

BRITISH ADVENT

MESSENGER

The Origin of Seventh-Day Adventists

PART III

By Francis D. Nichol,
Associate Editor of the *Review and Herald*

WE come now to the third point: That a study of Millerism will brighten our own faith in the divine origin and leadership of the Seventh-Day Adventist movement and will provide a wholly satisfactory answer to the libellous charges made by the enemies of truth for a hundred years.

We begin our discussion of this point with a line from the statement by Elder Butler previously quoted: "If that [Millerite movement] was a fanatical movement, this must be also. But if that first message was a true prophetic movement, this surely is." This statement not only ties us to Millerism; it makes imperative that we know the truth about that movement. Our pioneers sensed this fully. That explains why the *Review and Herald* has carried many articles through the years in defence of Miller and the advent movement of the early 1840's. We have read most of these articles. They are militant, and they are specific. Wrote George I. Butler:

"There were no 'ascension robes' or any such follies whatever. . . . During the night when the time passed meetings continued all night. There was a drunken, noisy rabble howling around, and making the night hideous. But the believers were praying most earnestly for God to guard, shield, and save them."—*Review and Herald*, February 17, 1885, pages 105, 106.

"The most ridiculous and foolish stories about the Adventists were set afloat, and told so confidently that many believed them

true. Here was where the 'ascension robe' story originated. . . . Never was there a more ridiculous, shameful lie."—*Ibid.*, February 24, 1885, page 121.

A little before this, Elder Butler had written an article for the *Review* entitled "Pioneers, and the Interest Taken in Their Work," in which he set forth reasons why Seventh-Day Adventists should read the *Life of William Miller* published by the denomination. Said he:

"Why should we not study with deep interest the life of William Miller, the great pioneer of the advent movement of these last days, and those who have led out in this message? Is it because this movement is insignificant, foolish, and therefore unworthy of attention? Our enemies say so. Can we accept their conclusions, and therefore feel no interest in those who developed this movement, bore the unpopularity of it, and received the persecution attending its first promulgation? We cannot, and be true to our faith. . . .

"Mr. Miller's history and early life are of thrilling interest. We ought to be interested in his life, if for no other reason, because our enemies have spared no pains to malign his character, ridicule his work, and prejudice the minds of the candid against him. This stands in the way of the progress of our work. We ought to post ourselves so as to be able to meet such opposition with success.

"A careful study of his life work would greatly increase our advent faith. There was a glorious inspiration in the great movement which he led out. When we read about it, we catch the spirit. There is nothing more needed among us than a thorough revival of the advent faith."—*Ibid.*, January 24, 1882.

The last paragraph of this quotation from Butler sounds much like the testimony offered by James White at the conclusion of his preface to the *Life of William Miller*:

"In the preparation of this work, we have been greatly edified and refreshed in spirit, as we have necessarily read very much from the able, candid, and godly pen of Mr. Miller; and we heartily wish the same blessing upon the candid reader."—Page 12.

Some of the reasons why a study of Millerism will quicken our spiritual ardour are revealed in a *Review* editorial by Uriah Smith in which he enumerated what the Millerite movement had "done for the world." We quote in part:

"It gave to the world an example of consecration and sacrifice which it had not seen for generations. It showed what men could do, even though few in number, when there is perfect faith and a whole heart in their work. Time was given without stint, and whole fortunes were freely put into the work. Means did not come dribbling in, in small sums, under appeals for help, loud and long-drawn out; but rather, as in the days of Moses, the people gave willingly, and the treasury was supplied. Would it not be so to-day in the cause of the

third angel's message, if there was the same faith and interest in the work? May the Lord pour down upon the believers in this message the same showers of divine grace that were given in the first."—*December 23, 1890, page 792.*

Mrs. White frequently referred to the reviving of spirit that came from recalling the early days of the advent movement. But she even more specifically wrote in defence of the Millerites against the charges of fanaticism. She herself had suffered under those charges, for she had been a Millerite. In *The Great Controversy*, beginning with chapter 18, "An American Reformer," she devoted several chapters to a discussion of Miller and the advent awakening in the nineteenth century, particularly the movement in America. There is no vagueness in her writing. Here is what she said, in part, to meet the charge of fanaticism levelled against Miller and his associates:

"In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were labouring most earnestly against it. A similar course was pursued by the opposers of the advent movement. And not content with misrepresenting and exaggerating the errors of extremists and fanatics, they circulated unfavourable reports that had not the slightest semblance of truth . . .

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared, in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God.

"Miller and his associates fulfilled prophecy, and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come."—*"The Great Controversy," pages 397-405.*

Mrs. White's vigorous denial of false charges against the Millerites is in full harmony with the united testimony of all the pioneers. She sensed very definitely that it would be nonsense to eulogize

Miller and his work as of God, and to affirm that Seventh-Day Adventists grew from Millerism, without seeking to free the reader's mind of the wild charges against the Millerites.

What Mrs. White from personal experience and through inspiration could say categorically in denial of the charges of fanaticism, we to-day can say if we will take the time to examine the historical sources. No truer statement was ever made than that many stories were circulated about the Millerites "that had not the slightest semblance of truth." One need not read very far into the original records without coming to the conclusion that the most conscienceless campaign of slander and misrepresentation was carried on against the advent believers. We should have known in advance that there was little truth in the fantastic stories, for there stands the sweeping statement of Mrs. White. But almost overwhelming is the power of rumours, insinuation, and false stories. They seem so plausible. The mere repeating of them seems to give them what they originally lacked, the note of authority. And—we may as well confess—they have almost deceived some of the elect!

Doubtless it is well that we should have an answer ready for these false stories. Every reference work states that we sprang from the advent movement under Miller in the 1840's, and generally links us with the alleged fanaticism of the movement. But proper as it may be for us to have an answer ready, I do not believe this is the primary reason why we should know the truth about Millerism. There is a more important reason. We need to know the truth about that movement in order to keep our own thinking straight and our own faith strong in the divine origin of the present movement of which we are a part.

(To be concluded.)

Notes from the Union President

MEMBERSHIP RETURNS

HERE is some encouraging news regarding our greatest task in peace or war—souls won to this message.

The year just closed brought us our largest total gain of the war years—468. That is not 10 per cent of our membership, but it is an improvement on our average annual gain of 420 during the war. The figures below will be of interest.

Our Union membership is now 6,353, which is 432 more than at the outbreak of war. That, of course, is smaller than we had hoped, but at least we can say the tide is turning the right way and that is great encouragement when we remember the difficulties that have confronted our evangelists and people for over five years.

TITHES AND OFFERINGS

EVERY specific mission offering shows substantial increase, and that is true of all our five fields. The total of offerings to missions was £40,982, which was £7,876 more than in 1943. This was an increase of 24.13 per cent. Beyond this we sent nearly £1,000 abroad for sundry projects not included in our general offerings programme.

Our tithe figure for 1944 was £59,363, an increase over 1943 of £6,062. That is a percentage increase of 11.37. During 1944 the grand total of tithes and offerings was the record figure of £101,234.

All these good reports call for our gratitude to God and for a renewed devotion to the Lord's work in these last days.

MISSIONARY MOVEMENTS

WE are glad to learn of Dr. Essery's safe arrival in Egypt, en

	Total GAINS			Total LOSSES			Net Gain	Net Loss
	Baptism	Vote and Letter	Total	Apostasy	Death and Letter	Total		
South England	128	72	200	38	85	123	77	...
North England	133	87	220	49	70	119	101	...
Wales	18	7	25	10	18	28	...	3
Scotland	4	8	12	6	10	16	...	4
Ireland	4	7	11	3	10	13	...	2
	287	181	468	106	193	299	178	9

route to Jerusalem and Bagdad. He reports having met with the brethren in Alexandria. He is to be joined later by two American doctors for the establishment of hospital work in Irak.

Also we are pleased to say Mr. and Mrs. T. Fielding and four children have arrived home safely for permanent work in the North England Conference.

Nurse Larson, after an eventful journey by various means from Addis Ababa, Ethiopia, arrived unexpectedly in London, and has left for her home in Sweden.

These courageous missionaries need our prayers more than ever. We are proud of these devoted men and women who constitute the spearhead of our attacks on the strongholds that have for so long resisted the Gospel of Christ.

CONGRATULATIONS

WE offer our best wishes to Miss Kathleen Baird, of Packwood, who has obtained her L.R.A.M. and to Miss Eileen Craven, of Belfast, who has obtained her M.R.C.S., L.R.C.P.

DEATH OF PASTOR T. H. COOPER

WE regret to record the death of Brother Cooper, one of our sustentated ministers, following an operation at Chester. The obituary notice will appear in due course. Meanwhile we extend our Christian sympathy to Mrs. Cooper, her three children, and other sorrowing relatives.

H. W. LOWE.

South England Conference

President: Pastor G. D. King
Office Address: 780 St. Albans Road, Watford
Telephone: Garston (Watford) 2213-4.

Stanborough Park Sunday-School

Said one passer-by to another, "I thought that church was only open on Saturdays, but it is open to-day. Look at all the people going in." "Let's look at the notice board; yes, there is a special Sunday service, given by the children who belong to the Sunday-school, this afternoon."

As these people stepped into our church in the woods, they could hear the voices of the children singing that well known Christmas hymn, "Hark the Herald Angels Sing." For it was Christmas Eve.

Pastor G. D. King extended a hearty welcome to parents and friends, this being perhaps the first time they had ever entered our church. Then there followed a most interesting and well rendered service by children of all ages. The tiny tots' version of "Away in a Manger," with actions, was much appreciated. Foreign missions were not forgotten when twelve children presented an Alphabetical Mission Exercise. Pastor King gave a most interesting talk to both children and adults, and to make a seasonable conclusion carols were sung. About one hundred non-Adventists were present. There was a splendid offering of £3.

This is indeed home missionary work, for most of these children come from homes where the name of Christ is seldom heard. It is the prayer of the leader and his associates that one day we may see these little ones in the kingdom.

J. M. HARDY, *Secretary.*

North England Conference

President: Pastor R. S. Joyce
Office Address: 22 Zulla Road, Mapperley Park, Nottingham
Telephone: Nottingham 66312

Baptism at Manchester

ON Sunday, December 17th, four candidates presented themselves for the sacred ordinance of baptism. Two of these were the result of Pastor French's work in the Rochdale and Bury district.

Brother French gave the baptismal address, and the writer immersed the candidates, whose ages ranged from fourteen to seventy years. There were two brethren and two sisters.

Members came in from the surrounding churches of Stretford, Stockport, and Denton, and there were a number of friends present.

The church was full, and the Lord came near to us. Another baptism is planned for February. Pray for the work in this great industrial centre.

HAROLD WM. McCROW.

Through Trial to Truth

MY introduction to the Advent message came through suffering in a concentration camp. I had always called myself a Christian having attended Sunday-school regularly from being a very young person. As I grew older I attended church services, but was never really alive to the depth of the love of God.

I was arrested in Paris by the Germans in 1940. This was a frightening ordeal to me because a few weeks previously one of the best-known English women in Paris had been condemned to death by the Germans. Fortunately, through the efforts of the American authorities, (the United States at that time was not at war) her life was reprieved and she was sent for a long term of imprisonment in Germany. This caused mental suffering to myself and other English women who knew her.

We were herded like cattle. I was one of fourteen in a small room. We were punished for the slightest "offence;" everything seemed to be verboten, and several women were sent to Germany for punishment, so we were kept full of apprehension. We had physical suffering also. Filthy decomposed evil-smelling food was given to us; the potatoes were just black slime, and we had to try to keep clean without soap.

I, like many others, had a longing for something to take my mind from this sordidness, so I thought I would go to hear our Nonconformist pastor internee, the Rev. Caradoc Jones, who had been arrested in Brittany. How cold was the room in which the meetings were held! Everyone was stiff with cold, yet we came to feel we could not miss a service. Pastor Jones never missed a service, yet how he could stand the cold was amazing seeing that he was over seventy years of age. I can see his grave sweet face still explaining Christ's great sacrifice. His messages filled us with hope:

hope so necessary to us in our sadness, and for lack of which some poor women actually lost their reason.

But I wanted to know more of the "truth" and I discovered some of my friends felt exactly the same. This harmony of spirit greatly uplifted us; and it was at this time that I felt a real urge to openly and fully accept Christ.

After a long imprisonment I, with others of my companions, were exchanged for German internees held in Britain and in October, 1943, I arrived in Blackpool to stay with relatives and procure work. One day I noticed an announcement that a Bible lecture was to be given in the Blackpool Tower. After hearing Pastor Maudsley's first lecture I wanted to hear more. Miss Mason very kindly kept me supplied with interesting literature, and thus I became a regular attendee at the meetings. I steadily increased in knowledge of the great truths of the Bible and soon there came a longing to become associated fully with the Advent movement.

It is wonderful to realize that in addition to my dear friend Miss Hawley having been accepted into the church at Holloway last July, three others of our mutual friends have been immersed, and now I, myself, have been baptized by Pastor Maudsley on November 26, 1944.

And so, instead of lamenting my enforced stay in a concentration camp I realize that it was preparing me, by God's grace, for the time when I would be directed to the body of truth-seekers in Blackpool who have made me feel nearer than I have ever been to "the One from whom all blessings flow."

MISS ALICE PAYNE.

Welsh Mission

Superintendent: Pastor S. G. Hyde
Office Address: "Ventnor," Tyglas Road, Llanishen, Cardiff
Telephone: Llanishen 600

Calling South Wales Members!

We are all delighted that Elder Roy L. Benton, the General Conference Camp Pastor, is able to come to South Wales. Elder Ben-

ton has endeared himself to the British people in the many churches and united gatherings that he has been able, so far, to visit. We had been given to understand that there was little prospect of his coming to South Wales. But in spite of our fears (and his) he *can* come.

So we have booked the Unitarian church in West Grove, Cardiff, for a great rally of church members and young people and we are inviting all the churches and companies in South Wales to come over to Cardiff on Sabbath, February 10th.

Sabbath-school, under the leadership of Pastor F. S. Jackson, will be at 10 a.m. and then we shall have a morning and afternoon service at which Elder Benton will speak.

Pastor J. M. Howard, an old friend, will come with Brother Benton and will also bring a message for us during the day.

We shall also have, after Sabbath, a social time together in the roomy school-hall below the church.

Please make a note of the date—*February 10th.*

West Grove, where the church is, is the first left-hand turning under the bridge by Queen Street Station, proceeding along the Newport Road toward the Royal Infirmary.

Please bring your own hymn-book and "rations." We will endeavour, as usual, to provide hot drinks (cold if required).

And we will see that the church is well heated for the occasion so that you can enjoy, in comfort, the good spiritual things that will be provided.

So, come on, friends of South Wales, take advantage of this first opportunity for six years of welcoming a General Conference visitor and let us give him a warm welcome and pray that his visit will be greatly blessed of the Lord. S. G. HYDE.



Wedding Bells

STEWART - FRADRICK — On Christmas Eve morning at the Hove Advent church, Dorothy Fradrick of London was united in matrimony to Alexander Stewart from Londonderry. Pastor G. R. Bell conducted the ceremony which

was witnessed by a large group of friends.

The bride, since graduating from Newbold College, was a Bible-worker in the Brighton and Hove district, where she served successfully. Brother Stewart who has been studying at the college, is now connected with the food factory at Stanborough Park.

After the service the happy couple received their guests at a reception held in the home of Pastor and Mrs Bell. The bride and groom then left for a Christmas visit to the Midlands.

Our good wishes attend Brother and Sister Stewart in their future life together which has been dedicated to the Master.

O. H. ROSIER

Advertisements

WANTED.—Nurse or mother's help for three children, ages 4 years, 2½ years, and 1 year. Very good wages. Write: Mrs. G. Townley, Barry Court, Garstang Road, Broughton, nr. Preston, Lancs.

SEMI-INVALID lady of 80 urgently requires single woman or widow to share home Board and small remuneration in return for services Sabbath privileges. Write: Mrs. Skirrow, 9 Collingwood Terrace, High Bentham, Lancaster.

WANTED for special welfare work, six or more ladies of good education, sound in the faith, having sympathy with suffering. Nursing qualifications desirable but not essential. Reasonable salaries and assured employment after the war. Apply in first instance to: J. H. Par-kin, 780 St Albans Road, Watford

FOR SALE: Envelopes 3/6 100; 15/1,000; Foolscap size 4/6 100. Carriage paid. Write: Miss Britton, 33 Fairfield Avenue, Cardiff

WANTED, companion-help to Adventist sister. Near Stanborough Park church. Good wage. References required. Write: Mrs R. Spicer, 3 Trevellance Way, Garston, Watford

Acknowledgment

WE regret that in acknowledging receipt of the Lord's tithe from "Crumbs" in our issue of December 29, 1944, the sum was stated to be £5. It should have been £15. Ed.

SUNSET CALENDAR

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Lon'n Not'm Car'ff Edin Bel't
Feb 16th 6 16 6 17 6 29 6 18 6 32
Feb 23rd 6 29 6 31 6 41 6 33 6 46

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