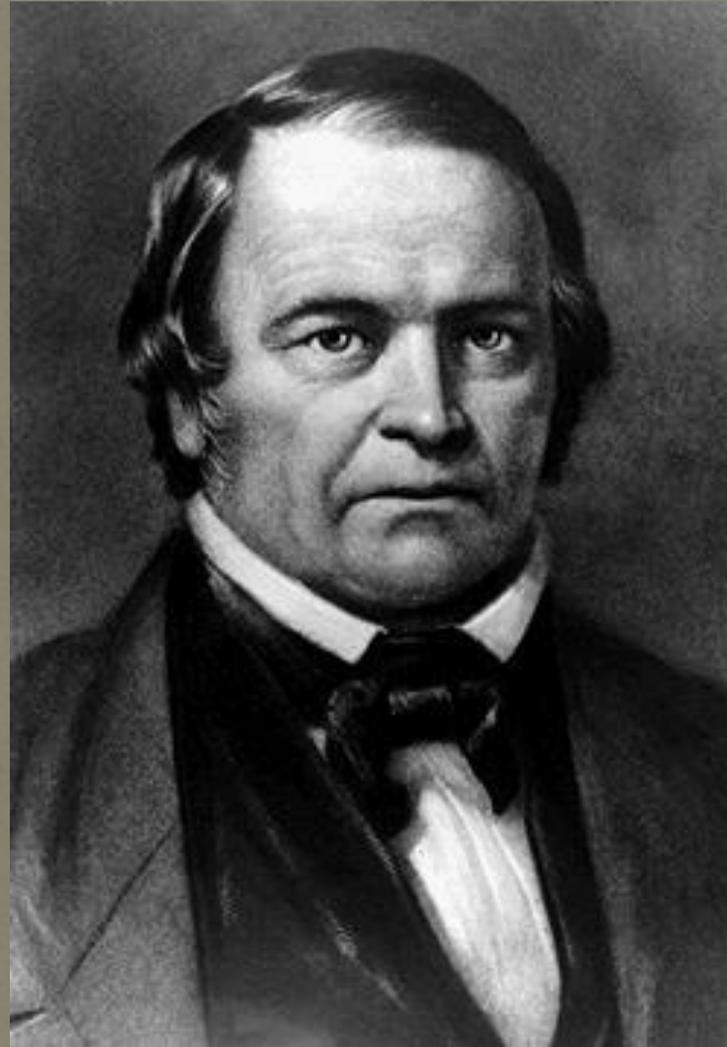


The Humble Origins of the SDA Church



The Millerite Movement

William Miller (1782-1849)





“God by His Holy Spirit opened my eyes and I saw Jesus as a friend, as my only help.”
(Sylvester Bliss, *Memoirs of William Miller* [Boston, 1853], 63).



After intensive Biblestudy he became convinced that Jesus would come again around 1843. Until 1831 he only spoke about it to family and friends.

He believed to hear a voice which clearly commanded him to warn the world. And he promised God he would accept this commission if he was invited to preach. (Konrad F. Mueller, *Die Frühgeschichte der Siebenten-Tags Adventisten* [Hildesheim: Gerstenberg Verlag, 1977], 33).

W. Miller preaching about the Second Advent of Jesus



**At the hight of its popularity the Millerite
movement had between 50-100 000
followers..**

Camp meeting



The Great Disappointment

“Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn. I mused in my own heart, saying, My advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fond hopes were lost. And as I said, we wept till the day dawn.” (F. D. Nichol, *The Midnight Cry* [Washington, DC: Review and Herald, 1944], 264). {Copyright 1977 Damsteegt, Pieter Gerard, Foundations of the Seventh-day Adventist Message and Mission page 100.1}

Joseph Marsh, Editor of *Voice of Truth*

“We cheerfully admit that we have been mistaken in the nature of event which we expected would occur on the 10th day of the seventh month; but we cannot yet admit that our great high priest did not on that very day accomplish all that the type would justify us to expect.” (*Voice of Truth*, Nov. 7, 1844).

The Millerite Movement split into two groups:

a. Advent Christians

b. Evangelical Adventists

**Advent Christians (1854) – denied the
immortality of the soul**

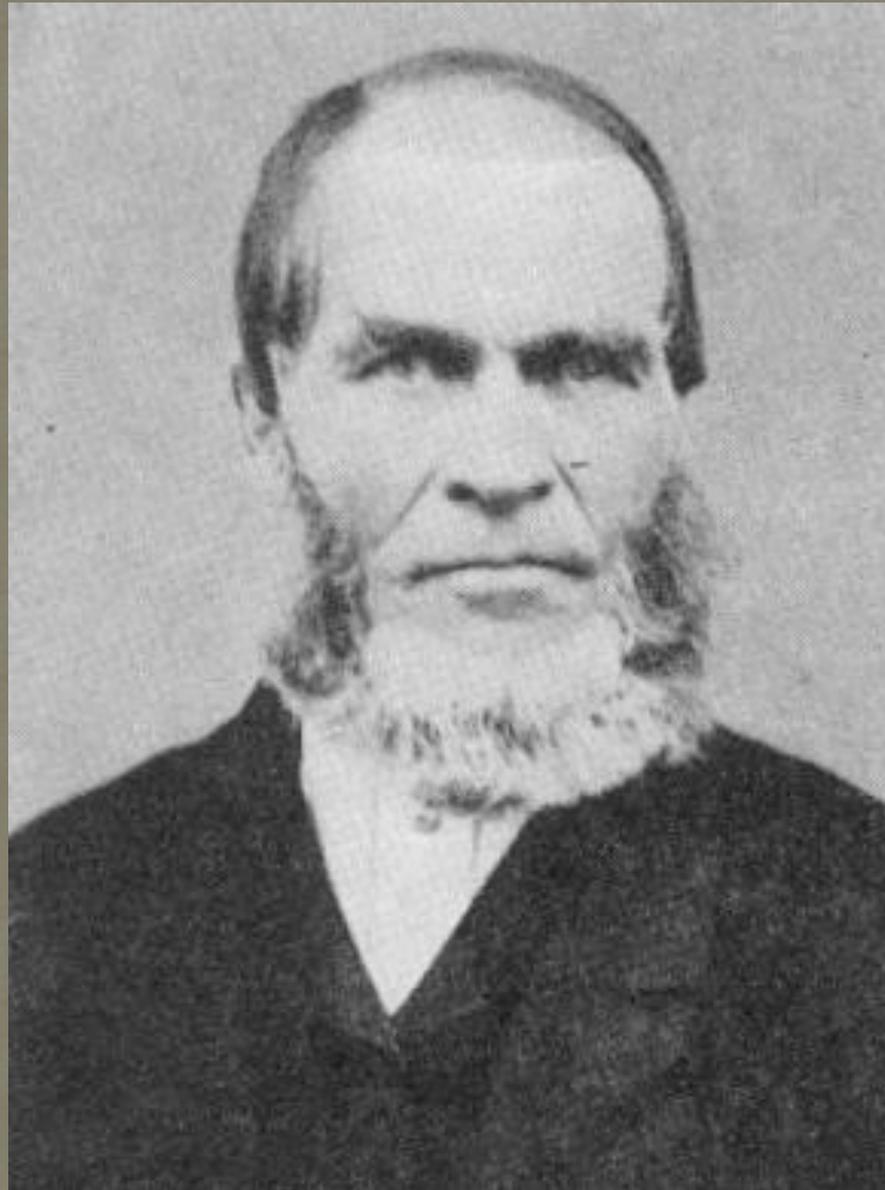
Today: 25 000 members in 300 churches

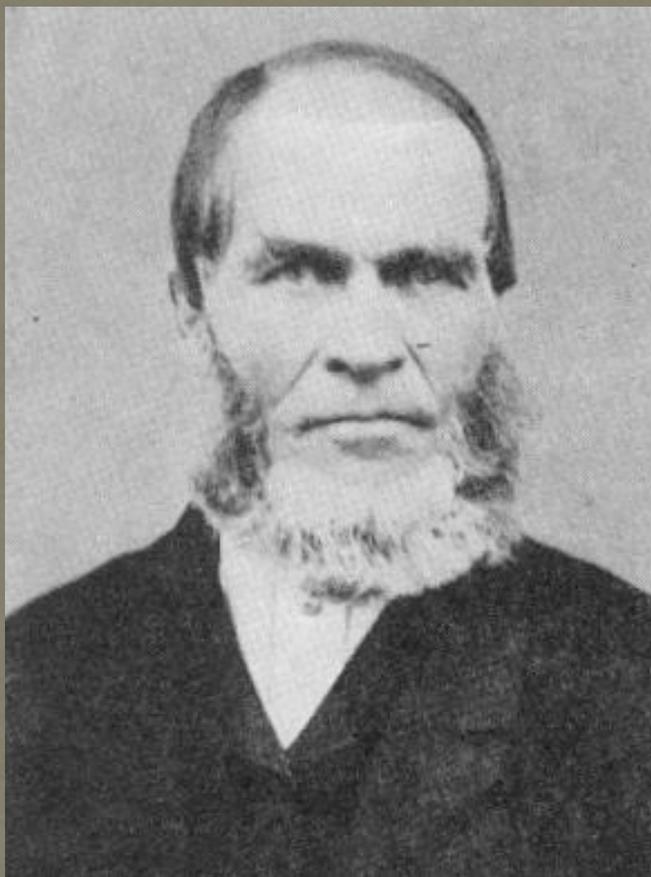
**Evangelical Adventists – American Millennial
Association (1858)**

They dissolved their organisation in 1906

**The Pioneers of the
Seventh-day Adventist Church**

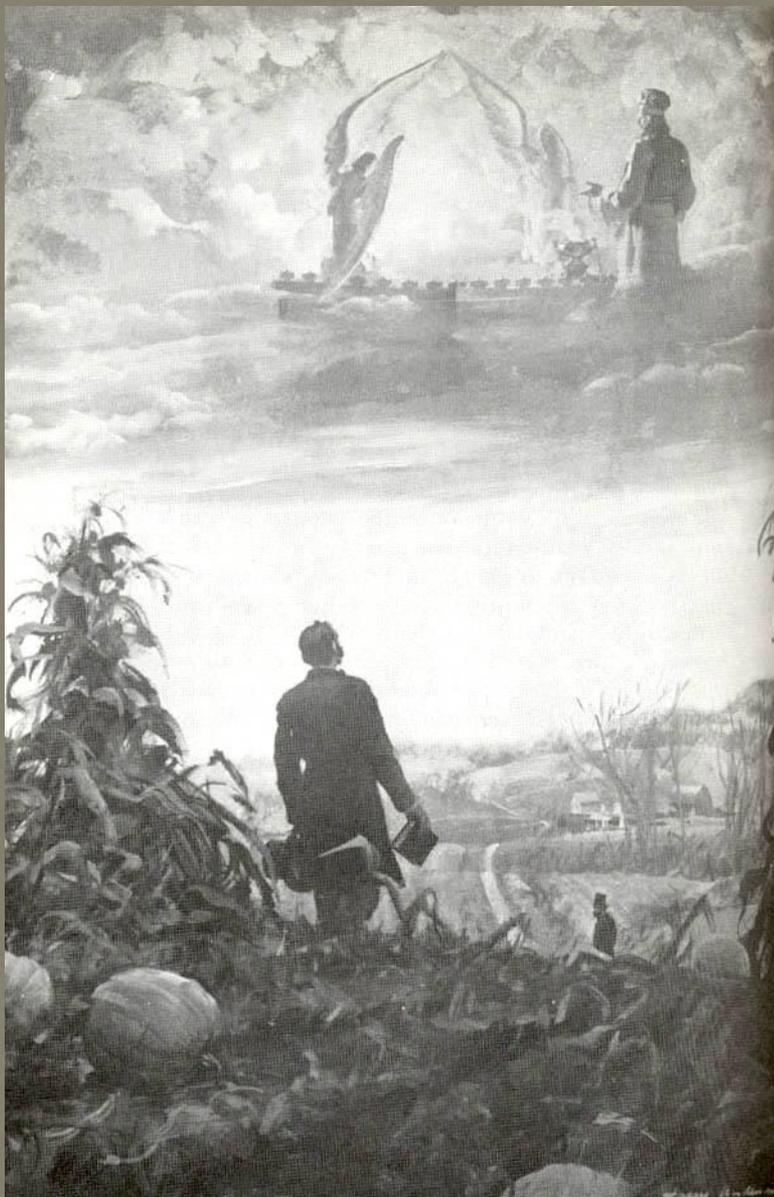
Hiram Edson (1806-1882)



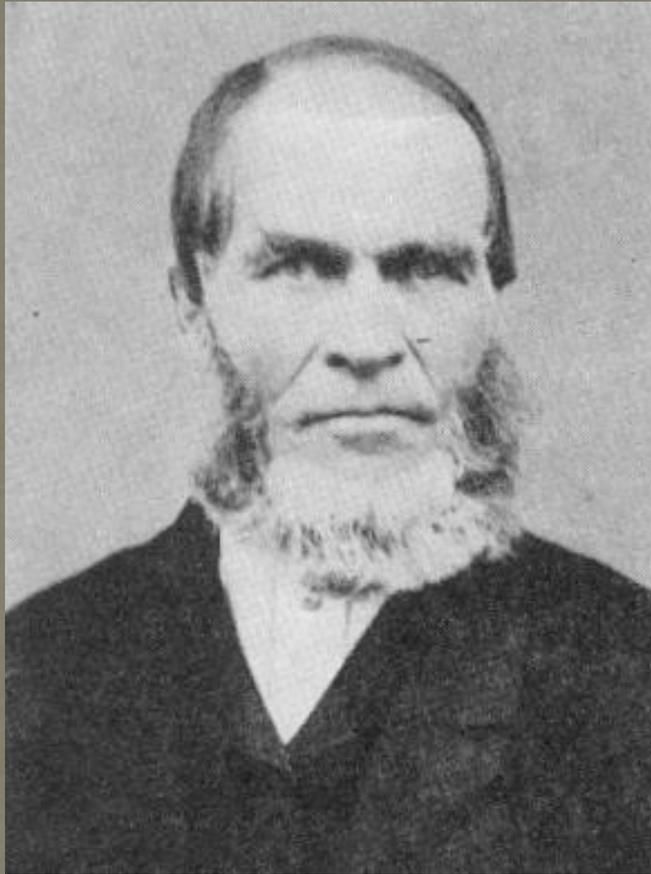


“After breakfast I said to one of the brethren: ‘Let us go und encourage some of the brethren.’ We went and were crossing a large field, when suddenly in the middle of the field I was stopped. (F. D. Nichol, *The Midnight Cry* [Washington, DC: Review and Herald, 1944], 478).

{Copyright 1977 Damsteegt, Pieter Gerard, Foundations of the Seventh-day Adventist Message and Mission page 117.5}



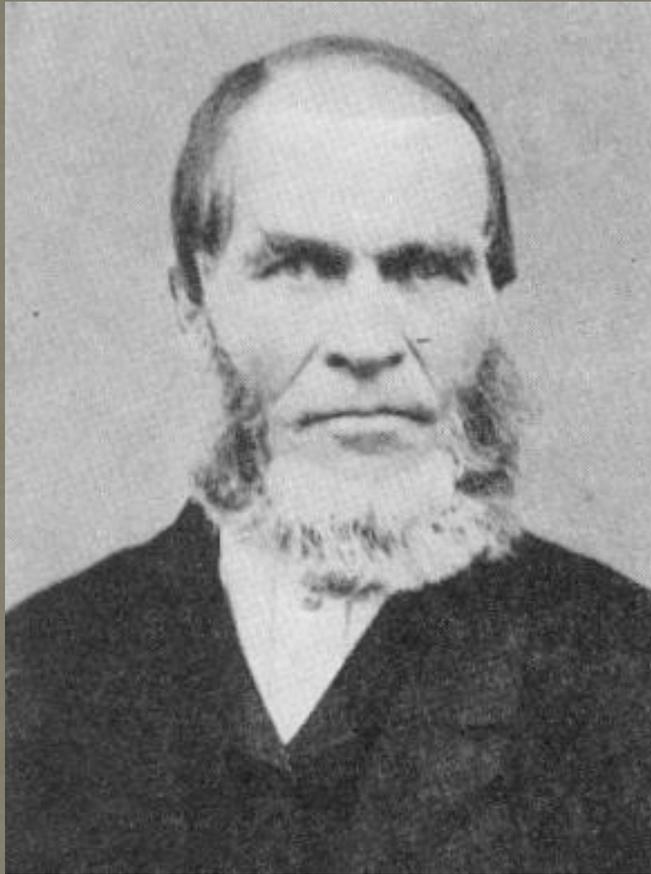
Heaven seemed to be open. I saw clearly that our high priest instead of coming to this earth on the 10th day of the 7th month at the end of the 2300 years entered for the first time the Most Holy in the heavenly sanctuary. He had a task to perform in the Most Holy before returning to this earth. (F. D. Nichol, *The Midnight Cry* [Washington, DC: Review and Herald, 1944], 478).



Christ came to the wedding as is indicated in the parable of the 10 virgins. He came to the ancient of days to receive the kingdom, dominion, and glory. Now we have to wait for the return from the wedding feast.” (F. D. Nichol, *The Midnight Cry* [Washington, DC: Review and Herald, 1944], 478).

Revelation 10:9-11

9 So I went to the angel and said to him, "Give me the little book." And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth." 10 Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. 11 And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."



“While I stood in the middle of the field, my companion had gone on without missing me. When he turned around he called and asked why I was standing there for such a long time? I answered him and said, ‘The Lord has answered our morning prayer and has given us light concerning our disappointment.’” (F. D. Nichol, *The Midnight Cry* [Washington, DC: Review and Herald, 1944], 478).

“Seventh-day Adventists as a special religious body had its beginning from that moment when the prophecy of the 2300 days received a new interpretation.” (F. D. Nichol, *The Midnight Cry* [Washington, DC: Review and Herald, 1944], 478).

Joseph Bates (1792-1872)



A
TRACT,

SHOWING THAT THE SEVENTH DAY

SHOULD BE OBSERVED AS THE SABBATH,

INSTEAD OF THE FIRST DAY;

“ACCORDING TO THE COMMANDMENT.”

BY T. M. PREBLE.

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day and hallowed it.—Exodus xx. 8—11.

NASHUA:

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1845.

Bro Stowell

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THE

SEVENTH DAY SABBATH,

A

PERPETUAL SIGN,

FROM THE BEGINNING, TO THE ENTERING INTO THE
GATES OF THE HOLY CITY.

ACCORDING TO THE COMMANDMENT.



BY JOSEPH BATES.



Brethren, I write no new commandment unto you, but an old
commandment which ye had from the *beginning*. The old com-
mandment is the WORD which ye have heard from the *beginning*.
1. "In the *beginning* God created the heaven and the earth." Gen.
1. "And God blessed the seventh day, and rested from all his
works." ii: 3.
"Blessed are they that do his commandments, that they may have
right to the tree of life and enter in," &c. Rev. xxii: 14.

Aug. 1846

ed by some, that bec...
path from its institution in P...
PRE... in the wilderness, mentioned in...
it was therefore *here* instituted for the Jews, &c.



The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious--a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross.

(E. G. White, *Early Writing* [Washington, D.C.: Review and Herald, 1882], 32-33).

Ellen Harmon-White (1827-1915)



The first vision of Ellen White





Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power.



When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.



During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.



For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God. (E. G. White, *Selected Messages*, 3 vols. [Washington, DC: Review and Herald, 1958], 1:206-207).

Ellen White's Contributions to the Developing SDA Church

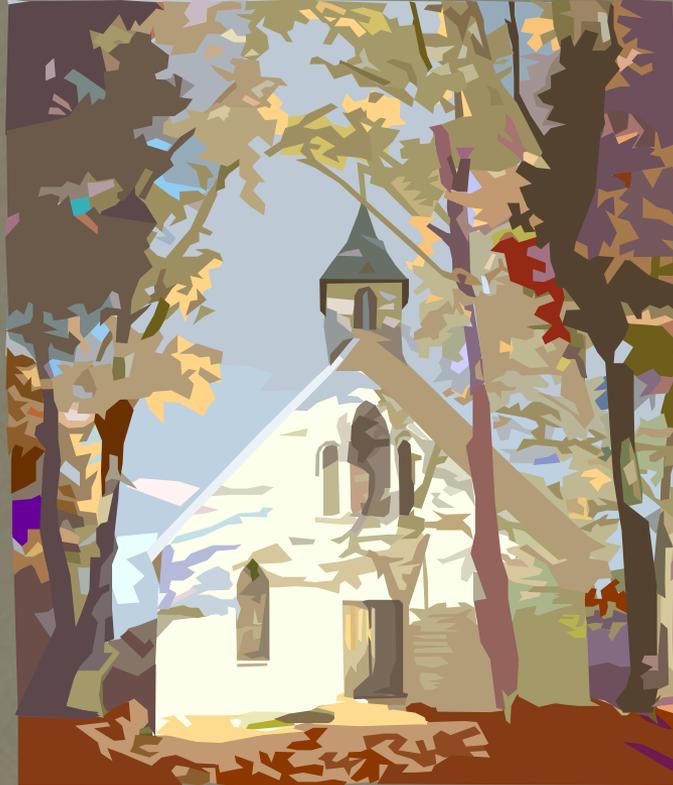
Church Organization



“The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon the earth, and after His departure order was strictly observed among His apostles. . . The danger of those traveling whom God has not called, was shown me.



“I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be closed. He said, ‘The church must flee to God's Word and become established upon gospel order, which has been overlooked and neglected.’ This is indispensably necessary in order to bring the church into the unity of the faith.’” (Ellen G. White, *Early Writings* [Washington, DC: Review and Herald, 1882], 97, 100).



1860 First Church in Michigan

1861 Michigan Conference

1863 Generalconference (3500 members)

Churches

Today: More than 60 000 Churches



Peru



New Caledonia



Zimbabwe



Venezuela



Australia



Iraq



Papua New Guinea



Michigan

Publishing



**In November 1848,
Ellen White had a
vision in the home
of Otis Nichol in
Dorchester, MA.**



"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." (E. G. White, Life Sketches [Mountain View, CA: Pacific Press, 1915], 125).

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. 1.

MIDDLETOWN, CONN., JULY, 1849.

No. 1.

"The secret of the Lord is with them that fear him: and he will show them His covenant."—Ps. xxxv. 12.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth," John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth," Cor. xiii: 6. "Thy law is the truth," Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living-God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen ii: 3, 3.

Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

Publishing Houses

Hamburg



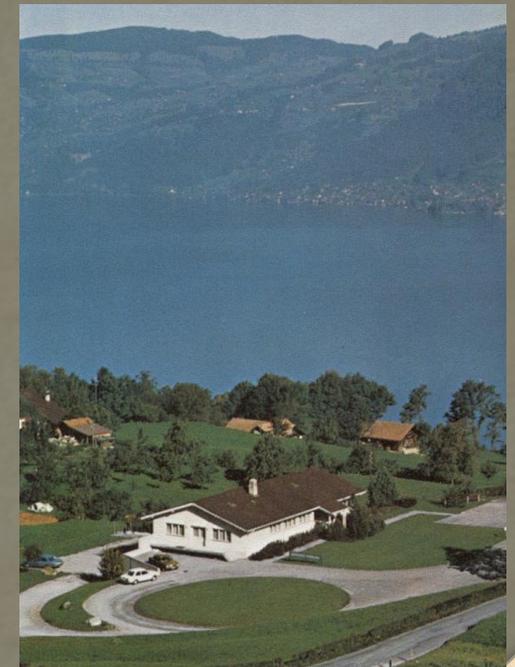
Washington, DC



California



Switzerland



Today: More than 60 publishing houses publish in over 360 languages

The Medical Work



“I saw that it was a sacred duty to attend to our health, and arouse others to their duty. . . we have a duty to speak, to come out against intemperance of every kind,--intemperance in working, in eating, in drinking and in drugging--and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, and for a luxury. . . . I saw that we should not be silent upon the subject of health but should wake up minds to the subject.” (Ellen G. White, *Selected Messages*, 3 vols. [Washington, DC: Review and Herald, 1958], 3:280).



“I was shown that we should provide a home for the afflicted and those who wish to learn how to take care of their bodies that they may prevent sickness. . . . Our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering among us who wish to have health and strength that they may glorify God in their bodies and spirits, which are His.” (Ellen G. White, *Testimonies for the Church*, 9 vols. [Mountain View, CA: Pacific Press, 1948], 1:489 – 492).

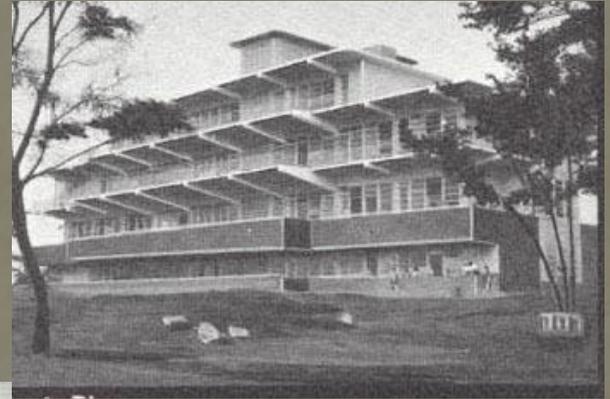
Western Health Reform Institute – Battle Creek, Michigan



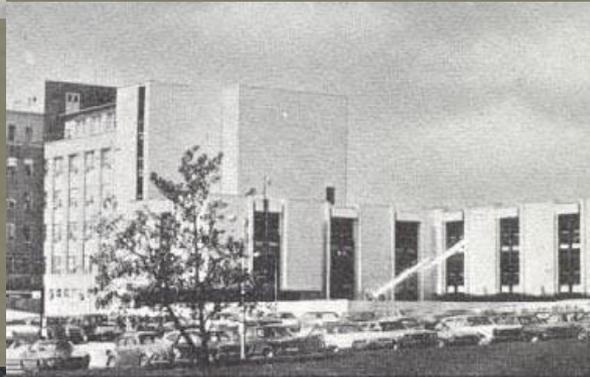
Today: About 170 hospitals and sanatoriums, 450 clinics, and 125 nursing homes.



Brasilien



Puerto Rico



Washington, DC



Schweiz



Singapore

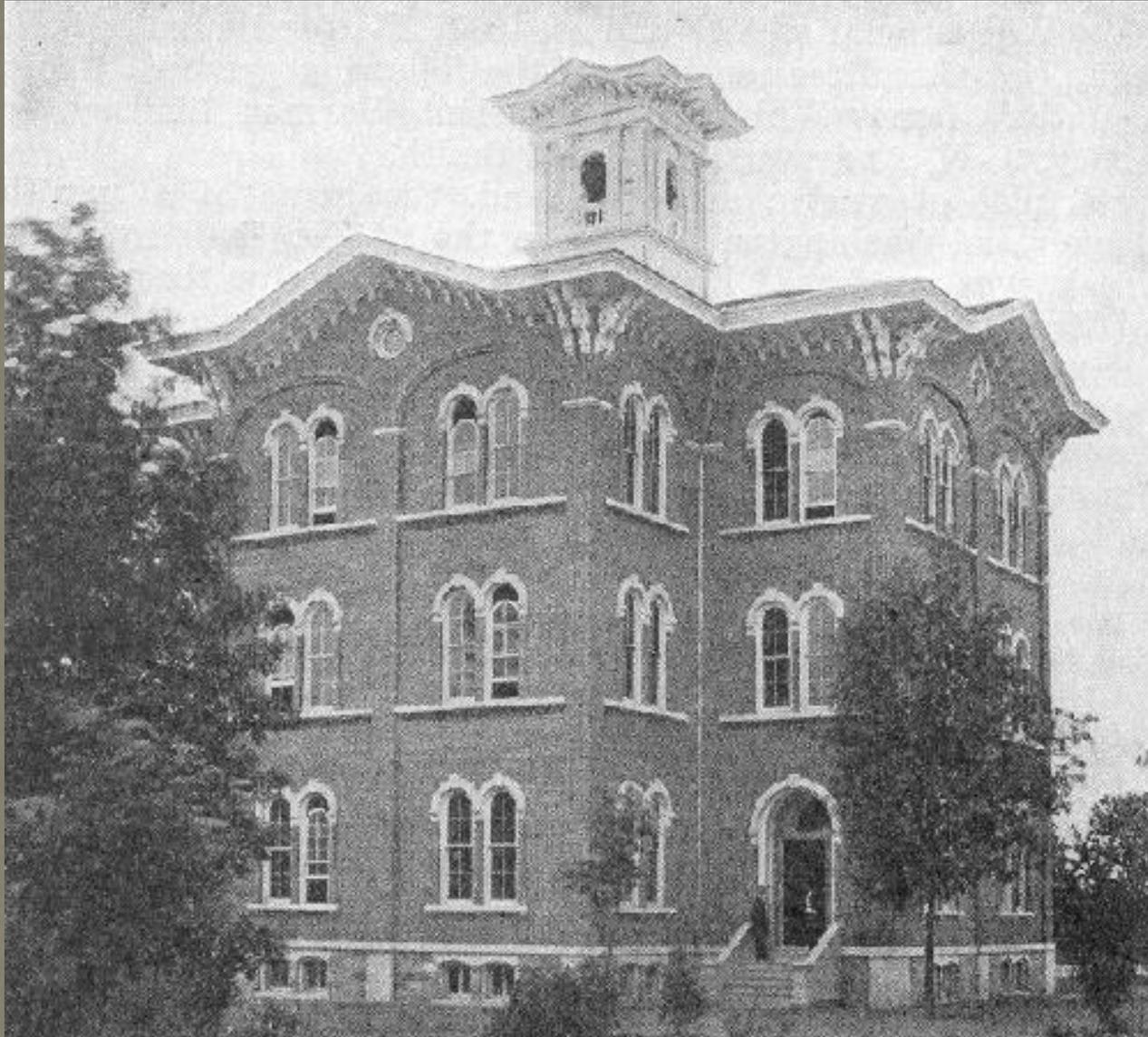
Education



“We need a school where those who are just entering the ministry may be taught at least the common branches of education, and where they may also learn more perfectly the truths of God's word for this time.” (Ellen G. White, *Fundamentals of Education* [Nashville, TN: Southern Publishing, 1923], 45-46).

Test., Vol. III, pages 131-160, 1872.

Battle Creek College



Lowry School, Bangalor, India



Seminar Zaoski, Russia



Seminar Bogenhofen, Austria



Seminar Marusevec, Croatia



Today: 6860 primary and secondary Schools, and 106 Colleges und Universities.

World Mission



“Much can be done through the medium of the press, but still more can be accomplished if the influence of the labors of the living preachers goes with our publications. Missionaries are needed to go to our nations to preach the truth in a guarded, careful manner. The cause of present truth can be greatly extended by personal effort.”
(Ellen G. White, *Life Sketches* [Mountain View, CA: Pacific Press, 1915], 205).



“You are entertaining too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views. Your light must not be put under a bushel or under a bed, but on a candlestick, that it may give light to all that are in the house. Your house is the world . . . The message will go in power to all parts of the world, to Oregon, to Europe, to Australia, to the islands of the sea, to all nations, tongues, and peoples. . . your faith is limited, it is very small. Your conception of the work needs to be greatly enlarged.”(Ellen G. White, *Life Sketches* [Mountain View, CA: Pacific Press, 1915], 208-209).

Division offices

South Pacific Division



Trans-European Division



South American Division



Eastern Africa Division



Far Eastern Division

**Today: An organized work in
204 of the 229 countries
recognized by the UN.**

**THE SILENT YEARS OF
E. G. WHITE**



“As many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper. We will therefore publish the visions by themselves for the benefit of those who believe that God can fulfill his word and give visions 'in the last days'” (James White, *Review and Herald*, 21. 7. 1851, II, 4).



"I saw that the reason why visions had not been more frequent of late is, they have not been appreciated by the church. The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them have not heeded them." [VOL. 1, P. 119 (1855).] {5T 674.1}

The General Conference 1855

J. Bates, J. H. Waggoner, and M. E. Cornell were appointed to address the church on behalf of the conference on the gifts of the church. In their statement they confessed that because of “unfaithfulness and departure from the way of the Lord . . . the spirit of holiness has been grieved.” (*Review and Herald* [10. Jan. 1856], 118)

The nine volumes of the Testimonies



George I. Butler (1834-1918)



In 1874 G. I. Butler, who was General Conference President for many years, wrote that it must be publicly acknowledged that Seventh-day Adventists are, because of her influence, “what they are today.” (RH June 2, 1874).

The General Conference

**What should be name of the new
organisation?**

Church of God -- J. White

Church of Christ

Seventh-day Adventists -- David Hewitt

EW PREFACE 1882



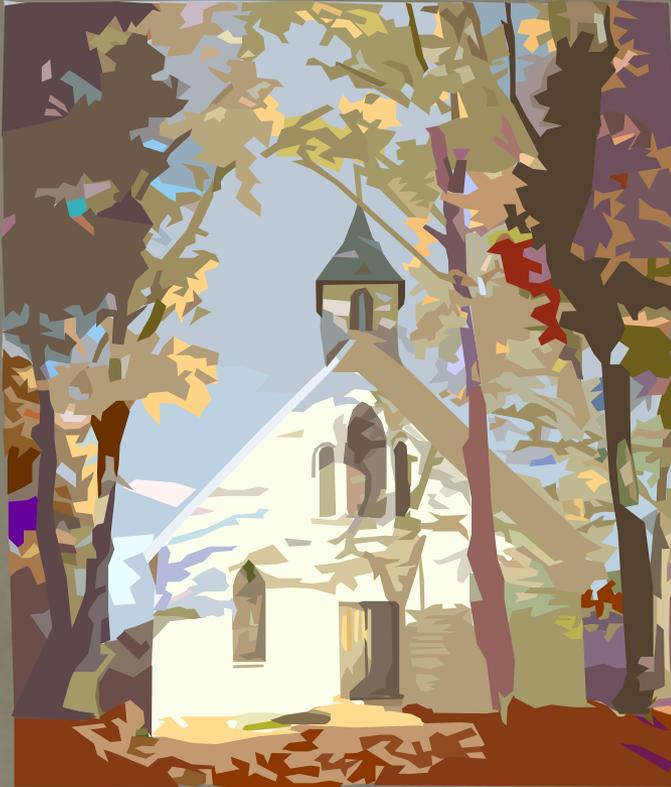
IN 1860, IN CONNECTION WITH THE ORGANIZING OF THE PUBLISHING WORK, A NAME WAS CHOSEN. SOME THOUGHT THAT "CHURCH OF GOD" WOULD BE APPROPRIATE, BUT THE SENTIMENT PREVAILED THAT THE NAME SHOULD REFLECT THE DISTINCTIVE TEACHINGS OF THE CHURCH. THEY ADOPTED "SEVENTH-DAY ADVENTIST" AS THEIR NAME. THE FOLLOWING YEAR SOME COMPANIES OF BELIEVERS ORGANIZED THEMSELVES INTO CHURCHES, AND THE CHURCHES IN MICHIGAN FORMED A STATE CONFERENCE. SOON THERE WERE SEVERAL STATE CONFERENCES. THEN IN MAY, 1863, THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS WAS ORGANIZED. THIS TAKES US FIVE YEARS BEYOND THE TIME OF EARLY WRITINGS.



No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshiping the institution of papacy. {1T 223.3}



“The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ.” (E. G. White, *Testimonies to the Church*, 9 vols. [Mountain View, CA: Pacific Press, 1948], 1:224).



1863

3500 members

125 Churches

6 Conferences

30 ministers



In Wesley's time, as in all ages of the church's history, men of different gifts performed their appointed work. They did not harmonize upon every point of doctrine, but all were moved by the Spirit of God, and united in the absorbing aim to win souls to Christ. The differences between Whitefield and the Wesleys threatened at one time to create alienation; but as they learned meekness in the school of Christ, mutual forbearance and charity reconciled them. They had no time to dispute, while error and iniquity were teeming everywhere, and sinners were going down to ruin. {GC 257.3}



Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer and, without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another. {TM 25.3}



Unity on the Fundamental Truths.--We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly; that is, harmony and co-operation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a world-wide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great [work] now to be carried on. There is danger of our ministers' dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness. {CW 79.2}



Workers should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If they agree on fundamental truths, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions, that after all are of no vital consequence, tends to call the mind away from truths vital to the saving of the soul. . . . {CTr 362.5}



Introducing Side Issues.--Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If they agree on fundamental truths, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions, that after all are of no vital consequence, tends to call the mind away from truths vital to the saving of the soul. Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that are not essential to salvation. {Undated Manuscript 111}



If you differ with your brethren as to your understanding of the grace of Christ and the operations of His Spirit, you should not make these differences prominent. You view the matter from one point; another, just as devoted to God, views the same question from another point, and speaks of the things that make the deepest impression on his mind; another viewing it from a still different point, presents another phase; and how foolish it is to get into contention over these things, when there is really nothing to contend about. Let God work on the mind and impress the heart. {1SM 183.1}



In Wesley's time, as in all ages of the church's history, men of different gifts performed their appointed work. They did not harmonize upon every point of doctrine, but all were moved by the Spirit of God, and united in the absorbing aim to win souls to Christ. The differences between Whitefield and the Wesleys threatened at one time to create alienation; but as they learned meekness in the school of Christ, mutual forbearance and charity reconciled them. They had no time to dispute, while error and iniquity were teeming everywhere, and sinners were going down to ruin. {GC 257.3}



One man may be conversant with the Scriptures, and some particular portion of the Scripture may be especially appreciated by him; another sees another portion as very important, and thus one may present one point, and another, another point, and both may be of highest value. This is all in the order of God. But if a man makes a mistake in his interpretation of some portion of the Scripture, shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same light. The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ, who declares Himself to be meek and lowly of heart. Christ says that if we learn of Him, worries will cease and we shall find rest to our souls. {11MR 266.1}



**When God is seen as He is, the blessed truth shines with a new and clearer light. That which kept the mind in perplexity is cleared away by the bright beams of the Sun of Righteousness. And yet there are many things we shall not comprehend; but we have the blessed assurance that what we know not now, we shall know hereafter.—
{Letter 15a, 1890}**



Some workers in the cause of God have been too ready to hurl denunciations against the sinner; the grace and love of the Father in giving His Son to die for the sinful race have been put in the background. The teacher needs the grace of Christ upon his own soul, in order to make known to the sinner what God really is--a Father waiting with yearning love to receive the returning prodigal, not hurling at him accusations in wrath, but preparing a festival of joy to welcome his return (Zephaniah 3:14-17). {1SM 184.1}

Christianity is not manifested in pugilistic accusations and condemnations.--6T 397 (1900).



In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. {LS 196.2}

We are debtors to God to use every advantage He has entrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin. {LS 196.3}

BLESSINGS

