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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](mailto:bstrayer@andrews.edu)

Textbooks: Richard Schwarz & Floyd Greenleaf, *Light Bearers* (Nampa, ID: Pacific Press Publishing Association, 2000). Nancy Vyhmeister, ed., *Women in Ministry* (Berrien Springs, MI: Andrews University Press, 1998).

[For ISBN & price information see the listing at the Andrews University Bookstore at [www.andrews.edu/bookstore](http://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% <u>per hour</u> 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% <u>per hour</u> if late]

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

**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](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](mailto:Andrew@andrews.edu) or call him at 3872.*
- (B) **Historical Tour of Battle Creek** (50 points): Drive to Battle Creek's Historic Adventist Village for the Sabbath afternoon tour of pioneer homes, graves, and the Kellogg Museum. *Have your guide sign and date the tour brochure, add your name to it, and turn it in for credit by the designated date in April (two weeks prior to the end of the semester).*

**Grading:** Your letter grade is based on the composite of all points earned from quizzes, exams, and projects as follows.

2 Exams	200 points
Projects	100 points
<u>35 Quizzes</u>	<u>150 points (drop 5)</u>
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 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 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](mailto: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 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 20<sup>th</sup> century? What new approaches were devised to meet these new problems? (Schwarz & Greenleaf, 273-92, 518-62)
2. In engaging with the secular world and Christianity, how has our Church achieved the most success? The least success? Why? (Schwarz & Greenleaf, 420-57)
3. As educated, professional lay people play larger roles within Adventism, how has their involvement changed the church's social conscience, health consciousness, and racial and ethnic dynamics? (Schwarz & Greenleaf, 458-516)
4. What are the issues surrounding ordination that causes church leaders either to offer or deny it to women? (Vyhmeister, 77-96, 101-12, 115-28, 144-52)
5. Why did SDA pioneers, including Ellen White, approve of women playing ministerial and leadership roles in the church? How has women's involvement changed the church? (Vyhmeister, 187-204, 211-29, 235-52)

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

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

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

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

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

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

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

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



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

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

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

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

## Reading List of Books

<u>Call Number</u>	<u>Author</u>	<u>Title</u>
W201.E45	Aamodt, Terrie, Gary Land, Ronald Numbers	<u>Ellen Harmon White: American Prophet</u>
ML3534.B33 2000	Bacchiocchi, Samuele	<u>The Christian &amp; Rock Music 2000</u>
BS680.W7 B32 1987	Bacchiocchi, Samuele	<u>Women in the Church</u> 1987
BX6158.9.P73 V34 1992	Baker, Delbert	<u>Make Us One</u> 1995
BX6158.9.F69 B25 1987	Baker, Delbert	<u>The Unknown Prophet: William E. Foy</u> 1987
BX9680.S33 B35 1994	Ball, Bryan W.	<u>The Seventh-day Men...In England and Wales. 1600-1800</u> 1994
BX6154.5.W65.W6 1992	Banks, Rosa T.	<u>A Woman's Place</u> 1992
BX6154.5.W65 B46 1990	Benton, Josephine	<u>Called by God: SDA Women Ministers</u> 1990
BR 128 .A16 B72	Bradford, Charles	<u>Sabbath Roots: The African Connection</u> 1999
W301.B72.M6	Bradford, Graeme	<u>More Than a Prophet: How We Lost &amp; Found Again the Real Ellen White.</u> 2006.
BX6155.3.B78 1994	Bruinsma, Reinder	<u>SDA Attitudes toward Roman Catholicism, 1844-1965</u> 1994
BX6153.B84 1989	Bull, Malcolm & Lockhart, Keith	<u>Seeking a Sanctuary: SDAism &amp; the American Dream</u> 2007.
BL2525.B87 1990	Butler, John	<u>Awash in a Sea of Faith: Christianizing the American People</u> 1990
KTA8940.P7.B79	Bryson, John	<u>Evil Angels: The Case of</u>

HV6541.A82 N6727 1990	Chamberlain, Lindy	<u>Lindy Chamberlain</u> 1985 <u>An Autobiography</u> 1990
F1.BX6158.9.C94.M5	Dabrowski, Rajmund	<u>Michal Belina Czechowski,</u> <u>1818-1876</u> 1979
BX6155.D35 1988	Damsteegt, P.G.	<u>Foundations of the SDA</u> <u>Message &amp; Mission</u> 1988
BX6193.M5.D52	Dick, Everett	<u>William Miller and the</u> <u>Advent Crisis 1831-1844</u> 1994
W301 .D682 1998	Douglas, Herbert	<u>Messenger of the Lord:</u> <u>Prophetic Ministry of Ellen</u> <u>White</u> 1998
ML3001.D68 2009	Doukhan, Lilianne	<u>In Tune with God</u> 2010
W 251 .D83 1999	Dudley, Charles	<u>The Genealogy of Ellen</u> <u>Gould Harmon White</u> 1999
BX6153.5.D83 1992	Dudley, Roger L.	<u>Valuegenesis: Faith in The</u> <u>Balance</u> 1992
BR115.P7.D78 1992	Dudley, Roger & Hernandez, Edwin	<u>Citizens of Two Worlds</u> 1992
BX6158.9.B263.E39	Edwards, Calvin & Gary Land	<u>Seeker After Light: A. F.</u> <u>Ballenger, Adventism, &amp;</u> <u>American Christianity.</u> 2000.
BX6158.9 R52 E39 1998	Edwards, Robert	<u>H.M.S. Richards</u> 1998
BX6153.4.C2.F67	Fortin, Denis	<u>Adventism in Quebec:Dynamics of</u> <u>Rural Church Growth, 1830-1910.</u> 2004.
W301.G72 1985	Graham, Roy E.	<u>Ellen G. White: Co-Founder</u> <u>of the SDA Church</u> 1985
LC586.S48.G74	Greenleaf, Floyd	<u>In Passion for the World: A History</u> <u>of SDA Education.</u> 2005.
BX6153.4.L29.G74 1992	Greenleaf, Floyd	<u>The SDA Church in Latin</u>

		<u>America &amp; the Caribbean</u> 2 vols. (read one) 1992
BV 676 .W45 1995	Habada, Patricia & Rebecca Frost Brillhart, eds.	<u>The Welcome Table: Setting A Place For Ordained Women</u> 1995
BX6154.3.H23	Hackleman, Douglas	<u>Who Watches? Who Cares? Mis- adventures in Stewardship.</u> 2008
BX6158.9 .H367 A2 1992	Hammill, Richard L.	<u>Pilgrimage</u> 1992
BX6115.H48 1983	Hewitt, Clyde	<u>Midnight &amp; Morning (Millerism, 1831-1860)</u> 1983
BX6121.9 G65.H66	Hook, Milton	<u>Desmond Ford: Reformist Theologian, Gospel Revivalist</u> 2008.
BX 6153.52 .N66 J65 1996	Johnson, Doug	<u>Adventism on the Northwestern Frontier</u> 1996
BX6193.H88.J66	Jones, Clifford	<u>James K. Humphrey &amp; the Sabbath- Day Adventists.</u> 2006.
BX6153.96.E28.E27	Knight, George	<u>Early Adventist Educators</u> 1983
BX6155.51.J65.K65	Knight, George	<u>From 1888 to Apostasy: The Case of A.T. Jones</u> 1987
BX6158.9.B3.K65	Knight, George	<u>Joseph Bates: Real Founder of Seventh-day Adventism.</u> 2004.
BX6115.K55 1993	Knight, George	<u>Millennial Fever and the End of the World</u> 1993
LC586.A3.K55 1985	Knight, George	<u>Myths in Adventism</u> 1985
W251.L35 2010	Lake, Jud	<u>Ellen White Under Fire.</u> 2010.
BX193.S63.L36	Land, Gary	<u>Uriah Smith: Apologist &amp; Biblical Commentator</u>
BX6158.9.A52 L46	Leonard, Harry, ed.	<u>J.N. Andrews, the Man and the Mission</u> 1985

HD6060.5.U52.C26 1985	McLeod, Merikay	<u>Betrayal</u> 1985
BR115.H6.H68	Miller, Nicholas, et al.	<u>Homosexuality, Marriage, &amp; The Church.</u> 2012
W201.M66	Moon, Jerry	<u>W.C. White and Ellen G. White</u> 1993
BX6154.5.C5 M67 2001	Morgan, Douglas	<u>Adventism &amp; The American Republic</u> 2001
BX6143.S49M67	Morgan, Douglas	<u>Lewis C. Sheafe: Apostle to Black America.</u> 2010
BX6153.2 .M88 1998	Mustard, Andrew	<u>James White &amp; SDA Organization</u> 1988
BS651.N85 1992	Numbers, Ronald	<u>The Creationists: The Evolution of Scientific Creationism</u> 1992
W301.N85	Numbers, Ronald	<u>Prophetess of Health: A Study of Ellen G. White</u> 1976
E185.93.K16.P34	Painter, Nell Irvin	<u>Sojourner Truthy.</u> 1996
BJ1251.P38 1990	Pearson, Michael	<u>Millennial Dreams &amp; Moral Dilemmas: SDAsm and Contemporary Ethics</u> 1990
BX6153.R45	Reid, George	<u>A Sound of Trumpets: Americans, Adventists and Health Reform</u> 1982
W301.R39	Rea, Walter	<u>The White Lie</u> 1982
BX6153.98.N4R48	Reynolds, Louis B.	<u>We Have Tomorrow: The Story of American SDAs with an African Heritage</u> 1984
BX6158.9.H66.R62	Rochat, Joyce	<u>Survivor (A Biography of Siegfried Horn)</u> 1986

R154.K44.S83 1981	Schwarz, Richard	<u>John Harvey Kellogg, M.D.</u> 1981
BX6143.L68.S77	Strayer, Brian E.	<u>J. N. Loughborough: Last of the Pioneers.</u> 2014
LD7501 .U55 S87 1993	Strayer, Brian	<u>Where the Pine Trees Softly Whisper: The History of Union Springs Academy</u> 1993
BX6155.51.T2 1981	Tarling, Lowell	<u>The Edges of SDAism: A Study of Separatist Groups Emerging from the SDA Church</u> 1981
BX6158.9 .H45 T54 1998	Thiele, Margaret W.	<u>Whirlwind of the Lord</u> (S.M.I. Henry) 1998
BS680.W7 U52 2000	Underwood, Una J.	<u>Women in their Place: Does God Call Women?</u> 2000
W251.V35.P76	Valentine, Gilbert	<u>The Prophet &amp; the Presidents.</u> 2011
BX6158.9.P73.V344	Valentine, Gilbert	<u>W. W. Prescott: Forgotten Giant of Adventism's 2<sup>nd</sup> Generation.</u> 2005
BX6115 .V36 1999	Vance, Laura	<u>Seventh-day Adventism in Crisis: Gender &amp; Sectarian Change in an Emerging Religion</u> 1999
BX6153.98 .H57 V27 2000	Vasquez, Manuel	<u>The Untold Story: 100 Years of Hispanic Adventism</u> 2000
BV6115 .V36 1999	Vyhmeister, Nancy, ed.	<u>Women in Ministry: Biblical &amp; Historical Perspectives</u> 1998
BX6158.9.W55.W44	Wheeler, Gerald	<u>James White: Innovator and Over- comer.</u> 2003.
BX6193.W25.W45	Whidden, Woodrow W.	<u>E. J. Waggoner: From the Physician of Good News to Agent of Division.</u> 2008.
W201.W54	White, Arthur	<u>Ellen G. White, 6 vols.</u> 1982-86

## 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 proof-readers.

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

While *Seeking a Sanctuary* offers valuable insights into Black-White conflicts, however, it fails to give equal attention to Hispanics, Asians, and Native Americans, many of whom have experienced real tensions within Adventism. Also, despite its excellent coverage of orthodox Adventism, the book ignores any lessons to be learned from the various dissident groups and individuals (as Lowell Tarling shows in *The Edges of Adventism*). Moreover, the book overlooks other significant ways in which Adventism replicates American programs: Sabbath schools, Vacation Bible schools, Breathe Free, cooking schools, and Pathfinders, to mention a few.

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

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

## Sample Film Review

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

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

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

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

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

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

The use of statistics in the film gave a more accurate picture of the extent of the Advent movement. The narrator stated that by 1844, one in seventeen Americans (500,000) believed that Jesus was coming that year. If this is true, this is an amazing percentage of people who believed that Jesus was coming soon. I also gained a better understanding of the Great

Disappointment. When Jesus didn't appear as expected, the disappointment was not only great, but was felt by a vast number of people.

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

**Components to include in your film critique:**

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

## *Spectrum Article Review*

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

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

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

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

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

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

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

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

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

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

I believe that Ellen was guilty of participating in some activities that she would later consider radical. This is because Ellen’s experience changed along with that of the people

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

**Components to include in your article review:**

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

## Spectrum Journal Articles

<b>Date/Volume #</b>	<b>Author(s)</b>	<b>Article Title</b>
Winter 1969	Godfrey T. Anderson	Christian Scholars & the Church Has Man Created Life? Whither Adventist Higher Education?
Spring 1969	Jack W. Provonsha Richard M. Ritland  Richard W. Schwarz	An Ethic of Responsibility The Nature of the Fossil Record of the Rocks of Eastern Oregon John Harvey Kellogg: Adventism= Social Advocate
Summer 1969	Richard Hammill Earle Hilgert  Alvin L. Kwiram Donald E. Hall Wilfred M. Hillcock M. Jerry Davis	Church Does Need a Law School Theological Dimensions of the Christian Doctrine of Creation Occupation of University Hall On Being a Seventh-day Scientist Tuition Rates in SDA Colleges Puritans and the Sabbath
Autumn 1969	Harold D. Weiss John A. Hutchinson Reo M. Christenson Kirk K. Koopmans	The Theological Task Three Meanings of Faith A Layman and the New Theology In the Hollow of His Hand
Winter 1970	Jonathan Butler Richard Rice	E. G. White and the Chicago Mission Adventists and Welfare Work: A Comparative Study
Summer 1970	Gary M. Ross Fredrick M. Hoyt	Christian Aspects of Diplomacy The Dehumanizing Effects of War
Autumn 1970	Cosmas Rubencamp Raoul Dederen  Fredrick E. Harder  William S. Peterson	SDAs & the Ecumenical Movement The Adventist Response to ASDA= and the Ecumenical Movement@ Divine Revelation: A Review of Some of Ellen White=s Concepts Textual & Historical Study of Ellen White=s Account of the French Revolution
Winter 1970	Harold W. Clark	Traditional Adventist Creationism



	Robert H. Brown Ross O. Barnes Richard C. Larson & Wilfred M. Hillcock	The Age of Meteorites Time and Earth=s History The Educators of Adventist Administrators
Spring 1971	Harold F. Ziprick Betty J. Sterling Maureen Maxwell & Clarice Woodward Harrison S. Evans Jack W. Provonsha	Abortion in Our Changing World A Sociologist Looks at Abortion  The Nurse and Abortion The Psychiatrist and Abortion An Appraisal of Therapeutic Abor- tion: View of a Christian
Summer 1971	Gottfried Oosterwal William P. Dysinger Danieri D. Nsereko Authur L. Peterson	Mission Is the Key Modern Medical Missions Mission in Africa Adventists= Evangelism Ethics
Autumn 1971	Ervil D. Clark  Jan W. Kuzma	Man=s Responsibility for His Environment Our Population Predicament
Winter 1971	Brenda J. Butka Donald E. Hall John W. Wood William S. Peterson	Women=s Liberation The 23-Horn Day The Bible and the French Revolution Ellen White=s Literary Indebtedness
Winter 1972	Craig S. Willis Fritz Guy  Edward Heppenstall	Ministry on the Secular Campus Contemporary Adventism and the Crisis of Belief Academic Freedom and the Quest for Truth
Spring 1972	Authur L. White Lawrence Geraty  Harold D. Weiss	Ellen G. White the Person Heshbon: A Case of Biblical Confirmation or Confutation Are Adventists Protestants?
Summer 1972	V. Norskov Olsen  Wilfred M. Hillcock  Catherine Lyone	Theological Aspects of the Seventh Day Sabbath Need for Organizational Change in the Adventist Church An Exquisitely Personal Relationship

	Ronald Graybill	How Did E.G. White Choose and Use Historical Sources?
Autumn 1972	Albert H. Friedlander Richard W. Schwarz Louis Vendon	Humanity and Apocalypse: Confronting the Holocaust The Kellogg Schism The Gospel: Good News or Bad?
Winter 1973	Raymond F. Cottrell  Derek I. Prime  Gary G. Land	The Eschaton: A Seventh-day Adventist Perspective of the Second Coming The Second Coming of Our Lord Jesus Christ The Literary Image of SDAs
Spring 1973	Richard Rice James J. Londis	The Knowledge of Faith A The Knowledge of Faith: A Response
Summer 1973	Donald J. Ortner  Raymond F. Cottrell	Science and Religion: Problems in Dialogue Science and Religion
Autumn 1973	William M. Landeen Carl G. Turland Edwin R. Thiele	Martin Luther and Moses You Shall Not Kill Problems in Chronology and Their Solutions
<b>1974</b>		
Vol. 6, Nos. 1-2	James Spangenberg  Roland Churchman Eric D. Syme	The Ordination of Women: Insights of a Social Scientist That Wedding Ring The Gift of Reason and the Aid of Revelation
Vol. 6, Nos. 3-4	P. Edward Hare  Authur J. Peterson Carl G. Tuland	The Age of the Earth: How It Changed From Thousands to Billions of Years The Doctrine of Creation Six Thousand Years
<b>1975</b>		
Vol. 7, No. 1	Gary G. Land	Where Did Adventist Organizational Structure Come From?

	Bryan Wilson	Sect or Denomination: Can Adventism Maintain Its Identity?
Vol. 7, No. 2	Gerhard Hasel	Equality from the Start: Women in the Creation Story
	Sakae Kubo	The Bible and the Ordination of Women
	Robert J. Moore	A Bibliographical Essay
Vol. 7, No. 3	S.J. Lee, David Lin, Bruce Branson & Gottfried Oosterwal	China and Vietnam; Mission and Revolution (pp. 13-45)
Vol. 7, No. 4	Otilie Stafford	The Holiness of Beauty or Why Imagination Matters
	Richard Rice	Does God Make Sense Today?
Vol. 8, No. 1	Richard Doffen	John=s Apocalypse: Some Second Thoughts of Interpretation
	Jonathon Butler	When Prophecy Fails: The Validity of Apocalypticism
Vol. 8, No. 2	Malcolm Russell & Anees Haddad	The Church and the War in Lebanon
Vol. 8, No. 3	Jack M. Patt	Living in a Time of Trouble: German Adventists Under Nazi Rule
	Erwin Sicher	SDA Publications and the Nazi Temptation
	Tom Dybdahl	Mesan Interview with an Adventist Pastor from Russia
	Kenneth Walters	The Limits to Religion=s Freedom in America
Vol. 8, No. 4	Donald McAdams	Pacific Press Versus Review and Herald: The Rise of Territorial Monopolies
<b>1977-1979</b>		
Vol. 9, No. 1	Raymond Cottrell	Seventh Day Baptists and Adventists: A Common Heritage
	Neils-Erik Andreassen	Jubilee of Freedom and Equality
Vol. 9, No. 2	Douglas Welebir	What is Ceasar=s: The Church and Civil Responsibility

	John Van Horne	Why Did the Church Lawyers Use Hierarchy Language?
Vol. 9, No. 3	Benjamin Reeves Calvin B. Rock Lorenzo Grant	The Call for Black Unions Cultural Pluralism and Black Unions Ethical Implications of the Quest for Black Power
Vol. 9, No. 4	Ronald C. Numbers	Sciences of Satanic Origin: The Adventist Attitude Towards Evolutionary Biology and Geology
Vol. 10, No. 1	Ross C. Barnes  Marvin Moore  Molleurus Couperus	Biblical Creationism: After a Century of Scientific Investigation Divorce, Remarriage, and Church Discipline The Use of the Spirit of Prophecy in Our Teaching of Bible History
Vol. 10, No. 2	Jonathon Butler	The World of E.G. White and the End of the World
Vol. 10, No. 3	Benjamin McArthur  Siegfried Horn	Where are Historians Taking the Church? Can the Bible Establish the Age of the Earth?
Vol. 10, No. 4	Molleurus Couperus  Gary G. Land	Tensions Between Religion and Science From Apologetic to History: The Professionalization of Adventist Historians
<b>1980-1982</b>		
Vol. 11, No. 1	Tom Dybdahl George Masters	Court Verdict on Pacific Press Case Sanctuary Symbolism in the Book of Hebrews
Vol. 11, No. 2	Adrian Zytoskee (Andrews Scholars)	Interview with Desmond Ford Dismissal: Reaction and Response
Vol. 11, No. 3	Donald Casebolt  -----	Ellen White, the Waldensees and Historical Interpretation Must the Crisis Continue?

Vol. 11, No. 4	Dennis Porter Jean Picart	Crisis in the British Union The British Union: Some Comments on the Issues
Vol. 12, No. 1	Fritz Guy Kent D. Seltman  Jack W. Provonsha	Adventist Theology Today Christian Brotherhood: The Foundation of the Church The Church as a Prophetic Minority
Vol. 12, No. 2	Gerald Winslow	Adventists and Abortion: A Principal Approach
Vol. 12, No. 3	Elvin Benton Elvin Benton Colin D. Cook	Adventists Face Homosexuality Growing Up Gay Adventists Church Funds Program for Homosexuals
Vol. 12, No. 4	Donald Casebolt  Bert Holoviak & Gary G. Land	Is Ellen White=s Interpretation of the Biblical Prophecy Final? Conflict: Context of the 1919 Bible Conference
Vol. 13, No. 2	Kent Seltman Glenn E. Coe	Adventist Colleges Under Siege The Future of Adventism: A Lawyer=s Perspective
Vol. 14, No. 1	Fritz Guy	Good News from the Heavenly SanctuaryBGod=s Continuing Initiative
<b>1983</b>		
Vol. 14, No. 2	Ron Williams Walden  Eric Anderson Tom Dybdahl	Must Christians Oppose Nuclear Weapons? The Bishops and Peace In God We Trust
Vol. 14, No. 3	Timothy L. Smith Charles Scriven  Roy Branson	Four Great Ideas in Adventism Radical Discipleship and the Renewal of Adventist Mission Covenant, Holy War, and Glory: Motifs in Adventist Identity
<b>1984</b>		
Vol. 14, No. 4	Bonnie L. Casey	Graybill=s Exit: Turning Point at the White Estate?

	Roy Branson	Home to Granada: A Seminary Professor on His Role in the New Government
	----- -----	A Call for an Open Church Defining Participation: A Model Conference
	Raymond F. Cottrell	Consitution The Varieties of Church Structure
Vol. 15, No. 1	Albert Mazat	Adventists and Sex: A Therapist=s Perspective
	David R. Larson	Sexuality and Christian Ethics
	Roy G. Graveson	A Physician Reviews Adventist Sexual Advice Books
	James Coffin	Adventists in the Military: Some Second Thoughts
Vol. 15, No. 2	Roy Branson	A Church of, By and For the People
	Judith P. Nembhard	Women Pastors Begin Baptizing
	Lowell Tarling	Who Killed Azaria? Adventists on Trial in Australia (Part I)
	Edward Lugenbeal	The Conservative Restoration of Geoscience
	Richard Hammill	Fifty Years of Creationism: The Story of An Insider
	F.E.J. Harder	Beyond Arithmetic: The Truth of Creation
	Roy Benton	Odyssey of An Adventist
Scientist		
Vol. 15, No. 3	Ronald Geraty	Cuba: Testimony of a Prisoner of Conscience
	Caleb Rosado	Castro and the Churches
	Eric Anderson	El Salvador: A High Risk Mission for Political Reform
	Leland Yialelis	Greece: The Gospel to Macedonia and Beyond
	Lowell Tarling	Who Killed Azaria? (Part III)

Vol. 15, No. 4	Terrie Aamodt Bonnie Dwyer Nancy Vyhmeister Kermit Netteburg James Londis	Laity Transform North Pacific Constitution Right Turn on the Road to the General Conference Women of Mission When God Called God As WomanBBlasphemy or Blessing?
<b>1985</b>		
Vol. 16, No. 1	Bruce Branson Ed Christian	Baby Fae: Loma Linda Says Yes: Anatomy of a Decision Eyewitness in Beijing: The Re-Emergence of Adventism
Vol. 16, No. 2	William Moon Reo Christensen  Lorna Tobler  Debra Nelson  W.W. Hughes	Hitchhiking for Yahweh Journey to the Church: A Professor=s Story The Church as a Fellowship of Equals Commission Postpones Discussion on Ordination of Women Shifts in Adventist Creationism
Vol. 16, No. 3	Donald R. McAdams Harold Weiss  Arthur White Jean Zurcher  Raymond F. Cottrell  Bert Haloviak	The Scope of Ellen White=s Authority Formative Authority, Yes; Canonization, No In Defense of Complications A Vindication of Ellen White as an Historian The Untold Story of the Bible Commentary The Adventist Heritage Calls for Ordination of Women
Vol. 16, No. 4	Roy Branson Bonnie Dwyer  Karen Bottomley  Donald R. McAdams	The Church of the South Emerges at New Orleans City on a Hill: The Pathfinders in Colorado Pilgrimage in the Rockies: The AAF Geology Tour Free College Boards: Toward a Pluralism of Excellence

	Malcolm Russell Richard C. Osborne	Break Up the College Cartel Adventist Academies in Crisis
Vol. 16, No. 5	Sarah Oates  Susan Okie  Matthew L. Myers    Josephine Benton	Smoking Out the Tobacco Companies Tobacco Ads Snuff Out Anti- smoking Articles Fighting the Good Fight: The Citizens= Campaign against TobaccoBerry L. Casey 1985 Annual Council: Female Pastors Are Not as Equal as Others God Called a Woman
Vol. 17, No. 1	Charles Scriven  Mitchell A. Tyner  Priscilla & James Walters Brian E. Strayer	The Real Truth About the Remnant Can Adventists Continue to Discriminate in Hiring? Child Abuse in Adventism  Adventist TithepayingBthe Untold Story
Vol. 17, No. 2	Roy Branson  Stella Greig  Bryan Bell  John Brunt	Bleeding SilentlyBAdventists in South Africa Women Elders: The Education of Pioneer Memorial Church The Ordination of Women: A Plea for Caution Adventists Against Ordination: A Critical Review
<b>1987</b>		
Vol. 17, No. 3	George T. Harding  Alan Nelson &  Bruce Anderson  Will Stuivenga	Adventists and PsychiatryBA Short History of the Beginnings Should Adventist  Their Patients to Become Yes & No The New Church Hymnal: Hosanna in the Highest
Psychiatrists Urge Christians?		



Vol. 17, No. 4	D.D.N. Nsereko Rennie B. Schoepflin Norman Miles Lorna Tobler	Adventist Revolutionary Leads Uganda Consolidation and Controversy: La Sierra to Loma Linda The Struggle in the Lake Region Conference Where Has the Proctor Case Taken Us?
Vol. 17, No. 5	Terrie D. Aamodt, et al. Frederick Hoyt, ed. Rennie Schoepflin, ed. Frederick Hoyt	The Harris Pine Bankruptcy: Too Much, Too Soon? Trial of Elder I. Dammon Reported for the <u>Piscataquis Farmer</u> Scandal or Rite of Passage? Historians on the Dammon Trial We Lifted Up Our Voices
Like a Portland, ME White:	Tim Poirier	Trumpet: Millerites in Black Forerunner to Ellen William E. Foy
<b>1988</b>		
Vol. 18, No. 1,	Fritz Guy Gary Land Glen Greenwalt	For Adventists: An Imperative to Do Something The SDA Theological Seminary: Heading Toward Isolation? A Priesthood of Believers—Neither Republic Nor Hierarchy
Vol. 18, No. 2  Divorced and	Ashley James Wanda Bryant Robert W. Gardner &  Gerald R. Winslow Tim Smith	Notes From the Diary of an Abused Wife Love and the Colorblind Welcoming Back the  Remarried The Fire This Time: Enrollment Drops Threaten

		North American Academies and Colleges
Vol. 18, No. 3	James J. Londis	Waiting for Messiah: The Absence and Presence of God in Adventism
	Malcolm Bull	The Medicalization of Adventism
	Charles Scriven	When the Jailhouse Rocks
	Roy Branson	Trumpet Blasts and Hosannas: A Once and Future Adventism
	Benjamin McArthur	A New Look at the Old Days: Adventist History Comes of Age
Vol. 18, No. 4	Bonnie Dwyer	Lawsuits and Scandals: Adventist Homosexuals Not So Anonymous Anymore
	David Larson	The Moral Danger of Miracles
	A Symposium	Do Adventist Colleges Have a Future?
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	Milton R. Hook	The Making of a President; Ellen G. White & A.G. Daniells in Australia
	Peter H. Ballis	Early Adventists Plunged into New Zealand Politics <b>1989</b>
Vol. 19, No. 1	Gary Chartier	Epic Fantasy & Christian Theology
	Bonnie Dwyer, et al.	Watching the Bouncing Ball: Interscholastic Sports on Adventist Campuses (& Sideline Debate)
	Harold Weiss	The Sabbath in Matthew, Mark and Luke
	James J.C. Cox	Baptism, the Lord=s Supper and the Sabbath
Vol. 19, No.2	W. Clark Davis	Loma Linda=s Beam of Hope
	Bonnie Dwyer	The Media Center: Getting Ready for Prime Time?

	Ludmilla Alexeyeva	Human Rights and the True and Free Adventists
Vol. 19, No. 3	Media Composite	Michael, Lindy, and Adventists
	Lenore Johnson	Exonerated Sexual Attitudes on SDA Campuses, Circa 1978
Hinge of	Roger L. Dudley & Janet Kangas	Adventist Standards: The Youth Retention
Vol. 19, No. 4	Teresa Beem, et al.	The Hardest of the Hard Cases: Rape and Saving the Life of the Mother
	John C. Brunt	Adventists, Abortion, and the Bible
	Timothy Crosby	Abortion: Some Questionable Arguments
	Richard Fredricks	A Biblical Response to Abortion
	George Gainer	The Wisdom of Solomon? The General Conference Abortion Statements of 1970-1971
Vol. 19, No. 5	Beatrice Neall Bert Haloviak	A Theology of Woman Ellen White Endorsed Adventist Women Ministers
Vol. 20, No. 1	Malcolm Bull & Keith Lockhart Glen Greenwalt	The Art of Expression <u>The Gospel According to Seventh-day Adventists Believe</u>
	Delmer A. Johnson	By the Campfire: Red Giants, White Dwarfs, Black Holes and God
	Fritz Guy	Negotiating the Creation-Evolution Wars
	Donna Evans	How Do Adventist Students Think About Creation and Evolution?

Vol. 20, No. 2	J.J. Nortey  Gary Land Madelyn Haldeman	Independent African Churches Are They Genuinely Christian? Adventists in Plain Dress Adorning the Temple of God
Vol. 20, No. 3	Patricia Wismer  Richard Rice  Richard Schwarz	Parameters of a Progressive Faith Believing, Behaving, Belonging--Exploring a Larger View of Faith Kellogg vs. the Brethren: His Last Interview as an Adventist (1907)
Vol. 20, No. 4	Zebronn Ncrube  Andrezj Zeromski  Richard Schwarz	African Adventism=s Quest for Self-Reliance AIDS, Africa, and the Adventist Church Kellogg Snaps, Crackles, and Pops; His Last Interview as an Adventist
Vol. 20, No. 5	Ronald Graybill  Charles Scriven	The Making of a General Conference President, 1990 The Debate About Women: What Happened? Why?
<b>1991</b>		
Vol. 21, No. 1	Charles Teel	Radical Roots of Peruvian Adventism
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	Roy Branson	Sacrament of the Second Advent
Vol. 21, No. 4	Roy Branson David Larson James Walters Jerry Gladson	The President and Anonymous Donors God and the Adoption of Sperm and Ova Ellen White in a New Key Convert to Scholar: An Odyssey in Humility
<b>1992</b>		
Vol. 22, No. 1	Daisy Stanley Roy Branson Misha Glenny	Good News Bursting Forth (Des Ford) Two Years After the Revolution: Germany and Czechoslovakia The Massacre of Yugoslavia
Vol. 22, No. 2	Gail Rice Steve Daily Monte Sahlin Ernest Bursey & Greg Schneider	Have You Hugged Your Kids Today? Where=s Papa? What=s Masculinity? Large SDA Churches: Adventism=s Silent Majority The Big Deal About Pork & Jewelry
Vol. 22, No. 4	Gary Gilbert Hugh Dunton	In Search of Genesis and the Pseudogene Prophets in Parallel: Mohammed and Ellen White
<b>1993</b>		
Vol. 23, No. 1	Jerry Gladson William Claiborne & Jim McGee	Job=s Passion for God=s Presence The Making of David Koresh
Vol. 23, No. 3	Roger L. Dudley & Edwin I. Hernandez Iris Yob	Do Adventist Voters Lean Left or Right? God=s Feminine Roles

Charles Scriven  
God=s Justice, Yes; Penal  
Substitution, No

**1994**

Vol. 23, No. 4  
Gilbert Burnham  
AIDS Hits Africa:Where Are  
SDAs?  
Harold Weiss  
Adventism as Both/And, Not  
Either/Or  
John Berecz  
HypnosisBYes; SDAs Should  
Use It  
Jack Provonsha  
HypnosisBNo; It May Be A  
Sin  
Vol. 23, No. 5  
Sheryll Prinz-McMillan  
Feminists, Ecology, and the  
Sabbath  
Caleb Rosado  
Multicultural Ministry  
Henry Felder  
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the Church  
Vol. 24, No. 2  
Ronald J. Hill  
Why King Was Not an  
Adventist  
Gary Scharnhorst  
1844 in Great American  
Literature  
Glen Greenwalt  
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**1995**

Vol. 24, No. 4  
Kathleen M. Joyce  
Illness as a Refuge and  
Strength (EGW=s use of her  
illness as spiritual resource)  
James Londis  
Remnant in Crisis and a  
Second Disappointment  
Ronald Lawson  
Why NO to Women But YES  
to Killing?  
Vol. 25, No. 1  
Chuck Scriven,  
World Votes No to  
Women’s Ordination  
Bryan Zervos &  
Ordination; A Sacred  
Moment at Sligo  
Miscellaneous Documents (composite)  
Vol. 25, No. 2  
Caleb Rosado  
How Culture Affects Our  
View of Scripture

	Lourdes MoralesGudmundsson & Caleb Rosado	Machismo, Marianismo, and the SDA Church
	Edwin I. Hernandez	The Browning of American Adventism
	Skye Bartlett, et al.	From Sligo to La Sierra (8 short pieces)
<b>1996</b>		
Vol. 25, No. 3	John Berecz	Uncle Arthur=s God or Probability?
	James L. Hayward	The Many Faces of Adventist Creationism: 1980-1995
	Krista Thompson Smith	Adventists and Biological Warfare
Vol. 25, No. 5	Roland Blaich	Nazi Race Hygiene & the Adventists
	A. Gregory Schneider	The Methodist Connection to Adventism
	David Larson	Wesley Keeps Dad and Me Talking
	Woodrow Wilson	Ellen White and John Wesley
<b>1997</b>		
Vol. 26, No. 1	Frank Knittel & Lawrence Geraty Charles Scriven	Merge 14 North American Colleges Into Two? Yes-- & No! The Unembarrassed Adventist
Vol. 26, No. 3	Terrie Aamodt	Walla Walla Witch Hunt of 1938
	Charles Scriven w/ Samuel Koranteng-Pipim	Embracing the SpiritB(Plus) In the Spirit of Truth: Pipim Responds
<b>1998</b>		
Vol. 26, No. 4	C. Torben Thomsen	Saving the Church=s Pension Plan
	Michael Stepniak	The Case for an SDA Prep School
	Sandra NehlsenBCannarella	The Immunology of Humor
Vol. 26, No. 5	Ronald L. Lawson	Adventists and America=s Courts

L. Jill Lamberton	Do Not Press Me to Leave You
Jean Sheldon	The Concubine and the Cross
Mary Getui	Zelophehad=s Daughters in Kenya

**1999**

Vol. 27, No. 1	Glen Greenwalt	Stars, Texts and Emerging Shapes of Biblical Renewal
	John C. Brunt	The Bible and the Church
	Alden Thompson	Review of <i>Messenger of the Lord</i>

Vol. 27, No. 2	Lawrence T. Geraty	Siegfried H. Horn: A Voice From the Dust Heaps
	Richard Rice	The Scientist as Believer
	Team Report	The Tragedy of Kanaka Valley/Reviewing the Process: An Interview with Niels-Erik Andreasen

Vol. 27, No. 3	Zdravko Plantak	Adventist Basis for Human Rights
	Reinder Bruinsma	Adventists and Catholics: Prophetic Preview or Prejudice?
	Brent G.T. Geraty	Our Firm=s Foundations

**2000**

Vol. 27, No. 4	Gary Chartier	Loving Friends & Loving God
	Edwin A. Karlow	The Metaphor of Design

Vol. 28, No. 1	Daniel Reynaud	How to Think Christian in a Post-modern Society
	Warren Trenchard & Larry Herr	The Interpretation of the Old Testament in the New: Isaiah, Matthew, & the Virgin
	Ginger Ketting	What I Have Learned as a Missionary=s Kid
	Langdon Gilkey	The Meaning & Relevance of Creation
	James L. Hayward	Shifting Views of the Past: Adventists & the Historical Sciences



Vol. 28, No. 2	James Londis, et al. Roy Branson Ronald Lawson	Forgiving and Forgiven: A Conversation Adventism=s Rainbow Coalition When Immigrants Take Over: The Changing Face of SDAsm in Metropolitan New York
Vol. 28, No. 3	Sakae Kubo Robert Johnston Sakae Kubo	What the Church Today Can Learn from the Book of Acts Shapes of Ministry in the New Testament Church Four Reasons Why Women=s Ordination Is a Moot Issue
<b>2001</b> Vol. 28, No. 4	Ron Osborn Roger L. Dudley  (Editors)  Derek Davis & Charles McDaniels	The Politics of Aging Why Our Teenagers Leave the Church Divorce and Remarriage Study Commission Report Building a World That Respects Religious Differences
Vol. 29, No. 1	Fritz Guy  Kenneth Newport  Tom O=Hanley  Siroj Sorajjakool	God=s Time: Infinite Temporality & the Ultimate Reality of Becoming The Branch Davidians & SDAs What=s in a Name? Reflections on the Advertising Campaign of the Eternal Gospel Church Why Can=t We Be Wrong? Archetypes, the Unconscious, Formation of the Self, & the SDA Church: A Jungian Perspective
Vol. 29, No. 2	Dalton Baldwin A. Gregory Schneider	Creation and Time Musings on the Market and an Old Memory Verse

	Douglas Morgan	Reservations about Religious Liberty
	Richard Rice	Theology as Topical Bible Study
Vol. 29, No. 3	Glen Greenwalt John N. McDowell	Thinking of God as an Artist Looking for Visual Truth: At Play with Aural & Visual in Adventism
	James Londis	Burnout: Paying the Cost for Compassion
	Richard Rice	The Openness of God: A New Level of Discussion
<b>2002</b>		
Vol. 29, No. 4	Gary Land	An Ambiguous Legacy: A Retrospective View of <u>Prophets of Health</u>
	Herbert E. Douglass	Reexamining the Way God Speaks to His Messengers: Rereading <u>Prophets of Health</u>
	Richard Rice	How the Church Grows
Vol. 30, No. 1	Malcolm Russell	Is Islam Really a Peaceful Religion?
	Reinder Bruinsma	Adventist and Protestant Fundamentalism
	Roland Blaich	Divided Loyalties: American & German SDAs & the Second World War
	Ronald E. Osborn	War, Fate, Freedom, Remnant
Vol. 30, No. 2	Ernest Bursey	Texts & Trivia: The Denials of Peter
	Sasha Ross	As the Court Turns (CUC lawsuit)
	Nicholas Miller & Mitch Tyner	Debating the CUC Case
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	Borge Schantz & Holly	Changing Relationships with

	Hughson	Our Muslim Neighbors: Effects of September 11
	John M. Berez	Is There Such a Thing as A Christian @ Sex? Walking the Sexual Tightrope
	Rene Drumm	Living Life in the Closet: The Hidden Lives of Gay & Lesbian Seventh-day Adventists
Vol. 30, No. 4	Bert Haloviak	The Perennial Quest for the Word of Life: SDAs & the Synoptic Problem
	Anthony Zuccarelli & Gerald Winslow John Brunt	Current Creation Questions: the Test of Human Cloning They Said, We Said: Denominational Statements on Human Cloning
	Keith Lockhart	From Antifederalism to SDAsm
	Leigh Johnsen	Conscience, Taxes, Coercion: Isaac Backus & the Adventist Tradition of Separation between Church & State
Vol. 31, No. 2	Fritz Guy	Interpreting Genesis One in the Twenty-First Century
	Alita Byrd	Searching for Truth in Reports of the Sabbath Massacre
	Ronald Osborn	Anarchy and Apocalyptic
<b>2004</b>		
Vol. 31, No. 4	John McDowell	Rabbit's Folly in Pooh's Grand Adventure: Reading the Bible & the Nature of Inspiration
	Stefanie Johnson John Polkinghorne	Questioning Sabbath School Friendship of Science & Religion
	Loren Seibold	Whose Church Is It, Anyway?
	Beverly Beem & Ginger Harwood	Pilgrims & Strangers: Adventist Spirituality, 1850- 1863
Vol. 32, No. 1	Gifford Rhamie	Encountering the Ethiopian

	Gorden Doss	Eunuch God's Will for the Wealthy and Poor
	Borge Schantz, Reinder	ADRA & the Adventist Missions:
	Bruinsma, Bonnie Dwyer	Rescued or Kidnapped? (all 3 short articles)
	Richard Rice	The Great Controversy & the Problem of Evil
	Nancy Lecourt	The Great Controversy over You-Know-Who (Harry Potter books)
Vol. 32, No. 2	Kendra Haloviak	Pastor or Prostitute? The Battle over Mary Magdalene
	Brian Bull & Fritz Guy	Then a Miracle Occurs
	Heather Osborn	Sabbath & Sports: Next Religious Liberty Battle or Too Hot to Touch?
Vol. 32, No. 4	Roger Dudley & Edwin Hernandez	Where Church and State Meet: Spectrum Surveys the Adventist Vote
<b>2005</b>		
Vol. 33, No. 1	Bruce Manners Daneen Akers	A Print-Driven Church Can Adventist Television Learn Anything from Oprah?
	Ross Winkle	Disappearing Act: Hiram Edson's Cornfield Experience
	Christ Blake	The Other Sanctuary Doctrine
	Norman H. Young	Sanctuary: Essence of Adventism
Vol. 33, No. 2	Fritz Guy Scott LeMert	How Inclusive Is Our Hope? Adventist Eschatology and Assisted Suicide for the Dying
	Becky Wang Cheng	How Does God View Suicide?
	Jack Provonsha	Keeping Human Life Human
Vol. 33, No. 4	Steve Pawluk	Point/Counterpoint in the Discussion of Adventist

Higher Education

**2006**

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Keith Lockhart  
Chris Blake

The Myth of Vegetarianism  
Are We Guardians of Truth  
or Seekers of Truth?

Alexander Carpenter

That Embarrassing Voice of  
Prophecy

Vol. 34, No. 2

Rene Drumm  
A. Gregory Schneider  
Bert Haloviak

Spouse Abuse in the  
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James Dobson  
Ellen White, the Australian  
Ministers, & the Role of  
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Arthur Patrick

Glacier View & the Aus-  
tralian Ministers

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Who is the SDA in 2006?

Vol. 34, No. 3

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How My Mind Has Changed  
& Remained the Same with  
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Authority of Scripture: A  
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Authority & Identity

**2007**

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Grenville Kent

Cybersex, Solipsism, and  
Paul's Notion of the Body  
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Loren Seibold

Vol. 35, No. 2

Winona Howe

A Dark Day, A Starry Night,  
& Other Signs of the End

David Larson

What Killed the Branch  
Davidian SDAs

Vol. 35, No. 3

Margaret Christian

My Share: Living on One  
Six-Billionth

Samir Selmanovic

The Sweet Problem of In-  
clusiveness: Finding God in

		the Other
Vol. 35, No. 4	Zdravko Plantak	Cinematography—Why Bother? A List or Two to Consider
	Benjamin Lau	The Adventist Advantage: A Closer Look
<b>2008</b>		
Vol. 36, No. 1	Loren Seibold	Ordinary & Dangerous: Sex in the Christian Community
	John Jones	Examining the Biblical Texts about Homosexuality: Toward the Unity of the Body of Christ
	Mitchell Tyner	Public Policy Issues Involving Homosexuality: An Adventist Response
Vol. 36, No. 2	Malcolm Bull & Keith Lockhart	Adventism in the Present Tense
	Benjamin McArthur	Point of the Spear: Adventist Liberalism & the Study of
Vol. 36, No. 3	Loren Seibold	Ellen White in the 1970s
	E. Albert Reece	In the Lord’s Name: The Power of the Third Commandment
	Maury Jackson	The Promise of Stem Cell Research
		Answering the Call for a Sacred Conversation on Race
Vol. 36, No. 4	Sigve Tonstad	Modern Neuroscience & the Notion of Freedom
	Daniel Giang	Physics All the Way Down
	Charles Teel	“Evangelists” & “Liberationists”: Logging Passages South of Rio Grande
<b>2009</b>		
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	Eddy Johnson	Women’s Ordination: The

		Flaw in the Debate
Vol. 37, No. 2	Richard Rice	Ellen White's Writings as Religious Classics: A New Approach to an Old Problem
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	Sigve Tonstad	"Swine of the Times": Ecumenism, Ecology, & Ethics in the Era of Factory Farming
	Douglas Morgan	"They Preach a Political Gospel": Prophetic Witness of Washington, DC's Earliest Seventh-day Adventists
	Fritz Guy	Change, Scripture, & Science Good News for Adventist Thinking in the 21 <sup>st</sup> Century
Vol. 37, No. 4	David Trim	Liturgical Adventism: Towards a Theology of Worship
	Ronald Reece	21 <sup>st</sup> C. Challenges to God in His Created Cosmos
	Bryan Ness	Creation, Evolution, and Adventist Higher Education
<b>2010</b>		
Vol. 38, No. 1	Gane, Roy	Gospel According to Moses & Elijah
Vol. 38, No. 2	Beverly Beem & Ginger Harwood	"What about Paul? Early Adventists & the Preaching of 'the Marys'"
	Donna Haerich	It Shall Not Be So Among You (domestic abuse)
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	Ron Graybill	Adventism's Historic Witness Against Creeds
	Brian Bull & Fritz Guy	Six Creation Days: Prologue to God's Rest

## 2011

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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
Vol. 39, No. 4	Lothar Trader	Germany—A New Mission Field?
	Ronald Osborn	Who Is the Average American Adventist?

## 2012

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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
Vol. 40, No. 4	Mark Carr	Women’s Ordination as a Threat to Church Unity
	Bert Haloviak	The Pit Dug for Adventist Women Ministers
	Charles Scriven	Confronting the Shadow Side Of Ordination



	Henry Felder	Are Adventist Colleges and Universities Worth It?
<b>2013</b>		
Vol. 41, No. 1	Don Williams	New Mission School Model: How SDA Colleges & Universities Can Thrive & Fulfill Their Mission in the 21 <sup>st</sup> C.
Vol. 41, No. 2	Doug Morgan	Toward Oneness & Freedom: Road from Babylon to GC Organization
	Loren Seibold	Adventist Identity in a Post-Modern World
	Juan Perla	Disestablishing the Family: Adventist Cast for Legalizing Same-Sex Marriage
Vol. 41, No. 3	Gottfried Oosterwal	Hope Deferred Makes the Heart Sick
	Don Barton	Investigative Judgment: Adventism's Life Raft
	Ronald Lawson & Ryan Cragun	Mormons, Adventist, and Jehovah's Witnesses: Three American Originals & How They've Grown
Vol. 41, No. 4	Richard Rice	Adventists Finding Identity in God
	Kendra Haloviak Valentine	Is Headship Theology Biblical?
	Edwin Reynolds & Clinton Wahlen	Women in Scripture & Headship
	William Johnson	My Friend and Brother, Moshen
<b>2014</b>		
Vol. 42, No. 1	Richard Rice	Inerrancy, Adventism, & Church Unity
	Hans Gutierrez	Bible & Adventism: Monocentric or Polycentric Unity?
	Aleksandar Santrac	Kellogg, White, & Adventism's Philosophy of Race
	David Thiele	Is the Ellen White Era Over --Or Has It Just Begun?
	Gil Valentine	Clearer Views of Jesus & the Doctrine of the Trinity in the SDA Church
Vol. 42, No. 2	Graeme Sharrock	Testimonies: An Excerpt from <i>Ellen Harmon White: An American Prophet</i>

	Benjamin Baker	“They lived near the bridge where we passed over”: Ellen White and Blacks
	Olive Hemmings	Higher Criticism and the Resistance to Women’s Ordination: Unmasking the Issue
	Bert & Kendra Haloviak	Progress or Regress? SDA Women in Ministry
	Gerry Chudleigh	Short History of the Headship Doctrine in the SDA Church
Vol. 42, No. 3	Reinder Bruinsma Ron Carlson	Diversity: Biblical Paradigm I’m a Pastor and My Son Is Gay
Vol. 42, No. 4	Timothy Floyd	How Different Generations Read the Bible
	Ronald Lawson	To Hymn or Not to Hymn: A Global Church Wrestles with Worship Music
<b>2015</b>		
Vol. 43, No. 1	Rachel Logan T. Joe Willey & Ronald Numbers Ronald Numbers & T. Joe Willey	Adventist Athletes Adventist Origins of Donosaur National Monument Baptizing Donosaurs
Vol. 43, No. 2	Rolf Pohler	Fundamental Beliefs: Curse or Blessing?
	Brian Bull & Fritz Guy	Noah’s Flood or God’s? Why the Biblical Narratives Is a Major Challenge
	Ginger Hangs Harwood & Beverly Beem	Quench no the Spirit: Early Adventist Hermeneutics and Women’s Spiritual Leadership
	Gilbert Valentine	When President Wilson Changed His Mind About Policy for Women
Vol. 43, No. 3	Ron Graybill	The Big Bible, Bigger Still
	Gilbert Valentine	Ellen White on Ordaining Women: “The Question is Not for Men to Settle”

## 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 (9<sup>th</sup> century)  
“Church in the Wilderness”  
Peter Waldo (15<sup>th</sup> century)  
Henri Arnaud  
Pra Del Torno (Angrogno River)  
“College of the Barbes”  
“Church of the Cave”  
Innocent VIII (1487)  
Albert Catarnio  
Synod of Chanforans (1552)  
Peter Olivetan (French Bible)  
Massacre of Easter 1655  
John Milton  
“Avenge, O Lord, thy slaughtered saints”

**“Keepers of the Flame: Part II – The Reformers” (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 Wishart (martyr)  
Daniel 7 (4 beasts)  
“Little Horn” (antichrist)  
St. Giles Cathedral, Edinburgh  
August 1560  
Mary Queen of Scots  
Holyrood Palace  
Westminster Abbey, England  
Henry VIII (1534)  
Mary I (Tudor)  
300 Martyrs (protestants.)  
Greyfriars’ church, Edinburgh  
18,000 martyrs  
Martyr’s Memorial, Oxford  
Nicholas Rigby  
Hugh Latimer  
Thomas Crammer  
Elizabeth I  
Philip II  
Spanish Armada (1588)  
Shetlands, Orkneys, Hebrides  
Plymouth, England  
Mayflower (1620)  
Puritan “Separatists”  
Pilgrims  
“More Truth and Light...”  
538-1798 A.D.  
General Berthier  
Salvation by Faith through Grace  
“The Remnant” (Rev. 12:17)

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

Spring ‘43-Spring ‘44  
10 virgins (Matt. 25)  
“tarrying time”  
Samuel S. Snow  
October 22, 1844  
“10<sup>th</sup> Day of the 7<sup>th</sup> 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” (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)  
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” (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	patriotism
October 22, 1844	militia lieutenant
John Tyler	captain in U.S. Army
Samuel F.B. Morse	War of 1812
Karl Marx and Fredrick Engels	Plattsburg, NY (Lake Champlain)
Alexander Dumas	15,000 (Br.) v. 5,500 (US)
1 million Americans	printed sermons
Charles G. Finney	Bible and concordance
temporal millennium	Daniel 2, 7, & 8:14
Industrial Revolution	Earth=sanctuary=burned
cotton gin	457 B.C. -1843 A.D
Erie Canal	August 1831 covenant with God
railroads and steamships	Dresden, NY
“Golden Age”	Silas Guilford
slavery and alcohol	Maple Grove
William Lloyd Garrison	2000 lectures; 6 books and tracts
<i>The Liberator</i>	Baptist license (1833)
“The peculiar institution”	Brother Hendrix
6000 temperance societies	“reverend”
utopian societies	Head v. Heart preaching
Shakers	Fall 1834
New Harmony, IN	logical arguments, solemn lectures
Brook Farm and Fruitlands, MA	42 ministers’ endorsements
Oneida, NY	<i>Evidence</i> (1836)
Joseph Smith	Boston, MA (1839)
Mormons	Timothy Cole
Deism and skepticism	palsy
Revivalism	Millerites
Second Great Awakening	Joshua V. Himes
French Revolution	Christian Connexion
Pius VI	Chardon Street Chapel (1839)
Anti-Christ	“doors shall be opened...”
1260 Days; 2300 Days	Ultraist or Enthusiast
Post-millennialism	Abolitionism; Antislavery
Second Coming	<i>Signs of the Times</i>
Yankee	Phineas T. Barnum
“coolness and soundness of judgment”	“Great Excitement” (1840 election)
1782-1849	“Father Miller”
Low Hampton, NY	Ellen Harmon (12)
Baptist	Robert Harmon (hatmaker)
Lucy Smith (1803)	“general conference”
Poultney, VT	typhoid fever
Deistic ideals	Henry Dana Ward
constable; sheriff; justice of peace	Charles Fitch

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

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

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

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

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

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

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

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

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

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



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

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

water rations, dehydration, sunstroke  
Commander Jack Lover  
“You’re not going to be by my damn side if you’re not carrying a gun!”  
pressure to transfer Doss  
General Randall  
Colonel Hamilton  
Section 8 (mental instability)  
“I’ll be just as good a soldier as you”  
Indiantown Gap, PA  
Captain William T. Cunningham  
rifle range qualification  
refused pass to town  
court martial threat  
K. P. duty  
War Service Commission (GC)  
Franklin D. Roosevelt’s Order  
“If I ever once compromised, I would be in trouble”  
‘I’ll need your prayers’  
Guam Island (1944)  
machine guns, flame throwers  
mortars, artillery shells  
Doss worked at night  
Why Japanese shot medics?  
Bonzai attacks (women)  
white flag trick  
“Tokyo Rose”  
“The Butchers of Guam”  
Cunningham runs from enemy  
Okinawa (“Hell hole of Pacific”)  
“Operation Iceberg” (1945)  
kamizake pilots  
96<sup>th</sup> 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

307<sup>th</sup> Infantry Regiment holds Ridge

Commander Jack Lover (saved by Doss)

21 May 1945 (Doss wounded twice)

*Mercy* (hospital ship)

Doss loses his Bible on battlefield

Soldiers risk lives to find his Bible

115,000 Japanese killed

15,000 U.S. soldiers killed

17 pieces shrapnel in his body

President Harry S Truman

12 October 1945

15 Medals of Honor

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

100% disabled

Tuberculosis; total deafness

November 1991 (wife Dorothy died)

Frances Doss (second wife)

“He is a man at peace”

“He was one of the bravest persons alive”

Kind of a loner

A man of deep faith, courage and humility

“I’m proud to have known him”

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

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

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

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

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

**“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 Americans = 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 bubby in the big black dark?”  
dingo lair  
Azaria: “Sacrifice in the wilderness?”  
bizarre 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 (2<sup>nd</sup> 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%)  
faith-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  
1<sup>st</sup> dental hygiene program in China  
Ellen G. White & health message  
Charles Scriven (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  
Raquel Chilon (nutritionist)  
soy chicken substitute  
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

**“Seventh-Gay Adventists”** (104 mins.; 2013)

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 4<sup>th</sup> 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”  
haystacks (SDA) = taco salad (non-SDA)  
“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?”  
a lightning rod issue  
seeking asylum  
“I guess love makes you hope”  
*Coming Out Straight*  
retreats & over-the-phone therapy  
“I prefer to keep a low profile”

no options outside Adventism?  
“SDA Position Statement on  
Homosexuality”(1999)  
Can gay couples have healthy  
relationships?  
homophobic (meaning)  
“You guys are my one link to  
Seventh-day Adventism”  
“People want to keep church pure”  
“We will embrace these members as  
people whom God is drawing to  
Himself”  
“God has commanded us to love &  
encourage one another”  
5 years of therapy; no change  
garlic cure?  
Southpoint Church = spiritual home  
“We have our own personal rhythm”  
Bible on slavery, women, & gays  
Is this “Present Truth” also?  
“The alternative for me was suicide”  
“I couldn’t imagine living my life  
without God in it”  
“God has my permission to strike me  
straight anytime He wants”  
“Jesus loved 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)



**“The Blueprint”** (Martin Doblmeier; 2013; 60 minutes)

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  
80<sup>th</sup>-90<sup>th</sup> 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-fo0od 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)  
words as weapons  
loquacious  
Baptists  
Poultney, VT  
Deist  
Rev. Elihu Miller  
War of 1812  
Captain William Miller  
typhus scourge  
death = final candle of life  
farming, family, church  
Old Testament prophecies  
cleansing of the sanctuary  
Judgment

1831  
Irving Guilford (nephew)  
Dresden, NY (1831)  
one day = one year  
2300-day prophecy  
1843 A.D.  
spring equinox  
October 22, 1844  
Samuel S. Snow  
Day of Atonement  
“Great Disappointment”  
Shut Door view  
Ascension Rock  
“The Lord is coming soon; be ready”  
December 1849

“Meet Joseph Bates” (2014; 23 minutes)

Fairhaven, MA (1847)  
Joseph & Prudence Bates  
New Bedford, MA  
midshipman (17)  
merchant marine  
“a salty bunch”  
shark story  
“I had no faith”  
Danish privateers (1810)  
“Honesty is always the best policy”  
press gang (impressment)  
British Royal Navy  
War of 1812  
Prudy (Nye) Bates  
poem and New Testament  
no liquor, beer, wine, hard cider  
no tobacco or swearing  
no coffee, tea, or meat  
no butter, cheese, pie, or cake  
healthful diet  
William Miller (1839)  
Fairhaven (1841)  
“His words set my soul on fire!”  
abolitionist  
cat-o’-nine-tails  
“I met with mixed results”

Fairhaven Anti-Slavery Society  
Seventh-day Sabbath (1845)  
*7<sup>th</sup> Day Sabbath a Perpetual Sign*  
flour story  
“The Lord will provide!”  
Port Gibson, NY  
Hiram Edson  
Thomas Preble  
Sabbath, Sanctuary, Second Advent  
1872