

WILLIAM W. SIMPSON: EVANGELIST

by Katy Wolfer

*“Write the vision, and make it plain upon tables,
that he may run that readeth it.” Habakkuk 2:2*

Visitors to the Center for Adventist Research often remember the papier-mâché beasts from their visit. They are the only things I remember from my visits several years ago as an Andrews University undergraduate student. As you tour the museum at the Center for Adventist Research, these papier-mâché beasts keep a watchful eye from their perch near the ceiling above the display cabinets where they are on permanent display.

You may not be aware of the history of their progenitor, William Ward Simpson, Jr. He was born in Brooklyn, New York August 1, 1872 and died in Los Angeles, April 28, 1907, at the age of 35. His daughter Winea Simpson wrote a biographical sketch of her father. She said “What I knew of my father’s work I learned from Mother and friends who knew my father. I was too young to appreciate his evangelistic talents. However, I do remember him as a happy friendly playful daddy who could balance a broom on his nose and do many other fascinating tricks for his children.”

Soon after he was born, Simpson’s family moved to England, and then moved again, when he was 11, to Florida. He came from an atheistic background. After his father’s death when he was a teenager Simpson found work in Battle Creek. He served first as call-boy in the sanitarium, next as errand boy in the office of *Good Health*; and afterward he completed an apprenticeship in the *Review and Herald* office. A series of meetings in the area aroused his interest in the study of the prophecies of the Bible. His growing appreciation of the wonders of



William W. Simpson used his jail time in handbill advertisements.



William W. Simpson and his wife Nellie.

Bible prophecy led to his conversion to Christianity. The confidence he had in the Bible, through prophetic fulfillment, caused him to give emphasis to prophecy in his ministry.

His obituary in the *Review and Herald*, May 23, 1907, states “He was converted in 1890, and not long thereafter, while running a press in the Office, one morning he suddenly stopped the machine and informed the foreman that he was going to leave that work to assist in spreading the light of the third angel’s message in [sic] the earth.”

His evangelistic career began in Canada where he studied and developed the techniques which were to draw such large audiences. While ministering in Canada, he was arrested and imprisoned for working on Sunday. He spend 40 days and 40 nights in jail living on nothing but bread and water. He continued serving his apprenticeship in Canada from 1897 to 1902. Simpson writes about his experience in the *Review and Herald*, May 26, 1896, in an article entitled “From Chatham Jail” and says:

My cell is so small I have hardly room to undress. I am locked in at six o’clock, and let out at seven [the] next morning, so you see that the most of my time is spent there. I am not lonely; for the most precious experiences of my life have been while locked in my cell. Instead of being shut in by bare walls, it seems like being shut in with Jesus.

In part because of ill health in Canada and partly in response to Mrs. White’s urging that the cities be evangelized, he moved to southern California in 1902 and conducted campaigns in Redlands, Riverside, Pasadena, San Diego and San Francisco. In 1904 he launched a series of large meetings in the heart of Los Angeles, attracting audiences of as many as 2,000 persons. There were more than 200 adult baptisms as a result of God’s blessing of his Los Angeles effort.



William W. Simpson with the papier-mâché beasts used in evangelistic efforts in Southern California.

Center for Adventist Research

Mrs. White immediately grasped his success as a shining example of what could be done in large cities. She made him something of a protégé, personally encouraging and instructing him, presenting him to the church leaders as an example to follow.

In a letter dated, September 18, 1904, Ellen White wrote Simpson a letter of appreciation for his work and also gave him advice. “God would have his workers treat their vocal organs with special care, as a precious gift from Him. These organs are not to be abused by over-taxation.” Later in the letter she says:

I am deeply interested in your work in Southern California. I am so anxious that you shall not break down under the strain of the long, continuous effort. Let someone connect with you who can share your burdens. This is the path that was followed by the great teacher. He sent His disciples out two and two.

In a letter dated, December 4, 1906, Ellen White wrote William Simpson,

I am pleased with the manner in which you have used your ingenuity and tact to provide suitable illustrations for the subjects you have to present,—representations that have a convincing power. Such methods will be used more and more in this closing work. I wish that you might have a portable meeting house. This would be much more favorable for your work than would a tent, especially in the raining season.

But tragedy struck. In 1907 Simpson died at the age of 35—the first recognized “city evangelist” of the Adventist denomination. Roderick S. Owen writes in Simpson’s obituary in the *Review and Herald*, “His death was a great shock to all, and it is one of the many things which we are called upon to meet, but are unable to explain.”

Simpson took the Habakkuk 2:2 bible text as his tag line “Write the vision, and make it plain upon tables, that he may run that readeth it.” His special emphasis on prophecy and his desire to make it easy for people to understand kept him innovating methods to reach people with the prophetic message. He was an effective evangelist that drew large crowds. He used innovative means for marketing his meetings.

In a letter dated November 6, 1906, Ellen White wrote to F. E. Belden “He [Simpson] has large life-like representations of the beasts and symbols in Daniel and the Revelation, and these are brought forward at the proper time to illustrate his remarks.”

The papier-mâché beasts that Simpson used in his evangelism efforts were still used by evangelists after his death. Simpson had used them by bringing them up out of a background. Beveridge R. Spear relates that he and other evangelists during the 1930s in the southwestern United States used them differently than Simpson. “Instead we drew them across the stage on tiny castors with a spotlight on each one as its turn came to appear in the lecture.” This was an impressive and effective visual aid for the audience. After this extensive use in many tent meetings the beasts were in danger in the late 1940s of being taken to the dump. However, they were saved from that fate, and after being transferred around to several places, they ended up at Andrews University in the late 1970s and have been on permanent display ever since.

The Center for Adventist Research has a collection of materials related to Simpson which can be found in Collection 81. This collection has also now been digitized and can be access online at <http://www.centerforadventistresearch.org/manuscripts/simpson-william/>.

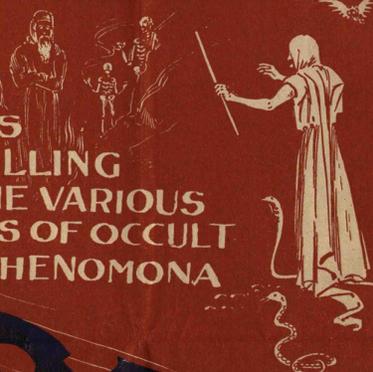
Katy Wolfer, Special Projects Manager / Pins articles about the etymology of the word “you” to her Pinterest board: Interesting.

SUNDAY EVENING, NOVEMBER 18

SPIRITUALISM



TABLE TIPPING
SPIRIT-RAPPINGS
SLATE WRITINGS
FORTUNE TELLING
AND ALL THE VARIOUS
PHASES OF OCCULT
PHENOMONA



EVANGELIST
WM. SIMPSON

THE
CONVERTED INFIDEL

SERVICES EVERY EVENING 7:45

SOME INTERESTING SUBJECTS THAT WILL BE CONSIDERED

WED.-NOV.14~ SATAN'S FIRST LIE.	SUN-NOV-18- SPIRITUALISM EXPOSED
THUR-NOV.15~ ARE THE DEAD CONSCIOUS?	MON-NOV-19- THE WITCH OF ENDOR
FRID-NOV.16~ THE RACE FOR LIFE.	TUE-NOV-20~ THE THIEF ON THE CROSS
SAT - NOV.17~ DO THE RIGHTEOUS GO IMMEDIATELY TO HEAVEN OR THE WICKED TO HELL WHEN THEY DIE?	WED-NOV-21- THE ANGELS. ARE THEY THE SPIRITS OF THE DEAD? WHO ARE THEY? WHAT IS THEIR WORK?

SUNDAY EVE. NOV.25

THE PUNISHMENT OF THE WICKED
WILL THEY BE ETERNALLY TORTURED?

**ADMISSION
FREE**

Mammoth Pavilion Erected on Broadway One-Half Block South of Post Office Oakland

Advertisement for meetings by Simpson.



Simpson and others in front of a tent used for meetings.



Simpson and family in front of their home in California. The caption written on the card says: "Enjoying the Southern CA Sunshine under our own vine & fig tree." And also: "Come out in the sunshine — Will & Nellie"

BURTON: NEW STAFF MEMBER

by Kevin Burton

Since I was born in Texas and raised in Arkansas I consider myself a southern boy through and through. Like my parents before me, I graduated from Southwestern Adventist University in Keene, TX. While they received degrees in education, I chose a different route and finished a Bachelor of Business Administration with an emphasis in management. However, after teaching English as a second language in the Czech Republic for one year, serving as Chaplain at Ozark Adventist Academy for two years, and teaching middle school in South Korea for six months, I realized that God had also called me to be a teacher.

On March 3, 2011, I moved to Berrien Springs, MI, and started my master's degree at the Seminary on May 9. Thirty days after I arrived in Michigan, I met a beautiful young woman in Sabbath School named Sarah Gane. We fell rapidly in love and became husband and wife on June 3, 2012. We are excited to continue our journey together, which will include my finishing a PhD in American church history—specifically early Adventist history.

Shortly before my wedding, on May 14, 2012, I began working at the Center for Adventist Research (CAR) and joined the digitization team. My primary responsibility was to scan photographs. While it may surprise some, this job actually requires quite a bit of research. Unfortunately, people are not always identified, full names are not always provided, and the building or location where the photograph was taken is often not given. Even when a person's name is provided it is necessary to figure out his or her full name and year of birth and death so that a subject heading can be created (if one does not already exist). For example, take a

look at the “J. Warren Bacheller collection of Adventist Pioneers” on CAR's website. I spent several days working (especially on the bottom two rows of people) on that one image alone, and a few people still remain unidentified! In addition to this type of research, I have also had the opportunity to work on some special projects here at CAR. I have studied the history of church organization and mission work for the 150th anniversary of the organization of the General Conference, gathered information for a display about Uriah Smith, and researched the history of Battle Creek photographers so that we can more accurately date some of our older pictures.

On September 1, 2014, I began a new job here at CAR. I am now one of the staff members and work as a research/writer for an up-and-coming project known now as the Adventist Digital Library (ADL). This new opportunity allows me to investigate a variety of topics. What I am most excited about is that I will be able to share what I learn with numerous others through the new ADL website which will hopefully launch next summer. I also look forward to sharing the information I discover now with my future students when I enter the classroom once again.

Kevin Burton, Staff Assistant / Loves to dive deep into research.



Kevin Burton is a Seminary MA student. He comes from Arkansas.

IMC Staff Photographer

PATHFINDER DAY

by Wendy Halder

On Sunday, August 10, 2014, Andrews University hosted over 600 Pathfinders on their way to Oshkosh, Wisconsin, where they would attend the *Forever Faithful* International Pathfinder Camporee. Of those, an estimated 225 people chose to visit the Center for Adventist Research for a special guided tour of our exhibit area. Pathfinder groups from as far away as England, Mexico, and Argentina came to learn something about their Adventist heritage. Pathfinders came through in six groups for about an hour at a time, resulting in three morning tours and three afternoon tours. The morning tours were led by Samuel Pagán, while the afternoon tours were led by Kevin Burton, both of whom were student assistants at the Center. Staff members Stan Hickerson and Wendy Halder also helped with the larger groups.

Throughout the day, the Pathfinders stood around one of J.N. Andrews' traveling trunks and learned about the sacrifice of the Andrews family as they worked to advance mission work in the early days of the Seventh-day Adventist church. Papier-mâché beasts on display led to a discussion about the early Adventist evangelist W. W. Simpson. An exhibit about Uriah Smith displayed examples of some of his inventions as well as some of his written works and led to some questions about his life and service. The topic that received the most attention during the tours was the passion for Jesus Christ that is the theme of the life and work of Ellen White. Pathfinders learned about the role that James and



Pathfinder clubs visiting the Center for Adventist Research.

Stanley Hickerson

Ellen White had in being two of the co-founders of the Seventh-day Adventist church. They listened as it was explained how Mrs. White's ministry and her prophetic gift had the single purpose of leading people to Jesus. The groups were able to see a visual example of that work through the *Way of Life* series of lithographs.

The Pathfinders seemed happy to visit the Center. One of the highlights of the tours was the opportunity to hold up a large Bible that is identical in size and weight to one that Mrs. White held during vision. Many Pathfinders asked, “how could she have held it up so long?”, while some others provided the answer; “it was not by her own strength.” Such is the theme of our church heritage from the beginning to the end; by the strength of God, by His sustaining us, and by His leading shall we finally be reunited with Him.

Wendy Halder, Periodicals Associate / Wendy likes i-devices.

2014 EGW SYMPOSIUM

by Katy Wolfer

The March 24, 2014, Ellen White Issues Symposium explored new research in the area of literary structures including chiasmic structures found in the writings of Ellen White; studied the influence of music in the writing of the *Desire of Ages* by Ellen White; and considered new publications, *The Ellen White Encyclopedia* and *Ellen G. White Letters and Manuscripts with Annotations 1845 to 1859*. The day concluded with the always informative and engaging Current Issues Discussion facilitated by Merlin Burt. This was the tenth annual Ellen White Issues Symposium. It was held in the chapel of the Seventh-day Adventist Theological Seminary on the campus of Andrews University, in Berrien Springs, Michigan.

This annual symposium seeks to break new ground in understanding Ellen White and issues relating to her life, ministry, and prophetic gift. Jim Shiels, an attendee, had this to say regarding the symposium: “I want to personally thank you for organizing and sponsoring the Symposium again this year. This year was the third year that I have attended under the category of “other interested persons.” I am thankful it is open to interested laypersons!”

The presenters this year included Mike Oxentenko, Ron du Preez, David Williams, Tim Poirier, Stan Hickerson, Denis Fortin, and Jerry Moon. Three presenters were unable to give their presentations in person. David Williams was called away for the birth of his daughter, Denis Fortin had a conflicting teaching assignment out-of-state, and Jerry Moon had other obligations. Jerry Moon was, however, able to be present for the Current Issues Discussion. Stan Hickerson read David Williams’ paper, and Denis Fortin and Jerry Moon made their presentation via a video recording.

The first two presentations of the 2014 symposium complemented each other in their focus on chiasmic and literary structures found in the writings of Ellen White. Mike Oxentenko looked at macro chiasmic structures at a chapter and book level. Oxentenko also compared Ellen White’s writings to that of William Foy. Ron du Preez looked at micro chiasmic structures on a paragraph and sentence level, mostly in the *Desire of Ages*. Exploration of the idea of literary structures in Ellen White’s writings is significant to understanding her intended meaning in her writings. There is much that still needs to be studied, but it seems that she sometimes uses chiasms and other forms of parallelism much like biblical writers.

Stan Hickerson kindly stepped in and read David Williams’ paper. In it Williams explored the concept that music inspires us and showed that Ellen White does link worship experience to theology. His research gives evidence that her writings reveal a theology of worship and music rooted in the Great Controversy theme. Williams also explored the influence that music had on the content of *Desire of Ages*.

A long awaited publication, the *Ellen White Encyclopedia*, is now available. Via video Denis Fortin and Jerry Moon told the story behind its creation and publication. Work on the *Encyclopedia* began in 2001 after George Knight conceived of the idea. When Knight retired he passed the baton for running the project to his Seventh-day Adventist Theological Seminary colleagues Denis Fortin and Jerry Moon. Together they worked with nearly 200 authors and decided to give the manuscript to the Review and



Richard M. Davidson giving a response to du Preez's paper.

Herald Publishing Association for publication. They submitted their work for publication in 2011. They had little idea that the manuscript would take two years to copy edit. It was with great delight that they heard the book was on the printing presses and would be on the shelves for sale in late 2013. The local Adventist Book Center was able to be on site during the afternoon to sell copies of the *Encyclopedia* at a special reduced Symposium price.

Tim Poirier, Vice Director of the Ellen G. White Estate, explained how to read the *Ellen G. White Letters and Manuscripts with Annotations 1845 to 1859*. After the overview of the new publication, Poirier used a handout with excerpts from the forthcoming book of several letters and manuscripts to illustrate how the annotations are included in the printed work.

Stan Hickerson, current annotation editor for the White Estate, presented how he does his work of annotating the letters and manuscripts. The annotation of volume two (1860-1863) is scheduled to be finished in 2015. Hickerson also included several stories that unfolded during his research.

One example he gave was of Dr. Martha Purple. Ellen White, in Letter 28, 1861, written to her close friend Lucinda Hall, says that her son Edson (about age 12) was very sick and was in the care of Mrs. Purple. Hickerson at first believed this to be an Adventist family named Purple that he knew had lived in Michigan, but later found they were not in the area at that time. After finding a *Review and Herald* article (“Remarkable Answer to Prayer” April 22, 1862, page 164), he made the connection to Dr. Purple. He was able to find out more about her through census records and other resources. The article states that many of the Adventists had been using the services of Dr. Purple. This was several months before Ellen White’s health reform vision. Hickerson believes that God used the influence of Dr. Purple to help prepare the group of Adventist believers to be more open to health reform. The Adventist group at that time were prejudiced against medical professionals. Their custom was to pray for the sick individual and have faith that God would heal them. Through the influence of Dr. Purple, their prejudices may have been reduced making them

more open to the concept of using remedies in the care for the sick.

It is remarkable that we have had so many new publications on Ellen White during the past few years. In addition to the *Encyclopedia* and the *Ellen G. White Letters and Manuscripts with Annotations 1845 to 1859*, 2010 saw the publication of *Ellen White Under Fire: Identifying the Mistakes of Her Critics*, by Jud Lake. In 2011 *The Prophet and the Presidents: Ellen G. White and the Processes of Change, 1887-1913: A Study of Ellen White's Influence on the Administrative Leadership of the Seventh-Day Adventist Church*, by Gilbert M. Valentine was published. *Green Cord Dream: Pursuing Ellen White's Vision of Jesus and His Church*, by Alex Bryan was published in 2012. The first two volumes of the *Ellen G. White Periodical Resource Collection*, compiled by the Ellen G. White Estate, were published near twenty years ago. The final two volumes were completed in 2013. Also published in 2013 was *Three Adventist Titans: the Significance of Heeding or Rejecting the Counsel of Ellen White*, by Albert Dittes.

A publication coming out in July of 2014 from the Oxford University Press is *Ellen Harmon White: American Prophet*. The editors of this book are Terrie Dopp Aamodt, Gary Land, and Ronald L. Numbers. We look forward to other publications in the area of Ellen White studies in the next few years including a book on understanding Ellen White edited by Merlin Burt. It will serve as a reader for undergraduate and graduate classes on Ellen White as well as a reliable resource for pastors.

Jim Ford, attendee to the symposium, believes the *Encyclopedia* will prove to be a really important publication because "The availability of the *Ellen White Encyclopedia* will sweep away a lot of misunderstandings. Now we can know the people addressed and have a better idea of some of the situations she was addressing. Taken together with the forthcoming *Annotations* volume they

FACULTY TOUR REFLECTIONS

by Wendy Halder

I am not a morning person. I want to be, but it is not in my nature. So, when I heard that the departure time for our tour bus would be at 7:30 on a Monday morning, I got a bit nervous about my decision to take advantage of a great opportunity to travel to New England and New York with a bus full of past and current seminary faculty, staff, University administrators, and spouses. Not only would I have to be fighting extra hard to wake up even earlier than usual, but I would have to manage to keep up with the group all week. Keeping up with a bus of mostly retired or nearing-retirement aged people shouldn't be an issue for one of the youngest people in the group, but what should be and what is are not always the same. I had struggles with my health on my mind, and I wondered if I should even be attempting this journey. I knew I would regret it if I passed up the opportunity, so I packed my bag, prayed for comfort and strength, and decided to go forward with the best attitude I could muster up.

Monday morning we loaded the bus on the Andrews University campus and departed nearly on schedule. We traveled all day and arrived at Rochester, New York, in the evening. It was a long day in the bus, but it was actually a really nice chance to sit and relax and look at the scenery as Dr. Merlin Burt, our tour



Attendees to the 2014 Ellen White Issues Symposium.

will remove a lot of ambiguity about the context of Mrs. White's messages."

Our usual Ellen White Issues Symposium will not take place in March 2015. It will be combined with the "Gift of Prophecy in Scripture and History" Symposium planned for October 15-18, 2015, hosted at Andrews University. This conference is jointly sponsored by the Ellen G. White Estate, Seventh-day Adventist Theological Seminary, and the Center for Adventist Research.

The presentations from the 2014 symposium will be printed in volume ten of the journal. Look for further publication notices for purchasing information. The Ellen White Issues Symposium will resume its regular Spring schedule in 2016.

Katy Wolfer, Special Projects Manager / Took advantage of being on a University campus and is currently enrolled in Beginning Greek.

guide, began to share some interesting information. Before too long, the day had passed and we were at our hotel. After supper I decided to check out a walking trail that ran along the side of the hotel grounds as I thought it would be nice to get some exercise after sitting on the bus most of the day.

Tuesday began our sight-seeing activities. In the morning we visited the Mount Hope Cemetery in Rochester, New York, to see the gravesites of Nathaniel and Anna White, as well as some from the Andrews family. While we were there I found out that there are also some gravesites of notable people from U.S. history, but after Dr. Burt told us about the Andrews family, we had to leave to keep on schedule, so we didn't have time to walk to the other section of the cemetery. We drove through Rochester as Dr. Burt pointed out where important events had taken place. In the evening we arrived at the Old Mill Restaurant where we had supper. The restaurant is actually an old mill and the grounds are beautiful with the mill pond outside the dining room window with ducks swimming around very peacefully. We were served a delicious dinner complete with the famous corn fritters I'd been hearing so much about. During the meal Ann Gibson, retired Dean of the School of Business, shared some stories of growing up in the area and the special occasions when she would get to eat at the Old Mill. The golden evening sun set as we were finishing our dessert and I was thankful to be there, thoroughly enjoying myself.

Wednesday morning we visited Old Sturbridge Village to experience a little bit of what it would have been like to live during the time of the Adventist pioneers. The village is a living museum that is set up as a town in rural New England between 1790 and 1840. I didn't have enough time to see everything; I wished I did, but I enjoyed looking through as much as I could. I listened to the cobbler tell about how they made shoes at their shop. There were no left and right shoes, just one shoe shape that was sold in pairs and that would develop into left and right shoes as they were worn. Of course, I checked out the printing press and I stopped by the bank and the cooper's place and the tin shop. But my favorite part of the village was the store. They had a bit of everything and the goods were both from nearby manufacturers as well as from all around the world. It was remarkable to me how even though they only had one fairly small shop they had access to basically all the goods they needed. It also made me think about how we are bombarded with stuff in modern society. We seem to have access to an endless supply of goods, but how many of them do we even have time to use?

In the afternoon we went to Fairhaven where we listened to the Sabbath story at the site of the Fairhaven Bridge. Later in the day, we visited the childhood home of Joseph Bates. We had a lovely time visiting with Delores and Jim Wright, the couple who manages the home, and listening to stories about Joseph Bates, as well as learning about the restoration process that is going on at the home.

Thursday, we went to Gorham, Maine, where we visited the North Street Cemetery where Ellen's sister, Elizabeth, and her family are buried. Dr. Burt told us about Ellen's relationship with her sister and how she longed for her sister to know Jesus as she did. He read to us from a particularly emotional letter to Elizabeth where Ellen pleaded with her to give her heart to Jesus. It was difficult for me to imagine why Elizabeth would have resisted. After the cemetery, we saw the valley where the Harmon home stood at the time of Ellen's birth. We drove past the home the Harmon family lived in between 1846 and 1853. James and Ellen White lived there with her parents for more than a year after their marriage. We took a group photo at the Gorham historic marker which notes the area as the place of Ellen White's birth. Being there in the places where the stories of the early days of the church took place made it a bit easier to imagine as I listened to Dr. Burt tell us important bits of our church heritage.

I have to mention our lunch on Thursday. We were treated to a wonderful lunch at the Northern New England Conference Office. We couldn't have asked for better hosts! We had a home-made meal, complete with a variety of pies to choose from! I am sure every one of us left more than satisfied. After we left the conference office we enjoyed a relaxing visit to the historic Portland Head Lighthouse. It was exciting to see the most famous lighthouse in the country, and to have time to explore the grounds and take some pictures. The weather was beautiful, and it was a really refreshing experience; probably one of the only times we were off the bus and just totally relaxing.

After visiting the lighthouse, we drove through Old Portland and saw the Site of the Harmon home when Ellen was a girl. We drove through the area where Ellen's accident took place. Even though the buildings have changed and the area is totally different now, I found it much easier to imagine the event as Dr. Burt explained where the Brackett Street School had stood and where Ellen's home had been and how the area probably would have

FROM PARTICIPANTS ...

by Katy Wolfer

May 5-12, 2014

We asked for feedback from the Seminary faculty and staff, and other invited participants of the Adventist History Tour. The following are quotes taken from their comments.

"We all have our own Adventist History story." – David Sedlacek

"As I reflect over the week, the part that impacted me the most was at the grave of Lizzie. ... Could I write a letter like that? To a person as close to me as Lizzie was to her?" – Russell Burrill

"I particularly enjoyed the Miller farm and Washington, NH church. Although I have heard the stories before, I have never heard the stories told with such passion. I think of Jim Nix and it just poured out of him." – Roger Dudley

"I always thought that if God had a special task for you that God would take away the hurdles. The pioneers had such suffering. I think particularly of J. N. Andrews' story we heard at the cemetery." – Peggy Dudley

"You teach that course, Development of Seventh-day Adventist Theology; I have a sudden interest in on sitting in that class." – Peter Swanson

"This week has me proud to be a colleague in the Church History department. One of the problems of teaching early church history is showing what went wrong. And now we as Adventists are in danger of teaching things just because they are tradition. Adventists have a history of looking at a teaching and getting it from scripture and confirming it by prophetic gift. Our strength as a people comes from our connection with Jesus Christ through scriptures." – John Reeve

"What would it look like if we were as excited about the soon coming of Jesus as the pioneers were? What would my teaching look like? What would the seminary look like? To let Jesus lead us to where he wants us to step next?" – Teresa Reeve

"I appreciated learning about the pioneers and their humanness." – Sallie Alger

"I am amazed that these people were so fired up. Then I got to thinking that we may not be so far away from Jesus' coming as we might think." – Cynthia Burrill

"I have appreciated the big picture focus, where you are able to say at the end that this connects to this. I had never heard expressly communicated the focus of Ellen White's love for Jesus. – Donna Habenicht

looked at the time. We also saw the Chestnut Street Methodist Church where the Harmon family attended during the early 1840's. Being a person who likes to visit new places simply to experience the adventure, I had not expected to be so impressed by the historical sites on this trip. I expected to enjoy the experience and to gain a blessing and even to learn some things, but nothing more. However, as we visited different sites and talked about what had happened there, I began to appreciate my personal connection to these events and places and to ancestors in faith.

We spent Friday morning at the Washington, New Hampshire church; the earliest Sabbath-keeping Millerite church, which is still a Seventh-day Adventist church. It was a chilly day and we were thankful for the heat from the stove as we listened to stories of the revival among the Millerite youth, William and his twenty-two children, as well as the spiritual journey of Worcester Ball. After the talk and some singing and a group prayer, we had time to stroll around the cemetery or walk the Sabbath Trail. It was too chilly for me, however, and I stayed in the church where it was warmer! Later, after a good Adventist lunch of haystacks, we visited West Wilton, New Hampshire, and the childhood home of Uriah and Annie Smith. The couple who now own the Smith Home are very lovely people and wonderful hosts. They opened their home to us and made us feel very welcome. When we finished visiting with them, we hurried on to Keene, New Hampshire, where we ate supper at Country Life Restaurant. There we enjoyed a wonderful, healthy meal, specially prepared for us by Peggy and Peter Shauffer, the owners. By the time we finished it was getting near sunset, so we had a short worship on the bus to usher in the Sabbath and sang some songs.

We spent most of Sabbath at the William Miller farm in Low Hampton, New York, where we had church in the Miller Chapel. We sang songs from the tour songbook and Jim Nix preached a short sermon. We listened to the Miller story. We sat out in the sunlight on ascension rock and heard about the disappointment of the believers when Christ didn't return as they had thought He would. We walked through the Miller home. Then, after a picnic lunch, we went back to the chapel for a short afternoon meeting where we heard about the sacrifices of the early Adventist pioneers. We ended the meeting with foot washing and communion. After we were finished at the Miller farm we went a short way to the cemetery where William Miller is buried. Finally, we went to our hotel and had worship to close the Sabbath.

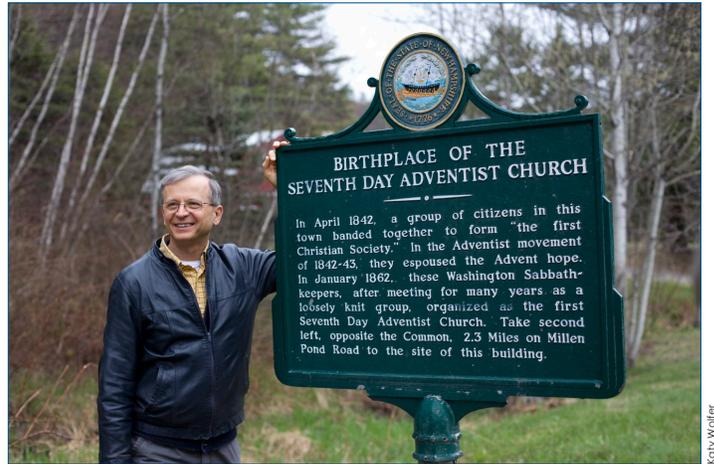
I was amused by the hotel employee who was helping us as we got in on Saturday night. We asked her if it would be okay to gather together in the breakfast area off of the lobby and have a short meeting with some singing. She seemed slightly confused, but said it should be fine. We explained that the meeting would be of a religious nature and we didn't want to offend anyone or cause the hotel any problems. She still seemed slightly confused, but said she was fine with it as long as she could video us to use on their Facebook page!

Sunday we went to the Roosevelt Church and Roosevelt Cemetery in Roosevelt, New York. We were warmly greeted by a few of the church members and we enjoyed sitting in the original pews, listening to more stories told by Dr. Burt as he stood at the original pulpit. After visiting over lunch, we listened to a few more stories in the cemetery and then went on to the Hiram Edson Farm in Clifton Springs, New York, where we held our own little barn meeting in the theological birthplace of the Seventh-



Group photograph of participants with the historical marker designating Gorham, Maine as the birthplace of Ellen White.

Katy Wolfer



Jiri Moskala stands next to the historical marker indicating Washington, New Hampshire as the birthplace of the Seventh-day Adventist Church.

Katy Wolfer

day Adventist Church. There are still open fields surrounding the farm, though I didn't notice whether there was corn growing at the time we were there. With the fields surrounding us, it wasn't difficult to imagine Hiram Edson walking through the fields when he experienced his insight that not only encouraged his faith, but that ultimately gave us our sanctuary doctrine.

With that, our touring had come to an end. Sunday evening we enjoyed a nice supper and some of us went into town to visit the local Lilac Festival that was taking place. I enjoyed walking around in the 100 year-old lilac garden and taking pictures with Katy Wolfer, the tour organizer. Finally, we rested our tired heads for one last night in a hotel. After another long day in the bus we would be home the following evening.

It had been a really good week and I was very thankful I had decided to go. I had done my best to put my worries on Jesus and just trust Him, and I found that I felt better that week than I had in a long time. Despite working at the Center for Adventist Research and being surrounded with information about our Adventist heritage on a daily basis, I found that being there in the places where the stories took place, listening to the stories being told with such passion, it became so much more meaningful to me. I became very aware of how those events of the past connect to me and to all of us, not only now, but as long as we are living in the Blessed Hope.

To see more pictures visit facebook.com/netour/.

Wendy Halder, Periodicals Associate / Enjoys going on any adventures, whether they be as close as Chicago or as far away as Russia.

HISTORY OF COMPACT SHELVING AT THE CENTER

by Jim Ford

Shelving is an integral part of any library type collection and this is no different at the Center for Adventist Research. Our diverse collections occupy many miles of shelving in various locations throughout the Center and even spilling over into other James White Library spaces. For a rapidly growing collection such as in CAR, space is always a problem that will arise sooner or later.

One method to alleviate space problems, at least for a while, is the use of what is called compact shelving. This consists of shelving units attached to a carriage that then rolls on a track. Using this style of shelving we can eliminate most of the aisles necessary to access the contents of a row of shelves because an aisle may be opened where it is needed. Typically compact shelving can nearly double the storage capacity for a given amount of floor space compared to the usual stationary shelving commonly found in libraries, warehouses, and other storage areas.

In the mid-1970s, when the James White Library was being renovated and doubled in size, at least two significant decisions were made that relates to what is now the Center for Adventist Research. One was the construction of a proper and large vault to protect the collection. The second decision was to install compact shelving in that vault as well as for the main book stacks of the Heritage Room, as it was called then.

In 2000, when the Center was last renovated, the main book stack compact shelving system was relocated into what is now the Center's stack area. When Griggs University moved from Maryland to Andrews University in 2011 they had two compact shelving systems that would not work well in their new spaces. The Center had already been talking with University administration about our space needs especially in the University Archives area. When administration became aware of the availability of compact shelving they asked CAR if we could make it work for our needs. For only the cost of moving and installation we were able to add a significant amount of compact shelving in the far back area of our stacks significantly increasing our capacity. About half went for the University Archives and half for CAR storage.



Gluder Quispe uses the compact shelving in the Center for Adventist Research vault.

As time marches on the Center has largely outgrown its ability to store anything but small additions to the collections. At this point any new large collection will pose a serious problem for us. The nearly doubling of the Center's space at the 2000 renovation was largely in public areas and in providing adequate passage space between shelves, adding only a modest amount of extra storage capacity. So now we are largely out of space. Combine this state with a new occurrence and we are facing a real crisis in our storage areas. Recently the carriages with our main book collection have begun coming off their tracks. This has occurred repeated times in the past couple of years with more frequent incidents recently. When this happens we usually need to empty the whole range of shelves of all their books. With the lack of empty shelves elsewhere in the Center this is becoming a more difficult proposition. It also makes half of our book collection inaccessible until we can get the carriage back on the track.

We have determined the cause of the derailments to be a combination of the extremely poor engineering design of the compact shelving system combined with a deteriorating support foundation under the rails allowing the rails to sag under the weight. These factors combine to cause the derailments. The solution is to remove the carriages—and the shelves of books—and replace the rail system. However, the compact shelving system is electronically controlled. If you know much about electronics you will know that a nearly 40 year old electronic control is well beyond its reliable and useful lifespan. So we are really looking at needing to replace the current system with a new system, but this is very expensive. Center administration is working with University administration to find a solution to this problem.

We need to replace the malfunctioning system plus we need to expand our storage capacity. The only practical way to do this is to install compact shelving. This will help us for a number of years until we outgrow that. We need either a very large compact shelving system or more likely a multi-phase installation. The Center is likely to continue our heavy use of compact shelving for the foreseeable future.

Jim Ford, Associate Director / Jim enjoys gardening and often brings in the season's bounty to share with co-workers.



Jim Ford uses the compact shelving in the closed stacks area of the Center for Adventist Research.



GIFT OF PROPHECY SYMPOSIUM

HOSTED BY ANDREWS UNIVERSITY
OCTOBER 15-18, 2015

In recognition of the centennial of Ellen G. White's death, a major scholarly symposium on the contemporary relevance of "The Gift of Prophecy in Scripture and History" will take place.

The meetings will be held in the Pioneer Memorial Church on the campus of Andrews University. The Symposium will feature twenty recognized international speakers as well as a publication of their presentations.

This will launch a quinquennial world-wide emphasis in the Seventh-day Adventist Church for understanding the gift of prophecy.

For more information, please visit:
www.GiftOfProphecy2015.org



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The Symposium is sponsored by the Ellen G. White Estate, Inc., the Center for Adventist Research, the Seventh-day Adventist Theological Seminary, the Biblical Research Institute, and the General Conference Ministerial Association.



Diane Fickett speaking of her love for Adventist history while her husband and grand-daughter look on.

Center for Adventist Research

ADVENTIST HISTORY IN THE WILD

by Katy Wolfer

There are a lot of Adventist History ephemera, photographs, manuscripts, and books that are in archives, libraries, research centers, and vaults of entities that index and catalog. These places can be categorized as "the zoo." Other items are "in the wild" and are unknown to researchers as of yet. Church basements, family member's attics, and dusty boxes in used books stores, contain treasures waiting for researchers exploring Adventist history.

Diane Fickett, a church member in the Northern New England Conference, from Friendship, Maine, talked with Merlin Burt and decided to give Adventist historical items in her possession to the Center for Adventist Research. She gave the book "Beautiful Living," which is signed by S. N. Haskell; a photograph of Charlotte Bourdeau, wife of A. C. Bourdeau; and also a photograph of six unidentified men, possibly related to the Bourdeau family.

Augustin (A. C.) Bourdeau (1834-1916) was a pioneer French language evangelist, conference president, and missionary to Europe. In his early ministry he was closely associated with James and Ellen White.

Stephen (S. N.) Haskell (1833-1922) was an evangelist and an administrator having an impact on many areas including church organization, missions, and education.

"It is exciting to see how many important Adventist historical materials are out in people's hands. They don't always appreciate the significance of what they have. I hope that they give thought so that things don't get lost to posterity," said Merlin D. Burt, director of the Center for Adventist Research.

Katy Wolfer, Special Projects Manager / Katy enjoys traveling and contemplates in her spare time where she'd go if she had her own sailboat.

SEMINARY ADVENTIST HISTORY STUDY TOUR AUGUST 4-11

Katy Wolfer

A bus full of students and a handful of spouses toured Adventist History sites in New York and New England August 4-11, 2014. This is an annual event for students of the Seventh-day Adventist Theological Seminary. Many find it a way to connect with the roots of the Seventh-day Adventist church. Marc Mettelus reflected on his experience and said, “I was very blessed by the tour, and the ministry that the tour provided to me.”

In Rochester, New York, the study tour felt like it really started because on this day participants heard a story related to a place while being in that actual place. Previous to this point all the information given had been while traveling on the bus. The first stop was Mount Hope Cemetery in Rochester, New York. In this cemetery are the graves of Mary Andrews, Angeline Andrews, and Carrie Andrews. Nathaniel White and Anna White are also buried here. The character of John Nevins Andrews, the namesake of Andrews University, was drawn, and highlighted were his dedication to scholarship and personal sacrifice and self-depreciation. Later that same day we drove by the home of John Nevins Andrews in North Lancaster, Massachusetts, as well as visited Founder’s Hall at Atlantic Union College, in South Lancaster, Massachusetts.

On the following day the study tour went to Old Sturbridge Village and sites related to Joseph Bates. Old Sturbridge Village puts people in the mindset of life in the 1830s. A few years earlier than the events we focus on during the tour, but a good place to start for getting a feel for how daily life was lived for our Adventist pioneers.

Joseph Bates, one of the co-founders of the Seventh-day Adventist church, grew up in Fairhaven, Massachusetts. His childhood home was near enough to see the ocean-going vessels in the harbor and it is easy to understand how Bates developed a longing to go to sea. Bates spent 20-plus years at sea and retired from being a captain of his own ship with a comfortable fortune. The tour went to the home that he built upon his retirement and later sold to fund the spread of the Millerite Advent message. Along the rocky water’s edge where the old Fairhaven Bridge once stood, participants heard the story of how the Sabbath being the seventh day of the week came to Millerites and to Joseph Bates. Bates then wrote three tracts on the Sabbath, one of which James and Ellen White read and were convinced to start keeping the seventh day of the week as the Sabbath.

The next day the tour went to Maine, and the house was pointed out where James and Ellen White were living when they accepted the Sabbath. This was in Gorham, Maine, while the Whites were living with Ellen’s parents in 1847. Gorham, Maine, is also where Ellen was born. She spent many of her growing up years in Portland, Maine. The tour visited many sites in Portland, but because of a fire in the 1860s and construction of newer build-

IN THEIR OWN WORDS ...



“I could not have imagined the blessing this tour would’ve facilitated. I wish every Adventist could take the journey. The most memorable moment for me was the visit to the Washington NH SDA church. It was more than just fun learning and singing the advent hymns. When we were enjoined in the circle of prayer, I felt the presence of God in a profound way and

in faith I asked for a specific blessing and it is my testimony it has been received. My prayer request in that moment—when our faith was united—was answered. Beyond the spiritual experience, new friendships were formed; renewed commitment to our Adventist heritage was ignited, and I have a greater appreciation for our Adventist Heritage team. This tour will have lifetime impact. Observing the dedication and passion of Dr. Burt and Elder Nix and recognizing the critical importance of this unique legacy, I have decided to pursue an emphasis in Adventist Studies. My experience as a Seventh-day Adventist has been enriched, making me even more proud of our Heritage.”

Andria Stewart



“The experience gained through this approach is invaluable. Stories associated with images are difficult to forget, even less when these are real stories, connected with real places, and real buildings. These are wonderful stories, which constitute our own story as a church, and connect us to our past. They are a rich inheritance handed over from one generation to the next generation until

our day. This tour imprints an unforgettable and indelible mark on the mind of the student. It gives an assurance that our church is not the result of random chance, nor the will of men, but a creation of the almighty, and omniscient God. He has guided His church through the ages and will bring His people through Heaven’s gates by His power and love and for His eternal glory.”

Anibal Santeliz

ings many of the sites are uninspiring. For example, the spot where Ellen Harmon was baptized is now a parking lot because the city reclaimed land from the bay.

The day following Maine was spent in New Hampshire. First, was a visit to the Washington, New Hampshire, Seventh-day Adventist church, which features the Sabbath Trail on its property. After a morning of stories and songs, followed by lunch, a walk along the Sabbath Trail, and taking pictures of the graves of the individuals featured in the stories earlier in the day, the tour went to the childhood home of Uriah Smith and his sister Annie Smith. Annie's grave is in a cemetery nearby where she is buried near family members.

That evening, the group ate at the Country Life Restaurant in Keene, New Hampshire. This is an independent, Adventist owned, vegan restaurant. Many on the tour considered it to be the best meal of the trip. Christian Ponciano, a Master of Divinity student at the Seventh-day Adventist Theological Seminary, told the proprietor that it was "the best vegan food I have ever tasted." It was a learning experience for many who were not familiar with the health ministry of these restaurants. It served as an anchor for the lectures about the health message given to the Seventh-day Adventist Church.

Sabbath was spent at the William Miller Farm and chapel. Elder Nix presented the story of William Miller in the chapel. With passion and exhortation he described Miller's conversion. He held up a cannon ball as a visual aid in describing the war of 1812 and the battle in which Miller took part. Later Elder Nix presided over the tour through Miller's home.

Sunday morning the group was at the Roosevelt Seventh-day Adventist Church. Dr. Burt had to compress the lectures for the trip because of his need to leave the tour on Sunday night, rather than travel back with the group and lecture on Monday. Because of the time his flight left from Rochester, New York, the time spent at the Hiram Edson farm was shortened and we did not eat supper there but ended up taking it with us and eating it in the parking lot of the hotel.

The last day was characterized by the interstate closing near Buffalo, New York, due to a fuel tanker accident with a cab fire. After the road re-opened we continued on our journey which was interspersed with rain. We were thankful for safe travels and the good weather we had experienced over the last week.

Katy Wolfer, Special Projects Manager / Katy enjoyed the strong musical bent of the participants on the 2014 study tour.



Merlin Burt at the North Street Cemetery in Gorham, Maine.

Katy Wolfer



Group picture at Founder's Hall, Atlantic Union College.

Katy Wolfer



Rama Jean, Amy Moreno, and Sarah Sinz pose with one of the lighthouses in Casco Bay while visiting Fort Williams Park in Cape Elizabeth, Maine.

Katy Wolfer



Seokeon Yoon listens to Dr. Burt at the Mount Hope Cemetery.

Katy Wolfer



Suh Young Shin, Shin Ju Kim, and Mariesa Tinkham sing, "When He Cometh," at the Roosevelt Seventh-day Adventist Church.

Katy Wolfer