

ADVENTISM

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Seventh-day Adventist™ Church

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EMERGENCY NUMBERS

- Europe and India 112
- Japan and Korea 119
- Singapore, Ghana, Kenya, Zambia 999
- Australia 000

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Seventh-day Adventist™ Church

- 
- The background features a collage of historical figures, including men and women, overlaid on a red-to-blue gradient. A large, stylized flame is visible on the right side of the image.
1. The Marion Rebellion
 2. The Canright Defection
 3. The 1888 Theological Crisis
 4. The 1901 Organizational Crisis
 5. The Kellogg Crisis
 6. The Conradi Defection
 7. The Ford Crisis

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The background of the image is a collage of historical figures, likely related to the American Civil War or Reconstruction era, overlaid on a blue and red gradient. The figures include men with beards and mustaches, some in military uniforms. A large, stylized American flag is visible on the right side of the image.

1

THE MARION REBELLION

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IOWA CONFERENCE

B. F. Snook
president

W. H. Brinkerhoff
secretary



IOWA CONFERENCE

- At the Iowa Conference session in July 1865, both Snook and Brinkerhoff were not re-elected.
- Both submitted their resignations.



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IOWA CONFERENCE

- They carried a campaign of criticism and disaffection against the general leadership of the Church, especially the prophetic ministry of Ellen White.
- They questioned major church doctrines such as the Three Angels' Messages, 2300-day prophecy, etc.

IOWA CONFERENCE

- As a result, several churches were broken up.
- When they left the denomination, they took with them nearly one third of the members in the Iowa Conference to form the Marion Party.



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IOWA CONFERENCE

	1867	1877
Membership	4,300	10,000
Congregations	160	398
Tithe	\$18,600	\$44,000



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The background features a collage of historical figures, including Abraham Lincoln, and a stylized American flag. The overall color scheme is a gradient of blue and red.

2

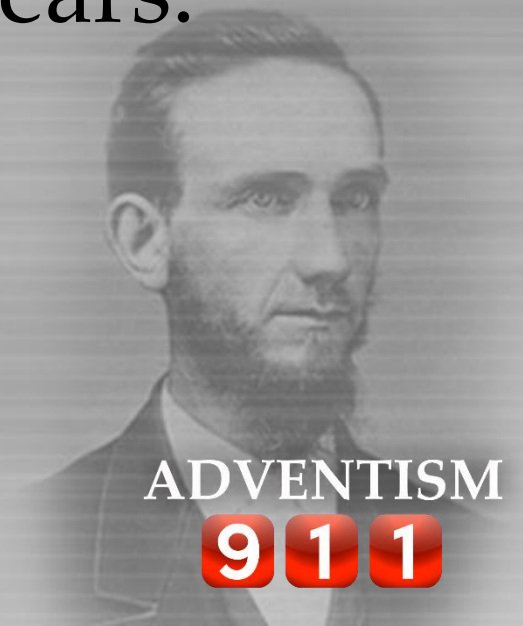
THE CANRIGHT DEFECTION

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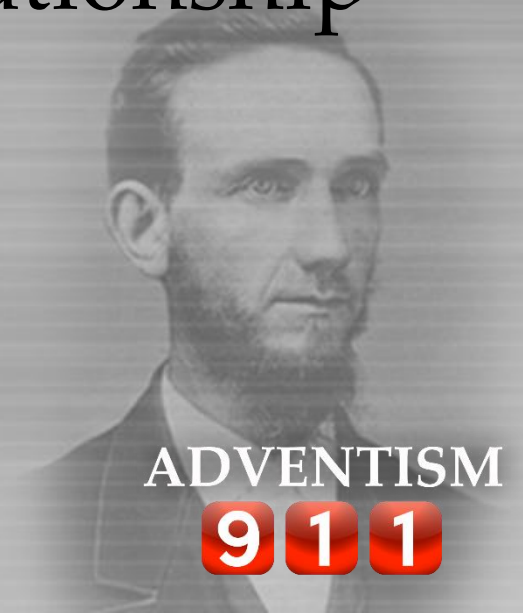
D. M. CANRIGHT

- Baptized in 1859 at the age of 19.
- Ordained by James White and J. N. Loughborough at Battle Creek, Michigan.
- Worked as an Adventist minister for 22 years.

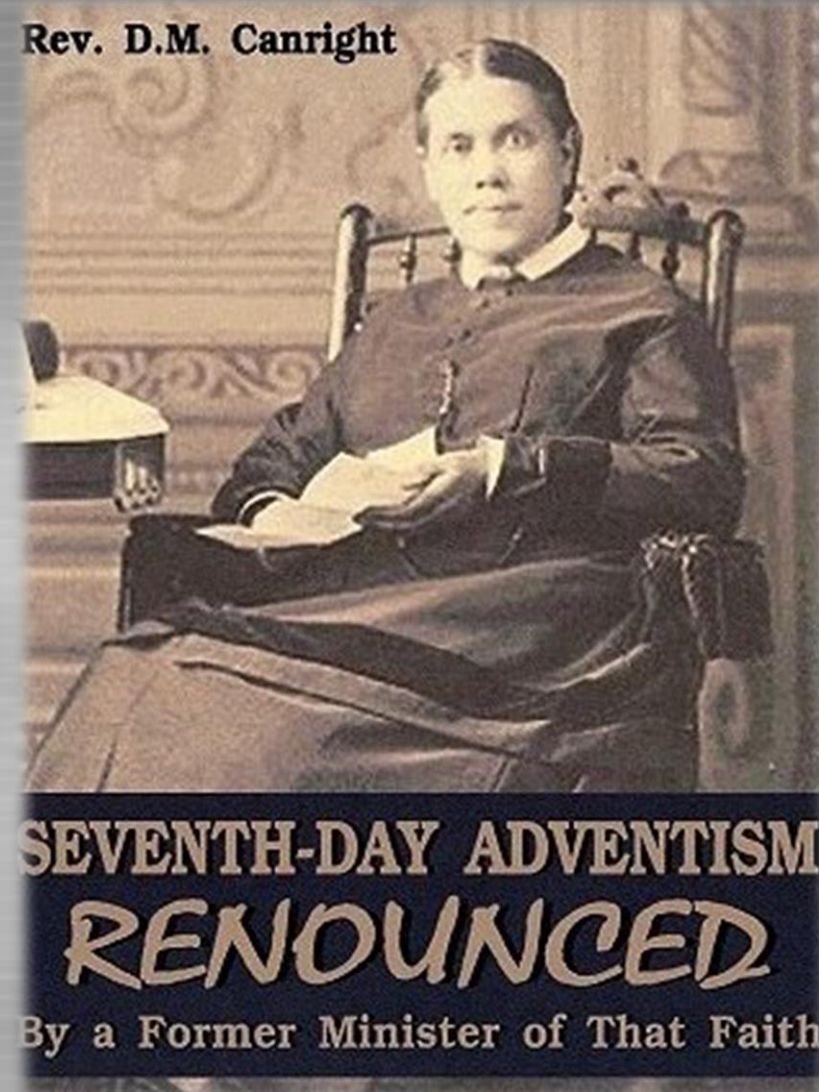


D. M. CANRIGHT

- In the 1880s, he accused James and Ellen White of having autocratic behavior.
- In 1887, he and his wife severed their relationship with the Seventh-day Adventist Church.



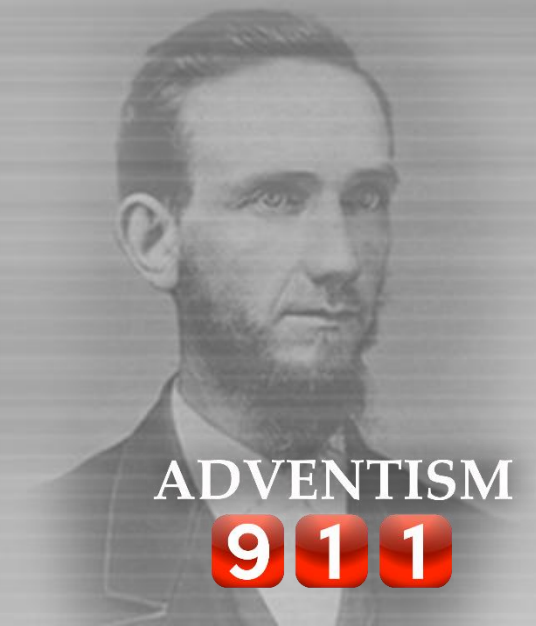
D. M. CANRIGHT



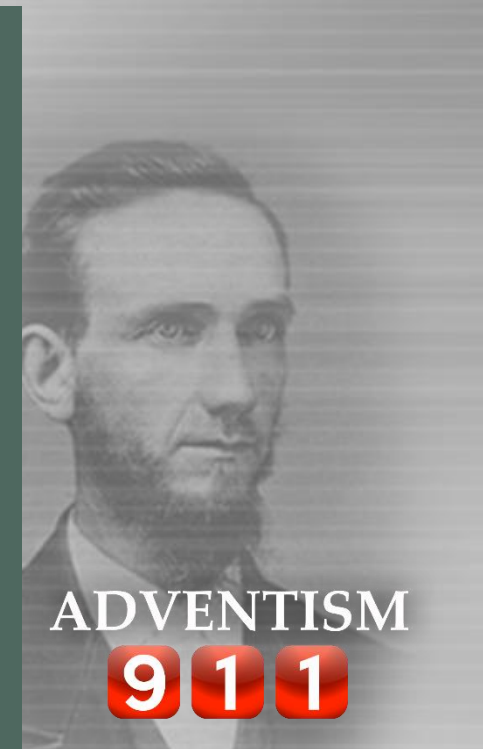
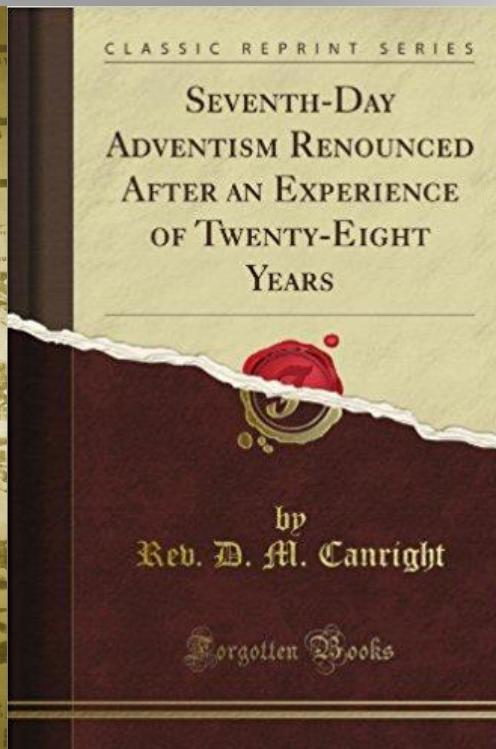
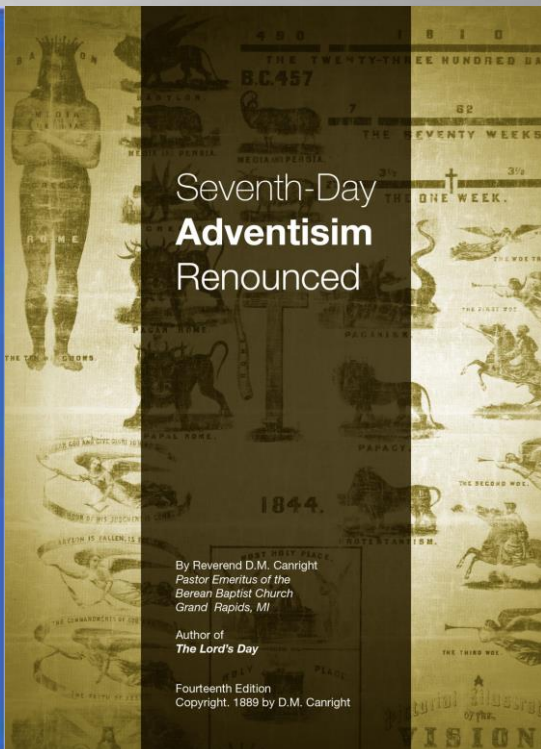
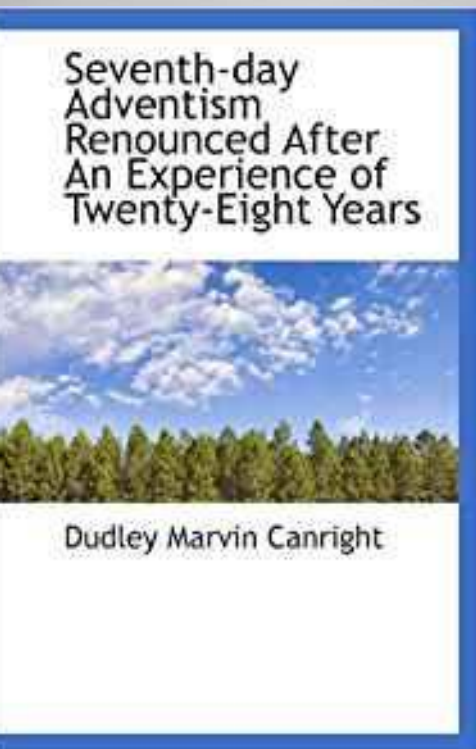
Seventh-day Adventism Renounced

413 pages

Published in 1888

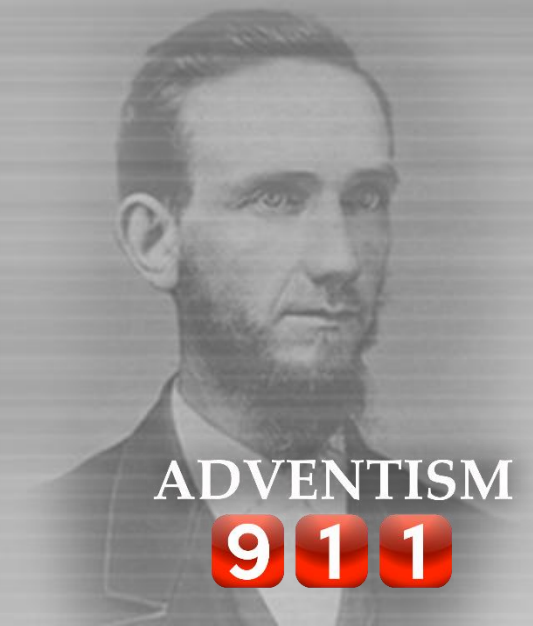


D. M. CANRIGHT



D. M. CANRIGHT

	1887	1896
Membership	25,841	52,202
Congregations	889	1,439
Tithe	\$192,720.99	\$341,978.37



The background features a collage of several 19th-century men, likely religious or political figures, in various poses. A large, stylized American flag is also visible, particularly on the right side. The overall color scheme is dominated by blue and red.

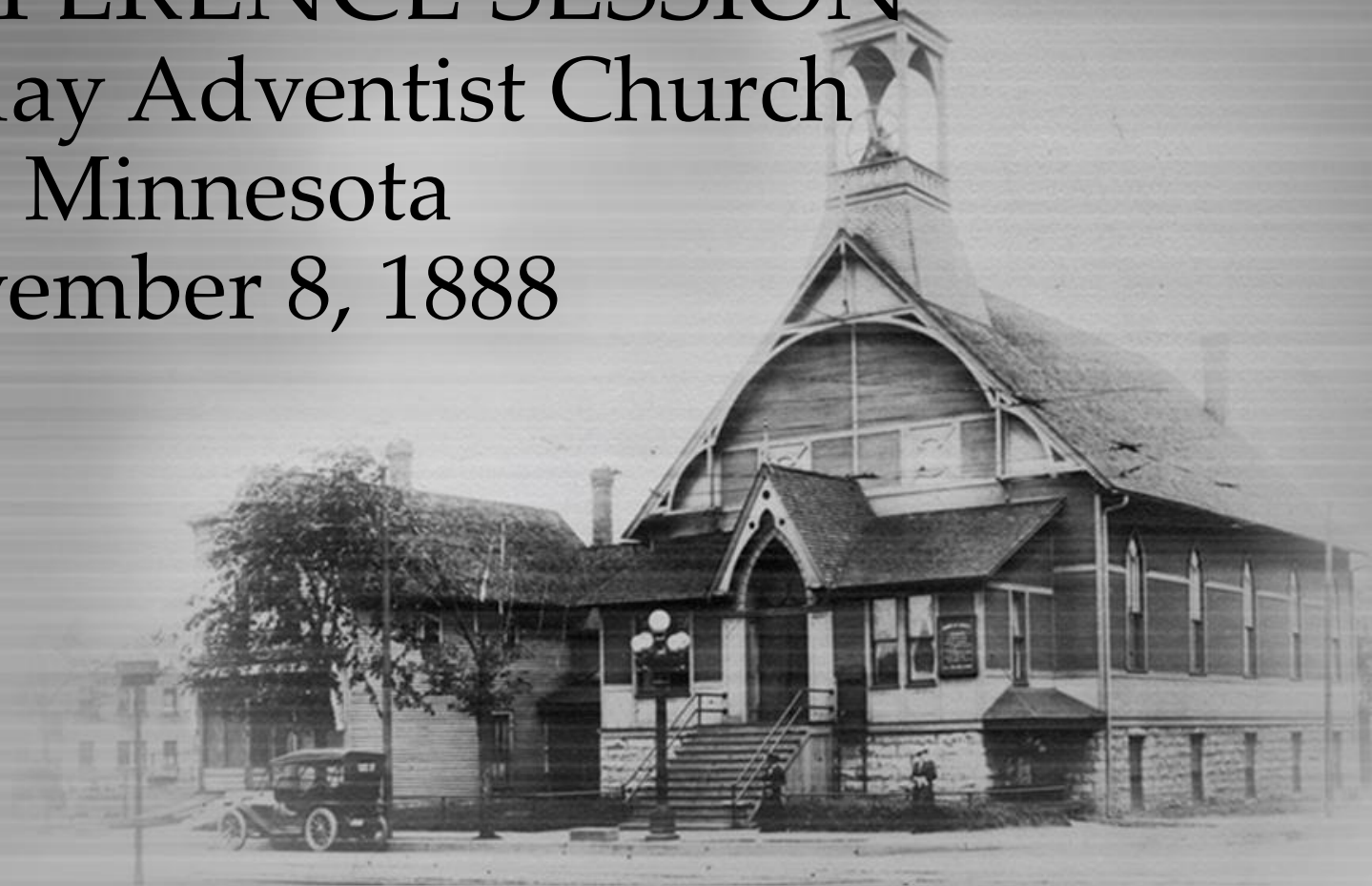
3

THE 1888
THEOLOGICAL
CRISIS

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1888 GENERAL CONFERENCE SESSION
Minneapolis Seventh-day Adventist Church
Minneapolis, Minnesota
October 18-November 8, 1888



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1888 THEOLOGICAL CRISIS

- On one side were G. I. Butler and Uriah Smith, the General Conference president and secretary.
- On the other side were A. T. Jones and E. J. Waggoner, the two young editors of the *Signs of the Times* based in California.



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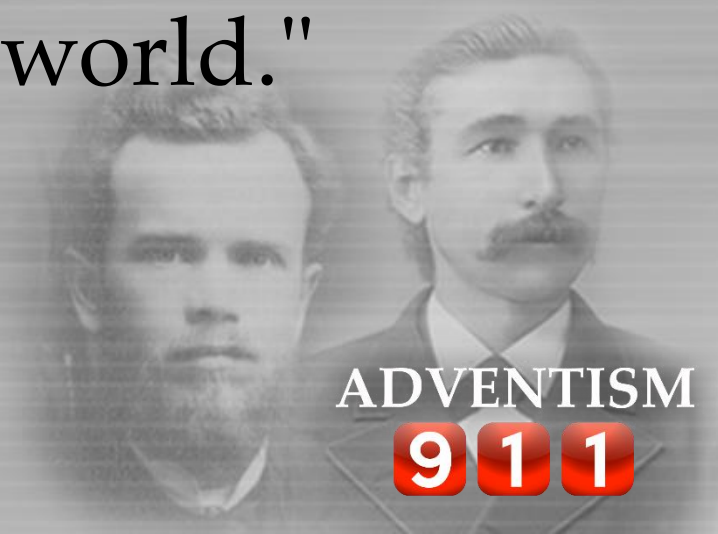
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1888 THEOLOGICAL CRISIS

Ellen White sided with Jones and Waggoner, saying:

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Savior, the sacrifice for the sins of the whole world."

TM 91



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1888 THEOLOGICAL CRISIS

“The message of the gospel of His grace was to be given to the Church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.”

TM 92



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1888 THEOLOGICAL CRISIS

“Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis.”

3MR 191.1



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1888 THEOLOGICAL CRISIS

“I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth.”

3MR 295.1



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1888 THEOLOGICAL CRISIS

- Ellen White revealed it was the “pride” and “prejudice” of the delegates (3MR 191) as well as the “unwillingness to yield up preconceived opinions” (1MR 130) that prompted them to reject the doctrine of righteousness by faith in Jesus.
- In fact, she was so deeply disappointed by the spirit of rebellion that she had planned to leave Minneapolis, but the angel of the Lord constrained her.

1888 THEOLOGICAL CRISIS

“The angel of the Lord stood by me and said: ‘Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people.’”

3MR 191.

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1888 THEOLOGICAL CRISIS

Ellen White spoke almost 20 times at the Session. She observed that,

“We have had the hardest and most incomprehensible tug of war we have ever had among our people. The matter cannot be explained by pen unless I should write many, many pages” (3SM 177).



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1888 THEOLOGICAL CRISIS

Ellen White was spurned by the leaders and her “testimony was ignored, and never in my life experience was I treated as at that conference” (1888, 187).

This was one reason for Church leaders’ willingness for her to leave the United States for Australia three years later.



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1888 THEOLOGICAL CRISIS

	1888	1897
Membership	26,112	56,426
Congregations	901	1,574
Tithe	\$163,129.23	\$363,415.16



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The background of the slide is a collage of historical figures, likely Seventh-day Adventist leaders, overlaid with a semi-transparent American flag. The figures are arranged in a grid-like fashion, with some appearing more prominently than others. The overall color scheme is dominated by blue and red, reflecting the colors of the flag.

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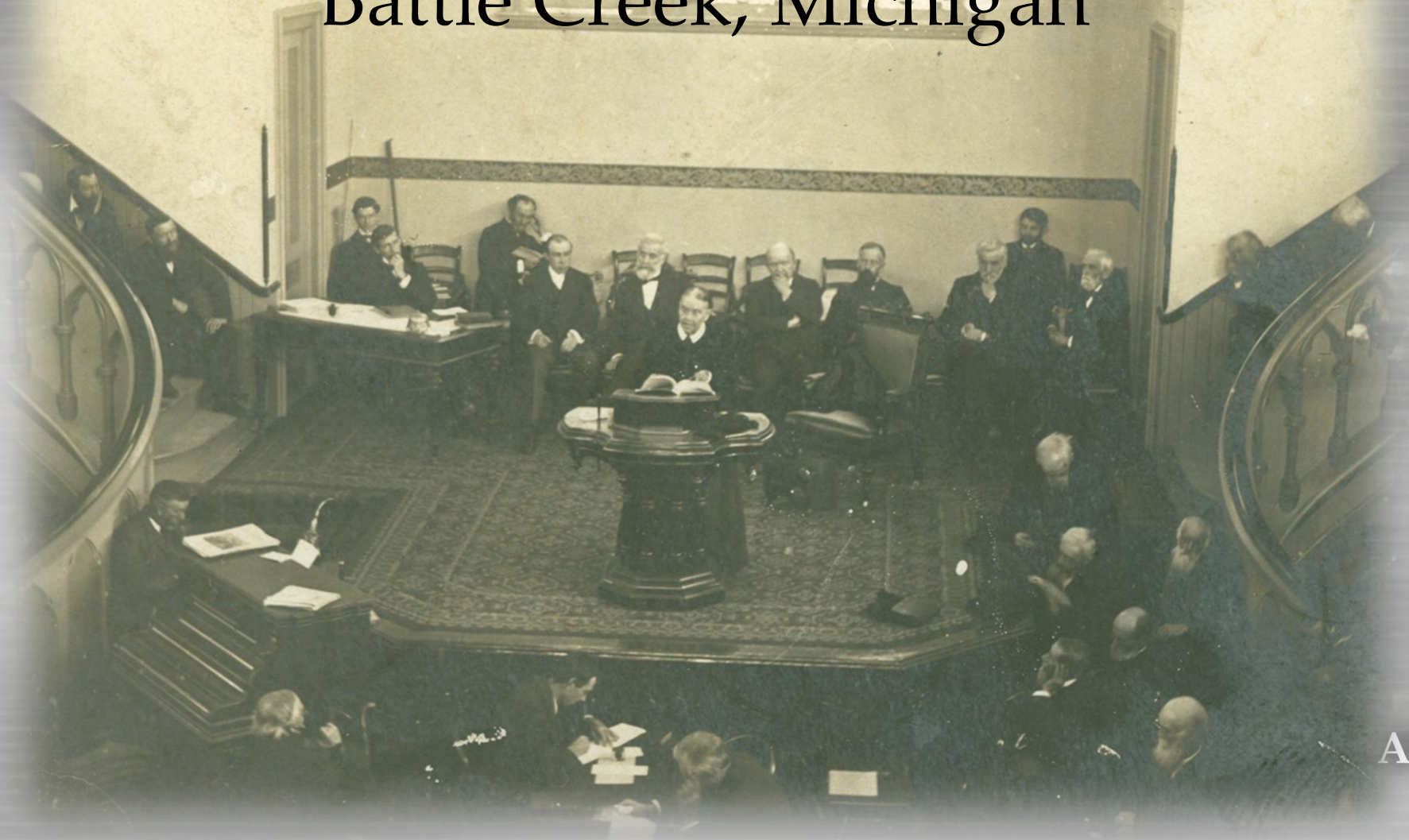
THE 1901 ORGANIZATIONAL CRISIS

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1901 GENERAL CONFERENCE SESSION

Dime Tabernacle
Battle Creek, Michigan



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1901 GENERAL CONFERENCE SESSION

As early as 1894, Ellen White made a startling statement that the General Conference leadership was no longer “the voice of God.”

“It had become a strange voice and they are building strange fire” Ms114-1894.

1901 GENERAL CONFERENCE SESSION

Ellen White lamented:

- The concentration of power in the hands of a few.
- The highly centralized decision-making process.
- The exercise of “kingly power.”
- The concentration of institutions in Battle Creek.
- Original structure not able to cope with international expansions.

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1901 GENERAL CONFERENCE SESSION

“Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men.”

Manuscript 43, 1901. { 5BIO 76.4 }

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1901 GENERAL CONFERENCE SESSION

“In the work of the Lord for these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek, for this is not God’s plan.
Manuscript Releases, vol. 12, 66.

1901 GENERAL CONFERENCE SESSION

“That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be, — that is past. What we want now is a reorganization. We want to begin at the foundation, and to build upon a different principle.”

General Conference Bulletin, April 3, 1901, par. 25.

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1901 GENERAL CONFERENCE SESSION

“Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line.... There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary.”

General Conference Bulletin, April 3, 1901, par. 34.

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1901 GENERAL CONFERENCE SESSION

OUTCOME

- The union conference structure pioneered in Australia was adopted.
- The General Conference Committee was expanded to include representatives from the world field.
- Departments were established.
- Independent organizations were brought under the supervision of the General Conference

1901 GENERAL CONFERENCE SESSION

“During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my soul. We have seen the stately steppings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people”.

RH November 26, 1901, par. 1 ADVENTISM

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1901 GENERAL CONFERENCE SESSION

“I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field, should not be respected...”



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1901 GENERAL CONFERENCE SESSION

“God has ordained that the representatives of His Church from all parts of the earth, when assembled in a General Conference, shall have authority.”

9T 260 in 1909.



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1901 GENERAL CONFERENCE SESSION

“I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God has brought it about. . . **God's angels have been walking up and down in this congregation.** I want every one of you to remember this, and I want you to remember also that God has said that he will heal the wounds of his people”.

GCB April 25, 1901, Art. A, par. 33

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1901 GENERAL CONFERENCE SESSION

	1901	1913
Membership	78,188	122,386
Congregations	2,367	3,884
Tithe	\$578,628.13	\$1,771,989.60

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The background features a collage of historical figures, including several men with beards and glasses, likely related to the Kellogg Crisis. An American flag is also visible on the right side. The overall color scheme is blue and red.

5

THE KELLOGG CRISIS

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JOHN HARVEY KELLOGG

John Harvey Kellogg possessed extraordinary gifts as a surgeon, inventor, educator, administrator, writer (authored more than 50 books), and public speaker.



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JOHN HARVEY KELLOGG

He invented cornflakes, peanut butter, caramel-cereal coffee, and many other formulas—about 80 in all. He single-handedly changed the American breakfast.



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JOHN HARVEY KELLOGG

Toward the end of the 19th century, Kellogg came into conflict with the General Conference leadership over his attempt to control all institutions he had established, namely the Battle Creek Sanitarium, the Battle Creek Food Company, and the health institution in Mexico.



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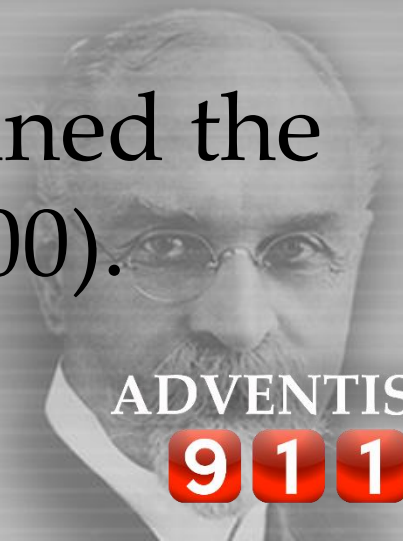
JOHN HARVEY KELLOGG

Kellogg wrote the book *The Living Temple* in which he espoused the principles of pantheism, the belief of a divine presence in all living things.

Ellen White remarked that the book contained the “alpha of deadly heresies” (1SM, 200).

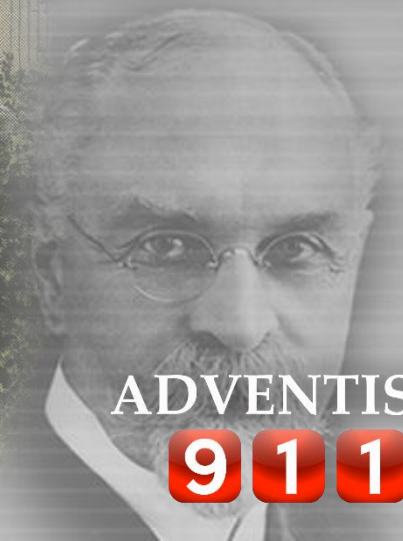
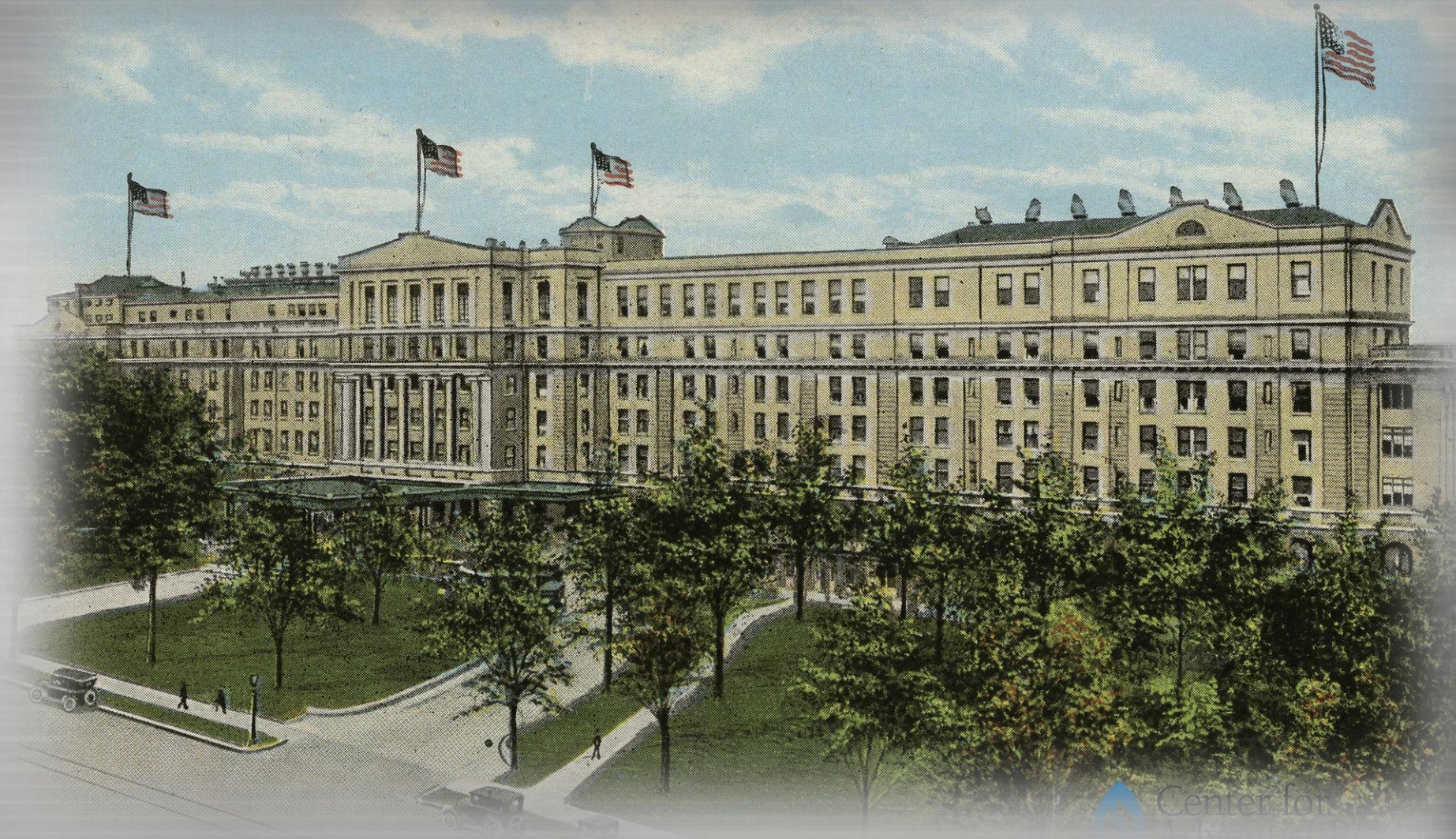
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JOHN HARVEY KELLOGG

Battle Creek Sanitarium, Battle Creek, Mich.—41



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Center for
Adventist Studies

JOHN HARVEY KELLOGG

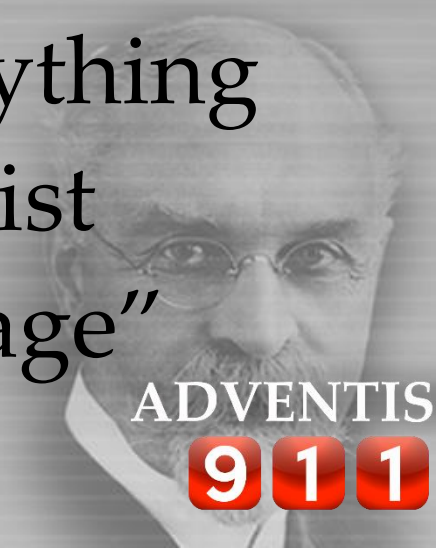
In 1907, Kellogg was disfellowshipped by the Battle Creek Tabernacle Church.

7-HOUR INTERVIEW

Kellogg boldly declared, “I don’t see anything ahead of the Seventh-day Adventist denomination but complete wreckage”

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Subsequently, Battle Creek Sanitarium separated from the Seventh-day Adventist Church. A major crisis ensued.



The Advent movement seemed ready to split down the center, weakened beyond recovery.



Ultimately some 200 ministers, teachers, and medical workers left the Church.



DR JOHN HARVEY KELLOGG

	1907	1917
Membership	94,048	153,857
Congregations	3,179	4,075
Tithe	\$1,064,753.43	\$2,946,907.49



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The background features a collage of historical figures, including several men in suits and one woman, overlaid on a stylized American flag. The color scheme is primarily blue and red.

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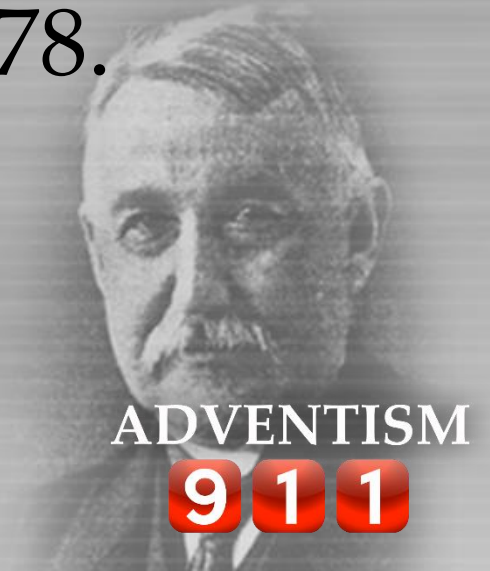
THE CONRADI DEFECTION

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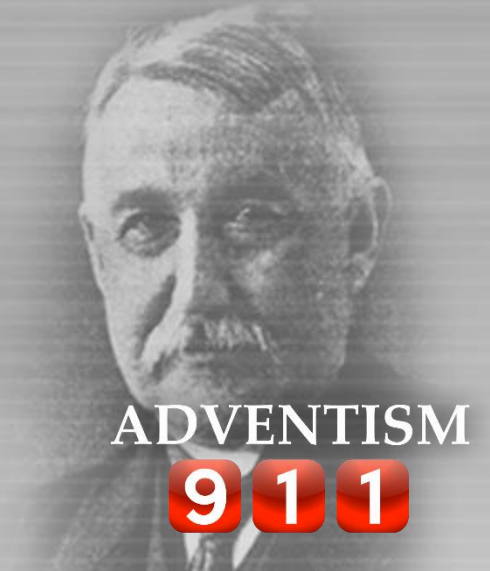
Louis Richard Conradi

Louis Richard Conradi, one of the noted European leaders of our Church, was a German national educated in Battle Creek College after he immigrated to the U.S. at the age of 17. He was converted to the Adventist faith in 1878.



Louis Richard Conradi

Conradi became the first leader of the General European Conference in 1901. Later, he was elected as the president of the European Division. He remained leader of the Church in Europe until 1922.

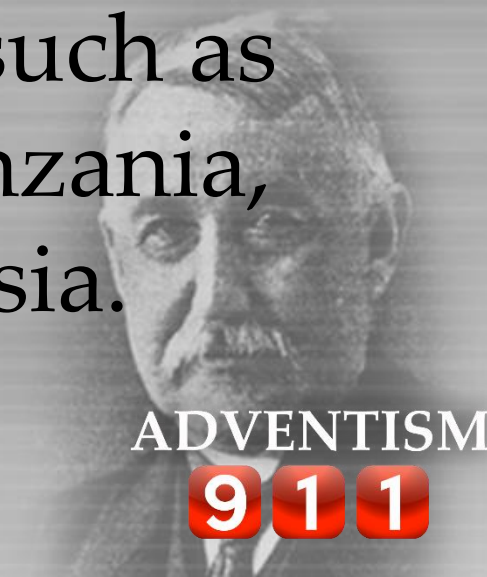


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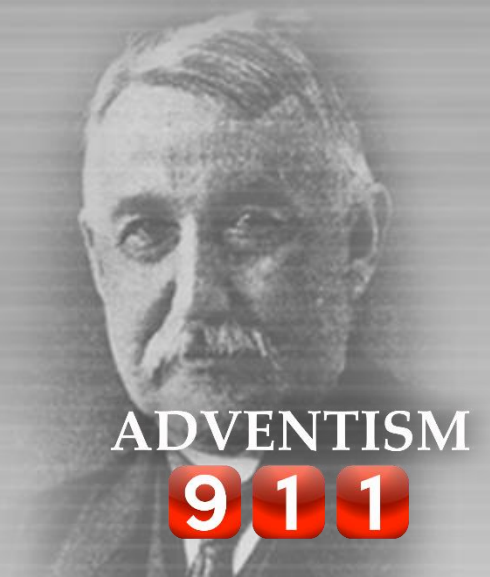
Louis Richard Conradi

- credited with phenomenal membership growth in Europe for some 40 years.
- pioneered new work in Middle Eastern countries such as Egypt, Turkey, and Palestine.
- broke new grounds in African countries such as Zimbabwe, Uganda, Kenya, Ethiopia, Tanzania, South Africa, Morocco, Algeria, and Tunisia.



Louis Richard Conradi

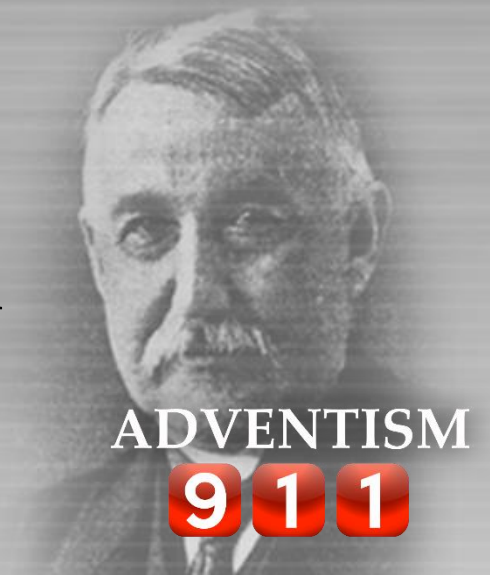
- From 1909 to 1914, Conradi opened up new mission frontiers in Brazil, Uruguay, Paraguay, Argentina, and Chile.



Louis Richard Conradi

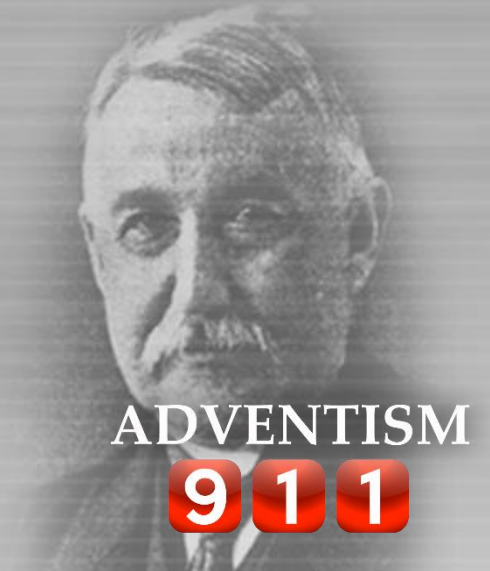
- In 1922, Conradi was not re-elected as the president of the European Church. He was replaced by L. H. Christian.

It was a fateful disappointment to him. He felt he was “ousted” from the European leadership position which he had occupied for twenty years or more.



Louis Richard Conradi

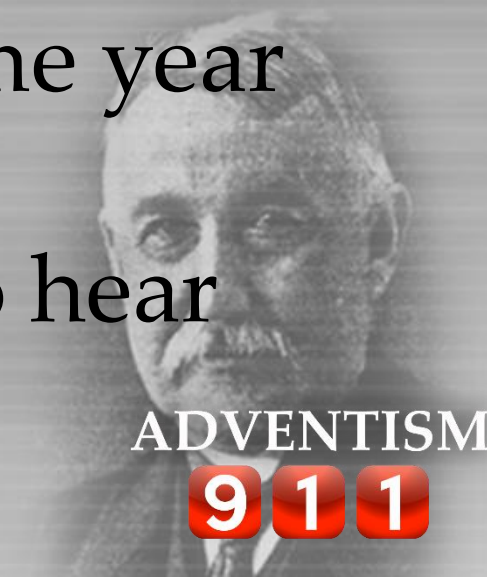
Through the years, Conradi had a number of theological issues with the Church. He rejected Ellen White's prophetic authority, arguing that her writings should be regarded as devotional and not doctrinal.



Louis Richard Conradi

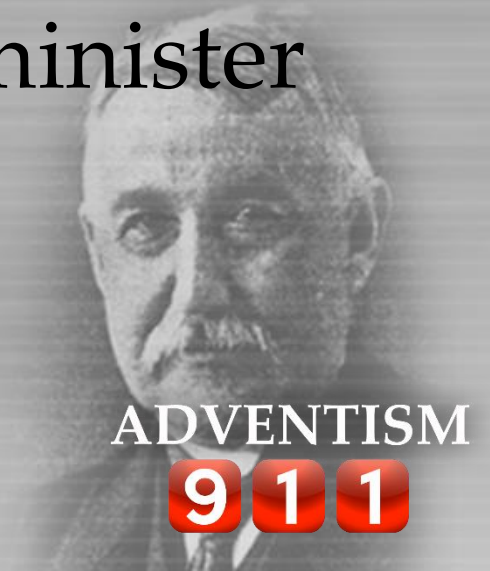
Two hearings were held to examine his doctrinal positions.

- The first was convened in the summer of 1931 in Friedensau, Germany, and
- The second one was in October of the same year in Omaha, Nebraska where a group of 34 administrators and scholars assembled to hear him.



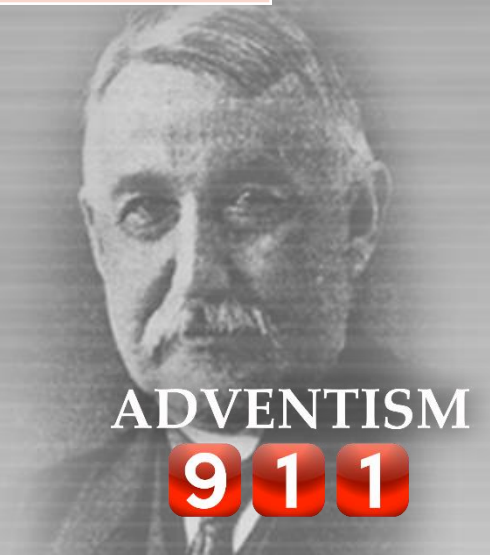
Louis Richard Conradi

In 1932, at the age of 76, having worked for the Seventh-day Adventist Church for 52 years, Conradi turned in his ministerial credential in Washington, D.C. and with that separated himself from the Adventist Church and became a minister for the Seventh Day Baptists.



Louis Richard Conradi

	1932	1940
Membership	362,101	504,752
Congregations	7,322	8,924
Tithe	\$4,736,430.93	\$8,071,653.75



The background features a collage of historical figures, including Abraham Lincoln, George Washington, and others, overlaid with a large, stylized American flag. The color scheme is primarily blue and red.

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THE FORD CRISIS

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DESMOND FORD

- 1958 Bachelor of Arts degree, Avondale College
- 1959 Master's degree, Andrews University
- 1961 PhD, Michigan State University
- 1972 PhD, University of Manchester (UK)



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DESMOND FORD

- Ford was the head of the religion department at Avondale College for over 16 years.
- He was a member of the Biblical Research Committee (BRI) in Australia and the United States.
- In 1977 he began teaching religion at Pacific Union College in California.

DESMOND FORD

- In 1979, Ford was asked by the Association of Adventist Forums to speak on the ramifications of Hebrews 9 and their impact on the Adventist doctrine of 1844 and the investigative judgment.
- In his talk, he raised questions about the traditional understanding of the doctrine of the sanctuary in relation to the investigative judgment.

DESMOND FORD

- He was asked to appear at the General Conference to answer questions.
- Subsequently, he was given six months to write out his views. His research culminated in a 991-page manuscript entitled “Daniel 8:14, the Day of Atonement, and the Investigative Judgment.”

DESMOND FORD

- In August 1980, the 114-member Sanctuary Review Committee (SRC), comprised of administrators and theologians, convened at Glacier View Ranch in Colorado, U.S. to examine his manuscript.



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DESMOND FORD

- During the week-long event, Ford maintained that the doctrine of the investigative judgment had no scriptural support because in his view only the wicked were judged, not the righteous, and because judgment for the righteous was equated with justification by faith.

DESMOND FORD

- The Sanctuary Review Committee concluded that Ford's view undercut the doctrine of the sanctuary as the Church understood it. As a result, Ford's ministerial credentials were withdrawn and he lost his employment as a theology professor.



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DESMOND FORD

	1980	1990
Membership	3,480,518	6,694,880
Congregations	21,555	31,654
Tithe	\$398,880,407	659,924,400



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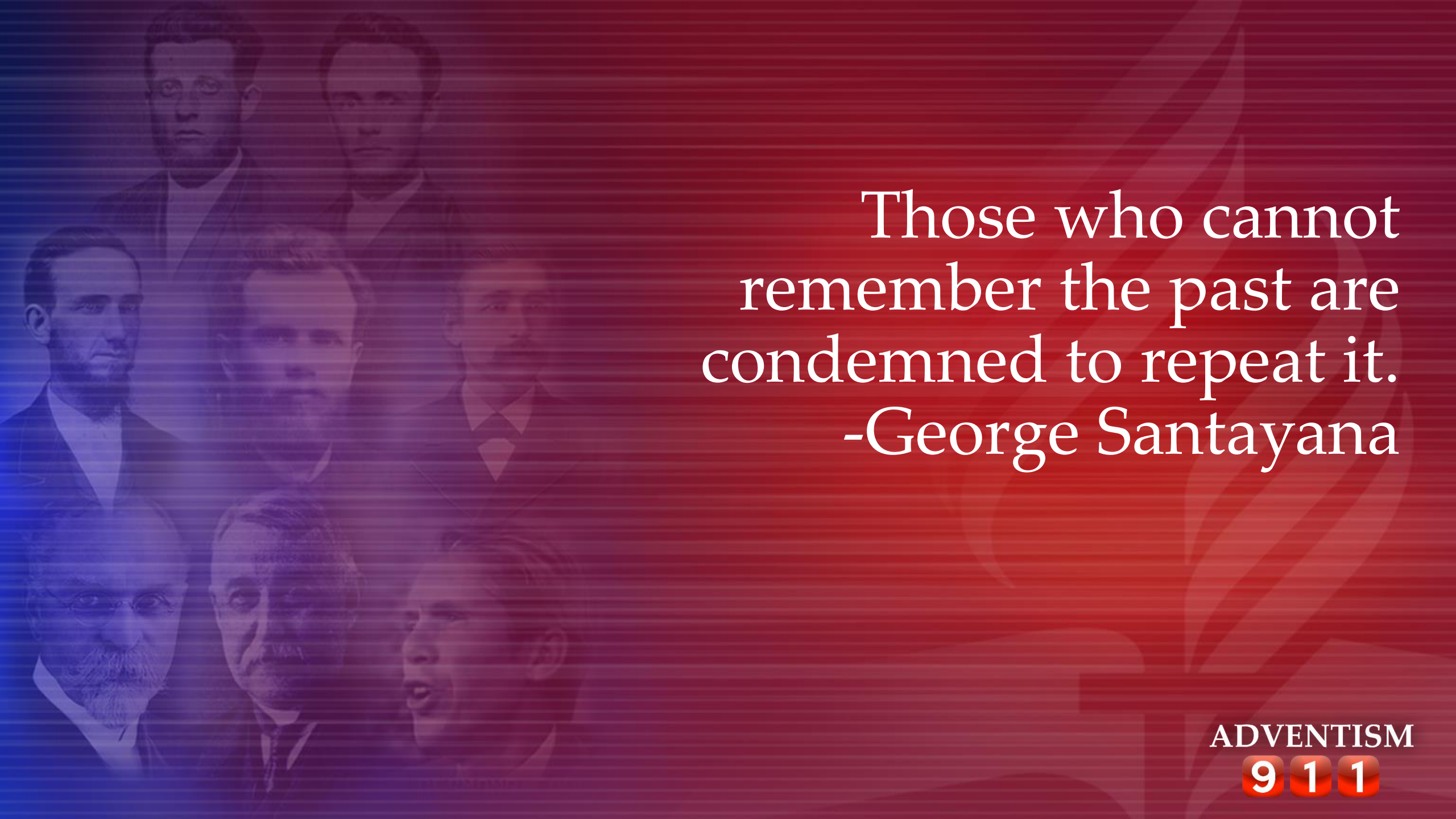


Seventh-day Adventist™ Church

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Those who cannot
remember the past are
condemned to repeat it.
-George Santayana

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The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that he has given for these last days is to be proclaimed to the world. Every pillar that he has established is to be strengthened. We can not now step off the foundation that God has established. We f can not now enter into any new organization; for this would mean apostacy from the truth. The medicinal missionary work needs to be purified and cleansed from everything that would weaken the faith of believers in the past experience of the people of God. Eden, beautiful Eden, was degraded by the introduction of sin. There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning.



“Remind Me Dear Lord”

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REMINDER 1

Remind us, dear Lord, who we are and
what we are about.

- “Seventh-day Adventists...are God's representatives upon the earth.” 2T 452
- “The name Seventh-day Adventist is a standing rebuke to the Protestant world.” 1T 224
- “Seventh-day Adventists have been entrusted with the last warning for a perishing world.”
LHU 357

Remind us, dear Lord, who we are and what we
are about.

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REMINDER 2

Remind us, dear Lord, that You are on the throne.

“Nothing else in this world is so dear to God as
His Church.” 6T, 42

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“Dear Brethren of the General Conference: I testify to my brethren and sisters that the Church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard.” TM, 15

Remind us, dear Lord, that You were on the throne
during church crises through the years.

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REMINDER 3

Remind us, dear Lord, that rebellion has no future, and that there will not be the coming out of another church.

LAST TRIP EAST

“Some have advanced the thought that, as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent.”

From a manuscript read before the delegates at the General Conference Session, Washington, D.C., May 30, 1909. 9T:257, 258 (1909).

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“You will take passages in the Testimonies that speak of the close of probation, of the shaking among God's people, and you will talk of a coming out from this people of a purer, holier people that will arise. Now all this pleases the enemy.... Should many accept the views you advance, and talk and act upon them, we would see one of the greatest fanatical excitements that has ever been witnessed among Seventh-day Adventists. This is what Satan wants.” 1SM:179 (1890). LDE 51.1

- “I know that the Lord loves His Church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be.”

- 2SM:63, 68, 69 (1893). LDE 51.3

“There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port.”

2SM:390 (1892). LDE 52.1

“We cannot now step off the foundation that God has established. We cannot now enter into any new organization, for this would mean apostasy from the truth.”

2SM:390 (1905). LDE 55.2

A STATEMENT BY W. C. WHITE

“I told her [Mrs. Lida Scott] how Mother regarded the experience of the remnant Church, and of her positive teaching that God would not permit this denomination to so fully apostatize that there would be the coming out of another church.”

W. C. White to E. E. Andross, May 23, 1915, White Estate Correspondence
File. LDE 56.4

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“We have far more to fear from within than from without. The hindrances to strength and success are far greater from the Church itself than from the world...The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.”

1SM 122 (1887)

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Remind us, dear Lord, that rebellion has no future,
and that there will not be the coming out of
another church.

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REMINDER 4

Remind us, dear Lord, that the Church is far
from perfect.

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“Because you say, ‘I am rich, have become wealthy, and have need of nothing’ —and do not know that you are wretched, miserable, poor, blind, and naked—I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.” Revelation 3:17-18

Forgive us for engaging in triumphalism. Grant us more repentance and less fault-finding, more healing and less bickering.

Remind us, dear Lord, of your promise, “As many as I love, I rebuke and chasten. Therefore be jealous and repent”. (Rev 3:19)

Remind us, dear Lord, that revival and reformation is our greatest and the most urgent need.

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Remind us, dear Lord, that the Church is far from perfect.

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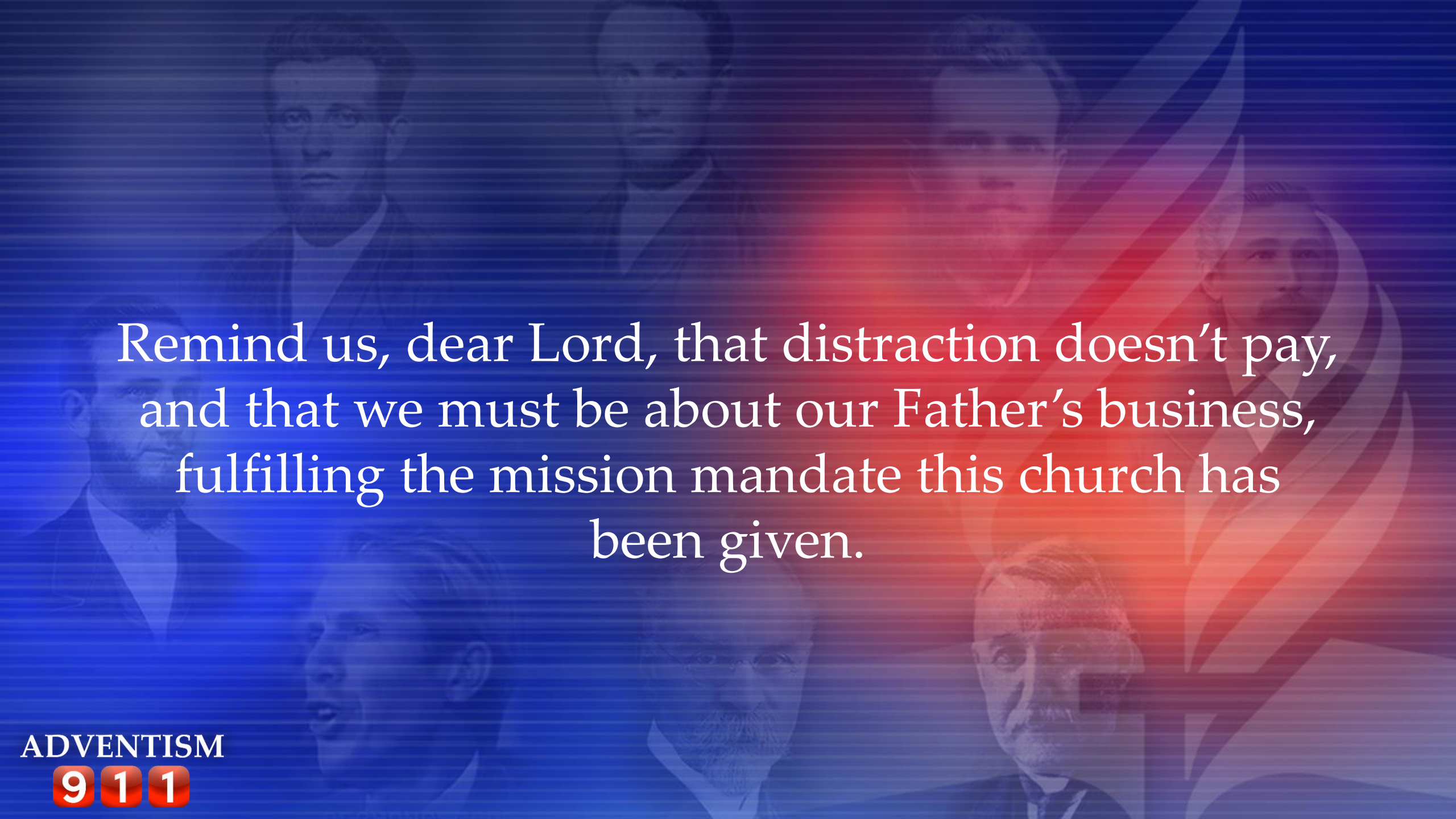
REMINDER 5

Remind us, dear Lord, that distraction doesn't pay. Mission must go on.

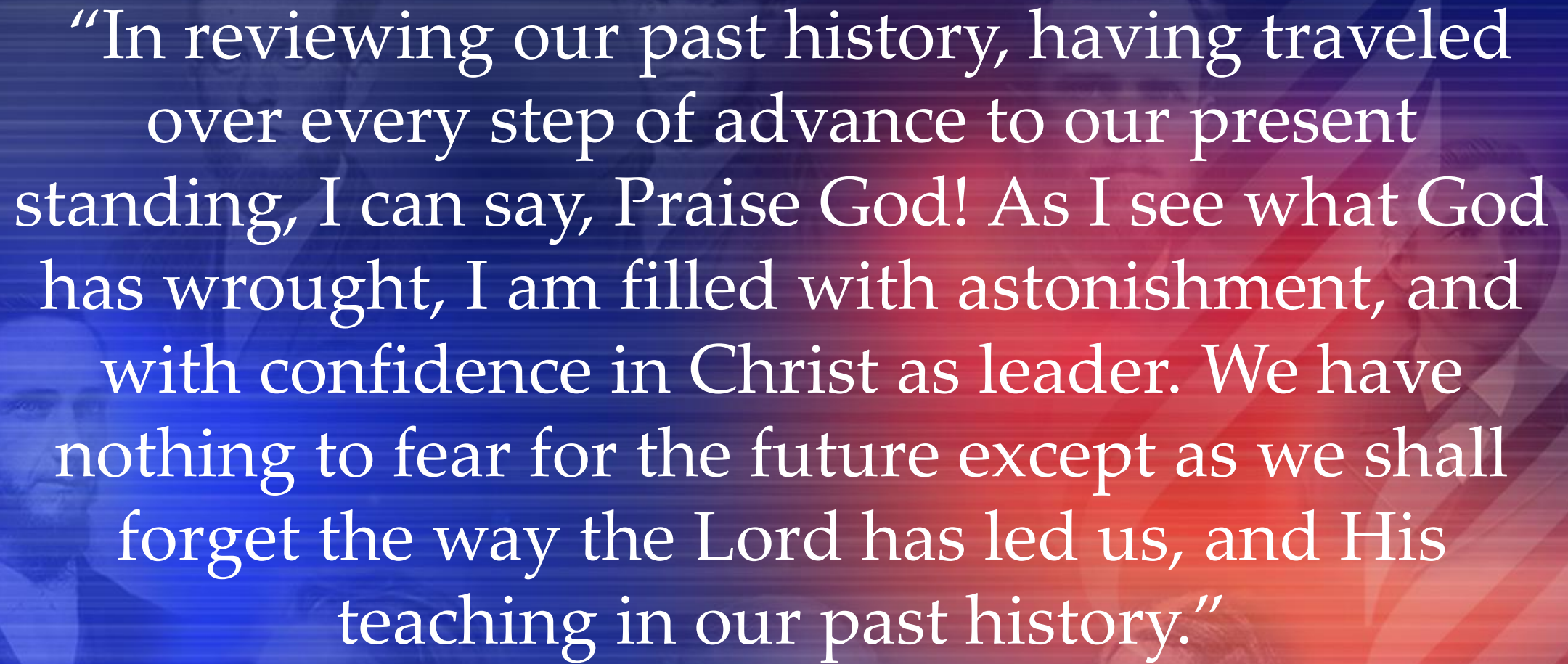
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“In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.” EV 119

The background of the image is a collage. It features several portraits of men, likely historical figures of the Seventh-day Adventist Church, overlaid on a semi-transparent American flag. The flag's stripes and stars are visible, particularly on the right side. The overall color palette is dominated by blue and red, with a gradient effect.

Remind us, dear Lord, that distraction doesn't pay,
and that we must be about our Father's business,
fulfilling the mission mandate this church has
been given.



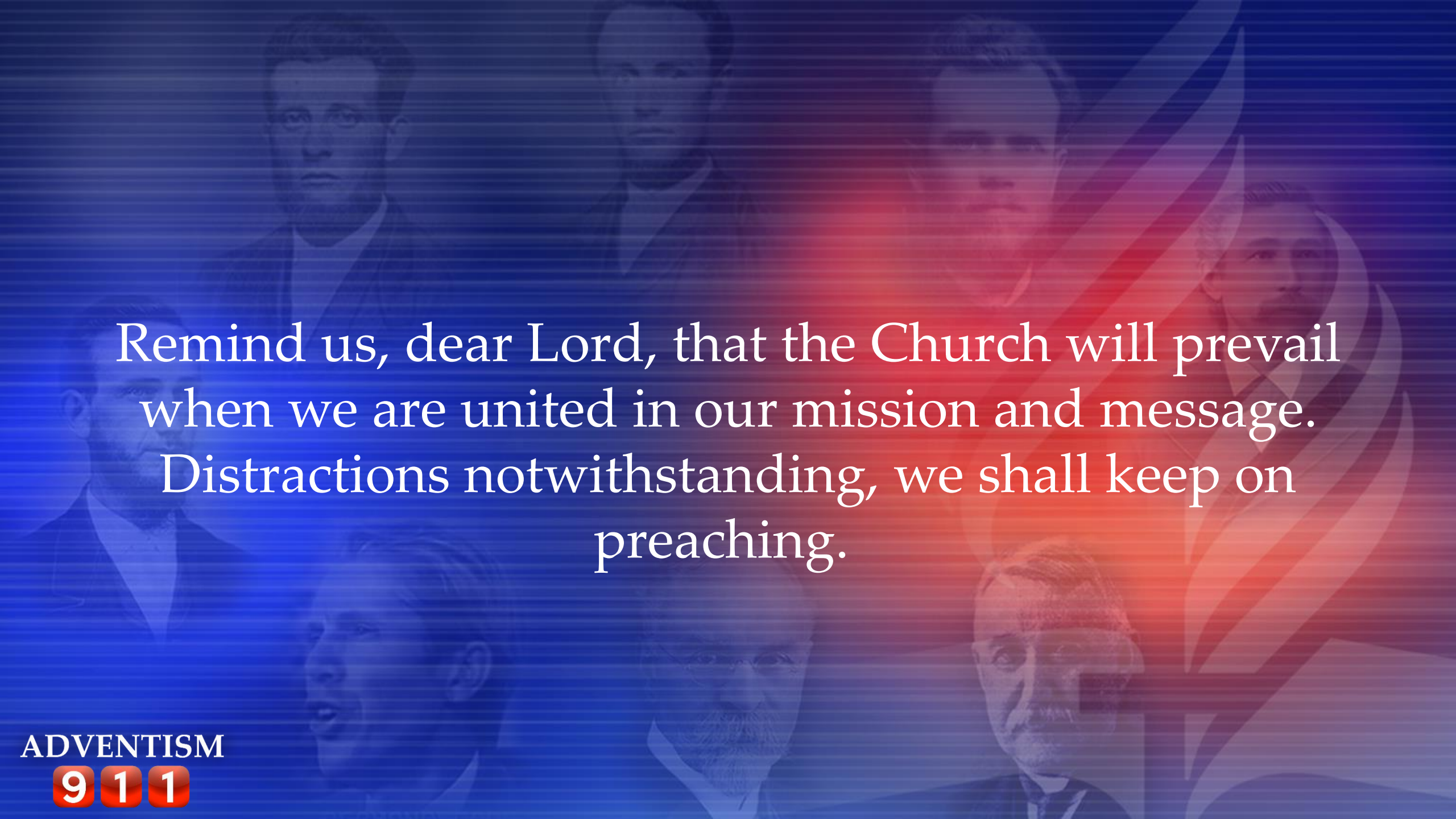
“In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us, and His teaching in our past history.”

LS 96, written in 1892 in Melbourne, Australia, to be read to the leaders who would attend GC Session in 1893.



Remind us, dear Lord, that as a church

Our hope is built on nothing less
Than Jesus' blood and righteousness;
We dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ the solid rock we stand;
All other ground is sinking sand.

The background of the image is a collage. It features several portraits of men, likely historical figures of the Seventh-day Adventist Church, including Ellen G. White and others. These portraits are overlaid on a large, stylized American flag that is tilted diagonally. The entire image has a blue-to-red gradient overlay.

Remind us, dear Lord, that the Church will prevail
when we are united in our mission and message.
Distractions notwithstanding, we shall keep on
preaching.



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