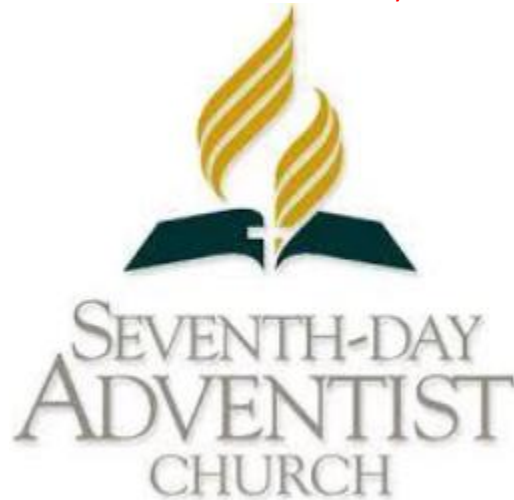




The History of the Seventh-day Adventist Movement



THE SEVENTH DAY ADVENTIST CHURCH
JOMO KENYATTA UNIVERSITY OF AGRICULTURE AND TECHNOLOGY
{JKUSDA}

Nurturing Department

Bible study guide

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info@jkusdachurch.org

Phone: 0790544564

jkusdachurch.org

JKUSDA CHURCH NURTURING DEPARTMENT





Nurturing Department is a special department in the special church— JKUSDA. It works very closely with the elders' office in ensuring that special needs of the church members are taken care of so that every member of the church feels free and accommodated. To achieve this the department groups the members into families for close fellowship with one another through Bible study and other activities with the aim of promoting unity and brotherhood among the members.

Our Vision: *To reach out to members on a more personal level through family fellowships and visitations, serve as a solution to the problem arising from how we relate based on Bible principle regarding teamwork as we embrace salvation from Jesus Christ as a reward of eternal life.*

Our mission: *To ensure a one all gathering of church members where we can freely share in one accord our thoughts without fear of victimization or alienation from each other as we encourage each other on our journey to heaven.*

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Introduction

Seventh-day Adventist Church is an end-time movement raised by God to proclaim God's last message of love and solemn message of warning to the perishing world. This message is outlined in the book of Revelation 14:6-12 as an everlasting gospel, being proclaimed by the three angels. This semester we will venture into the history of this church; how it was raised and how God sustained the work through human instrumentalities, working through them in spreading the precious rays of light which Heaven had shed upon them.

Last semester we studied about the church of God, her progress throughout the history in line with mission work. This semester, however, we will dig more into the Church of God (in the end times) from the historical point of view, how she was organized and her progress in the subsequent years.

The history of a denomination is best understood when viewed in its relation to church history as a whole, and especially to that history in its earlier stages. It will be helpful, then, before considering in detail the events which make up the history of the advent movement, to take a brief survey of the apostolic church. This will enable us to get our bearings, as it were, and be qualified to pass intelligent judgment upon the various **questions of doctrine and belief that will come before us**. Such a course of action is the more necessary because **Adventists are in no true sense of the word innovators**.

Welcome and enjoy the Journey into the history of our Church...





NOTES TO THE STUDY

This study guide comprises of:

Biblical key texts and quotations from a wide range of literature material available in our church library. Of special consideration are quotations from the spirit of prophecy materials, the church heritage manual and the origin of the Seventh - day Adventist books. All are encouraged to study these books in line with this study guide before any study of the day. The exact references have been given at the end of each quotation.

The discussion questions are provided at the end of each study. These questions are to expand our scope of thinking within the study subject, giving us an allowance of adding more references to stories not captured in the study.

NOTE: Those leading the discussions should make the studies more of our church history to bible study. Let them be interaction sessions

Editorial Office

Nurture and Retention Department

Emily Aluoch- head

Ben Bruce

Deborah Onsinyo

Enock Omonywa

Amon Kimutai- elder

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Early Church

Study 1.

The doctrines of the early church were Christ-centered and the members believed in Jesus for the forgiveness of sins and acceptance with God. They were justified by faith in His vicarious Death on the cross; they were saved by His life. For there was only one name under heaven whereby men could be saved.

The simple message preached by the early church, and adapted to the needs alike of Greek and Jew, was the message of the everlasting gospel, and was based on Scripture. In manifesting this loyalty to the written word, the apostles but followed the Master's own example, for of Him it is recorded that "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

The Great Apostasy

The spirit of compromise first revealed itself in corrupting the doctrines of the Christian church. These had in early days been marked by great simplicity, in which they differed alike from the highly elaborated teachings of the rabbis and from the fine-spun theories of heathen philosophers. They gradually underwent a process of elaboration, intended to make them more acceptable to the philosophically inclined among the new converts – *"The origin and progress of SDA pg. 21"*

God, however, has constantly been rebuking His people whenever they apostatize, that should they stand and walk in the old paths, then shall they find rest for their souls- (*Jeremiah 6:16*).

In doing this, He, the king of the universe has been shedding precious beams of light upon the paths of his faithful servants that all may turn to the true worship.

Martin Luther

Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; **through him God accomplished a great work for the reformation of the church and the enlightenment of the world.** –GC 120.1

The leading Reformers were men from humble life--men who were most free of any of their time from pride of rank and from the influence of bigotry and priestcraft. It is God's plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of His own good pleasure.-GC 172.1

Discussion questions

1. What lessons can we learn from the life of Martin Luther in regard to his family background and his spirituality? Can our family background affect our spirituality? (Read: GC chapter 7)
2. Apart from Martin Luther, briefly discuss the contribution of other reformers like John Wyclife, John Huss, Jerome, Zwingli, etc





The Heralds of Advent message (1700s)

Study 2.

Following the period of the Reformation, there was another period of spiritual deadness that prevailed more or less generally throughout Europe; and then at the close of the eighteenth century, there sprang up quite generally on the Continent and in Great Britain, as well as in some other parts of the world, a remarkable interest in the study of the prophecies. Books were written in large numbers, sermons were preached, and people's minds were drawn out to know the meaning of such books as Daniel and the Revelation, which until that time had been very generally neglected. This was perhaps to fulfil the prophecy—"At the time of the end shall be the vision." "Shut thou up the vision; for it shall be for many days." Daniel 8:26.

God had directed the minds of His faithful servants into the very truths for that time; which were to point people to the end time prophecies and the second coming of Christ.

And so at the opening of the nineteenth century, the century in which, above all previous ones, men have run to and fro over the face of the earth and knowledge has been marvelously increased,—at this time, according to the word of prophecy, men applied themselves zealously to study the books of Daniel and the Revelation *"The origin and progress of SDA pg.78"*

This work which led to the birth of the remnant church was carried forward by faithful and zealous men, whom God inspired to prepare a people who would announce to the world of the coming Judgment.

The following men actively took part in this work of preparation; Vitringa, a professor at the University of Franeker, Brother Forbes, who dwelt largely on the prophetic symbols that are believed to refer to the papacy.

Johann Wilhelm Petersen,

He was a German theologian who was born at around the middle of the seventeenth century. His sermons, teachings and writings revolved around the subjects of fulfilling prophecy and the approach of the Second Advent.

In 1688 he became superintendent at Luneburg. Strong opposition was aroused against his views on the Second Advent. The consistory first forbade all preaching on the subject, then in 1692 deposed Petersen on account of this feature of his teaching, and had him expelled from the principality of Luneburg. His remaining years were spent on a country estate near Magdeburg, where he gave himself to study and writing — *"The origin and progress of SDA pg. 80"*

Discussion questions

Discuss the signs of the end times which probably had led our pilgrim fathers to strongly believe in the soon second advent of our Lord?





Advent Message in early 1800s

Study 3.

1. William Miller

During the first half of the nineteenth century, the most prominent American preacher of the second coming of Christ was William Miller. The eldest of a family of sixteen, Miller was able to receive what would be termed a “good education,” but his curiosity and desire for knowledge led him to study for himself. Later, due to his association in political circles with unbelievers, he became a deist, although he was not fully persuaded and still retained some hold on the Bible. Rather miraculously, he made a change from deism to full faith in God and the Bible, but he was challenged by his deist friends as to his unswerving faith in the Bible. **In order to vindicate his new faith, he studied for years and during this time became convinced of the nearness of the Advent.**

He studied for fifteen years, from 1816 to 1831, and became more and more convinced that he should tell others of his remarkable and important discoveries. But now, being almost fifty years old and without any schooling in the art of public speaking, he resisted the prompting to declare what he had learned. However, he finally made a covenant with God that he would preach if an opportunity came. That Saturday morning in August of 1831, before he had made this decision with God, his nephew left home sixteen miles away in Dresden on a mission inspired by God. Miller was studying in his farmhouse in New York, near the border of Vermont, about a half hour after his encounter with God, when his nephew (Irving Guilford) arrived with a request from his father. The minister of the Baptist church was away, and could William come and preach tomorrow on the subject of the second coming? When he arrived back home, there was a request waiting from Poultney, Vermont—“*Church Heritage Manual, pg. 14, 15*”

During the time of Miller’s study, God faithfully opened his understanding that he could connect the truths and the consistency in the word of God.

God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people —“*EW 229.1*”

His earlier messages included the signs of the second coming, specifically the one already fulfilled in 1780— the Dark Day of May 19. Soon, his work was aided by another miraculous sign, the falling of the stars on November 13, 1833. When Joshua V. Himes joined him, Boston was opened up to his ministry. Later, in 1840, he entered New York City.

Discussion Question.

Based on the ministry of William Miller, do you think God can lead someone to believe in “error?” (Malachi 2:6)





The Midnight cry.

Study 4.

Miller studied the 2300-day prophecy of Daniel 8 and 9 and became convinced that the cleansing of the sanctuary was the cleansing of the earth by fire at the second coming of Christ. While he spoke much about the second coming, it was not until late in 1844 that he accepted a definite date. However, in January of 1843, he did say that Christ would come between March of 1843 and March of 1844 -“*Church Heritage Manual, pg. 15*”

William Miller and others attempted to find a definite time for the end of the 2300-day prophecy. At first they declared that it was “about 1843.” Later, the limit of time was set at March 21 and then April 18, 1844, the end of the Jewish year 1843. The time passed without any unusual happening. This first disappointment was a heavy blow to the believers and was followed by a period of quietness, the “tarrying time” of the parable of the ten virgins, as the experience was later interpreted. After this disappointment the scholars returned to their books and discovered their error— 2300 years would include the complete years of 457 B.C. and A.D. 1843. Thus, a happening within the year 457 B.C. would be matched in the prophecy at the same date in 1844. This had been pointed out a year before but had not been generally heeded. In the summer of 1844 a new burst of light appeared and illuminated the Advent movement to its dramatic climax in October -“*Church Heritage Manual, pg. 21*”

At a camp meeting in New Hampshire in August, Joseph Bates felt that he would receive new light. He invited Samuel S. Snow to give his study on “**The Midnight Cry.**” The man not only spoke that day but each day afterward until the meetings closed. **The people were thrilled, for the parable of the ten virgins seemed to apply to them. Brother Snow explained that the Advent people expected the Lord to come in the spring of that year but had been forced to wait.** The 2300-day prophecy could not end until the fall of 1844. A closer study of the sanctuary and its services revealed that the cleansing of the sanctuary occurred on the tenth day of the seventh month. This coincided with the idea that the 2300 days would end in the fall, for the tenth day of the seventh month (of the Jewish year) in 1844 was on October 22. In the parable of the ten virgins the cry was made at midnight. Samuel Snow’s midsummer message seemed to correspond to the “midnight cry.” The reality of the truth gripped the hearts of the people, and they went from the camp meeting to herald the glad tidings far and wide, “Behold, the bridegroom cometh; go ye out to meet him.” The “Midnight cry” was given during the “tarrying time.” The 50,000 Advent believers were so impressed that the Lord would come that many of them did not cultivate their fields, because they thought He would have come before another harvest time. They spent their time proclaiming the coming of Jesus.

Discussion Questions

(Study Exercise): As a family, in groups of 3, try to come up with the 2300 days prophetic chart.





The Great Disappointment

Study 5

Key Text: *“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings- Revelation 10:11”*

As October 22, 1844, drew near, tension increased among the Adventists. There were thousands who were completely unconcerned or who were watching merely as bystanders. Newspapers had published sensational stories about the Millerites. However, the sober factual reports described the Adventist groups as sincere, devout people who were calm and earnest. There were several classes of people among the Advent believers. Some had joined the group through fear; some rejected the exact date, such as William Miller himself until a few weeks before October 22. Then there were the honest believers, the majority of whom accepted the day; they made consistent preparation to meet Jesus. The day arrived. The Adventists were in meeting houses or private homes. The believers sang hymns and reviewed evidences that the Lord would come. The day passed and the sun set. Still there was hope: *“For ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning”* (Mark 13:35).

Finally, midnight passed and the messiah did not appear!!

Question: Why do you think, God, after guiding William Miller in his studies would allow them to “settle” in a wrong understanding of the events of October 22, 1844?

As the time passed, those who had not fully received the light of the angel united with those who had despised the message, and they turned upon the disappointed ones with ridicule. Angels marked the situation of Christ's professed followers. The passing of the definite time had tested and proved them, and very many were weighed in the balance and found wanting. They loudly claimed to be Christians, yet in almost every particular failed to follow Christ. Satan exulted at the state of the professed followers of Jesus. *“EW 246.3”*

Prayer was offered, and tears filled the eyes of some of the believers. The believers were grief-stricken and asked one another, “Have the Scriptures failed?” Further diligent study would reveal that the time prophecy was correct, but the event to take place had been incorrectly interpreted.

Hiram Edson said, “There is a God in heaven. He has made Himself known to us in blessing, in forgiving, in redeeming, and He will not fail us now. Sometime soon this mystery will be solved.”

Discussion Question

“There is a God in heaven... Sometime soon this mystery will be solved.” Illustrate how this statement was fulfilled thereafter the disappointment.

(Song SDAH 213) to be sung in remembrance of this great day in the history of our church.





The Sabbath Truth Discovered.

Study 6

Key Text: Rev 14:9-11

The study of the sanctuary was the key that unlocked the mystery of the disappointment. It was also a key to the central doctrine of the **Third Angel's Message**, which points especially to the law of God and particularly to the consequences of transgressions. There is a definite link between this message and the Sabbath, which is the center of the law. It was in the light given to the early believers on the Sabbath truth that God was preparing for the final message.

Question. Based on your own understanding, explain the link between the Third Angel's message with the Sabbath commandment.

“During the time of the Midnight Cry in 1844, Mrs. Rachel Oakes (later Preston), a Seventh Day Baptist, came to Washington, New Hampshire, to visit her daughter, who was one of the Advent Believers. *Mrs. Oakes was an ardent believer in the Bible Sabbath and had brought with her a supply of tracts.* Soon she accepted the Advent doctrines, and she also continued to keep the Sabbath. The tracts she quietly distributed bore fruit. At a Sunday morning service one of the Adventist believers arose and said he was convinced the seventh day was the true Bible Sabbath, and that he, for one, was resolved to keep it. Several others expressed themselves as like-minded, and within a few days practically the entire company of forty became Sabbath keepers” -*Church Heritage Manual, pg. 24.*

The first Adventist minister to accept the Sabbath was Frederick Wheeler, of the Washington group. He was formerly a Methodist minister and an associate of William Miller.

Although the seventh-day Sabbath truth was highlighted again in 1844, there have been Sabbath keepers since the commencement of time. Even during the Dark Ages, groups observed the seventh-day Sabbath. The Seventh Day Baptists loyally preserved the truth of the fourth Commandment for centuries, and we have seen it is from them that the Adventists first learned of the Sabbath truth.

Discussion Questions.

Why do you think the Seventh Day Sabbath is very important especially in these last days?

“My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure.”-EW 58.2





The birth of the Remnant Church

Study 7.

“And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”.-Rev 12:17

Many Millerites drifted away soon after the disappointment, though a substantial group held together for several years. Miller died in December, 1849. Some of his associates continued to set new dates for several years. They became the Evangelical Adventists, believing in consciousness in death and an eternally burning hell. They gradually declined into extinction. Another group, which believed in the unconscious state of the dead but continued to observe Sunday, took the name Advent Christians. Their church still exists. There were several other groups with different ideas, and some went into fanaticism. We are primarily interested in the group including Hiram Edson, Joseph Bates, James White and Ellen Harmon, who formed the nucleus of the remnant church. (James and Ellen were united in marriage August 30, 1846) -*“Church Heritage Manual, pg. 23”*

Those who were to form this nucleus shared the bitterness and heartache of the disappointment with the other believers. Most of those gathered at Edson’s farmhouse went sorrowfully home on the morning of October 23. Edson and some close friends went to the barn for a season of prayer, which gave them confidence that the Lord would show them the way.

After breakfast Edson said to one of the believers who remained, “Let us go out to comfort the brethren with this assurance.” The two men walked through the field where Edson’s corn was still in the shocks. They went with meditative hearts, thinking of the disappointment. At about the middle of the field, Edson stopped. * He seemed to see the sanctuary in heaven and Christ as High Priest going from the Holy Place of the sanctuary into the Most Holy. “I saw distinctly and clearly,” writes Edson, “that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary and that He had a work to perform in the Most Holy before coming to this earth.” **This cleansing of the sanctuary marked the beginning of the investigative judgment.**

His companion had gone across the field; but at the fence, he turned. Seeing Edson far behind, he called, “Brother Edson, what are you stopping for?” Edson called, “The Lord was answering our morning prayer.” Catching up with his friend, he told him of his new insight. The cornfield experience led these men and others to intensively study the sanctuary service given to Israel and the significance of the doctrine of the 2300 days. They published their findings in Advent journals, and Hiram Edson called a conference late in 1845.

Now the mystery was resolved and the dates confirmed. The message of the first angel continued as present truth. It was and is a powerful doctrine to turn sinners to Christ in this time of judgment. The second angel’s message held significance for the period preceding the disappointment and holds additional significance for the future. -*“Church Heritage Manual, pg. 23”*

Discussion question.

Discuss how the advent people came to learn of the Sabbath Truth.

Also discuss how this Sabbath truth influenced their message in the subsequent years.





God's gift to the remnant.

Study 8

Key Text: “And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy” Revelation 19:10

From the very beginning, God has in various ways kept in contact with His church. His leadership is not always as obvious as the pillar of cloud by day or pillar of fire by night, but His people are made aware of His presence. The main channel of communication between God and His people has always been through “His servants the prophets.”

Question. Do you think the writings of Ellen G. White when read in the light of the Bible is sufficient to lead the remnant Church till the Second Advent? Or should God send another prophet?

1. William Ellis Foy

Born in 1818 to Joseph and Elizabeth Foy in Augusta, Maine a free state so consequently, William was born “free” and grew up during a time of racial conflict and divide. After growing up in a country setting for a large part of his life, he then married in the middle or late 1830s and moved to Boston, where his skills in farming and carpentry provided him a means by which to live.

In 1835 Foy was converted, under the preaching of Elder Silas Curtis at the Freewill Baptist Church in Augusta, Maine. Here Foy converted to Christianity and began to inquire what he should do to be saved. Shortly thereafter, Foy began receiving visions about the Advent. ***His first vision was concerning the ultimate victory of the saints.*** Then late one Friday evening he entered into his second vision, which lasted 12½ hours, until early Saturday morning. It was based upon the judgment and the level of preparedness of those in the church. Given the racial tensions of the times, Foy was apprehensive to share the visions. However, he trusted God and shared what he had been given. -“*Church Heritage Manual, pg. 24*”

He died on November 9, 1893, at the age of 75.

2. Hazen Foss

Was a talented young Adventist of Poland, Maine, was given a vision a few weeks before the great disappointment. The vision included the three platforms shown to Foy. Foss was warned of some of the difficulties he would have to face as a messenger of the Lord and when he related the vision. Due to the ridicule of the people, he refused to do so. The vision was repeated, with a warning that if he still refused, the gift would be withdrawn. Since he still refused, a third vision was given telling him the gift was being given to one of the weakest of the weak. Though he lived until 1893, he never regained an interest in personal religion.

Discussion questions

Is it possible to have True prophets in the other denominations which don't keep the seventh day Sabbath of the Lord? Why?





The Messenger to the Remnant

Study 9.

Key text: *“Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” –Amos 3:7*

Ellen Harmon

She was as the third person selected by the Lord to be the messenger to the remnant. In December, 1844, two months after the disappointment, when a voice of assurance from heaven was needed for the Advent believers, God gave a vision to Ellen, a young woman of seventeen. In brief, a symbolic representation of the future of the church was portrayed to her. The time covered was from October 22 until the saints would enter the New Jerusalem.

“As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me.” EW 13.3

About a week after Ellen’s first vision she was given a second revelation. She was told she must go from place to place and relate the divine messages that had been revealed to her. At the same time she was shown the trials she would face.

In the early Advent church each member had to decide whether or not to believe that Ellen Harmon’s messages were from God. In like manner a person who joins the Seventh-day Adventist Church today must determine in their own mind whether she spoke truthfully or not when she declared that God called her to be His messenger. However, we are not left in doubt, because the Bible gives important tests by which we may check the claims of the writings of Ellen White as one of His prophets.

Important notes;

Ellen Gould Harmon was born November 26, 1827, on a farm at Gorham, Maine, about twelve miles west of Portland. With her twin sister she was the youngest of a family of eight. She was a normal, happy child with a pleasant disposition and a deep sense of the importance of religion, which she received from her devout parents.

A turning point in her life came when one day as she was crossing a park she received a blow on her face by a stone thrown by another girl. Her nose was broken and her face temporarily disfigured. She was unconscious for three weeks, and the shock rendered her an invalid for some considerable time. Study was out of the question, and although she endeavored to attend school again, she finally had to surrender any plans for academic education due to her health.

In 1840 and again in 1842 Ellen Harmon, with her family, listened to William Miller’s doctrine of the imminent advent of Christ. They accepted his teachings while remaining Methodists.

However, it was not easy. During this period Ellen went through a spiritual crisis in making her decision. At a camp meeting in the latter part of 1840 she gave her heart to God, and immediately her troubled spirit was calmed. From that time forward she began a new relationship with the Lord. -“*Church Heritage Manual, pg. 28*”

Discussion Questions

Why is the gift of prophecy so important in the Church of God?

How can we know a true Prophet of the Lord?





Life and Contribution of the pioneers.

Study 10

Key Text: *“Our fathers trusted in thee: they trusted, and thou didst deliver them.”- Psalms 22:4*

1. James White (1821-1881)

He was a pioneer minister in the Advent movement. In spite of physical defects, he felt that God wanted him to warn the world of its nearing end and went on a preaching tour carrying the first angel’s message to many towns. He was a persuasive speaker and a good singer, but above all he was a leader of men.

“James White, intrepid, resourceful, far-seeing, eager leader of the infant Seventh-day Adventist Church, who in the early decades of its history had a chief part: first, in framing the doctrines and bringing out a people to stand upon them; second, in promoting and organizing the ecclesiastical polity; and third, in founding and managing the institutions— corporate church, publishing, health and educational— which make up the pillars of this cause. He was a born leader.

2. Joseph Bates (1792-1872)

He had risen from cabin boy to captain and had retired from the sea before the first angel’s message came to him. God had been leading him; always a man of good principles and a lover of right and truth, he had given up the use of alcohol and tobacco while sailing the seas.

He was a member of the Christian Church and about fifty years of age when he was called to preach; he organized one of the first temperance societies in America. He poured his money into the work until, at the time of the great disappointment, he had little left; after that, he lived much by faith

3. John Nevins Andrews (1829-1883)

He was but fifteen years old when he shared in the great disappointment. He began to preach at 21. He was among the first of the leaders to accept the Sabbath truth, was a diligent student, an able writer (*History of the Sabbath*) and a good organizer. He led out in studying God’s plan for gospel finance, from which was developed the tithing system as we know it today.

4. John Norton Loughborough (1832-1924)

He preached for the Adventists from the age of sixteen, though he had not heard the Sabbath truth until 1852, when J. N. Andrews explained it so clearly that he accepted it immediately. He worked with M. E. Cornell in the 1850's before ministers received salaries, laboring at any work he could find for four half-days a week, and preaching the rest of the time.

Discussion Questions

Borrowing from the life and the ministry of pioneers, what moral lesson can you learn?

Who among the pioneers inspires you most? Why? (Each member to give their response)

For further studies on early pioneers, read:

Life Sketches of Ellen G. White, pp. 105-111.

Footprints of the Pioneers, by Arthur W. Spalding

