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<td>59</td>
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<td>60</td>
<td>“The Midnight Cry!” (1994; 102 minutes)</td>
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<td>62</td>
<td>“The Kellogg Brothers: Cornflake Kings” (1995; 50 minutes)</td>
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<td>“The Cornflakes Story” with Gerrilyn Roberts (24 minutes)</td>
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<td>64</td>
<td>“Ordination to the Gospel Ministry” (1995; 90 minutes)</td>
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<td>65</td>
<td>“The Conscientious Objector” (2005; 101 minutes)</td>
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<td>67</td>
<td>“The Red Books” (2008; 90 minutes); “W. K. Kellogg: An All American Entrepreneur”</td>
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<td>68</td>
<td>“Meet Hiram Edson” (2012; 20 minutes)</td>
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<td>69</td>
<td>“The Adventists” (2010; 55 minutes)</td>
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<td>70</td>
<td>“A Cry in the Dark” (1988; 121 minutes)</td>
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<td>71</td>
<td>“The Adventists 2” (2013; 55 minutes)</td>
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<td>72</td>
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<tr>
<td>74</td>
<td>“Meet William Miller” (2014, 17 minutes); “Meet Joseph Bates” (2014, 23 minutes)</td>
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</table>
HIST404 (3 crs.): Adventist Heritage
11:30 a.m.-12:20 p.m. MWF
Buller Hall 150 (Spring 2016)

Instructor: Dr. Brian E. Strayer
Office: Buller Hall 127
Hours: 9:30-10:20 a.m. MWF; 12:30-2:00 p.m. MW. Other times by appointment.
Phone: 471-3612; E-mail: bstrayer@andrews.edu

[For ISBN & price information see the listing at the Andrews University Bookstore at www.andrews.edu/bookstore]

Schedule of Assignments:

January
4—Introduction and Syllabus
6—Schwarz & Greenleaf, 13-22
8—23-34
11—35-50
13—51-68
15—69-82
20—83-99
22—100-13
25—114-29
27—130-45
29—146-59

February
1—160-74 [Book Review #1 due at class time]
3—175-88
5—207-24
8—225-40
10—241-58
* 12—Midterm Exam due by 5:00 p.m. [-10% per hour if late]
17—259-72
19—273-92
22—332-47
24—348-63
26—364-84
29—385-400

March
2—420-41
4—442-57
7—458-77 [Book Review #2 due at class time]
9—478-98
21—499-517
23—518-38
25—539-64
28—605-26
30—627-55

April
1—Vyhmeister, 9-43
4—45-74
6—77-114
8—115-54
11—157-86
13—187-209 {All signed & dated H.A.V. brochures must be in by class time}
15—211-55
18—259-311
20—313-54
22—355-76
*26—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.

Outcome Objectives: Upon successful completion of this course, students will

1. know the key individuals, places, events, and forces that have shaped the development of the SDA church, its doctrines, mission, and organization.
2. understand the interchange between a developing religious institution and the social milieu in which that development took place.
3. be able to evaluate the SDA church's claim to uniqueness and special mission as a part of the last day remnant church.
4. be able to explain the roles of selected individuals in the development of Adventism from 1844 to the present.
5. learn lessons from the past experiences of the SDA church and appreciate their heritage more.

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 reading assignments 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 16 double-spaced pages of hard copy is expected. 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 for those seeking SDA certification 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.
Exams               200 points
Projects            100 points
35 Quizzes           150 points (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 of 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 (3 tardinesses = 1 absence). The maximum number of unexcused absences for this class is 5. Exceeding that limit will result in lowering the grade one letter. Leaving class for any reason without the professor’s permission will result in a zero on the quiz and an absence for that class period. Cell phones must be turned off during class so as not to disrupt the discussions. A warning will be given the first time and ten points deducted every time thereafter.

Penalties for Late Work: There will be a discount of 10% per day for late written work after the due date has passed (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 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 be reported to the student’s advisor and to the chair of the History & Political Science Department. Students caught using electronic devices to surf the web or watch movies during class will be forbidden to use them at all in class thereafter.
Writing Implements: Book reviews and exams must be printed in dark (laser quality) print on 8.5” x 11” paper with one-inch margins. Only for medical or family emergencies will assignments be accepted by e-mail or electronic attachment.

Disability Accommodations: If you qualify for accommodations under the American Disabilities Act, please contact Student Success in NH100 (disabilities@andrews.edu or 269-471-6096) as soon as possible for so that accommodations can be arranged.

Emergency Protocol: Andrews University takes the safety of its students seriously. Signs identifying emergency protocols are posted throughout buildings. Instructors will provide guidance and direction to students in the classroom in the event of an emergency affecting that specific location. It is important that you follow these instructions and stay with your instructor during any evacuation or sheltering emergency.

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.

Federal Credit definition: A credit hour is an amount of work represented in intended learning outcomes and verified by evidence of student achievement that is an institutionally established equivalency that reasonably approximates not less than (1) one hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester hour of credit; or (2) at least an equivalent amount of work as required in paragraph (1) of this definition for other activities as established by an institution, including laboratory work, internship, practica, studio work, and other academic work leading toward the award of credit hours.

Communication: Email is the official form of communication at AU. Students are responsible for checking their AU email and iVue alerts regularly.

This syllabus is subject to change due to unforeseen circumstances such as inclement weather, illness, or death!

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 SDA 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? (Vyheimeister, 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? (Vyheimeister, 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? (Vyheimeister, 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 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.
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<tr>
<th>Call Number</th>
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<tr>
<td>W201.E45</td>
<td>Aamodt, Terrie, Gary Land, Ronald Numbers</td>
<td>Ellen Harmon White: American Prophet</td>
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<tr>
<td>BS680.W7 B32 1987</td>
<td>Bacchiocchi, Samuele</td>
<td>Women in the Church 1987</td>
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<tr>
<td>BX6155.3.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>
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<td>KTA8940.P7.B79</td>
<td>Bryson, John</td>
<td>Evil Angels: The Case of</td>
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<td>Call Number</td>
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<td>F1.BX6158.9.C94.M5</td>
<td>Dabrowski, Rajmund</td>
<td>Michal Belina Czechowski, 1818-1876</td>
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<td>ML3001.D68 2009</td>
<td>Doukhan, Lilianne</td>
<td>In Tune with God</td>
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<td>BX6153.4.C2.F67</td>
<td>Fortin, Denis</td>
<td>Adventism in Quebec: Dynamics of Rural Church Growth, 1830-1910</td>
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<td>BX6153.4.L29.G74 1992</td>
<td>Greenleaf, Floyd</td>
<td>The SDA Church in Latin</td>
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America & the Caribbean
2 vols. (read one) 1992

Habada, Patricia & Rebecca Frost Brillhart, eds.

The Welcome Table: Setting A Place For Ordained Women 1995

Hackleman, Douglas


Hammill, Richard L.

Pilgrimage 1992

Hewitt, Clyde

Midnight & Morning (Millerism, 1831-1860) 1983

Hook, Milton

Desmond Ford: Reformist Theologian, Gospel Revivalist 2008

Johnson, Doug

Adventism on the Northwestern Frontier 1996

Jones, Clifford

James K. Humphrey & the Sabbath-Day Adventists 2006

Knight, George

Early Adventist Educators 1983

From 1888 to Apostasy: The Case of A.T. Jones 1987

Joseph Bates: Real Founder of Seventh-day Adventism 2004

Millennial Fever and the End of the World 1993

Myths in Adventism 1985

Lake, Jud

Ellen White Under Fire 2010

Land, Gary

Uriah Smith: Apologist & Biblical Commentator

Leonard, Harry, ed.

J.N. Andrews, the Man and the Mission 1985
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.R45  Reid, George  A Sound of Trumpets: Americans, Adventists and Health Reform  1982
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<tr>
<td>BX6143.L68.S77</td>
<td>Strayer, Brian E.</td>
<td>J. N. Loughborough: Last of the Pioneers. 2014</td>
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<td>W251.V35.P76</td>
<td>Valentine, Gilbert</td>
<td>The Prophet &amp; the Presidents. 2011</td>
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<td>BX6115 .V36 1999</td>
<td>Vance, Laura</td>
<td>Seventh-day Adventism in Crisis: Gender &amp; Sectarian Change in an Emerging Religion 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 2000</td>
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<tr>
<td>W201.W54</td>
<td>White, Arthur</td>
<td>Ellen G. White, 6 vols. 1982-86</td>
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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 simply 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 proofreaders.

*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 wroth 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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Vol. 39, No. 2  Ryan Bell  When What is True Is Not Pure (Flannery O’Connor)

Vol. 39, No. 3  Wilton Bunch  Two Stories Are Better Than One: Looking Through the Lenses of Faith & Science

Ruben Sanchez  Arizona Anti-Immigration Law Exposes Adventist Paradoxes

Gottfried Oosterwal  Salve, Alma Mater

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Ronald Osborn  Who Is the Average American Adventist?

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David Thomas  The Great “Spiritual Formation” Kerfuffle

Vol. 40, No. 2  Samantha Angeles  Shall Women Be Silent?

Reinder Bruinsma  Is Cohabitation Always Wrong?

Landon Schnabel  A Study of Family Violence at Andrews: Implications for the World Church

Vol. 40, No. 3  Ivan Blazen  Biblical Texts and Homosexual Practices

Alita Byrd  Looking for Lessons in the ADRA Leadership Change

Zane Yi  Legitimization, Articulation, & Critique: Adventism & the Three Modes of Philosophy

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Bert Haloviak  The Pit Dug for Adventist Women Ministers

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Keepers of the Flame: Part I - The Apostasy” (1 hour)

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 Cattarnio
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” (1 hour)

“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” (1 hour)

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)
“Keepers of the Flame: Part IV – After The Disappointment” (1 hour)

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” (1 hour)

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” (1 hour)

December 1891  Australian Publishing House
Nathaniel Faulkhead  Masonic Order
Melbourne S.D.A School (1892)  Communicate message
Knights Templar sign  borrowed words
Visions and dreams  strengthens and encourages church
Communicate message  brings consolation
borrowed words  brings unity
strengthens and encourages church  leads people to Christ
brings consolation  “dependant on Spirit…”
leads people to Christ  Pantheism

Dr. John Harvey Kellogg (1880's)
General Conference meeting (1899)
South Lancaster, MA
Arthur G. Daniells
“Nature is not God”
Sunnsyde (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” (1 hour)

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” (1 hour)

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
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)
Poultnay, 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…”
Ultraist 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”
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”
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
“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 (fiancée)
Rifle company
G. I. (Government Inductee)
A pest; a joke; a holy Joe
Barracks persecution
“T’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)
kamikaze 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)
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?

“W. K. Kellogg: An All American Entrepreneur” (2010; 24 minutes)

<table>
<thead>
<tr>
<th>Kellogg Foundation (#7)</th>
<th>$400,000 cost</th>
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</thead>
<tbody>
<tr>
<td>Kellogg Company (#1)</td>
<td>W. K. Kellogg’s love of #7</td>
</tr>
<tr>
<td>$13,000,000</td>
<td>Arabian Horse ranch in CA</td>
</tr>
<tr>
<td>Dr. John H. Kellogg (1852-1943)</td>
<td>800 acres</td>
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<tr>
<td>Will Keith Kellogg (1860-1951)</td>
<td>Will Rogers</td>
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<tr>
<td>John Preston Kellogg (broom maker)</td>
<td>Rudolph Valentino</td>
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<tr>
<td>Garth “Duff” Stoltz</td>
<td>“Rinton” son of Rin-Tin-Tin</td>
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<td>Historic Adventist Village</td>
<td>Kenny’s accident at 2 yrs.</td>
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<td>Western Health Reform Institute (1866)</td>
<td>Kellogg Foundation ($66 m)</td>
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<tr>
<td>Battle Creek Sanitarium</td>
<td>Van Buren Street home</td>
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<tr>
<td>$500 = two years’ wages (1860s)</td>
<td>anonymous generosity</td>
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<tr>
<td>broom seller at 14 years</td>
<td>NBC radio program</td>
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<tr>
<td>extrovert (JHK); introvert (WKK)</td>
<td>SDA Church background</td>
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<tr>
<td>Why Battle Creek became a health center?</td>
<td>“An All American</td>
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<td>1902 fire; 1903 rebuilding</td>
<td>Entrepreneur”</td>
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<tr>
<td>W. K. Kellogg = 25 years at the San</td>
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<tr>
<td>Toasted Cornflakes Company (1906)</td>
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<tr>
<td>innovative advertising methods</td>
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<tr>
<td>free samples; reverse psychology</td>
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<tr>
<td>“I don’t think I will ever be a wealthy man”</td>
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<tr>
<td>“Sweetheart of the Corn” (Fanny Bryant)</td>
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<tr>
<td>emphasis on good taste, not health</td>
<td></td>
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<tr>
<td>NYC Times Square billboard</td>
<td></td>
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<tr>
<td>Norman Rockwell paintings</td>
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<tr>
<td>Percy Jones Army Hospital</td>
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<tr>
<td>Eagle Heights home (Gull Lake, MI)</td>
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</tbody>
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“Meet Hiram Edson” (2012; 20 minutes)

Hiram & Esther Edson
56-acre farm
Great Disappointment
October 22, 1844
Owen R. L. Crozier
Dr. Franklin B. Hahn
“You will see your Lord a-coming” (song)
William Miller
1 day = 1 prophetic year
Samuel Sheffield Snow
Day of Atonement (Yom Kippur)
Earth = sanctuary
“Going to see my Jesus Coming” (song)
“a spirit of weeping came over us”
prayer session in Edson’s barn
Sanctuary is in heaven
Jesus is in Most Holy Place
Hebrews 8 (ministry in heavenly sanctuary)
Daniel 7 (Investigative Judgment)
Edsons’ wedding silver sold
Captain Joseph Bates
Port Gibson, NY
Seventh-day Sabbath
“This is light and truth!”
“When we are at our weakest, God is at His strongest”
“The Adventists” (2010; 55 minutes)

hospitals = places to die (1860s)
Ellen G. White’s 1863 vision
body, mind & spirit
holistic medicine
SDAs = 5-10 years longer life spans
Loma Linda University Medical Center
Dr. Leonard Bailey
“Baby Fae” (1984)
24 infant heart transplants annually
Adventist Health Studies
10% genes; 90% lifestyle
Dan Buettner, The Blue Zones
Dr. Ellsworth Wareham (95 years old)
vegetarianism; almonds & walnuts
fruits, vegetables, grains
strong sense of community
exercise & aerobics
no smoking or drinking alcohol
Proton Accelerator (cancer)
Creation & Advent themes
faith and science intertwined
ignorance of public regarding SDAs
Great Disappointment
William Miller
Daniel 8:14
October 22, 1844
Charles White (EGW’s great-grandson)
June 6, 1863 health reform vision
meat and white bread
lifespan = 40 years
drugs, leeching, bleeding, smoking
arsenic & mercury medication
no germ theory
Western Health Reform Institute (1866)
Dr. John Harvey Kellogg
Battle Creek Sanitarium
fresh air, sunlight, exercise, diet
celebrities at Battle Creek Sanitarium
Nut Butter
Will Keith Kellogg
Kellogg cereals
Florida Hospital
10,000 patients a year
Orlando, Florida

Celebration Health
Walt Disney’s Celebration City
spa vs. hospital atmosphere
comprehensive team approach
Chaplain Lynch’s role
Neonatal Intensive Care Unit
Loma Linda University Intensive Care Unit
children’s heart transplants
25% die waiting for donors
Dr. Leonard Bailey
prostate cancer surgery
robotic surgery
$7,000,000 investment
6000 physicians/year trained
remote surgery techniques
aneurism treated by computer
Kettering Health Network
Dayton, Ohio
advanced imaging (3-D)
life is sacred
Kettering SDA Church
Faith Community Nurse
deaconesses = healers
body = temple of Holy Spirit
“I don’t eat anything that has a mother”
70% of American s = overweight
St. Helena Hospital (1878)
Psychiatric Unit (29 beds)
Stop-Smoking Unit (1969)
chemical dependency
Weight Control Clinic
5 goals to defeat cancer
Mental ill health = chronic condition
therapy & chemical treatments
miraculous heart transplants
responsibility to stay healthy
sky-diving at 80?
Adventism gives hope
“A Cry in the Dark” (1988; 121 minutes)

Michael & Lindsey Chamberlain
Azaria Chantelle Chamberlain
Ayers Rock, Australia
dingo
torch (flashlight)
“The dingo took my baby!”
white jumpsuit
“Why did God take her away?”
aborigine trackers
Mt. Isa home
coroner’s inquest
Woman’s Day magazine
“Where’s my bubbly in the big black dark?”
dingo lair
Azaria: “Sacrifice in the wilderness”? bizar
murder cult
no saliva; no teeth cuts
Avondale College
Northern Territory Police
Alice Springs inquest
Dr. Brown’s report (forensic dentist)
death threats
24-hour protection
newspaper tabloids
bomb threats
innuendoes, suspicion, gossip
dingoes vs. tourism
parents not responsible
Professor Cameron (London)
M.A. Theology (Michael)
B.A. Education (Lindy)
questioning witnesses
search warrant
new investigation
“Did you kill your baby?”
small female handprint
baby’s head decapitated
arterial spray in car
murder charge vs. Lindy
“I thought I knew the answer but I don’t!”
boys praying for a baby sister
Cairns accident victim
Darwin, Australia (court trial)
fetal hemoglobin (22 samples)

“She’s a witch, you know!”
“They should burn the bitch!”
Professor Chaikin
scissors vs. dingo teeth
“The dingo is innocent” (shirt)
20-pound kangaroo
dingo & goat in a baby suit
Confait Case (England)
Dr. Scott’s evidence (saliva)
conflicting forensic evidence
no aboriginal testimony
jumpsuit & matinee jacket
“a dexterous & tidy dingo”
“I think we should get a divorce”
prison with hard labor for life
accessory to murder (18 months)
appeal refused
Kahlia (2nd baby girl)
High Court Appeal lost (3:2)
unsuitable use of reagent
how matinee jacket found
5.5-year ordeal
“We never want to see this happen in Australia again!”
“How important innocence is to innocent people”
Chamberlains’ names cleared of all guilt (Sept. 15, 1988)
“The Adventists 2” (2013; 55 minutes)

1,200,000,000 (20%)
fault-based groups
body = temple of God
7-10 years longer lifespans
mission hospital
medical missionaries
Haitian earthquake (2010)
30 seconds; 7.0 magnitude
300,000 died; 10% homeless
L’Hopital Adventiste
first responders = SDAs
NGO’s
Dr. Scott Nelson (LLU)
six months; 400 operations/week
orphans & handicapped children
Anne Hume (orphanage director)
rickets (Vitamin D deficiency)
club foot (40 cases)
80% unemployment
Richard Hart (CEO SDA Health Care)
“volunteers came through”
why clinics = better than hospitals?
Amazon River Basin
Luzeiro (“light bearer”)
12 boats
health care instruction
Landerson Saltana
snakes, piranhas, crocodiles
Leo & Jessie Halliwell (1930s-1970)
ADRA & Amazon Lifesavers
Brad & Lina Mills
Manaos, Brazil
80% of area flooded
Thainee de Oliveira (dentist)
Salvavidas (boat)
Ted Karpf (WHO)
Buddhists & first hospice
Islam & health care (1000 AD)
Amy Oden (Wesleyan professor)
33% medical missionaries = women (1900)
Dr. Dana Robert (Boston University)
HIV in Malawi (50%)
$1.00 a day wages
Malamulo Hospital (estab. 1902)
malaria kills children
Dr. Ben Carson (Johns Hopkins)
Ben Carson School of Medicine
Dr. Albert Schweizer
Tom Dooley
Dr. Harry Miller (“China Doctor”)
Dr. Rebekah Wang-Cheng
malnutrition
soy milk saved 1000 children
SDA international health care system
Hangzhou, China
Sir Run Run Shaw Hospital
Dr. He Chao
TCM (traditional Chinese medicine)
herbs, capping, acupuncture
whole-person care
emphasis on prevention
1st dental hygiene program in China
Ellen G. White & health message
Charles Scriveren (Kettering Hospital)
Amer. Medical Missionary College
Fernando & Ana Stahl
Peru & Lake Titicaca area
Clinica Americana
Dr. Norma Huamalies
culture of bargaining
missionary salaries
Florida Hospital
140 nursing students
Dr. Gisela Sandy
Dr. Lili Fernandez
Dr. Carlos Beladarzo (dean)
Good Hope Clinic (Lima, Peru)
Dr. Juan Estetes
Raqueel Chilon (nutritionist)
soy chicken substitute
Florida Hospital
Julia Santana Hospital (Dom. Rep.)
Dayton, Ohio medical team
Dr. Steve Schmidt
Dr. Mark Klug (hand surgeon)
Legacy of Healing
Dr. Gary Schmidt
Mafi Schmidt (nurse)
1-day clinics & clean water systems
importance of belonging
“In the midst of sea of life we have the Sabbath”
Second Coming hope
Worthington (OH) SDA Church
Adventurers (Pre-K to 4th grade)
Sabbath school
school board
“When will I be me?”
ex-gay therapy
be at peace with God
“I would not be happy but I would go to heaven”
17,000,000 SDAs
3000 new SDAs per day
pastor fired for being gay
1000 surveys re: LGTB SDAs
“We are all part of one family” (really?)
“I have asked God to change me. It didn’t happen”
stepping out from my parents’ blessing
“Working for the church was the dream of my life”
Celebration of Commitment
saved by grace through faith
Second Wind (San Francisco, CA)
personal & collective covenants
Code of Holiness (O.T.)
homosexuality cf. pederasty cf. male temple
prostitutes
“We pay a very high price to keep our faith”
Pacific NW Gay Christian Network
to be “fully out”
“it’s not easy”
“This is how they’re wired”
“It hasn’t always been easy”
“I appreciate the grace that you represent”
“We are a family; we are committed to each other”
gays have no police protection (in Brazil)
200 killed/year for hate crimes (Brazil)
“How will [my coming out] affect my parents’ careers?”
“Jesus loves all the people whom everyone else hated”
“I [Jesus] will not let you put this between us”
importance of “community”
“People forget that we need someone to care for us”
“I wish more churches would adopt statements like that”
Elder Babcock & Grace Babcock
“I’d rather err on the side of being too accepting than being too judgmental” (SDA pastor)
“I believe Jesus loves me unconditionally & He wants me in heaven”
“Jesus Loves Me” (song)
4,000,000 children
faith-based education
1000 SDA schools
Ellen G. White
body-mind-spirit
Bronx-Manhattan SDA School
80% from broken homes
Larry Blackmer (NAD Education)
respectful & accepting
behavior journals
school as sanctuary
Holbrook SDA Indian School
native languages, arts, horsemanship
reservation life & challenges
change their futures
self-worth
24% schoolchildren = hungry
no spiritual vacuum
Dr. Jay Gedd
outdoor education
Columbine Christian School
Durango, Colorado
multi-age, multi-grade classrooms
place-based education
“a teacher of students rather than a
teacher of curriculum”
Pinon Hills SDA School
50% church budget goes to school
Dr. Lisa Beardsley-Hardy (GC Educ.)
Cognitive Genesis Study
Iowa Assessment
Cognitive Ability Test
52,000 students in 800 schools
US, Canada, Bermuda
SDA students performed above
expected levels in all areas
diet, rest, exercise, spirituality
Spencerville Adventist Academy
80th-90th percentile performance
healthy relationship with teachers
useful trades taught
teach to the whole person
social, physical, spiritual, academic
creation v. evolution
well above national ave. in science
Dr. Leonard Brand
Loma Linda Academy
naturalism v. supernaturalism
good nutrition
vegetarianism
Dr. David Trim (GC Archives)
Dr. Delbert Baker (GC VP)
Edson White & Morning Star
Dr. George Knight (historian)
Oakwood School
95% of African American pastors
Oakwood Adventist Academy
community service
vocational education
dairy farm; welding, auto mechanics
Fletcher Academy, NC
health-food store; retirement center
fitness center; commercial laundry
focus on character
gymnastics
Spencerville SDA Academy (MD)
mission school construction projects
home-school-church working team
“Meet William Miller” (2014; 17 minutes)

Whitehall, NY (1846)

1831
Irving Guilford (nephew)

words as weapons

Dresden, NY (1831)

loquacious

one day = one year

Baptists

2300-day prophecy

Poultney, VT

1843 A.D.

Deist

spring equinox

Rev. Elihu Miller

October 22, 1844

War of 1812

Samuel S. Snow

Captain William Miller

Day of Atonement

typhus scourge

“Great Disappointment”

death = final candle of life

Shut Door view

farming, family, church

Ascension Rock

Old Testament prophecies

“The Lord is coming soon; be ready”
cleansing of the sanctuary

December 1849

Judgment

“Meet Joseph Bates” (2014; 23 minutes)

Fairhaven, MA (1847)

Fairhaven Anti-Slavery Society

Joseph & Prudence Bates

Seventh-day Sabbath (1845)

New Bedford, MA

7th Day Sabbath a Perpetual Sign

midshipman (17)

flour story

merchant marine

“The Lord will provide!”

“a salty bunch”

Port Gibson, NY

shark story

Hiram Edson

“I had no faith”

Thomas Preble

Danish privateers (1810)

Sabbath, Sanctuary, Second Advent

“The Lord will provide!”

“Honesty is always the best policy”

1872

press gang (impressment)

British Royal Navy

“The Lord is coming soon; be ready”

War of 1812

December 1849

Prudy (Nye) Bates

William Miller (1839)

poem and New Testament

Fairhaven (1841)

no liquor, beer, wine, hard cider

“His words set my soul on fire!”

no tobacco or swearing

abolitionist

no coffee, tea, or meat

cat-o’-nine-tails

no butter, cheese, pie, or cake

“I met with mixed results”

healthful diet

William Miller (1839)

Sabbath, Sanctuary, Second Advent

Fairhaven (1841)

1872