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SEVENTH-DAY ADVENTISTS

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I. Historical and Modern Beginnings

THE ADVENT hope has been the cherished possession of the Christian church throughout the centuries. But during the early decades of the nineteenth century a profound conviction of its imminence developed simultaneously and spontaneously among pious scholars in practically all religious bodies in the different countries of Christendom. Hundreds, in both Old World and New, gave voice to the belief that, according to the prophetic portions of the Bible, mankind had entered the closing period of earth's history. That time they designated as the "last days," the "time of the end," or "end of the age," according to Scripture phrasings. The second coming of Christ was widely believed to be drawing near, and the long anticipated millennial age approaching. The development of numerous Bible societies, foreign and home missionary societies, tract societies and Sunday school unions, temperance and other reform movements, all tended to substantiate that belief.¹

In Great Britain some 300 clergymen of the established Church of England, were heralding this belief in the 1820's and '30's, and more than twice that number of non-conformist ministers were teaching the same concept. On the European continent it permeated the various Protestant bodies, and was especially marked among the Pietists. In the Old World the development was well called the Great Second Advent Awakening of the nineteenth century. It was principally an intra-denominational emphasis, fostered by individuals, but not assuming the form of an integrated movement.²

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In America, however, in the early 1840's, this same emphasis appeared in more pronounced form, and developed into an extensive Second Advent Movement. Likewise manifesting itself at first as an inter-church, or more accurately an inter-church development, and stressed by scores of leading clergymen of the various Protestant faiths—Presbyterian, Congregationalist, Baptist, Lutheran, Reformed, Episcopalian, Christian, and Disciple—over here it took on, in time, the dimensions of a distinctive movement, just as the Wesleyan and Disciples groups finally emerged into distinct denominations.

William Miller, licensed Baptist minister of Low Hampton, New York, was the recognized leader of this American movement, some 200 clergymen and 500 public lecturers joining him, and between 50,000 and 100,000 identifying themselves as Second Adventists around 1843-44. Some contemporaries, such as the Hartford *Universalist*, alluded to 1,000,000 adherents.³ So conspicuous was the evangelizing vigor of this movement that the terms "Millerite," and "Millerism" became household words, with the movement under constant discussion in the public press.⁴ Miller believed that the second advent would occur "about the year 1843," or more specifically, between "March 21, 1843 and March 21, 1844." After the passing of this time, the date was revised by Miller's associates to October 22, 1844.

This time aspect, in both Old World and New, rested primarily on a widely supported interpretation of the 2300 year-days of Daniel 8:13, 14, which predicts the cleansing of the "sanctuary," at the close of this long period. This was at first understood by Miller to involve the cleansing of the earth by fire, just as the antediluvian world was cleansed by water—and this cleansing by fire constituting the "end of the world."

Miller contended that the basic rules of prophetic interpretation which he followed were in full agreement with the exposition of hundreds of learned divines of various faiths in preceding centuries, as well as of contemporary times. And scores of scholars, prior to Miller's first book in 1836, had

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pointed to 1843, 1844, or 1847, as a crucial date.⁵ Even Miller's most determined theological opponents generally conceded this, many agreeing that Bible prophecy had marked out the 1840's for some important prophetic event, or fulfillment, but insisting that it was a moral regeneration or reformation, involving world conversion instead of physical conflagration and cataclysm, that was destined to take place.

Times were tense, and distortion was common. And most of the fanciful stories circulated at that time regarding alleged donning of "ascension robes" by the Millerites, and concerning widespread insanity, suicide, and murder resulting from their perfervid preaching, have become a persistent part of American folklore—but without factual foundation.⁶

II. Formation of the Church and Its Polity

When the Lord did not descend from heaven to raise the righteous dead and translate the righteous living on October 22, 1844, the loose-knit movement broke up after the great disappointment. Some repudiated their former positions entirely, and returned to the churches from which tens of thousands had withdrawn before the time of expectation. A rather large group banded themselves together, however, at Albany, New York, in May, 1845, to continue the general heralding of the Advent teaching. Some of this group set the time of the advent in terms of definite future dates; others lapsed into indefinite waiting, holding that no Bible prophecy had actually been fulfilled on October 22, 1844.

Another though very much smaller group, largely in New England, held that the historical and prophetic evidence which led them to fix upon October 22, 1844, as the date of the precise ending of the 2300-year prophetic period of Daniel 8:14, was unimpeachable. They believed that the mistake lay in misunderstanding the event that was to take place,⁷ and held that the inspired prediction really indicated a work of final investigative judgment in the sanctuary in heaven, to begin shortly before the second advent. Prominent in this latter

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group, sponsoring this interpretation, were Hiram Edson, Joseph Bates, James White, Ellen Harmon (soon becoming Mrs. James White, on August 30, 1846), Frederick Wheeler, and S. W. Rhodes. And, along with the acceptance of this position, they and others soon began the observance of the seventh day as the Sabbath, which they had in turn received from the Seventh Day Baptists. Captain Bates, who had been prominent among the Millerites, took the lead in promulgating this view through a tract he wrote in 1846.⁸

Shortly after the Disappointment, Hiram Edson and O. R. L. Crosier, of Port Gibson and Canandaigua, New York, introduced the position that, according to the Old Testament sanctuary service type, there were two phases to the earthly high priest's ministry, and that there are similarly two phases to Christ's antitypical High Priestly ministry in heaven. They held that Christ had entered upon the first phase of His ministry at His ascension, and in line with the long prophecy of Daniel 8:14, that He had entered upon the second and final phase on October 22, 1844. At the close of this final ministry for mankind, man's probation would end and Christ would soon return to resurrect the righteous dead and translate the righteous living. This view came to be generally accepted by the Sabbatarian group.⁹

Added to the distinctive teachings on the Sabbath and the sanctuary, was a third, a belief that the gift of the Spirit of prophecy was manifest in the person and writings of Ellen G. White. But they maintained that these writings do not in any way supersede or add to the canon of Scripture, which the Adventist considered complete and closed. Ellen White always and only called herself a "messenger," commissioned to convey messages of comfort, guidance, and reproof, her mission being to confirm positions of truth and to expose error, and ever to draw men back to the Bible as the sole rule of faith and practice.

A nucleus had begun the observance of the seventh day Sabbath at Washington, New Hampshire; the sanctuary posi-

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tion was being promulgated from Canandaigua, New York; and spiritual gifts, with emphasis upon the Spirit of prophecy, were being stressed from Portland, Maine. Soon all three features were blended in a slowly emerging church movement. In 1848 and 1849 a series of Sabbath conferences was held that reaffirmed the distinctive doctrines that were beginning to set them apart as a separate religious group. Here they crystalized their views into a harmonious body of teaching. At the outset the growth of this group was inevitably slow, first, because of the general derision in which all Adventists were held, as a result of the mistake concerning the prophetic event to take place in 1844, and because of the fictitious and malicious stories of fanaticism circulated concerning them; and, second, because of the economic and social handicap inherent in the observance of the seventh day as the Sabbath. But, though slow, their growth was sure.

In 1849 they began publication of their first paper, which was succeeded in 1850, by *The Advent Review and Sabbath Herald*, which ever since has continued to be their official church paper. Other periodicals followed. In 1855 a headquarters was established in Battle Creek, Michigan, which marked their expansion beyond the borders of New England. Their publishing house at Battle Creek, became, for nearly half a century, the center of their activities. Meantime, at a conference in Battle Creek in September, 1860, the name "Seventh-day Adventist" was officially adopted, and in May, 1863, a formal denominational organization was established, with a constituency of 125 churches and 3,500 members. In 1874 their first missionary, John N. Andrews, was sent abroad.

From 1855 to 1901 there was gradual but steady growth in membership, institutions, and foreign missions. Then a turning point was reached. At the General Conference session of 1901, steps were taken to co-ordinate the various phases of church work and to set up a well integrated organization throughout the world. Strong departments were established to foster the various phases of church activities and interests. A

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new impetus was also given to foreign mission endeavor, which began to expand rapidly into every section of the globe. Then, in 1903, the general headquarters was moved to Washington, D. C., and further expansion followed.

In their world mission work, all missionary appointees are selected, sent out, and sustained by the General Conference, not by local churches or local mission boards. Admission to church membership is through baptism by immersion; hence no infants or small children are included in their membership figures at home or abroad. The standards for membership are high, as to manner of life, including complete abstinence from liquor and tobacco.

Their membership in North America, in 1951, was 250,939, and in other lands, 505,205, or a total of 756,712 baptised members.¹⁰ The organization embraces 10,237 local churches (and 16,694 Sabbath Schools with 952,229 pupils) grouped in 370 local conferences—these forming 80 union conferences, operating under 11 divisional organizations and these in turn making up the general or world conference, with its headquarters at Takoma Park, Washington, D. C.

Seventh-day Adventists do not regard themselves as simply one more church body in the world, but as a prophetic movement having the everlasting gospel to proclaim in what they believe to be the setting of "the hour of God's judgment." They conceive their mission to be to help to prepare men for the second advent of Christ. This explains their evangelistic zeal, displayed in both Christian and heathen lands, and the large per capita contributions by their members for the support of this world program. They are now operating in 193 countries out of the 230 listed in the *World Almanac* and *Statesman's Yearbook*, employing 197 printed languages and working orally in 517 additional languages and dialects—or a total of 714—with a force of 17,959 evangelistic workers, and 38,927 workers in all categories.¹¹ As a body they practice tithing, in addition to freewill offerings, for the support of the church. In 1950 these totalled \$45,908,057 (\$27,728,250 in tithe, and

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\$18,179,807 in offerings) for the work of the church—\$150.87 per capita in North America for 1950.¹²

In church polity they follow a highly representative form of church government. Sessions of their General Conference, constituted of delegates chosen on a membership basis from the various component parts of the organization throughout the world are held quadrennially. Responsibility for all interim business is vested in a large Executive Committee. The active administration of affairs in the different Division organizations is conducted by the divisional committees, acting under the General Conference. The divisions, in turn, are comprised of union conferences. And these, again, are made up of local conferences—the smallest executive units in the system.

Each administrative unit has officers and an executive committee, and each exercises a large degree of autonomy in its operation. The local congregations select their own lay elders, deacons, and various other officers to perform the functions usually assigned to such officers in Protestant churches. But all regular pastoral supervision of churches and districts is provided from the local conference headquarters, which pays all ministers and other gospel workers from a central fund.¹³

III. Epitome of Beliefs and Practices

Seventh-day Adventists have no formally adopted creed. The simple Statement of Faith, appearing annually in their *Yearbook*,¹⁴ is based, they believe, wholly on the Bible. As noted, they believe that mankind is now living in the predicted hour of God's judgment, and that full preparation for Christ's return is the supreme message due mankind today. They feel they have been raised up to help to give that special message to the world, at this time. As their name implies, two distinctive points of their faith are: 1) Belief in the imminent, personal, visible, and pre-millennial return of Jesus Christ to redeem His followers; and 2) the observance of the seventh day as the Sabbath in obedience to the changeless obligation of

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the moral law and the express example of Christ. But in and through their entire system of belief, Christ is ever exalted as the Center and Circumference of man's faith, hope, and salvation.

Seventh-day Adventists belong to the conservative evangelical wing of Protestantism. In fact, they are usually regarded as ultra-conservative, both in doctrine and standards of living. They take the Bible, both Old and New Testaments, as their sole rule of faith and practice. They believe in one God, revealed as Father, Son, and Holy Spirit, each equally and uniquely divine, personal, and eternal. They hold to a fiat creation, and reject the evolutionary theory of the development of the earth or man. They believe in the fall of man, and his redemption solely by grace through Christ.

They believe in Jesus Christ's virgin birth and sinless life, His vicarious atoning death, His literal resurrection and ascension, and thenceforth His heavenly ministry as Great High Priest in heaven above—with His second advent as near at hand, but at a time not disclosed. They believe that personal salvation includes regeneration, justification, sanctification, and final glorification. And they believe that works follow as the natural and inevitable result of salvation.

In harmony with the classical positions set forth in the great historic creeds of Protestantism, they regard the ten commandments as the moral standard for all men in all ages. They understand the "seventh day" of the fourth commandment to require keeping holy the seventh day of the week. They believe in the payment of tithe, or a tenth of their "increase," for the support of the ministry. They believe in the gift of prophecy in the church, along with other gifts of the Spirit. They believe in the mortality of man, and his unconscious state in death; and in the resurrection of the body at the last day, with immortality bestowed then on the righteous, with ultimate destruction by fire for the wicked.

They believe in religious liberty and the complete separation of church and state. They take most literally the Biblical dec-

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laration that the body is the "temple of the Holy Ghost," and believe this requires abstinence from intoxicating drinks, tobacco, and other injurious foods and substances. They believe the great prophetic outlines are nearing their consummation, with a cataclysmic end of the age impending. They are pre-millennialists, believing the millennium will follow the return of Christ and the resurrection of the righteous, with the resurrection and destruction of the wicked at its close. They believe that the saints will be with Christ in heaven during the thousand years, with Satan and his legions confined to this desolated earth during that period. They believe that a new earth, created from the ruins of the old, will be the eternal abode of the redeemed, with all traces of sin removed forever.

They practice the ordinance of feet washing as preparatory to the Lord's supper. They practice simplicity of life and stress modesty of dress and deportment. They are patriotic non-combatants, or "conscientious co-operators," and conduct strong medical cadet training in their colleges, training for life-saving service for their country, having had 12,000 medical cadet corpsmen in World War II.

IV. Bible Prophecy Given Unique Place

Seventh-day Adventists hold that the second coming of Christ has ever been the hope of the Christian church in the days of its greatest purity—in the early church before the great Latin departure, and in the evangelical church of Reformation and post-Reformation times. It brings the gleam of hope, not the gloom of despair. It has ever inspired and nerved the church for its conflicts and its triumphs. The Adventists contend that they are not pessimists, as some assert, but are genuine optimists. They hold forth the second Advent as the sole hope of a distraught world. In a time when mankind has become fearful of its very survival because of atomic developments, they have a calm and sustaining belief in coming deliverance.

And Bible prophecy, they hold, has always been tied in with the second Advent hope. Where one is found the other is

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bound to be, as they are inseparable. They hold that these prophecies reveal God's plan of the ages and disclose where we are in God's great timetable of the centuries. They hold that the primary purpose of prophecy is to set forth the great redemptive acts of God, and to disclose the provisions of full redemption through the two advents of Christ. The first advent came through the incarnation, with Christ born as a babe in Bethlehem, growing to manhood without sin, and dying as a vicarious, atoning Sacrifice on the cross to provide an all-sufficient atonement for man's sin. Then, after His resurrection and ascension, and ministering His redemptive blood for us before the Father in heaven, He will at last come back to earth the second time, in power and glory, "without sin unto salvation." That, they believe, to be the goal of the ages and the glorious climax of the plan of redemption.

Between these two advents, the conflicts of the church, involving assaults from without and within, are the major subjects of Bible prophecy. The vicissitudes of the church are, in prophecy, given in the setting of the course of empire and the march of nations, as well as the upsurge of the great Roman apostasy in the church and the Mohammedan scourge that plagued Europe through the medieval centuries. Then comes the final revival and triumph of truth at the climax of earth's history.

Seventh-day Adventists hold that this is all disclosed in the prophecies of Daniel in the Old Testament, and in the complementing Revelation of the Apostle John in the New Testament. They refuse to consider themselves just another sect or cult, or simply another in the maze of denominations, but rather are in the line of those dissentients of the centuries who have ever upheld apostolic truth in contradistinction to apostasy and error. They hold that they are the continuation of the line of the Waldenses, Wycliffites, Hussites, Reformers, Baptists, and Wesleyans, who have been raised up at various times to revive neglected and forsaken truths, and to enunciate special truth whose time for emphasis had come.

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They hold that the arrested Reformation is to be completed before the second advent of Christ, to prepare a people to meet their returning Lord. This, they believe, calls for a repudiation of all innovations and departures introduced through apostasy during the centuries, particularly those brought in by the great Latin departure, and for a revival and restoration of apostolic faith and practice. They maintain that the principles and applications of prophetic interpretation which they stress are not some new discovery, belatedly made by Adventists, but are instead a recovery of what was held in the full vigor and purity of the early church and in Protestant Reformation times—not an invention, but a retention of what others had let slip; not an innovation, but rather a continuation.

They consequently belong to the historical school of prophetic interpretation, believing that the great prophetic outlines are nearing their climax, with the second advent and the cataclysmic end of the age impending. They stand apart from most Protestants in this belief, contending that Modernists have now generally accepted the Preterist theories of Alcazar, Spanish Jesuit of 1600, who thrust the fulfillment of prophecy largely back into the early centuries. On the other hand, Fundamentalists now largely follow the Futurist thesis of Ribera, another Spanish Jesuit of approximately the same date. The projection of these two counter-interpretations of the counter-Reformation, they maintain, has unwittingly led Protestantism to abandon its historic platform on prophecy. Consequently, they consider that they have simply recovered and retained what all early Protestantism once held. Their Advent Source Collection, on the exposition of prophecy is the largest extant.¹⁵

V. Multiple Interests and Activities

Seventh-day Adventists are an intensely missionary people, with 1,522 foreign missionaries in 1950, now operating overseas in 193 foreign countries. Their mission budget for 1951 was \$17,060,650. They carry their work forward through ef-

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ficiently organized departments—Sabbath School, Young People's, Educational, Ministerial, Medical, Home Missionary, Religious Liberty, Temperance, and Radio, and by numerous commissions and bureaus, such as the Bureau of Press Relations, and the War Service Commission.¹⁶

They believe in Christian education to the extent of operating a separate denominational school system, with 4,155 church schools and 283 academies and colleges. These utilize the services of 8,273 teachers and care for 202,677 students.¹⁷ They also conduct two accredited graduate schools—the Seventh-day Adventist Theological Seminary, in Washington, D.C., and their medical school, the College of Medical Evangelists in California. They also have a Home Study Institute for correspondence home study.

Seventh-day Adventists stress healthful living, holding that the physical definitely affects the spiritual, and that the laws of nature are likewise the laws of God. This has resulted in a well-defined position regarding the healthful care of the body, based upon sound medical and scientific foundations. This tenet of their faith is promoted through health publications, such as the nationally known *Life and Health* magazine, and by the chain of sanitariums, hospitals, and clinics found in all the principal countries of the world.

These sanitariums seek to educate in sound principles of healthful living, and stress rational therapeutics—physiotherapy, physical medicine, and nutritional therapy. Their first medical institution was the famous Battle Creek Sanitarium founded in 1866. In 1950 they operated 106 sanitariums and hospitals, with a total bed capacity of 10,725, in addition to 57 dispensaries and clinics—with 8,206 medical workers, including student nurses. These are comprised of 376 doctors, 2,381 nurses, and 6,974 others. These groups treat nearly 2,000,000 in-patients and out-patients annually, and through charity help a half-million more.¹⁸ They conduct 26 nurses' training schools.

Adventists stress practical religion. Their welfare organiza-

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tion distributed 1,481 tons of clothing and 1,732 tons of food for post-war Europe and Asia in 1946-49.

In their extensive publishing work—including doctrinal, devotional, expositional, health, home, educational, youth, and related books, together with the issuance of 317 periodicals—they operate 33 publishing houses with printing facilities, which are located in the principal countries of the world, with six in North America, including the Christian Record, of Nebraska, which issues books and periodicals in Braille for the blind. The total retail value of books and periodicals published and sold in North America, in 1950, was \$8,374,147, with the total world sales for the same period, in practically 200 languages, coming to \$12,602,589.¹⁹ They have over 4,500 colporteurs devoting their lives to the distribution of gospel and health literature.

The Adventist radio work is world-encircling, with 862 broadcasts each week, utilizing some 665 stations in North America, and 196 more in foreign countries. Their internationally known world radio program (The Voice of Prophecy) is now going out over 696 stations, in 11 languages and 18 countries, with television programs from New York and California outlets. Their Bible Correspondence schools have approximately one and a half million enrollments in 45 languages. This all calls for an annual budget of almost \$2,000,000.

Such are the multiple activities and interests of the Seventh-day Adventist church, with their world headquarters in America, at the nation's capital.

VI. Five Lesser Advent Bodies

Disappointment and confusion reigned, in Adventist circles, when the second advent failed to materialize in 1844. As noted, several groups eventuated. In addition to the Seventh-day Adventist Church, just surveyed, and which is now by far the largest, there were five other lesser groups that emerged. These were:

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1. *The Advent Christian Church*, a branch of the original body led by Jonathan Cummings in New England and first known as the American Millennial Association, which held to the main teachings of Miller but challenged the concept of the heavenly sanctuary, the state of the dead, and the date of the advent—holding that an error of ten years had been made, and setting 1853-54 as the time. By 1860 the Advent Christian Church was organized, believing in the imminence of the advent, the unconscious state of the dead, and baptism by immersion. It is congregational in government, each church being completely independent. In 1950 there were 33,063 members in 423 churches.²⁰

2. *The Church of God* (Oregon, Illinois), grew out of a merger of six small independent Adventist groups, joining in 1888. Holding to much of the Advent faith, and observing the first day as the Sabbath, they hold that Christ will set up His Messianic Kingdom at Jerusalem and from there rule over all peoples. The ancient favor of God will be restored to the Jews, and the saints be given special positions of honor, while the wicked suffer the second death. Their churches are independent units, but grouped into congresses. There is no formal ordination of ministers. They have a training school and a publishing house, with 5,295 members in 79 churches. Their General Conference was not organized until 1921.²¹

3. *The Church of God* (Abrahamic Faith), lays much stress on their name, and believe in the nearness of the second advent, and the establishment of Christ's kingdom on earth. They teach that man is mortal and sleeps in death until the resurrection and judgment, that the wicked will be destroyed, and the righteous raised to live forever on the earth. They have about 4,000 affiliated members in 78 churches.

4. *Life and Advent Union*, organized by John T. Walsh, who, in 1848, maintained there would be no resurrection of the wicked. A group of those sharing his views was organized in Massachusetts under this name in 1863. Adventist in some beliefs, they observe the first day as the Sabbath and deny there

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will be a millennium, holding that the only thousand years of Revelation 20:2 is in the past. Peace and happiness await the second advent, when the righteous will live forever, on a purified earth, and the wicked will sleep on forever, having no resurrection. There are only 313 members in four churches.

5. *Primitive Advent Christian Church*, a recent development from the Advent Christian Church, which lists 593 members in 14 churches, living mostly in rural West Virginia.

NOTES

¹ LEROY E. FROOM, *The Prophetic Faith of Our Fathers*, Vol. III, Part II, and Vol. IV, Part I, where full documentation and the source readings are found.

² *Ibid.*, Vol. III, Part II.

³ *The Universalist*, August 22, 1842 (Vol. 3, No. 52), p. 416; *The Proceedings of the American Antiquarian Society* (1872), p. 45, puts it at 200,000; JOHN BACH McMASTERS, *A History of the People of the United States*, Vol. 7, p. 136, also gives 1,000,000 as the claimed number of adherents.

⁴ FROOM, *op. cit.*, Vol. IV, Parts I and II.

⁵ FROOM, *op. cit.*, Vol. IV, Part I, where the documented sources are given.

⁶ FRANCIS D. NICHOL, *The Midnight Cry*, chapters 25-27—a comprehensive and fully documented investigation; JOSHUA V. HIMES, *The Outlook*, Nov. 24, 1894, p. 875; JANE MARSH PARKER, "A Little Millerite," *Century Magazine*, Dec., 1886, p. 316.

⁷ FROOM, *op. cit.*, Vol. IV, Part II; ARTHUR W. SPALDING, *Captains of the Host*, chapters 6-8; EVERETT N. DICK, *Dictionary of American Biography*, Vol. XII, art. "Miller, William."

⁸ JOSEPH BATES, *The Seventh Day a Perpetual Sign* (1846).

⁹ FROOM, *op. cit.*, Vol. IV, Part III; JOSEPH BATES, *Way Marks and High Heaps* (1847).

¹⁰ E. J. JOHANSON, *Eighty-eighth Annual Statistical Report of Seventh-day Adventists* (1950), pp. 2, 18, 19, 32.

¹¹ *Ibid.*, pp. 18, 19.

¹² *Ibid.*, p. 2.

¹³ *See Constitution, By-Laws, and Working Policy* (1949); *Yearbook* (1951), pp. 7-13.

¹⁴ *Yearbook of the Seventh-day Adventist Denomination* (1950), pp. 5-7; *Church Manual* (1951), pp. 29-36.

¹⁵ Housed in Seventh-day Adventist Theological Seminary, Washington, D. C.

¹⁶ Complete portrayal provided in current Seventh-day Adventist *Yearbook*.

¹⁷ *Eighty-eighth Annual Statistical Report*, pp. 19, 23, 26.

¹⁸ *Ibid.*, pp. 24, 25.

¹⁹ *Ibid.*, p. 26. All 197 languages listed in the 1950 *Eighty-eighth Annual Statistical Report*.

²⁰ GEORGE F. KETCHAM, *Yearbook of the Churches* (1951 ed.), pp. 21ff.

²¹ On these five Adventist bodies, in addition to the *Yearbook of the Churches* (1951), see also FRANK S. MEAD, *Handbook of Denominations in the States* (1951), pp. 17-19.

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