

The Adventist Pioneer Heritage Honor



The requirements for the following assignment have been slightly modified from the standard requirements (which may be viewed [HERE](#)) by local officials in charge of MIT training.

ORIGINS

The origins and development of the Millerites Movement and its role in the beginning of the Seventh-day Adventist Church.

In the beginning, millenarianism was almost “the official political theory of the Church,” writes Paul Johnson in *A History of Christianity*. Eschatological concerns got pushed to the backburner, however, when Christianity became the official state religion of Rome. The influential Bishop of Hippo, Augustine, considered the book of Revelation to merely be allegorical, a description of conditions that were inaugurated by the first coming of Christ, and persisted in the history of the past and present church. But coexisting with the official Church, and its official de-emphasis on prophecy, was an “underground” that continued to believe that the cosmic struggle between Christ and Antichrist remained to occur. Revelation and Daniel could not be unwritten and remained messages of hope to those who did not feel at home in this world.

What is called “dispensationalism,” or the “extreme futurist” view was developed in the Sixteenth Century by the Spanish Jesuit Franciscus Ribeira. This Roman Catholic identified his superior (the Pope) with the Antichrist, and considered the “Babylon” of Revelation to not be a metaphor for the culture of the current age, but rather descriptive of some future age. The *Adventist Church Heritage Manual* notes in Section 1-G “God’s people are to be found in all religious persuasions.”

An American religious group known as the “Plymouth Brethren” revived a focus on Biblical prophecy, mainly through the energetic efforts of a contemporary of William Miller, a former Anglican clergyman named J.N. Darby. Like Miller, he believed that Jesus would return at the start of the millennium, and not at the end (the end being the common belief at that time). The writings of Darby were a big influence on C.I. Scofield, whose *Scofield Bible* was embraced by many. This dominant channel of eschatological analysis spans from the 1830’s to the present day and helps explain why dispensationalism is currently endorsed by most denominations that are regarded as “fundamentalist.” Very little of the information that has thus far been provided in this summary has much to do with William Miller’s movement, however. But it does provide an explanation as to why so many people’s appetites were whetted in the early nineteenth century for information about Biblical prophecy as it related to the End Times. Thousands eagerly flocked to hear Miller’s “airtight” analysis of this subject.

William Miller, although he reached many of the same conclusions as those of the "Plymouth Brethren," operated independently of the "Plymouth Brethren." From 1816 to 1832 he intensively studied the Bible. Miller's researches went beyond those of J.N. Darby, as he was able to arrive at a "solemn conclusion," by studying the book of Daniel, that "about" the coming year of 1843 all the affairs of our present state would be wound up, and Jesus would return. Miller felt compelled to share this "solemn conclusion" with the rest of mankind. A fervent appeal to God concerning this proposed publicity campaign resulted in nearly instantaneous affirmation by the Lord. The progress of his ministry is described in George R. Knight's *Brief History of the Seventh-day Adventist Church* by the following statements: "His first presentation on the Second Advent led to several conversions. Thereafter Miller had an unending stream of invitations to hold meetings in the churches of various denominations. By the end of the 1830s the reluctant prophet had won several ministers to his view that Christ would come about the year 1843." The successful promulgation of Miller's message made the ostensible collapse of his eschatological corpus so exceptionally "disappointing" to his many adherents that this collapse came to be known as "The Great Disappointment."

A significant setback for the Millerites, but Daniel's prophecies are validated by a vision God grants to Hiram Edson (a subject that shall be revisited directly)

Part of Daniel 8:14 reads "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Rather than reserving the happy ending to what is a temporarily sad story, this brief commentary will commence with the news that Miller was not wrong about the significance of the year 1844 (a modification of the prior identification of 1843 as being the date indicated by Daniel). Some selected quotes from the *Church Heritage Manual* will now be provided that document the vision that Seventh-day Adventists accept as a very satisfactory explanation as to why Jesus did not physically return to earth in 1844. These quotes will be prefaced by Psalm 126:5: "*They that sow in tears shall reap in joy.*"

The day of Christ's return arrived, but Christ did not appear. To say that the followers of Miller, including young Ellen Harmon (the future Ellen G. White) were "disappointed" sounds like an extreme understatement. They were crushed! They were devastated! But level-headed Hiram Edson had this to say: "*There is a God in heaven. He has made Himself known to us in blessing, in forgiving, in redeeming, and He will not fail us now. Sometime soon this mystery will be solved.*" *On the morning of October 23, 1844 (the proverbial "morning after," as the Lord was due back on October 22) Edson and one of his brethren decided to talk a walk through his cornfield. God granted Edson a vision there. The Heritage Manual writes: "He seemed to see the sanctuary in heaven, and Christ as High Priest going from the Holy Place of the sanctuary into the Most Holy. I saw distinctly and clearly, writes Edson, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the twenty-three hundred days, He for the first time entered on that day the second apartment of that sanctuary, and that He had a work to perform in the Most Holy before coming to this earth. This cleansing of the sanctuary marked the beginning of the investigative judgment."* William Miller was an assiduous and insightful student of scripture. He had been right about the date but misguided as to its manifestation. But all's well that ends well. The Bible remains inerrant.

Millerite minister S.S. Snow had been the man responsible for pinpointing the exact day for Christ's return, October 22, 1844. A witness to the reaction of Adventists to the non-events of that day was pioneer Washington Morse. He had this to say about temporary setback: "*True believers had given up all for Christ and had shared His presence as never before. The love of Jesus filled every soul; and with*

inexpressible desire they prayed, 'Come, Lord Jesus, and come quickly;' but He did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of jeering and reviling unbelievers who scoffed as never before, was a terrible trial of faith and patience." The "Great Disappointment" resulted in the desertion by most, but not all, of the followers of William Miller. Miller died in 1849, but his legacy endures, enshrined in Adventist doctrine.

The 2,300-year prophetic period that can be found in the book of Daniel is clearly understood, and a consideration of it is not amenable to extensive commentary, for it is unambiguous to those accept that a "prophetic day" is equal to a year. This correspondence is revealed in Numbers 14:34, and also in Ezekiel 4:5-6. Daniel 8:14-17 reads as follows: *And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.* The "end" was not the end of the world, but rather (to borrow a phrase from Winston Churchill) *the beginning of the end.*

The work of Uriah Smith, *Daniel and the Revelation*, describes the heavenly sanctuary. This description is based on its earthly counterpart. Smith describes the annual cycle of sacrifice that distinguished the earthly sanctuary, but cites Hebrews 7:25 when writing of the heavenly sanctuary: *Instead of being repeated year by year, on grand cycle is allowed to it, in which it is carried forward and finished forever* (p. 185, 1944 edition). Smith makes an impassioned plea: *Reader, do you now see the importance of this subject?* He emphasizes the significance of what occurred in October, 1844: *Do you see that if it can be ascertained when the work of cleansing begins we shall know when salvation's last mighty hour has come...*

Here is Uriah Smith's comment about the "Great Disappointment," and its effect upon the Advent movement: *The disappointment, however, was no evidence that the Lord was not in the movement, for in the tenth chapter of Revelation He anticipates this very experience, and in the last verse points His people to a task of world-wide extent He had yet for them to perform prior to His glorious appearing, for their work has not yet been finished.* "Their work" (yours and mine) is to share the three angels' message with the world. *Fear God, and give glory to him; for the hour of his judgment is come...*

PIONEERS

Martha Amadon

One of the most interesting facts about Martha Amadon is that she lived to be 103 years old (1834-1937). But it is her long service to the Adventist denomination, and not the length of her life, that is the reason she is considered to be worthy of our remembrance. She eldest daughter of John Byington, who established a school at Buck's Bridge, New York. She was a teacher at this school, which commenced operations in 1853. Martha was only 19 when she began to teach, and her first class consisted of just a dozen students. She was married to George W. Amadon in 1860. The Amadons, along with many other pioneering Adventists, relocated to Battle Creek, Michigan. In October 1874, a group of women in Battle Creek organized the first Dorcas and Benevolent Association. Martha Byington Amadon was their first president. According to *Adventist Heritage Ministry* (a website) writer Kit Wats, *Under Martha's leadership the Dorcas Society flourished. By 1878*

they were meeting in the northwest belfry of the Dime Tabernacle. They sewed, mended clothing, collected food, and organized a caring outreach to widows, orphans, and the sick. The society became an official Adventist organization in 1915, when it was integrated into the General Conference as "The Dorcas Welfare Society."

W.H. Anderson

In 1894, Adventist missionary families began to operate in Southern Rhodesia (an area now known as Zimbabwe). An article that may be discovered at the *Adventist World* website states that *G. B. Tripp, H. M. Sparrow, and W. H. Anderson and their wives worked toward building a mission. Racial violence forced them to flee to Bulawayo. The three families lived out of an ox wagon for five months.* A mission station was eventually acquired in Zambia in 1902. Subsequently, W.H. Anderson helped to found many more missionary ventures in Southern Africa. Here is another quote from the same website of a statement by Anderson: *When a man goes to the mission field, he must have love for the people, if he is to win them. If he doesn't have love, he might as well not go... Love is the basis of all missionary work.* Adventist pioneer and missionary W.H. Anderson's field of activity was a part of the world that is currently experiencing a phenomenal expansion of the Adventist denomination. Anderson was a proponent of door-to-door evangelism, and noted that *Africans rarely refused to welcome anyone who came to their homes.* Like Jesus Himself, Anderson directed his attention toward people, and not politics (a wise policy, as politics are inexplicably problematic, particularly on the African continent).

J.N. Andrews

John Nevins Andrews (1829-1883) was, like Adventist Uriah Smith, a man who was adept in many fields. He was the first official Seventh-day Adventist missionary, and was also a writer, editor, and scholar. He had become a Millerite in 1843, and met James and Ellen White in 1849. The Whites actually boarded at Andrew's house for a while. He was very influential in the formation of Adventist theology. With J.N. Loughborough, he began to engage in "tent evangelism" in 1859. He wrote an enduring book titled *The History of the Sabbath and the First Day of the Week*. Andrews helped found the New York Conference in 1863. He helped to secure noncombatant status for Adventists during the American Civil War. In 1867, he became the third General Conference president. In 1869 he became editor of the *Review and Herald*. His young wife died in 1872. Two years later, he and his children travelled to Europe as the first "official" Seventh-day Adventist missionaries to that highly influential part of the world. His wife, Angeline, had died from a stroke. Four years after his wife's death, his daughter Mary died of tuberculosis, a prevalent scourge in that era. While still residing in Europe, J.N. Andrews himself died of tuberculosis at the relatively early age of 54. Andrews University is, of course, named in his honor. A description of his biography, *J.N. Andrews- Flame for the Lord*, states that he *ended his life sacrificially while bringing the 3 angels message to Europe.* The nineteenth and early twentieth centuries were populated by many tuberculosis sufferers who struggled to make a difference, despite their debilitating, and inevitably fatal illnesses.

Joseph Bates

Primordial Adventist Joseph Bates (1792-1872), was a retired ship's captain when he participated in the foundation of the Seventh-day Adventist denomination, He was several years older than his associates, and initially more prosperous. His enthusiasm for the Adventist cause compelled him to invest all of his treasure (in addition to all of his time) into the nascent church. Not particularly significant to church history, but nonetheless very interesting is the fact that he was impressed into the British Navy. He was held prisoner during the War of 1812, which was, ironically, partially

motivated by a desire to force the end of these forced conscriptions of American seamen by the British. Somewhat in the manner of John Newton, Joseph found religion while on board a ship, scandalized by the excesses of his shipmates. Strong disapproval of these unwholesome indulgences motivated Bates to support temperance. He also (as did Newton, ultimately) strongly supported abolition. He was personally abstemiousness, and a vegetarian. He became an adherent of William Miller in 1839. After the "Great Disappointment," he stuck with the Millerites who were not offended unto desertion, and sought answers as to why Jesus did not personally reappear in October of 1844. He was a staunch and long-time advocate of the Sabbath as being the appropriate day for worship, and it was his influence that eventually persuaded James and Ellen White to embrace this view (one ratified by a vision granted to Ellen White). He believed in the existence of prophetic gifts, and was convinced that Ellen White possessed these gifts. His close association with the Whites put him in a position where he could be an eyewitness to manifestations of the "Spirit of Prophecy." If Joseph Bates, a man of unimpeachable character and unassailable integrity was convinced of the validity of Ellen White's prophetic gifts, then we, too, can be assured of their validity. Joseph Bates played a prominent role in the formation of the Seventh-day Adventist Church, which was mostly planned in the 1850's, and received its official designation in 1863. The Whites relocated to Battle Creek, Michigan in 1855, and it is certain that Joseph Bates accompanied them in this move. He died in Battle Creek seventeen years later, the "grand old man" of Adventism.

John Byington

If a good Adventist only knew a few points about church history, then surely one of these would have to be this: *John Byington was the first president of the General Conference of the Seventh-day Adventist Church.* This is noteworthy, but does not reveal much about the man himself. Son of a Methodist minister, Byington (1798-1887) was convicted of sin at age 7 (a very precocious occurrence), but was not converted until age 18. After three years of activity as a layperson, he subsequently suffered three years of mental depression. He was an abolitionist, and joined the new Wesleyan denomination (it was against slavery) and served as a minister for them. Although exposed to Millerism in 1844 (the year of the "Great Disappointment"), he did not become a Sabbath-keeper until being exposed to a copy of the *Review and Herald* in 1852. This led to his acceptance of the seventh-day Sabbath, and to his baptism. He had been personally recruited to the Adventist cause by James and Ellen White, and a few years later erected on his property in Buck's Bridge, New York a church building. This became the first Seventh-day Adventist church in existence. A paragraph about his daughter, Martha Amadon, can be found at the top of this alphabetical litany of Adventist pioneers. She was a teacher at the first Adventist elementary school, also located in Buck's Bridge (in their residence). Byington joined the Whites in Battle Creek, Michigan in 1858, but did not move there permanently until he was 82 years old (1880). His two-year presidency of the General Conference began in 1863, and ended with the end of the Civil War, in 1865. A fear of authoritarianism on the part of the early church may explain why they chose a preacher, rather than an administrator, to be the first conference president. He spent the remaining 22 years of his life roaming about the Michigan countryside, "feeding his sheep," as he described it. He went to sleep at the ripe old age of 89. Another *Adventist Pioneer Library* article on John Byington reveals that he was still doing chores on his farm at the age of 87.

M.B. Czechowski

It has been noted that J.N. Andrews was the first "official" Adventist missionary to Europe. But Michał Belina Czechowski (1818-1876) was the first de facto Adventist missionary to this part of the Old

World. Raised a Roman Catholic in Poland, he became a priest and joined a monastery. He left the church because of his disillusionment with it. He abdicated in 1850 (when he was 32 years old), and got married the same year. An association with some English Baptists led to the appointment of Czechowski as an evangelist to North America. He discovered Adventism at a camp meeting in Ohio in 1856, and joined the Adventist denomination in 1857. In 1860 he established a church in New York City, working with the immigrant community there. He expressed a desire to the Adventist hierarchy to become a missionary to the descendants of the Waldenses in Italy. The home office considered Czechowski to be too green an Adventist to be competent to undertake this endeavor. He also had some problems dealing with money and authority. As an alternate, he sought, and obtained the assistance of the "Advent Christian Church" (a first-day denomination) for this venture. He left for Europe in 1864 with his wife and a second evangelist. The message he preached in various European countries was straight SDA. He did not publicize the original source of his material, however, and predominately worked as a kind of "minister without portfolio" for Adventism in Italy, Switzerland, and Romania. He was a renegade, and a maverick, and a loose cannon. But he laid the groundwork for less volatile successors such as J.N. Andrews. He was definitely an Adventist pioneer, commencing European operations in 1864. According to the Wikipedia article about M.B. Czechowski, Ellen White did not even receive a vision concerning the need for an international expansion of the faith until 1871. Eminently respectable J.N. Andrews, the "official" Adventist missionary to Europe, did not arrive there until 1874. History has vindicated the impetuous ministry of Czechowski. He, too, is now respectable.

A.G. Daniels

Arthur Grosvenor Daniels (1858-1935) had the distinction of serving as president of the Adventist General Conference longer than any other person. He was baptized into the denomination at an early age by George Butler, a great defender of the faith, and attended the institution of higher learning that eventually evolved to become Andrews University. A.G. Daniels commenced his ministerial work in Texas at the tender age of twenty. Eight years later he was called to the South Pacific (just like painter Paul Gauguin), with a focus on New Zealand. He assumed the helm of the New Zealand conference, and then of the Australian conference. A history of these conferences notes that the evangelization of the entire South Pacific was made the responsibility of these bodies. This was quite a daunting task, but the energy and competence of A.G. Daniels helped to make this enormous task seem easy. He became president of the General Conference in 1901 (while still in his forties, like U.S. President Theodore Roosevelt), and served for the next 21 years. As GC president, he oversaw the complicated move of denominational headquarters from Battle Creek to the Washington, D.C. area. He was an advocate for, and a facilitator of the much needed delegation of powers to regional conferences that had previously been reserved for the General Conference. He lost his bid for re-election in 1922 to William A. Spicer. After retiring, A.G. Daniels founded *Ministry* magazine, a resource that is provided free of charge to clergy of all denominations.

Hiram Edson

Before even commencing research into Hiram Edson, it is easy to deduce the level of his involvement in the early affairs of the Adventist faith, as James and Ellen White named one of their sons after him. It was Hiram Edson who received the famous "cornfield vision" that serves to dispel the confusion (for those who accepted the existence of prophetic gifts) that followed in the wake of the "Great Disappointment" in October of 1844. The important vision God granted to Hiram Edson deserves to be partially restated: *I saw distinctly and clearly, writes that instead of our High Priest coming out of*

the Most Holy of the heavenly sanctuary to come to this earth [at the expected hour], He for the first time entered on that day the second apartment of that sanctuary... He had a work to perform in the Most Holy before coming to this earth. A published report of this vision came to the attention of James and Ellen White through reading a periodical called Day-Dawn. They paid a visit to the prosperous Methodist farmer, converting him to a belief in keeping the seventh-day as the true Sabbath. Hiram Edson shall always be remembered in Adventists circles as the originator of the concept of the "investigative judgement," which is descriptive of Christ's current activity in the heavenly sanctuary. This is a judgement of those who profess belief in Christ. Hypocrisy is exposed, and grievances get redressed in the course of this continuing assessment. We can, with due diligence, meet Christ's criteria. It is not impossible to achieve a high standard of conformity to the commandments of God. Perfection may be impossible, but this inability to attain perfection should not deter Christians from striving to come as close to perfection as is possible. A growing commitment to the pursuit of moral excellence is known to other denominations as the "process of sanctification."

POSTWAR PIONEERS- THE 8 PRESIDENTS OF THE SOUTH ATLANTIC CONFERENCE

Harold D. Singleton (1946-1954)

H.D. Singleton was the first president of the South Atlantic Conference of Seventh-day Adventists, and served from 1946 to 1954. In 2010, he was the last survivor of the original African American conference presidents. He lived to be 101 years old. After serving at South Atlantic, he became president of the Northeastern Conference. He then advanced the now discontinued position of Secretary of the Regional Department. He was not an outgoing individual, but was a very good judge of the potential of others. He was responsible for selecting such denomination luminaries as E.E. Cleveland, Harold Cleveland, and Maurice Battle to be pastors. A native of Georgia, H.D. Singleton's higher education was received at Oakwood, Union, and the Adventist Theological Seminary. His early ministerial career was in Tennessee, where he saved \$300 in order to further his education at Union College. When he fell a little short of funds, the legendary Miss Anna Knight came to the rescue. After a year at Union he worked for seven years building churches in Florida (where he was ordained in 1935 by F.L. Peterson). After three years in North Carolina, Singleton moved to Atlanta in order to serve for three years as the secretary of the Negro department of the Southern Union. He was in the right spot when South Atlantic Conference was organized during an Executive Committee Meeting held in Atlanta on December 20, 1945. Miss Anna Knight, his old benefactress, was appointed to be temporary secretary of the Education Department. Under Singleton's leadership, the South Atlantic Conference purchased 40 acres of land (plus an additional 20 in the same year) in Hawthorne, Florida for a campground. The land had a spring-fed lake, and over 2,000 attended the first camp meeting that was held there. This campground was utilized until the acquisition of its successor in Orangeburg, South Carolina (as the Hawthorne facility now belonged to the Southeastern Conference). H.D. Singleton resigned to assume the presidency of Northeastern Conference at the end of 1953, and John H. Wagner succeeded him. Former South Atlantic president Robert L. Woodfork, in his book *My Journey in Ministry*, writes that the *esprit de corps* that Singleton inspired among the conference staff persisted to his own era, the 1970's, and became known as the "South Atlantic Spirit." Singleton's parents were both highly organized people, and their son inherited this organizational aptitude. South Atlantic Conference benefited greatly as a consequence of its first president's initial provisions.

John H. Wagner (1954-1962)

J.H. Wagner (1902-1962) was a native of Goldsboro, North Carolina. He was a well-beloved character, and his good nature is evident in the reports he would furnish the Southern Union periodical *Southern Tidings* on occasion. He only lived to be 60 years old, but was extremely productive during this relatively abbreviated (for an Adventist, that is) life. It is interesting to note that he was the father-in-law of C.D. Brooks. His firstborn son, John Jr., was a noted SDA pastor himself, but died in 1980 at an even younger age than had his father. The following information is taken from blacksdahistory.org: *Upon completion of his schoolwork at Oakwood, Elder Wagner began his ministerial work in Paducah, Kentucky, and after that served as pastor of many churches, among them Nashville, Memphis, Pittsburgh, Newark, Baltimore, and Washington, D.C. In 1944 he was elected president of the Allegheny Conference where he served until he was called in December, 1953, to be president of the South Atlantic Conference.* Wagner was in attendance at the early meetings held at Ephesus SDA Church in Washington, D.C. that were the springboard of the black Adventist struggle for equal treatment with whites within the denomination. He advocated the inclusion of "rank and file" black Adventists in this campaign, and felt that previous efforts had failed due to the exclusion of laymen from the process. His influence on the formation of the "black" conferences is described by former President Robert L. Woodfork as follows: *When the time came for a special acceleration of God's work in the regional department, this great leader, who had the vision of a prophet, raised his voice in crusade until regional conferences became a reality.* While president of Allegheny, he spearheaded the creation of Pine Forge Academy in Pennsylvania ("Excellence is no Accident"), which is still going strong nearly 60 years after its formation. During his period at the helm of South Atlantic, he energetically oversaw evangelism and church building campaigns, built a very snazzy headquarters building for South Atlantic, and it is noted that he was (in addition to his many other accomplishments) a very good singer. His preaching style was a positive influence on the younger preachers in South Atlantic, who sought to emulate his polished and professional example. Wagner competently facilitated the ingathering of the South Atlantic Conference harvest that was sowed in the fifties and early sixties, a result of the evangelical abilities of the pastors that his astute predecessor, H.D. Singleton had selected. Shortly before his sudden and unexpected death at Riverside Hospital in Nashville, John H. Wagner had written in *Southern Tidings* that there were so many new baptisms in the conference, he was not sure where they would be able to find space to put them all. His grief-stricken widow remained as principal of Berean Junior Academy in Atlanta for a year subsequent to her husband's untimely demise. Robert Woodfork writes that Wagner had worked so hard, that perhaps this early death was the Lord's way of giving him a well-deserved rest. He fell asleep on Sabbath, August 11, 1962. His body was transported from Nashville to Atlanta for burial.

Warren S. Banfield (1962-1971)

Warren St. Clair Banfield was born in 1922 to Adventist parents in Charleston, West Virginia. He graduated Oakwood College in 1943. He then attended Pacific Union, leaving with a bachelor's of theology degree in 1946. Some additional study at the Adventist Theological Seminary preceded his ordination in 1951. He was called to freshly minted South Atlantic Conference, where he was fortunate to be associated with E.E. Cleveland and E.C. Ward. From 1956 until his assumption of the presidency of South Atlantic in 1962, he was leader of the Mount Calvary Seventh-day Adventist Church in Tampa, Florida. While in Tampa, he was actively involved with efforts to improve the sociopolitical standing of African Americans, and was president of the Tampa branch of the NAACP

for two years (interestingly, he was the second Adventist to have held this Tampa office). White Adventists in the Tampa area were not particularly happy about this activism on the part of Banfield. Complaints were made to the General Conference. Since the black conferences had been established by that time, the task of censuring Pastor Banfield fell upon South Atlantic President J.H. Wagner. Wagner's comment to Banfield was *keep up the good work!* The unexpected death of Wagner at Riverside catapulted W.S. Banfield into the presidency of South Atlantic. Here, during the height of the Civil Rights era, he questioned the idea as to whether the separate black Adventist Conferences truly were "separate, but equal." But elevation to a higher office seemed to have caused Banfield to decide to take a "higher road." Most anti-discrimination sermons end with the best solution to the problem of racism. This solution is Jesus. The greatest emphasis of Banfield's South Atlantic presidency was, therefore, on Jesus. A high priority was given to evangelism and church growth. As a result, South Atlantic led all other conferences in terms of expansion during the event-packed and tumultuous sixties. Banfield appeared to be less of an activist (or, more accurately, less of a separatist) than some of his associates during the seventies, men like E.E. Cleveland. Cleveland advocated that the autonomy of the African American Adventists be extended up to the Union (one tier above conference) level. Banfield opposed this, advocating instead for the improved integration of the existing unions. A similar debate had been held in the forties, prior to the formation of the "black" conferences. As partial vindication of his viewpoint, Banfield managed to subsequently infiltrate the higher echelons of the church. After leaving South Atlantic, Banfield served until 1976 as an associate secretary for the Southern Union. He went on to establish the Human Resources Department for the Adventist North American Division. This department was responsible for "solving problems of race, class, and gender within the Adventist Church." Some innovative approaches were instituted, including the delegation of black preachers to preach at white churches, and vice versa. More minorities were hired at the Union level of the Adventist hierarchy. Banfield also sat on the committee responsible for oversight of the official commentary on the *Adventist Fundamental Beliefs*. He pointed out there was no mention of the concept of brotherhood in the entirety of the proposed edition. Changes were made as a result of his input. Some significant improvements were realized in Banfield's era, but many of the underlying issues linger on to this day. While E.E. Cleveland's advocacy of a further distancing between black and white Adventists may be regarded as analogous to the goals of the Nation of Islam, or Marcus Garvey. The closer connection between black and white, as advocated by W.S. Banfield, may be regarded as reminiscent of the vision of Martin Luther King. But in this fallen world, there exists valid arguments for either approach. The results of both Cleveland's and Banfield's efforts were marginalized by a traditional denominational predilection to avoid getting tangled in politics.

Robert L. Woodfork (1971-1982)

Robert L. Woodfork arrived in Atlanta in July of 1970 to assume leadership of Berean SDA Church (which he describes as the "flagship" of the South Atlantic Conference. A year later, upon the departure of President Warren S. Banfield to a higher position with the Southern Union, Woodfork found himself elected to replace him. He led the conference until 1980. Thirty-five years later, he was still attending services at Berean, shaking the hands of as many people as he could. Ultimately, his extremely advanced age precipitated a move away from Atlanta, and closer to his kinfolk. The current (2016) Adventist elder statesman who regularly attends services at Berean is Dr. Richard Tottress, who is so ancient he actually attended Pacific Union College with Ted N.C. Wilson's father. He was spokesperson for an Atlanta area radio broadcast that was on the air for 50 years, one entitled *Your Bible Speaks*. He is 98 years old, and gets around pretty well for a man of his age. R.L. Woodfork was

born into an Adventist family in rural Alabama. His father, a coalminer, died when Woodfork was young, so his mother relocated to be close by her prosperous, but childless brother in Birmingham. His support enabled Woodfork to attend college, with the stipulation that the scholar would take over management of his uncle's dry-cleaning business upon graduation. But at Oakwood Academy, Robert Woodfork was called to ministry (a common enough event, at Oakwood). Not a Christian himself, the uncle withdrew his support. But the young man saved enough to pursue his studies through to the obtaining of a degree from Oakwood College, graduating in 1942. He then became one of eight black students at Union College (in Nebraska, the "anti-hood"). The skills he had learned in the dry-cleaning trade continued to finance his education. Upon graduation, he became an assistant pastor at various churches in Missouri before being asked to plant a church in Columbia, MO. Missouri was a part of the segregated South, as anyone who has ever read Mark Twain is already aware of, and this made Woodfork's efforts more difficult than they could have been (had the local white Adventist been more accommodating). A second church was planted in St. Joseph. Woodfork attended meetings that organized the new "black" Central Union Conference in St. Louis in 1946. He was called to Oakwood to become Dean of Men (Dr. Tottress was "Dean of Boys" at Oakwood Academy) after the birth of his second child. During the summer vacations, Woodfork managed to earn his Master's degree from the Adventist Theological Seminary in Maryland. He moved from Huntsville to New Orleans in 1955 in order to lead Ephesus Church. At that time, "ingatherings" (fundraisers) were complicated affairs that utilized outside pastors to assist churches in meeting their stipulated goals. Woodfork perceived that the outside pastors mainly desired an opportunity to enjoy a few months in the Big Easy, living on their per diem allowances. He convinced church leadership that Ephesus could manage to raise these funds on their own, without outside help. Ephesus proved this point by reaching their goal in only three weeks. W.S. Banfield, newly elected as president of South Atlantic in 1962, was familiar with Robert Woodfork's good work in New Orleans, and called him to Bethany SDA in Miami, Florida. Three years later he was requested to replace H.L. Cleveland as pastor of Berean in Atlanta, but the time was not ripe. Five years later, his Florida work substantially complete, the time was ripe to assume the reigns of the Atlanta "flagship" church. He writes that he was glad to get away from hurricane country. A year after his move to Atlanta, South Atlantic President Banfield moved up to his Southern Union position, and Robert Woodfork was elected to fill his shoes. There were 5,000,000 black residents in the four-state South Atlantic Conference territory at this time, but 372 counties had no Adventist presence at all. Woodfork oversaw an aggressive campaign to energetically evangelize these hitherto untilled fields, augmenting the existing number of pastors, and redeploying church leaders in a manner whereby they might maximize their effectiveness. Under his presidency, South Atlantic continued to lead the regional conferences in number of souls baptized, and number of new church members. Thousands were baptized. Millions of dollars were raised. Dozens of churches were planted. Robert L. Woodfork's term of office as president of South Atlantic was very successful. In 1979, a new conference headquarters building was erected in Atlanta, right across the street from Berean SDA Church. At the General Conference session in 1980, Woodfork was requested, as was his predecessor, to "move up the ladder" to become general field secretary of the GC. Woodfork admits that his reaction to this promotion was bittersweet. Also in this year, the South Atlantic Conference experienced a "two for one split," with southern Georgia and Florida breaking away in order to form the new Southeastern Conference. Robert Woodfork spent the next ten years working for the General Conference of the Seventh-day Adventist Church, globetrotting and glad-handing in his Master's service. He retired around 1990, but it pleased God to preserve him for another quarter of a century, at least. In 2010, he and Dr. Emory J. Tolbert produced a history of the South Atlantic

Conference entitled *My Journey in Ministry: A Recorded History of the South Atlantic Conference of the Seventh-day Adventists*, which is the source of the information presented in this abbreviated biography.

Ralph B. Hairston (1982-1988)

The salient feature of R.B. Hairston's presidency is not a momentous one for the global history of the denomination, but nevertheless looms large in the consciousness of most members of South Atlantic Conference. This is the purchase, in 1982, of 106 acres in Orangeburg, South Carolina for a conference center and camp meeting ground. This was necessitated by the bifurcation of the conference in 1980. The newly formed Southeastern Conference now possessed the Hawthorne, Florida campground. The replacement, designated River Oaks Campground, 524 Neeses Highway, Orangeburg, SC, has grown to be the spiritual center of South Atlantic. If Atlanta is the brains of the conference, then surely Orangeburg is its heart. Hairston also oversaw the 1983 creation of Atlanta's West End SDA Church, a friendly rival to nearby conference "flagship" Berean SDA Church, also in Atlanta. Ralph N. Hairston is an Atlanta native, and became an Adventist in 1947, one year after the formation of the conference he would one day be president of. He received a degree from Oakwood in 1951, and furthered his education at the Adventist Theological Seminary. He had held pastorates in all of the states that constituted the original South Atlantic Conference. He left church work for conference level work when he became executive secretary at South Atlantic. His predecessor, Robert Woodfork, notes that Hairston was a capable minister and evangelist before he became an administrator. The slogan for the commencement of his term as president was "A New Beginning," which may be related to some setbacks that the national economy experienced during the late seventies and early eighties. The status of Berean Junior Academy in Atlanta was upgraded in 1982, and the expanded senior curriculum was designated as Greater Atlanta Adventist Academy. Expenses were conserved during Hairston's presidency, with several conference departments being under the unified direction of a limited number of staff members. This was the era that witnessed a statement by a national presidential candidate, *It's the economy, stupid!* Yet South Atlantic managed to hold its own, and then some. 1983 is described by Woodfork as a "banner year" for tithes. Many new churches were also planted during R.B. Hairston's presidency. The previously mentioned campground at Orangeburg came online in 1983. Hundreds of units of elderly housing, 100% financed by the federal government, were erected under conference direction. For a seven-year period after the original conference was divided, several interns were employed by the conference. They were only paid a relative pittance for their labor, but the experience they gained was valuable. In his history of South Atlantic, Robert Woodfork list a dozen or so of these underpaid interns, including "W. Winston," but could not have foreseen in 2010 that "W. Winston" would one day himself be president of South Atlantic. In 1987, V.J. Mendinghall was listed as secretary and education director of the conference. Like "W. Winston," he too would one day become a president of South Atlantic. During the approximate seven-year span of Ralph B. Hairston's ministry, nearly 10,000 people were baptized, and the membership had nearly resumed the same level that it had enjoyed before the "two for one split" back in 1980. \$4,000,000 was the tithe for the undivided conference in 1980. By 1987, near the end of R.L. Hairston's leadership, the level of tithes for just the remnant of the old conference that preserved the name "South Atlantic" alone was over \$4,500,000. As Woodfork notes in his history, the Lord was assuredly blessing the efforts of Hairston and his team. Currently (2016) Ralph B. Hairston still possesses honorary/emeritus credentials as a minister from the Southern Union. If this tells us nothing else, it at least indicates that R.B. Hairston is still alive, and inquiries reveal that he doing quite well, thank you. In the March, 2016 edition of Southern Union's *Southern*

Tidings magazine, there is a group photo of past presidents of the South Atlantic Conference. It features Hairston, looking healthy, along with five other past presidents. The current president (the intern "W. Winston") is not portrayed. A small, separate portrait of John Wagner, not blessed with the longevity of his peers, is placed on the page with the group portrait. Here is an epilogue of sorts, the conclusion of a short biographical entry on Hairston from an edition of the *Twenty-Seventh Annual Oakwood Alumni Homecoming Journal*, circa 1994. *Elder Hairston states that he owes much of his success to his wife Katherine, a childhood friend. They celebrated their 40th Wedding Anniversary in 1989. Presently, he is semi-retired living in Atlanta, Georgia.*

Ralph P. Peay (1988-1997)

When it came to hitting the books, few could surpass Ralph Peay. He was Salutatorian of his graduating class at Oakwood. He earned as many degrees as he had fingers on one hand. Here is an old recognition of the scholar: *It is with a deep sense of appreciation for his life-long work and his support of Christian education, Oakwood College and Oakwood College Alumni Association that Mrs. Chlora Jones has selected him to receive the 1994 Alumni President's Award.* Ralph P. Peay was still South Atlantic Conference president when he received this award at Oakwood (now a "University," and no longer merely a "College"). Like Berean Church Lead Pastor Fredrick Russell, Peay was raised in Greensboro, North Carolina. Here is another extended quote from the 1994 awards ceremony brochure: *Young Ralph had a natural thirst for academics and enrolled in Oakwood College and earned a B.A. Degree in Theology [in 1952]. He continued his quest for knowledge at Andrews University in Michigan obtaining a M.A. Degree... post graduate study at New York University, and... a M.P.H. from Loma Linda University in California. Ralph was ordained a Seventh-day Adventist minister in 1959 [his first church was in Montgomery, Alabama] and has served his church faithfully in many capacities. He has labored as pastor, evangelist, director of health ministries, director of youth ministries, associate secretary of the Southern Union, and camp director. He was the first Black director of youth in the Southern Union. One last quote: Elder Peay is well-travelled and has toured Inter-America, North America, South America, Europe, and Asia.* Robert L. Woodford relates that in 1978 Ralph Peay organized a "Festival of Faith" youth convention in his (and Fredrick Russell's) hometown, Greensboro. 15,000 individuals participated in this event. Prior to being selected as South Atlantic President in 1988, Peay had been serving as the associate secretary for the Southern Union. This transition represents the exact opposite of what the third SAC president experienced. William Banfield moved from the conference to the union level. Woodfork notes that this move came as a "surprise" to Peay. It is certain that he quickly adjusted to his unexpected new posting, as he spent the next nine years at the helm of South Atlantic. As was the case with most of his predecessors, Peay kept the primary emphasis upon evangelism. Thirteen new churches were erected to accommodate the conference's new members during his administration, including West End SDA Church in Atlanta ("Avis" (*we try harder*) to Berean's "Hertz"). New church schools were opened, and total conference enrollment was nearly 1,000 students. A temporary conference flirtation with insolvency was thankfully overcome. The secretary of the conference, Vanard J. Mendinghall, was in a good position to acquire whatever skills he would soon need in order to be an effective president of South Atlantic. The advancement of Mendinghall can be considered as a case of "promotion from within."

Vanard J. Mendinghall (1997-2011)

Having been a firsthand witness of Ralph Peay's administration, his successor was ready to fit the ground running. Mendinghall is from Charlotte, NC, where he gave his heart to the Lord in 1958 in the course of a Billy Graham campaign (another Charlotte area native). He got his earliest post-

secondary education at Central Piedmont Community College (aka "CPCC," and a huge deal at present, due to the phenomenal growth of Charlotte). After two years (1965-1967) in the Army, serving as a medic (possibly a result of Adventist pacifism, which seems to be vanishing in this current era), Mendinghall entered Oakwood, met his wife there, but then transferred to North Carolina Agricultural and Technical University where he earned a B.S. in secondary education. After a few years of teaching at Adventist schools, he was inspired, all on his own dime, to attend Andrews University. After six months in Maryland, South Atlantic decided to get behind Mendinghall, who departed Andrew with an M.A. in religion. Robert Woodford writes of this matriculation, *The young successful teacher had now prepared himself to become a preacher of the gospel*. He was ordained at Camp-meeting in Hawthorne, Florida in 1980, two years before the campground was transferred to the newly created Southeastern Conference. During Mendinghall's administration, the current home of Berean (with a seating capacity of 1,700) was acquired "on the courthouse steps" under the capable direction of the president. Woodfork calls this acquisition a "gift of God," as it was, miraculously, bought for less than half of its market value (2.1 million dollars). The old 1963 facility across the street was sold for 1.9 million dollars, but, like a boomerang, eventually came back into the possession of the Bereans. It is currently utilized as the Berean Outreach Community Center (BOMC). Circumstances would find President Mendinghall, after the sudden departure of interim Berean Pastor E.C. Ward, serving himself (for a year) as interim pastor of Berean (as described in the previous biography of Woodfork, the "flagship" of the South Atlantic Conference). The presidency of Mendinghall saw the construction of the new 4,100 seat "River Oaks Praise and Worship Center" at the conference campground in Orangeburg. On a much less significant note (unless you happen to be a minister), an annual allowance of \$250 was granted to pastors in order to purchase new suits to replace those that they had managed to wear out, victims of their animated and energetic evangelical activities (as wryly noted by Robert Woodfork in his short history of South Atlantic Conference). Student enrollment in Adventist academies continued to hover around the 1,000 mark. Robert Woodfork's history was published in 2010, a full year prior to the ending of Mendinghall's unprecedented 14-year term as president. An 11-year tally of conference accomplishments (1997-2008) notes that the total number of members of South Atlantic rose from 17,205 to 40,139, and the number of churches rose from 71 to 161. Usually statistics are somewhat dry, but these numbers are very juicy! Mendinghall, like his successor William Winston, is currently a member of Berean Seventh-day Adventist Church in Atlanta, GAQ. But while President Winston is typically engaged elsewhere on any given Sabbath, ex-president Mendinghall is now relatively free from responsibility. He can attend services as often as he desires, and this is quite frequently. His presence at Berean is analogous to ex-president Jimmy Carter's regular attendance at his home church in Plains, GA.

William L. Winston (2011-Present)

William Winston was no slouch when it came to scholastics. The following data is directly lifted directly from the same 1994 Oakwood Alumni awards ceremony brochure that was so useful for the preceding description of Ralph Peay, and written 17 years before Winston assumed the presidency of South Atlantic: *William L. Winston... is a native of Durham, N.C. He is a graduate of Merrick-Moore High School. In 1984, Elder Winston received his Bachelor of Arts Degree from Oakwood College with majors in Theology and Business Administration, graduating Magna Cum Laude. He served as President of the class of '84, participated in the Campus Outreach Ministries and completed a two-year Internship at the Oakwood College Church under Elder E.C. Ward. The South Atlantic Conference extended a call to Elder Winston in the Spring of 1984 and sponsored him to the Seminary. He received his Master of Divinity Degree from Andrews University in 1986. Elder Winston has pastored the New-*

*Covenant District in Savannah, GA which included a church in Ridgeland, SC and companies in Beaufort SC and in Reidsville, GA. During his ministry the Lord has blessed Elder Winston to evangelize and baptize, to build and dedicate, to shepherd and nurture. His greatest desire is to see Jesus. William Winston is current president of South Atlantic Conference. Elections scheduled for September 11, 2016 will determine whether his presidency will continue or not. He is concerned with attempts to make Adventism (the NAD version) grow at a rate that is equivalent to what it enjoyed in the beginning. This is a thankless task, as it appears to have earned him the approbation of many of what may be described as the "conservative" members of the denomination. Here are some statements from a report of remarks made by William Winston during the course of a 2015 sermon he presented at Berean. The current president is indisputably an Adventist. But before every other possible term that may be used to describe him, the name of "Christian" is foremost. He places the horse before the cart. It is not clear as to why this should be so offensive to some. *Elder Winston said we should show people what it is to be an Adventist by our good example. We must always 'keep Jesus central.' Don't harp on your hobbyhorses: not veganism, not blue laws, not the Pope, not women's ordination. What we must make known to the world is this salient feature of our faith: we are children of God! Elder Winston now made a statement that may have come as news to two or three people in the congregation, 'Jesus died for the Pope, too.' Adventism is prospering in the developing areas of the globe, but in North America it is not prospering to the degree that it has overseas. William Winston seems to be asking some hard questions as to why this is the case. If "Facebook" Adventists reflect the American mainstream of the denomination, then "veganism, blue laws, and the Pope" assume the stature of a monomania for about 20% of church members. These people have no use for William Winston, for a prophet is not without honor, except...**

DATES

The Great Disappointment (October 22, 1844)

Daniel 8:14 was the verse in the Bible that William Miller and others considered to be indicative that Christ would reappear in 1843 (amended to 1844). Miller was not mistaken in regard to the significance of this date, but rather in the manner with which Jesus would manifest Himself when it rolled around. There was, to be sure, an extreme level of "disappointment" when Jesus did not physically return to earth as scheduled, and the majority who had been following Miller abandoned him after this "no-show." But a core remained loyal, including the Harmons (the maiden name of Ellen Gould White). The riddle as to what may have actually transpired on October 22, 1844 was revealed to Hiram Edson. He was granted what is designated the "Cornfield Vision," wherein it was revealed that this day, instead of marking the "cleansing of the earthly sanctuary" (the return of Jesus to earth), instead marked the transition of the Son of God into the inner chamber of the heavenly sanctuary. There, He began what is referred to as the "investigative judgment." The loyal core of the Advent movement had faith in this vision of Edson, and maintains this faith unto this day.

The Adventist Church is incorporated (May 21, 1863)

Section Four of the "Church Heritage Manual" commences with this statement: *The Seventh-day Adventist Church did not come out of the 1844 movement with a structure and corporate identity. The scattered believers took nearly twenty years to develop the components that would finally bring about the need for a structured approach to fulfilling its mission.* In 1853, identity cards were issued to every minister of what would be soon termed the Seventh-day Adventist Church, a type of "certificate of

doctrinal purity." Also in 1853, tent meetings under the direction of Elders J.N. Loughborough, and M.E. Cornell were conducted, and Sabbath Schools made their first appearance. This was a novel idea at the time. Also in the 1850's James White decided that publications would be sold, as opposed to simply being given away. In 1855 James and Ellen White moved to Battle Creek, Michigan, which would become the epicenter of Adventism for the next 48 years. A high level of disenchantment by many church members (such as George Storrs) to the idea of any formal organization of the newborn denomination was a result of some bad treatment by the churches that they had formerly belonged to. These "organizations" were not comfortable with the Advent message. But the need for some type of basic organization was undeniable. A structure started to develop. The systematic collection of funds, based upon scriptural precepts, was inaugurated. In 1860 the designation "Seventh-day Adventist" was made official. In 1861 the *Seventh-day Adventist Publishing Association* was officially formed. An effort to nail down specifics in a "General Conference" was initiated in Michigan, the state that included the newly established denominational headquarters at Battle Creek. This meeting ran from May 20-23, 1863. John Byington was elected as the first president, and a constitution of nine articles was adopted. The new enterprise boasted 3,555 members, 120 churches, and 22 ministers.

Health reform begins (1863)

Berean Seventh-day Adventist Church Elder Tracey Wallace, M.D. often gives presentations that refer to the amazing accuracy and efficacy of Ellen G. White's insight into the importance of the proper maintenance of what Paul describes as "the temple of God," our bodies. Dr. Wallace attended Loma Linda University, a medical school that is currently the heart of denominational health affairs. He is an enthusiastic evangelist for the Adventist "Health Message," first revealed in 1863. He describes it as being 150 years ahead of its time. It was concurrent with now obsolete medical practices such as "bleeding, purging, and poisoning." Dr. Wallace notes that Ellen White's prescient revelations are founded upon Scriptural prescriptions for healthy living, with an emphasis on dietary law. The evils of tobacco and meat were apprehended early in the history of the church. Recent observers note that "the world has gone after" the health message in this day and age (much of the world, but regrettably not all of it). Here is a long quote from a recent article on health reform from the *Adventist Review*: *Ellen White, while explaining her vision of 1863, did not have or need scientific credentials. Indeed, the science of the day would have hindered rather than helped. Instead, she laid out a number of simple ideas that were at the time fairly revolutionary as a package, although not individually unique. Contemporary Adventist scholar Leo Van Dolsen once summarized these simple health principles—nutrition, exercise, water, sunlight, temperance, air, rest, and trust—in terms that were easy for most people to understand.*

John N. Andrews, the first "official" Seventh-day Adventist missionary (1874)

These next few sentences are recycled from the previous paragraph about J.N. Andrews: *In 1867, he became the third General Conference president. In 1869 he became editor of the "Review and Herald." His young wife died in 1872. Two years later, he and his children travelled to Europe as the first "official" Seventh-day Adventist missionaries to that highly influential part of the world.* In order to give due credit to Michal B. Czechowski, his name must now be linked to that of J.N. Andrews. Considered unreliable and inexperienced by Adventist leadership, he left for Europe on his own initiative in 1864. The message he preached in various European countries was the doctrinally correct. His work helped to prepare the ground for J.N. Andrew's arrival 10 years later. Here is the very concise *Church Heritage Manual* entry concerning this mission: *John Nevins Andrews was*

appointed the first official missionary, and was sent to Switzerland. His 17-year-old son Charles, and his 13-year-old daughter Mary sailed with him. Soon after his arrival, the European Mission was organized. Andrews also reached Prussia in 1875, and reported finding a group of 46 Sabbath keepers there [there because of Czechowski, no doubt. This discovery by Andrews is analogous to the discovery by Marco Polo of "Nestorian" Christians in the Gobi desert on his journey to China). Prior to his death from tuberculosis in Switzerland in 1883 (at the relatively young age of 54), three of his children had also died of tuberculosis.

The General Conference of 1888, the "Righteousness by Faith Conference"

A provocative statement appears in the *Church Heritage Manual* regarding the General Conference of 1888: *A full, and well documented study of this meeting has been published under the title "Movement of Destiny."* It was written by Leroy Edwin Froom, and published by "Review" in 1971. Some preceding passages reveal two of the concerns that were addressed by this "milestone" event: *During the 1860's and 1870's, Adventist evangelists were so busy proving that God's law had not been abolished at the cross, that they gave little attention to the faith of Jesus, and rather stressed the commandments of God. There were also still some who held Arian views of Christ, and did not believe in the Trinity, or the personality of the Holy Spirit* [this issue is still around in the advent universe, but not within the church itself]. The relative importance of "faith" verses "obedience" (or, alternately, "works") was ostensibly resolved at the 1888 conference. A very important presentation by E.G. Waggoner enjoyed the support of Ellen G. White. A publication based on Waggoner's message was produced in 1890 titled *Christ and His Righteousness*. Waggoner managed to multitask in his presentation, as he not only emphasized that our righteousness consists solely of the "righteousness of Christ" (*not by works, lest any man boast*), but he so magnifies Jesus that he manages to leave those who presume to consign the Son of God to play "second-fiddle" in the heavenly ensemble (without any valid arguments as to why they are right, and the rest of the world is wrong. Arius, the renegade responsible for the creation of the hard-to-kill heresy that bears his name, merits a mention in Waggoner's statements. Arius, like Satan, seasoned his "big lie" (a reference to Hitler, as I am confident the reader is aware of) with just enough truth to make it seem plausible, thereby deluding many. He was a selective student of scripture, as are many others.

The reorganization of 1901, and the Battle Creek fires of 1902

The 1901 General Conference of the Seventh-day Adventist Church readied the denomination to respond more quickly to circumstances that might arise at home and abroad. This was accomplished by delegating what had hitherto been decisions that could only be made "at the top" to layers of authority that were lower down in the hierarchy. The next four sentences come straight from the *Church Heritage Manual*, and list the basics; *1: The General Conference Committee was enlarged, and made more representative. 2: The Union conferences/missions and local conferences/missions became the pattern of organization. 3: The conferences were to share their tithes and offerings with the missions. 4: Various independent organizations, representing various interests of the denomination, became departments of the General Conference.* The "reorganization of 1901" laid a good foundation, enabling the church to enjoy a remarkable growth rate in the next 115 years of its history (initially at home, and subsequently, as in *today*, abroad).

Ellen White had warned (not her words exactly, but redolent of her meaning) that the denomination was dangerously "putting their eggs in the same basket." In the era before stringent building codes were extant, most buildings were like disasters waiting to happen. In 1871, over 300 people perished

when the Great Fire overtook Chicago. In February of 1902, the main Sanitarium (or "hospital," in modern parlance) in Battle Creek burned up. This tragic start of the year was mirrored at its end when the *Herald and Review* factory was destroyed by fire in December. Here is a concise and informative statement from the *Church Heritage Manual* revealing the fallout from all of this catastrophe: *In 1903, Ellen White's advice to move the headquarters east was heeded, and property was purchased near the national capitol, Washington DC.*

What happened in Gland, Switzerland in 1907?

The *Church Heritage Manual* says this: *In 1907, youth ministry came into its own when the new Young People's Department was added to the General Conference, and Elder M E Kern was named its first director. This very is significant, but it did not occur in Gland, Switzerland. In 1907, the first Morning Watch, a publication targeted for Adventist youth was produced, but neither did this event happen in Gland, Switzerland. The headquarters of the Adventist Church officially relocated to the Washington, DC area in 1907 (but DC is not very close to Gland, Switzerland, one must admit). An internet search reveals that a General Conference was held in Gland, Switzerland in 1907. A glance at the Wikipedia article on Gland reveals that the population in 1907 was less than 800. It also reveals that the European Division of the Adventist church held an important conference there in 1927 that established that any decision to join the military by members of the denomination would be a matter of individual choice, and pacifism would no longer reflect the official church position of the German Adventists (Europeans of the 1920's, having just barely survived one disastrous World War, were now actively conscripting every able-bodied man in anticipation of the next one). Further investigations disclose that the Columbia Union Conference was created during the course of the 1907 conference from part of a larger, preexisting conference. The Columbia Union website notes that this was part of the continuing reorganization that was begun six years earlier at the highly significant 1901 General Conference; so significant somebody wrote an enormous book about it in 1971, *Movement of Destiny*. This new conference may represent the tip of the iceberg with regard to the extent of the accomplishments of the badly documented 1907 General Conference. But there was indeed a General Conference! And it is beyond question that it took place in Gland, Switzerland!*

PUBLICATIONS

The "Adventist Review and Sabbath Herald"

Five years after the "Great Disappointment," a group who advocated the observation of the seventh day of the week as the true Sabbath began to publish a paper called the *Present Truth*. This was founded by James and Ellen White. By 1850, they had also published six issues of *The Advent Review*. The papers were merged in November of that year, and the combined endeavor was christened *Second Advent Review and Sabbath Herald*. Today it is simply called the *Adventist Review*. The *Church Heritage Manual* is very insistent that future Master Guides be cognizant of the fact that the *Adventist Review* is the general church paper, but its unfailing arrival in every member's mailbox, every month is the best reminder of this periodical's preeminence. As previously noted, the printing facility that published this periodical when it was headquartered in Battle Creek burned to the ground in 1902. It is currently printed at the Review and Herald Publishing Association in Hagerstown, Maryland. In the beginning of this journal's history, a few thousand copies would be printed. In the 1950's circulation exceeded 50,000. In the 1990's over a quarter million readers subscribed to this Adventist "house organ."

The “Advent Tidende”

The English-language version of the Danish site of the Adventist Church provides some detailed information about the Danish-language periodical *Advent Tidende* (the “tidende” part simply means “journal.” In an irrelevant digression, it may be noted that Soren Kierkegaard lambasted the stagnation of the Danish church of his era with countless pseudonymous diatribes published in Danish “tidendes”). Adventism reached Denmark in 1872 by means of issues of the *Tidende*. It was initially published by John Matteson for Scandinavian immigrants living in the United States. Matteson sent the magazine to Denmark in response to letters received from people interested in keeping the Sabbath. Over a thousand copies had been shipped prior to 1875, when a Danish printer, M. A. Sommer, asked Matteson for permission to include articles from *Advent Tidende* in his own monthly journal. Matteson, an enthusiastic evangelist for the faith, readily assented to this. In 1877 he wrote to General Conference president James White asking to be sent as a missionary to Denmark. Thus he became the first Adventist missionary to northern Europe, just three years after J. N. Andrews went to Switzerland. Matteson’s efforts were blessed by God. In 1880 Matteson helped organize the Denmark Conference with seven churches and 120 adherents, the first Adventist conference outside North America. Currently, the denomination only contains about 2,500 members out of a total population of over five million, and this number is diminishing. This is not a reflection upon Adventism, as all faiths in Europe are experiencing a similar decline. The website maintained by the Adventists of Denmark requests that you pray for Denmark.

“Les Signes des Temps” en francais... en anglais, c’est “Signs of the Times”

People who are not born and bred to the Adventist Church may involuntarily recall the popular song titled “Sign of the Times,” performed by Petula Clark, and released in 1966. This song was temporarily banned by Clear Channel Communications in the wake of the 911 terrorist attacks (the salient features of which Ellen White had accurately prophesized) as being inappropriate. *Signs of the Times* was first published in 1874 by James White as a weekly newspaper, therefore making it one of the “longest running, continuously published, religious subscription magazines,” as the Wikipedia article on it notes. This article also states that it was influential in the founding of Pacific Press. The White family scouted west coast locations for the establishment of a sanitarium and publishing house in 1872. Due to a lack of ready money, the start of this venture was delayed for two years, but a meeting held in California in 1874 an amazing \$19,414 was raised from only 500 attendees, a fortune back in those days. A facility was soon erected in Oakland with these funds. In the 1980’s it was determined that the cost of doing business in the Greater San Francisco area was getting ludicrous. Pacific Press was therefore relocated to Idaho, which is not nearly as close to the Pacific Ocean as Oakland. Here is a statement from the official website of Pacific Press regarding its mission: *Its sole purpose is to uplift Jesus Christ in communicating biblical teachings, health principles, and family values, in many languages, through various types of printed materials, video products, and recordings of Christian music.* The *Sign of the Times* was first printed in the French language in Basil, Switzerland in 1876. This is still important to Haitians, French-Canadians, and perhaps the dwindling number of Adventists who actually live in France itself. The former French colonies in Africa and Polynesia are also edified by their copies. Spanish language Adventists are recipients of their own Pacific Press periodical. Here is a very brief note about the history of this version from the website of *El Centinela* (*The Sentinel*): *Pacific Press publicó “El Centinela” desde julio de 1919 hasta junio de 1921 en Mountain View, California; desde julio de 1921 hasta marzo de 1953, en su sucursal de Panamá en Cristóbal; desde abril de 1953 hasta septiembre de 1959, en Brookfield, Illinois; desde*

octubre de 1959 hasta septiembre de 1984, en la sede de Pacific Press en Mountain View; y desde ese entonces en la planta actual de Nampa, Idaho. The periodical was published in Panama for a short period, this statement reveals. Spanish is the future (should the Lord delay His coming), and Pacific Press is keeping up with "the times," or as Spaniard would say, "el tiempo ("des temps," en francais, s'il vous plait).

"Liberty" magazine

Due to their inconvenient habit of keeping the Lord's day on the true Sabbath, Adventists have historically suffered a measure of discrimination and persecution at the hands of the "first day" majority in the United States. The protection of the minority was a consideration of the framers of the Constitution, but it is far from perfect at affording much beyond minimal safeguards. The seed of the knowledge of the "Sabbath truth" was planted by Mrs. Rachel Oakes, a Seventh Day Baptist who came to an early Adventist assembly in Washington, NH bearing tracts upon this topic, thereby creating what was, in effect, the very first "Seventh-day" Adventist congregation. The "grand old man" of the Advent pioneers, Joseph Bates, was an early and vehement advocate of this teaching. James and Ellen White were not initially impressed with the importance of the Sabbath doctrine, but soon (largely through the effort of Captain Bates) came to see the truth. It was even ratified later in a prophetic vision granted to Ellen White. A desire to worship God in the manner one chooses is important to the preservation and perpetuation of the Adventist Church. Having experienced a measure of persecution as a result their observation of the Sabbath, and not Sunday as the correct day for rest and worship, the denomination is subsequently in the forefront of a continuing effort to ensure the right of other to worship as they see fit. The freedom of the SDA Church is linked to the freedom of all of the citizens of this nation (the USA) and of the world. Here is the two sentence "history" of this publication, taken from the *Liberty Magazine* website: *Founded in 1906, Liberty magazine continues to be the preeminent resource for matters of religious freedom. Published by the Seventh-day Adventist Church, Liberty currently maintains a circulation of just under 200,000.* The second of the three guiding principles listed on the site reads as follows: *Religious liberty entails freedom of conscience: to worship or not to worship; to profess, practice and promulgate religious beliefs or to change them. In exercising these rights, however, one must respect the equivalent rights of all others.* Salvation is a matter of choice, and cannot be imposed upon people. It must be willingly accepted. "Liberty" is dedicated to the removal of state-sanctioned barriers to these individual manifestations of free will. Church and state should maintain a respectful distance from each other. When the state does delegate responsibilities to the churches (or mosques, or synagogues), it must not favor one over the other (this last statement is a recognition that Adventists in the United States currently accept federal money for their social programs, assuming there are no doctrinal "strings attached" to these funds).

"The Medical Evangelist Magazine," back in action after a 45-year hiatus

The high quality of healthcare, and the exceptionally high ethics (merely Biblical precepts at work) of the Adventist medical establishment often comes as a revelation to patients and patrons who have never before experienced healing mercies administered in a manner that Christ Himself would approve of. Here is a sample from Wikipedia regarding Porter Hospital: *In the early 1930s, Denver businessman Henry Porter fell ill while traveling in California. His treatment at two Seventh-day Adventist sanitariums inspired him to build a hospital in Denver that embraced the Seventh-day Adventist philosophy of caring for the whole person. In 1930, he donated land and money to build Porter Adventist Hospital.* It is a noble work, and for a season boasted its own periodical titled *The*

Medical Evangelist Magazine. The Southern University archive notes that *Medical Evangelist* was published from 1908 through 1923. It then re-emerged in 2011 (a misprint, as the archive includes a first issue from 2007), and is still being published today (2016). The revived publication, a product of the Adventist Medical Evangelism Network (a.m.e.n.) is described on the "amen" site: *The original Medical Evangelist journal was published in the early days of Loma Linda College of Medical Evangelists [now Loma Linda University] to promote the principles of health reform and share graduate experiences*. It also states the choice of name for the revived magazine was "no accident." It may be viewed online. The "mission statement" of this journal reads: *The Medical Evangelist is the official publication of the Adventist Medical Evangelism Network. The purpose of the publication is to equip physicians and dentists to be effective medical evangelists*. A quick peek at some of the 1908 through 1923 editions (with a doomed attempt to home in on the editions that coincided with America's participation in World War I) reveals that the first periodical was discontinued in 1962, and not 1923. Loma Linda University, the archivists for this manifestation of *The Medical Evangelist* has not yet enjoyed sufficient leisure to digitize every edition. Curiosity as to what Adventist medical missionary attitudes were toward the mass carnage of "the war to end all wars" will not be satisfied by the Loma Linda archive, for there is a huge (and, as yet, unexplained) gap in the record of the publications concurrent with World War I. The earlier archived issues are slim, perhaps to save on postage when shipping them to remote locations like Borneo and Sumatra.

"Present Truth"

The same Loma Linda archive that contained a most truncated collection of the periodical *The Medical Evangelist* also contains an archive of *Present Truth* magazine. It cites the duration of this journal to have extended from the years 1884 through 1950. A recent (2016) guest pastor at Berean Seventh-day Adventist Church, Atlanta continuously referred to "present truth" in his various presentations. As the speaker was practically a septuagenarian, his perception of the images and denominational associations these two words evoke was shaped by his constant exposure to the term as a youth. The term "present truth" It has a long, long history, and is pregnant with meaning for older Adventists, but is no longer "au courant." Here is a sentence recycled from the preceding paragraph that described the "Adventist Review and Sabbath Herald:" *Five years after the "Great Disappointment" [1844], a group who advocated the observation of the seventh day of the week as the true Sabbath, began to publish a paper called the "Present Truth." This was founded by James and Ellen White*. This antebellum manifestation of *Present Truth* seems to have quickly morphed into the *Review and Herald*. At look at the first copy from the much more durable 1884-1950 run reveals that it was produced in Great Grimsby, England, under the aegis of the International Tract & Missionary Society. The front page features an article by Ellen G. White titled *Search the Scriptures*. This lays the groundwork for a second article by John N. Andrews that states some basic Adventist beliefs. Anyone who had stopped reading *Present Truth* in order to read the Bible, as Ellen White had previously implored them to do, would be in a good position to verify that the points outlined by J.N. Andrews in his article, *Seventh-day Adventists*, were not "cunningly wrought fables," but are rather based on the Word of God. This edition represents the "alpha" of the run. Leaping ahead 66 years to the "omega" issue (now titled *The Bible and Our Times*) from 1950, the cover features a herald, ringing a hand bell, dressed in Georgian era garb. The lead article decries the fact that a proposed nation-wide festival would be closed on Sunday, as the organizers of the event were on record as declaring this day of the week the "Sabbath." The incipient demise of this periodical is not announced in what is (presumably) the last issue to be published. A representative edition from the portentous (for Great Britain, and, ultimately, for the entire world) of 1939 (volume 55, number

26) still retains the original title of the magazine. It cannot avoid a focus on the mounting tensions in Europe. The lead article refutes the views of evolutionists like Thomas Henry Huxley, who perceived creation to be morally neutral. Current events were betraying the hand of Satan, who is most immoral. A quote from the apostle Paul was borrowed in order to assist in illustrating the ominous disposition of planet earth: [the] *whole creation groaneth and travaileth in pain together*.

“Youth’s Instructor”

This is from the “Church Heritage Manual: *The magazine that is named the “Youth’s Instructor,” begun in 1852 by James White, has evolved into several age related magazines, in order to better meet the needs of the youth. Today, the church publishes “Insight,” “Guide,” “Primary Treasure,” “Our Little Friend,” and “Sabbath Lesson Quarterlies” for all age groups.* But *Youth’s Instructor* led the pack. James White edited the journal for the first two years of its existence, and then passed the torch to his sister, Anna in 1854. Anna died that same year of tuberculosis, so James White resumed leadership until 1858, when G.W. Amadon (Martha’s husband, and John Byington’s son-in-law) took over. The main Adventist archive site states: *The “Youth’s Instructor” was a paper intended for youths aged sixteen to thirty. The paper was published monthly until demand led to a weekly edition starting in 1879. In 1970, the magazine’s duties transferred to Insight magazine, which is still published today.* Even the very first edition is available online. A lead article proclaims that the new endeavor is designed to plug a regrettable gap in the knowledge of most young people, a knowledge of “the religion of Christ.” The author of this article insinuates that many adults who profess to follow the Lord are not doing a particularly spectacular job at this. *Youth’s Instructor* was aimed straight at their children, whose souls might be in jeopardy as a result of their parents’ ineptitude. The author, of course, declares this in a very diplomatic way. An illustration in the first number portrays each of the ten commandments as fruits on a tree. Two large supplementary fruits are labelled with the two commandments Jesus emphasized: (1) Love God, and (2) Love your neighbor. The final issue of the *Youth’s Instructor* prior to its integration into *Insight* is dated April 28, 1970. This is a year in which over 300,000 American soldiers were fighting in Vietnam. The lead article in the final issue was simply titled *May 9, 1970*. It did not glamorize war, but urged that Christian literature be provided to those who were serving in the military. A biennial offering for this very purpose would be collected on the date named in the title of the article. The article admitted that soldiers who were Adventists were in a difficult position (“Thou shalt not kill”), but should try to represent Christ as best they could while in uniform.

“Southern Tidings,” the voice of the Seventh-day Day Adventist Southern Union

Over 90,000 people read *Southern Tidings* magazine every month. It has been around more than a century, but it was not always named *Southern Tidings*. Here is a statement taken from the Southern Union website: *“The ‘Southern Tidings’ was first published in 1907 as ‘Report of Progress;’ from 1910 to 1932 as ‘Southern Union Worker;’ then merged with ‘Field Tidings’ to become ‘Southern Tidings.’ All issues of these magazines are available online...”* The first issue was printed in Nashville, TN (presumably by the Southern Publishing Association, an Adventist press, and successor to the Gospel Herald Publishing Company which was founded by Ellen White’s son, Edson. Like the “Review” factory in 1902, an abandoned Nashville building that once housed Southern Publishing burned as well in 2011). The lead article in this July 2, 1907 edition of *Field Tidings* states that previous attempts to make another periodical, the *Watchman*, serve as both a missionary tract and a conference newsletter were most unsatisfactory. Thus was the *Report of Progress* born. The masthead of this first issue features a reaper holding a sickle and a basket of grain. This could have been intended as a

reference to the fact that, at that time (1907), the South was still predominately an agricultural region. It is also highly appropriate for representing the act of harvesting souls for the Kingdom, but the lead article belies this interpretation by affirming the delegation of evangelical material to the *Watchman*. But assisting the Spirit to reap souls is a business that everyone is admonished to be engaged in. The periodical assumed a more communicative name, *Southern Union Worker* in the September 7, 1911 issue. The redesigned masthead of this issue brackets the title of the periodical with two images; a sower on the left, and a reaper on the right. On March 30, 1932, the name of *Southern Union Worker* (perhaps a result of the animosity displayed by most plutocrats to the incendiary word "Union") was modified to *Southern Tidings* (a kind of homage to the original name of the publication, *Field Tidings*). The new look of the newsletter was very spare, and it was assembled in Collegedale, TN. Perhaps as a result of having been published during the Great Depression, this issue does not contain a single illustration. One lonely and forlorn advertisement offers the reader a sample box of the "best Oatmeal Cookie on the market," if you should care to send a dollar to P.O. Box 481, Birmingham, AL.

CHURCH ORGANIZATION

The significance of the 1901 General Conference: "Let's get organized!"

Some information about this important General Conference has been previously noted. Here are some excerpts from the paragraph concerning the 1901 assembly: *The 1901 General Conference... readied the denomination to respond more quickly to circumstances... This was accomplished by delegating... decisions... to layers of authority that were lower down in the hierarchy... The Union conferences/missions and local conferences/missions became the pattern of organizations... Various independent organizations... became departments of the General Conference. The 'reorganization of 1901' laid a good foundation...* The 1901 GC was held in Battle Creek. It was an organizational triumph, but a personal letter describing the conference, written by Ellen White two years later, reveals that she considered it a spiritual defeat. She was focused on issues that were more significant than charts and departments: *The result of the last General Conference has been the greatest, the most terrible sorrow of my life. No change was made. The spirit that should have been brought into the whole work as the result of that meeting, was not brought in because men did not receive the testimonies of the Spirit of God.*" This analysis by the most "significant" of Adventist pioneers represents a pretty "significant" feature of the 1901 conference. To paraphrase Dickens, it must have been both the best and worst of times for the denomination. But the creation of conferences at the Union and local level, and the delegation of a measure of authority to these "lesser lights" (lesser than the GC, at any rate) was a wise move. Current Master Guides, and any aspiring Master Guides that lurk about Berean Seventh-day Adventist Church in Atlanta, GA, are inhabitants of the "Kingdom" of the General Conference, the "Phylum" of the North American Division, the "Class" of the Southern Union Conference, the "Order" of the South Atlantic Conference, and the "Family" of Berean Seventh-day Adventists.

General Conference (also the location of the North American Division), Southern Union Conference, and South Atlantic Conference Headquarters locations





The Adventist chain of command flows from top to bottom in this simplistic chart



MISCELLANEOUS

Avondale College

In 1891 the leadership of the Adventist Church was getting a lot of grief from Ellen G. White, who was critical of the denomination brass. She felt that the theology of the church was not paying a sufficient amount of attention to He who was central to Christian theology: Christ Himself. A Wikipedia article on Ellen White (doubtless prepared under the auspices of the denomination) states that the leaders "sent" her to Australia (a former penal colony of Great Britain, the reader will recall) as a missionary in order to keep her at arm's length. She spent nearly nine years "down under." One of the least perishable fruits of her Australian work was the founding of Avondale College. This had been preceded in 1892 by the creation of a small Bible school in Melbourne. Ellen White preferred a rural location, as opposed to relatively populous Melbourne, so she scouted locations and decided on a patch of "poor, sandy, and hungry" land 75 miles north of Sydney (near Cooranbong). The Australian mission had practically no funds at their disposal, so the low price of this remote, barren parcel (\$3 an acre) was a determining factor in its acquisition. This site was bought in 1895, and two years later Avondale School for Christian Workers was ready to accept students. In 1911 it was renamed Australasian Missionary College, and in 1964 it assumed the name by which it is currently designated. The rural institution now has a more urban branch located near the Sydney Adventist Hospital. Education, theology, and healthcare are the primary fields of study at Avondale. It is currently applying for "university" status from the Australian government. While the Australian branches of the Adventist faith are thriving, there exists some unofficial animosity toward the denomination among the citizenry. The college was intended to supplant that former bedrock of higher learning, the "classics," with a far superior bedrock: the *Holy Bible*. PhD's have been offered since receiving government approval to award these advanced degrees. The official name of the institution was changed again in 2010 to Avondale College of Higher Education. It is interesting to note that until 2008 that college had a branch that taught aviation. Missionaries to the far-flung islands of the Pacific Ocean are much more productive if they know how to fly an airplane.

Battle Creek Sanitarium

A sentence in the *Church Heritage Manual* tersely states that when John Harvey Kellogg left the Adventist faith, *he took the sanitarium with him*. It is well-known that Kellogg's pantheistic theology was considered to be unsound by more "orthodox" Adventists. In fact, when the big sanitarium burned down in 1902, Ellen White ordered the doctor to abstain from rebuilding it. Kellogg rebuilt anyway, and despite the continued ownership of the facility by the denomination, Kellogg managed to take control of the hospital board. A book he wrote in an attempt to finance the rebuilding of the sanitarium, one entitled "The Living Temple," was severely criticized by Ellen White, and Kellogg was "dis-fellowshipped" in 1912. That was the "middle" history of the institution. Back at the beginning, the establishment of the facility was the result of a vision granted to Ellen White. It was started in 1866 as the Western Health Reform Institute. The *Church Heritage Manual* further notes that *It was paid for by personal pledges. James White and J P Kellogg gave 500 dollars each. It was the first of what was to become one of the largest chains of medical institutions in the world. Doctor Kate Lindsay helped start a school of medicine at Battle Creek in 1883. Kellogg assumed leadership in 1876, and his brother kept the books. The large structure that contained the "sanitarium" (a freshly-coined word that was a variation on an English term that designated health resorts for soldiers) was erected in 1878. This was the building that burned in 1902. 7,006 patients were served by the sanitarium in 1906. The Great Depression hastened the demise of the historic institution. The US Army bought a*

portion of the complex in 1942 (a very busy time for the Army) and created a military hospital within it. The sanitarium closed in 1953, but the denomination continued to operate a psychiatric institute on the property through the 1970's. In 1986, the main building was demolished. It had a good run, and for a season was all the rage. The sanity of the Adventist approach was somewhat obscured beneath an overlay of J.H. Kellogg's eccentric notions.

Dime Tabernacle

It is interesting to consider (if you should happen to be a part of the Adventist South Atlantic Conference, that is), that the capacity of the main assembly hall at South Atlantic's River Oaks Convention Center, and the capacity of the Dime Tabernacle in Battle Creek (for a season the "mother church" of Adventism) are almost identical: both could/can accommodate around 4,000 people. The facility in Battle Creek can no longer accommodate anybody, as it burned on the third day of 1922. Dime Tabernacle was erected in 1876. It gained its name due to the fundraising technique that was employed in order to accumulate the money required for its construction. James White suggested that all members of the church contribute 10 cents a month for a full year to raise the necessary amount. This is similar to the method whereby enough money was raised to pay for a pedestal for the Statue of Liberty. Schoolchildren were instructed to save their pennies, forsaking penny-candy for whatever period was required to raise the required amount. A second digression is this one: the whole Protestant Reformation was substantially motivated by objections about the practice of selling indulgences. The proceeds from these sales were earmarked for the construction of Saint Peter's Basilica in Rome. The Adventists were not so ambitious, but doubtlessly came to regret that they did not spend a bit more on Dime Tabernacle in order to render it more flame-resistant. The architectural style of Dime Temple was like a "Queen Anne" inflected version of Gothic. Assembly halls built in the nineteenth century are typically compromised by interior columns should they attempt to accommodate 4,000 people. The massing of the roof of the Dime Tabernacle is reminiscent of that of a gothic cathedral, indicative of a central nave flanked by side aisles. This arrangement would result in plenty of intrusive interior columns, but folk of that bygone era who wished to gather in large numbers, indoors, were forced to accept this condition. Should they wish to be sheltered from the sun and rain at a baseball game, they were also obliged to accept the inevitability of a few slender columns blocking their view.

Norsk Bokforlag

Here is information culled from an Oslo, Norway business directory: *Currently operated by the Norwegian Union Conference in Oslo, Norway, a publishing house was organized July 27, 1882, under the name Den Skandinaviske Forlags-og Trykkeriforening (The Scandinavian Publishing and Printing Association), later changed to Den Skandinaviske Bokforlags (The Scandinavian Publishing House). For some years it was listed in the Yearbook as the Christiania Publishing House. Books and periodicals were printed for Sweden and Denmark, as well as for Norway. Since 1940 the institution has been named Norsk Bokforlag and prints for Norway only. Seventh-day Adventist publishing work in Norway began in January 1879 when J. G. Matteson published "Tidernes Tegn" ("Signs of the Times"). Matteson, a well-educated native of Denmark, lived from 1835-1896. He emigrated with his family to Wisconsin when he was 19 years old. He was saved in 1859, and proved to be an effective speaker for the Baptist denomination. In 1863 he became a Seventh-day Adventist. He delivered a six-month long series of presentations about his new denomination to members of his old denomination, and managed to convince a large number of them to join him in the Adventist faith. The preparation, in America, of literature destined for Europe was a prelude to the establishment of printing facilities in*

Denmark itself (as described in a preceding paragraph about the Danish-language publication *Advent Tidende*) and Norway. Matteson's knowledge of the languages of Scandinavia made him a heaven-sent emissary from the Adventists of the New World to the future Adventists of the old. Like Uriah Smith, Matteson was a man of parts, and of great assistance in efforts to establish Adventism as a global denomination.

Sanitarium Health Food Company

Here is more good information from the *Church Heritage Manual: Ellen White sailed for Australia and remained there for nine years. This period includes several months spent in New Zealand. While in Australia, she founded Avondale College, and encouraged the establishment of health food factories. As a result, the Sanitarium Health Food Company was established in 1898. Today it is a very successful major supplier of health foods in the South Pacific, as well as a big financial backer of the South Pacific Division.* Just like Little Debbie, and (sort of) Kellogg's Corn Flakes, the Australian/New Zealand enterprise currently known as Sanitarium Health and Wellbeing Company is indeed (as the *Heritage Manual* puts it) "Very successful." The Wikipedia article displays a photograph of one of the several factories the company operates in Cooranbong, New South Wales, Australia. The article does not state that this factory happens to be located in the same neck of the woods as Avondale College. Ellen White's son, Willie, who accompanied her on her nine-year mission (or exile, if you prefer) to Australia convinced one of the bakers of Battle Creek that worked for Kellogg's, Edward Halsey, to join him down under. The baker, who presumably knew all of the techniques required for the production of breakfast cereal, arrived in 1897. In 1900 he relocated to New Zealand. The Aussie and New Zealand companies are separate endeavors, but don't mind cooperating with each other if the need should arise. Neither branch pays tax on the profits from their sales, as they are owned by religious organizations. Despite criticism by many regarding this exemption, the companies assert that all of their proceeds are directed toward charitable causes (rather like the "Newman's Own" brand in the USA). They do well to offer the inhabitants of this corner of the world some healthful alternative foodstuffs, and they do well to dedicate the profits into charitable causes.

The concept of the "Investigative Judgment," as revealed to Hiram Edson

Before even commencing research into Hiram Edson, it is easy to deduce the level of his involvement in the early affairs of the Adventist faith, as James and Ellen White named one of their sons after him. It was Hiram Edson who received the famous "cornfield vision" that serves to dispel the confusion (for those who accepted the existence of prophetic gifts) that followed in the wake of the "Great Disappointment" in October of 1844. The important vision God granted to Hiram Edson deserves to be partially restated: *I saw distinctly and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth [at the expected hour], He for the first time entered on that day the second apartment of that sanctuary, and that He had a work to perform in the Most Holy before coming to this earth.* A published report of this vision came to the attention of James and Ellen White through reading a periodical called *Day-Dawn*. They paid a visit to the prosperous Methodist farmer, converting him to a belief in keeping the seventh day as the true Sabbath. Hiram Edson shall always be remembered in Adventists circles as the originator of the concept of the "investigative judgement," which is descriptive of Christ's present activity in the heavenly sanctuary. This is a judgement of those who profess belief in Christ. Hypocrisy is exposed, and grievances get redressed in the course of this continuing assessment. It is not an impossibility to achieve a high standard of conformance with the commandments of God. Perfection may be impossible, but this inability to attain perfection should not deter Christians from striving to come as

close to perfection as is possible. Successful application to this pursuit of excellence is known to other denominations as the "process of sanctification."

Southern Union Evangelism Director Roger Hernandez on the concept of making the Seventh-day Adventist denomination more relevant to the "Real World"

Here are a few excerpts from the biography of Roger Hernandez, lifted from the Southern Union website: *Roger Hernandez, Southern Union Ministerial & Evangelism Director, has served in ministry for over 20 years. Some of his passions have included church plants, small group, youth ministries, and evangelistic work. Pastor Hernandez is a motivational speaker, and has presented at the division, union, and conference levels. He has also presented for camp meetings, leadership conventions and evangelistic crusades... Roger is fully bi-lingual, and the author of eight books. His most recent book is titled Everyone Welcome. He was born in Cuba.* Pastor Hernandez recently combined his concern for the victims of domestic abuse with a second concern for the inward, as opposed to the outward focus of the Adventist denomination. The sermon that was a result of these twin topics was presented at Berean Seventh-day Adventist Church, Atlanta. As Evangelism Director at Southern Union, he is concerned with making newly-baptized members feel welcome in their new church homes, and he rebukes those cold and judgmental Adventists who seem determined to throw freshly-caught fish back into the river. Here are a few comments by Hernandez gleaned from his informative, edifying, and frequently humorous sermon: *We cannot minister to a future generation with the things of the past! The problem is not racial tension. The problem is racism. Racial tension is merely symptomatic. The root of the problem is racism. We need to deal with a system that shoots first, and asks questions later. We argue about who has the keys to the kitchen, or has control of the church property, while 500 Christians are being killed. I have believed for a long time that, as a church, we have had a big mouth and a small hand. One of the best ways to be effective is to align your anger with that of God. God is angry with injustice; take that out of the Bible, and you have little left. The Sabbath is a doctrine of equality! During the week, some contribute more, and some contribute less, but on the Sabbath, we are all the same. And finally, one for the road: How many times do we come to church, and miss Jesus? Often church is like a coronation without a king.*

Lewis C. Sheafe created many new congregations for the SDA Church, and Ellen White was a big fan of his, but due to discrimination he finally walked away

Lewis C. Sheafe was Adventism's pre-eminent black minister in the early part of the twentieth century. After graduating from Wayland Seminary in Washington, DC, he gained wide recognition for eloquence as a Baptist preacher and civil rights orator. Sheafe accepted the Adventist beliefs after receiving health care at Battle Creek Sanitarium in 1896. His first six years as an Adventist preacher were devoted to "circuit riding" through Ohio, Kentucky, Tennessee, and South Carolina. These perambulations gained him notoriety not only as a good preacher, but as a good singer as well. The GC granted him credentials as a "colored delegate" at the 1899 session. During the significant 1901 GC in Battle Creek he both preached and sang. In 1902 he became the first black minister to serve on the board of the Oakwood school in Huntsville, Alabama. Sheafe's greatest contribution to the Adventist cause came in Washington, D.C., where his successful evangelistic campaigns, beginning in 1902, led to the addition of approximately 200 members, both black and white, and to formation of the denomination's first predominantly black urban congregation, the People's Church in December 1903. Conflicts over racial justice, especially involving the denomination's educational and medical work, led to the withdrawal of the People's Church from the denominational connection in 1907, though the congregation remained Seventh-day Adventist in belief. Lewis C. Sheafe reconciled with

the denomination in 1913. He planted new churches in Los Angeles and Watts. another new congregation in Watts. However, conflict along racial lines once again resulted in his separation from denominational work. A year later, he joined with John W. Manns (second pastor of Berean SDA Church in Atlanta, lured there by Miss Anna Knight) in Savannah, Georgia to form the Free Seventh Day Adventists. He soon left Manns, but continued to preach in various churches that were not part of the official Adventist denomination. He was born about 50 years too early to enjoy the benefits of the "black" conferences, as these were not formed until the end of World War II. In the last decades of his life, Sheafe, in addition to preaching, also became a chiropractor. He was, as noted, too far ahead of his time for the comfort of the SDA Church leadership. Ellen White once paid a visit to Sheafe's Washington church, was quite impressed with what she saw, and wrote the following: *Yesterday I had a visit from Elder Sheafe who has charge of the church here in which both white and colored people assemble. He came to ask me to speak in this church next Sabbath. He will invite the members of the colored church to be present. Some little difficulty in regard to the color line exists here...Under the labors of Elder Sheafe, many colored people people in this city have accepted the truth. Sixteen were baptized the Sabbath before last, and seven last Sabbath. I was only too glad to promise that I would speak to the church next Sabbath.* (Letter 157, 1904 to Mrs. M. J. Nelson)

Jacob Justiss describes the first five exclusively African American SDA churches.

Angels in Ebony, an informal history of the African American in Adventism, dedicates a page to describe how the first black church, located in Edgefield Junction, Tennessee, came into being. A short notice is provided for each of the next four exclusively black churches to be founded. Justiss states that the pre-war suppression of the black church in the South resulted in a leadership vacuum among the 4,000,000 liberated blacks. After the Civil War, the first efforts to convert Southern blacks were undertaken by laymen such as Silas Osbourne (a white Kentuckian who inaugurated the work in 1871). Silas Osbourne was a layman, but was an effective preacher, and was often addressed as "reverend" by people who were not sticklers about the use of this honorific. The author states that Osbourne was eventually ordained. E.B. Lane came from Adventist headquarters to evangelize people in the Nashville area, also in 1871. His work led to the establishment in 1883 of a company of black Adventists in Edgefield Junction, Tennessee. One of the first members of this congregation, Thomas Allison, had two sons who continued in the faith, Thomas H. Allison (a musician and evangelist to the South and West) and Jonathan W. Allison (also an evangelist). A second black Adventist church was started in Louisville, Kentucky in 1890 by Alonzo Barry, a man who was inspired to do this by reading the *Review and Herald*. First Church of Washington, DC was founded a year previously, in 1889, but it was integrated, and not all black. Since Edgefield junction is out of business, this makes A. Barry's Louisville church the oldest black Adventist church still in operation. It was formerly called Magazine Street Temple Seventh Day Adventist Church, but the use of the term "Temple" has fallen out of fashion, and it is currently named Magazine St. SDA Church. A third black Adventist church was started in 1891 in Bowling Green, Kentucky (famed as home to the assembly plant of the "Bowling Green Bomber," AKA the Chevrolet Corvette). Fourth in the list was New Orleans in 1892, one connected with C.M. Kinney, who happens to be the first ordained black Adventist minister in history. A fifth church was created 8 miles away from the first (Edgefield Junction) in Nashville, in 1894.

The Southern "black" conferences of the Seventh-day Adventist Church are born...

African American Adventist perceived (quite correctly) that they were not receiving an equitable level of treatment by "white" Adventists. An action committee, formed at DuPont SDA Church in

Washington, DC put heavy pressure on an upcoming denomination-wide assembly in Chicago. The president of the GC, James McElhaney, was a staunch ally in this effort. On April 10, 1944, the General Conference approved the formation of "black" conferences, under black leadership. The formation of two Southern Union black conferences was recommended, and it was proposed that they receive some financial help from the GC. The GC was low on funds, so the venture would be delayed until the end of World War II. On December 4, 1945, about 300 delegates from North Carolina, South Carolina, Georgia, and Florida met at Berean SDA Church in Atlanta. This group amicably hammered out the details of the South Atlantic Conference, which would be headquartered (as was the Southern Union) in Atlanta, GA. H.D. Singleton was elected to be its first president. The official launch of these entities was slated for January 1, 1946. The president of the Southern Union wrote the following benediction a few weeks before the startup: *...we wish for them and their leaders God's richest blessing. The way before will not always be smooth, but as they keep close to their Great Leader and keep in step with the remnant church who keep the commandments of God and have the faith of Jesus, there is before them a bright and glorious future.*

A PAGE ABOUT ELLEN GOULD WHITE

Ten significant factors that relate to this luminary, listed in no particular order.

One morning, late in December in the Year of Our Lord 1844: First Vision.

The great apostolic doctrine of Christ's second coming, the revival of interest in this event by the reformers, and the signs that indicated its nearness, formed background for the preaching of the second advent early in the nineteenth century. This introductory statement from the *Church Heritage Manual* set the stage for the arrival of the "Spirit of Prophecy" upon the scene to offer guidance and insight to those who expect the soon reappearing of Jesus Christ.

Ellen White was not the first prophet sent by God, but she proved to be the most durable of the trio that was sent, and beyond doubt the hardest working. The signs, portents, and wonders had occurred. The first of the three angels had already spoken, and the second continued to speak to the inhabitants of the earth. October 22, 1844 (the "Great Disappointment") had come and gone. Some divine guidance was needed by the group of believers whosoon be called Seventh-day Adventists.

John (the "Revelator") had been a conduit of the "Spirit of Prophecy" back on Patmos when he wrote Revelation. The Spirit was revived in the nineteenth century, first in the person of William Ellis Foy. He experienced a vision that revealed the ultimate victory of the saints, and a subsequent vision that enigmatically featured three platforms. After the "Disappointment," he drifted away from the Advent movement.

A second prophet, Hazen Foss, was granted the same "platform" vision that Foy had witnessed, and was admonished by a messenger of God to "use it or lose it" (the "Message Bible" version). Foss, apprehensive about the potential difficulties the work of a prophet entails, dropped out of the prophecy business, and God chose to use a frail teenage girl to replace the uncommitted pair of pioneers.

This young girl, seventeen years old at the time of the "Disappointment," experienced her first vision a few months later in 1844. Her biographer, Arthur L. White (grandson of the subject of his researches), will be quoted often in the exposition of these ten "factors" regarding Ellen White (his short biography of his grandmother is available on the Ellen G. White Estate website). He informs us that, with regard to the First Vision: *the power of God rested on Ellen she witnessed in vision the travels*

of the Advent people to the city of God. Also: the 17-year-old girl reluctantly and tremblingly related this vision to the Adventist group in Portland, [and] they accepted it as light from God. The Church Heritage Manual states that the content of the First Vision was that the coming of Jesus was not as near as they had hoped. The troops would just have to keep soldiering on.

“Elmshaven,” Mrs. White’s last address, half a mile from an Adventist Sanitarium

The Victorian style edifice that Ellen White would name “Elmshaven” was 15-years-old when she purchased it in 1900. She would occupy it for another 15 years. She may have been advanced in age, but was in no way diminished in capacity, for she continued to write prolifically while living at Elmshaven, and still continued to make frequent road-trips. Wikipedia describes her end game: *“In 1915, White tripped while entering her study room and broke her hip. Her health subsequently began to decline, and she died on July 16, 1915. After three funeral services, she was buried at Oak Hill Cemetery [back in Battle Creek] with her husband.”*

Visions

The First vision that Ellen White received, at age 17, has been described. There were many subsequent visions, both great and small. Her grandson Arthur selects two of these visions to highlight in his brief biography of his grandmother. The first of these “great” visions, one concerning the “Great Controversy” theme, will be reserved for the section labeled “Lovett’s Grove, Ohio...”

The “Health Reform Vision” is the second of the “great” visions to be described by Arthur L. White. This event transpired on June 23, 1863. The vision was not only significant for the Adventist denomination (which wisely heeded and embraced it), but for the entire world (which is in the process of embracing it). Here are a few comments from a synopsis of a sermon on this topic presented by a member of Berean Seventh-day Adventist Church, Atlanta: *Dr. Tracey Wallace attended Loma Linda University. He is an enthusiastic evangelist for the Adventist Health Message [the “Health Reform Vision”], first revealed in 1863. He described it as being 150 years ahead of its time. It was concurrent with now obsolete medical practices such as ‘bleeding, purging, and poisoning.’ Dr. Wallace touted the accuracy and wisdom of scriptural prescriptions for healthy living, with an emphasis on dietary law. He remarked upon Ellen White’s prescient recognition of the bad influences tobacco and meat has upon the constitution. He referenced the Blue Zone phenomena [areas of the world where people enjoy exceptionally long lives; Loma Linda, California is one of these zones] with regard to the Adventist lifestyle and its beneficial contributions to longevity. It works! The test of a true prophet is whether they are right, or whether they are wrong. Ellen G. White (as was Saul, for just a moment) can definitely be counted “among the prophets.”*

On November 26, 1827 in Gorham, Maine, the daughter of a hatter was born

Wikipedia ominously reveals that the person who would eventually be named Ellen Gould White’s father, Robert Harmon, was a farmer who also made hats using mercuric nitrate (the very substance that can potentially render one “mad as a hatter”). Much of Ellen’s youth was spent in the pursuit of her father’s hat making sideline. *Ellen learned the simplest part of it, which was shaping the crown of the hat.* This is a lot like Henry David Thoreau helping his father to make pencils. A few years subsequent to her birth, father Robert, mother Eunice, and the rest of the eight children relocated to the big city, Portland, Maine. She was long gone from Gorham when the most significant event of her childhood occurred. A classmate lobbed a rock at her head, and she was in a coma for three weeks as a result of this incident. The victim’s nose was literally “out of joint,” and her formal

education came to an abrupt end. She accepted Jesus at age 12, and was baptized into the Methodist Church. But this is all Portland stuff. Gorham was where Ellen White was born, and this fact may be all that recommends Gorham to our notice.

The Messenger of the Lord

This sobriquet is frequently attached to Ellen White by others. It is also a valid description that she herself readily accepted and proclaimed: *For half a century I have been the Lord's messenger, and as long as my life shall last I shall continue to bear the messages that God gives me for His people* she wrote in a letter in 1909, six years prior to her death. When she reached the end, she would have been more than justified to declaim Second Timothy 4:7-8: *I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

"Messenger of the Lord" is the title of a biography of Ellen G. White that was written by Herbert Douglass, and published by Pacific Press in the seventies. It focuses upon the prophetic gifts of its subject. Chapter 16 of this work, titled "Ellen White's Self-awareness as a Messenger," reveals that Ellen White did not like to be called a prophet, and much preferred the less pretentious title of "Messenger of God." She writes *that is all I have ever claimed.*

The "Conflict of the Ages" Series

This "boxed set" of works by Ellen G. White manages to encompass the entire history of the universe (at least those parts that are worthy of our regard). It consists of five volumes:

Volume 1- **Patriarchs and Prophets**: from the rebellion of Satan in heaven to King David.

Volume 2- **Prophets and Kings**: covers events from King Solomon to Malachi.

Volume 3- **The Desire of Ages**: covers the life and ministry of Jesus.

Volume 4- **Acts of the Apostles**: covers from the Great Commission to John the Revelator on Patmos.

Volume 5- **The Great Controversy**: covers the 70 A.D. destruction of Jerusalem, through Church History, to the end of sin and the recreation of the earth.

The Ellen G. White Estate, Incorporated

The Ellen G. White Estate, Incorporated, is an organization created in 1933 that acts as the custodian of the voluminous writings of Ellen White. The headquarters is located at the General Conference in Silver Spring, Maryland. It is independent of the GC, but receives an annual allocation just like other departments of the world headquarters. The White Estate has branch offices and research centers.

The stated purpose of the White Estate is to promulgate Ellen White's writings, translate them, and provide resources for helping to better understand her life and ministry. In 2015, 100 years after the death of Ellen White, the White Estate publicly released all of her unpublished writings.

Lovett's Grove, Ohio, the "Great Controversy" is revealed!

At a funeral service held on the afternoon of March, 1858, in the hamlet of Lovett's Grove, Ohio (later to be renamed Bowling Green), at a public school, a vision of the "Great Controversy" theme (the

conflict between Christ and Satan, assisted by angels in both opposing camps), was given to Ellen G. White. Two days later Satan tried to kill the prophetess, fearful that she might reveal to the world the level of mischief that he was responsible for. His machinations are more effective when his intended victims are not forewarned. God preserved young Ellen White, and strengthened her as she jotted down everything that had been presented to her. The book that was fashioned from these notes was titled *The Great Controversy Between Christ and His Angels and Satan and His Angels*. It was first published in 1858. Grandson Arthur L. White describes the world's reaction to this enduring work: *The volume was well received and highly prized because of its clear picture of the contending forces in the great conflict, touching high points of the struggle but dealing more fully with the closing scenes of this earth's history.*

"Sunnyside," a home away from home (a type of "Patmos," if you please)

There in the vicinity of Cooranbong, Australia, down the street from her son's enterprise, the Sanitarium Health Food Company, and her own labor of love, Avondale College, Ellen G. White resided in an ample, but relatively unadorned (for an age that overindulged in architectural ornament) wood frame house. In 1960, the Australasian (now South Pacific) Division acquired and restored "Sunnyside." Here is an excerpt from page 332 of "Ellen White: Woman of Vision." Ellen White was making plans as to how to properly develop the huge parcel of the outback that had just been purchased for \$3 an acre: *She planned to leave some of the land as woodland, use some for grazing, and some for orchard and garden. Of course, a choice spot would be selected for the home site. For some time she had felt that she should have her home in a location more conducive to her writing than the large rented house at Granville. There it seemed inevitable that she must run what seemed to be a "free hotel," with people coming and going almost every day. Now she determined to build a little cottage where such demands could not be made upon her.* Sometimes the residence of a writer can become so filled with distractions, they build a little shack in the backyard that they can retreat into, just in order to be able to concentrate. It is a shame to have to refer to him, but this is what Philip Roth did. The idea of an "annex" or "sanctum" also seems to be what "Sunnyside" represented to Mrs. White.

Akin to John's letters "To the Churches of Asia" are E.G. White's "Testimonies"

Here is an entry from the website of the Ellen G. White Estate, Inc.: *Testimonies for the Church, vol. 1, 1885. 758 pp. Counsel from Ellen White containing spiritual guidance of a general nature and covering a wide variety of situations-including many letters written personally to members of the church. Volume One comprises Testimonies Numbers 1-14, written from 1855 to 1868, and a 100-page biographical sketch of the author.*

Volume One is revealed to contain 758 pages... *and this is just Volume One!* There exists a total of Nine volumes in this compilation of the writings of Ellen White. The entire set spans the years 1855 through (possibly) 1909. The subject matter is diverse, and the output is prodigious. A few sections deal with specific subjects. Volume One, as noted, contains many personal letters from Ellen White to members of the church. Volume Seven includes a large section dedicated to the publishing enterprises the church operated (and continues to operate). Volume Eight includes a refutation of Pantheism. To read the entirety of the testimonies would be as big a task as reading Proust's *À la recherche du temps perdu*, but infinitely more edifying.

DISCOVERING OUR ADVENTIST HERITAGE

The story of Adventism in the United States of America is, in the beginning, the story of Adventism itself.

Although the Seventh-day Adventist Church developed in the United States, the story of the church extends back to the time of Creation. The "regional" development of Adventism, in regard to the individual who is completing this assignment, would address concerns that are specific to the "South," specifically the area contained within the Southern Union Conference.

Some unique difficulties attended the "Southern Work" among African Americans. The commencement of Seventh-day Adventist Missionary work after the Civil War was retarded by fears that white Southerners would become enraged by any effort (especially by outsiders) to improve the lives and prospects of the millions of recently emancipated slaves. Ellen White herself urged caution, and advised an incremental evangelical effort in the South. But contemporary black leaders were not satisfied by this cautious approach. In a summary of history of black Adventism by Jacob Justiss titled "Angels in Ebony," the writer links the attitude of Ellen G. White to that of Booker T. Washington. Both advocated the slow road to improvement in the lot of Southern blacks. Any attempt to put pressure on, or to try to bypass the entrenched "aristocracy" of the South and their blindly obedient minions was a dangerous procedure. When the promises that were made as a result of Northern victory in the Civil War were finally partially fulfilled a century later, there would be plenty of violent resistance. The Freedom Riders of 1961 faced unknown perils when they journeyed into the perilous South. In 1894 James Edson White completed construction on his small steamboat, the "Morning Star." He, too would face unknown perils in the deep South (but as a Caucasian, his peril could never equal that of an African American who may have happened to be "in the same boat"). Here are some excerpts from a summary of that portion of "Angels in Ebony" that describes part of Ellen White's son's missionary venture down the Mississippi River:

Ellen G. White wrote her speech "Our Duty to the Colored People" in 1891. This work inspired many to seek to evangelize Southern blacks, including her son Edson White. Author Jacob Justiss relates an anecdote that highlights Edson's sometimes irritable nature. In relation to Adventist Southern work, R.M. Kilgore is mentioned briefly as being creator of an educational primer geared toward potential black converts (he was director of Adventist activity in the South throughout his career). In 1895 Edson built a boat, the "Morning Star," stocked it with primers and some white associates, then headed down the Mississippi in an attempt to promulgate some good works. Soon he was teaching blacks how to read and how to understand the Bible. In five years he started 50 churches. Along the Mississippi River he placed many schools in Vicksburg, Yazoo city, Nashville, and other places.

The South was in a particularly nasty mood in the 1890's, and vicious attacks upon blacks and their white supporters were common. Edson managed to ruffle a lot of feathers, and was not universally beloved by the white residents of the places that sowed, planted, and watered the Word of God. Edson and crew managed, despite opposition, to plant up to 50 schools, and founded a publishing house in Nashville. An article about Edson White by Janelle Phillips (from the Oakwood archives) concludes with this anecdote: *His success, unfortunately, was not universally admired. One angry white man was prevented from beating one of Edson's assistants to death only when a more friendly white man drew a gun and protected him! By 1900 racism was so rampant that whites could no longer work for Blacks. Providentially, through Edson White, God had raised up Black Adventists to bring the third angel's message to their own race.*

Youth Ministries of the Seventh-day Adventist South Atlantic Conference

The record of the development of Pathfinders, Adventist Youth Groups, and Adventist Youth Societies in the South Atlantic Conference is not the main focus of Robert L. Woodfork's book, "My Journey in Ministry: A Recorded History of the South Atlantic Conference of the Seventh-day Adventists." Some slight insight into the extent of involvement in youth activities at the conference level may be discerned by glancing at its content. South Atlantic was officially formed in 1946.

The H.D. Singleton era...

1948- The agenda of the April 21 South Atlantic Conference Committee meeting reveals Item 8: *who from the conference shall be selected to attend the Youth Congress?*

1950- A June 5 South Atlantic Conference Committee meeting held in Jacksonville, Florida, F.H. Jenkins was selected as director of the department that was concerned with Education and Missionary Volunteers.

1952- The land for the proposed conference campground in Hawthorne, Florida was purchased. In June of this year, a large group of conference Adventists attended a 10-day camp on these newly purchased grounds. Woodfork's history remarks that: *The Young people had their own pavilion tent in which inspiring meetings were held daily.* The indispensable Miss Anna Knight of Oakwood was one of the speakers at the gathering.

The J.H. Wagner era...

1954- A July 5 Fifth Annual Biennial Session of the South Atlantic Conference was held in Hawthorne, Florida. M.T. Battle was selected to head the Education and Missionary Volunteers department. Robert Woodfork remarks that Elder Charles Cunningham was, at this point in the history of the conference, *an able and energetic youth and education leader. He is deceased* (the history was published in 2010).

The W.S. Banfield era...

Shortly after the Adventist General Conference session in San Francisco, W.S. Banfield was chosen to lead South Atlantic Conference. Woodfork, and everyone else at the conference seem to be both shocked and pleasantly surprised about how young Banfield is at the time of his ascendancy. Woodfork writes, *For the first time, a young man was chosen and God abundantly blessed by Elder Banfield's leadership.* Banfield, prior to his move to Atlanta, had been active in Civil Rights work in Tampa, Florida,

1966- A May 29 Biennial Session of the South Atlantic Conference was held in Hawthorne, Florida. It was noted in the minutes that C. (Charles) Cunningham had successfully directed the Education and Missionary Volunteer departments over a number of years. Soon, he would be called to the Lake Region Conference (where the winter months are not nearly as bearable as they are in Atlanta).

The R.L. Woodfork era...

1975- The Youth (formerly Missionary Volunteers) and the Education departments are split apart. Elder George Timpson became the Youth and Temperance director.

1980- A January 8 specially convened session of the South Atlantic Conference was held in Hawthorne, Florida. The purpose of this meeting was to split the South Atlantic Conference into two new conferences. The new conference would be named Southeastern, and its first director of Youth,

O.J. McKinney, would also be (at least for the present) director of the Education, Temperance, and Communication departments as well.

The R.B. Hairston era...

1982- Elder F.W. Parker was the Stewardship, Youth, Temperance, and National Service Organization director. High School level classes are added at Berean Junior Academy in Atlanta.

1983- On May 29 the South Atlantic Conference Committee met to inspect a 106-acre parcel of land in Orangeburg, South Carolina in order to decide whether or not to purchase it for a new conference campground, a replacement for the Hawthorne, Florida facility that now belonged to the newly created Southeastern Conference.

1987- In July of this year, Woodfork notes that the Youth department of South Atlantic had a director, R.H. Long, who (seemingly for the first time in the history of the conference) is not obliged to divide his *time and energy with another department*.

The R.P. Peay era...

1988- On April 17 Ralph Peay was elected president of South Atlantic Conference. While he had been previously attached to South Central Conference, he served as Youth director from 1965 to 1971. He was next called to the Northeastern Conference, where he led the Youth department there from 1971 to 1976. The plot thickens when he is made the first African American Youth department director at the Southern Union Conference. Here, he successfully fills this position for an entire decade, from 1976 to 1986. If there were ever going to be a South Atlantic Conference president that would attempt to do right by the young members of the church, then Ralph Peay would surely be that man!

1988-1991- During Peay's first term, R. (Richard) H. Long appears to have assumed some additional responsibilities, as in addition to directing the Youth department, he is also now head of the Health department and Communication department as well. Perhaps President Peay's expertise about youth ministries filled whatever void Director Long's divided responsibilities might create.

1991-1994- The Directorship of the consolidated Youth/Health/Communication franchise devolved to a man who, like President Peay, was no stranger to the needs and concerns of Adventist youth. This was V.J. Mendinghall, a man who had prefaced his role of administrator with a stint as a schoolteacher. Soon it would be his turn to be president.

The V.J. Mendinghall era...

1998- The Youth Ministries director at this time was Elder Daryl Howard. The Youth department enjoyed his undivided attention. Also in this year, the foreclosed Union Baptist Church building was acquired.

2000- A "Mega-2000 Youth Conference" was held in Augusta, Georgia with 380 delegates and over 3,500 in attendance. *This was the first conference youth congress in the last 20 years*, Robert Woodfork states. The conference chipped in \$40,000 for this blow-out. "Glory to God!" reported Daryl Howard, the conference Youth director.

2001- The agenda of a June 3 South Atlantic Conference Committee held in Columbia, South Carolina reveals that the directorship of the Youth department is open. Nobody seems to have been in charge! What could have happened to Daryl Howard?

2006- A May 21 Business Session was held at the River Oaks Convention Center in Orangeburg, South Carolina. The departmental director for Youth Ministries was now Stephen Brooks. Also in this year, President Mendinghall enticed Carlton Byrd to become Lead Pastor at Berean SDA Church, Atlanta.

Thus ends the record of Conference activity that President Woodfork committed to paper in 2010. The involvement of South Atlantic Conference in youth activities would appear to be primarily directed toward the delegation of most of the operational oversight to the church level. But some of the directors of Youth Ministries had been privileged to be able to give their undivided attention to this department. The outstanding achievement of the conference, at least from a monetary standpoint, is the generous bestowal of \$40,000 to the "Mega-2000 Youth Conference." This was a very thoughtful gesture.

THREE STORIES

Luther and Harry (Warren and Fenner) start the ball rolling in Hazelton, Michigan

Here's a story you have heard a million times before, it's such a good story. It's amazing that the first Adventist youth association would be started by two guys who happened to be youths themselves! It wasn't their parent's idea, and it wasn't their pastor's idea. They cooked it up all on their own, but we know that God had an awful lot to do with it, too. The heroes of the story are two teenagers, Luther Warren and Harry Fenner. Harry was 17. Luther was only 14. At first, they thought that the new group they started should just be for boys, but after it began the girls all said they wanted to join, too. The boys thought to themselves, "Hey! Why not?" You know, it says in Galatians that it doesn't make any difference whether you're a Jew or a Greek, or a servant or a master, or even if you're a boy or a girl! I think Harry and Luther knew all about this. They didn't have cable TV or video games. I'm sure they spent a lot of time doing chores, but there was plenty of time left over for studying the Bible. To my way of thinking, they were better off than we are today.

It all happened in Hazelton, Michigan, way back in 1876. Back then, there were only about 400 people living in Hazelton, just barely enough to where they qualified to have a post office. The town shrunk by the turn of the century, so they took away the post office. They've got it back now, praise God. You know, the first name for Hazelton was "Ratville." It was probably smart to change the name to Hazelton. Three brothers named Hazelton, whose first names were Porter, George, and Edgar, built a bridge across the Flint River for the State of Michigan. Turns out the state didn't have money to pay them, so they gave them a bunch of land instead, over 6,000 acres. It was good farmland, flat as a pancake. They started selling it off piece by piece to settlers starting in 1849. Harry and Luther's parents were some of the new settlers. It's such good farmland, that there are hardly any trees except along the creeks, and maybe a few in people's yards. Today, the closet Walmart is 12 miles away as the crow flies, but if you're not a crow you have to drive 20 mile to get to it. In Harry and Luther's day Hazelton already had a post office, a general store, and three churches.

The two boys were walking along one day, talking about what young folks like them really needed. Like I said, they couldn't have had as many problems as kids as we have today. But maybe some of the boys in the town were smoking, or drinking, and daring other boys to do the same things that they were doing. Horatio Alger was writing his stories for boys during that time. I suspect that Harry and Luther stuck to the Bible, but Alger told young men that they were better off sticking close to home, and not running around all of the time. Even if you're not looking for trouble, sometimes trouble is looking for you! At home, you at least have a choice about who comes through the door.

The boys had spoken to each other about starting a boy's club. Harry and Luther were Christians, and knew that nothing could truly succeed unless the Lord's blessing was on it. Maybe God would show them what it was that they needed to do. So they stepped aside in order to pray, to ask God what He thought about it all. God must have given them the green light. The new group started out with a half-dozen boys. They met in some of the member's houses. It was all done in an organized way. They elected a president and a secretary. The secretary was a treasurer to, so I suspect you had to pay dues if you were a member. The girls got in on the act soon enough. The support and encouragement that the young people were able to give to each other helped to motivate them to do the Lord's work. They did missionary work together. This is something that Adventist youth associations have always considered to be a top priority. They talked about other things, and swapped recipes. They tried to egg each other on to become better people. This means better Christians. But the greatest works they managed to accomplish were not for themselves. It was for others.

The good idea that Harry and Luther had obviously had God's blessing on it. The idea of Adventist youth groups spread like wildfire. In 1907 the church started a special department dedicated entirely to sponsoring youth activities, the Young People's Missionary Volunteer Department. It was the beginning of something big.

John W. Manns, highly admired by Miss Anna Knight, also departs the church...

One of the noted "colored" evangelists in the Seventh-day Adventist Church was John Manns. He eventually decided to assert his "liberty in Christ Jesus," and the Free Seventh-Day Adventist movement was born. Thousands were baptized, and nearly 120 churches formed under the name of "Free Seventh-day Adventists". These churches were raised up in North America, South America, and the Caribbean.

Pioneer Adventist evangelist, and the first black president of the North American Division of the General Conference, Elder Charles E. Bradford states the following in the journal *Perspectives*:

John Manns pioneered the Seventh-day Adventist work among African-Americans in Florida and Georgia. Anna Knight felt that he was the most effective preacher among African-American ministers. Others said he possessed extraordinary natural leadership gifts. By 1917 Manns had left the Seventh-day Adventist Church to establish the Free Seventh-day Adventist Denomination. At the second biennial session of the church, held at the Bethel Free Seventh-day Adventist Church in Savannah, Georgia, January 21-23, 1921, Manns published, in strident language, his reasons for the founding of a new denomination, all of which seemed to be racial. He stood firm in his assertion that it was "because bigoted White leaders among Seventh-day Adventists have failed to consider the necessity of such vital changes, but have fixed a permanent bar against the Negro leadership of the organization." Manns's dispute was social and organizational.

Elder Charles Brooks included Elder J. W. Manns in his pantheon of faithful historic black evangelists, as revealed by a second article from *Perspectives*:

Adventist workers, especially those who passed through Oakwood College, began to disperse all across this country and the world. Black preachers, blessed with the gifts of eloquence and imagery and substance, clearly defined the Adventist message with simplicity and power. Thank God, the message He has given us to preach comes interwoven throughout with power. It just needs "preaching" and "living," and God's Black Adventist servants were qualified by the Holy Spirit to do both. Across the land a host of Christian soldiers preached with power: P. G. Rodgers, Benjamin Abney, Napoleon Smith, W.

H. Green, John and Charles Manns, George E. Peters, F. L. Peterson, M. C. Strachan, L. C. Sheafe, J. K. Humphrey, R. L. Bradford, C. F. Phipps, Louis Bland, J. E. Cox, Sr., J. H. Laurence, U. S. Willis, T. M. Rowe, A. E. Webb, H. W. Kibble, R. E. Warnick, H. R. Murphy, W. W. Fordham, and others.

Former South Central Conference President and trailblazer, Elder Charles Dudley refers to the Manns brothers in his widely acclaimed volume, "Thou Who Has Brought Us Thus Far On Our Way." Dudley quotes in his book a testimony by a Southern pioneer pastor N. B. Smith Sr.:

John W. Manns was from Savannah Georgia, who had been a Baptist minister when the truth came to him. He accepted the teachings of Adventism and brought his congregation along with him. Among those families who are still with the church are the Lewis's, Lester's and Phipps who are strong members, and some of whom serve in the organized work today.

The Manns brothers-John, Charles and Lewis-worked very hard to build up the work in that part of the Southland, but when the work began to grow and needs for help and housing began to multiply, requests were made to the leaders of the organization only to be ignored. John W. Manns showed a great concern that all of the presidents were all White and no opportunities were granted to the Colored to lead even their own people in a wider experience in the building of the work. All of the funds were being sent to the conference but little if any was being returned to strengthen the work in the Black community. Manns was a very strong influential man who sought better relationship between the races. At that time Manns had the largest congregations in the South in Savannah. After making many appeals to the leaders for help with caring for the needs of his people, he became discouraged and severed himself from the Seventh-day Adventist body, although he still held to the biblical teachings of the church.

Elder Manns' organization existed side by side with the regular Adventist organization, and used Adventist literature and established a paper on his own...after his death the group disintegrated. They called themselves 'Free Seventh-day Adventists.'

Elder Charles G. Manns was the brother of the Evangelist John Manns. He was a well-known figure in the pioneer Adventist work in the South. Difficulties arose between C. G. Manns and the Louisiana Conference. *Elder J. W. Manns left the city early Wednesday morning for New Orleans, L. A., in response to a call made by his brother C. G. Manns of this city. Elder C. G. Manns has been abruptly dropped from the Louisiana Conference of Seventh-day Adventists because he could not take the insults and abuses coming from White leaders of the denomination. Saturday, August 17, 1918, Savannah Tribune*

After spending about three weeks with his brother, Elder C. G. Manns of New Orleans La., looking after the interests of his church, Elder J. W. Manns has returned to the city. He reports that his work is growing, he having organized a church there of about thirty members. Saturday, August 17, 1918, Savannah Tribune

Elder C. G. Manns was identified in 1919 in the Savannah Tribune (January 4) as ministering centrally in New Orleans, LA., and functioning as the field evangelist of the Free Seventh-day Adventists when he arrived in the city of Savannah to assist in the work there.

Charles Manns was also a sought-out evangelist in black Adventists circles during his pre-FSDA days. He is known to have raised up the historic Shiloh SDA Church in Charleston, SC:

In the online Historical Sketch of Shiloh Seventh-day Adventist church in Charleston South Carolina the following is given: *It was in the year of 1912 during the early evening that area residents were attracted to a big gospel tent pitched by Charles G. Manns and his associates. People from far and near flocked to the tent to hear the beautiful music, vocal and instrumental, and to be moved by the strangely marvelous Advent message by the persuasive singing evangelist a dynamic speaker and man of God, C. G. Manns. News of these meetings spread like the wild fire and large numbers of people from all over the city found their way to the tent. The number of people who accepted the Advent message during this effort cannot be ascertained, but there were several baptisms. This is the beginning of the Seventh-day Adventist Church in Charleston as recalled by some of the first converts...* (Shilohadventistchurch.org)

According to Charles Manns' granddaughter, Maxine Bethea, he was also the founder of the Bethel Church in Gainesville Florida.

Both my grandparents and parents were God-fearing people. My grandmother, Lottie Lewis, actually began a church for our family in her living room on 3rd Avenue in Gainesville, Florida. God blessed us along with a few other members to build the Bethel Seventh-day Adventist Church. Along with my grandmother, my maternal grandfather, Charles Manns was among the founders of the church. (Cited in "The Blessings of a Single Parent," p. 2, Maxine Bethea)

In addition, It was Charles Manns who raised up the Free SDA church in Brunswick Georgia, and it continues to this day as the oldest Free SDA church in the South.

The Georgia Camp-meeting of Free Seventh-day Adventists convened last Sunday night in Brunswick...It is expected that a church of Free Seventh-day Adventists will be organized in Brunswick next Sunday and there will also be a baptism. Through the untiring efforts of Elder C. G. Manns, a company of new Sabbath keepers numbering about 30 has been raised up. September 6, 1919, Savannah Tribune

A warm and fuzzy folk-song about Adventism

When I grow up I want to be a Seventh-day Adventist,
I know I'll not relentest, it will be what is meantest,
To obey the one God sentest unto us with good advice.
It would be very nice, it would be very nice.

I hope that I can get in right with Ellen G. White.
My future will be bright, as this former Millerite,
Proclaims by second sight expositions on the Word based on the
Voices she has heard, based on the voices she has heard.

I believe her cause' I also have had visions.
The Lord appeared to me as in a dream.

He said I would just suffer for a season, and that
One day I'd be chosen for His team.

One day folk will know me by the fruit I bear,
And the attitude I wear, like livin' life without a care,
Placing all my burdens there before my sweet Redeemer's face,
There upon the throne of grace, there upon the throne of grace.

I would not be so fearful to allow my light to shine,
With a radiance divine, and go to conquer by His sign,
And proclaim the party line to everyone I come across, to make the
Savior their new boss, to make the Savior their new boss.

With a discipline that's rigorous and fruitful,
A life that places Jesus uppermost,
I'll go and make disciples of all nations, in the
Name of the Father, Son, and the Holy Ghost.

With regard to Jesus Christ I will expect a reappearing,
One that shall be nearing, He will then do all the steering.
Our confusion will be clearing when His promises are met, but the
Lord is not here yet, no the Lord is not here yet.

I will be siding with the Angels by announcing,
That the hour of His coming is well nigh,
That Babylon has fallen and she can't get up,
And the fashion of this world is passing by.

The controversy has a resolution.
What ages have desired is now at hand.

The Remnant Church is standing at the ready,
And that's the place where I would like to stand,
And that's the place where I would like to stand!

DRAMATICS

A skit featuring the former Director of "Breath of Life Television Ministries"

Below are two paragraphs from the official Seventh-day Adventist Church North American Division website regarding Walter L. Pearson, a name familiar to Adventists and non-Adventists alike:

Elder Walter L. Pearson, Jr. is Speaker/Director Emeritus for the Breath of Life Television Ministries for the North American Division of the General Conference of Seventh-day Adventists. Prior to Breath of Life, he was Associate Director for Evangelism and Church Growth at the General Conference Ministerial Department. He first came to the World Headquarters to join the Ellen G. White Estate where he was the first African-American to serve as an Associate Director. Pearson graduated with a degree in Religion and Theology from Oakwood College. He has done graduate work at the University of Kentucky and Georgia State University.

The "Skit"

[Two men are about to walk past each other on a city sidewalk. One is a tall, dignified, and slightly stout individual wearing a suit. The second is simply a "man in the street." A few feet before they are about to cross paths, the "man in the street" comes to an abrupt stop, raises his arm toward the imposing man in the suit, points his finger and exclaims...]

(Man in the Street)

Hey! I know who you are! I've seen you on TV! You're that preacher, Walter Pearson.

(Walter L. Pearson)

You have discerned correctly, my friend!

[They shake hands]

(Man in the Street)

I watch you all the time! Hey, maybe you can help me with a little problem I've been having at home.

(Walter L. Pearson)

It would be my privilege to try to assist you, sir!

(Man in the Street)

Here's the problem... My son is thirteen years. Now don't get me wrong... he's a good kid and all, but lately he's been kind of hard to manage. It's like he just tunes out whatever me or my wife have to say to him. He even talks back at us sometimes! He acts like we're his enemies or something! I can't understand it, reverend!

(Walter L. Pearson)

You can just call me pastor. If you have indeed watched my broadcasts, then may I safely assume that you are a Christian?

(Man in the Street)

Yeah! We're Methodists.

(Walter L. Pearson)

Then you are familiar with the many Biblical precepts that inform us as to how we should properly treat our children?

(Man in the Street)

If you mean "spare the rod and spoil the child," he's getting just a little too old for that. He's as big as I am, just about!

(Walter L. Pearson)

I fear that you misunderstand my meaning. I am referring to broader themes that may be discovered in scripture, which firstly admonish us to love our God. This is, of course, an easy thing to do once you get to know Him. But Jesus also commands that we do not neglect to show our love toward each other, including, of course, our own children. Your son has reached an age where our offspring are often somewhat difficult to love. It is a tumultuous time in their life. But, despite their occasional exhibition of some less than exemplary manners, we are advised by Jesus not to mirror their hostility. Their animosity is general in nature, but can, at times, appear to be directed specifically at the parents. This is only because you make such convenient targets! You must not take it personally. When words fail, and often they do fail, then we ourselves must never fail to continue to set a good example. You love him, do you not?

(Man in the Street)

You bet, pastor!

(Walter L. Pearson)

Then you need to be made aware of this fact: the love for him that resides deep in your heart can only be made known to him through your words and actions. This is, of course, assuming that your son is not telepathic! Many students of the Bible with more aptitude than I possess have emphasized the necessity for leaders and parents to set a uniformly good example for the next generation. A writer that I admire has stated that "this is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence." By maintaining your composure, despite your son's obstinacy and intractability, and despite however irritated you may become as a result of his display of such regrettable lapses from perfection, you may be of great value to your son, leading him to safety, and escorting him through the desert place of his adolescence. While he is weak, you will have to be strong enough for the both of you. This is what Jesus does for us, and this is what you will have to do for him.

(Man in the Street)

That sounds good, but I suppose it's not always easy to "turn the other cheek," especially when it is your own flesh and blood that is doing the slapping! But that is what you're getting at, right reverend... I mean pastor?

(Walter L. Pearson)

You have discerned correctly, my friend!

(Man in the Street)

But what about the basic problem? It sure seems like rebellion to me. I mean, it's not like he's out drinking or smoking or even worse with some juvenile delinquents, or stealing little old lady's purses from them. I know that he's a good kid inside. But he just isn't acting right! Isn't there anything me and my wife can do to that will force him to get a better attitude?

(Walter L. Pearson)

You can only do so much at this stage of his development. If you can steer him away from bad influences, and bad associates, this will help to keep him from turning his rebellious thoughts into wicked acts, deeds he will most assuredly come to regret someday. Pray for him, and love him, but abstain from any attempt to modify his personality by "force majeure."

(Man in the Street)

What in the world is "force majeure?"

(Walter L. Pearson)

That is a French term that means "superior force." God does not control us as if we were puppets on a string. Neither should you so impose you will upon that of your son to a degree where he will be, at some future time, rendered incapable of making decisions for himself. A writer that I admire once noted that "To direct the child's development without hindering it by undue control should be the study of both parent and teacher." Too much management is as bad as too little. The effort to 'break the will' of a child is a terrible mistake." In the trials of life your son will require a strong will in order to resist the "sin which doth so easily beset us."

(Man in the Street)

I recognize that last statement! That's from the Bible, right?

(Walter L. Pearson)

Hebrews Twelve One, to be exact.

(Man in the Street)

Well, I guess I'll just try to ride out the storm as best I can, and not let him get under my skin. God knows we only want what's best for him. I just wish he could show a little more appreciation. We'll both try to set a better example for the boy. We'll try to be better Christians. Anyways, it was sure nice running into you like this.

[The two shake hands again]

Say, who is that "writer that you admire" that you keep talking about all the time?

(Walter L. Pearson)

Ellen G. White.

(Man in the Street)

Ellen White? I've heard of her! You must be one of those Seventh-day Adventists!

(Walter L. Pearson)

You have discerned correctly, my friend! I shall not neglect to pray for you and your family. Good day to you!

[Two men walk past each other on a city sidewalk.