



# Adventist Youth Honors

Answer Book

## Outreach/ Adventist Pioneer Heritage

General Conference Outreach

Skill Level - 2

Year of Introduction - 2014

### NOTE

This honor reflects the best requirements of two pre-existing honors, one from the North American Division and the other from the South American Division.

### CONTENTS

This Honor is a component of the Family, Origins, and Heritage Master Award.

Complete a minimum of a 9-week Academy or semester college Adventist History course OR complete the following requirements.

#### 1. ORIGINS

a.

Read about, watch, or research the origins and development of the Millerite Movement and its role in the beginning of the Seventh-day Adventist Church.

*Tell the World* - 6 Video's of the beginning of the Seventh-day Adventist Church.

b.

Explain the Great Disappointment based on the prophecy of Daniel 8.

c.

Share your finding with a group.

## 2. PIONEERS

Be able to identify and explain the significance of at least fifteen (15) of the following individuals:

### a. Martha Amadon



Martha Amadon (1843-1937) was the eldest daughter of John Byington, the first teacher of the first school organized for Seventh-day Adventist Children. She married George W. Amadon in 1860. She became the first Dorcas Society (Adventist Community Service) president in October, 1874.

### b. W. H. Anderson



William H. Anderson (1870-1950) was a pioneer missionary to Africa from 1895-1944. "Harry," as he was affectionately known to his friends, graduated in 1895 from Battle Creek College, where he was converted. Anderson's book, *On The Trail of Livingston* (1919) did much to stimulate interest in African Missions where he served for 50 years.

### c. J. N. Andrews



John Nevins Andrews (1829-1883) was the first official Seventh-day Adventist missionary outside of North America. He and his children Charles and Mary sailed on September 15, 1874 to Switzerland. His wife had died 18 March 1872. As a theologian, Andrews made significant



contributions to the development of various doctrines of the Seventh-day Adventist denomination. He wrote extensively on the Seventh-day Sabbath.

Andrews University, named for J. N. Andrews, is an institution operated jointly by the General Conference and the Lake Union Conference. It was the first university to be organized by the Seventh-day Adventist church. It is located in Berrien Springs, Michigan. Its predecessor known as Battle Creek College, was founded in 1874, and grew from a "select" private school established in 1868 by G. H. Bell.

### d. Joseph Bates



Joseph Bates (1792-1872) a former sea captain and a reformer, was one of the founders of the SDA Church. Bates experienced the disappointment of 1844 without losing faith. He wrote about the 7th Day Sabbath and the 3rd Angel's message. He played a prominent part in the "Sabbath Conferences." He was an evangelist, a leader, and an example in healthful living. Consider visiting his boyhood home and other places associated with his years in Fairhaven MA.

### e. John Byington



John Byington (1798-1887) was a pioneer minister and first president of the General Conference of the Seventh-day Adventist denomination. He was active in the antislavery movement and maintained a station of the Underground Railroad at Buck's Bridge, New York, where he lived on a farm.

## f. M. B. Czechowski



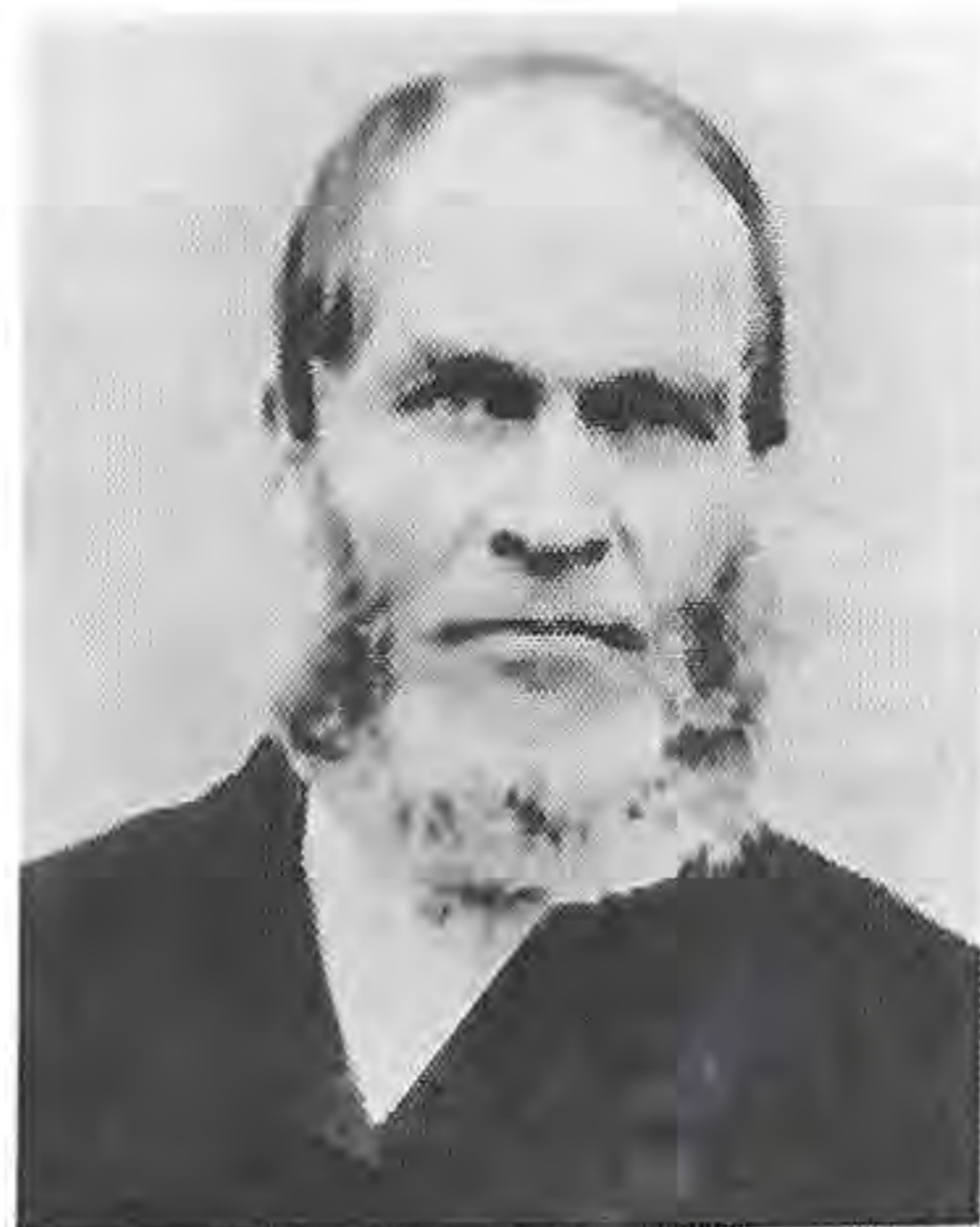
Michael Belina Czechowski (1818-1876) was a former Catholic priest. He joined the Advent Church in 1857 and in 1864 became a self-supporting missionary to Italy and Switzerland and established the first SDA church in Europe.

## g. A.G. Daniells



Arthur G. Daniells (1858-1935), was a minister, administrator and author. At the age of 10 he was converted to the Seventh-day Adventist faith, and in 1875 entered Battle Creek College. He began his ministry in 1878 in Texas. In 1886 he was called as pioneer SDA missionary to New Zealand. He was president of the New Zealand Conference (1889-1891) and of the Australian Conference (1892-1895). He worked closely with Ellen White in Australia, and served as president of the Central Australian Conference and later president of the Australian Union Conference. He assumed the presidency of the General Conference in 1901 at a difficult period in the history of the church, and helped move the headquarters of the denomination to Washington, D. C. During his time in office the church grew greatly throughout the world. He relinquished the presidency of the General Conference in 1922. He authored four books, two of which stand out as classics: "*Christ Our Righteousness*," and "*The Abiding Gift of Prophecy*."

## **h. Hiram Edson**



Hiram Edson (1806-1882) was a layman, later ordained, of Port Gibson, New York. He was the pioneer responsible for introducing, among those who became Seventh-day Adventists, the fuller understanding of the sanctuary and its cleansing. Edson was not

only a thoughtful Bible student and an earnest evangelistic helper, but also a self-sacrificing contributor, putting his possessions into building of the church he loved. Consider visiting Hiram Edson's farm in upstate New York.

## **i. Harry Fenner**



In 1879 a beginning was made by two boys of Hazelton, Michigan. One was Harry Fenner, seventeen, and the other was four-teen-year-old Luther Warren, who later became an evangelist. They were troubled about the needs of the young people of their church, and developed the idea of

having a boys' society. They walked down a country road one day, talking earnestly about their young friends. Before parting, the two boys went to a secluded corner in a field and prayed about their plans. Thus was born the first Seventh-day Adventist young people's society on record. It consisted of five or six boys, and the meetings were held in the home of one of the members. They elected a president and a secretary-treasurer. The activities emphasized were missionary work and the improvement of personal conduct, especially healthful living

## j. Eduardo Francisco Forga



Before he was converted to Adventism, Eduardo F. Forga, a wealthy young Peruvian, founded the first evangelical church in Arequipa, Peru. A health and temperance reformer, a vegetarian, and a defender of religious liberty, he had to flee his native country to England for his out-spokenness.

There he joined the Seventh-day Adventist Church and married Marguerite Lacey, whose sister was married to W. C. White, Ellen White's son. An author in his own right, Mr. Forga translated some of Mrs. White's books and articles into Spanish.

## k1. A.T. Jones



Alonzo T. Jones, (1850-1923) was a minister, editor, and author. At the age of 20 he enlisted in the Army and for three years served his country. He loved reading, and read large historical works, Seventh-day Adventist publications, and the Bible. After

being discharged from the Army in 1873, he was baptized and began preaching on the West Coast for the church. In May 1885 he became assistant editor of the Signs of the Times, and a few months later he and E. J. Waggoner became editors. This position he held until 1889. From 1897 to 1901 he was editor in chief of the Review and Herald. He became recognized as the denomination's most prominent speaker for religious freedom. His association with Dr. J. H. Kellogg in 1903, who was actively seeking to separate the Battle Creek Sanitarium from denominational control, resulted in separation from denominational employment and, finally, in loss of church membership.

## **k2. E.J. Waggoner**



Ellet J. Waggoner, (1855-1916) was an editor, minister, and physician. He attended Battle Creek College in the earliest years of the institution, and obtained a medical degree from the Bellevue Medical College, New York. He served on the staff

of the Battle Creek Sanitarium for a few years. Later he left the practice of medicine and entered the ministry. In 1884 he worked at Pacific Press as assistant editor of the Signs of the Times. Two years later (1886) he and A. T. Jones became editors of the paper. This post Waggoner held until May 1891. He became editor of Present Truth in England in 1892, and in 1902 was elected the first president of the South England Conference. He returned to the United States in the summer of 1902, and served briefly on the staff of Emmanuel Missionary College.

In 1888 Waggoner and A. T. Jones gave a memorable series of sermons on righteousness by faith that stirred the General Conference session in Minneapolis, and for several years afterward were sent by the General Conference Committee to preach on that subject from coast to coast at camp meetings and other large gatherings. Ellen White accompanied them to many of these places until she left for Australia in December 1891.

## **l. Charles M. Kenney**



Charles M. Kenney would become the first Afro-American ordained as a Seventh-day Adventist minister. Born as a slave in Virginia in 1855, after the Civil War as a boy of 10 or 11 he drifted west with a group of ex-slaves who hoped to

find better opportunities in the newly opened territories. And Kenney did exactly that.

The turning point in his life came in 1878 when he attended a series of evangelistic meetings conducted by J. N. Loughborough in Reno, Nevada. At its conclusion Kenney, presumably the only Black, became one of the seven charter members of the new Reno congregation.

While Loughborough's series was still in progress, Ellen White visited Reno, and on July 30 she preached to a crowd of 400 on the words of John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called sons of God." That text and the sermon that filled out its implications provided Kenney with an assurance and a courage that allowed him to push forward in his life.

His life as a slave and as a transient had been uncertain, but in Adventism he found a nurturing family. The Reno members, sensing his dedication, elected Kenney their first church clerk. But better things were soon to follow. The California Conference offered him the position of secretary of the Nevada Tract and Missionary Society. After he succeeded in that, the California Conference entered into an agreement in 1883 with the Reno church members to sponsor Kenney for study at the recently established Healdsburg College.

At the end of two years of study, church leadership sent him to Topeka, Kansas, in 1885 to begin work among the growing Black population of that city. In 1889 the General Conference assigned him to Louisville, Kentucky, ordaining him to the ministry that same year. For more than two decades Kenney labored across the upper South, organizing Black churches and becoming the first major Adventist spokesperson of Afro-American aspirations.

Like so many things in Adventism, the 1890s would witness the Black work take a giant step forward through the ingenuity of Edson White and the founding of a school at Oakwood.

*George R. Knight, Lest We Forget: Daily Devotionals*, ed. Gerald Wheeler (Hagerstown, MD: Review and Herald Publishing Association, 2008), 222.m.

### m. George Albert King



George Albert King (1847-1906) was a pioneer canvasser who developed the idea of subscription sale of Seventh-day Adventist books. A native of Canada, he came to the United States where as a young man he accepted SDA beliefs and desired to be a preacher.

Because of a speech impediment he was encouraged to try selling SDA tracts and magazines and books. Throughout his life he was an enthusiastic recruiter and instructor of other canvassers.

### n. Anna Knight



Anna Knight (1874-1972) was self-taught until the age of 20 when she attended Mount Vernon Academy in Ohio in 1894. In 1898 she graduated from Battle Creek College as a missionary nurse. She operated a self-supporting school in Jasper County, Mississippi for Black children. In 1901 she was

appointed as a missionary to India where she served 6 years. She served in the Educational Department for Southeastern Conference and Southern Conference when they merged, and served until the regional Conferences were formed. She authored the book *Mississippi Girl*, the story of her life.

## **o. Abram LaRue**



Abram LaRue (1822-1903) was a pioneer, self-supporting lay missionary in eastern Asia. While working as a shepherd in California he accepted the Seventh-day Adventist faith. Immediately he requested a mission appointment to China.

Because of his advanced age the General Conference declined but after attending Healdsburg College one term he worked his way to Honolulu and sold books in the city and on the ships in port. In 1888 at the age of 66, La Rue went to Hong Kong where he worked for 14 years with Europeans and the Chinese. He died in Hong Kong in 1903 where he had been a tireless worker with a rare gift in meeting people and conveying his own religious convictions to them.

## **p. Katherine Lindsay**



Katherine Lindsay (1842-1923) was a physician and founder of the first Seventh-day Adventist nurse's training school. In 1875 she graduated at the head of her class from the University of Michigan Medical College. She joined the staff of the Battle Creek Sanitarium. Dr. Kate, as

she was known, introduced thorough classwork and became known as a foremost teacher of student nurses.

## **q. William Miller**



William Miller (1782-1849) was an American farmer and a Baptist preacher who announced the imminent coming of Christ and founded the movement popularly known as Millerism or the Millerite

movement. He was a convincing preacher in the logical way he appealed in earnestness. After the "Great Disappointment" he built a chapel on his property so Advent Believers would have a place to worship.

### **r. W.W. Prescott**



William W. Prescott, (1855-1944) was an educator and administrator. His parents were Millerites in New England. While in his last year at South Berwick Academy, he taught Latin and Greek. He was principal of high schools in Northfield and Montpelier, Vermont (1877 to 1880). With his acceptance of the presidency of Battle Creek College (1885-1894), he entered upon a career unique in many respects in Seventh-day Adventist history. While still president of Battle Creek College, he helped found Union College and became its first president in 1891. He appointed principals for the two institutions to act while he was absent from one or the other. Then late in 1892 he assumed the presidency of the newly founded Walla Walla College. Thus, he was simultaneously president of three colleges in the year. During a world tour (1894-1895), he helped to found the Avondale School in Australia. In 1901 he became the vice president of the General Conference, chair of the Review and Herald Publishing Association board, and editor of the Review and Herald. Later in his career, he served as head of the Bible Department of Emmanuel Missionary College, a post he held until 1934. Whether teacher, editor, administrator, or secretary of the General Conference Department of Education, Prescott left a strong impression on the entire educational work of the denomination.

## s. Rachel Oakes-Preston



Rachel Oakes-Preston (1809-1868) was a Seventh-day Baptist who persuaded a group of Adventists to accept the Sabbath in Washington, New Hampshire, and thus to become, in that sense, the first Seventh-day Adventists. Due to

Rachel's influence, Frederick Wheeler (1811-1910), an ordained minister of the Methodist Episcopal Church, and promoter of the prophetic teachings of William Miller, preached his first sermon on seventh-day Sabbath to his "Christian Brethren" congregation on March 16, 1844. Further due to Rachel's influence, William Farnsworth (1807-1888), after the Great Disappointment of October 22, 1844, stated publicly to the "Christian Brethren" congregation his conviction that Saturday, being the seventh day of the week, was Sabbath. His brother Cyrus (who became the husband of Rachel's daughter Delight), and several others, also made their convictions known.

## t. Annie Smith



Annie Rebekah Smith (1828-1855) was a poet and editorial assistant. She joined the Baptist Church at the age of 10 and became an Adventist in 1844. She gave up teaching in 1850 because of eye trouble and in 1851 she attended a meeting by Joseph Bates and

was convinced of the Seventh-day Adventist faith. She sent a poem, "Fear Not, Little Flock" to the Review and Herald. James White employed her to read proof, edit copy and take charge in White's absence. She wrote many poems. Ten of her hymns appear in the Church Hymnal. She died of tuberculosis in 1855.

## u. Uriah Smith



Uriah Smith (1832-1903) was an editor and author who gave 50 years of service to the Seventh-day Adventist cause. At age 13 his left leg was amputated above the knee due to an infection. In 1863 he patented an improved model artificial leg with fully flexible knee and ankle joints. He became a Sabbath-keeping Adventist in 1852. He wrote poems and articles that were printed in the *Review & Herald* and in 1853 joined his sister, Annie, as a worker at the office of the *Advent Review and Sabbath Herald* in Rochester, New York. He was one of the most fluent writers for the young denomination. His pen could be incisive. He is best known for the book *Daniel and Revelation*. In 1874 he patented a school desk with an improved folding seat. The last words he ever wrote, in 1903, to the General Conference epitomized his lifelong purpose: "I am with you in the endeavor to send forth in this generation this gospel of the kingdom, for a witness to all nations. And when this is completed, it will be the signal for the coronation of our Coming King."

## v. Luther Warren



Luther Warren (1864-1940) was a youth leader and evangelist. At the age of 14, in 1879, he with his friend Harry Fenner, organized at Hazelton, Michigan one of the first Seventh-day Adventist young people's societies. His formal education was limited but he was an insatiable reader, keenly interested in the development of church schools. He began his evangelistic career in 1888 as a tent master in Michigan, a career that took him to many centers throughout North America. He



powerfully influenced thousands of young people in schools and churches where he conducted revivals. Mary Boucher has written a biography on Warren under the title *Luther Warren* (Review and Herald, 1959).

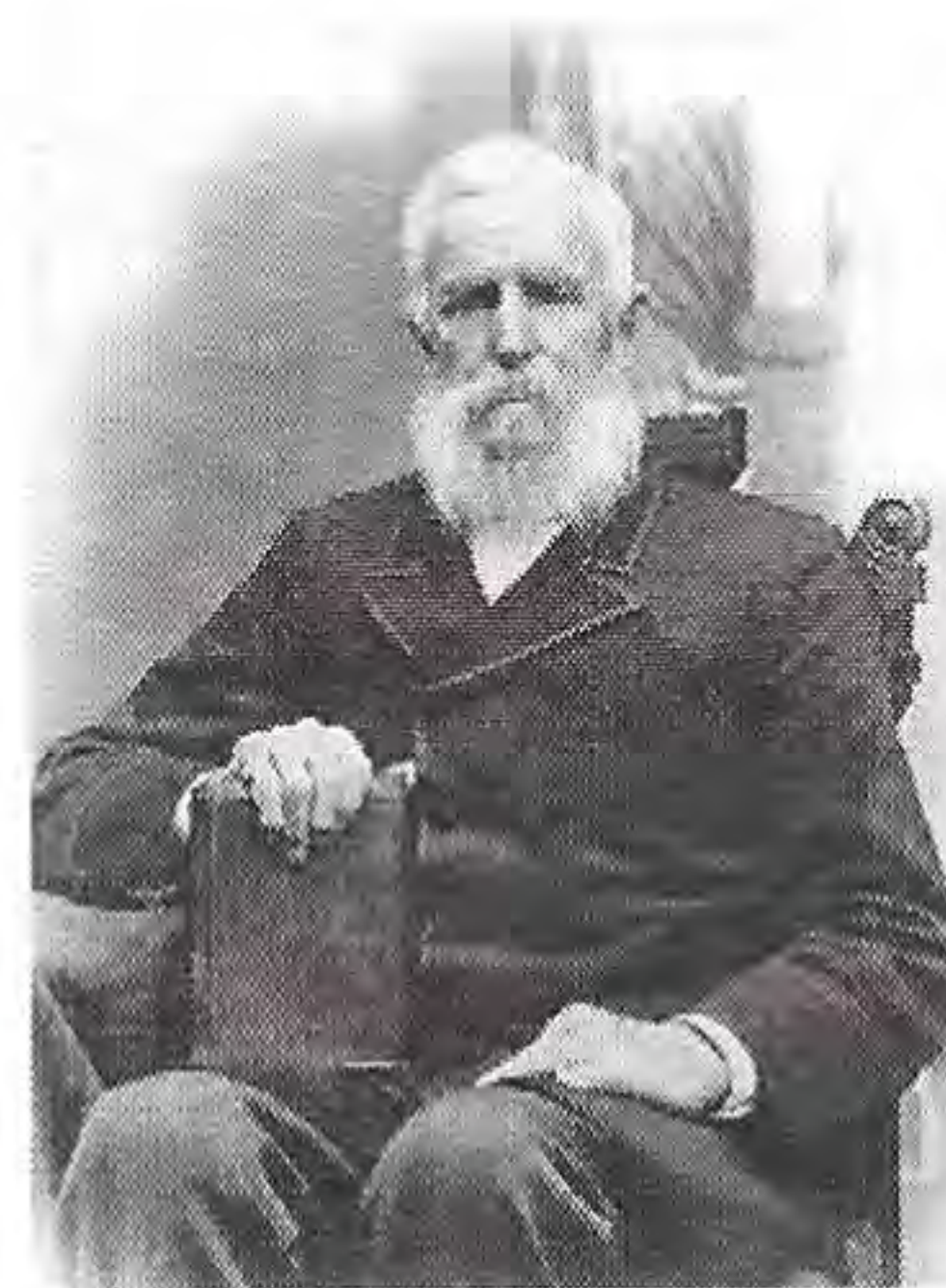
### w. F. H. Westphal



Frank Henry Westphal (1858-1944) was a pioneer missionary to South America. He was converted to the Seventh-day Adventist faith at the age of 19 and in 1878 he was made leader of the newly organized church in New London,

Wisconsin. In 1894 he was called to South America and became the first ordained SDA minister assigned to the South America Continent. He worked with success in Argentina, Uruguay, and Brazil and Chili.

### x. Frederick Wheeler



Frederick Wheeler (1811-1910) was a pioneer Adventist minister, reputed to be the first ordained Adventist minister to preach in favor of the seventh-day Sabbath. In 1840 he was an ordained minister of the Methodist Episcopal Church and became its circuit rider in the

vicinity of Washington and Hillsboro in New Hampshire. In 1842 he became acquainted with the Millerite views and was active in the propagation of the Adventist views. In March of 1844, after a discussion with Rachel Oakes (later Preston), he became convinced through study that the seventh-day Sabbath was sacred. He preached and farmed in the neighborhood until James White invited him to go farther afield with his ministry.

## y. James White



James Springer White (1821-1881), a co-founder of the Seventh-day Adventist Church, was the fifth of nine children. He was baptized, at age 15, in the denomination called Christian Connection to which his parents belonged. After teaching for two

winters he heard of the Millerite Movement and was persuaded to attend a meeting. He became convinced of the importance of what he had heard and of the shortness of time. He resigned from his school to join in heralding the Advent message. He suffered keenly during the Great Disappointment in October 1844, but he clung in confidence to God's Word. He married Ellen Gould Harmon on August 30, 1846 and soon after, the two of them began to keep the seventh-day Sabbath. He wrote encouragement to the believers and worked to spread the gospel of Jesus' soon coming until his death in 1881.

## z. Ellen G. White



Ellen G. White, (1827-1915) was co-founder of the Seventh-day Adventist Church, together with James White and Joseph Bates. She was a writer, lecturer, and counselor to the church, who possessed what Seventh-day Adventists have accepted as the

prophetic gift described in the Bible; also known as the Spirit of prophecy. In her early teens Ellen and her family were faithful Methodists in Portland, Maine, and accepted William Miller's view on the second advent of Christ about the year 1843, after hearing his lecture in March 1840. She was baptized into the Methodist Church in June 26, 1842. In September 1843, because of their Adventist views, she and her parents and other members of the family were



disfellowshipped from the Methodist Church. Expecting Christ's return in October 22, 1844, she and her family experienced the Millerites' great disappointment. At the age of 17, in December 1844, Ellen Harmon joined four other women in family worship, and while they were praying, she experienced her first vision, in which she witnessed a representation of the travels of the Adventist people to the City of God. It was one of many visions she received during her lifelong ministry. Ellen White died on July 16, 1915, at the ripe age of 87 years.

— Any other pioneers of your preference from your own Union/Division.

## 3. DATES

**a. Great Disappointment  
October 22, 1844**

Explore and summarize the importance of each of the following event dates to Adventist history:

The day of the Great Disappointment was when Jesus did not come as those awaiting His Advent had calculated and waited for with much prayer.

**b. Adventist Church incorporated  
May 21, 1863**

The Adventist Church incorporated on May 21, 1863. This is considered the date of the official organization of the Seventh-day Adventist Church. This move was significant since it gave the church the right to own property and ordain ministers. Many of the founders had to "grow" significantly in order to "organize" since many had come from backgrounds that felt that organizing was not consistent with scripture.

**c. Health Reform begins  
1863**

**d. J.N. Andrews:  
First Missionary 1864**

**e. General Conference of 1888  
(Righteousness by Faith Conference)**

## **e. General Conference of 1888 (Righteousness by Faith Conference)**

Held in Minneapolis, Minnesota October of 1888 this conference was notable as E. J. Waggoner and A. T. Jones presented the concept of Righteousness by Faith in Jesus Christ. Ellen White joined the two men in their presentations.

Many of the General Conference leaders held that works-based righteousness was the key to salvation in Jesus. The arguments and exchanges were heated and lengthy. Eventually, God-led individuals voted in favor of the church operating under a premise of righteousness by faith, but this "win" would not come easy. E.J. Waggoner, A.T. Jones both eventually left Adventism, and Ellen White was "sent" to Australia.

## **f. Reorganization of 1901 / Fires in Battle Creek 1902**

These events decentralized the very centralized administration of the General Conference at the time. A.G. Daniels helped lead a charge to create UNIONS in 1901, thus allowing many decisions that primarily affected one local field to be made by leaders within the field. This left global decisions to the General Conference, and even eventually led to a delegate-based approach to decision making on such issues as the Fundamental Beliefs that define Adventism.

Ellen White had warned that there needed to be more people involved in the process of decision making AND that having all the major "arms" of the church work all in one city was not the "salt and light" God intended. The Battle Creek Sanitarium (medical) burned February 18 and Review and Herald (publishing) burned December 30, both in the same year - 1902.

(article <http://archives.adventistreview.org/2004-1513/story1.html>)

All of these events helped decentralize the power and influence of the administration of the Adventist work. Currently, there are over 100 medical facilities operated by the Adventist Church and more than 70 publishing houses worldwide

(<http://www.adventistdirectory.org/ViewAdmFieldSubEntities.aspx?EntityType=P&AdmFieldID=GC>)

**g. Gland, Switzerland,  
1907**

Gland, Switzerland was the site of the General Conference Session where the Young People's Department of Missionary Volunteers was officially adopted. This later became the Pathfinders.

**h. 27 Fundamental Beliefs document adopted 1980**

Fundamental Principles of Adventist belief had been published as early as 1872 (by James White) and supported by the General Conference as early as 1889. However, the formal statement of Fundamental Beliefs published in 1980 as voted in General Conference session was a significant step in formalizing what beliefs set apart Seventh-day Adventists as a distinctive branch of Christianity AND also demonstrates the Christ-centric nature of the Adventist church. In 2005, a 28th belief (inserted as #11) was added.

**i.**

Other significant dates in the history of Adventism in your division, conference, or region

## **4. PUBLICATIONS**

**a. Adventist Review and Sabbath Herald**

Describe the origins, publication details, and purpose of each of the following Adventist Publications:

The Adventist Review was founded by James and Ellen White in July 1849 as The Present Truth, but the name was changed to The Advent Review and then Second Advent Review and Sabbath Herald (with variations) after being combined with the Advent Herald publication. The name was changed to Adventist Review in 1978. Throughout its history it has been commonly referred to as the Review.

**b. Advent Tidende**

Advent Tidende was a Danish monthly paper which John G. Matteson, a native son of Denmark, started for the Scandinavian people in the United States, Denmark, and Norway.

**c. Les Signes des Temps / Signs of the Times**

French Signs of the Times magazine

**d. Liberty Magazine / Liberty**

Liberty was first called American Sentinel (1886-1900) and then Sentinel of Liberty (1900-1903) before being shortened to its current name (1906-Present).

**e. Medical Evangelist / Medical Evangelism**

Published by the College of Evangelists, then the College of Medical Evangelists and finally Loma Linda University. Publication began in June 1908 and continued through June 1962.

**f. Present Truth**

Present Truth was an illustrated evangelistic periodical devoted to the presentation of various facets of doctrine. It was begun by James White in July of 1849 and was the forerunner of the Review and Herald.

**g. Youth's Instructor**

The Youth's Instructor was the name of the first magazine the Seventh-day Adventists had for youth. It was later renamed Junior Guide and later Guide Magazine which is still in print today.

**h.**

Equivalent publications in your division, conference, or region

## 5. CHURCH ORGANIZATION

**a.**

Briefly explain the significance of the 1901 General Conference and describe the organizational structure that resulted from it. Indicate how your conference, association, or mission fits into the overall church structure.

*Ellen White, recently back from Australia, stood up at the 1901 GC Session in Battle Creek and urged that the Administrative structure of the church be modified. The goal was to increase the effectiveness of the church in ministry, move decision making out of the GC office (then in Battle Creek) and closer to the front line.*

*The most significant action in 1901 was perhaps the organization of Union Conferences. Originally the 'State' conferences had joined together to form the General Conference.*

- b.** Point out on a map where the church offices are located from your conference level to the General Conference.

*Generally (there are exceptions) there will be 4 levels of administration serving your local church and its members:*

*Local Conference or Local Mission. Sometimes for areas with few Adventists this level is called a Field or Section. Increasingly this level is being dispensed with in favor of the Union of Churches model. Conferences usually cover a province or state, or part of several such political units. Regional Conferences in much of the USA provide support to mainly black churches.*

*Union or Union Mission or Union of Churches.*

*Increasingly the Union level is termed SDA Church in Place Name. In part of Europe in particular the Union of Churches model is dispensing with the local conference model and simply representing churches in a geographic area. The Union is the building block of the General Conference. There are 124 Unions in the world as of 2014. A few Conferences are not attached to a Union for various reasons (Guam-Micronesia in the NAD is one example).*

*Divisions of the General Conference are administrative units that group Unions together. There are 13 Divisions and 1 Union (Middle East North Africa Union) that exists outside any Division. Divisions have no independent constituency.*

*The General Conference is the grouping of all the Unions. New Unions are voting into the worldwide sisterhood of churches at each GC Session (5 years apart).*

- C.** Illustrate the organizational structure of the Seventh-day Adventist Church and prepare an ecclesiastical organization chart to demonstrate your learning.

*From the North American Division Perspective - your illustration would show the General Conference, then the North American Division (Canada, United States, Bermuda, Guam, Federated States of Micronesia, Marshall Islands, Northern Mariana Islands and Palau). Following that is the Union structure. Your illustration would vary based on which Union your Conference and church is located in.*

**The Unions & Conferences in the NAD are:**

*Atlantic Union - Conferences: Bermuda, Greater New York, New York, Northeastern, Northern New England, and Southern New England Conferences.*

*Seventh-day Adventist Church in Canada - Conferences: Alberta, British Columbia, Manitoba-Saskatchewan, Maritime, Ontario, and Quebec (French website) Conferences and the Seventh-day Adventist Church in Newfoundland and Labrador.*

*Columbia Union - Conferences: Allegheny East, Allegheny West, Chesapeake, Mountain View, New Jersey, Ohio, Pennsylvania, and Potomac Conferences.*

*Guam-Micronesia Mission - Became part of North American Division in February, 2012 Missions do not have conferences.*

*Lake Union - Conferences: Illinois, Indiana, Lake Region, Michigan, and Wisconsin Conferences.*

*Mid-America Union - Conferences: Central States, Dakota, Iowa-Missouri, Kansas-Nebraska, Minnesota, and Rocky Mountain Conferences.*

*North Pacific Union - Conferences: Alaska, Idaho, Montana, Oregon, Upper Columbia, and Washington Conferences.*

## **6.** **MISCELLANEOUS**

**a. Avondale College**

*Pacific Union - Conferences: Arizona, Central California, Hawaii, Nevada-Utah, Northern California, Southeastern California, and Southern California Conferences.*

*Southern Union - Conferences: Carolina, Florida, Georgia-Cumberland, Gulf States, Kentucky-Tennessee, South Atlantic, South Central, and Southeastern Conferences.*

*Southwestern Union - Conferences: Arkansas-Louisiana, Oklahoma, Southwest Region, Texas, and Texico Conferences.*

Tell the importance of at least ten (10) of the following locations, organizations, or concepts or their equivalent.

Avondale College of Higher Education is an Australian tertiary education provider affiliated with the Seventh-day Adventist Church. It is a part of the Seventh-day Adventist education system, the world's second largest Christian school system. During the 1890s, Ellen White reformed the curriculum to make the Bible the center of study, in place of the classics. This change soon spread to Adventist schools in the United States.

**b. Battle Creek Sanitarium**

The Battle Creek Sanitarium was opened in 1866. It was a pioneer Seventh-day Adventist Medical institution.

**c. Dime Tabernacle**

Dime Tabernacle was the name for the church built in Battle Creek and paid for from dimes that were saved and turned in for the church building. It was destroyed by fire on January 3, 1922.

**d. Norsk Bokforlag**

Norsk Bokforlag was a Norwegian Publishing House established in 1932.

**e. Pitcairn  
Missionary Ship**

The Pitcairn was a vessel built as a schooner, refitted as a brigantine, and used by Seventh-day Adventists for transporting missionaries across the Pacific Ocean from 1890 to 1900. The ship was paid for by Sabbath School Offerings and made six missionary voyages whose missionaries established missions in many of the islands of the South Pacific. The first voyage went directly to Pitcairn Island arriving there November 25, 1890. Pitcairn is a remote British island possession in the southeastern Pacific Ocean about 3,500 miles north-east of New Zealand. Because maintenance of the ship was expensive, the Pitcairn was sold in 1900, by which time steamship connections with the islands had improved.

**f. Sabbath  
Conferences**

The Sabbath Conferences were a series of meetings of "friends of the Sabbath" held in various places in New England and New York. Beginning in April of 1848, during the formative period when James and Ellen White, Joseph Bates, and others began the work of "uniting the brethren on the great truths connected with the message of the third angel."

**g. Sanitarium  
Health Food Co.**

The Sanitarium Health & Wellbeing Company is a chain of health food factories, wholesale branches, and retail shops in Australia and New Zealand, operated by the Health Food Department of the South Pacific Division of the Adventist Church. Products include Weets-Bix, a flaked-wheat breakfast-food biscuit; cornflakes, and other cereal foods; Marmite, a yeast-extract flavoring; peanut butter, vegetarian meats and textured vegetable protein, and So Good, a nondairy soy milk. It has subsidiaries in Canada and other countries and exports worldwide. Part of the Adventist focus on healthy living.<sup>3</sup>

### **h. Solusi Mission**

First (heathen) Adventist Mission Station 1894. The General Conference chose Elder W.H. Anderson and two other men to go to the new mission station 1895. They were given \$5,000 dollars for one year and were told that was all they had. They were to become self-supporting as soon as possible. They had no expense allowance. They landed at Cape Town and traveled by train to the north to Mafeking. From there they traveled 600 miles using two ox carts and 36 oxen. They averaged about 15 miles a day and the river beds were dry. They learned later that in the dry season the water was under the river bed and not in sight. When the monsoon season comes the river beds are full. At first the church services were held under the trees. On their first Sabbath there, the Chief Solusi came with many of his people. Solusi College is an institution of higher learning now operated by the Zimbabwe Union Conference. It was established in 1894 as Solusi Mission and is headquartered in Bulilimamangwe, Zimbabwe.

### **i. Systematic Benevolence**

Systematic Benevolence was a system by which the first Adventist pastors were paid. Contributions were "systematic" meaning they were determined by one's wealth and were regularly made. Before this plan the preachers of the Seventh-day Adventist doctrines were largely self-supporting.

### **j. Tract Society**

The Tract Society began in 1869 with a group of ladies at South Lancaster, Massachusetts. The society members visited the sick and needy and distributed tracts and wrote letters sharing their faith. In 1870 S. N. Haskell organized the first Conference-wide society in New England. By 1924 their scope of influence having long since reached beyond the small literature state, the name was changed to Book and Bible Houses. In 1972 the name Adventist Book Center (ABC) was adopted. The ABC is a distribution and

**k. Universidad de Montemorelos**

service outlet for the Seventh-day Adventist publishing house products and other church-approved materials.

Universidad de Montemorelos is a coeducational institution of higher learning established in 1942 near the city of Montemorelos, State of Nuevo León, México.

**l. Voice of Prophecy**

The radio broadcast founded by H. M. S. Richards. See H. M. S. Richards, *Near to the Heart of God* <sup>4</sup> by Robert E. Edwards Review & Herald, 1998 for a great read.

**m. Washington hand press**

The Washington hand press (a brand or style of hand operated printing press) was purchased by James White with money from Hiram Edson in 1852, the first press purchased to print SDA materials. Prior to that, all printed materials were printed by commercial print shops. From that small beginning in a rented house in Rochester, New York, the church established a worldwide network of publishing houses printing in numerous languages.

**n. Other significant locations, organizations, or concepts in your division, conference, or region**

## 7. ELLEN G. WHITE

Read about, watch, or research the story of Ellen G. White. Explain what her role was in the beginnings of the Adventist Church. Include in your research significant factors such as:

**a. First vision**

Ellen's first vision was in December, 1844. It is recorded in *Early Writings*.

**b. June 6, 1863**

Ellen had a vision on Health Reform.

**c. "Elmshaven"**

Ellen White's home in St. Helena, California in the Napa Valley. It can be toured for free in person or online. <http://www.elmshaven.org/>

**d. Visions**

Messages from God that Ellen was to share.

**e. Gorham, Maine**

Ellen's birthplace. <sup>5</sup>

**f. Lord's Messenger**

The name that Ellen White gave herself.

**g. "Conflict of the Ages" series**

A series of five books that E. G. White wrote which helped people to understand the Bible. The five books are: *The Great Controversy*, *Patriarchs and Prophets*, *The Desire of Ages*, *The Acts of the Apostles*, and *Prophets and Kings* <sup>6</sup>.

**h. Ellen G. White Estate, Inc.**

In her will, Ellen G. White left her literary estate to a board of five church leaders so that her papers and books would be preserved. This corporation was organized after her death in 1915. It is now headquartered in the basement of the General Conference building, Silver Spring, Maryland, where free tours are offered.

**i. Lovett's Grove, Ohio**

Two hour vision on events in the great conflict between the forces of righteousness and the forces of evil which she was instructed to write out. Later it was written in full in a book called *The Great Controversy*.

**j. "Sunnyside"**

The name of Ellen G. White's home in Cooranbong, Australia near Avondale College. <sup>7</sup>

**k. Testimonies for the Church**

A collection of writings that Ellen authored giving instruction, reproof and guidance for church members and leaders. The *Testimonies* series was released and published over time, eventually making the 9 volume set we use today. While the individual letters were addressed to specific people, the principals outlined have broad application in the church. Ellen White recognized this and arranged for their wider publication.

## 8. DISCOVERY OF HERITAGE STORIES

- a. Discover how the Adventist movement started in your country. Give special attention to the things the pioneers did in the process within your country or region.
- b. Discover some of the stories of how Pathfinders, Adventist Youth Groups, or AY Societies began in your conference or division.
- c. Present your finding to a group or as part of requirement 9 or 10.

## 9.

Know and tell for school, Sabbath School, or Pathfinder worship three stories about Adventist history. At least one story must be about an Adventist youth.

## 10.

As an individual or with a group complete one of the following:

- a. Create and present a detailed poster or multimedia display (video/presentation) covering a portion of Adventist Heritage that you have learned.
- b. Write and perform a skit that tells part of the Adventist Heritage story. Present it to younger Pathfinders, Adventurers or other younger group of individuals.
- c. Create a completely playable game about Adventist Heritage. Demonstrate the game to your instructor or a group.
- d. Visit an official Adventist Heritage site within your conference, union, or division and go on a tour. Debrief your experience with a group. If feasible, create a multimedia report of your experience.

## REFERENCES

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