teaching until several years later, but this was the dawn of the third angel’s message. Read Revelation 14:9-12.

One of the first Adventist leaders to accept the Sabbath was Joseph Bates. “Hearing of the company in Washington, New Hampshire, that were keeping the Sabbath, he concluded to visit that church, and see what it meant. He accordingly did so, and on studying the subject with them he saw they were correct, and

The believers' attention was drawn to the sanctuary and the ark of the covenant, which contains God's law, the fourth commandment of which ordains the keeping of the seventh-day Sabbath.

at once accepted the light on the Sabbath question. On returning to New Bedford, Massachusetts, he met on the bridge between New Bedford and Fair Haven, a prominent brother, who accosted him thus: 'Captain Bates, what is the news?' Elder Bates replied, 'The news is that the seventh day is the Sabbath of the Lord our God.' 'Well,' said the man, 'I will go home and read my Bible, and see about that.' So he did, and when next they met, this brother had accepted the Sabbath truth and was obeying it." –*The Great Second Advent Movement*, pp. 250, 251.

In 1846, Joseph Bates published a 48-page booklet, *The Seventh-Day Sabbath a Perpetual Sign*. One year later, he connected the Sabbath with the third angel's message. He printed this tract at a time when he had no money; but he trusted that the Lord would provide, and He did!

The finding of the importance of the Sabbath fulfilled another Bible prophecy. Read Revelation 11:19. The believers' attention was drawn to the sanctuary and the ark of the covenant, which contains God's law, the fourth commandment of which ordains the keeping of the seventh-day Sabbath.

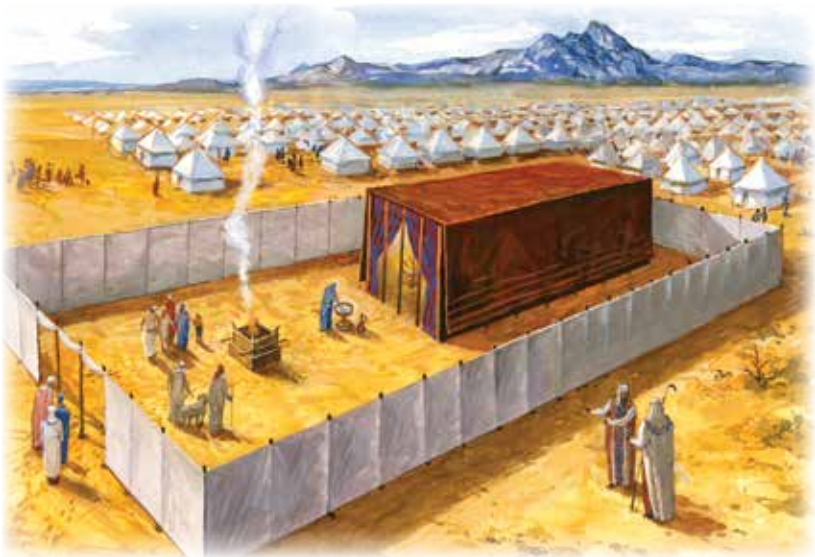
These additional truths helped the early Adventists see why Christ had not come in 1844 and impressed upon them the duty of fulfilling another prophecy: "And he said unto me. Thou must prophesy again before many peoples, and nations, and tongues, and kings." Revelation 10:11.

These truths differentiated the advent people from all other churches, especially in the keeping of God's commandments. "In the issue of the contest all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel 'all, both small and great, rich and poor, free and bond' (Revelation 13:16), to receive 'the mark of the beast,' yet the people of God will not receive it. The prophet of Patmos beholds 'them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God' and singing the song of Moses and the Lamb. Revelation 15:2, 3." –*The Great Controversy*, p. 450.

Answer the questions from the above story

1. What prophecy was fulfilled in the great disappointment of October 22, 1844?
2. What incorrect understanding did many believers have?
3. What light enabled them to understand why Christ had not come?
4. Why did William Miller and his associates believe that this earth was the sanctuary?
5. Why did God permit this mistake to be made?
6. In studying the sanctuary, what additional truth comes to light?
7. Who was the first Adventist leader to accept the seventh-day Sabbath?
8. Has God's law been done away with? Matthew 5:18.
9. How does man fulfill his responsibilities to God? Ecclesiastes 12:13.
10. How does God consider one who does not want to obey His law? Proverbs 28:9.

11. What are His people called to do in the last days? Isaiah 58:12-14.
12. What is the severest warning found in the Holy Scriptures? Revelation 14:9-11.
13. What will keep a person from receiving the mark of the beast?



Open Vision in the Last Days

The Sabbath truth was accepted by several advent believers shortly after the great disappointment. But it was not fully accepted until 1848. That is when the work of the sealing is believed to have begun. Since the Sabbath is the seal, or mark, of God's true people, distinguishing them from other professed Christians, it is clear that the sealing work could not begin until the Sabbath of the Lord was understood. Read Ezekiel 9; Revelation 7:1-4.

Revelation 7:1 provides an additional point of reference for the timing of this message. In prophecy, winds denote strife and bloodshed. See Jeremiah 25:32, 33. Revelation 7:1 indicates that strife is about to break loose on the earth, but angels are commissioned to hold back the winds for a time.

On February 22, 1848, King Louis Philippe of France had to flee from Paris due to mob action against him. This commotion and unrest spread rapidly to other countries. "Within three months all Europe was astir, and over thirty empires and kingdoms were in the greatest disorder. Thrones were burned in the streets, kings and emperors were fleeing and hiding for fear of losing their lives. Politicians predicted that there would be a general revolution of the governments of the world." —*The Great Second Advent Movement*, p. 272.

However, this trouble subsided within three months, much to everyone's surprise. "Of this trouble, Horace Greeley, in the *New York Tribune*, said: 'It was a great wonder to us all what started so suddenly that confusion among the nations; but it is a greater wonder still what stopped it.'" —*The Great Second Advent Movement*, p. 272. Man could not explain this sudden calm, but God's word makes it plain: "Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:3.

The year 1848 was additionally marked by the fact that modern spiritualism was born in Hydesville, New York, in the Fox family.

Advent history would be incomplete without looking at some important aspects of the work of God's remnant people. Read Revelation 12:17 and 14:12. In these verses three characteristics

are given: (1) the patience of the saints (especially necessary because they expected Christ to come soon); (2) the keeping of the commandments of God; and (3) the testimony of Jesus—the Spirit of prophecy. See Revelation 19:10.

The Lord first attempted to impart this spiritual gift in 1842. “In the year 1842 there was living in Boston, Massachusetts, a well-educated man by the name of William Foy, who was an eloquent speaker. He was a Baptist but was preparing to take holy orders as an Episcopal minister. The Lord graciously gave him two visions in 1842, one on January 18 and the other on February 4. These visions bore clear evidence of being the genuine manifestations of the Spirit of God. He was invited from place to place to speak in the pulpits, not by the Episcopalians only, but by the Baptists and other denominations. When he spoke, he always wore the clergyman’s robe, such as the ministers of that church wear in their services.

“Mr. Foy’s visions related to the near advent of Christ, the travels of the people of God to the heavenly city, the new earth, and the glories of the redeemed state. Having a good command of language, with fine descriptive powers, he created a sensation wherever he went. By invitation he went from city to city to tell of the wonderful things he had seen; and in order to accommodate the vast crowds who assembled to hear him, large halls were secured, where he related to thousands what had been shown him of the heavenly world, the loveliness of the new Jerusalem, and of the angelic hosts. When dwelling on the tender, compassionate love of Christ for poor sinners, he exhorted the unconverted to seek God, and scores responded to his tender entreaties.” —*The Great Second Advent Movement*, pp. 145, 146.

“If he still refused to relate what had been shown him. the burden would be taken from him, and be given to one of the weakest of the Lord’s children, one who would faithfully relate what God would reveal.”

Near the close of the 2300 days in 1844, Foy received another vision of three steps which he could not understand, as he expected the Lord to come very soon. He stopped speaking in public. In 1845, he heard someone else relate the same vision with the explanation. Soon after this he became ill and died. A few weeks before the midnight cry ended, another man, Hazen Foss, received a vision also showing three steps. To him it was also unexplainable, so he refused to relate it to others as he was told to do. “The vision was repeated the second time, and in addition he was told that if he still refused to relate what had been shown him, the burden would be taken from him, and be given to one of the weakest of the Lord’s children, one who would faithfully relate what God would reveal. Again he refused. Then a third vision was given, and he was told that he was released, and the burden was laid upon one of the weakest of the weak,

who would do the Lord's bidding." –*The Great Second Advent Movement*, p. 182.

He then called a meeting to relate the vision: but when the time came, he could not remember any of it. He never again attended Adventist meetings and lost interest in religion. Approximately three months after he tried to relate the vision, he heard from an adjoining room another person relating the very same vision. "He said the vision was as near like that shown him as two persons could relate the same thing." –*The Great Second Advent Movement*, p. 183.

This was the "weakest of the weak," Miss Ellen Harmon of Portland, Maine. She received her first vision approximately two months after the great disappointment. She was only seventeen years old and in very critical health. She was expected to live only a short time. For a description of her first vision, read *Early Writings*, pp. 13-20.

Many of the advent believers found it difficult to accept the fact that Ellen Harmon was truly called by God. For this reason, the Lord gave certain physical manifestations during the visions to establish confidence in His calling. These were phenomena which can be verified by the experiences of the Bible prophets. They did not all speak of the physical things that happened to them when they were in vision, but several are mentioned:

1. The prophet lost his strength, which was then supernaturally restored. Daniel 10:8-10, 18.
2. He became dumb and no longer breathed. Daniel 10:15-17.
3. His eyes remained open. Numbers 24:16.
4. He was unconscious of his surroundings. 2 Corinthians 12:2-4.

All of these manifestations occurred in the experience of Ellen Harmon, who married James White (thus becoming Ellen G. White), the most spectacular of these being that of not breathing while in vision. Under normal conditions, a person will suffer brain damage within four to six minutes after stopping breathing, but Sister White did not breathe for very long periods of time, often for more than one hour. She was examined by doctors while in vision who certified that she was not breathing.

On one occasion, she held an eighteen-and-a-half-pound Bible extended at arm's length on her left hand for one-half hour with ease. At that time, she was in frail health and weighed only eighty pounds. This experience did not in any way fatigue her.

Answer the questions below from the story

1. In what year was the seventh-day Sabbath generally accepted by the advent people?
2. What special time period began then?
3. What was the European political situation in 1848?
4. How many will receive the seal of God? Revelation 7:4.
5. Name the special characteristics of God's chosen people.
 - a.
 - b.
 - c.
6. Who was first called to be the Lord's prophet?
7. What type of person was he?
8. Why did he refuse to relate the vision of the three steps?
9. Who was then called to give the vision?

10. What did the first person do after the Lord took away the vision?

11. Who was the “weakest of the weak”?

12. What did the Lord do to convince the believers that she had truly been called by Him?

13. See how long you can hold up your left arm, even without a heavy Bible on your hand!



4
I am very despondent I have great sorrow & heart
& over the hardness of heart that have been
shown, our churches and especially is seen in that
who have had great light and then darkness
& found no power over sin and only heavy sorrow
as the light was great that shows upon
them, What will be the end of this darkness
unless we have eyes to receive,
I am thankful that the Lord's work is
wonderful, I hope that you will look under
the shroud of the Son of righteousness,
that the light comes from the face of Jesus
Christ and shine into its brightness upon
your hearts and you reflect the bright rays of
light to others, I am pained as I see so much
prejudice and Phariseism. Oh that our shining
brethren would broaden and not be so narrow
and short sighted, many souls will come from
the denomination churches, and at the close
of the year will play all the truth because they have
not set themselves in any way against heaven's
light, but tried up to all the light they had
shall these also have great light and
privileges and opportunities both and failed
to live in the light and walk in the light ones

6

Testing a True Prophet

There is a great difference between true and false prophets.

While in Matthew 24:24 Jesus warned against false prophets, 2 Chronicles 20:20, last part, states: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." There is a great difference between true and false prophets. For this reason, it is necessary to know the Biblical tests that reveal the difference. It is wrong to ignore all prophets. "Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thessalonians 5:20, 21.

Answer the questions below from the Bible verses

1. What does the Lord promise to do before starting any great work in this world? Amos 3:7.
2. What was the original title given to prophets? 1 Samuel 9:9.
3. Through what five steps do heavenly messages go? Revelation 1:1, 2.
4. What is the name of the angel of prophecy? Daniel 8:16.
5. How does the Lord reveal His message to the prophet? Revelation 1:1.
6. Name three Old Testament prophets: Exodus 3:1, 2; Acts 3:25; Daniel 2:47.

7. Name two New Testament prophets. Matthew 11:9-11; Revelation 1:1, 9.

8. Name three Old Testament prophetesses (women prophets). Exodus 15:20; Judges 4:4; 2 Kings 22:14.

9. Were there also prophetesses in New Testament times? Give their names. Luke 2:36; Acts 21:8, 9.

10. Did God intend for there to be prophets after the completion of the Biblical canon? 1 Corinthians 12:28.

11. Who were such prophets? Acts 13:1.

12. What confirms whether a professed prophet is correct? Isaiah 8:20.

13. Whom will a true prophet exalt? 2 Corinthians 10:17, 18.

14. What will characterize a prophet's personal life? Matthew 7:15-23.

Examining what is recorded about her life, one can see that all of these tests and more show that Ellen G. White was God's messenger. Everyone must examine and prove the writings for himself, however, compare them with the Bible, and gain confidence in the work that God is doing through the Advent people at the end of time.

Ellen G. White and the Advent Message

To see the relationship between Ellen G. White's mission and the history of the Advent Movement, we turn our attention to Dorchester, near Boston, Massachusetts, on November 18, 1848. Many thought that the political storms in Europe would immediately lead to the last great battle, Armageddon. The Adventists were at the same time trying to understand the sealing message. As they were examining various points and discussing the feasibility of publishing the message, they resolved to refer it all to the Lord in prayer. As they were praying, the Lord gave Sister White a vision. In this vision, she saw that God's seal is like the sun rising in the east and growing more and more brilliant. The Lord instructed, "'The angels are holding the four winds. It is God that restrains the powers. The angels have not let go, for the saints are not all sealed. When Michael stands up, this trouble will be all over the earth. Why, they are just ready to blow. There's a check put on because the saints are not sealed. Yea, publish the things thou hast seen and heard, and the blessing of God will attend. Look ye! That rising is in strength, and grows brighter and brighter.'" —*A Seal of the Living God*, p. 26.

"After coming out of this vision, Mrs. White said to her husband, 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'" —*The Great Second Advent Movement*, pp. 274, 275.

Thus the Adventist printing work was directed by God through His servant. To fulfill this part of the divine commission was not easy. As a matter of fact, humanly speaking, it was impossible. The assets of the movement at that time consisted of three preachers—all penniless—and less than one hundred adherents. Needless to say, great effort and sacrifice were required.

"In the month of June 1849, Elder White had the opportunity of mowing forty acres of timothy grass, with a hand scythe, at

The Lord wants His people to study His word to find the truth and not to depend on feelings or some special manifestation.

seventy-five cents per acre; and thus he was enabled to produce the first number of the little journal.” –*The Great Second Advent Movement*, p. 275. After it was printed, Elder White and Sister White prayed over the publications and sent them to everyone who they thought would read them.

The writings inspired by the Spirit of prophecy were not given to do away with Bible study. As an example, consider the acceptance of the seventh-day Sabbath. Early in 1846, Ellen Harmon, her sister, and Elder James White visited Brother Joseph Bates, who tried to convince them of the Sabbath. At that time, they did not feel its importance at all and thought that Brother Bates was dwelling too much on the fourth commandment. It was not until the autumn of that year, after studying the evidence presented in Brother Bates’ booklet, that they accepted the Sabbath. Several months later, Sister White was given a vision regarding the importance of keeping the Sabbath. The Lord wants His people to study His word to find the truth and not to depend on feelings or some special manifestation.

When Ellen White and Joseph Bates first met, they did not have much to agree on. She did not see the need of the Sabbath, and he did not believe in her visions. He did not oppose the visions, but he doubted them.

“The first time he heard her speak, he manifested deep interest, and after she had ceased, he arose and said, ‘I am a doubting Thomas. I do not believe in visions. But if I could believe that the testimony the sister has related tonight was indeed the voice of God to us, I should be the happiest man alive. My heart is deeply moved. I believe the speaker to be sincere, but I cannot explain in regard to her being shown the wonderful things she has related to us.’” –*The Great Second Advent Movement*, p. 255.

The Lord saw fit to convince Joseph Bates of the visions’ divine origin. “He said he tried to talk with Mrs. White one day about the stars, but he soon found she knew nothing about astronomy; in fact, as she told him, she did not know as she had ever looked into a book treating on the subject. She had no inclination to converse upon the topic, and turned the conversation by talking about the new earth, and what had been shown her in vision respecting it.” –*The Great Second Advent Movement*, pp. 257, 258.

Later, Sister White was taken into vision when Brother Bates was present. In vision she described what she saw. “Mrs. White, while in vision, began to talk about the stars, giving a glowing description of the rosy-tinted belts which she saw across the surface of some planets, and added, ‘I see four moons.’ ‘Oh,’ said Elder Bates,

'she is viewing Jupiter!' Then having made motions as though traveling through space, she began giving a description of belts and rings in their ever-varying beauty, and said, 'I see seven moons.' Elder Bates exclaimed, 'She is describing Saturn.'" From that time on Elder Bates was satisfied that the visions were from God. —*The Great Second Advent Movement*, p. 258.

Often Sister White was called upon to counteract the work of fanatics and impostors. In one vision, she received instruction about an individual whom the Lord asked her to reprove. The Lord even told her what the person's response would be. The woman would rise, put on a sanctimonious air, and say, "The Lord knows my heart." This vision was in May 1853. On June 12, Sister White saw this woman for the first time. She openly reproved her for her sins. The woman did not try to deny what had been said but answered, just as had been prophesied, "The Lord knows my heart." It was not until 1862 that the woman admitted that what Sister White had stated was true.

Virtually all Adventist history is connected to the writings of the Spirit of prophecy; they give enlightenment, courage, hope, and counsel.

Other ways in which the Spirit of prophecy's guidance blessed the Adventist work included the following:

1854: A plea for organization.

1856: First warning of a decline in spiritual life.

1863: Vision about non-participation in war; first vision regarding health reform.

1865: Vision concerning establishment of a Western health retreat.

1874: Vision regarding establishment of St. Helena Sanitarium; warnings and instructions to individuals and the church as a whole; call for a revival and reformation and prophecy of its coming; call for the establishment of schools.

Virtually all Adventist history is connected to the writings of the Spirit of prophecy; they give enlightenment, courage, hope, and counsel. Everyone who responds to this light and counsel is richly blessed.

Answer the questions from the story

1. What led the early Adventists to begin a publishing work?
2. Approximately how many church members were there when God instructed them to start publishing the message?

3. Did the leaders have money for this?
4. How were funds obtained to print the first issue of *Present Truth*?
5. Were the papers just sent out casually?
6. What led to Sister White's accepting the Sabbath?
7. What caused Brother Joseph Bates to accept her visions as messages from heaven?
8. In what way did her writings help to protect the church from impostors?
9. Name some of the institutions that were helped by the visions.
10. Why is it important to study the writings of Ellen G. White?



Temperance Reform in Adventist History

Early Adventist believers were in darkness on many aspects of divine truth, including some simple Bible teachings. One of these was the subject of health. The people had come from many different churches that did not really practice any form of healthful living. One could say that their condition was similar to that of Israel when they left Egypt; they had to be taught by the Lord the proper way to live. Along with instruction, they were given a promise. God promised that if they would be obedient to Him, He would keep them from the diseases that were prevalent among the Egyptians. Read this promise in Exodus 15:26. What laws did God give them regarding health, especially hygiene and diet?

The first instruction given after the Flood regarding diet had to do with blood. Read Genesis 9:4. Another had to do with not eating fat from flesh meat. Read Leviticus 3:17; 7:23-25. The Lord also gave clear directions regarding the kinds of animals that could be eaten. See Leviticus 11, especially verses 7, 8 regarding swine. Even this was not understood by the early Adventists. They were still eating pork in 1858. One person rose and condemned this, but the time was not yet ripe for the health message. Sister White reproved 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 restrain from swine's flesh, He will convict them on the matter." –*Testimonies for the Church*, vol. 1, pp. 206, 207.

Just as with ancient Israel, so with "advent Israel," or spiritual Israel, light was progressive. Some of the believers began to live out the principles of healthful living earlier than others. Here again, Joseph Bates was a leader. He had given up alcohol in 1821; tobacco, in 1823; tea and coffee, about 1836; and meat and rich foods, in 1843. Step by step, the Lord worked to bring about a reformation in health practices among the Adventist people through His messenger, Ellen G. White. In 1848, directions

were given regarding the ills of tobacco, tea, and coffee. In 1851, additional light was given regarding cleanliness; and in 1854, unwholesome food.

The greater portion of the light on healthful living was given in the Otsego vision in 1863. This vision was directly contrary to the accepted medical practices of the day. At that time, very little was known about the causes of disease or its treatment. As an example, take the statement of Dr. J.H. Kellogg in 1876: "Twenty years ago when a man had a fever, the doctors thought that he had too much vitality—too much life—and so they bled him, and purged him, and poisoned him with calomel, blue moss, and sundry other poisons, for the purpose of taking away from him a part of his vitality—his life—in other words, killing him a little!" —Rene Noorbergen, *Prophet of Destiny*, p. 88.

Much of the light given to God's people in this vision, and later written down in various books on healthful living, has taken many years to be proven by science. Several examples are noted here.

1. In just the last few years, it has been shown that cancer is caused by dangerous microbes, pollutants, and a weakened physical condition. "People are continually eating flesh that is filled with tuberculosis and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated."
2. In 1905, it was written: "The use of liquor or tobacco destroys the sensitive nerves of the brain, and benumbs the sensibilities." —*Temperance*, p. 59. This was proven by scientific research reported in 1969.
3. In 1864, a message stated: "Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body. It is all the more dangerous because its effects upon the system are so slow, and at first scarcely perceivable. Multitudes have fallen victims to its poisonous influence. They have surely murdered themselves by this slow poison." —*Spiritual Gifts*, vol. 4, p. 128. Science has also proven this in recent years. Additional counsel was given to God's remnant people so they carry out His will for them in having healthy bodies, minds, and spirits. Warning was given regarding rich desserts, cheese, sugar, refined foods, such as white flour, spices, etc.

The health message is progressive, so one's understanding of and adherence to it must constantly be improving.

The health message is progressive, so one's understanding of and adherence to it must constantly be improving. "Again and again I have been shown that God is trying to lead us back, step by step, to His original design—that man should subsist upon the natural products of the earth." —*Counsels on Diet and Foods*, p. 380.

What at one point was not a sin becomes one when we become aware of it. "Those who have received instruction regarding the evils of the use of flesh foods, tea, coffee, and rich, and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetite be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people." –*Counsels on Diet and Foods*, p. 381.

Health reform principles also gave strength to a health work, including sanitariums and treatment rooms in Battle Creek, Michigan, in 1866, and in St. Helena, California, in 1878. The light given on health also included appropriate dress, because this has a great bearing on one's physical and moral well being.

Answer the questions from the story or Bible verses

1. Were the early Adventists aware of and did they live according to good health practices?
2. Why did the Lord give ancient Israel instructions regarding health?
3. What was man's original diet? Genesis 1:29.
4. What was added after sin came into the world? Genesis 3:18.
5. Under what conditions was man first given permission to eat the flesh of animals? What restrictions accompanied this? Genesis 9:2-4.
6. What did God forbid? Leviticus 3:17; 7:23, 25.

7. Why is healthful living so important? 1 Corinthians 6:19, 20.

8. What will happen if a person disregards the laws of health? 1 Corinthians 3:16, 17.

9. What should motivate every action? 1 Corinthians 10:31.

10. Name some things that are commonly used as food that are harmful.

11. Can one be saved if he knowingly transgresses the principles of healthful living?



Events During the Civil War

The history of the Advent Movement is not complete without noting the close relationship between Adventist organization and the American Civil War. On May 24, 1861, when the Civil War began, the Adventists had no central organization. Many Adventist leaders strongly opposed any kind of organization, for fear of becoming like the churches they had so recently left. Some felt that to organize was to become part of Babylon. No one realized how this would be impacted by the war.

On Sabbath, January 12, 1861, three months before the Civil War began, Sister White received a vision regarding how terrible the war would be. She said, “There is not a person in this house who has ever dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of states are going to join that state, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting. Then I saw the field after battle, all covered with the dead and dying. Then I was carried to prisons, and saw the sufferings of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw their distress and anguish.... There are those in this house who will lose sons in that war.” –*The Great Second Advent Movement*, p. 338.

When the Civil War began, the Adventists had no central organization. There were no established principles of faith. When the movement was formally organized in October 1861, the following covenant was made: “We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists; covenanting to keep the commandments of God and the faith of Jesus Christ.” –*The Great Second Advent Movement*, p. 352.

Such a broad organizational standard left room for different opinions regarding the looming problem of participation in the army. Through 1862, the U.S. Army was made up of volunteers.

But as more and more soldiers were lost, it became clear that a draft would be instituted. Can a Christian conscientiously participate in a “just” war? The Adventists, including Sister White, were clear in their pronouncements that the South was wrong by holding on to slavery, and did not Israel engage in war? These questions deserved answers. Was it God’s will that ancient Israel fight wars? Read Exodus 23:27-30; Joshua 24:12; Deuteronomy 7:20.

“God had made it their privilege and their duty to enter the land at the time of His appointment, but through their willful neglect that permission had been withdrawn.... They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now they presumed upon their own strength to accomplish the work independent of divine aid. ‘We have sinned against the Lord,’ they cried; ‘we will go up and fight, according to all that the Lord our God commanded us.’ Deuteronomy 1:41. So terribly blinded had they become by transgression. The Lord had never commanded them to ‘go up and fight.’ It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands.” –*Patriarchs and Prophets*, p. 392.

“Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God.” –*The Great Controversy*, p. 589.

“No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition,...” –*Christ’s Object Lessons*, p. 386.

Early in 1863, when it became clear that a draft would be instituted, the Lord in His mercy gave Sister White a very pointed vision regarding this question. It left no one in doubt as to his duty. “I was shown that God’s people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. Worldly men are governed by worldly principles. They can appreciate no other. Worldly policy and public opinion comprise the principle of action that governs them and leads them to practice the form of right-doing. But God’s people cannot be governed by these motives. The words and commands of God, written in the soul, are spirit

“I was shown that God’s people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith.”

and life, and there is power in them to bring into subjection and enforce obedience. The ten precepts of Jehovah are the foundation of all righteous and good laws. Those who love God's commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is: Shall we obey God, or man?" –*Testimonies for the Church*, vol. 1, pp. 361, 362.

The Lord worked wonderfully for the Adventist people, for when the draft was enacted on March 3, 1863, it granted a provision by which anyone, by paying \$300, could "be discharged from further liability under that draft." This provision remained in effect until July 4, 1864, at which time the \$300 commutation privilege was withdrawn. However, before that deadline, on February 24, 1864, the new draft law granted the opportunity for alternate service—which was previously open to anyone—only to those who had religious principles against bearing arms. Such individuals could, when drafted, be considered noncombatants and be assigned to "duty in the hospitals; or to the care of the freedmen, or shall pay the sum of \$300.00." –Act of Congress, February 24, 1864.

In the interval between February 24 and July 4, 1864, the Adventists did not apply for the alternative service but continued to pay the original \$300 commutation money until it was no longer possible. Only then did they make an open declaration to the government. The Executive Committee of the Seventh-day Adventist General Conference addressed a "Statement of Principles" to the governor of Michigan:

"To His Excellency, Austin Blair, Governor of the State of Michigan:

"We, the undersigned, Executive Committee of the General Conference of Seventh-day Adventists, respectfully beg leave to present for your consideration the following statements:

"The denomination of Christians calling themselves Seventh-day Adventists, taking the Bible as their rule of faith and practice, are unanimous in their views that its teachings are contrary to the spirit and practice of war; hence, they have ever been conscientiously opposed to bearing arms. If there is any portion of the Bible which we, as a people, can point to more than another as our creed, it is the law of ten commandments, which we regard as the supreme law, and each precept of which we take in its most obvious and literal import. The fourth of these commandments requires cessation from labor on the seventh day of the week, the sixth prohibits the taking of life, neither of which, in our view, could be observed while doing military duty. Our practice has uniformly been consistent with these principles. Hence, our people have not

"Seventh-day Adventists, taking the Bible as their rule of faith and practice, are unanimous in their views that its teachings are contrary to the spirit and practice of war;"

felt free to enlist into the service. In none of our denominational publications have we advocated or encouraged the practice of bearing arms; and, when drafted, rather than violate our principles, we have been content to pay, and assist each other in paying, the \$300 commutation money. And while that provision remained of universal application, we did not deem any public expression of our sentiments on this question called for.

“We would further represent that Seventh-day Adventists are rigidly antislavery, loyal to the government, and in sympathy with it against the rebellion.

“But not having had a long existence as a distinct people, and our organization having but recently been perfected, our sentiments are not yet extensively known. The change in the law renders it necessary that we take a more public stand in the matter. For this reason we now lay before Your Excellency the sentiments of Seventh-day Adventists, as a body, relative to bearing arms, trusting that you will feel no hesitation in endorsing our claim that, as a people, we come under the intent of the late action of Congress concerning those who are conscientiously opposed to bearing arms, and are entitled to the benefits of said laws.

JOHN BYINGTON,
J. N. LOUGHBOROUGH,
GEORGE W. AMADON,
General Conference Executive Committee
of Seventh-day Adventists
Battle Creek, Michigan, August 2, 1864.” –*In Time of War*, p. 58.

This position was endorsed by the Provost Marshal General on September 1, 1864, as follows: “Members of religious denominations, who have been drawn in the draft, and who establish the fact before the Board of Enrollment that they are conscientiously opposed to the bearing of arms, and are prohibited from so doing by their rules and articles of faith, and that their deportment has been uniformly consistent with their profession, will be assigned to duty in hospitals, or to the care of freedmen, or shall be exempt on payment of \$300 to such persons as the Secretary of War may designate.

“By command of the Provost Marshal General,
Theo. McMurtrie
Capt. and A.A.A.G.” –(*Review and Herald*, September 13, 1864)
In Time of War, p. 65.

Which of the three provisions open to them did the Adventists prefer? “It is said that the next draft will take about one in three able-bodied men, liable to the draft. And it is supposed that this

proportion of Seventh-day Adventists will be drawn; that is, one in three. In this case if each should pay into the treasury \$100.00, the same would be sufficient to pay \$300.00 for all drawn in the coming draft.” –Elder James White, *Review and Herald*, January 24, 1865.

The practice of the Adventist people during the Civil War was equivalent to total conscientious objection today.

The Civil War ended April 9, 1865. Note that the above statement was made about 2½ months before the end of the war, indicating clearly that the Adventists in general paid and helped each other pay the \$300 exemption money rather than take advantage of the other two provisions—hospital service or care of freedmen.

Those who attempted to take one of the two other provisions so as to save the \$300—a very large sum in those days—found that what Sister White stated in *Testimonies for the Church*, vol. 1, p. 361, was all too true. “In the army they cannot obey the truth and at the same time obey the requirements of their officers.” The practice of the Adventist people during the Civil War was equivalent to total conscientious objection today.

Answer the questions from the above story

1. What was the situation of the Adventist organization when the Civil War began?
2. Why did the church not take a definite stand immediately regarding participation in war?
3. Did most people anticipate how severe the war would be?
4. Was it God’s original plan for Israel to participate in war?
5. How did He propose to drive out the enemy?
6. Who is the instigator of all wars?

7. Are God's people to be nationalistic?
8. How did God show them what stand to take?
9. Did they obey this instruction?
10. When did it become necessary for the Adventists to take an official position and make a declaration?
11. Which of the three provisions did they virtually always take advantage of?
12. What stand should a Christian take today under similar circumstances?



Apostasy

From the very beginning of its existence, the Lord led the Adventist people in a wonderful manner. However, the great adversary of souls is never satisfied to leave God's work unhindered. He attempted to place his agents within the ranks of the movement. Very often Sister White was called upon by the Lord to unmask imposters and false brethren. Satan was untiring; he worked in every possible way to cause the downfall of the church. One of his most successful means was causing the people to become engrossed in the things of the world. This placed them in a lukewarm condition, as was prophesied of the Laodicean time period.

As early as 1859, Sister White was shown that this was the condition of the Adventists. "I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts." —*Testimonies for the Church*, vol. 1, p. 186.

"We were indeed a peculiar people. We were few in numbers, without wealth, without worldly wisdom or worldly honors; and yet we believed God and were strong and successful, a terror to evildoers."

In this same testimony, she encouraged the people to advance in their Christian lives. "Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation." —*Testimonies for the Church*, vol. 1, p. 187. Notice that there was a steady decline after 1844, as can be seen in the following statements:

1844. "A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them." —*Early Writings*, p. 239.

"We were indeed a peculiar people. We were few in numbers, without wealth, without worldly wisdom or worldly honors; and yet we believed God and were strong and successful, a terror

to evildoers. Our love for one another was steadfast; it was not easily shaken. Then the power of God was manifested among us, the sick were healed, and there was much calm, sweet, holy joy.”
–*Testimonies for the Church*, vol. 5, p. 534.

Unfortunately the following statements show how the decline in spirituality took place gradually. This is always how it is with apostasy, whether it is on the part of an individual or a church.

1852. “As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised. Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean church describe their present condition perfectly.”
–*Early Writings*, p. 107.

1856. “Oh, the pride that was shown me of God’s professed people! It has increased every year, until it is now impossible to designate professed advent Sabbathkeepers from all the world around them.” –*Testimonies for the Church*, vol. 1, p. 135.

1860. “I was shown the low state of God’s people; that God had not departed from them, but that they had departed from Him, and become lukewarm.” –*Testimonies for the Church*, vol. 1, p. 210.

1865. “The people are overcharged with surfeiting and drunkenness and the cares of this life. They are entering deeper and deeper into a spirit of worldly enterprise.... Spirituality and devotion are rare.”
–*Testimonies for the Church*, vol. 1, p. 469.

1868. “I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth would eventually be saved—not because they could not be saved, but because they would not be saved in God’s own appointed way.” –*Testimonies for the Church*, vol. 2, p. 445.

1882. “As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy....

“The church has turned back from following Christ her Leader and is steadily retreating toward Egypt.” –*Testimonies for the Church*, vol. 5, pp. 72, 217.

1888. “The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make

it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass.” *–Review and Herald*, July 24, 1888.

What caused this decline? It was a loss of the first love, a drifting into formalism.

“There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of light that we can be channels of light to the world.... Those who profess to be guided by the word of God, may be familiar with the evidences of their faith, and yet be like the pretentious fig tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit.” *–Review and Herald*, February 15, 1887.

What was needed was a new life in Christ.... The General Conference in full session heard the message of the righteousness of Christ.

What was needed was a new life in Christ. The solution to this need was the ages-old message given with a special emphasis to God’s people in Minneapolis, Minnesota, in 1888. The General Conference in full session heard the message of the righteousness of Christ. The Adventist people had been so busy proclaiming the law of God that they lost sight of the work of Christ in the life, the only means of victory in the Christian walk. If accepted, this would have brought about a speedy finish to God’s work on earth.

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the earth.” *–Selected Messages*, book 1, p. 363.

Their experience was similar to that of Israel on the borders of the promised land. As occurred when Joshua and Caleb tried to inspire Israel to follow God’s leading, the message presented at the General Conference in 1888 was rejected. Christ’s return could have been hastened, but the message was not accepted by the majority of those at the conference. With this rejection they placed themselves on the side of Satan.

“They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right. They went on in their own spirit, filled with envy, jealousy, and evil surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far

as they possibly could....” –*Testimonies to Ministers and Gospel Workers*, p. 80.

“Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins.... The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude.... They steel their hearts against Him [the Heavenly Merchantman].... If they continue in this state, God will reject them with abhorrence.” –*Review and Herald*, April 4, 1893.

“The Spirit of God is departing from many among His people. Many have entered into dark, secret paths, and some will never return. They will continue to stumble to their ruin. They have tempted God, they have rejected light....

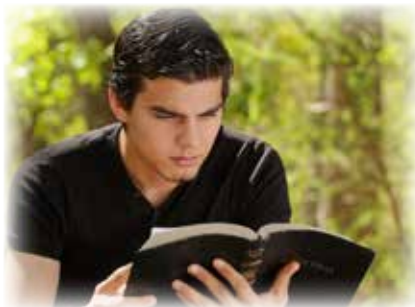
“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which is not in his power to do for himself.” –*Testimonies to Ministers and Gospel Workers*, pp. 90, 456.

“The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.” –*Messages to Young People*, p. 35.

Answer the questions from the story or Bible verses

1. What does Satan always try to do to those who are faithfully serving the Lord?
2. What message did Sister White apply to the church in 1859—just 15 years after the wonderful experiences in 1844 and thereafter?
3. Did the church improve after that time?
4. What caused this steady drift away from God?

5. What special message did the Lord send to reverse this trend?
6. Was it accepted?
7. What does the term “justification by faith” mean?
8. What goal does God have for every Christian? Matthew 5:48.
9. How valuable is one’s own righteousness? Isaiah 64:6.
10. How is it possible to live a godly life in one’s own strength? Jeremiah 13:23.
11. What does God do for those who desire to be His people? Ezekiel 36:26, 27.
12. Where does righteousness come from? Romans 3:22-26; 5:1.
13. What will be the destiny of all who attempt to appear before God in their own righteousness? Matthew 22:11-13.



After 1888

Lesson 10 related how the Lord gave His people a special message in 1888 at the General Conference Session in Minneapolis. It was the message of justification by faith. In other words, it was the message that when one's sins are forgiven by Jesus Christ he stands justified before God. In place of his defilement, God sees Christ. Christ's merits are placed on the sinner's account. Instead of his poverty, the full account of Christ's perfect life is recorded on his account. This is a blessed truth. Those who heard this message reacted in one of three ways: (1) Some saw great light in it and accepted it; (2) others did not understand it and neither accepted nor rejected it; (3) some strongly opposed it.

“We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of Jesus of Nazareth.”

Sister White was among those who not only accepted the message but also proclaimed it. She received opposition for doing so. Note the following statements: “You will meet with those who will say, ‘You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law.’ As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of Jesus of Nazareth.” *—Review and Herald*, March 11, 1890.

“The Lord has sent a message to arouse His people to repent, and do their first works; but how has His message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spiritually deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? Is the lamp of God's love to go out in darkness?” *—Review and Herald Extra*, December 23, 1890.

The Lord through His servant warned of a coming apostasy if the message was not heeded. “God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat.” *—Testimonies for the Church*, vol. 5, p. 707.

In 1897, the first of these heresies began to make inroads among the Adventist people. Dr. J.H. Kellogg began presenting pantheistic ideas; these implied that God is in the air we breathe, the water we drink, in nature, etc. In addition to this, the publishing house was printing books containing false doctrines.

In November 1901, Sister White wrote: "I feel a terror of soul as I see to what a pass our publishing house has come. The presses in the Lord's institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. The office must be purged of this objectionable matter...."

"I have been almost afraid to open the *Review*, fearing to see that God has cleansed the publishing house by fire." –*Testimonies for the Church*, vol. 8, p. 91.

This fire actually happened. And after hearing of the fire that destroyed the *Review* offices, she wrote: "... I was not surprised by the sad news, for in the visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek." –*Testimonies for the Church*, vol. 8, p. 97.

That same year, the Battle Creek Sanitarium was also destroyed by fire. Previous to that she had warned: "Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and with the voice of the false prophet cry, 'Peace, peace,' when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesying among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers.

"God's people will not endure the test unless there is a revival and a reformation."

"When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people." –*Testimonies for the Church*, vol. 5, p. 77 (written in 1882).

"God's people will not endure the test unless there is a revival and a reformation." –*Testimonies for the Church*, vol. 7, p. 285 (written in 1902).

"Unless there is a decided reformation among the people of God, He will turn His face from them." –*Testimonies for the Church*, vol. 8, p. 146 (written in 1904).

All these testimonies warned about a coming crisis among God's people. The Lord even revealed how the crisis would come:

“Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—God’s chosen people will stand unmoved. Satan and his host cannot destroy them, for angels that excel in strength will protect them.”
—*Testimonies for the Church*, vol. 9, p. 17.

In 1889, warning was given that the crisis would involve God’s law. “There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. And there are some who will even urge such a course from the scripture: ‘Let every soul be subject unto the higher powers.... The powers that be are ordained of God.’ Romans 13:1.” —*Testimonies for the Church*, vol. 5, p. 712.

Additionally it was stated that the majority would fail the test. “Soon God’s people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers.” —*Testimonies for the Church*, vol. 5, p. 136.

After 1888, the spiritual condition of the Adventists declined steadily. Apostasy never happens all at once; it is a continual, slow process until a crisis reveals the true spiritual, moral condition.

Answer the questions from the story or Bible verses

1. What was the message that the Lord in mercy gave to His people in 1888?
2. What did the apostle Paul write about this important subject? Romans 3:22-26.
3. Were all the Adventists ready to receive it?

4. What condition was this message intended to correct in the church?
5. Because many refused the heaven-sent message, what was prophesied to take place?
6. What happened as a special warning from God?
7. Because of the great apostasy, what did the Spirit of prophecy call for?
8. What developments in the world were about to lead to a great test?
9. When the test would come, what would the majority of church members do?
10. What are the special characteristics of God's faithful people? Revelation 14:12.



World War I and the Aftermath

“We are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind.”

Lesson 9 told what Adventists did in their first encounter with the government’s call to serve in the army. In the years following, the message and work of Adventism was carried far and wide. It gained a firm foothold in Europe and elsewhere. Europe was the place where the great test came first.

At the end of the American Civil War, the Adventists repeated their opposition to participation in war. At the third annual session of the General Conference of Seventh-day Adventists, the following statement was made: “Resolved, that we recognize civil government as ordained of God, that order, justice, and quiet may be maintained in the land; and that the people of God may lead quiet and peaceable lives in all godliness and honesty.

“In accordance with this fact we acknowledge the justice of rendering tribute, custom, honor, and reverence to the civil power as enjoined in the New Testament. While we thus render to Caesar the things which the Scriptures show to be His, we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind.” *—In Time of War*, pp. 23, 24 (quoted in *Seventh-day Adventists and Civil Government*, pp. 10, 11).

This resolution was made when the leaders stood right with the Lord. But this changed when in 1914 war broke out in Europe. There the governments made no provision for religious faith. Under the pressure of the government, the Adventist leaders failed and led the people over the brink of apostasy by overthrowing God’s moral law, the Ten Commandments.

They issued a declaration, addressed to the Ministry of War in Berlin, on August 4, 1914, the first part of which reads as follows:

“Most Honorable Lord General and Minister of War:

“Since oftentimes our point of view concerning our duty toward the Government, also our position in general military duty; and especially, since our refusal to serve, in times of peace, on Saturday (Sabbath) is regarded as fanatical, therefore I take the

liberty, Your Excellency, to present to you in the following, the principles of the German Seventh-day Adventists, especially just now, in the present war situation.

“While we stand on the fundamentals of the Holy Scriptures, and seek to fulfill the precepts of Christendom, keeping the Rest Day (Saturday) that God established in the beginning, by endeavoring to put aside all work on that day, still in these times of stress, we have bound ourselves together in defense of the ‘Fatherland,’ and under these circumstances we will also bear arms on Saturday (Sabbath). On this point we take our stand on the Scripture found in 1 Peter 2:13-17....

[Signed] “H. F. Schubert, President”

“But at the outbreak of the war the leaders of the Adventist organization in Germany, of their own accord, advised all their military service members, in all the land, under the pressing circumstances and need of the Fatherland, to do their duties required of them as citizens, according to the Scripture; and earnestly to do on Saturday (Sabbath) as other warriors do on Sunday. As proof, allow this enclosed copy of the document to serve the highly esteemed Prussian Minister of War, written on the 4th day of August 1914. This position, already taken years ago, is supported by the attached signatures:

“For the European Division, Headquarters, Hamburg,

[Signed] L.R. Conradi, President

“For the East German Union, Headquarters, Berlin,

[Signed] H.F. Shubert, President

“For the Saxon Association, Headquarters, Chemnitz,

[Signed] Paul Drinhaus, President”

The signatures on the above statement, dated March 5, 1915, show that it had the full support of the European leadership. All who refused to accept this new teaching by responding to the call for soldiers to fight and kill, even on the Sabbath day, were disfellowshipped from the church.

“At the beginning of the war our denomination divided into two parts. While ninety-eight percent of our membership took the position on Bible grounds that it was their conscientious duty to defend the Fatherland with weapons, and that also on the Sabbath, and this united position of the leaders was at once forwarded to the War Department, two percent, however, did not submit themselves to this united resolution and therefore had to be disfellowshipped because of their unchristian conduct....” – *Dresdner Nueste Nachrichten* (Dresden Latest News), April 12, 1918.



L.R. CONRADY

This action caused a division into two movements in Germany—one which had overthrown the commandments of God (approximately 98 percent of the original membership) and one composed of those who upheld the faith (about 2 percent).

Those who were disfellowshipped thought this apostasy affected only Europe. When the war ended, they called on the General Conference to rectify the situation. In 1920, the General Conference Committee travelled to Germany to meet with the disfellowshipped ones. The meetings were not fruitful, for it became apparent that the General Conference was trying to cover up the issue.

In 1922, an additional attempt was made to reunite these two factions of the Advent Movement. At the General Conference Session, held that year in San Francisco, the disfellowshipped ones hoped to obtain a hearing before the assembled delegates. This was not granted.

The apostasy of the General Conference was made complete when in 1923 it openly granted its members liberty of conscience regarding the commandments of God. In their “Declaration of Principles,” after stating that “we decline to participate in acts of violence and bloodshed,” it was stated, “We grant to each of our church members absolute liberty to serve his country, at all times and in all places, in accord with the dictates of his personal conscientious conviction.”

This position prepared the Adventists to cooperate with Adolf Hitler in World War II; they supported war efforts in other countries as well.

Rumania 1924. “Military service and participation in war is not making a covenant with the world, nor to defend Babylon. Participaiton in war is purely a civil duty. In regard to the war our young people will also perform their duty on the Sabbath.” —*Prophecy*, by P.P. Paulini, p. 39.

Yugoslavia 1925. “The teaching of the Scripture which says, ‘Give unto Caesar the things which are Caesar’s,’ corresponds with the Adventist in every relation. They serve conscientiously their required military time, with weapon in hand, in peace as well as in time of war; and a large number of Adventists have proved themselves in the World War through their valor, and many a breast is decorated with a medal of highest recognition, due to their bravery.” —*Adventizam*, p. 53.

Russia 1924 and 1928. “We are convinced that God through His providence, guided the heart of our never-to-be-forgotten W.J. Lenin, and gave him and his fellow laborers wisdom to bring about

The apostasy of the General Conference was made complete when in 1923 it openly granted its members liberty of conscience regarding the commandments of God.

the only progressive and timely state apparatus in the world today. For this reason the Seventh-day Adventists also want to be a rose in the bouquet of the believing citizens of the Socialistic Federal Republic. The doctrine of the Seventh-day Adventists permits their members freedom of conscience in regard to military duty, and does not attempt to dictate to them as to how they should act, inasmuch as each person must be responsible for himself as to the military question, in accordance with his own conscience.” –The Conference Committee, H.J. Loeb sack, President.

“The sixth Congress of Seventh-day Adventists, 1928, declares and decides that Seventh-day Adventists are obliged to render to Caesar that which belongeth to Caesar, and to God that which belongeth to God; namely, to serve the state in the army in all their forms of service, according to their established rule for all citizens.” –Resolution taken by the Seventh-day Adventist Church of Russia, Moscow, May 19, 1928.

In the U.S.A., the Adventists supplied the U.S. Government with volunteers to help develop deadly biological weapons. “In one study reported in a 1966 issue of *Bacteriological Review*, a publication for the American Society for Microbiology, Seventh-day Adventists serving Army duties as conscientious objectors were exposed to airborne tularemia. ‘All control subjects developed acute tularemia between two and seven days after exposure,’ the report said, later noting that all eventually recovered. Most of the volunteers are recruited from within the Army—usually by means of inducements which are forbidden by Army regulations—and spend perhaps thirty days actually undergoing exposure to the germs. The Seventh-day Adventist Church has supplied about 1,400 volunteers for the program, known as Operation Whitecoat, since 1954. This program is classified as secret.... The experiment apparently has little to do with defensive warfare.... In a crisis the bases’ reproduction facilities could produce a full line of biological munitions within four to six weeks. A large scale munitions assembly line does exist at Pine Bluff, and bombs, shells, and other weapons (including hand grenades) have been packed with anthrax, tularemia, and Q fever.” –*New York Times Magazine*, September 28, 1969.

Liberty of conscience is granted by the General Conference of Seventh-day Adventists today. At the Autumn Council of 1972, again after repeating that the church does not believe in taking human life, it was stated: “This statement is not a rigid position binding church members, but gives guidance leaving the individual member free to assess the situation for himself....

“For those who conscientiously choose the 1-A classification

[military service as a combatant] pastoral guidance and counsel should be provided in ministering to their needs since the church refrains from passing judgment on them.” –*Review and Herald*, November 30, 1972.

Answer the questions from the story or Bible verses

1. When and where did the Adventists face their first real test regarding God’s law?
2. Did they participate in the Civil War?
3. Why was the test in Europe so strong for the church?
4. What decision did the European leaders make?
5. What happened to those who refused to accept this?
6. What percentage of the believers upheld the church’s original position in regard to obeying the Ten Commandments?
7. Where did the apostasy occur at first?
8. How did the disfellowshipped ones seek for a correction to the apostasy?
9. What attempts were made?

10. What decision made the apostasy complete?

11. What happened under similar circumstances in World War II?

12. What position has the Seventh-day Adventist Church maintained toward military service by its members worldwide since World War I?

13. Who taught non-violence (pacifism)? Matthew 26:51, 52; Luke 3:14.



The Reform Movement

Since World War I, the Seventh-day Adventist Church leadership has misled its people by openly teaching them to violate God's commandments. Those who thus hold a "non-standard" by granting liberty of conscience for every person to decide for himself whether or not he will obey God's law make those commandments void.

"Were men free to depart from the Lord's requirements and to set up a standard of duty for themselves, there would be a variety of standards to suit different minds and the government would be taken out of the Lord's hands. The will of man would be made supreme, and the high and holy will of God—His purpose of love toward His creatures—would be dishonored, disrespected."
—*Thoughts from the Mount of Blessing*, pp. 51, 52.

Following is a brief history of the Reform Movement—of those Adventists who were disfellowshipped from the church in 1914 and later found each other in various places.

In 1919, the Reform Movement was first registered in Germany under the name of "International Missionary Society of Seventh-day Adventists, Old Movement standing firm since 1844." As already mentioned, meetings that were held with the Seventh-day Adventist leadership to request a return to the original standard of obedience to God's law were fruitless.

In 1925, the Reformers held a General Conference and formulated Principles of Faith. The following year—1926—Brother Carlos Kozel was sent to South America, and in 1927 the Reform Movement was registered in the United States. Thus, step by step the Reformation spread to many countries.

The Seventh-day Adventist Church has tried many times to discredit the faithful Adventists by branding them as fanatics. This is, of course, nothing new. Such accusations were also leveled against the Reformers in Martin Luther's days, as well as against the early Adventists. "In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the advent movement. And

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not content with misrepresenting and exaggerating the errors of extremists and fanatics, they circulated unfavorable reports that had not the slightest semblance of truth. These persons were actuated by prejudice and hatred. Their peace was disturbed by the proclamation of Christ at the door. They feared it might be true, yet hoped it was not, and this was the secret of their warfare against Adventists and their faith.

"The fact that a few fanatics worked their way into the ranks of Adventists is no more reason to decide that the movement was not of God than was the presence of fanatics and deceivers in the church in Paul's or Luther's day a sufficient excuse for condemning their work. Let the people of God arouse out of sleep and begin in earnest the work of repentance and reformation; let them search the Scriptures to learn the truth as it is in Jesus; let them make an entire consecration to God, and evidence will not be wanting that Satan is still active and vigilant. With all possible deception he will manifest his power, calling to his aid all the fallen angels of his realm." *—The Great Controversy*, pp. 397, 398.

Satan's warfare against God's remnant people is unceasing. Yet nothing less can be expected. Read Revelation 12:17. Note that Satan is not at war with the woman (the Protestant churches which fled into the wilderness), nor is his fury directed against the fallen Adventists—the seed of the Protestant churches. The prime target is the remnant of that seed—the Reform Movement. Satan brought trouble from without, and in Germany the Reform Movement was dissolved by the Gestapo in 1935. Many Reform brethren lost their lives or suffered in concentration camps during World War II. Despite this, the Reform Movement continued to grow.

Satan knows that he is more successful in working against God's people by working from within, if possible. He did this among the early Christians and again and again throughout history. Read Acts 20:29, 30.

Several times Satan has worked from within to subvert and destroy the people of God. One example was the rebellion of 1951, when several brethren attempted to gain control of the Reform Movement by subterfuge and force. When this was not successful, they established their own organization in one day, copied the reform movement name, and tried to lead away disciples after them.

Despite these attacks of Satan, the work of the Lord moves forward, because it is His work. Two courses—the *Know Your Bible Course* and the *Reformation Study Course*—have served as excellent means of outreach, along with books and various

forms of literature, websites, and multimedia. We can say with the apostle Paul, “Even so then at this present time also there is a remnant according to the election of grace.” Romans 11:5.

“I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth.... The light will shine, and all who are honest will leave the fallen churches and take their stand with the remnant.” *–Early Writings*, p. 261.

Answer the questions from the story or the Bible verses

1. What master is a church serving if it teaches that everyone may live his life as he wishes and still inherit eternal life?
2. When and where was the Reform Movement first registered?
3. What original name was used?
4. In what year were the Principles of Faith first formulated?
5. What accusation has often been made against Reformers? Is this valid?
6. What does Satan do when he cannot overcome God’s people by persecution?
7. What caused the great rebellion in heaven? Isaiah 14:12-14.

8. What rebellion arose in Moses' days? Numbers 16:1-3.

9. For what purpose did God record these experiences in the Holy Scriptures? 1 Corinthians 10:11.

10. What did the faithful Adventists experience? Isaiah 66:5.

11. What message is entrusted to all who love God and precious souls? Isaiah 58:1; Revelation 3:19.

12. What decision will honest souls make during the latter rain? Revelation 18:4.