

CHIS 570 History of the Seventh-day Adventist Church

COURSE OUTLINE

Jerry Moon, 2001

I. Introduction: Why Study SDA History?

A. Scripture basis: 1 Cor 10:1-13

1. It's *our* history: identify with the experiences of our spiritual ancestors (1-4).
2. Purpose of church history: for our instruction (vv. 6, 11)
 - a. Learn the lessons they learned or failed to learn
 - b. Avoid repeating their mistakes (5-10).
3. Promise of church history: "God is faithful" and will deliver those who trust wholly in Him (vv. 12-13; compare 2 Chron 16:9).

B. The Spirit through Ellen White:

1. "Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last-year's almanac [i.e. outdated and irrelevant]. The record is to be kept in mind, for history will repeat itself" (Ellen G. White to GC President A. G. Daniells, November 1, 1903 [Letter 238, 1903, in *Manuscript Releases*, 5:455]).
2. "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (E. G. White, *Life Sketches*, 196).

II. The Millerite Adventist Movement through 1844

- a. Worldwide Second Advent Awakening (see World Map)
 - i. Joseph Wolff
 - ii. Manuel de Lacunza (alias Juan Josafat Ben-Ezra)
 - iii. Johann Albrecht Bengel
 - iv. Louis Gaussen
 - v. Edward Irving
 - vi. William Miller
- b. Significance of North American Adventism: only in North America did the Advent Awakening become a viable, enduring movement.
 - i. European Advent Awakening, choked by
 1. Tradition
 2. Dominant state churches
 3. Density of population offered nonconformists no escape from persecution
 - ii. United States: a new nation (Constitution and Bill of Rights ratified 1789)
 - a. Separation of church and state
 - b. All denominations equal before the law
 - c. Effect of (1) and (2) forced all churches to compete for adherents
 - d. Sparsely populated, plenty of room for nonconformists
 - e. Most citizens were culturally favorable to Christianity, but unchurched. This provided fertile ground for the rise of new denominations.

- c. William Miller, 1782-1849 (Major primary source: *Wm. Miller's Apology and Defence* [sic], Boston: J. V. Himes, 1845).
 - i. Early Years
 1. Born February 15, 1782, Low Hampton, NY
 2. Early evidences of intellectual ability
 3. Married to Lucy Smith, June 29, 1803, moved to Poultney, VT
 4. Public Service
 - a. Deputy sheriff
 - b. Justice of the Peace
 - c. Captain, lieutenant, US Army, during War of 1812
 - ii. Conversion, 1816
 1. Acceptance of Deism
 - a. Bible only a human book
 - b. Creator God, attested by Nature
 - c. Providence, but without direct divine intervention in human life
 - d. A “hereafter, in which our happiness would be proportional to the virtue of our lives in the present” (*Apology and Defence*, 2-3)
 2. Rejection of Deism
 - a. Conviction that Deism offered no expectation of a future life
 - b. Battle of Plattsburg: victory seemed “due to more than human power,” i.e., divine intervention (*Apology and Defence*, 4).
 - c. Conviction of sin led to realization that he needed the Saviour revealed in the Bible (*Apology and Defence*, 5).
 3. Conversion
 - a. May, 1816, caught himself swearing
 - b. Months of hopelessness
 - c. September, 1816, reading sermon by Alexander Proudfit (*Practical Godliness in Thirteen Discourses*), cited in Bliss, *Life of Miller*, 64-66.
 - d. So overcome with emotion he had to sit down. Bible his “delight” and Jesus his “friend.”
 - iii. Systematic Bible Study, 1816-1831
 1. 1816-1818
 - a. No helps but Cruden’s Concordance
 - b. Entire Bible, verse by verse
 - c. Discovered time-prophecies and by 1818 concluded world would end around 1843
 2. 1818-1823, examining objections
 3. 1823-1831, heavily convicted of his duty to “Go and tell the world of their danger” (Ezekiel 33:8, 9)
 4. Surrender, summer of 1831 (*Apology and Defence*, 17, 18)
 - iv. Preaching, 1831-1844
 - v. Character qualities
 - a. Open to new truth
 - b. Humble: trust not in self, but in Christ
 - c. Repentant
 - d. Totally surrendered and entirely dedicated to Christ: maintained personal love relationship with Christ as life’s only ultimate priority
 - e. Miller’s character gave experiential evidence of the truthfulness of his beliefs

d. Millerite Adventism, 1838-1844

i. Millerite leaders

1. Josiah Litch, second leading theologian of the movement.
2. Joshua V. Himes, one-man advertising agency, founded *Signs of the Times*.
3. Charles Fitch, lover of Jesus. After conducting three baptisms in icy water, he died 8 days before the Disappointment.
4. Joseph Bates, former sea captain
5. James White, schoolteacher turned Millerite lecturer, instrumental in conversion of 1000 in winter of 1842-43
6. Charles Bowles, elderly African-American minister, died in March 1843.
7. John W. Lewis, younger Black minister, wrote biography of Bowles.
8. William Ellis Foy, the pre-Disappointment prophet

E. The Truth about William Ellis Foy.

Source: Delbert W. Baker, *The Unknown Prophet* (Washington, DC: Review and Herald, 1987).

1. The Misconception and how it came about.
 - a. Similarity of names (Foy and Foss). Hazen Foss was a Millerite Adventist who also received several visions, but adamantly refused to tell them, and was told by God he had been “released” and the message given to another (Ellen G. Harmon). Source: *The Unknown Prophet*, pp. 134-141.
 - b. Foy and Ellen Harmon White were both reluctant, hesitated, but did not refuse the commission to tell the vision.
 - c. Foy never became Seventh-day Adventist, so Loughborough lost track of him, assumed he had died (Loughborough, *Rise and Progress of Seventh-day Adventists*, 1892).
 - d. Loughborough’s account repeated by all subsequent historians (e.g., *Light Bearers*, 64) until Baker researched and discovered the truth.
2. The Truth: Foy’s Prophetic Ministry
 - a. Four visions, 1842-1844
 - b. One of the recurring themes of Foy’s visions: The second coming would not occur as soon as Millerites expected.
 - c. Foy was called to carry the Advent message especially to African-Americans.

F. Millerite Movement becomes nationally known

1. Fulfilled prophecies
 - a. Falling of the stars, November 13, 1833
 - b. Litch’s prediction: Ottoman empire would fall, August 11, 1840 (See *Great Controversy* 334-335)
2. Increased publicity
 - a. Himes launches *Signs of the Times*, March 20, 1840, first of many Millerite papers
 - b. Camp meetings
3. Second Angel’s Message and Adventist Separatism (1842-43)
4. Spring Disappointment, 1844
5. The Tarrying Time (summer 1844)
6. The “True Midnight Cry” and the “Seventh-month Movement” (August to October 1844)
 - a. Exeter, NH, camp meeting, August 1844

b. S. S. Snow

Resource Video: *The Midnight Cry: William Miller and the End of the World*. 102 minutes. \$29.95 from your ABC.

7. The Great Disappointment, October 22, 1844. For calculation of the date, see C. M. Maxwell, "Why October 22?" in *Magnificent Disappointment*, 47-57. Chart from p. 50:

SPRING TYPES	FIRST COMING ANTITYPES		AUTUMN TYPES	SECOND COMING ANTITYPES
Passover	*Cross		Blowing of Trumpets	Three Angels' Message
First Fruits	Resurrection		Day of Atonement	+Investigative Judgment
Pentecost	"Pentecost"		Tabernacles	Heaven

*Year predicted in the seventy-week prophecy (Daniel 9).

+Year predicted in the 2300-day prophecy (Daniel 8).

G. Why the Disappointment?

1. How could Miller be so sure?
 - a. He wasn't so sure
 - b. What about Matthew 24:36?
- ii. What motivated him to eventually endorse the Seventh-month movement?
 1. Certainty of the typology (Wm. Miller to the *Midnight Cry*, October 6, 1844).
 2. Evident power of the Holy Spirit in the preaching of the definite time (*Advent Herald*, Oct. 30, 1844).
- iii. Was it merely human error? Maybe Miller didn't study long enough?
 - a. "God designed to prove His people. His hand covered a mistake in the reckoning of the prophetic periods. Adventists did not discover the error nor was it discovered by the most learned of their opponents." *Great Controversy*, 373-374.
 - b. Why did God permit such a mistake?

Later generations would ask, what in the world happened in 1844? Answer: climax of the great Second Advent awakening.

A new phase of Christ's ministry, in salvation history, was being inaugurated. God needed to call the world's attention to it. But if they had fully understood, how could they have proclaimed it? (Biblical parallel: Luke 19:11, 38-40; 24:21, 46; Acts 1:6.)
- iv. God provided hints to show that He was not taken by surprise, and to strengthen the faith of the Millerites after the disappointment.
 - a. Revelation 10:8-11 predicted disappointment and recovery.
 - b. Prophetic ministry of William E. Foy showed that time was not to end in October 1844.
- v. Summary: Bases for Confidence that October 22, 1844 did constitute a genuine fulfillment of prophecy.
 - a. The genuineness of the spiritual experience of those who participated in this movement (See *The Midnight Cry*, October 31, 1844; or *Advent Herald*, October 30, 1844). Compare *Great Controversy* 401: "Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844."
 - b. Miller's call to the ministry. The last thing on earth that he wanted to do was start a movement. He would never have ventured off his farm had not God compelled him in the strongest, most definite way.
 - c. The work of the Holy Spirit in the seventh-month movement. *Advent Herald* (October 30, 1844, p. 93):

It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement, when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, "What were we, that we should resist God? It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the "midnight cry."
 - d. The visions of William Ellis Foy showed there was a further message to be given beyond the disappointment.

e. Hiram Edson's insights in the cornfield, especially Revelation 10:8-11, and all the biblical evidences included in "The Law of Moses," *Day Star Extra* of February 7, 1846.

f. Ellen White's endorsements:

(1) Of Edson's and Crosier's insights: "The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-Star, Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint." Ellen G. White to Eli Curtis, April 27, 1847, in *A Word to the Little Flock*, ed. James White, May 30, 1847.

(2) Of the "Midnight Cry" (the seventh-month movement) in her first vision (*Early Writings*, 13-17).

I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble . . . [Some] rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. *Early Writings*, 14-15.

g. The fact that the Scripture evidence still makes sense when we study it out today. The whole sanctuary/2300 days/judgment theme is supported by more than 20 interrelated Bible passages (See *Magnificent Disappointment*, pp. 82-84).

h. Finally, Daniel 8:13-14 predicted the beginning of a movement to restore throughout the world, all that was lost in the great apostasy. The growth and spread of that movement — the Seventh-day Adventist church — on every inhabited continent, and soon to every people group in the world, constitutes in some ways the greatest evidence of all that October 22, 1844 was indeed a genuine fulfillment of prophecy (cf. Revelation 12:17; 14:12).

3. "Benefits" the Adventists received from this bitter experience:

1. It purified their motives for serving God.
2. It humbled them to follow God's guidance much more closely.
3. It fortified them against accepting nonbiblical assumptions, and thus laid the foundation for a church based on the Bible, the whole Bible, and nothing contrary to the Bible.

III. Beginnings of Sabbatarian Adventism

- A. Aftermath of the Disappointment: The "Scattering Time"
 - 1. Albany Conference, April 1845
 - 2. Five main divisions
 - a. Evangelical Adventists organized in 1859, later disbanded (*Light Bearers*, 57).
 - b. Advent Christian Church organized in 1861 (F.D. Nichol, *Midnight Cry*, 455), continues to the present.
 - c. Age-to-Come Adventists (believed probation would continue after Second Advent during a temporal millennium in which the whole world would be converted); became Church of God (Oregon, Illinois), Church of God (Abrahamic Faith), and Churches of God in Jesus Christ.
 - d. Spiritualizers
 - e. Sabbath and Shut-Door Adventists — became SDAs

- A. New doctrinal developments
 - A. Sanctuary: Hiram Edson's new understanding, October 23, 1844
 - B. Spirit of Prophecy: Ellen G. Harmon, December 1844
 - C. Sabbath

- I. Early Development of the Sabbath Doctrine among Adventists
 - 1. The connection between Seventh Day Baptists and Millerite Adventists in 1844
 - a. SDBs had 1,130 members in 1802. Publication, *Sabbath Recorder*, was read by many Millerites
 - b. SDBs had 5,500 members by 1843. November 1, 1843, day of fasting and prayer "that Almighty God would arise and plead for His holy Sabbath."
 - 2. Sabbatarian Millerite Adventists
 - a. Rachel Oakes (later Preston), New York State. Delight Oakes, her daughter, age 18, went to teach public school in Washington, New Hampshire. Winter, 1843-44, Rachel joined her daughter in New Hampshire. They kept Sabbath at home, but attended Christian Brethren Church on Sunday.
 - b. Pastor of Christian Brethren Church in Washington, New Hampshire, was Frederick Wheeler, a Methodist and a Millerite
 - c. March 1844, Rachel Oakes confronted Frederick Wheeler with His Sabbath breaking.
 - d. This contact led Millerite Adventists to study the extensive Sabbath literature developed by SDBs since ca. 1650. Wheeler soon began keeping Sabbath and preached it in a local school house.
 - e. Wheeler shared his discovery with Thomas M. Preble, a Freewill Baptist who pastored a church about 12 miles from Washington, N.H. Preble began keeping Sabbath in August, 1844. Wrote an article for *The Hope of Israel* (ed. by Joseph Turner), in Feb. 1845. The article was reprinted as a 12-page tract, with the title: *A Tract, Showing That the Seventh Day Should Be Observed as the Sabbath, Instead of the First Day; "According to the Commandment."* (Nashua, NH, 1845).
 - 3. Post-disappointment Sabbathkeepers
 - a. William and Cyrus Farnsworth began to keep Sabbath soon after disappointment. Cyrus married Delight Oakes. The Washington, NH, Church split. The Sabbathkeepers met at the Farnsworth home. Years later they got the church back (Maxwell, *Tell It to the World*, 69).

2. First conference-sponsored school, Battle Creek. Goodloe Harper Bell, 12 students, 1872.
3. Battle Creek College, 1874.
- D. Mission, fifth step in organizational development: the extension of the previous four into new territory.
 1. Michael Belina Czechowski (1818-1876)
 - a. Origins, Poland
 - b. Adventist ministry in America
 - c. Sailed for Europe, 1864: Italy, Switzerland, France, Prussia, Romania, Austria
 2. John Nevins Andrews (1829-1883)
 - a. Origins
 - b. Adventist ministry in America
 - c. Sailed for Europe, 1874: Switzerland
 3. Comparisons between Andrews and Czechowski
 4. Hannah More, 1867
 5. Marcus Lichtenstein, 1871

V. Before and After 1888: Rediscovering the “Faith of Jesus” (Revelation 14:12)

- A. Righteousness by Faith neglected, 1856-1883
 1. 1856, Laodicean message applied to SDAs
 2. Great debaters
 - a. Moses Hull
 - b. Dudley M. Canright
 3. 1883, E. G. White calls for renewed emphasis on “Christ Our Righteousness”
- B. Backgrounds to 1888
 1. Ellen White's retrospective evaluation of the situation of the SDA church in 1888: “As a people we have preached the law until we are as dry as the hills of Gilboa that had neither dew or rain. We must preach *Christ in the law*, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God” (*Review and Herald*, March 11, 1890, reproduced in *1888 Materials* 2:560).
 2. E. J. Waggoner
 - a. “Vision” of Christ, 1882
 - b. Studies in Galatians
 3. G. I. Butler, *The Law in the Book of Galatians: Is It the Moral Law, or Does It Refer to that System of Laws Peculiarly Jewish?* (Battle Creek: Review and Herald, 1886).
 4. E. J. Waggoner, *The Gospel in the Book of Galatians: A Review* (Oakland, CA: Pacific Press, 1888). Written in February 1887, published in 1888 for distribution at 1888 General Conference.
 5. E. G. White, *Gospel Workers*, 161: “The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented, for he knows that if the people receive it fully, his power will be broken.”
- C. The 1888 General Conference session at Minneapolis, Minnesota, November 1888
 1. Principle participants
 - a. Protagonists: E. J. Waggoner, A. T. Jones
 - b. Antagonists: G. I. Butler, Uriah Smith, J. H. Morrison
 - c. Mediators: E. G. White, W. C. White
 2. Issues

- a. Law in Galatians
 - b. The Ten Horns of Daniel 7: Huns (Smith) vs. Alamanni (Jones)
 - c. Sunday rest laws
 - d. Imagined “California Conspiracy”
3. Conference became a battle
 4. Results
 5. Significance for today
- D. Righteousness by Faith and the Loud Cry
Revelation 18:1-2
Joel 2:23, 28-29
Early Writings, 85-86, 271, 277

1. Ellen G. White, “The Perils and Privilege of the Last Days,” *Review and Herald*, November 22, 1892 (in *Review and Herald Articles*, 615):

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. . . .

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner.”

2. *Selected Messages*, 1:234-235:

“The law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Galatians 3:24). In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E. J.] Waggoner and [A. T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. . . .

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that

lead to sin. "Great peace have they which love thy law: and nothing shall offend them" (Psalms 119:165)--cause them to stumble.

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalms 85:10). Letter 96, 1896 [E. G. White to Uriah Smith].

3. Components of the Loud Cry
 - a. Content, message
 - b. Holy Spirit, latter rain
 - c. People who not only preach, but *live* the message
4. Steps by which the *message* becomes the *Loud Cry*: it needs to be received, studied, understood, practiced, experienced, proclaimed, and demonstrated
- E. Content of the 1888 Message

Mid-term Examination

VI. Educational Expansion, 1888-1901

- A. 1891 Harbor Springs Institute: "Righteousness by Faith" Applied to Education
 1. Individual conversions and/or spiritual renewal
 2. Changed administrative styles and attitudes
 3. Changed curriculum: Bible at center
 4. Summary: A turning point in SDA education
- B. Avondale College: a model school
 - 1891: Ellen White and the needs of Australia
 - 1894: Land purchased near Cooranbong--1500 acres
 - 1895-6: Industrial Department; students cleared land and raised buildings
 - 1897: Avondale School for Christian Workers
- C. Avondale's Educational Philosophy
 1. **Goals** (mission statement)
 - a. To bring about the experience of conversion in every student
 - b. To inspire and train individuals to work as denominational missionaries in various capacities
 2. **Strategies** (methods of accomplishing mission statement)
 - a. Rural location
 - (1) Sufficient land for agriculture
 - (2) Isolation from artificial amusements and excitement of cities
 - (3) Contact with nature and nature's God
 - b. Bible the focal point of the curriculum
 - (1) All subjects taught from the perspective of the biblical worldview
 - (2) Discarded classical Greek and Latin with their pagan and infidel literature
 - c. Missionary activities were made an integral part of the program
 - d. Strong program of physical, practical labor
 - (1) Provided balanced mental and physical development
 - (2) Provided refreshing change from study; purposeful recreation
 - (3) Taught practical skills useful in mission fields
 - (4) Enabled students to earn a substantial portion of their school expenses

- e. Definite disapproval of sports and games
 - (1) Time is life; too valuable to waste. Aim of Christian education is to confront students with the real world, not to promote escape from reality
 - (2) The most beneficial recreation is found not in meaningless activity, but in useful employment and service to others.

- D. Edward A. Sutherland: the Denominational Years
 - 1891, Teaching at Battle Creek College
 - 1892, Founding Walla Walla College, following EGW's counsel
 - 1897, Return to Battle Creek College, reform it after Avondale pattern ("boomerang effect")
 - 1897-1904, Elementary School movement
 - 1901, Emmanuel Missionary College

- A. SDA Education for African-Americans
 - 1894: Edson White and the Morning Star
 - 1895: Southern Missionary Society--elementary schools
 - 1896: Oakwood Industrial School
 - 1901: Southern Publishing Assn. (included here because also founded by Edson White)

VI. Reorganization (1901-1903)

- A. Background to 1901 General Conference
- B. The 1901 Session — Battle Creek (April 2-23, 1901)
 - 1. Presiding: G. A. Irwin
 - 2. Keynote address: E. G. White (*W. C. White and Ellen G. White*, 269)
 - 3. Leader in organizational development: A. G. Daniels
- C. Structural Changes (6)
- D. 1903 General Conference
 - 1. Reinstatement of General Conference presidency
 - 2. Vote to move General Conference and Review and Herald from Battle Creek to East Coast (accomplished in August, 1903).
 - 3. E. G. White's endorsement of General Conference presidency

VII. Kellogg Crisis and Dispersion from Battle Creek

- A. 1901, Move of Battle Creek College to Emmanuel Missionary College
- B. 1902, Battle Creek fires
- C. 1903, Vote to move Battle Creek headquarters
- D. 1904, Berrien Springs Meeting; E. G. White defended Sutherland and Magan
- E. 1907, Kellogg disfellowshipped

VIII. The Rise of the Self-Supporting Movement

- A. Edward A. Sutherland and Madison College, 1904-1964
 - 1. Founding
 - 2. Expansion
 - 3. Changes
 - 4. Decline and closure
 - 5. Madison's continuing influence
- B. Wildwood, Weimar, and subsequent developments

IX. Higher Ed. and High-Tech Med.

- A. Medical education
 - 1895, American Medical Missionary College
 - 1905, Loma Linda Sanitarium purchased
 - 1910, Medical School, College of Medical Evangelists
- B. Accreditation and certification
 - A. Premise
 - B. Process
 - A. Accreditation of the College of Medical Evangelists
 - B. Accreditation of union colleges
 - C. Accreditation of secondary schools
 - C. Theological and other Graduate Education
 - C. 1934, Advanced Bible School, Pacific Union College, summer session only
 - D. 1937, Seminary moved to Washington, DC.
 - E. 1957, Seminary became Potomac University
 - F. 1960, Seminary moved from Washington, DC, to Berrien Springs, MI. Seminary + graduate school of education + Emanuel Missionary College = Andrews University.
 - G. 1961, College of Medical Evangelists renamed Loma Linda University
 - D. Sanitariums to Hospitals
- 1. Government aid to SDA education and hospitals
- 2. F. D. Nichol, "The Genius and Scope of Our Medical Work" [3 Parts], *Ministry*, August, September, October, 1949.
- 3. Adventist Health Systems (1981); Land, *Adventists in America*, 202-207, 214.

X. The Struggle for Racial Equality

- A. The first calls for separate Black conferences.
 - 1. Charles Kinney (1855-1951), first Black minister ordained among SDAs
 - a. 1889, Kinney's ordination marred by boycott and segregated seating
 - b. His response: suggested a separate conference (Nashville, TN camp meeting, October 2, 1889)
 - c. SDA Blacks then totaled 50 members in 2 congregations
 - (1) Edgefield Junction, TN
 - (2) Louisville, KY (Kinney's church)
 - 2. 1891 General Conference
 - a. March 10, Kinney entered a motion for separate conferences
 - b. March 21, Ellen G. White opposed the motion, saying churches should have equality of membership for all races and nationalities
 - c. Kinney entered a motion for white pastors to build up work in the South. Motion seconded, but no immediate response in workers.
- B. Early Organizational Progress
 - 1. 1894, Ellen G. White: "There is a neglected field among us."
 - a. J. Edson White, the lone responder.
 - b. 1895, Vicksburg, Mississippi, 25 charter members
 - 2. North American Negro Department
 - a. 1909, founded
 - b. 1918, first Black director--W. H. Greene
- C. Years of Official Segregation
 - 1. People's SDA Church, Washington DC, Pastor Louis Schaeffe
 - a. 1907, request for funding for a Black school, rejected; Schaeffe and church secede
 - b. 1913, People's Church returned, conflict over segregated schools

- c. 1916, Church became independent again
2. John and Charles Manns, brothers
 - a. 1919, Charles Manns baptized W. W. Fordham (W. W. Fordham, *Righteous Rebel*, 69).
 - b. John Manns, powerful evangelist
 - c. 1921, Savannah, Georgia, evangelism resulted in 100 new members. To solve problems of unemployment and Sabbath problems, John Manns started several small businesses (laundry, market, barber shop), owned by the congregation, for employment and witness.
 - d. When White conference leaders condemned this plan in 1921, John seceded, forming the General Assembly of Free Seventh-day Adventists (Fordham, 70).
3. J. K. Humphrey and the Utopia Park Affair, 1929
 - a. 1909-1929, J. K. Humphrey, pastor of First Harlem SDA Church, served on committee of N.A. Negro Department
 - b. 1919, Black student refused admission to Union College
 - c. 1929, Black student refused admission to College of Medical Evangelists
 - d. Planned "Utopia Park": school, sanitarium-hospital, retirement home
 - e. 1930, conflict with conference, after which Harlem SDA church became independent
4. Oakwood College
 - a. Still fully segregated in 1931
 - b. 1932, first Black president, J. L. Moran (Fordham, 26, 34)
5. W. W. Fordham, called in early 1940s to be union conference evangelist and [ministerial] secretary for Black work in Southwestern Union Conference, was challenged on conference committee: "Why does Brother Fordham need the equivalent salary and allowances received by the White departmental leaders?" (Fordham, 94-95)
6. Segregation in Review and Herald cafeteria not ended till sometime after 1954 (Fordham, 75, see also 60-65)
- D. Regional Conferences
 1. October 1943, Lucy Byard, denied admittance to the Washington Sanitarium, died of pneumonia
 2. October 16, 1943, National Association for the Advancement of Worldwide Work Among Colored Seventh-day Adventists was organized to press for Black conferences.
 3. April 10, 1944, Spring Council, Chicago
 - a. April 8-9, pre-meeting Saturday night and Sunday. Long debate ended in recommendation of Regional Conferences.
 - b. April 10, Spring Council unanimously adopted the recommendation of the pre-meeting (For details see Delbert W. Baker, "Regional Conferences: 50 Years of Progress," *Adventist Review*, November 1995, 11-15; Baker's endnotes are an excellent reference to further sources).
 4. 1944-1947, Constituency meetings organize seven Regional Conferences.
- E. The tardy pace of desegregation
 1. A contributing conceptual error: misreading Ellen G. White
 - a. *The Southern Work*, 1898, promoted racial equality
 - b. 1907-1909, Southern US backlash and racial conflict
 - c. 1909, W. E. B. DuBois organized the National Association for the Advancement of Colored People (NAACP), to defend Blacks against White violence.

- d. In this specific context (1909), Ellen White wrote, “So far as possible, everything that would stir up the race prejudice of the white people should be avoided” (*Testimonies*, Vol. 9, p. 214-215).
 - e. By 1940s and 1950s, *Southern Work* was out of print and *Testimonies*, Vol. 9 was being read (1) as if it were the totality of Ellen White’s counsel on race relations; and (2) forgetting the 1909 context. Consequently, *Testimonies*, Vol. 9, p. 214-215, was being used to justify the *status quo*.
 2. Correcting the misreading of Ellen White
 - a. 1962, *Southern Work* republished
 - b. 1970, Ronald Graybill, *Ellen G. White and Church Race Relations*
 - c. These showed that *Testimonies*, Vol. 9, was only a small part of Ellen G. White’s total output on racial issues and was addressed to a temporary situation of overt racial violence. This rediscovery of Ellen G. White supported the successful efforts to desegregate SDA academies and colleges in the 1960s.
- F. Where to from here?

XI. Evangelism and Missions

XII. Two World Wars and a Depression

(WW I, 1914-18; Depression, 1929-39; WW II, 1939-45)

- A. Adventists and the Military
 - B. Economic Depression.
4. Impact on the international work of the church
- Classic story: Emma Howell Cooper, “God Was Ready the Day the Banks Closed,” *Adventist Review*, November 21, 1995, 8-10.
1. Impact on denominational employment of women
- Woman pastor in Berlin, employed during WW I, released after war.
Called again during WW II, this time was continued after the war was over (CMM).

XIII. Adventist Theology, 1900-1980

- A. 1902-1907, Kellogg Crisis
 - B. Battle over the “Daily,” 1908-1910
 - C. Fundamentalism vs. Modernism
 - i. Confusing dichotomy for SDAs, who didn’t entirely fit either category
 - ii. Verbal inspiration views dominated for a few years
 - D. 1919, Bible and History Teachers Conference
 - E. 1952, Bible Conference, Washington, DC. Publication: *Our Firm Foundation*, 2 vols.
 - F. 1953-1957, SDA Bible Commentary Series
 - G. *Questions on Doctrine*
1. 1955-56, Evangelical Conferences
- a. Adventist Participants
 - i. L. E. Froom, editor *Ministry*, 1928-32, 1936-50
 - ii. R. A. Anderson, editor *Ministry*, 1950-66 [?]
 - iii. W. E. Read, field secretary, General Conference
 - a. Evangelical Participants
 1. Donald Barnhouse, editor, *Eternity* magazine
 2. Walter Martin, author of books on cults
 3. George E. Cannon, professor of theology, Nyack Missionary College

2. 1957, *Questions on Doctrine* published
3. The Protest of M. L. Andreasen
4. Theological issues
- a. The Atonement:
 - a. Finished at the Cross versus
 - b. Complete once-for-all sacrifice, but multi-phase atonement
- b. The Humanity of Christ
 - a. Pre-fall view never held by any leading Adventist before this
 - b. In reaction to pre-fall views, some went to extreme post-fall views
- c. Role and authority of Ellen G. White (Moon, *QOD* paper, 66).
 - a. Impact on subsequent SDA Theology
- A. The Crisis of the early 1980s
 1. Desmond Ford Controversy (1980, Glacier View Consultation)
 - a. October 27, 1979, presentation to Adventist Forums meeting at PUC.
 - b. August 10-15, 1980, Glacier View consultation, Colorado.
 - c. Best single source: *Ministry*, special issue, October 1980.
 - d. Walter Rea, *Los Angeles Times*, Oct. 23, 1980, allegations against Ellen White
 - e. Davenport investment fraud

XIV. Where to from here?