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60	“Waco: The Inside Story” (1995; 57 minutes)
61	“Ordination to the Gospel Ministry” (1995; 90 minutes)
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64	“The Red Books” (2008; 90 minutes)

HIST404 (3 crs.)
Adventist Heritage
11:30 a.m.-12:20 p.m. MWF
NH214 (Spring 2008)

Instructor: Dr. Brian E. Strayer

Office: Nethery Hall 122B

Hours: 8:30-9:20 a.m., 12:30-1:20 p.m.. MWF. Other times by appointment.

Phone: 471-3612; E-mail: bstrayer@andrews.edu

Textbooks: Richard W. Schwarz & Floyd Greenleaf, *Light Bearers* (2000)
Nancy Vyhmeister, ed., *Women in Ministry* (1998)

Schedule of Assignments:

January	9—Introduction & Syllabus
	11—Schwarz & Greenleaf, 13-22
	14—23-34
	16—35-50
	18—51-68
	21—69-82 (Martin Luther King, Jr. Day)
	23—83-99
	25—100-13
	28—114-29
	30—130-45
February	1—146-59
	4—160-74 [Book Review #1]
	6—175-88
	8—207-24
	11—225-40
	13—241-58
	*15—Midterm Exam due by 5:00 p.m.[-10% <u>per hour</u> if late]
	18—259-72 [Presidents' Day]
	20—273-92
	22—332-47
	25—348-63
	27—364-84
	29—385-400
March	3—420-41
	5—442-57
	7—458-77
	10—478-98 [Book Review #2]
	12—499-517
	24—518-38
	26—539-64
	28—605-26
	31—627-55
April	2—Vyhmeister, 9-43
	4—45-74
	7—77-114
	9—115-54
	11—157-86
	14—187-209
	16—211-55
	18—259-311 {All signed & dated H.A.V. brochures must be in by today }
	21—313-54
	23—355-76
	*29—Final Exam due Tuesday by Noon [-10% <u>per hour</u> if late]

Aim of the Course: "The greatest work of the teacher is to lead those under his charge to be intellectual Christians."-- Ellen White, ms. release 76, p. 3.

Course Objectives:

1. To develop an understanding of and appreciation for the individuals and forces shaping the development of the SDA church, its doctrines, mission, and organization.
2. To develop insights into the interchange between a developing social institution and the milieu in which the development took place.
3. To examine and evaluate the SDA church's claim to uniqueness and special mission as a part of the last day remnant church.
4. To provide a basis for understanding the roles of selected individuals in the development of Adventism from 1844 to the present.
5. To seek spiritual lessons from the past experiences of the SDA church for us today.

Course Requirements:

It is expected that each student will study the daily reading assignments, seeking not only to understand what the authors write, but always being prepared to discuss in class their statements, evidence and methods. Thirty-five 5-point quizzes will be given over each day's reading assignment at the beginning of class. The 5 lowest quiz scores will be dropped at the end of the semester. Questions will be read three times only. Two take-home essay exams of 100 points each will be given over readings and lectures. Each student must choose from the following two project ideas to earn an additional 100 points this semester

- (A) **Book reviews** (50 points each): Choose one or two books from the reading list and write a critical, analytical five-page analysis of each book's style, sources, biases, suggested improvements, etc. *At least one book review must be completed before the midterm exam on the date designated. In addition to submitting a hard copy, the first book review must be submitted via Live-Text, which can be purchased at the AU Bookstore or by going to http://www.livetext.com/purchasing/membership_student.html. For information on how to submit assignments through LiveText, go to their website at <http://www.andrews.edu/sed/livetext> and click Information for Students. You may also seek assistance from Andrew Pfeifer at Andrew@andrews.edu or call him at 3872.*
- (B) **Historical Tour of Battle Creek** (50 points): Drive to Battle Creek's Historic Adventist Village for the Sabbath afternoon tour of pioneer homes, graves, and the Kellogg Museum. *Have your guide sign and date the tour brochure, add your name to it, and turn it in for credit by the designated date in April (two weeks prior to the end of the semester).*

Grading: Your letter grade is based on the composite of all points earned from quizzes, exams,

and projects as follows.

2 Exams	200 points
Projects	100 points
<u>35 Quizzes</u>	<u>150 points</u> (drop 5)
TOTAL	450 points

Grading Scale

Lowest A	= 419 (93%)
A-	= 405 (90%)
B+	= 392 (87%)
B	= 374 (83%)
B-	= 360 (80%)
C+	= 347 (77%)
*C	= 329 (73%)
C-	= 315 (70%)
D	= 270 (60%)
F	= 0-266 (0-59%)

*Lowest grade for certification credit

Class Discussion: This is not a lecture course, so your participation is very important to your grade and to your enjoyment for the class. Come to class prepared to share your questions and ideas!

Class Attendance: Attendance is taken every time the class meets. Please be in your chosen seat when the bell rings as absences will be marked at that time. If you arrive late, see me after class about changing your absence to a tardiness. The Bulletin allows a maximum of nine absences for a three-credit class. Exceeding that limit will result in lowering the grade one letter.

Penalties for Late Work: There will be a discount of **10% per day** for all late written work after the due date has passed (including book reviews) and a penalty of **10% per hour** for late exams. Printing problems will not be accepted as an excuse for lateness as often they are endemic to procrastination.

Academic Dishonesty Policy: Honesty in all academic matters is a vital component of personal integrity. Breaches in academic integrity principles are taken seriously. Acts of academic dishonesty as described in the University *Bulletin* are subject to incremental disciplinary penalties with redemptive intent. Such acts are tracked in the office of the Vice President for Academic Administration. Repeated and/or serious offenses will be referred to the Committee on Academic Integrity for further recommendations on penalties. To avoid involvement in academic dishonesty, in this course my policy will be to give no credit to any quiz, test, essay, book review or term paper that demonstrates any degree of plagiarism, which is stealing and passing off the words or ideas of another as one's own without giving credit (as with quotation marks or footnotes) to the original source (book, article, etc.) or copying information from another student's quiz or test in the classroom. Such behavior will also be reported to the student's advisor and to the chair of the History and Political Science Department.

Writing Implements: Article reports, book reviews, research papers, and exams must be typed or computer printed in dark (laser quality) print on 8.5" x 11" paper with one-inch margins.

No assignments will be accepted by e-mail or electronic attachment.

Disability Accommodations: Students with diagnosed disabilities may request accommodations and be directed to the Office of Student Success for assistance. If you qualify for accommodations under the American Disabilities Act, please see me as soon as possible for referral and assistance in arranging such accommodations.

History Majors: History Majors should keep copies of their graded book reviews in this class. These will be needed for the portfolio in HIST480 Senior Seminar during the Senior year.

May God richly bless you as we explore the Adventist heritage together!

Brian E. Strayer
Professor of History

Directions: Choose any questions so long as their totals add up to 100 points.

Part A: Survey Questions: Write 8 pp. of detailed, analytical prose for each (50 pts.)

1. In what ways did Millerism fit the milieu of reformism in the “Burned Over District” in which it developed? In what ways was it unique or different from other reform movements? (Schwarz & Greenleaf, 13-49)
2. What serious problems faced the fledgling Sabbatarian Adventist believers from 1844 to 1863? How did various forms of organization help solve those problems? (Schwarz & Greenleaf, 69-99)
3. Why were early Sabbatarian Adventists such reluctant missionaries? What organizational developments and methods helped them develop a more effective outreach to the world by 1900? (Schwarz & Greenleaf, 130-45, 207-24)
4. Why might early Adventists be described as “loving legalists” doctrinally? How did the issues discussed at Minneapolis in 1888 help to correct this image somewhat? (Schwarz & Greenleaf, 160-88)

Part B: Topical Questions: Write 4 pp. of detailed, analytical prose for each (25 pts.)

1. Why do you think God allowed the “Great Disappointment” of October 22, 1844? What positive results did it bring in its wake? (Schwarz & Greenleaf, 51-67)
2. Why didn't all Sabbatarian Adventists become eager health reformers before 1863? How did Ellen White's visions make a difference to many, but not all? (Schwarz & Greenleaf, 100-13)
3. Given the improvements in public schools during the 1820s-50s, why did SDAs want their own educational system? Why did leading educators fail to agree on a blueprint for that system until the 1890s? (Schwarz & Greenleaf, 114-29)
4. What purposes did the T & M Societies, city missions, camp meetings, Sabbath schools, and temperance societies serve in the SDA church? (Schwarz & Greenleaf, 146-59)
5. Why did Adventist evangelism progress so slowly in the South? Once begun, which methods worked best among whites and African-Americans? (Schwarz & Greenleaf, 225-240)

Directions: Choose any questions so long as their totals add up to 100 points.

Part A: Survey Questions: Write 8 pp. of detailed, analytical prose for each (50 pts.)

1. What challenges faced the global church in the 20th century? What new approaches were devised to meet these new problems? (Schwarz & Greenleaf, 273-92, 518-62)
2. In engaging with the secular world and Christianity, how has our Church achieved the most success? The least success? Why? (Schwarz & Greenleaf, 420-57)
3. As educated, professional lay people play larger roles within Adventism, how has their involvement changed the church's social conscience, health consciousness, and racial and ethnic dynamics? (Schwarz & Greenleaf, 458-516)
4. What are the issues surrounding ordination that causes church leaders either to offer or deny it to women? (Vyhmeister, 77-96, 101-12, 115-28, 144-52)
5. Why did SDA pioneers, including Ellen White, approve of women playing ministerial and leadership roles in the church? How has women's involvement changed the church? (Vyhmeister, 187-204, 211-29, 235-52)

Part B: Topical Questions: Write 4 pp. of detailed, analytical prose for each (25 pts.)

1. What were the key issues of the "Kellogg Crisis?" Were there faults on both sides? (Schwarz & Greenleaf, 259-72)
2. What controversies have surrounded the ministry of Ellen White to the church? What do you see as her legacy to Adventism today? (Schwarz & Greenleaf, 348-63)
3. How have world wars affected the global church both positively and negatively? (Schwarz & Greenleaf, 364-84)
4. What common themes permeate nearly all Adventist dissident groups or individuals? What lessons might the church learn from offshoot movements to help understand them better? (Schwarz & Greenleaf, 607-26)
5. Explain the arguments about male headship and female submission. Do you agree with them? Why or why not? (Vyhmeister, 259-84, 297-308)

Questions B-1: Why were Adventists such reluctant missionaries at first? What witnessing methods proved most successful from 1868 to 1900 and why?

Response A: The “Listy” Essay (Gives outline of topic, not proofs or connections or reasons why)

I think SDAs were such “reluctant missionaries” at first, because after the Disappointment, they held onto the “Shut Door” doctrine, you know, and this kept them from going into the world. Then too, missionary work is expensive, and they didn’t have the money for it. Of course, few of them knew any foreign languages either, or had any training for foreign missions work. Some felt that they could reach other ethnic groups here in North America just as well and thus fulfill the Gospel Commission. Then too, we were more at ease with White American Christians than we were foreigners anyway. The mixed results of Czechowski’s efforts in Europe turned some SDAs off to any follow-up, especially since there were as yet no trained nationals to assist us overseas. Many countries expressed strong anti-American feelings in the 1880’s and 1890’s and these probably kept us from going over. Finally, many SDAs felt they could witness on the job or pass out tracts at home. So, for all these reasons, we are slow about reaching out to witness. Etc.

Response B: The Narrative/Descriptive Essay (Gives a few more details, but usually in story form without analysis or reasons why)

Adventists were so hung up on the “Shut Door” idea in 1844 that they didn’t feel like going out to witness. Even on Oct. 23, 1844, when Edson walked across the cornfield on a golden morning, hoping to cheer the brethren in the surrounding hill countryside—I wish I’d been there!--well, he looked up into the heavens and saw Christ moving from the Holy Place to the Most Holy Place (in the heavenly Sanctuary, I mean)—well, even after all that, they still didn’t have the idea of opening a door for future conversions. Of course, Czechowski in 1864 went on his own—that crafty guy, he preached SDA doctrines while on the payroll of the First Day Adventists! Imagine that! But he did convert a few people in Switz., France, Italy and Hungary before he died (dirt poor, I guess, in an Austrian asylum for the insane). His unfortunate end didn’t help matters much by way of encouraging SDAs to follow up on foreign missions. But one day, rejoice! J. N. Andrews and his son and daughter sailed from Boston over the mighty blue ocean in 1874 to strike forth into Switzerland, the first official SDA Church-sponsored missionary team. What a grand and glorious day that was for our church! Etc.

Response C: The Analytical Essay (Gives specific facts with both breadth and depth of meaning, cause/effect relationships, logical connections, the Hows and Whys as well as Who, What, Where, When)

I think that SDAs were very slow to begin witnessing from 1844 to 1874 because of certain doctrinal problems stemming from a more restricted view of the Gospel commission required of them, ethnic biases & religious prejudices. When they did finally reach beyond N.A., they found tents, tracts, Bible studies, ship ministry and the medical work to be among the most effective witnessing tools.

After the Great Disappointment of October 22, 1844 (when 50,000 Millerites expected Christ to come to this earth to fulfill Daniel 8:14), many millennialists like William Miller, Joshua V. Himes, Charles Fitch, James & Ellen White, among others, believed that a door had been shut in heaven against any further conversions in earth. They believed, according to this “Shut Door” view, that Christ had entered the Most Holy Place from the Holy Place, closing the door (veil) behind him so that anyone who had not heard the 1st and 2nd Messages of Revelation 14 (or anyone who had heard them and rejected them) could not be saved. This view logically conditioned and restricted their sense of mission: Bates, Edson, even the Whites felt that they need only reach out to the “scattered, torn and peeled people” (as Bates called them) who had endured the Disappointment but still had “the Blessed Hope” (of Titus 2:13) of Christ’s soon return. They saw their role more as that of revivalists, to encourage the “Little Flock” (as the Sabbatarian Adventists called themselves, thus showing their exclusiveness in their name), not as missionaries to reach out to a dying world. As late as 1851, some SDAs-to-be still held onto this belief. Bate’s mind was changed by David Hewitt’s conversion in Battle Creek; EGW’s mind was changed on this from several visions she had in the late 1840’s. Adventists began to see that if God wanted them to publish tracts which would go “like streams of light around the world,” then they had to broaden their scope of mission. But during the 1840’s, most were reluctant to acknowledge a global mission field.

Most of these early Adventists, of course, were poor farmers and artisans, not trained in foreign languages nor in sophisticated witnessing techniques. Except for the Bourdeau brothers and M.B. Czechowski in the 1860’s, few spoke another language than English. While the Bourdeau brothers enjoyed some success in witnessing to the French in northern N.Y. and Canada, Czechowski, an ex-Catholic priest of Poland converted to SDAism, provided a poor example for SDAs to observe due to his wasting of money, his stubborn refusal to stick to one field of labor, his neglect of his family and other problems. When he wanted to go to Europe in 1864, the Church just didn’t have the money to send him—nor did they have faith in his abilities. So he went for the First Day Adventists while preaching SDA doctrines. But he wandered around too much and sowed gospel seed without staying for the harvest. He died tragically in an insane hospital in Vienna.

Lack of funds provided a real hurdle to worldwide witnessing. SDAs were deeply in debt trying to establish a publishing work in the 1850’s, administrative organization (conferences, G.C.) In the 1860’s, a health work, sanitarium and college in the 1870’s to feel able to devote their energies to global witnessing. Etc, etc.

Reading List of Books

<u>Call Number</u>	<u>Author</u>	<u>Title</u>
ML3534.B33 2000	Bacchiocchi, Samuele	<u>The Christian & Rock Music</u> 2000
BS680.W7 B32 1987	Bacchiocchi, Samuele	<u>Women in the Church</u> 1987
BX6158.9.P73 V34 1992	Baker, Delbert	<u>Make Us One</u> 1995
BX6158.9.F69 B25 1987	Baker, Delbert	<u>The Unknown Prophet:</u> <u>William E. Foy</u> 1987
BX6155.4.B3	Ball, Bryan W.	<u>The English Connection: The</u> <u>Puritan Roots of SDA Belief</u> 1981
BX9680.S33 B35 1994	Ball, Bryan W.	<u>The Seventh-day Men...In</u> <u>England and Wales. 1600-1800</u> 1994
BX6154.5.W65.W6 1992	Banks, Rosa T.	<u>A Woman's Place</u> 1992
BX6154.5.W65 B46 1990	Benton, Josephine	<u>Called by God: SDA Women</u> <u>Ministers</u> 1990
BR 128 .A16 B72	Bradford, Charles	<u>Sabbath Roots: The African</u> <u>Connection</u> 1999
W301.B72.M6	Bradford, Graeme	<u>More Than a Prophet: How We</u> <u>Lost & Found Again the Real</u> <u>Ellen White.</u> 2006.
BX6155.3.B78 1994	Bruinsma, Reinder	<u>SDA Attitudes toward</u> <u>Roman Catholicism, 1844-</u> <u>1965</u> 1994
BX6153.B84 1989	Bull, Malcolm & Lockhart, Keith	<u>Seeking a Sanctuary: SDA's</u> <u>& the American Dream</u> 2007.
BL2525.B87 1990	Butler, John	<u>Awash in a Sea of Faith:</u> <u>Christianizing the American</u> <u>People</u> 1990

KTA8940.P7.B79	Bryson, John	<u>Evil Angels: The Case of Lindy Chamberlain</u> 1985
HV6541.A82 N6727 1990	Chamberlain, Lindy	<u>An Autobiography</u> 1990
F1.BX6158.9.C94.M5	Dabrowski, Rajmund	<u>Michal Belina Czechowski, 1818-1876</u> 1979
BX6155.D35 1988	Damsteegt, P.G.	<u>Foundations of the SDA Message & Mission</u> 1988
BX6193.M5.D52	Dick, Everett	<u>William Miller and the Advent Crisis 1831-1844</u> 1994
W301 .D682 1998	Douglas, Herbert	<u>Messenger of the Lord: Prophetic Ministry of Ellen White</u> 1998
W 251 .D83 1999	Dudley, Charles	<u>The Genealogy of Ellen Gould Harmon White</u> 1999
BX6153.5.D83 1992	Dudley, Roger L.	<u>Valuegenesis: Faith in The Balance</u> 1992
BR115.P7.D78 1992	Dudley, Roger & Hernandez, Edwin	<u>Citizens of Two Worlds</u> 1992
BX 6158.9 .S6 D87	Durand, Eugene	<u>Yours in the Blessed Hope, Uriah Smith</u> 1980
BX6158.9.B263.E39	Edwards, Calvin & Gary Land	<u>Seeker After Light: A. F. Ballenger, Adventism, & American Christianity.</u> 2000.
BX6158.9 R52 E39 1998	Edwards, Robert	<u>H.M.S. Richards</u> 1998
BX305.2.E45 1983	Emmerson, W.L.	<u>The Reformation and the Advent Movement</u> 1983
BX6153.4.C2.F67	Fortin, Denis	<u>Adventism in Quebec: Dynamics of Rural Church Growth, 1830-1910.</u> 2004.
BR525.R57	Gaustad, Edwin	<u>The Rise of Adventism</u> 1974

W301.G72 1985	Graham, Roy E.	<u>Ellen G. White: Co-Founder of the SDA Church</u> 1985
LC586.S48.G74	Greenleaf, Floyd	<u>In Passion for the World: A History of SDA Education.</u> 2005.
BX6153.4.L29.G74 1992	Greenleaf, Floyd	<u>The SDA Church in Latin America & the Caribbean</u> 2 vols. (read one) 1992
BV 676 .W45 1995	Habada, Patricia & Rebecca Frost Brillhart, eds.	<u>The Welcome Table: Setting A Place For Ordained Women</u> 1995
(Ordered)	Hackleman, Douglas	<u>Who Watches? Who Cares? Mis-adventures in Stewardship.</u> 2008
BX6158.9 .H367 A2 1992	Hammill, Richard L.	<u>Pilgrimage</u> 1992
BX6115.H48 1983	Hewitt, Clyde	<u>Midnight & Morning (Millerism, 1831-1860)</u> 1983
[Being processed]	Hook, Milton	<u>Desmond Ford: Reformist Theologian, Gospel Revivalist</u> 2008.
BX 6153.52 .N66 J65 1996	Johnson, Doug	<u>Adventism on the Northwestern Frontier</u> 1996
BX6193.H88.J66	Jones, Clifford	<u>James K. Humphrey & the Sabbath-Day Adventists.</u> 2006.
BX6153.96.E28.E27	Knight, George	<u>Early Adventist Educators</u> 1983
BX6155.51.J65.K65	Knight, George	<u>From 1888 to Apostasy: The Case of A.T. Jones</u> 1987
BX6158.9.B3.K65	Knight, George	<u>Joseph Bates: Real Founder of Seventh-day Adventism.</u> 2004.
BX6115.K55 1993	Knight, George	<u>Millennial Fever and the End of the World</u> 1993
LC586.A3.K55 1985	Knight, George	<u>Myths in Adventism</u> 1985

BX6158.9.A52 L46	Leonard, Harry, ed.	<u>J.N. Andrews, the Man and the Mission</u> 1985
HD6060.5.U52.C26 1985	McLeod, Merikay	<u>Betrayal</u> 1985
W201.M66	Moon, Jerry	<u>W.C. White and Ellen G. White</u> 1993
BX6154.5.C5 M67 2001	Morgan, Douglas	<u>Adventism & The American Republic</u> 2001
BX6153.2 .M88 1998	Mustard, Andrew	<u>James White & SDA Organization</u> 1988
BS651.N85 1992	Numbers, Ronald	<u>The Creationists: The Evolution of Scientific Creationism</u> 1992
W301.N85	Numbers, Ronald	<u>Prophetess of Health: A Study of Ellen G. White</u> 1976
BX6153.2.045 1981	Olson, A.V.	<u>Thirteen Crisis Years, 1888-1901</u> 1981
E185.97.T8 P35 1996	Painter, Nell I.	<u>Sojourner Truth</u> 1996
BJ1251.P38 1990	Pearson, Michael	<u>Millennial Dreams & Moral Dilemmas: SDAism and Contemporary Ethics</u> 1990
BX6153.R45	Reid, George	<u>A Sound of Trumpets: Americans, Adventists and Health Reform</u> 1982
W301.R39	Rea, Walter	<u>The White Lie</u> 1982
BX6153.98.N4R48	Reynolds, Louis B.	<u>We Have Tomorrow: The Story of American SDAs with an African Heritage</u> 1984
BX6158.W55R62	Robinson, Virgil	<u>James White</u> 1976
BX6158.9.H66.R62	Rochat, Joyce	<u>Survivor</u> (A Biography of

		Siegfried Horn) 1986
R154.K44.S83 1981	Schwarz, Richard	<u>John Harvey Kellogg, M.D.</u> 1981
LD7501 .U55 S87 1993	Strayer, Brian	<u>Where the Pine Trees Softly Whisper: The History of Union Springs Academy</u> 1993
BX6155.51.T2 1981	Tarling, Lowell	<u>The Edges of SDAism: A Study of Separatist Groups Emerging from the SDA Church</u> 1981
BX6158.9 .H45 T54 1998	Thiele, Margaret W.	<u>Whirlwind of the Lord</u> (S.M.I. Henry) 1998
BS680.W7 U52 2000	Underwood, Una J.	<u>Women in their Place: Does God Call Women?</u> 2000
BX6158.9 .P73 V34 1992	Valentine, Gilbert	<u>The Shaping of Adventism: The Case of W. W. Prescott</u> 1992
BX6115 .V36 1999	Vance, Laura	<u>Seventh-day Adventism in Crisis: Gender & Sectarian Change in an Emerging Religion</u> 1999
BX6153.98 .H57 V27 2000	Vasquez, Manuel	<u>The Untold Story: 100 Years of Hispanic Adventism</u> 2000
BV6115 .V36 1999	Vyhmeister, Nancy, ed.	<u>Women in Ministry: Biblical & Historical Perspectives</u> 1998
BX6153.96.E8 W43	Weeks, Howard B.	<u>Adventist Evangelism in the 20th Century</u> 1969
BX6158.9.W55.W44	Wheeler, Gerald	<u>James White: Innovator and Over- comer.</u> 2003.
BX6193.W25.W45	Whidden, Woodrow W.	<u>E. J. Waggoner: From the Physician of Good News to Agent of Division.</u> 2008.
W201.W54	White, Arthur	<u>Ellen G. White, 6 vols. (read any one volume)</u> 1982-86

****Note:** Any of the books being used as **textbooks** in HIST404 cannot be reviewed for credit in the course.

How to Write Book Reviews

I. Reading the Book

A. What to take critical notes on

1. Write author's full name, *Book Title* (Place of publication: Publisher, date), # of pages.
2. Check JWL on-line catalog, book jacket, or reference works to find out more about the author (name, titles, degrees earned, other books written, special research/teaching areas, etc.)
3. Study all forewords, prefaces, introductions and note down
 - a. Author's thesis, aim or point of view
 - b. Slant or bias if evident
 - c. Choice of sources or range of topic
 - d. What "new ground" the author examines
4. Read chapters in order and note down
 - a. Very brief chapter summaries (5-10 lines/chapter)
 - b. Biases, slant or omissions of material or wider considerations missed
 - c. Quality of style: Why is it fascinating or dull? (Vivid verbs, graphic verbals, flashy adjectives, long complex phrases or clauses, too many complex sentences, colorful word pictures, etc.)
 - d. How author fulfills (or fails to fulfill) the stated purpose for book
 - e. Use of sources (check footnotes): All secondary? Mostly primary? How balanced on controversial issues?
 - f. How author's argument or point of view compares/contrasts with your textbook, teacher, or your own views on the subject
 - g. What improvements the author and/or publisher could have made (more pictures, graphs, maps, primary sources, stylistic quirks, print size, binding, accuracy of proofreading, etc.)

B. Book review is written from your notes

1. Saves time re-reading the whole book to find information
2. Concentrates attention on critical, evaluative material
3. Weeds out interesting but extraneous material (excessive description, narration, dialogue, etc.)
4. Focuses the mind for both deductive and inductive thinking: you see the "whole picture" at once

II. Writing the Book Review

- A. Review is to be partly summary (report on contents) and partly analysis (critique)
- B. Must be **at least** five pages long
- C. Must be printed on 8.5" X 11" paper using laser quality print in 10 or 12 font type and double spaced with 1" margins on all sides

- D. May have a title page with name of university at top, book information in middle, course name near bottom third, and your name and date at bottom
- III. Converting Notes into a Book Review
- A. Give bibliographic information, author's thesis, and author's qualifications to write book in first paragraph (Ex.: "Gordon Prange, in *At Dawn We Slept* (New York: McGraw Hill, 1981), states that the U.S. ignored many early warnings of Japanese hostile intent before the fatal attack on the Pacific Fleet in Pearl Harbor on December 7, 1941. The author, a WWII veteran and historian fluent in both Japanese and English, has written several books on WWII subjects...")
- B. Briefly summarize the **main** ideas, arguments, new findings of the author
1. Could be one or two pages; no more than 2.5 pages of your 5-page review
 2. Should NOT be a "blow-by-blow" detailed description of each chapter (as in "This chapter is about...then the next chapter states...etc.")
 3. Should devote a short paragraph to each major idea advanced, with the author's rational, logical, or bibliographical support
 4. Should be concise, crisp, correct—don't wander, waffle or warp the author's point of view
 - a. "The author asserts that..."
 - b. "In stating this view, the author cites...as support"
 - c. "While perhaps correct here, the author overlooks or ignores..."
- C. Maximize your analysis or critique
1. this part reveals your depth of thought, breadth of understanding, and clarity of your analytical powers
 2. Be quite specific in analyzing
 - a. Whether the author is qualified to write the book and why
 - b. If the author's thesis is upheld by adequate evidence and sources
 - c. Types of bias—religious, political, class, racial, etc.; give examples
 - d. Attempts at "whitewashing," covering up, or ignoring issues or evidence contrary to his/her thesis
 - e. Sources used: recent or outdated? Archival or published? Primary or secondary? Biased in some way?
 - f. Graduate students should include a paragraph on historiography: how this book and thesis compares with other books in the field, its interpretations, revisions, new sources, etc.
 - g. Style: why it is interesting or dull
- D. Conclude review with pithy summary
1. Briefly highlight the most desirable features of the book that would make you recommend it to another reader (and who is the target audience for this book?)
 2. Briefly state omissions or shortcomings of the book which might make a further monograph desirable
- IV. Printing the Review
- A. First, read and correct all errors in the rough draft copy

1. Let the manuscript “cool” a day or so, then re-read and polish it
 2. Read final (fourth?) draft aloud to catch awkward prose
 - a. You are responsible for all errors in the final copy
 - b. Excessive misspellings, grammar errors, punctuation problems will lower your grade
 - c. Re-read final review copy before submitting it; if you find any errors, pencil in corrections neatly
- B. Submit review on time!
1. You may choose to insert it in a plastic jacket or simple staple it together
 2. Note whether the review is to be brought to class or to professor’s office
 3. **Never** submit a review late—but if you do, be willing cheerfully to accept whatever penalty accompanies procrastination
 4. Problems with your printer do **not excuse late submissions**, but usually indicate procrastination. Plan a day ahead and use a reliable PC and printer.

Sample Book Review

In *Seeking a Sanctuary: Seventh-day Adventism and the American Dream* (NY: Harper & Row, 1989), Malcolm Bull and Keith Lockhart state: “Seventh-day Adventism is one of the most subtly differentiated, systematically developed and institutionally successful of all alternatives to the American way of life” (ix); yet its ambiguous identity—not a Jehovah’s Witness sect yet not a mainstream Protestant church—explains why Americans have “unjustly ignored” Adventists.

Malcolm Bull, junior research fellow at Oxford University, and Keith Lockhart, a London journalist, demonstrate how Adventism, rejecting the “American dream” of democratic materialism and progress, established a parallel “sanctuary from America,” replicating in its theology and intellectual life, its social codes and administrative hierarchy, an Adventist subculture.

The authors adroitly highlight this theme of ambiguity through Adventism’s substitutes for America’s “civil religion” and mainstream Protestantism (Part I); social structures, politics, health programs, art and music (Part II); and the conflicts in its relations with women, Blacks, ministers, doctors, and educators (Part III).

Bull and Lockhart’s interdisciplinary approach, scholarly methodology, yet engaging style will appeal to a wide audience, both lay and academic. Their exhaustive research at several Adventist college and university libraries and archives and the dozens of interviews with Adventist leaders, hospital administrators and lay persons have produced a significant monograph with impressive footnotes (35 pages) and a short but respectable bibliographic essay (pp. 307-311). Their unique interpretive framework and scholarly style causes one to overlook occasional Britishisms (honour, mould, in hospital, American revolution), stylistic errors (Sabbath School, masters of Divinity, watch looked, “ad” for “and”) and uncommon word combinations (anti-intellectual, everimproving, everenlarging) which slipped past the proof-readers.

Seeking a Sanctuary offers many insightful gems even for the seasoned Adventist scholar: Gallup Polls, newspaper and popular novels’ revelations about Adventists’ confused public image; why James White opposed establishing Adventist churches in Seventh Day Baptist territory; why British Adventists defend Sunday Blue Laws today; how spiritualism, pantheism, and the Holy Flesh movement are inter-related; and one of the finest analyses of the General Conference structure and its functions. Bull and Lockhart also present illuminating new evidence as to why Adventists proselytize successfully among some groups and fail among others; how early health views were based on natural laws and not the Bible; and how Adventism, rooted in time, differs from Mormonism, rooted in space. Some readers, however, will be shocked to learn of their church’s past Jim Crow codes at schools and hospitals, especially the Ragland affair at EMC in 1905 and the 1960s Alabama incident in which whites pulled guns on Blacks at an Adventist church.

While *Seeking a Sanctuary* offers valuable insights into Black-White conflicts, however, it fails to give equal attention to Hispanics, Asians, and Native Americans, many of whom have experienced real tensions within Adventism. Also, despite its excellent coverage of orthodox Adventism, the book ignores any lessons to be learned from the various dissident groups and

individuals (as Lowell Tarling shows in *The Edges of Adventism*). Moreover, the book overlooks other significant ways in which Adventism replicates American programs: Sabbath schools, Vacation Bible schools, Breathe Free, cooking schools, and Pathfinders, to mention a few.

Conservative readers will raise eyebrows at some of the terminology (Ellen White a mystic, General Conference leaders as bureaucrats, Adventist ads using women as “bait,” and Ellen White merely parroting Canright’s racial attitudes), but liberal Adventists will welcome the insightful explication of early Adventist practices: the holy kiss, hugging, footwashing, doctrines like the Shut Door from 1844 to 1854), and especially their sociological model model in chapter 10 (the “Revolving Door”). While some will quibble over whether Froom is Adventism’s greatest apologetic historian, if Ellen White’s influence became diluted as her publications grew, and whether Hiram Edson really had a vision or just an insight, scholars will find very few factual errors in this book. Two worth mentioning are that Will R. Kellogg, never a baptized SDA (p. 181), could not “remove” his cereal business from the church, and Sarah A. H. Lindsey in 1872, not Ellen Lane in 1878, may have been Adventism’s first woman preacher with a ministerial license (p. 182).

Bull and Lockhart’s *Seeking a Sanctuary*, following in the tradition of critical, unapologetic scholarship pioneered by Ron Numbers in *Ellen G. White: Prophetess of Health* (1974), is a significant book deserving a broad audience to help Adventists see themselves as others see them.

Sample Film Review

“The Midnight Cry,” narrated by Cliff Robertson, is an excellent portrayal of the religious movement that was happening in the US during the mid-1800s. The film begins by showing Matt. 25:6 with a hymn being sung in the background. I really liked this beginning because it presented a biblical focus. It was simple but in its own way, it set the tone for the entire film.

The producers of this film chose a captivating mix of narrators. The most prominent, Cliff Robertson, did an exceptional job in the readings and details of the movie. I liked listening to his voice throughout the film. Also included were other narrators who read letters from important people such as William Lloyd Garrison and Horace Greeley of the *New York Tribune*. These readers made the film more appealing through their animated voices and accents.

The film interwove beautiful scenery, drawings of people and places, interviews with three Bible scholars, and readings of original documents. I liked the readings of the documents best because a lot of them were letters from Miller and newspaper writers of the time. This gave a very good contrast between what Miller was preaching and how the world reacted to his message.

The film explored what the world was feeling and thinking as well as the beliefs of the Millerites. I believe this is important in a film because it gives a larger context for the shaping of Miller’s beliefs and his message in the world around him. The film showed both the popular newspapers of that day and letters and articles from other individuals who weren’t a part of the Millerite movement. For instance, most of the world during this time believed that something big was going to happen in the new millennium such as a thousand years of peace and plenty. The difference in Miller’s belief was not so much that he believed that the millennium would come, but what he believed would happen when it did come. He believed in Jesus’ Second Coming and the cleansing of the world through fire.

The film made Miller appear very likeable. He seemed humble and kind. I thought that the producers did an excellent job of portraying him by an in-depth examination of his life. The entire film was full of details. Letters Miller wrote to his wife Lucy and details about the War of 1812 made the story line very informative and interesting for this viewer. I thought that these details really added to the film because it gave a better perspective of who Miller was, where he came from, and what he was like. For instance, the film mentioned that Miller had sons. Although I could have assumed this, I didn’t know it before. It made me wonder though, Why didn’t Miller get his family more involved in his ministry? But more critically, why were details of Miller’s life included if they had nothing to do with the focus of the film? Why were family details important and could they have been successfully left out?

The film stated that Joshua Himes was an enthusiast and an ultraist. I wondered as I watched this, Is it possible that he was excited about the Millerite movement for the mere fact that it was a new movement that hadn’t taken off yet? *Light Bearers* mentions that Himes never became an SDA. He was definitely useful to the Millerite movement, however, and helped to spread the message worldwide.

The use of statistics in the film gave a more accurate picture of the extent of the Advent movement. The narrator stated that by 1844, one in seventeen Americans (500,000) believed that Jesus was coming that year. If this is true, this is an amazing percentage of people who believed that Jesus was coming soon. I also gained a better understanding of the Great Disappointment. When Jesus didn't appear as expected, the disappointment was not only great, but was felt by a vast number of people.

Overall, I think the film was well done using a variety of avenues to approach the viewer. I think the film could be stronger if the details were compacted into a shorter amount of time. The attention of this viewer got lost during the length of the film. The strengths of the film definitely outweigh the weaknesses and I would recommend it to anyone desiring to learn more about the Midnight Cry and the Advent Movement.

Components to include in your film critique:

1. Full identification of the film (title, producer, length, year)
2. Whether you liked the film or not—and why
3. Sources and persons used in the film to make it authentic
4. Your critical analysis of the film's content, biases, sources, music, camera techniques
5. Highlight the details that caught your attention—and why
6. Raise some questions that the film does—or does not—answer
7. Make critical comments at the end, including suggestions for improving the film
8. Suggest the proper audience for this film

Spectrum Article Review

The article “Scandal or Rite of Passage? Historians on the Dammon Trial,” was more about the role that Ellen White played in the Dammon situation than the trial itself. Much to my surprise, the article never really explored the situations or effects of the trial. The article looked at the fanatical activities that Ellen White took part in and discussed whether they were a rite of passage for the Advent Movement.

The Dammon trial, in brief, originated from a religious meeting that was accused of disturbing the peace. Israel Dammon, who was responsible for the meeting, allowed radical emotionalism to become rambunctious. He was found guilty, but in an acquittal, was released and the charges against him were dropped. Ellen White, then Ellen Harmon, was present during some of these fanatical gatherings. Her involvement in these meetings raises questions of her authenticity and honesty. These questions are discussed in this article.

The format of this article is different. Four historians discuss the issues on a first name basis. The Dammon case was never explained, just discussed. It took a lot of interpretive reading to decipher the story. The article looks more like a script than a scholarly chapter.

I felt that one of the most profound finds of these historians was that Ellen White was involved in questionable radical religious actions early in her life. In Portland, Maine, about this time, historians have found a handful of other people who claimed to have had visions.

Ellen was involved in church services where crawling, kissing, and bumping was common practice. Trances were also common among these people. There were also accusations that women were taken in to back rooms to do immoral things with the pastors. These claims were never proved, however. All of these actions could be simply explained from the Bible.

Because so many of these actions could be explained from the scriptures, some historians speculate that the problem was that these people were obsessed with a kind of biblical literalism. Others wonder if they were just overtaken by a kind of spiritual ecstasy. I tend to believe that these people were sincere, but overly emotional.

Many of the people of this time seemed to be overwhelmed by an emotional fanaticism. I wonder if when this involvement by Ellen was publicized, the Adventist church became stressed about their prophet. Ron Graybill, a historian formerly employed by the White Estate, claims that they later published literature denying Ellen’s involvement in these fanatical experiences.

One of the largest issues of Ellen White’s trances or visions at this time was the positions that she has them in. The accepted position for visions was to stand up and look into the air. In these earliest instances, however, Ellen laid on the ground prostrate and shook. This gives many Adventists very uneasy feelings, but I can accept it as being a part of Ellen’s growth process.

The historians brought out the concept of God providing experiences that reflected what happens in the current environment. With this point of view, as society became more level headed, Ellen did also. Ellen seemed to play the role she needed to play at the time that role was appropriate. I have no problem with this point of view because I believe that God can reveal Himself in whatever way He wants to and in a way that will be most effective to the society.

The historians looked at the concept of fanaticism. Fanaticism was condemned by Ellen White in her later years. The question is whether Ellen participated in activities that she would later define as extreme. The answer to this might be disheartening to many loyal Adventists.

I believe that Ellen was guilty of participating in some activities that she would later consider radical. This is because Ellen's experience changed along with that of the people around her. This does not seem as questionable when she is seen as a real person. Ellen must have grown in her religious experience just as all of us do. The article concluded that Ellen White had to go through the fanatical period before she could have matured spiritually. This period of maturation was in a way a rite of passage for Ellen and the church. I have just as much respect for Ellen White as I did before reading the article. Of course, I have always tried to view her as a real person with hangups and difficulties.

Components to include in your article review:

1. Full publishing information on the article (author, title, date, issue/volume number cited).
2. Identify the topic under discussion.
3. Give important background details, but be succinct and brief in doing so.
4. Discuss the article's format and methodology, giving its strengths and weaknesses.
5. What "surprises" (new facts, new interpretations, new sources) did the author(s) present?
6. Analyze and critique, don't summarize, narrate, or describe at length the content.
7. Give your personal views, but also tell why you hold them.
8. Close with a brief summary that highlights your key conclusions about the article.

Spectrum Journal Articles

Date/Volume #	Author(s)	Article Title
Winter 1969	Godfrey T. Anderson	Christian Scholars & the Church Has Man Created Life? Whither Adventist Higher Education?
Spring 1969	Jack W. Provonsha Richard M. Ritland Richard W. Schwarz	An Ethic of Responsibility The Nature of the Fossil Record of the Rocks of Eastern Oregon John Harvey Kellogg: Adventism's Social Advocate
Summer 1969	Richard Hammill Earle Hilgert Alvin L. Kwiram Donald E. Hall Wilfred M. Hillcock M. Jerry Davis	Church Does Need a Law School Theological Dimensions of the Christian Doctrine of Creation Occupation of University Hall On Being a Seventh-day Scientist Tuition Rates in SDA Colleges Puritans and the Sabbath
Autumn 1969	Harold D. Weiss John A. Hutchinson Reo M. Christenson Kirk K. Koopmans	The Theological Task Three Meanings of Faith A Layman and the New Theology In the Hollow of His Hand
Winter 1970	Jonathan Butler Richard Rice	E. G. White and the Chicago Mission Adventists and Welfare Work: A Comparative Study
Summer 1970	Gary M. Ross Fredrick M. Hoyt	Christian Aspects of Diplomacy The Dehumanizing Effects of War
Autumn 1970	Cosmas Rubencamp Raoul Dederen Fredrick E. Harder	SDAs & the Ecumenical Movement The Adventist Response to "SDA's and the Ecumenical Movement" Divine Revelation: A Review of Some of Ellen White's Concepts

	William S. Peterson	Textual & Historical Study of Ellen White's Account of the French Revolution
Winter 1970	Harold W. Clark Robert H. Brown Ross O. Barnes Richard C. Larson & Wilfred M. Hillcock	Traditional Adventist Creationism The Age of Meteorites Time and Earth's History The Educators of Adventist Administrators
Spring 1971	Harold F. Ziprick Betty J. Sterling Maureen Maxwell & Clarice Woodward Harrison S. Evans Jack W. Provonsha	Abortion in Our Changing World A Sociologist Looks at Abortion The Nurse and Abortion The Psychiatrist and Abortion An Appraisal of Therapeutic Abortion: View of a Christian
Summer 1971	Gottfried Oosterwal William P. Dysinger Danieri D. Nsereko Authur L. Peterson	Mission Is the Key Modern Medical Missions Mission in Africa Adventists' Evangelism Ethics
Autumn 1971	Ervil D. Clark Jan W. Kuzma	Man's Responsibility for His Environment Our Population Predicament
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Winter 1972	Craig S. Willis Fritz Guy Edward Heppenstall	Ministry on the Secular Campus Contemporary Adventism and the Crisis of Belief Academic Freedom and the Quest for Truth
Spring 1972	Authur L. White Lawrence Geraty Harold D. Weiss	Ellen G. White the Person Heshbon: A Case of Biblical Confirmation or Confutation Are Adventists Protestants?
Summer 1972	V. Norskov Olsen	Theological Aspects of the Seventh Day Sabbath

	Wilfred M. Hillcock	Need for Organizational Change in the Adventist Church
	Catherine Lyone	An Exquisitely Personal Relationship
	Ronald Graybill	How Did E.G. White Choose and Use Historical Sources?
Autumn 1972	Albert H. Friedlander	Humanity and Apocalypse: Confronting the Holocaust
	Richard W. Schwarz	The Kellogg Schism
	Louis Vendon	The Gospel— Good News or Bad?
Winter 1973	Raymond F. Cottrell	The Eschaton: A Seventh-day Adventist Perspective of the Second Coming
	Derek I. Prime	The Second Coming of Our Lord Jesus Christ
	Gary G. Land	The Literary Image of SDAs
Spring 1973	Richard Rice	The Knowledge of Faith
	James J. Londis	“The Knowledge of Faith”: A Response
Summer 1973	Donald J. Ortner	Science and Religion: Problems in Dialogue
	Raymond F. Cottrell	Science and Religion
Autumn 1973	William M. Landeen	Martin Luther and Moses
	Carl G. Turland	You Shall Not Kill
	Edwin R. Thiele	Problems in Chronology and Their Solutions
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	Roland Churchman	That Wedding Ring
	Eric D. Syme	The Gift of Reason and the Aid of Revelation
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1989

Vol. 19, No. 1	Gary Chartier Bonnie Dwyer, et al. Harold Weiss James J.C. Cox	Epic Fantasy & Christian Theology Watching the Bouncing Ball: Interscholastic Sports on Adventist Campuses (& Sideline Debate) The Sabbath in Matthew, Mark and Luke Baptism, the Lord's Supper and the Sabbath
Vol. 19, No.2	W. Clark Davis Bonnie Dwyer Ludmilla Alexeyeva	Loma Linda's Beam of Hope The Media Center: Getting Ready for Prime Time? Human Rights and the True and Free Adventists
Vol. 19, No. 3	Media Composite Lenore Johnson Roger L. Dudley & Janet Kangas	Michael, Lindy, and Adventists—Exonerated Sexual Attitudes on SDA Campuses, Circa 1978 Adventist Standards: The Hinge of Youth Retention
Vol. 19, No. 4	Teresa Beem, et al. John C. Brunt Timothy Crosby Richard Fredricks George Gainer	The Hardest of the “Hard Cases”: Rape and Saving the Life of the Mother Adventists, Abortion, and the Bible Abortion: Some Questionable Arguments A Biblical Response to Abortion “The Wisdom of Solomon?” The General Conference Abortion Statements of 1970-1971
Vol. 19, No. 5	Beatrice Neall Bert Haloviak	A Theology of Woman Ellen White Endorsed Adventist Women Ministers

Vol. 20, No. 1	Malcolm Bull & Keith Lockhart Glen Greenwalt	The Art of Expression
	Delmer A. Johnson	The Gospel According to <u>Seventh-day Adventists Believe</u>
	Fritz Guy	By the Campfire: Red Giants, White Dwarfs, Black Holes—and God
	Donna Evans	Negotiating the Creation-Evolution Wars
		How Do Adventist Students Think About Creation and Evolution?
Vol. 20, No. 2	J.J. Nortey	Independent African Churches—Are They Genuinely Christian?
	Gary Land	Adventists in Plain Dress
	Madelyn Haldeman	Adorning the Temple of God
Vol. 20, No. 3	Patricia Wismer	Parameters of a Progressive Faith
	Richard Rice	Believing, Behaving, Belonging--
	Richard Schwarz	Exploring a Larger View of Faith
		Kellogg vs. the Brethren: His Last Interview as an Adventist (1907)
Vol. 20, No. 4	Zebronn Ncrube	African Adventism's Quest for Self-Reliance
	Andrezj Zeromski	AIDS, Africa, and the Adventist Church
	Richard Schwarz	Kellogg Snaps, Crackles, and Pops; His Last Interivew as an Adventist—2
Vol. 20, No. 5	Ronald Graybill	The Making of a General Conference President, 1990
	Charles Scriven	The Debate About Women: What Happened? Why?
1991		
Vol. 21, No. 1	Charles Teel	Radical Roots of Peruvian Adventism
Vol. 21, No. 2	Eric C. Webster	South African Churches Call Apartheid Sin
	Monte Sahlin	Who Are North American Adventists?
	James Hayward	Adventist Creationism: Facing the Nonpeaceable Kingdom

Vol. 21, No. 3	Beatrice Neall Barry L. Casey Roy Branson	The Apocalypse of John: A Presence of Our Future The City in Modern Apocalyptic Sacrament of the Second Advent
Vol. 21, No. 4	Roy Branson David Larson James Walters Jerry Gladson	The President and Anonymous Donors God and the Adoption of Sperm and Ova Ellen White in a New Key Convert to Scholar: An Odyssey in Humility
1992		
Vol. 22, No. 1	Daisy Stanley Roy Branson Misha Glennly	Good News Bursting Forth (Des Ford) Two Years After the Revolution: Germany and Czechoslovakia The Massacre of Yugoslavia
Vol. 22, No. 2	Gail Rice Steve Daily Monte Sahlin Ernest Bursey & Greg Schneider	Have You Hugged Your Kids Today? Where's Papa? What's Masculinity? Large SDA Churches: Adventism's Silent Majority The Big Deal About Pork & Jewelry
Vol. 22, No. 4	Gary Gilbert Hugh Dunton	In Search of Genesis and the Pseudogene Prophets in Parallel: Mohammed and Ellen White
1993		
Vol. 23, No. 1	Jerry Gladson William Claiborne & Jim McGee	Job's Passion for God's Presence The Making of David Koresh
Vol. 23, No. 3	Roger L. Dudley & Edwin I. Hernandez Iris Yob	Do Adventist Voters Lean Left or Right? God's Feminine Roles

1994

Vol. 23, No. 4

Charles Scriven

God's Justice, Yes; Penal
Substitution, No

Gilbert Burnham
Harold Weiss

AIDS Hits Africa: Where Are SDAs?
Adventism as Both/And, Not
Either/Or

John Berecz

Hypnosis—Yes; SDAs Should Use It

	Jack Provonsha	Hypnosis–No; It May Be A Sin
Vol. 23, No. 5	Sheryll Prinz-McMillan	Feminists, Ecology, and the Sabbath
	Caleb Rosado	Multicultural Ministry
	Henry Felder	Race Matters: In and Out of the Church
Vol. 24, No. 2	Ronald J. Hill	Why King Was Not an Adventist
	Gary Scharnhorst	1844 in Great American Literature
	Glen Greenwalt	The Sanctuary–God in Our Midst
1995		
Vol. 24, No. 4	Kathleen M. Joyce	Illness as a Refuge and Strength (EGW’s use of her illness as spiritual resource)
	James Londis	Remnant in Crisis and a Second Disappointment
	Ronald Lawson	Why NO to Women But YES to Killing?
Vol. 25, No. 1	Chuck Scriven, Bryan Zervos &	World Votes No to Women’s Ordination; A Sacred
Moment at	Miscellaneous Documents (composite)	Sligo
Vol. 25, No. 2	Caleb Rosado	How Culture Affects Our
	View of	Scripture
	Lourdes	Machismo, Marianismo, and
the	Morales–Gudmundsson	SDA Church
	& Caleb Rosado	The Browning of American
	Edwin I. Hernandez	Adventism
	Skye Bartlett, et al.	From Sligo to La Sierra (8 short pieces)
1996		
Vol. 25, No. 3	John Berecz	Uncle Arthur’s God or Probability?

	James L. Hayward	The Many Faces of Adventist Creationism: 1980-1995
	Krista Thompson Smith	Adventists and Biological Warfare
Vol. 25, No. 5	Roland Blaich	Nazi Race Hygiene & the Adventists
	A. Gregory Schneider	The Methodist Connection to Adventism
	David Larson	Wesley Keeps Dad and Me Talking
	Woodrow Wilson	Ellen White and John Wesley
1997		
Vol. 26, No. 1	Frank Knittel & Colleges	Merge 14 North American Into Two? Yes--& No!
	Lawrence Geraty	The Unembarrassed
	Charles Scriven	Adventist
Vol. 26, No. 3	Terrie Aamodt	Walla Walla Witch Hunt of 1938
	Charles Scriven	Embracing the Spirit--(Plus)
	w/ Samuel Koranteng-Pipim	In the Spirit of Truth: Pipim Responds
1998		
Vol. 26, No. 4	C. Torben Thomsen	Saving the Church's Pension Plan
	Michael Stepniak	The Case for an SDA Prep School
	Sandra Nehlsen-Cannarella	The Immunology of Humor
Vol. 26, No. 5	Ronald L. Lawson	Adventists and America's Courts
	L. Jill Lamberton	Do Not Press Me to Leave You
	Jean Sheldon	The Concubine and the Cross
	Mary Getui	Zelophehad's Daughters in Kenya
1999		
Vol. 27, No. 1	Glen Greenwalt	Stars, Texts and Emerging Shapes of Biblical Renewal
	John C. Brunt	The Bible and the Church

	Alden Thompson	Review of <i>Messenger of the Lord</i>
Vol. 27, No. 2	Lawrence T. Geraty	Siegfried H. Horn: A Voice From the Dust Heaps
	Richard Rice	The Scientist as Believer
	Team Report	The Tragedy of Kanaka Valley/Reviewing the Process: An Interview with Niels-Erik Andreasen
Vol. 27, No. 3	Zdravko Plantak	Adventist Basis for Human Rights
	Reinder Bruinsma	Adventists and Catholics: Prophetic Preview or Prejudice?
	Brent G.T. Geraty	Our Firm's Foundations
2000		
Vol. 27, No. 4	Gary Chartier	Loving Friends & Loving God
	Edwin A. Karlow	The Metaphor of Design
Vol. 28, No. 1	Daniel Reynaud	How to Think Christian in a Post-modern Society
	Warren Trenchard & Larry Herr	The Interpretation of the Old Testament in the New: Isaiah, Matthew, & the Virgin
	Ginger Ketting	What I Have Learned as a Missionary's Kid
	Langdon Gilkey	The Meaning & Relevance of Creation
	James L. Hayward	Shifting Views of the Past: Adventists & the Historical Sciences
Vol. 28, No. 2	James Londis, et al.	Forgiving and Forgiven: A Conversation
	Roy Branson	Adventism's Rainbow Coalition
	Ronald Lawson	When Immigrants Take Over: The Changing Face of SDAsm in Metropolitan New York
Vol. 28, No. 3	Sakae Kubo	What the Church Today Can Learn from the Book of Acts

	Robert Johnston	Shapes of Ministry in the New Testament Church
	Sakae Kubo	Four Reasons Why Women's Ordination Is a Moot Issue
2001		
Vol. 28, No. 4	Ron Osborn Roger L. Dudley (Editors)	The Politics of Aging Why Our Teenagers Leave the Church Divorce and Remarriage Study Commission Report
	Derek Davis & Charles McDaniels	Building a World That Respects Religious Differences
Vol. 29, No. 1	Fritz Guy	God's Time: Infinite Temporality & the Ultimate Reality of Becoming
	Kenneth Newport	The Branch Davidians & SDAs
	Tom O'Hanley	What's in a Name? Reflections on the Advertising Campaign of the Eternal Gospel Church
	Siroj Sorajjakool	Why Can't We Be Wrong? Archetypes, the Unconscious, Formation of the Self, & the SDA Church: A Jungian Perspective
Vol. 29, No. 2	Dalton Baldwin A. Gregory Schneider	Creation and Time Musings on the Market and an Old Memory Verse
	Douglas Morgan	Reservations about Religious Liberty
	Richard Rice	Theology as Topical Bible Study
Vol. 29, No. 3	Glen Greenwalt John N. McDowell	Thinking of God as an Artist Looking for Visual Truth: At Play with Aural & Visual in Adventism
	James Londis	Burnout: Paying the Cost for Compassion
	Richard Rice	The Openness of God: A New Level of Discussion

2002

Vol. 29, No. 4

Gary Land

An Ambiguous Legacy: A
Retrospective View of
Prophets of Health

Herbert E. Douglass

Reexamining the Way God
Speaks to His Messengers:
Rereading Prophets of
Health

Richard Rice

How the Church Grows

Vol. 30, No. 1

Malcolm Russell

Is Islam Really a Peaceful
Religion?

Reinder Bruinsma

Adventist and Protestant
Fundamentalism

Roland Blaich

Divided Loyalties: American
& German SDAs & the
Second World War

Ronald E. Osborn

War, Fate, Freedom,
Remnant

Vol. 30, No. 2

Ernest Bursey

Texts & Trivia: The Denials
of Peter

Sasha Ross

As the Court Turns (CUC
lawsuit)

Nicholas Miller & Mitch
Tyner

Debating the CUC Case

Vol. 30, No. 3

Gary Blount

Creaking in the Beams:
Dietrich Bonhoeffer,
Christianity, and the
Third Reich

Borge Schantz & Holly
Hughson

Changing Relationships with
Our Muslim Neighbors:
Effects of September 11

John M. Berez

Is There Such a Thing as
"Christian" Sex? Walking
the Sexual Tightrope

Rene Drumm

Living Life in the Closet: The
Hidden Lives of Gay &
Lesbian Seventh-day
Adventists

Vol. 30, No. 4

Bert Haloviak

The Perennial Quest for the
Word of Life: SDAs & the
Synoptic Problem

	Anthony Zuccarelli & Gerald Winslow John Brunt	Current Creation Questions: the Test of Human Cloning They Said, We Said: Denominational Statements on Human Cloning
	Keith Lockhart	From Antifederalism to SDAism
	Leigh Johnsen	Conscience, Taxes, Coercion: Isaac Backus & the Adventist Tradition of Separation between Church & State
Vol. 31, No. 2	Fritz Guy	Interpreting Genesis One in the Twenty-First Century
	Alita Byrd	Searching for Truth in Reports of the Sabbath Massacre
	Ronald Osborn	Anarchy and Apocalyptic
2004		
Vol. 31, No. 4	John McDowell	Rabbit's Folly in Pooh's Grand Adventure: Reading the Bible & the Nature of Inspiration
	Stefanie Johnson John Polkinghorne	Questioning Sabbath School Friendship of Science & Religion
	Loren Seibold	Whose Church Is It, Anyway?
	Beverly Beem & Ginger Harwood	Pilgrims & Strangers: Adventist Spirituality, 1850- 1863
Vol. 32, No. 1	Gifford Rhamie	Encountering the Ethiopian Eunuch
	Gorden Doss	God's Will for the Wealthy and Poor
	Borge Schantz, Reinder Bruinsma, Bonnie Dwyer	ADRA & the Adventist Missions: Rescued or Kidnapped? (all 3 short articles)
	Richard Rice	The Great Controversy & the Problem of Evil
	Nancy Lecourt	The Great Controversy over You-Know-Who (Harry Potter books)

Vol. 32, No. 2	Kendra Haloviak Brian Bull & Fritz Guy Heather Osborn	Pastor or Prostitute? The Battle over Mary Magdalene Then a Miracle Occurs Sabbath & Sports: Next Religious Liberty Battle or Too Hot to Touch?
Vol. 32, No. 4	Roger Dudley & Edwin Hernandez	Where Church and State Meet: Spectrum Surveys the Adventist Vote
2005		
Vol. 33, No. 1	Bruce Manners Daneen Akers Ross Winkle Christ Blake Norman H. Young	A Print-Driven Church Can Adventist Television Learn Anything from Oprah? Disappearing Act: Hiram Edson's Cornfield Experience The Other Sanctuary Doctrine Sanctuary: Essence of Adventism
Vol. 33, No. 2	Fritz Guy Scott LeMert Becky Wang Cheng Jack Provonsha	How Inclusive Is Our Hope? Adventist Eschatology and Assisted Suicide for the Dying How Does God View Suicide? Keeping Human Life Human
Vol. 33, No. 4	Steve Pawluk	Point/Counterpoint in the Discussion of Adventist Higher Education
2006		
Vol. 34, No. 1	Keith Lockhart Chris Blake Alexander Carpenter	The Myth of Vegetarianism Are We Guardians of Truth or Seekers of Truth? That Embarrassing Voice of Prophecy
Vol. 34, No. 2	Rene Drumm A. Gregory Schneider	Spouse Abuse in the Adventist Home Daring to Disagree with James Dobson

	Bert Haloviak	Ellen White, the Australian Ministers, & the Role of Women Preachers
	Arthur Patrick	Glacier View & the Australian Ministers
	David Thiele	Who is the SDA in 2006?
Vol. 34, No. 3	John Brunt	How My Mind Has Changed & Remained the Same with Regard to Biblical Interpretation
	Richard Davidson	Authority of Scripture: A Personal Pilgrimage
	Roy E. Gane	Israelite Genocide & Islamic Jihad
Vol. 34, No. 4	Malcolm Bull & Keith Lockhart	Authority & Identity
2007		
Vol. 35, No. 1	Grenville Kent	Cybersex, Solipsism, and Paul's Notion of the Body
	Loren Seibold	Pork
Vol. 35, No. 2	Winona Howe	A Dark Day, A Starry Night, & Other Signs of the End
	David Larson	What Killed the Branch Davidian SDAs
Vol. 35, No. 3	Margaret Christian	My Share: Living on One Six-Billionth
	Samir Selmanovic	The Sweet Problem of Inclusiveness: Finding God in the Other
Vol. 35, No. 4	Zdravko Plantak	Cinematography—Why Bother? A List or Two to Consider
	Benjamin Lau	The Adventist Advantage: A Closer Look
2008		
Vol. 36, No. 1	Loren Seibold	Ordinary & Dangerous: Sex in the Christian Community
	John Jones	Examining the Biblical Texts

	Mitchell Tyner	about Homosexuality: Toward the Unity of the Body of Christ Public Policy Issues Involving Homosexuality: An Adventist Response
Vol. 36, No. 2	Malcolm Bull & Keith Lockhart Benjamin McArthur	Adventism in the Present Tense Point of the Spear: Adventist Liberalism & the Study of
Vol. 36, No. 3	Loren Seibold	Ellen White in the 1970s In the Lord's Name: The Power of the Third Com- mandment
	E. Albert Reece	The Promise of Stem Cell Research
	Maury Jackson	Answering the Call for a Sacred Conversation on Race

Keepers of the Flame: Part I - The Apostasy

Martin Luther
Johannes Gutenberg
Printing Press (1450)
Bible
“great darkness”
bishops and abbots
Salvation by faith
Nero, Trajan and Diocletian
“Man of lawlessness”
Lion, bear, leopard, horrible beast
10 horns/kingdoms
Hippolytus
Antichrist
Bishop of Rome
Veneration of Angels and Saints
Relics
Sunday Sacredness
Purgatory and Hell
Prayers to Mary and Saints
Mass=Sacrifice
Confession to priest
Indulgences
Absolution from sin
Prayers and pilgrimages
John Tetzel (1517)
October 31, 1517
Castle Church, Wittenberg
Fredrick the Wise
Duke of Piedmont
“Cornerstone of Reformation”
sola scriptura
June 1520
Daniel 7&8; II Thes.2
Diet of Worms
Charles V (H.R.E)
John Wycliffe
“Morning Star of Reformation”
Lutterworth, Leicestershire
December 1384
Swift, Avon, Severn, North Sea
John Hus
July 6, 1415
dragon v. pure woman
Torre Pellice, Italy

Waldenses
1260 days (day/year)
Milan, Italy
Claudius, Bishop of Turin (9th century)
“Church in the Wilderness”
Peter Waldo (15th century)
Henri Arnaud
Pra Del Torno (Angrogno River)
“College of the Barbes”
“Church of the Cave”
Innocent VIII (1487)
Albert Catarnio
Synod of Chanforans (1552)
Peter Olivetan (French Bible)
Massacre of Easter 1655
John Milton
“Avenge, O Lord, thy slaughtered saints”

“Keepers of the Flame: Part II – The Reformers”

“Light Shines in darkness”
Waldenses
“Woman in the Wilderness”
Ulrich Zwingli
Indulgences
Geneva “Reformers Wall”
William Farel
John Calvin
Theodore Beza
Institutes of the Christian Religion
Geneva, Switzerland
Edinburgh, Scotland
John Knox
St. Andrews Castle
George Wishart (martyr)
Daniel 7 (4 beasts)
“Little Horn” (antichrist)
St. Giles Cathedral, Edinburgh
August 1560
Mary Queen of Scots
Holyrood Palace
Westminster Abbey, England
Henry VIII (1534)
Mary I (Tudor)
300 Martyrs (protestants.)
Greyfriars’ church, Edinburgh
18,000 martyrs
Martyr’s Memorial, Oxford
Nicholas Rigby
Hugh Latimer
Thomas Crammer
Elizabeth I
Philip II
Spanish Armada (1588)
Shetlands, Orkneys, Hebrides
Plymouth, England
Mayflower (1620)
Puritan “Separatists”
Pilgrims
“More Truth and Light...”
538-1798 A.D.
General Berthier
Salvation by Faith through Grace
“The Remnant” (Rev. 12:17)

“Keepers of the Flame: Part III – The Great Expectation”

August 1831
William Miller
St. Peter’s Basilica
Sistine Chapel
Sixtus IV
Michelangelo Buonaroti
Justinian I (533 A.D.)
Ostrogoths (Aryans)
538-1798
General Berthier
Joseph Priestly
day/year principle
Daniel 8:14
2300 days/years
Isaac Newton
“fulfilled prophecy”
Low Hampton, NY
Lucy Smith
Poultney, VT
Deism
Apology and Defense
War of 1812
deputy sheriff; captain
3:1 (Redcoats vs. United States)
Bible and Crudens Concordance
1816-1818
Bible=its own interpreter
Bible-literal fulfillments
Postmillennialism (peace)
Millennialism (judgment)
457 B.C.- 1843 A.D
“Sanctuary”= earth
“Cleansing”=destruction by fire
Irving Guilford
Daniel 7 cf. 8:14 cf. 9:25
Poultney, VT
Evidence of the Second Coming of Christ
Great Britain (1000 preachers)
Sweden (child preachers)
“General Conferences” (rallies)
Camp meetings (125; 1842-44)
500,000 people
5,000,000 copies of Advent papers
Prophetic Chart (1843)

Spring ‘43-Spring ‘44
10 virgins (Matt. 25)
“tarrying time”
Samuel S. Snow
October 22, 1844
“10th Day of the 7th Month
“Midnight Cry”
“Great Tent” (6000 people)
“Ascension Rock” (limestone)
“The Great Disappointment”
Miller Chapel (1848)
300 times (N.T.)
Founders Hall, A.U.C.
“Cleansing of Sanctuary”
December 20, 1849
“We shall soon see Him...”

“Keepers of the Flame: Part IV – After The Disappointment”

Erie Canal (1817-1825)
Albany to Buffalo
Port Gibson, NY
October 22, 1844
Owen Crosier
Daniel 8:14
Sanctuary=Heaven
Most Holy Place
Day-Star (Extra)
February 7, 1846
Washington, NH
Puritans
Dr. Peter Chamberlen
Seventh Day Baptist
Newport, RI
Stephen Mumford (1671)
5,500 Seventh Day Baptists
Rachel Oakes (Preston)
April, 1842
Fredrick Wheeler
William Farnsworth
Cyrus Farnsworth
Thomas Preble
February 1845
Joseph Bates
New Bedford, MA
James Madison Monroe Hall
August 1846
The Seventh Day Sabbath a Perpetual Sign
Third Angel’s Message
Revelation 14:12
Roosevelt, NY
Sabbath cf. Sanctuary (1846)
Revelation 11:18
Jesus=Hight Priest and Lord of Sabbath
Revelation 12:17
“Testimony of Jesus”
Revelation 19:10 cf. Revelation 22:8
Joel 2:27-28
Boston, MA
William E. Foy
Christian Experience (1842)
“3 Steps Vision”
East Sullivan, ME (1893)

“Keepers of the Flame: Part V – The Weakest of the Weak”

Gorham, ME
Ellen and Elizabeth Harmon
Portland, ME
Coma
William Miller (1840)
Casco Street Church
1844=happiest year
2000 visions and dreams
moments to 4 hours
1875-1915=prophetic dreams
John N. Loughborough
“Glory! Glory! Glory!”
December 1844
Consumption (T.B.)
Elizabeth Haynes
First Vision (Saints to Holy City)
Second Vision (Calls and trials)
William E. Foy (1845)
Exeter vision (Jesus in Most Holy Place)
Day-Star (March 14, 1846)
Joseph Bates
August 30, 1846
James White
Stockbridge Howland
Tophsham, ME
April 3, 1847 vision
Rocky Hill, CT
Stephen Beldon home
April 1848-December 1850
“Sabbath Conferences”
Ellen’s role cf. Bible Study
November 1848 (printing vision)
The Present Truth (1849)
Albert Beldon
Second Advent Review and Sabbath Herald (1850- Present)
Battle Creek, MI
Warburton, Australia
1891-1900
Melbourne Press
Hydesville, NY
Spiritualism
March 31, 1848
Fox sisters
“Rochester rappings”
National Spiritualist Association (1948)
“Christianity plus”
J.B. Philips cf. C.S. Lewis
Parkville, MI
January 12, 1861
Civil War Vision
5 families lost sons
Revelation 12:17 cf. Revelation 19:10
“Testimony of Jesus”= “Spirit of Prophecy”
William Farnsworth (22 children)
Millan Pond, Washington NH
Cyrus Farnsworth home
Eugene Farnsworth (19)
II Chronicles 36:15 cf. Ephesians 4:12-13

“Keepers of the Flame: Part VI – A Lesser Light”

December 1891
Australian Publishing House
Nathaniel Faulkhead
Masonic Order
Melbourne S.D.A School (1892)
Knights Templar sign
Visions and dreams
Communicate message
borrowed words
strengthens and encourages church
brings consolation
brings unity
leads people to Christ
“dependant on Spirit...”
Pantheism
Dr. John Harvey Kellogg (1880's)
General Conference meeting (1899)
South Lancaster, MA
Arthur G. Daniells
“Nature is not God”
Sunnyside (E.G.W. home), Cooranbong, Australia
Battle Creek College
Battle Creek Sanitarium
February 1902 Sanitarium Fire
The Living Temple
Washington, D.C.
General Conference (1903)
Testimonies, vol. 8
Ministry of Healing
Nature of God
Dime Tabernacle, Battle Creek (1879-1922)
Joseph Bates
David Hewitt (1852)
Review and Herald Press (1855)
Seventh-day Adventist (1860)
Western Health Reform Institute (1868)
Dr. John Kellogg
Battle Creek School (1872)
Battle Creek College (1874)
Review and Herald Publishing House
Battle Creek Sanitarium (1000 employees)
WWI (10,000,000 dead)
WWII (40,000,000 dead)
General Conference of 1901

Review and Herald fire
(December 30, 1902)
Battle Creek Sanitarium fire
(February 1902)
Washington, D.C. Headquarters (1903)
Stephen Smith (1851-1885)
Washington, NH
Eugene Farnsworth
“lead a man toward God and the Bible”
“lesser light” (Testimonies); “greater light
(Bible)

“Keepers of the Flame: Part VII – A Healing Ministry”

6-8 years more of life
heart disease and cancer
S.D.A lifestyle
fruits, grains, nuts, and vegetables
sleep, exercise, water
NO meat, coffee, tobacco
Louis Pasteur
“White Plague” (TB)
“ague” (malaria)
Calomel, arsenic, opium, etc.
night air=dangerous
few baths
meat, grease, condiments, tea
tobacco=bronchitis “cure”
John N. Andrews
Sylvester Graham
vegetarianism; whole wheat
hydrotherapy
Dr. James Jackson
Dr. Russell Trall
Dansville, NY
“Home on the Hillside” (1858)
Laws of Life (paper)
natural remedies
1848 vision (tobacco, tea, coffee)
1854 vision (rich, greasy foods)
Ostego, MI
Aaron Hilliard home
1863 vision (meat, alcohol, spices, tobacco, tea, drugs)
water, exercise, sun, baths
under 30=50% S.D.A deaths
Health reform cf. 3 Angels’ Messages
selection of “extracts”
salt and sugar
olive oil vs. animal oil
milk and eggs
athletes cf. vegetarianism
mind cf. psychosomatics
American Academy of Science (1982)
Cancer cf. diet
heart and disease and paralysis
fainting spells
Elmshaven, St. Helena, CA
Arthur W. Spalding

Dr. Clyde McKay
Cornell University
4000 S.D.A.’s (1865)
“Our Home on the Hillside”
Rochester, NY (Christmas)
Western Health Reform Institute
(1866)
Dr. John H. Kellogg (1875)
Battle Creek Sanitarium (1885)
60 Books (1,000,000 copies)
22,000 operations
5000 lectures
“mechanical horse”
Corn Flakes
“Kept 5 years ahead”
27 S.D.A Sanitariums (1901)
Ashfield and Summer Hill
Sanitariums (Australia)
Sydney Sanitarium (1903)
Warburton Sanitarium (1910)
Paradise Valley Sanitarium (1904)
Salem Hamilton
Glendale Sanitarium (1904)
Loma Linda Sanitarium (1905)
Loma Linda University Medical
Center
Cure and prevention

“Keepers of the Flame: Part VIII – Ellen, The Women”

5’2”; 140 pounds
James White
Henry Nicholas White (1847)
James Edson White (1849)
William Clarence White (1854)
John Herbert White (1860)
love of pansies; tomatoes; auctions
neighborly visits
Topsham, ME (1847)
Stockbridge Howland home
hauling stone; cordwood (50 cents per day)
Henry White (1863)
“Sweet Singer”
Oak Hill Cemetery (Battle Creek)
Wood Street Home (Battle Creek)
sewing pants
picking fruit
gardening enthusiast
“free hotel” (35)
frequent traveling
\$26.00 coat
sewing; mending; knitting
struggle over meat
“Stomach, you may wait until you can eat bread”
Greenville, MI
James White’s stroke
haying “trick”
hearty laugh
“hug-me-tight” joke
tender relationship with James
“Not all sweetness and light”
happy in suffering
Cooranbong, New South Wales
500 fruit trees (2 acres)
“Sunny Side” (E.G.W. home)
Avondale School
Desire of Ages (1898)
Lover of Children
gift of fish
“Tiglath Pileser” (dog)
Elmshaven, St. Helena, CA
Grace Jacques
eggs, milk, cottage cheese
fruit and vegetables

writings not a straight jacket
outgoing person
King Arthur tiles
William Hyde (1845)
“We’ll be there in a little while”
broken hip (1915)
“I know in whom I have believed”
July 24, 1915
Tabernacle, Battle Creek
Oak Hill Cemetary
1827-1915
“They shall constantly speak”
Lovetts Grove, OH vision (1858)
Jackson, MI
Daniel and Abigail Palmer
paralyzing stroke
Spiritual Gifts, vol. 1 (1858)
Great Controversy (1888)
Revelation 13 and 14
Three Angels’ Messages
Miller; Edson; Oakes; Bates;
White

“William Miller” (18 minutes; 1989)

Dan Matthews
Kit Carson
Samuel Morse (telegraph)
February 15, 1782
Pittsfield, MA
Low Hampton, NY
Lucy Smith
Deists
Baptist
War of 1812
Captain William Miller
Battle of Plattsburg, NY
Lake Champlain, NY
Supreme Being
“In Jesus I found a friend”
1816-1818
2300 Days (Daniel 8:14)
1831
Maple Grove
“Into the grove went a farmer; there came out a preacher”
Dresden, NY
800 lectures (1834-39)
Millerites
Signs of the Times
The Midnight Cry
prophetic charts (Charles Fitch)
sealing wax
“monitory wafers”
Great Tent (3000 people)
“Millerite Humbug”
Tuesday, October 22, 1844
“Ascension Rock”
Great Disappointment
“Present truths”
Rachel Oakes
Washington, NH Church
Seventh-day Adventists
“Catch the Vision”
restoration projects
“Harvest 90”
Justice of the Peace (barrel documents)
December 1849
“...he will come forth at the sound of the last trump.”

“The Midnight Cry!” (1994; 102 minutes)

William Miller	patriotism
October 22, 1844	militia lieutenant
John Tyler	captain in U.S. Army
Samuel F.B. Morse	War of 1812
Karl Marx and Fredrick Engels	Plattsburg, NY (Lake Champlain)
Alexander Dumas	15,000 (Br.) v. 5,500 (US)
1 million Americans	printed sermons
Charles G. Finney	Bible and concordance
temporal millennium	Daniel 2, 7, & 8:14
Industrial Revolution	Earth=sanctuary=burned
cotton gin	457 B.C. -1843 A.D
Erie Canal	August 1831 covenant with God
railroads and steamships	Dresden, NY
“Golden Age”	Silas Guilford
slavery and alcohol	Maple Grove
William Lloyd Garrison	2000 lectures; 6 books and tracts
<i>The Liberator</i>	Baptist license (1833)
“The peculiar institution”	Brother Hendrix
6000 temperance societies	“reverend”
utopian societies	Head v. Heart preaching
Shakers	Fall 1834
New Harmony, IN	logical arguments, solemn lectures
Brook Farm and Fruitlands, MA	42 ministers’ endorsements
Oneida, NY	<i>Evidence</i> (1836)
Joseph Smith	Boston, MA (1839)
Mormons	Timothy Cole
Deism and skepticism	palsy
Revivalism	Millerites
Second Great Awakening	Joshua V. Himes
French Revolution	Christian Connexion
Pius VI	Chardon Street Chapel (1839)
Anti-Christ	“doors shall be opened...”
1260 Days; 2300 Days	Ultraist or Enthusiast
Post-millennialism	Abolitionism; Antislavery
Second Coming	<i>Signs of the Times</i>
Yankee	Phineas T. Barnum
“coolness and soundness of judgment”	“Great Excitement” (1840 election)
1782-1849	“Father Miller”
Low Hampton, NY	Ellen Harmon (12)
Baptist	Robert Harmon (hatmaker)
Lucy Smith (1803)	“general conference”
Poultney, VT	typhoid fever
Deistic ideals	Henry Dana Ward
constable; sheriff; justice of peace	Charles Fitch

John Quincy Adams
"The Great Tent"
Hiram Munger (tentmaster)
55' pole; 3-4000 people
125 camp meetings (1841-44)
John Greenleaf Whittier
James G. Bennett (*New York Herald*)
"Liars Department"
"humbug and fool"
The Olive Branch
ascension robes myth
April 3, 1843
March 21, 1843/44
Washington, DC (pranksters)
comet (February 1843)
Millerite "orgies" myth
Millerite insanity myth
"voracious harpies in human shape"
Horace Greeley (*New York Tribune*)
Alexander Campbell
Disciples of Christ
William Lloyd Garrison (*The Liberator*)
rise of fanaticism
Josiah Litch
Levi Stockman (heresy trial)
Chestnut Street Methodist Church
Robert Harmon family expelled
"Come out of Babylon"
Charles Fitch
"The Blessed Hope"
Ezekial Hale
March 21, 1844
Boston Tabernacle (May 1844)
"Tarrying Time" (Habakkuk)
"Midnight Cry" (Matthew 25)
Parable of the 10 virgins
Henry Clay v. James Polk
Washingtonian Society
Joseph Smith
"Seventh Month Movement"
Samuel Sheffield Snow
Exeter, NH camp meeting
August 1844
10th Day of the 7th month
October 22, 1844
Himes and Miller on October 22nd

Buffalo, NY (Lake Erie)
Leonard Hastings (NH)
potato field
Ezekial Hale's woolen mill
Haverhill, NH
Rochester, NY hatmaker
mob spirit
"The Bridegroom cometh!"
Jane Marsh Parker
"They waited quietly"
"Blasted Hope"
Luther Boutelle
Hiram Edson
"We wept and wept until the day dawn"
James S. White
"I wept like a child"
Albany Conference (1845)
3 viewpoints on October 22, 1844
Date right/event wrong
Event right/date wrong
Spiritual coming in hearts of believers
Evangelical Adventists
Advent Christian Church
Ellen Harmon on 1844
new sanctuary focus
potato blight
Howard Atheneum
"Elijah the Prophet" (Snow)
James and Ellen White
Seventh-day Adventist Church
Marx; Shakespeare; Hemingway; White
Elk Point, SD (Himes)
Miller disfellowshipped
Miller Chapel
"At the time appointed the end shall be"
Legacy of the Millerite Movement
Church of God (Seventh Day) = 6000
members
Advent Christian Church = 28,000
members
SDA Church = 8,000,000+ members
"Today—until He comes"

“The Kellogg Brothers: Cornflake Kings” (1995; 50 minutes)

John and Ann Preston Kellogg	sterile operating rooms and instruments
February 26, 1852	American College of Surgeons
Tuberculosis	shredded wheat (“baled hay”)
“quacks”	1894 “flakes” (wheat, rice, oats, corn)
Battle Creek, Michigan	Charles W. Post
broom factory	Postum (1895)
Will Keith Kellogg	Grape-Nuts
James and Ellen White	“You know what dogs do to posts, don’t you?”
health visions	“Cereal Capital of the World” (100 companies)
<i>The Health Reformer</i> (1864)	Kellogg’s Toasted Cornflake Company (1910)
vegetarianism at 14	Battle Creek Toasted Cornflake Company (1906)
Western Health Reform Institute (1866)	court battles (1910-16)
Hydrotherapy	four 6-hour shifts
<i>The Water Cure Journal</i>	Depression and receivership (1933)
\$1000 loan	Miami Springs, FL
Bellevue Hospital, NYC	Child Welfare Foundation
Battle Creek Sanitarium	Kellogg Foundation
Philosophy of good health	December 14, 1943 (91) = John H. Kellogg
dyspepsia and neurasthenia	letter of reconciliation
baths; massages; exercise; diet;	1951 (91) = Will K. Kellogg
static electricity; sandbags; air tubes	“Absolutely wrong—yet ahead of his time!”
“He had to play the first string”	\$66,000,000
Ella Eaton (1879)	
“Biologic Living”	
“Man Friday” (\$9/week)	
non-salaried nurses	
The Little Red Onion Restaurant (“Sinners’ Club”)	
steaks = “cesspools of bacteria”	
bowel movements (3-5 times/day)	
enema flush machines	
sunshine (light bulbs) machine	
white clothing; diaper costumes; belt massagers	
regular exercise; rooftop marches (“health ladder”)	
celebrities (John D. Rockefeller, Henry Ford, C.W. Baron, Johnny Weismuller)	
Sanitarium Food Company	
Protose; Nutose; Nut Butter	
control of sexual urges; masturbation & idiocy	
40 orphans adopted	
George Kellogg (“Incorrigible”)	
genetics and Eugenics Movement	
Race Betterment Foundation	
40 books	
Pavlovian Institute	

“The Cornflakes Story” with Gerrilyn Roberts (24 minutes)

Battle Creek, MI
John Harvey Kellogg
Will Keith Kellogg
“Cereal Capital of the World”
Ellen White
Dr. Richard Schwarz
“Health, or How to Live”
Sylvester Graham
Russell Trall
“biologic living”
Western Health Reform Institute
The Health Reformer
Battle Creek Sanitarium
1000 people
1902 fire
Towers Block
15,000 per year
exercise desk
Grand March
hydrotherapy (water)
phototherapy (sun)
cold air
massage
muscular bath (mechanotherapy)
vibrating chair and table
luxury health resort (1920’s)
J. D. Rockefeller
Thomas A. Edison
Harvey Firestone
Henry Ford
calory counts; vegetarianism
mail order business
“Toasted Corn Flakes”
Will Keith Kellogg
“sweetheart of the corn”
physician v. businessman
Dime Tabernacle
Post Cereals
molasses; pie; bacon; pancakes; heavy breakfasts
February 1906
700 acres corn per day
Ladies Home Journal
July 1906
“Waxtite” paper

heat sealed
Times Square billboard
samples; grocery displays
“Kellogg Ladies” (elegant,
wholesome)
40% Bran Flakes (1915)
All Bran (1916)
Rice Krispies (“Snap, Crackle,
Pop”)
Great Britain (1920s)
cereal and milk (1930s)
Britain v. U.S. cereal eating per
capita

“Waco—The Inside Story” (1995; 57 minutes)

28 February 1993
Mount Carmel Center
Waco, Texas
World Trade Center
William Sessions (FBI director)
Jeff Jumar (FBI Waco commander)
Byron Sage (FBI agent)
8 ATF agents
David Koresh
“We were beaten!”
Peter Boyer (correspondent)
Hostage Rescue Team (HRT)
negotiating team
46 children; 18 released
Jim Cavanaugh (ATF negotiator)
con man or delusionist?
Surrender plan
Clive Doyle (Davidian)
Steve Schneider (Davidian agent)
Psalm 2 and Revelation 18
“We’ve been duped!”
Barry Higginbotham (FBI sniper)
Clinton Van Zandt (FBI negotiator)
milk for children
Jack Harwell (sheriff)
“10 day roll”
electricity cut off
psychological warfare
FBI & Justice Department wrangling
Janet Reno (US Attorney General)
Domino’s Pizza
R. J. Craig (HRT)
20 negotiators
noise and music blasts
21 March 1993 (7 released)
23-day siege
tear gas and tanks
“child shields”
sexual abuse; beatings
16 April 1993
suicide = unpardonable sin
“The Lord will come with fire...”
No fire-fighting plan
19 April 1993

gas masks
31 mph winds
three-part fire (Who set it?)
9 escape out of 84
“Where are the kids? Consumed!”
Gunshot suicides (20)
smoke inhalation
3 kids shot; 1 kid stabbed to death
“A monumental failure”

“Ordination to the Gospel Ministry” (1995; 90 minutes)

Sligo SDA Church
September 23, 1995
Andy McRae
ordinand
Ossie Heaton
“God...our divine Parent”
Ludwig van Beethoven
“Hymn to Joy” (Hymn 12)
Paul Anderson
“God of the universe”
“He has told you, O mortal, what is good”
Galatians 3:28 (“All are one in Christ Jesus”)
“Be Thou My Deliverer”
Arthur Rudy Torres
“What was fantasy for me was
vision for Allison”
Joel 2:28-29
historical and cultural difficulties
“Never allow the present to define the future”
“religious male hierarchy of priests”
“a paradigm of scarcity” (spiritual)
Beefeaters and the Crown jewels
“measuring out God’s grace by pipette”
“a bankrupt priesthood”
“corporate repentance”
“The age of the Holy Spirit begins at the Cross”
Desmond Ford
“Ordained by the Holy Spirit”
“ministry is not a status, but servanthood”
“We are all ministers” (priesthood of all believers)
“We need a new vision, not
limited by the old Paradigm”
“Let the future begin!”
Les Pitton
Dr. Charles Scriven
Kendra Haloviak
Columbia Union College
Dr. Lawrence Geraty
Norma Keough Osborn
“a real pastor is baptizing me”
cause celebre
“The service...is a step, a beginning”
Dr. Fritz Guy
Penny Shell

Shady Grove SDA Hospital
“We recognize and affirm [their]
ministry”
Louis Vendon
Pacific Union College
Laying on of hands
“God of Abraham, Isaac, & Jacob...
of Sarah, Rachel, & Elizabeth”
some participants moved to tears
“You, God, have called them”
“You have no hands but our hands,
which we place upon them”
Kit Watts
“Glory to God!”
Esther Knott = absent
Give the charge
Affirm and authorize your Gospel
ministry “wherever you are
called”
Preach, teach, care, organize,
preside in worship
“By God’s grace we accept our
ordination”
“The torch of justice lit today by
the Spirit”
“And all the people said, ‘Amen!’”
“Society’s arbitrary labels for
people – destroyed!”
“...a vision that makes this moment
a sacred moment”
“I no longer belong to a church that
will not ordain women”
Gayle Saxby (“called her church to
account on this issue”)
II Corinthians 5 (“If we are out of
our mind, it is for the sake
of Christ”)
“Everything has become new”
“Rise Up, O Church of God”
(Hymn #615)

“The Conscientious Objector: A True Story of An American Soldier” (2004 101 mins.)

Ralph Waldo Emerson (quote)
Congressional Medal of Honor
Desmond T. Doss
Loutout Mountain, TN
Rising Fawn, GA
Cochlear implant
Lynchburg, VA
7 February 1919
Audrey Millner (sister)
10 Commandments (picture)
Sixth Commandment
“How could a brother do such a thing?”
“I didn’t want to ever take life.”
Harold Doss (brother)
“He didn’t know how to give up”
Depression problems
Bertha Doss (mother)
giving blood
family drunkenness & violence
7 December 1941
Pearl Harbor, Hawaii
Newport News Naval Shipyard (VA)
Senator Max Cleland
physical disability (4F)
conscientious objector (1-A-0)
“conscientious cooperator”
Fort Jackson, SC
Dorothy Schutte (fiancee)
Rifle company
G. I. (Government Inductee)
A pest; a joke; a holy Joe
Barracks persecution
“I’ll shoot you!”
77th Division
bowline knot
17 August 1942
Fort Picket, VA
Sabbath sacredness
noncoms (noncombatants)
Medical Attachment
Captain Statman
Court martial threat
Camp Hyder, AZ (1943)

water rations, dehydration, sunstroke
Commander Jack Lover
“You’re not going to be by my damn side if you’re not carrying a gun!”
pressure to transfer Doss
General Randall
Colonel Hamilton
Section 8 (mental instability)
“I’ll be just as good a soldier as you”
Indiantown Gap, PA
Captain William T. Cunningham
rifle range qualification
refused pass to town
court martial threat
K. P. duty
War Service Commission (GC)
Franklin D. Roosevelt’s Order
“If I ever once compromised, I would be in trouble”
‘I’ll need your prayers’
Guam Island (1944)
machine guns, flame throwers
mortars, artillery shells
Doss worked at night
Why Japanese shot medics?
Bonzai attacks (women)
white flag trick
“Tokyo Rose”
“The Butchers of Guam”
Cunningham runs from enemy
Okinawa (“Hell hole of Pacific”)
“Operation Iceberg” (1945)
kamizake pilots
96th Army Division (decimated)
“Like stacking up cordwood”
knee-deep mud & blood
Maeda Escarpment (350’)
pillboxes, caves, concrete bunkers
flame throwers; women on fire
“Hacksaw Ridge”
cargo nets & ladders
“I was reading my Bible”
plasma at Aid Station

110-128 degrees F

30 April 1945

“A” Company; “B” Company

“It was like a miracle”

2 May 1945

Doss’ principle of treatment

Doss’ greatest temptation

“Mortars coming down like grapes”

“I couldn’t believe how calm he was”

155 men; 55 retreat off the ridge

double-loop bowline knot

75+ men lowered

“Bullets were flying like bees”

“Lord, please help me get one more!”

“It was like the Lord had His hand on his [Doss’] shoulder”

Japanese gun jams

5 May 1945 (Saturday)

Delay for Doss to read Bible

307th Infantry Regiment holds Ridge

Commander Jack Lover (saved by Doss)

21 May 1945 (Doss wounded twice)

Mercy (hospital ship)

Doss loses his Bible on battlefield

Soldiers risk lives to find his Bible

115,000 Japanese killed

15,000 U.S. soldiers killed

17 pieces shrapnel in his body

President Harry S Truman

12 October 1945

15 Medals of Honor

“You really deserve this! I consider this a greater honor than being President”

100% disabled

Tuberculosis; total deafness

November 1991 (wife Dorothy died)

Frances Doss (second wife)

“He is a man at peace”

“He was one of the bravest persons alive”

Kind of a loner

A man of deep faith, courage and humility

“I’m proud to have known him”

“The Red Books” (DVD, 2008, 90 minutes)

As you watch this drama staged by Pacific Union College students concerning Ellen White and her writings, think about the following questions:

1. Is this play a satire, a tragedy, a comedy, or something else?
2. How did you feel about Ellen White before seeing the play?
3. How do you feel about her after seeing the play?
4. What would you say has been the role of Ellen White’s writings in the church? Why?
5. What would you say their role should be today? Why?
6. What did you learn from seeing this play that you did not know before?
7. What questions did seeing the play raise in your mind?
8. Was seeing this play an emotional experience for you? Why or why not?
9. Why did some members of the audience become very emotional during and after seeing the play? (view the extra bonus material to answer this question)
10. How did taking this class (HIST404) help you gain a great understanding of the issues raised in the play?