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<td>“Keepers of the Flame: Part VII – A Healing Ministry”</td>
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<tr>
<td>55</td>
<td>“William Miller” (18 minutes; 1989)</td>
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<td>56</td>
<td>“The Midnight Cry!” (1994; 102 minutes)</td>
</tr>
<tr>
<td>58</td>
<td>“The Kellogg Brothers: Cornflake Kings” (1995; 50 minutes)</td>
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<td>59</td>
<td>“The Cornflakes Story” with Gerrilyn Roberts (24 minutes)</td>
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<td>60</td>
<td>“Waco: The Inside Story” (1995; 57 minutes)</td>
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<tr>
<td>61</td>
<td>“Ordination to the Gospel Ministry” (1995; 90 minutes)</td>
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<tr>
<td>62</td>
<td>“The Conscientious Objector” (2005; 101 minutes)</td>
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<tr>
<td>64</td>
<td>“The Red Books” (2008; 90 minutes)</td>
</tr>
</tbody>
</table>
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


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% per hour 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% per hour 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.

<table>
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<th>Grading Scale</th>
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<tr>
<td>2 Exams</td>
<td>200 points</td>
<td>Lowest A = 419 (93%)</td>
</tr>
<tr>
<td>Projects</td>
<td>100 points</td>
<td>A- = 405 (90%)</td>
</tr>
<tr>
<td>35 Quizzes</td>
<td>150 points (drop 5)</td>
<td>B+ = 392 (87%)</td>
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<td>TOTAL</td>
<td>450 points</td>
<td>B = 374 (83%)</td>
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<td></td>
<td></td>
<td>B- = 360 (80%)</td>
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<td></td>
<td></td>
<td>C+ = 347 (77%)</td>
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<td><em>Lowest grade for certification credit</em></td>
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<td>*C = 329 (73%)</td>
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<td></td>
<td></td>
<td>C- = 315 (70%)</td>
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<td></td>
<td></td>
<td>D = 270 (60%)</td>
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<td></td>
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<td>F = 0-266 (0-59%)</td>
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</tbody>
</table>

**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 viatal 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? (Vyhnmeister, 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? (Vyhnmeister, 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? (Vyhnmeister, 259-84, 297-308)
HIST 404  Adventist Heritage  3 Sample Test Question Responses

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, Czechowksi 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 SDAsm, 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

<table>
<thead>
<tr>
<th>Call Number</th>
<th>Author</th>
<th>Title</th>
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<tbody>
<tr>
<td>BS680.W7 B32 1987</td>
<td>Bacchiocchi, Samuele</td>
<td>Women in the Church 1987</td>
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<tr>
<td>BX6155.4.B3</td>
<td>Ball, Bryan W.</td>
<td>The English Connection: The Puritan Roots of SDA Belief 1981</td>
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<td>BX6155.3.B78 1994</td>
<td>Bruinsma, Reinder</td>
<td>SDA Attitudes toward Roman Catholicism, 1844-1965 1994</td>
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<tr>
<td>BL2525.B87 1990</td>
<td>Butler, John</td>
<td>Awash in a Sea of Faith: Christianizing the American People 1990</td>
</tr>
<tr>
<td>Call Number</td>
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<tr>
<td>F1.BX6158.9.C94.M5</td>
<td>Dabrowski, Rajmund</td>
<td>Michal Belina Czechowski, 1818-1876</td>
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<tr>
<td>BX 6158.9 .S6 D87</td>
<td>Durand, Eugene</td>
<td>Yours in the Blessed Hope, Uriah Smith</td>
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<td>BX305.2.E45 1983</td>
<td>Emmerson, W.L.</td>
<td>The Reformation and the Advent Movement</td>
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<tr>
<td>BX6153.4.C2.F67</td>
<td>Fortin, Denis</td>
<td>Adventism in Quebec: Dynamics of Rural Church Growth, 1830-1910</td>
</tr>
<tr>
<td>Library Call Number</td>
<td>Author</td>
<td>Title</td>
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<tr>
<td>BV 676 .W45 1995</td>
<td>Habada, Patricia &amp; Rebecca Frost Brillhart, eds.</td>
<td>The Welcome Table: Setting A Place For Ordained Women 1995 (Ordered)</td>
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<td>BX6153.96.E28.E27</td>
<td>Knight, George</td>
<td>Early Adventist Educators 1983</td>
</tr>
<tr>
<td>BX6115.K55 1993</td>
<td>Knight, George</td>
<td>Millennial Fever and the End of the World 1993</td>
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HD6060.5.U52.C26 1985  McLeod, Merikay  Betrayal 1985

W201.M66  Moon, Jerry  W.C. White and Ellen G. White 1993

BX6154.5.C5 M67 2001  Morgan, Douglas  Adventism & The American Republic 2001


BX6153.2.045 1981  Olson, A.V.  Thirteen Crisis Years, 1888-1901 1981


BX6153.R45  Reid, George  A Sound of Trumpets: Americans, Adventists and Health Reform 1982


BX6158.9.H66.R62  Rochat, Joyce  Survivor (A Biography of
<table>
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<th>Call Number</th>
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<tr>
<td>BX6115 .V36 1999</td>
<td>Vance, Laura</td>
<td>Seventh-day Adventism in Crisis: Gender &amp; Sectarian Change in an Emerging Religion</td>
<td>1999</td>
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<td>BX6153.98 .H57 V27 2000</td>
<td>Vasquez, Manuel</td>
<td>The Untold Story: 100 Years of Hispanic Adventism</td>
<td>2000</td>
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<tr>
<td>BX6153.96.E8 W43</td>
<td>Weeks, Howard B.</td>
<td>Adventist Evangelism in the 20th Century</td>
<td>1969</td>
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<tr>
<td>W201.W54</td>
<td>White, Arthur</td>
<td>Ellen G. White, 6 vols. (read any one volume)</td>
<td>1982-86</td>
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</table>

**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.
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.
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Herbert E. Douglass
Reexamining the Way God Speaks to His Messengers: Rereading Prophetess of Health
Richard Rice
How the Church Grows

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Reinder Bruinsma
Adventist and Protestant Fundamentalism
Roland Blaich
Divided Loyalties: American & German SDAs & the Second World War
Ronald E. Osborn
War, Fate, Freedom, Remnant

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

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| | John Brunt | They Said, We Said: Denominational Statements on Human Cloning |
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| | Alita Byrd | Searching for Truth in Reports of the Sabbath Massacre |
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“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 (Angrognio 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 Wichart (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)  
Hazen Foss  
Albany to Buffalo  
Poland, ME  
Port Gibson, NY  
Ellen Gould Harmon  
October 22, 1844  
“Weakest of the Weak”  
Owen Crosier  
“a compass”  
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

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 Cemetery
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
October 22, 1844
John Tyler
Samuel F.B. Morse
Karl Marx and Fredrick Engels
Alexander Dumas
1 million Americans
Charles G. Finney
temporal millennium
Industrial Revolution
cotton gin
Erie Canal
railroads and steamships
“Golden Age”
slavery and alcohol
William Lloyd Garrison
The Liberator
“The peculiar institution”
6000 temperance societies
utopian societies
Shakers
New Harmony, IN
Brook Farm and Fruitlands, MA
Oneida, NY
Joseph Smith
Mormons
Deism and skepticism
Revivalism
Second Great Awakening
French Revolution
Pius VI
Anti-Christ
1260 Days; 2300 Days
Post-millennialism
Second Coming
Yankee
“coolness and soundess of judgment”
1782-1849
Low Hampton, NY
Baptist
Lucy Smith (1803)
Poultney, VT
Deistic ideals
constable; sheriff; justice of peace

patriotism
militia lieutenant
captain in U.S. Army
War of 1812
Plattsburg, NY (Lake Champlain)
15,000 (Br.) v. 5,500 (US)
printed sermons
Bible and concordance
Daniel 2, 7, & 8:14
Earth=sanctuary=burned
457 B.C. -1843 A.D
August 1831 covenant with God
Dresden, NY
Silas Guilford
Maple Grove
2000 lectures; 6 books and tracts
Baptist license (1833)
Brother Hendrix
“reverend”
Head v. Heart preaching
Fall 1834
logical arguments, solemn lectures
42 ministers’ endorsements
Evidence (1836)
Boston, MA (1839)
Timothy Cole
palsy
Millerites
Joshua V. Himes
Christian Connexion
Chardon Street Chapel (1839)
“doors shall be opened…”
Ulraist or Enthusiast
Abolitionism; Antislavery
Signs of the Times
Phineas T. Barnum
“Great Excitement” (1840 election)
“Father Miller”
Ellen Harmon (12)
Robert Harmon (hatmaker)
“general conference”
typhoid fever
Henry Dana Ward
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 disfellowshiped
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
February 26, 1852
Tuberculosis
“quacks”
Battle Creek, Michigan
broom factory
Will Keith Kellogg
James and Ellen White
health visions
_The Health Reformer_ (1864)
vegetarianism at 14
Western Health Reform Institute (1866)
Hydrotherapy
_The Water Cure Journal_
$1000 loan
Bellevue Hospital, NYC
Battle Creek Sanitarium
Philosophy of good health
dyspepsia and neurasthenia
baths; massages; exercise; diet;
static electricity; sandbags; air tubes
“He had to play the first string”
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
sterile operating rooms and
instruments
American College of Surgeons
shredded wheat (“baled hay”)
1894 “flakes” (wheat, rice, oats, corn)
Charles W. Post
Postum (1895)
Grape-Nuts
“You know what dogs do to posts,
don’t you?”
“Cereal Capital of the World” (100 companies)
Kellogg’s Toasted Cornflake
Company (1910)
Battle Creek Toasted Cornflake
Company (1906)
court battles (1910-16)
four 6-hour shifts
Depression and receivership (1933)
Miami Springs, FL
Child Welfare Foundation
Kellogg Foundation
December 14, 1943 (91) = John
H. Kellogg
letter of reconciliation
1951 (91) = Will K. Kellogg
“Absolutely wrong—yet ahead of his time!”
$66,000,000
“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
“Toasted Corn Flakes” 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”
Galations 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)

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)
waters, 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
June 1945

110-128 degrees F

“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)
Dos 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?