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having rules and discipline, and all subject one to another, esteeming others better than themselves" 3T 445. However, the church governance, even though the General Conference Session at that time was convened annually, and delegates voted on matters of church order and life.
The 1882 General Conference, in session, finally voted that a document be prepared, entitled "Instructions to Church Officers," to be printed in the Review and Herald (Dec 26, 1882) or in tract form. There was growing realization that order was necessary if the organization was to function effectively, and the guiding principles were to be put into
printed form. However, the 1883 General Conference session delegates rejected the idea of putting these into a permanent form, such as a church manual. The fear was that a manual might formalize the church officially declined to
adopt a manual, leaders from time to time gathered together in book or booklet form the generally accepted rules of church life. In 1907 a 184-page book was published by pioneer J. N. Loughborough entitled The Church Manual. And as the church
worldwide grew rapidly in the early 20th century, it was increasingly recognized that there was a need for a manual for worldwide use by its pastors and lay members. In 1931, the General Conference, prepared the manuscript, which was published in 1932.
Ever since then, the Seventh-day Adventist Church Manual, which gets revised and updated every five years at a General Conference Session. A Divine Book? The current Church Manual is the 19th Edition, from 2015. There were plans to issue the 20th Edition at the 2020 General Conference Session, which has been postponed to
2021. In the section "Authority and Function of the Church Manual" the 19th says: The Church Manual also expresses the Church's
understanding of Christian life and church governance and discipline based on biblical principles and the authority of duly assembled in a General Conference, shall have authority." 9T 261 The standards and practices of the
Church are based upon the principles of the Holy Scriptures. The principles, underscored by the Spirit of Prophecy, are set forth in this Church Manual. They are to be followed in all matters pertaining to the administration and operation of local churches. No attempt should be made to set up standards of membership or to make, or attempt to
enforce, rules or regulations for local church Manual, and a simple perusal reveals that it is not just a book on administrative matters
of the church but has been infused with doctrinal issues. Many quotations from the writings of Ellen White (and the Bible) are used to buttress the rules and regulations outlined in the Church Manual from just an administrative policy
document to almost a theological document. It has reached a point where a perception is created in many local churches that adopting a procedure that differs from the one prescribed in the Church Manual is the same as violating Scripture—even if the departure makes sense. One example that comes to my mind was a heated debate we had in my
church over the size of the organizing committee at church with maybe 50 active members). Someone proposed a smaller size committee which
would be less cumbersome. This resulted in a heated debate until the Church Manual conformists won the day. Their argument was simply this: "The Church Manual says so." The Church Manual finds its greatest application at local church level. The local church is considered, in Adventist-speak, to be the "most powerful" level in the church system,
although this authority is delegated to conference administration (at business sessions) and some have argued that the delegation has for all practical purposes taken away this authority from the local churches. Can This Book Adapt? It is important to note that when the first Church Manual was voted into existence in 1932, and when subsequent
revisions were done, no one had the COVID-19 global pandemic in mind. The church is now challenged, and a question being grappled with is: how should we apply church policy when the external environment might be prohibitive to following its rules precisely? This question is being asked loudly at local church level with respect to the application
of some aspects of the Church Manual. The current crisis has in many places stopped church gatherings, no committee meetings, no committee meetings and of course no services such as the Lord's Supper or baptism. It is not an
overstatement to say that because of the crisis, the Church Manual too is in some areas in crisis. The Church Manual (and church policy in general) was designed to regulate church life under normal conditions. The moment conditions changed, it became evident that some aspects of the Church Manual will have limited application, and the church
needs to quickly figure out how these should be applied under such strange conditions. The optimists among us would be quick to say this is a temporary bleep and things will go back to normal and the Church Manual will be fully applicable again. But this crisis has exposed the fact that organisations (and churches) are never prepared for times such
as these. And who says this is the only such crisis the world will experience? It would not surprise anyone if more crises occur in the future. This crisis raises a number of questions which the Church Manual is not able to fully answer. For example, who elected and appointed the church leaders in the house churches currently meeting for regular
worship? Before someone asks, "Are house churches real churches?" it would be wise to go to the book of Acts to see that house churches were the only churches moved into larger buildings, Christians typically met in homes. The Dura-Europos, a
private house in Dura-Europos in Syria, was excavated in the 1930s and was found to have been used as a Christian meeting place in AD 232, with one small room serving as a baptistry, creating the current style of church seen today. Which elders ensure doctrinal purity of the sermons or presentations every Sabbath in homes? How should the
believers have the Lord's Supper? Can each family have its own Lord's Supper service? What about those homes where no one is an ordained elder—since the Church Manual prescribes that only an ordained elder/pastor can lead out in communion? What about baptisms? What about single parent (single mother) households, given the schizophrenic
view held by many Adventists on the issue of women in ministry? Do we have a dress-code and music guidelines for the house churches? For those chu
at the SDA Theological Seminary (Andrews University) delivered a very powerful and iconic presentation entitled "If I Were the Devil". He highlighted 13 issues that he believes the devil would use to disrupt growth and development in the Adventist Church. This presentation was already powerful 20 years ago, but it has become even more relevant
today. I will highlight only 4 of his 13 points that I feel speak to our situation today. The italicized comments in brackets are mine: If I were the Devil, I would put my best energies into getting the church to reject the ideas of the youth, including doing church differently)
 . . . If I were the Devil, I would downplay the importance of new technologies in finishing the church's work (technology was demonized in some Adventist circles, but today we all rush to social media to do Church on Sabbath). . . . If I were the Devil, I would make pastors and administrators the centre of the work of the church (with Conference
offices, leaders and pastors limited in what they can do, some churches are in a leadership crisis, not knowing what to do). . . . If I were the Devil, I would create more administrative levels and generate more administrative levels and generate more administrative levels.
policies are not relevant or implementable during a crisis. That demands boldness on the part of leaders to recognise that their role in not to guard and protect policy, but first of all to understand what the original intent of the policy was, and then make the relevant changes for it to be applicable under prevailing conditions. Here are some changes
that I suggest will need to be adopted: A family should be able to conduct the Lord's Supper in their home, whether there is an ordained elder can lead out. That requirement came as the church was grappling with the issue of ordination (in the 1860/70 era) and church
order. Each home church can decide on how to run their services. The local church leadership can be consulted for advice if needed. If a local church would like to run a joint online service or program (e.g. on the Zoom platform), they should be able to invite any guest speaker/presenter they want without having to go through an onerous Service
Request process through the local (or union) conference. The "Service Request" process should be as simple as making a phone call and arranging with the guest speaker. The nature of church elections (for local church
officers) should drastically change. Those who are due to elect officers for next year should rather use the time to develop their "Local Church 3-Year Strategic Plan". The annual (or biannual) ritual of electing people to office without a solid church strategy has resulted in weak, ineffective and, in some cases, incompetent leadership. Before people are
 appointed to office, there should be a strategy they should align themselves to. This pandemic is asking us difficult questions. What is the role and purpose of your church in the next three years? What's your relevance and mission in the community you are located in? The relationship between the various levels of the church (from local church to
General Conference) needs to be reviewed. This would need to be a separate discussion altogether that would go beyond just the Church Manual. Is the current church manual crisis-friendly? The answer is a definite NO. Not because it was designed for the "old-normal". There is need for a thorough review of, and
changes to, the Church Manual to ensure there is enough flexibility that would empower local churches to operate during times such as these. The development of our massive policy infrastructure over the last 157 years might have been necessitated by the growing global complexity, but has resulted in very limited room for innovation and decision-
making authority at local church level. This is also true for all levels of the church, as these too are bound by the many policies. Maybe this crisis is pushing the church to its original ideal condition in the Book of Acts. There was no strong centralised authority similar to the General Conference, and none of its numerous policies. The Apostle Paul, for
example, would go into an unentered area, establish a church, appoint local leadership and empower them to lead as they were led by the Holy Spirit. Occasionally he would write them a letter to encourage or correct or admonish them. The "General Conference"—the leadership in Jerusalem—kept its distance. The organisation should have faith that
God will lead and guide His church through the local leadership, and local leadership should have the authority to make administrative decisions based on prevailing circumstances. The General Conference should rather focus on the theological foundation that unites global Adventism. That is why the conflation of theological and administrative issues
in the current Church Manual is not ideal. It has transformed the Church Manual from a merely policy and administrative to a theological document. It should therefore be revised and updated for it to be relevant for times such as these. Alvin Masarira is originally from Zimbabwe, and is a structural engineering consultant based in Johannesburg,
South Africa. He and his wife, Limakatso, a medical doctor, have three children. To comment, click/tap here. "Adventist church" redirects here. For other branches of the wider Adventist movement, see Adventist church" redirects here. To comment, click/tap here. "Adventist church" redirects here. To comment, click/tap here. To comment, click/ta
logoClassificationProtestantOrientationAdventistTheologyArminianism, Seventh-day Adventist theologyPolityPresbyterian/EpiscopalPresidentTed N. C. WilsonRegionWorldwideFounder Joseph Bates James White Ellen G. White J. N. Andrews Origin21 May 1863; 158 years ago (1863-05-21) Battle Creek, Michigan, U.S.Branched
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homes133[2]Aid organizationAdventist Development and Relief AgencyPrimary schools5,915[2]Secondary schools5,915[2]Secondary schools5,915[2]Secondary schools2,435[2]Tertiary institutions115[2]Other name(s)Adventist Church History Christianity Protestantism Millerism Great Disappointment 1888
General Conference Theology 28 Fundamental Beliefs Pillars Three Angels' Messages Sabbath Eschatology Daniel's Prophecies Pre-Second Advent Judgment Premillennialism Conditional immortality Remnant Organization General Conference Divisions East-Central Africa Division Euro-Asia Division Inter-American Division Inter-European Division
North American Division Northern Asia-Pacific Division Southern Asia-Pacific Division Souther
Adventist Development and Relief Agency Maranatha Volunteers International Pathfinders Adventurers Medical Cadet Corps Seventh-day Adventist education Secondary schools Colleges and universities Hope Channel Loma Linda Broadcasting Network It Is Written Voice of Prophecy Three Angels Broadcasting Network
Esperanza TV Amazing Facts People Ellen G. White James White Joseph Bates J. N. Andrews Uriah Smith J. H. Kellogg James Caleb Jackson W. C. White F. D. Nichol M. L. Andreasen Le Roy Froom Arthur L. White George Vandeman H. M. S. Richards Edward Heppenstall Herbert E. Douglass Morris Venden Samuele Bacchiocchi E. E. Cleveland Walter
Veith Mark Finley Adventismvte Part of a series on Adventism William Miller Background Christianity Protestantism Anabaptists Restorationism Pietism Miller Background Christianity Protestantism Miller 
PrestonT. M. PrebleGeorge StorrsJohn T. WalshJonas WendellEllen G. WhiteJames WhiteJohn Thomas TheologyAnnihilationismConditional immortalityHistoricismIntermediate statePremillennialism DenominationsAdvent Christian ChurchSeventh-day Adventist ChurchChurch of God (Seventh-Day)Church of God General ConferenceChurch of the
Blessed HopeSeventh Day Adventist Reform MovementShepherd's RodUnited Seventh-Day BrethrenBranch DavidiansPrimitive Advent ChurchSabbath Rest Advent ChurchAdventist Church of PromiseCreation Seventh-Day Adventist ChurchInternational Missionary
SocietyTrue Jesus Church vte The Seventh-day Adventist Church[a] is a Protestant Christian and Jewish calendars, as the Sabbath,[4] and its emphasis on the imminent Second Coming (advent) of Jesus Christ. The denomination grew
out of the Millerite movement in the United States during the mid-19th century and it was formally established in 1863.[6] Among its co-founders was Ellen G. White, whose extensive writings are still held in high regard by the church.[7] Much of the theology of the Seventh-day Adventist Church corresponds to common evangelical Christian
teachings, such as the Trinity and the infallibility of Scripture. Distinctive post-tribulation teachings include the unconscious state of the dead and the doctrine of an investigative judgment. The church is known for its emphasis on diet and health, including adhering to Kosher food laws, advocating vegetarianism, and its holistic understanding of the
person.[8][9] It is likewise known for its promotion of religious liberty, and its conservative principles and lifestyle.[10] The world church is governed by a General Conference of Seventh-day Adventists, with smaller regions administered by divisions, union conferences, and local conferences. The Seventh-day Adventist Church is currently "one of the
fastest-growing and most widespread churches worldwide",[4] with a worldwide baptized membership of over 21 million people, and 25 million adherents.[11][12] As of May 2007, it was the twelfth-largest religious body in the world, and the sixth-largest highly international religious body. It is ethnically and culturally diverse, and maintains a
missionary presence in over 215 countries and territories. [2][13] The church operates over 7,500 schools including over 100 post-secondary institutions, numerous hospitals, and publishing houses worldwide, as well as a humanitarian aid organization known as the Adventist Development and Relief Agency (ADRA). History Main article: History of the
Seventh-day Adventist Church The Seventh-day Adventist Church is the largest of several Adventist groups which arose from the Millerite movement of the Second Great Awakening. William Miller predicted on the basis of Daniel 8:14-16 and the "day-year principle" that Jesus Christ would return to Earth
between the spring of 1843 and the spring of 1844. In the summer of 1844, Millerites came to believe that Jesus would return on 22 October 1844, understood to be the biblical Day of Atonement for that year. Miller's failed prediction became known as the "Great Disappointment". Hiram Edson and other Millerites came to believe that Miller's
calculations were correct, but that his interpretation of Daniel 8:14 was flawed as he assumed Christ's entrance into the Most Holy Place of the heavenly sanctuary rather than his Second Coming. Over the next few decades this understanding of
a sanctuary in heaven developed into the doctrine of the investigative judgment, an eschatological process that commenced in 1844, in which every person would be judged to verify their eligibility for salvation and God's justice will be confirmed before the universe. This group of Adventists continued to believe that Christ's Second Coming would
continue to be imminent, however they resisted setting further dates for the event, citing Revelation 10:6, "that there should be time no longer." [14] Development of Sabbatarianism As the early Adventist movement of Sabbatarianism.
among early Adventists was Joseph Bates. Bates was introduced to the Sabbath doctrine through a tract written by Millerite preacher Thomas M. Preble, who in turn had been influenced by Rachel Oakes Preston, a young Seventh Day Baptist. This message was gradually accepted and formed the topic of the first edition of the church publication The
Present Truth (now the Adventist Review), which appeared in July 1849.[citation needed][15] Organization and recognition For about 20 years, the Adventist movement consisted of a small, loosely knit group of people who came from many churches and whose primary means of connection and interaction was through James White's periodical The
Advent Review and Sabbath Herald. They embraced the doctrines of the Sabbath, the heavenly sanctuary interpretation of Christ's premillennial return. Among its most prominent figures were Joseph Bates, James White, and Ellen G. White. Ellen White came to occupy a particularly central
role; her many visions and spiritual leadership convinced her fellow Adventists that she possessed the gift of prophecy.[citation needed] Seventh-day Adventist Church in Takoma Park, Maryland. The church was formally established in Battle Creek, Michigan, on 21 May 1863, with a membership of 3,500.[6] The denominational headquarters were
later moved from Battle Creek to Takoma Park, Maryland, where they remained until 1989. The General Conference headquarters then moved to its current location in Silver Spring, Maryland. [16] The denomination in the 1870s turned to evangelism through missionary work and revivals, tripling its membership to 16,000 by 1880 and establishing a
presence beyond North America during the late 19th century. Rapid growth continued, with 75,000 members in 1901. By this time the denomination operated two colleges, a medical school, a dozen academies, 27 hospitals, and 13 publishing houses. By 1945, the church reported 210,000 members in the US and Canada, and 360,000 elsewhere; the
budget was $29 million and enrollment in church schools was 140,000.[17] The church's beliefs and doctrines were first published in 1872 in Battle Creek, Michigan as a brief statement called "A Synopsis of our Faith".[18] The church experienced challenges as it formed its core beliefs and doctrines especially as a number of the early Adventist
leaders came from churches that held to some form of Arianism (Ellen G. White was not one of them).[19] This, along with some of the movement's other theological views, led to a consensus among conservative evangelical Protestants to regard it as a cult.[20][21][22][23] According to Adventist scholars,[24] the teachings and writings of White,
ultimately proved influential in shifting the Church from largely semi-Arian[25] roots towards Trinitarianism.[26] Adventists, for the most part, credit her with bringing the Seventh-day Adventist Church adopted Trinitarian theology early in the 20th century.
and began to dialogue with other Protestant groups toward the middle of the century, eventually gaining wide recognized the Seventh-day Adventist church as "the fifth-largest Christian communion worldwide" in its January 22, 2015 issue.[27] Although her husband claimed that her visions did
not support the Trinitarian creed,[28] her writings reveal a growing awareness on the "mystery of the GodHead".[29] Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists, for the most part, credit her with bringing the Seventh-day Adventists and credit her with bri
denomination eventually concluded that Scripture does explicitly teach the existence of a triune God, and it affirmed that biblical view in the non-credal 28 Fundamental Beliefs. [30] Beliefs Main article: Seventh-day Adventist theology The official teachings of the Seventh-day Adventist denomination are expressed in its 28 Fundamental Beliefs. [31] Beliefs Main article: Seventh-day Adventist theology The official teachings of the Seventh-day Adventist denomination are expressed in its 28 Fundamental Beliefs.
statement of beliefs was originally adopted by the General Conference in 1980, with an additional belief (number 11) being added in 2005.[31] Acceptance of either of the church's two baptismal vows is a prerequisite for membership. Adventists
was inspired by a vision of Ellen White.[33] There is a generally recognized set of "distinctive" doctrines which distinguish Adventism from the rest of the Christian world, although not all of these teachings are wholly unique to Adventism from the rest of the Christian world, although not all of these teachings are wholly unique to Adventism from the rest of the Christian world, although not all of these teachings are wholly unique to Adventism from the rest of the Christian world, although not all of these teachings are wholly unique to Adventism from the rest of the Christian world, although not all of these teachings are wholly unique to Adventism from the rest of the Christian world, although not all of these teachings are wholly unique to Adventism from the rest of the Christian world, although not all of these teachings are wholly unique to Adventism from the rest of the Christian world, although not all of these teachings are wholly unique to Adventism from the rest of the Christian world, although not all of these teachings are wholly unique to Adventism from the rest of the Christian world, although not all of the Christian world in th
binding upon Christians. Sabbath (fundamental belief 20): the Sabbath should be observed on the seventh day of the week, specifically, from Friday sunset to Saturday sunset to Saturday sunset to Saturday sunset to Saturday sunset. Second Coming and End times (fundamental beliefs 25-28): Jesus Christ will return visibly to earth after a "time of trouble", during which the Sabbath will become a worldwide
test. The Second Coming will be followed by a millennial reign of the saints in heaven. Adventist eschatology is based on the historicist method of prophetic interpretation. Holistic human nature (fundamental beliefs 7, 26): Humans are an indivisible unity of body, mind, and spirit. They do not possess an immortal soul and there is no consciousness
after death (commonly referred to as "soul sleep"). (See also: Christian anthropology) Conditional immortality, Annihilationism) Great Controversy (fundamental belief 8): Humanity is involved in a "great
controversy" between Jesus Christ and Satan. This is an elaboration on the common Christian belief that evil began in heaven when an angelic being (Lucifer) rebelled against the Law of God. Heavenly sanctuary (fundamental belief 24): At his ascension, Jesus Christ commenced an atoning ministry in the heavenly sanctuary. In 1844, he began to
cleanse the heavenly sanctuary in fulfillment of the Day of Atonement. Investigative judgment (fundamental belief 24): A judgment of professed Christians began in 1844, in which the books of record are examined for all the universe
as just in his dealings with mankind. Remnant (fundamental belief 13): There will be an end-time remnant who keep the commandments of God and have "the testimony of Jesus".[35] This remnant proclaims the "three angels' messages" of Revelation 14:6-12 to the world. Spirit of Prophecy (fundamental belief 18): The ministry of Ellen G. White is
commonly referred to as the "Spirit of Prophecy" and her writings "speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church.",[36] though ultimately subject to the Bible. (See: Inspiration of Ellen White.)
Adventism comparable to the fundamentalist-conservative-moderate-liberal spectrum in the wider Christian church as well as in other religions. A variety of groups, movements and subcultures within the church present differing views on beliefs and lifestyle. The conservative end of the theological spectrum is represented by historic Adventists, who
are characterized by their opposition to theological trends within the denomination, beginning in the 1950s.[37] They object to theological compromises with Evangelicalism, and seek to defend traditional Adventist teachings such as the human post-fall nature of Jesus Christ, investigative judgment, and character perfectionism.[38] Historic
Adventism is represented by some scholars, [39] is also seen at the grassroots level of the church [40] and is often promoted through independent ministries. The most liberal elements in the church are typically known as progressive Adventists (progressive Adventists generally do not identify with liberal Christianity). They tend to disagree with the
traditional views concerning the inspiration of Ellen White, the Sabbath, a seven-day Creation, the doctrine of the remnant and the investigative judgment. [38][41] The progressive movement is supported by some scholars [42] and finds expression in bodies such as the Association of Adventist Forums and in journals such as Spectrum and Adventist
Today. Theological organizations The Biblical Research Institute is the official theological research center of the church has two professional organizations for Adventist theological research Institute is the official theological research center of the church has two professional organizations for Adventist theological research center of the church has two professional organizations for Adventist theological research center of the church has two professional organizations.
who attend the Society of Biblical Literature (SBL) and the American Academy of Religion. In 2006, ASRS voted to continue their meetings in the future in conjunction with SBL. During the 1980s, the Adventist Theological Society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative the forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was formed to provide a forum for more conservative theological society was forum for more conservative the forum 
Theological Society. [43] Culture and practices Sabbath activities See also: Sabbath in Seventh-day Adventism Part of Friday might be spent in preparation for the Sabbath; for example, preparing meals and tidying homes. Adventists may gather for Friday evening worship to welcome in the Sabbath, a practice often known as Vespers. [44] Adventists
abstain from secular work on Saturday. They will also usually refrain from purely secular forms of recreation, such as competitive sport and watching non-religious programs on television. However, nature walks, family-oriented activities, charitable work and other activities that are compassionate in nature are encouraged. Saturday afternoon
activities vary widely depending on the cultural, ethnic and social background. In some churches, members and visitors will participate in a fellowship (or "potluck") lunch and AYS (Adventist Youth Service occurs on Saturday, typically commencing with
Sabbath School which is a structured time of small-group bible study at church. Adventists make use of an officially produced "Sabbath School Lesson", which deals with a particular biblical text or doctrine every quarter.[45] Special meetings are provided for children and youth in different age groups during this time (analogous to Sunday school in
other churches). After a brief break, the community joins together again for a church service that follows a typical evangelical format, with a sermon as a central feature. Corporate singing, Scripture readings, prayers and an offering, including tithing (or money collection), are other standard features. The instruments and forms of worship music varyers
greatly throughout the worldwide church.[46] Some churches in North America have a contemporary Christian music style, whereas other churches enjoy more traditional hymns including those found in the Adventist Hymnal. Worship is known to be generally restrained. Holy Communion Adventist churches usually practice open communion four
times a year. It commences with a foot washing ceremony, known as the "Ordinance of Humility", based on the Gospel account of John 13. The Ordinance of Humility is meant to emulate Christ's washing of his disciples' feet at the Last Supper and to remind participants of the need to humbly serve one another. Participants segregate by gender to
separate rooms to conduct this ritual, although some congregations allow married couples to perform the ordinance on each other and families are often encouraged to participate together. After its completion, participants return to the main sanctuary for consumption of the Lord's Supper, which consists of unleavened bread and unfermented grape
juice [47] Health and diet Since the 1860s when the church began, wholeness and health have been an emphasis of the Adventists are known for presenting a "health message" that advocates vegetarianism and expects adherence to the kosher laws, [49] particularly the consumption of kosher foods described in Leviticus 11,
meaning abstinence from pork, shellfish, and other animals proscribed as "unclean". The church discourages its members from consuming alcoholic beverages, tobacco or illegal drugs (compare Christianity and alcohol). In addition, some Adventists avoid coffee, tea, cola, and other beverages that contain caffeine. Sanitarium products for sale The
pioneers of the Adventist Church had much to do with the common acceptance of breakfast cereals into the Western diet, and the "modern commercial concept of cereal food" originated among Adventists. [50] John Harvey Kellogg was one of the early founders of Adventist health work. His development of breakfast cereals as a health food led to the
founding of Kellogg's by his brother William. He advertised bland corn flakes as a way to curb sexual desire and avoid the evils of masturbation. In both Australia and New Zealand, the church-owned Sanitarium Health and Wellbeing Company is a leading manufacturer of health and vegetarian-related products, most prominently Weet-Bix. Research
funded by the U.S. National Institutes of Health has shown that the average Adventist in Californian lives 4 to 10 years longer than the average Californian. The research, as cited by the cover story of the November 2005 issue of National Geographic, asserts that Adventists live longer because they do not smoke or drink alcohol, have a day of rest
every week, and maintain a healthy, low-fat vegetarian diet that is rich in nuts and beans.[51][52] The cohesiveness of Adventist' social networks has also been put forward as an explanation for their extended lifespan.[53] Since Dan Buettner's 2005 National Geographic story about Adventist longevity, his book, The Blue Zones: Lessons for Living
Longer From the People Who've Lived the Longest, named Loma Linda, California a "Blue Zone" because of the large concentration of Seventh-day Adventists. He cites the Adventists practice vegetarianism or veganism
according to a 2002 worldwide survey of local church leaders. [56][57] North American Adventist health study recruitments from 2001-2007 found that 54% of Adventists were meat-eaters, 28% were Pesco-vegetarians, 10% were Pesco-vegetarians and 8% were vegans. 98.9% of the cohort were non-smokers and 93.4% abstained from drinking
alcohol.[58] Adventists' clean lifestyles were recognized by the U.S. military in 1954 when 2,200 Adventists volunteered to serve as human test subjects in Operation Whitecoat, a biodefense medical research program whose stated purpose was to defend troops and civilians against biological weapons: Although willing to serve their country when
drafted, the Adventists refused to bear arms. As a result many of them became medics. Now the U.S. was offering recruits an opportunity to help in a different manner: to volunteer for biological tests as a way of satisfying their military obligations. When contacted in late 1954, the Adventist hierarchy readily agreed to this plan. For Camp Detrick
scientists, church members were a model test population, since most of them were in excellent health and they neither drank, smoked, nor used caffeine. From the perspective of the volunteers, the tests gave them a way to fulfill their patriotic duty while remaining true to their beliefs.[59] Marriage The Adventist understanding of marriage is a
lawfully binding lifelong commitment of a man and a woman. The Church Manual refers to the union between Adam and Eve as the pattern for all future marriage is a divine institution established by God Himself before the fall. "Therefore shall a man
leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24). They hold that God celebrated the first gifts of God to man, and it is "one of the two institutions that, after the fall, Adam brought with him beyond the
gates of Paradise."[61] The Old and New Testament texts are interpreted by some Adventists to teach that wives should submit to their husbands in marriages are the only biblically ordained grounds for sexual intimacy. Adventists do not perform same-sex marriages, and individuals who are openly
homosexual cannot be ordained, but may hold church office and membership if they are not actively pursuing same-sex relationships. Current church services and treated with the love and kindness afforded any human being. [63][64] Ethics and
sexuality The Seventh-day Adventist Church considers abortion out of harmony with God's plan for human life. It affects the unborn, the mother, the father, immediate and extended family members, the church family, and society with long-term consequences for all. In an official statement on the "Biblical View of Unborn Life", the Church states that
1. God upholds the value and sacredness of human life, 2. God considers the unborn child as human life, 3. The will of God regarding human life is expressed in the Ten Commandments and explained by Jesus in the Sermon on the Mount, 4. God is the Owner of life, and human beings are His stewards, 5. The Bible teaches care for the weak and the
vulnerable, and 6. God's grace promotes life in a world marriage abstinence for both men and women before marriage. The church disapproves of extra-marital cohabitation. [66] Adventists believe that scripture makes no accommodation for homosexual activity or relationships, and its official
and premarital sex in any case)[69] and human cloning (against it while the technology is unsafe and would result in defective births or abortions).[70] Dress and entertainment Further information: Plain dress Adventists have traditionally held socially conservative attitudes are reflected in one of the conserv
the church's fundamental beliefs: For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christian taste and beauty. While recognizing cultural
differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit.[36] Accordingly, Adventists are opposed to practices such as body piercing and tattoos and refrain from the wearing of jewelry, including such items as
earrings and bracelets. Some also oppose the displaying of wedding bands, although banning wedding bands is not the position of the General Conference.[71] Conservative Adventists avoid certain recreational activities which are considered to be a negative spiritual influence, including dancing, rock music and secular theatre.[72][73] However,
major studies conducted from 1989 onwards found that a majority of North American church youth reject some of these standards. [74] Though it seems unbelievable to some, I'm thankful that when I grew up in the church youth reject some of these standards.
play cards, bowl, play pool, or even be fascinated by professional sports.—James R. Nix, "Growing Up Adventists often cite the writings of Ellen White, especially her books, Counsels on Diet and Foods, Counsels to Parents, Teachers and Students, and Education as inspired sources for Christian deportment. The
Adventist church officially opposes the practice of gambling. [76] Missionary work with youth Main articles: Pathfinders (Seventh-day Adventist) The Youth Department of the Adventist church runs age specific clubs for children and youth worldwide. "Adventurer" (grades 1-4), "Eager Beaver" (Kindergarten)
and "Little Lambs" (pre-K) clubs are programs for younger children that feed into the Pathfinder program. Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs. Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs. Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs. Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder programs for younger children that feed into the Pathfinder program for younger children that feed into the Pathfinder program for younger children that feed into the Pathfinder program for younger children that feed into the Pathfinder program for younger children that feed into the Pathfinder program for younger children that feed into the Pathfinder program for younger children that feed into the Pathfinder program for younger children that feed into the Pathfinder program for younger children that feed into the Pathfinder program for younger children that feed into the Pathfinder program for you
personal mentorship, and skills-based education, and trains them for leadership in the church. Yearly "Camporees" are held in individual Conferences, where Pathfinders from the region gather and participate in events similar to Boy Scouts' Jamborees. After a person enters 9th grade, he or she is eligible to join Teen Leadership Training within
Pathfinders. In the 11th grade, typically after being a member of a club, they can become a Pathfinder or Adventurer staff member and begin the "Master Guide" program (similar to Scout Master) which develops leaders for both Adventurers and Pathfinders.[77] Youth camps Main article: Seventh-day Adventist camps View from Lake Whitney
Seventh-day Adventist camp The Seventh-day Adventist camp The Seventh-day Adventist Church operates youth camps all over North America and many other parts of the world. Each camp varies in the activities they offer but most have archery, swimming, horses, arts and crafts, nature, high ropes challenge course, and many other common camp activities. In addition to regular
camps some have specialty camps, or RAD camps, which vary in their activities such as a week of nature nuggets, surfing, waterskiing/wakeboarding, rock climbing, golf, skateboarding, whitewater rafting, mountain biking, cycling, or basketball. Organization Loma Linda University Seventh-day Adventist Church, which has over 7000 members.
Structure and polity Main article: Polity of the Seventh-day Adventist Church The Seventh-day Adventist Church is governed by a form of representation which resembles the presbyterian system of church organization. Four levels of organization exist within the world church.[78][79] The local church is the foundation level of organizational structure
and is the public face of the denomination. Every baptized Adventist is a member of a local church and has voting powers within a state, province or territory (or part thereof) which appoints ministers, owns church land
and organizes the distribution of tithes and payments to ministers. Above the local conference within a larger territory. The highest level of governance within the church structure is the General Conference which consists of 13 "Divisions", each assigned to various geographic
locations. The General Conference is the church authority and has the final say in matters of conjecture and administrative issues. The General Conference is headed by the office of President. The General Conference is headed by the office is in Silver Spring, Maryland, United States. Each organization is governed by a general "session" which occurs at certain
church members are not used directly by the local churches, but are passed upwards to the local conferences which then distribute the finances toward various ministry needs. Employees are compensated "on the basis of the church Manual[78]
gives provisions for each level of government to create educational, healthcare, publishing, and other institutions that are seen within the call of the Great Commission. Campion Academy Adventist Church in Loveland, Colorado Church officers and clergy of the Adventist Church in Loveland, Colorado Church officers and clergy of the Adventist Church in Loveland, Colorado Church officers and clergy of the Adventist Church in Loveland, Colorado Church officers and clergy of the Adventist Church in Loveland, Colorado Church officers and clergy of the Adventist Church in Loveland, Colorado Church officers and clergy of the Adventist Chu
neither elected nor employed by the local Conferences, which assign them responsibility over a single church or group of churches. Ordination is a formal recognition bestowed upon pastors and elders after usually a number of years of service. In most parts of the world, women may not be given the
title "ordained", although some are employed in ministry, and may be "commissioned" or "ordained-commissioned" flay offices exist within the local church, including the ordained positions of elder and
deacon. [78] Elders and deacons are appointed by the vote of a local church business meeting or elected committees. Elders serve a mainly administrative and pastoral role, but must also be capable of providing religious leadership (particularly in the absence of an ordained minister).
church and to maintain church property. Ordination of women Further information: Seventh-day Adventist theology § Ordination of women Although the church has no written policy forbidding the ordination of women further information of women Although the church has no written policy forbidding the ordination of women further information of women, it has traditionally ordained only men. In recent years the ordination of women has been the subject of heated debate, especially in
North America and Europe. In the Adventist Church, candidates for ordination are chosen by local conferences (which usually administer about 50-150 local conferences). The General Conferences, through the representative votes of the world church in formal session rejected three
requests from the more progressive North American Division to ordain women (1990, 1995, 2015). Based on these votes, the General Conference has requested that no local conferences ordain women, unless/until all parts of the world church accept the practice.[82] Membership Membership Membership Membership as a fraction of world
population. Adventists per million inhabitants by country. 0-9 10-99 1000-499 5000-999 10,000-49,999 50,000-99,999 ≥100,000 The primary prerequisite for membership in the Adventist church is baptism by immersion. This, according to the church manual, should occur only after the candidate has undergone proper
instruction on what the church believes.[78] As of September 30, 2020, the church has 21,760,076 baptized members.[2] Between 2005 and 2015, around half a million people per year have joined the Adventist church, through baptisms and professions of faith.[2][83] The church is one of the world's fastest-growing organizations, primarily from
membership increases in developing nations. Today, less than 7% of the world membership reside in the United States, with large numbers in Africa as well as Central and South America. Depending on how the data was measured, it is reported that church membership reached 1 million between 1955 and 1961, and grew to five million in 1986. At
the turn of the 21st century the church had over 10 million in 2005, 16 million in 2005, 16 million in 2005, 16 million in 2015.[84] It is reported that today over 25 million people worship weekly in Seventh-day Adventist churches worldwide.[85] The church operates in 202 out of 230 countries and areas recognized by the
United Nations,[2] making it "probably the most widespread Protestant denomination".[86] G. Jeffrey MacDonald, an award-winning religion reporter, and author of Thieves in the Temple, reports that the SDA church is the fastest-growing by 2.5% in North
America, a rapid clip for this part of the world, where Southern Baptists and mainline denominations, as well as other church groups, are declining."[87] The church has been described as "something of an extended family",[88] enjoying close, "two-degrees-of-separation social networks".[89] Church institutions The Biblical Research Institute is the
theological research center of the church. The Ellen G. White Estate was established in 1915 at the death of Ellen White, as specified in her legal will. Its purpose is to act as custodian of her writings, and as of 2006 it has 15 board members. The Ellen G. White Estate also hosts the official Ellen White website whiteestate.org. The Geoscience
Research Institute, based at Loma Linda University, was founded in 1958 to investigate the scientific evidence concerning origins. Adventist mission Wain article: Adventist mission work today reaches people in over 200 countries and territories.[2]
Adventist mission workers seek to preach the gospel, promote health through hospitals and clinics, run development projects to improve living standards, and provide relief in times of calamity. [90] Missionary outreach of the Seventh-day Adventist Church is aimed not only at non-Christians but also at Christians from other denominations. Adventists
believe that Christ has called his followers in the Great Commission to reach the whole world. Adventists are cautious, however, to ensure that the Adventist Church supports and promotes.[91] Aerial photograph of Andrews University, the
flagship higher education center of the Adventist church Education Main article: Seventh-day Adventist education See also: List of Seventh-day Adventist secondary schools Globally, the Adventist Church operates 7,598 schools, colleges and
universities, with a total enrollment of more than 1,545,000 and a total teaching staff of approximately 80,000.[92] It claims to operate "one of the largest church-supported educational system, second overall only to that of the Roman Catholic Church.[94]
The Adventist educational program strives to be comprehensive, encompassing "mental, physical, social and above all, spiritual health" with "intellectual growth and service to humanity" as its goal. The largest (in terms of population) Seventh-day Adventist university in the world is Northern Caribbean University, located in Mandeville, Jamaica.
Health Main articles: Adventist Health International Adventists run a large number of hospitals and health-related institutions. Their largest medical center. Throughout the world, the church runs a wide network of hospitals, clinics,
lifestyle centers, and sanitariums. These play a role in the church's health message and worldwide missions outreach.[95] Loma Linda University Medical Center Adventist Health System in the United States. It is sponsored by the Seventh-day Adventist Church and cares for
over 4 million patients yearly. Humanitarian aid and the environment For over 50 years, the church has been active in humanitarian aid through the work of the Adventist Development and Relief Agency (ADRA). ADRA works as a non-sectarian relief agency in 125 countries and areas of the world. ADRA has been granted General Consultative Status
by the United Nations Economic and Social Council. Worldwide, ADRA employs over 4,000 people to help provide relief in crises as well as development in situations of poverty. The church embraces an official commitment to the protection and care of the environment[96] as well as taking action to avoid the dangers of climate change: [97] "Seventh-
day Adventism advocates a simple, wholesome lifestyle, where people do not step on the treadmill of unbridled over-consumption, accumulation of goods, and production of one's needs, and reaffirmation of the dignity
of created life."[98] Religious liberty For over 120 years, The Adventist church has actively promoted freedom of religious Liberty Association, which is universal and non-sectarian. The Seventh-day Adventist Church State Council serves, primarily through
advocacy, to seek protection for religious groups from legislation that may affect their religious practices. In May 2011, for example, the organization fought to pass legislation that would protect Adventist employees who wish to keep the Sabbath. According to Americans United for Separation of Church and State, the Seventh-day Adventist Church
has, throughout its history, aggressively advocated for the Seventh-day Adventist church and state.[citation needed] Media Main article: Media ministries of the Seventh-day Adventist example is the Seventh-day Adventist consisted of street missions and the
distribution of tracts such as The Present Truth, which was published by James White as early as 1849. Until J. N. Andrews was sent to Switzerland in 1874, Adventist global efforts consisted entirely of the posting of tracts such as White's to various locations. In the last century, these efforts have also made use of emerging media such as radio and
television. The first of these was H. M. S. Richards' radio show Voice of Prophecy, which was initially broadcast in Los Angeles in 1929. Since then, Adventists have been on the forefront of media evangelism; It Is Written, founded by George Vandeman, was the first religious program to air on color television and the first major Christian ministry to
utilize satellite uplink technology. Today the Hope Channel, the official television network of the church, operates 8+ international channels broadcasting 24 hours a day on cable, satellite, and the Web.[99] Adventist World Radio was founded in 1971[100] and is the "radio mission arm" of the Seventh-day Adventist Church. It utilizes AM, FM,
shortwave, satellite, podcasting, and the Internet, broadcasting in 77 major language groups of the world's population. AWR's headquarters is in Silver Spring, Maryland, with studios throughout the world. A large portion of the ministry's income is derived from membership gifts. [101] SDA evangelists
such as Doug Batchelor, Mark Finley and Dwight Nelson have undertaken a number of international satellite-broadcast live evangelistic events, addressing audiences in up to 40 languages simultaneously.[102] Additionally, there exists a range of privately owned media entities representing Adventist beliefs. These include the Three Angels
Broadcasting Network (3ABN) and SafeTV networks and organizations such as The Quiet Hour and Amazing Discoveries. In 2016, the Church released the film Tell the World. [103] Publishing Review and Herald Review and Herald
the Pacific Press and Review and Herald publishing associations, both located in the United States. The Review and Herald is headquartered in Hagerstown, Maryland. [104] The official church magazine is the Adventist Review, which has a ninternational perspective.
Another major magazine published by the church is the bimonthly Liberty magazine, which addresses issues pertaining to religious freedom. Ecumenical movement, although it supports some of the other goals of ecumenism. The
General Conference has released an official statement concerning the Adventists should cooperate insofar as the authentic gospel is proclaimed and crying human needs are being met. The Seventh-day
Adventist Church wants no entangling memberships and refuses any compromising relationships that might tend to water down her distinct witness. However, Adventists wish to be "conscientious cooperators," The ecumenical movement as an agency of cooperators and refuses any compromising relationships that might tend to water down her distinct witness. However, and refuses any compromising relationships that might tend to water down her distinct witness.
more suspect.[105] While not being a member of the World Council of Churches, the Adventist Church has participated in its assemblies in an observer capacity.[106] Criticism Main article: Criticism 
doctrines, and in relation to Ellen G. White and her status within the church, and in relation to alleged exclusivist issues.[107] Doctrines Critics such as evangelical Anthony Hoekema (who felt that Adventists were more in agreement with Arminianism) argue that some Adventist doctrines are heterodox. Several teachings which have come under
scrutiny are the annihilationist view of hell, the investigative judgment (and a related view of the atonement), and the Sabbath; in addition, Hoekema also claims that Adventist doctrine suffers from legalism. [108] While critics such as Hoekema also claims that Adventist doctrine suffers from legalism. [108] While critics such as Hoekema also claims that Adventist doctrine suffers from legalism.
accepted as more mainstream by Protestant evangelicals since its meetings and discussions with evangelicals in the 1950s.[109] Notably, Billy Graham invited Adventists to be part of his crusades after Eternity, a conservative Christian magazine edited by Donald Barnhouse, asserted in 1956 that Adventists are Christians, and also later stated, "They
are sound on the great New Testament doctrines including grace and redemption through the vicarious offering of Jesus Christ 'once for all'".[110] Walter Martin, who is considered by many to be the father of the counter-cult apologetics movement within evangelicalism, authored The Truth About Seventh-day Adventists (1960) which marked a
turning point in the way Adventism was viewed:[111][112] "it is perfectly possible to be a Seventh-day Adventist and be a true follower of Jesus Christ despite heterodox concept".[113] Later on, Martin planned to write a new book on Seventh-day Adventism, with the assistance of Kenneth R. Samples subsequently authored "From
Controversy to Crisis: An Updated Assessment of Seventh-day Adventism", which upholds Martin's view "for that segment of Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the position stated in QOD, and further expressed in the Evangelical Adventism which holds to the Evange
further away from a number of positions taken in QOD", and at least at Glacier View seemed to have "gained the support of many administrators and leaders".[115] Ellen G. White in 1899 Main article: Inspiration of Ellen White Ellen G. White in 1899 Main article: Inspiration of Ellen White Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Inspiration of Ellen G. White in 1899 Main article: Insp
Doctrine era, evangelicals expressed concern about Adventism's understanding of the relationship of White's writings to the inspired canon of Scripture. [20] The Adventist fundamental beliefs maintain that "the Bible is the standard by which all teaching and experience must be tested." [116] A common criticism of Ellen White, widely popularized by
Walter T. Rea, Ronald Numbers and others, is the claim of plagiarism from other authors.[117][118][119] An independent lawyer specializing in plagiarism, Vincent L. Ramik, was engaged to undertake a study of Ellen G. White's writings during the early 1980s, and concluded that they were "conclusively unplagiaristic".[120] When the plagiarism
charge ignited a significant debate during the late 1970s and early 1980s, the Adventist General Conference commissioned a major study by Dr. Fred Veltman. The ensuing project became known as the "'Life of Christ' Research Project". The results are available at the General Conference Archives.[121] Dr. Roger W. Coon,[122] David J. Conklin,[123]
Dr. Denis Fortin,[124][125] King and Morgan,[126] and Morgan,[127] among others, undertook the refutation of the accusations of plagiarism. At the conclusion of his report, Ramik states: It is impossible to imagine that the intention of Ellen G. White, as reflected in her writings and the unquestionably prodigious efforts involved therein, was
anything other than a sincerely motivated and unselfish effort to place the understandings of Biblical truths in a coherent form for all to see and comprehend. Most certainly, the furthering of mankind's understanding of the word of God. Considering all factors necessary in
reaching a just conclusion on this issue, it is submitted that the writings of Ellen G. White were conclusively unplagiaristic. [128] Exclusivism Critics have alleged that certain Adventist beliefs and practices are exclusivism to be the "remnant church", and the traditional Protestant association of Roman
Catholicism with "Babylon".[129][130][131] These attitudes are said to legitimize the proselytising of Christians from other denominations. In response to such criticisms, Adventist theologians have stated that the doctrine of the remnant does not preclude the existence of genuine Christians in other denominations, but is concerned with institutions
[132] We fully recognize the heartening fact that a host of true followers of Christ are scattered all through the various churches of Christendom, including the Roman Catholic communion. These God clearly recognizes as His own. Such do not form a part of the "Babylon" portrayed in the Apocalypse.—Questions on Doctrine, p. 197. Ellen White also
presented it in a similar light: God has children, many of them, in the Protestant churches, and a large number in the Catholic churches, who are more true to obey the light and to do [to] the very best of their knowledge than a large number among Sabbathkeeping Adventists who do not walk in the light.—Ellen White, Selected Messages, book 3,
p.386. Independent ministries, offshoots, and schisms Independent ministries See also: Independent ministries of the Seventh-day Adventist Church In addition to the ministries and institutions which are formally administered by the denomination, numerous para-church organizations and independent ministries exist. These include various health
centers and hospitals, publishing and media ministries, and aid organizations. Present Truth Magazine is an independent ministries have been established by groups within the Adventist Church, who hold a theologically distinct position or wish to promote a
specific message, such as Hope International, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church, which have a strained relationship with the official church.
Papacy as the Antichrist.[134] The church has put out a statement clarifying the official position that it does not condone any behavior by members which may "have manifested prejudice and even bigotry" against Catholics.[135] Offshoots and schisms See also: Great Disappointment Throughout the history of the denomination, there have been a
number of groups which have left the church and formed their own movements. Following World War I, a group known as the Seventh Day Adventist Reform Movement was formed as a result of the actions of L. R. Conradi and certain European church leaders during the war, who decided that it was acceptable for Adventists to take part in war. Those
who were opposed to this stand and refused to participate in the war were declared "disfellowshipped" by their local European leaders after the war to try to heal the damage, and bring the members together, it met with resistance from
those who had suffered under those leaders. Their attempts at reconciliation failed after the war and the group became organized as a separate church at a conference that was held on July 14-20, 1925. The movement officially incorporated in 1949.[136] In 2005, in another attempt to examine and resolve what its German leaders had done, the
mainstream church apologized for its failures during World War II, stating, we "deeply regret any participation in or support of Nazi activities during the war by the German and Austrian leadership of the church."[137] In the Soviet Union the same issues produced the group known as the True and Free Seventh-day Adventists. This also formed as
the result of a schism within the Seventh-day Adventist Church in Europe during World War I over the position its European church leaders took on having its members join the military or keep the Sabbath. The group remains active today (2010) in the former republics of the Soviet Union.[138] Well known but distant offshoots are the Davidian
Seventh-day Adventist organization and the Branch Davidians, themselves a schism within the larger Davidian movement. [139] The Davidians formed in 1929, following Victor Houteff's death in 1955 led to the formation of two
groups, the original Davidians and the Branches. Later, another ex-Adventist, David Koresh, led the Branch Davidians, until he died in the 1993 siege, at the group's headquarters near Waco, Texas. A number of Adventists who apostatized, such as former ministers Walter Rea and Dale Ratzlaff, have become critics of the church's teachings, and
particularly Ellen G. White. In popular culture Main article: Seventh-day Adventism in popular culture Hacksaw Ridge depicts the life of Adventist physician John Harvey Kellogg, director of the Battle Creek
Sanitarium. A Cry in the Dark, a film about the death of Azaria Chamberlain, features the prejudice her parents faced due to misconceptions about their religion, and the father's loss of faith. On television, a main character on the show Gilmore Girls is depicted as a strict conservative Adventist, causing conflict with her daughter. Many other forms of
media include mentions of Seventh-day Adventism. Then-presidential candidate Donald Trump questioned his opponent Ben Carson's Adventist faith during the 2016 GOP primaries. Trump told his supporters, "I'm Presbyterian; boy, that's down the middle of the road...I mean, Seventh-day Adventist? I don't know about that. I just don't know about it."
[140] Trump would later make Carson his Secretary of Housing and Urban Development. See also Christianity portal Religion portal William Miller (preacher) List of Seventh-day Adventists List of Seventh-day Adventist periodicals Loma Linda,
California #Seventh-day Adventist Church in Brazil Seventh-day Adventist Church in Conference of Seventh-day Adventist Church in Colombia Seventh-day Adventist Church in Brazil Seventh-day Adventist Church in Colombia Seventh-day Adventist Church in Church in Colombia Seventh-day Adventist Church in Colombia Seventh-day Ad
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Tonga Seventh-day Adventists in Turks and Caicos Islands Notes ^ "Seventh-Day Adventists World Church Statistics". Office of Archives and Statistics, General
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