

# BRITISH ADVENT MESSENGER

## The Origin of Seventh-Day Adventists

WE come now to the fourth and last point: The fact that we are the outgrowth of the Millerite movement does not require us to minimize in any degree the significance of the distinctive teachings developed under the third angel's message, but rather the contrary. Nor does it require us to subscribe to the individual views that might have been held by any Millerite preacher.

It would be most erroneous to think of Seventh-Day Adventism as being limited in its range of doctrine because of its relationship to Millerism. Nor is any such conclusion demanded by the fact of our historical connection. An editorial in the *Review* in 1854 makes this clear:

"We have no idea that William Miller had all the light on every point. The path of the just was to shine more and more till the perfect day should come. He shed a flood of light on the prophecies; but the subject of the sanctuary was to be opened to the waiting flock, in the period of the third message. . . .

"As to the great fundamental doctrines taught by William Miller, we see no reason to change our views. We claim all the light of past time on this glorious theme, and cherish it as from Heaven. And we cheerfully let the providence of God, and plain Bible testimony correct our past view of the sanctuary, and give us a more harmonious system of truth, and a firmer basis of faith."—*April 18, 1854, pages 100, 101.*

It should be remembered that Miller never sought to create a new denomination with a creedal

### PART IV

By Francis D. Nichol,

Associate Editor of the *Review and Herald*

statement on all doctrine. Rather, he viewed the advent movement as a call to study and believe a great truth, the personal, soon coming of Christ, in the setting of certain prophecies. Millerism was not a denomination, it was not synonymous with a creed. That fact must be kept clear in our minds. The individual beliefs of certain preachers or laymen—they were from virtually every religious persuasion—may have tinged the thinking of such persons, but they did not give the movement its real colour. The true colour of the movement was that of the golden hue of the advent morning. It was an *advent* movement—a movement whose distinctive character was due to its prophetic setting. We should never forget that Millerism proper was concerned primarily with the purpose, manner, and time of the advent. #

As the movement drew toward its climax in 1844, the call to come out of the churches became strong and clear. This call served to make Millerism stand out more sharply from other religious groups. Thus the movement came to its climax on October 22, 1844, with one great truth distinguishing it, the judgment hour of God at hand—the first

angel's message—and with a separating call to come out of Babylon—the second angel's message. Anything beyond this is not of the essence of Millerism. For example, when a prominent Millerite, George Storrs, brought forth his views on the nature of man—which views both we and the leading First Day Adventist group believe to-day—Miller and most of his associates opposed the views as much for their being extraneous to the single purpose of the movement as for their being erroneous, as they thought.

If we keep in mind this easily established historical fact that the Millerite movement was a great awakening on one central truth in the setting of certain prophecies, and thus in fulfilment of prophecy, we have no difficulty in understanding how the Seventh-Day Adventist pioneers could write so unqualifiedly as they did regarding our connection with it, while at the same time holding that God had given to Seventh-Day Adventists certain truths not understood or preached in the Millerite movement. Our Seventh-Day Adventist pioneers saw a significance in the work which was shaping under their humble preaching after 1844, first and most definitely because they believed it was the fulfilment of the *third* angel's message—the third in a divinely connected series. They saw the very distinctive doctrine of the seventh-day Sabbath, for example, in the setting of that

third angel's message, and declared that only in that setting could the real force of the doctrine be realized in these last days.

The threefold message, which began as a fervent preaching of one central truth of the personal second advent, and which next called on men to come out of Babylon, has come into its full dimensions under the third angel's message, as a reform in all matters of doctrine and life in readiness for the advent. This is consistent with the plan God has followed in all times, leading men onward in advancing light. The awakened interest in Bible study, particularly of the prophecies, under the first angel's message, placed men in an ideal position for God to give them illumination. The separation from the churches freed them of the hindrance that so often prevents men from accepting further light, the fear of what their church associates will think. Thus God prepared men for the message of the third angel. Fervently searching the Scriptures, certain that God had led them thus far, and desiring to follow on to further truth, our Seventh-Day Adventist pioneers sought God with strong cryings and tears. Mrs. White tells of the many times they gathered together to study the Bible and to pray. "Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our times."—*Christian Experience and Teachings*, page 193.

Light came, the truth unfolded under such study and also under the impetus of the Spirit of prophecy, a gift given in fulfilment of prophecy. Ere long the full significance of the third angel's message dawned upon our pioneers, and along with that came an understanding of other truths that had either been neglected or distorted through the centuries. The advent movement thus developed into its final form to make ready a people prepared to meet their God. But, as the declarations of our pioneers make transparently clear, this final phase of the advent movement for the last days was ever viewed by them as the flowering, the

logical, prophetic development of a work begun by God when He stirred men to preach the first angel's message. As James White declared:

"The truth and work of God in this movement, commencing with the labours of William Miller, and reaching to the close of probation, is illustrated by these three angels. . . . These angels illustrate the three great divisions of the genuine movement."—*Life Sketches* (1868 ed.), page 306.

In conclusion I would offer a personal testimony. Even the limited study I have given this subject in the last year or two has provided me with a new and stronger conviction concerning the unique place in prophecy that Seventh-Day Adventists hold. I no longer have any embarrassment over our connection with Millerism, for I have discovered that most of the libellous stories about the movement are a tissue of lies. On the contrary, I am stirred to emulate the courage and fervour that dominated Miller and his associates, and enabled them to do a mighty work for God in a few years of time. How greatly we need such courage and fervour to-day if we are to finish the task God has given us to do!

The historical record and the testimony of our Seventh-Day Adventist pioneers leave no possible doubt concerning our origin and the honourableness and prophetic significance of that origin. Personally, I have decided to stand firmly by that record and testimony. To do otherwise—to give credence to silly stories about the Millerites, and then to attempt to sever our movement from Millerism to escape the taint of the stories—would give the lie to the testimony of our own pioneers, to say nothing of the evident facts of history. And—mark this well—it would also besmirch the good names of our own Seventh-Day Adventist pioneers, for they were Millerites. As George I. Butler well said, "If that [Millerite movement] was a fanatical movement, this must be also."—*Review and Herald*, February 10, 1885, page 89. And as Uriah Smith emphatically declared: "Every advent theory that has been devised,

which ignores the past work ["of the once harmonious body of Advent Believers," before October 22, 1844], is a castle in the air, a pyramid without a base, a building without a foundation." *Ibid*, December 17, 1867, page 8. And what is it but ignoring "the past work" if we seek to dissociate ourselves from it?

Surely there applies here the admonition of God's messenger, who, after "reviewing our past history" from Millerite days onward, declared, "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."—*Life Sketches*, page 196.

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## Notes from the Union President

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WEEK OF SACRIFICE AND ANNUAL OFFERING, NOVEMBER 17TH TO 24TH

LAST year the General Conference decided to amalgamate the Week of Sacrifice and the Annual Offering, and to take one offering at the time of the Week of Prayer in November. We did not adopt the plan, mainly because we could not get the Week of Prayer readings in time.

This year, however, we have hopes of obtaining the manuscript early, and we therefore propose to hold our Week of Prayer November 17th to 24th, and the Week of Sacrifice and the Annual Offering will be taken as one at the close of the special Week of Prayer.

In America this, it is reported, led to a larger income for the cause than from the two offerings, and we hope it may be so here. Shall we not plan ahead to this end? Further announcements will follow, but this preliminary notice may help our workers and laity to budget their offering on a not less generous basis than last year. Those who still wish to give their Week of Sacrifice offering in July (before the holidays!) may still do so, and their Annual Week of Prayer Offering later.

H. W. LOWE.

BRITISH ADVENT MESSENGER

# Welsh Mission

**Superintendent:** Pastor S. G. Hyde  
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**Telephone:** Llanishen 600

## Superintendent's Notes

WALES has done it again! The year 1944 surpasses anything previously known, as far as the church's faithfulness in sustaining the cause of Christ. A year ago we referred to the increase in tithe of £323 over the previous year as being a remarkable increase, considering that there had been a £560 increase the year before that. But faithfulness continues and the year 1944 shows a further £377 increase in tithe over 1943! In the same way, the offerings have increased, too. We wrote a year ago of 1944:

"What will this year bring forth? That no one knows. But this we do know: Our dear people will continue loyally and devotedly to do their part to sustain the growing cause of God in all the earth."

And they have! Nearly £200 more in Sabbath-school offerings; £430 more in the Ingathering; £3 more in the Annual offering; £7 more from the young people for missions; £18 more in the Week of Sacrifice. Nearly £640 more in total offerings! See how the increase is steadily maintained:

	Total Tithe	Tithe per member		
	£	£	s.	d.
1937	1,696	3	13	0
1938	1,862	4	0	0
1939	1,867	4	0	6
1940	2,202	4	13	0
1941	2,627	5	12	6
1942	3,188	6	10	0
1943	3,511	7	18	6
1944	3,888	8	16	9

	Sabbath-School	Ingath'ing	All Offerings
	£	£	£
1938	385	1,003	1,474
1939	392	1,066	1,546
1940	425	1,160	1,701
1941	496	1,271	1,906
1942	573	1,402	2,142
1943	652	1,673	2,541
1944	840	2,104	3,179

Only a people imbued with the right spirit and having a love for God and for the building up of His kingdom could make such

figures possible. We thank God for a humble part in the great world programme and for the material (as well as spiritual) blessings by which such attainments were made possible.

### PASTOR BENTON'S VISIT

SOUTH Wales members gathered in large numbers on Sabbath, February 10th, for a day's fellowship in Cardiff. A large city church, kindly loaned to us for the day, was filled with an eager and expectant congregation, including many members of the U.S.A. forces. Pastor Roy L. Benton, the General Conference Camp Pastor, was the principal visitor, and his ministry was richly blessed of God.

The very large Sabbath-school was led by Pastor F. S. Jackson and the congregation became the one class for the day's lesson, the teacher being Pastor S. G. Hyde. An offering of over £10 was donated to missions.

Between the morning and afternoon sessions, Pastor Benton baptized one of the American soldiers who had been won to the message through the faithful witness and labours of an Adventist soldier from Texas. Finding himself a patient in a military hospital (having been wounded in battle) he also found himself being tended by an Adventist soldier nurse—who not only saw him nursed back to health but also into fuller light.

Pastor J. M. Howard, who accompanied Pastor Benton, also addressed the congregation in the afternoon, and in the evening we spent two hours socially in the church hall.

Refreshments were, as usual, provided by sisters of the Cardiff church.

There were many helpers—stewards, singers, stokers—too numerous to mention by name. Miss Baird ministered to the chil-

dren and Miss Essery served at the organ.

The superintendent of the Mission, at the afternoon service, referred to the death of Pastor T. H. Cooper and of his nineteen years of appreciated service to the church in Wales. The congregation stood in silence as a mark of the esteem in which our late brother was held, while prayer was offered on behalf of Sister Cooper and her children and other members of the family, that the God of all comfort would sustain them in their sorrow.

S. G. HYDE.

# Scottish Mission

**Superintendent:** Pastor J. A. McMillan  
**Address:** 15 Rowallan Gardens, Broomhill, Glasgow, W.1.  
**Telephone:** Western 6350

## Superintendent's Notes

We are now in a position to render a report of the activities of workers and members for the year 1944. Financially, we have had the best year in our experience as a mission. The table of tithes and offerings below should offer encouragement to all our faithful believers, and praise to God for His signal blessing.

We are also glad to report that the colporteur sales for the year showed an increase of £49. 9s. We pray that the pages of truth will reap a harvest of souls for the kingdom of God.

### MEMBERSHIP

DURING the past year eight of our faithful members passed to their rest. While figuring as a loss in our membership reports, we believe that these precious souls are in the keeping of the Saviour, and will share in the resurrection

	1943			1944			Increase		
	£	s.	d.	£	s.	d.	£	s.	d.
Tithes	2778	10	7	2860	13	5	82	2	10
Sabbath-School	432	3	10	518	10	6	86	6	8
Ingathering	920	11	3	1154	10	6	233	19	3
Annual Offering	49	0	7	47	8	0	-1	12	7
Young People's Society	12	12	2	16	1	8	3	9	6
Week of Sacrifice	67	8	5	91	2	8	23	14	3
Big Week	19	19	3	43	15	11	23	16	8
Total Offerings	1501	15	6	1872	9	3	370	13	9

to eternal life. Six were dropped from our membership lists because of apostasy. Two baptismal services were conducted during the year; one in Aberdeen, where four were added to the church, and one in Glasgow, where another two joined the fellowship. Two efforts, in Glasgow and Musselburgh, have yet to yield their fruitage. In addition two lay-preachers have been conducting meetings for the public—D. P. Bleasby in Greenock and H. F. Vigers in Kirkcaldy. On balance, our membership at the end of

1944 showed a net decrease of four.

Our most urgent need in 1945 is that we earnestly pray and vigorously plan for fruitful evangelistic soul-winning.

The Spirit of prophecy has given us this challenging and encouraging appeal:

"If we would be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—"Testimonies," Vol. 9, page 189.

May we all accept this as a per-

sonal call, resolving to practise it so that the Lord may use each of us this year as links in the saving chain let down into the world's sorrow and need, bringing balm and blessing to the lost and joy to the heart of Jesus.

J. A. McMILLAN.

## Wedding Bells

BELL-CHASE.—On New Year's day, in our church at Lowestoft, Olive Chase was united in marriage to Edward Bell. There were many friends and churchmembers at the ceremony to wish them God's blessing as they commenced life together.

Brother Bell is the minister of our Londonderry church in Northern Ireland. Mrs. Bell was for some years a student in Newbold Missionary College. We believe the young couple will find much happiness in their work among the members in Ireland.

After the service a reception was arranged where the happy couple received their guests.

We pray that the blessing of God may always attend them.

J. M. HOWARD.

## At Rest

### Pastor T. H. Cooper

THE church in Wales—as well as in Great Britain—has suffered a great loss in the death of Pastor T. H. Cooper. After nearly twenty-nine years of faithful service—the last nineteen of which were spent in Wales—Pastor Cooper retired about two years ago. At the end of 1944 his health gave him much anxiety and by January 21st of this year his condition necessitated his removal to hospital at Chester where an immediate operation was performed. Death supervened some three days later.

The funeral services were conducted by Brethren J. R. Lewis and E. A. Butters (Pastors J. M. Howard and the writer failing to arrive on account of the abnormal weather conditions), and our late brother was laid to rest in the quiet churchyard at Hawarden on January 30th to sleep until he awakens at His Saviour's call on the morning of resurrection.

Pastor Cooper was born in 1880 at Tarporley, Cheshire, of farming stock. Never very robust in health, he visited the Caterham Sanitarium in 1903 and while there learned of and accepted the Advent message, being baptized a little later (it is believed) by Pastor S. G. Haughey.

For a year or two he was one of the first band of students to form the College group at Duncombe Hall, London. From there he returned to farming until 1911. Then once again he became a student of the College, now removed to Watford. He graduated in 1915 and entered the ministry, being ordained in 1920. In that same year he was married to Marjorie Brown, also a graduate, and to this union were born three children—Victor (now in the ministry), Joy (soon to



graduate from the College), and Myrtle. All are left to mourn and bravely "carry on," aided by Him who comforts us in all our affliction. Two sisters—Mrs. Vernon and Miss Cooper of Rhyl—also remain to mourn.

We shall miss our brother. Ever ready to serve, unselfish, humble, loyal, and true, he was a successful winner of souls and a devoted pastor. There are many in such places as Southend, Torquay, Bristol, Bath, Swansea, Llanelly, Cardiff, Barry, Hereford, Rhyl, and other places in North and South Wales, who have reason to thank God for the ministry of Pastor T. H. Cooper.

Another servant of God has "died in the Lord" and shares the proffered blessing. And surely, as "saith the Spirit, his works will follow Him."  
S. G. HYDE.

## Advertisements

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THE Editor acknowledges with thanks the receipt of the Lord's tithe, 10/, Anonymous, Hull.

## SUNSET CALENDAR

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	Lon'n	Not'm	Car'ff	Edin	Bel't
Mar. 2nd	6.42	6.44	6.54	6.48	7.01
Mar. 9th	6.53	6.57	7.06	7.03	7.15

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