

A BRIEF, ANNOTATED INTRODUCTION TO THE FIELD OF ADVENTIST STUDIES FOR HIGHER DEGREE STUDENTS¹

Niebuhr (1951) described as ‘many-sided’ the relationship between Christianity and civilization. This relationship has broadened and deepened within Australia during the past half-century, in part due to the study of religion by higher degree students. Research higher degree students have the opportunity to carry forward this line of scholarship from this point in time, and this brief introductory booklet suggests some dimensions of how this might be achieved. It is intended to be read as a ‘research starter’ for those interested in researching the field of Adventist Studies in such a way as to make an original contribution to knowledge.

The booklet may be read without attention to the footnotes, however, the footnotes provide an introduction to the extensive literature already available which supports this field of study. Many of the sources referred to here may be accessed via the Avondale College Library, the Adventist Heritage Centre, and the Ellen G. White/Seventh-day Adventist Research Centre.

In addition to this ‘research starter’ booklet, persons interested in researching and/or contributing to the literature in this area may request an initial consultation with one or more of the academic specialists who are affiliated with Avondale. Interaction with them may help to clarify the gaps in the existing literature and locate a useful purpose for a proposed research project.

Further information in relation to the various research higher degrees offered by Avondale is located on the website at the following locations:

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In addition, Avondale will offer a Master of Arts (Research) commencing in 2010 subject to approval.

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I. Profiling the Study of Seventh-day Adventism

The Seventh-day Adventist Church is a small segment (sixteen million baptised members) of a world religion, Christianity. In its Sabbatarian form, it began to develop in 1844, adopting its name in 1860 and its initial structure by 1863. Although it is of Western provenance (primarily North America, secondarily Europe), currently some of its most rapid growth is occurring in parts of Africa, Asia, Oceania and Latin America.²

The detailed investigation of Seventh-day Adventist (herein abbreviated as Adventist or Adventism) backgrounds and history by doctoral candidates has been in process for many years³ but only since 1993 has one of Adventism's educational institutions (Andrews University, Michigan, United States of America) offered PhD degrees in Adventist Studies.⁴ Among the characteristics that invite attention from persons undertaking serious research, the following may be listed: the origins, nature, development and identity of Adventism as a religious body; its internationalisation; its interaction with fundamentalism, evangelicalism, modernism, secularism, post-modernism, other Christian denominations and world religions; its growth in the developing world and its educational and lifestyle initiatives.

Successful theses and dissertations are available for inspection in the Avondale College Library and its special collections, enabling the student to identify some of the aspects of Adventism that are well explored already or to consider options that beckon further consideration.⁵ Events like the annual Murdoch Lecture inaugurated during the 1997 centenary of Avondale College, an annual Adventist Studies lecture

² Basic data are updated annually in *Yearbook: Seventh-day Adventist Church* (Hagerstown, MD: General Conference of Seventh-day Adventists). Publication of *Yearbook* commenced in 1883; print or microform copies are available up to the present. The footnotes in this document mention studies by particular authors and refer to research in specific subject areas, sometimes without full documentation being given, since it is intended that this document will be used in the immediate context of the documentary and online resources located at the Lake Macquarie campus of Avondale College.

³ "Dick's study of the Millerite movement was the first to extensively examine the original sources," according to Gary Land, "Foreword" to Everett N. Dick, *William Miller and the Advent Crisis, 1831-1844* (Berrien Springs, Mich.: Andrews University Press, 1994), viii. Note Land's analysis of three phases of Millerite historiography: "memoirs by the movement's participants"; "a debate between detractors and apologists"; "after 1950 an academic interest in the movement grew slowly, reaching a high point in the 1980s," in "The Historians and the Millerites: An Historiographical Essay," xiii-xxviii. Land's essay contextualises major studies of Millerism up to 1993 and the preparation of Dick's 1930 dissertation for eventual publication in 1994. The best online bibliography of Millerism is that developed by Gary Shearer, Adventist Studies Librarian at Pacific Union College, Angwin, California.

⁴ Approval in 2006 for Avondale College to offer accredited PhD degrees in the disciplines of history, education, health and theology opened exciting possibilities for Adventist Studies to be approached from these vantage points in its Australian context. For parameters of this approval, consult the 219-page document, "Avondale College: Doctor of Philosophy," Submission to the NSW Department of Education and Training, August 2005. Cf. various announcements by Brenton Stacey: "Avondale approved to offer PhDs," *Record*, 25 March 2006, 3; "Research more prominent in Mission Statement," *Avondale Connections* 19, no. 5 (29 March 2006), 1.

⁵ See, for descriptive listings, "Dissertation Abstracts," *Andrews University Seminary Studies* 46 (Autumn 2008), 257-9, as well as previous and subsequent issues of *AUSS*.

series convened from 2002-2006, as well as conferences focused on comparative religion, science and faith and related themes,⁶ have brought streams of Australian and overseas presenters to the Lake Macquarie campus, many of them specialists in some aspect of Adventist Studies. Such events help to provide a measure of ongoing stimulus for the discipline of Adventist Studies, as has the accreditation of PhD degree sequences at Avondale College.

II. Glancing at the Big Picture: The Study of Religion

Within the professional experience of educators currently active in Australian universities, the inclusive discipline of Religious Studies or Studies in Religion⁷ has matured and is enjoying increased participation from students in graduate courses. Academic publications often refer to studies in religion with descriptors that indicate a world religion (like Islamic Studies, Jewish Studies), a denomination (such as Anglican Studies, Baptist Studies) or ideas (for example, millenarianism, evangelicalism). Journals such as *Religious Studies: An International Journal for the Philosophy of Religion* (Cambridge University Press), the *Journal of the American Academy of Religion*, *Church History: Studies in Christianity and Culture* (The American Society of Church History) and *Journal of Religious History* (initiated in Australia, 1960) facilitate an understanding of Religious Studies as commonly understood in British, American and Australian contexts.⁸

III. Defining the Study of Adventism

For this document, the title *Adventist Studies* has been adopted as a convenient abbreviation for *Seventh-day Adventist Studies*, a Christian and denominational subset of Religious Studies. Adventist Studies as an academic discipline embraces the broader background, specific history, thought, polity and practice of the Seventh-day

⁶ During the first half of 2009, for instance, Avondale College hosted conferences or speakers that offered perspectives on issues as diverse as Islamic Studies, new perspectives on Christianity, the interface of faith and science, the phenomenon of post-modernism, the hermeneutics of Revelation and the function of the human brain.

⁷ The study of Adventism might well be prefaced with introductions to religion and Christianity and the bibliographies they offer, such as Mircea Eliade, editor, *The Encyclopedia of Religion*, sixteen vols (New York: Macmillan, 1987); David B. Barrett, George T. Kurian, Todd M. Johnson, *World Christian Encyclopedia* (Oxford: Oxford University Press, second edition, 2001). The latter work is in two volumes: Volume 1 is "The world by countries: religionists, churches, ministries"; Volume 2 is "The world by segments: religions, peoples, languages, cities, topics." For a "Selective world bibliography of Christianity and religion," see Vol. 2, 686-697.

⁸ The journals mentioned by name are intended to be illustrative only; many others from amongst the extensive range of print and electronic serial titles that are available in the Avondale College Library might be cited. The online resources available in the Library and the holdings of larger libraries available via the inter-library loan system greatly expand the on-campus options for research. Convenient indices of journal articles relating to Adventism are available in the print (Vol. 1, 1971, to Vol. 26, 1997) and online editions of the Seventh-day Adventist Periodical Index, in the print and online copies of journals and via databases such as the "ATLA Religion Database with ATLA Serials" and the "Religion and Philosophy Collection." The abundance of such resources may be realised by checking such options as the American Theological Library Association database that references thousands of articles under the category "Seventh-day Adventist."

Adventist Church.⁹ An important segment of Adventist Studies is sometimes deemed to be an academic discipline in its own right: *Ellen White Studies*, focused on the life and writings of an Adventist co-founder, Ellen Gould White (1827-1915).¹⁰

IV. Beginning Adventist Studies

Introductions to Adventist backgrounds, history, thought, polity and practice are available in survey volumes such as that by Schwarz and Greenleaf and the two-volume *Seventh-day Adventist Encyclopedia*.¹¹ Schwarz and Greenleaf (see pages 660-676) list some of the comprehensive bibliography that lies behind their book. However, the construction of an up-to-date bibliography that is specific to the subject the student has chosen is one of the important tasks of any higher degree candidate. Most supervisors and examiners consider an effective literature review as a crucial component of a thesis or dissertation.¹²

⁹ Avondale College, “the premier educational institution of the Seventh-day Adventist Church in Australia and New Zealand, provides a quality education to its constituency as well as to a growing number of students of other faith traditions who desire education in a Christian context,” *Avondale Undergraduate Handbook, 2005-2006*, 7.

¹⁰ Ellen White’s life and writings have provided a focus for numerous dissertations. A standard higher than many was set by Roy E. Graham at the University of Birmingham in 1978 with a doctoral dissertation that was published in the American University Studies, Series VII (Theology and Religion, Vol. 12), entitled *Ellen G. White: Co-Founder of the Seventh-day Adventist Church* (New York: Peter Lang, 1985). White’s role as a founder of Adventism and Avondale is noted in Milton Raymond Hook, “The Avondale School and Adventist Educational Goals, 1894-1900” (Ed.D. diss., Andrews University, 1978); cf. Hook, *Avondale: Experiment on the Dora* (Cooranbong, NSW: Avondale Academic Press, 1998). For recent suggestions re possibilities for further study relating to Ellen White, note Arthur Patrick, “Reflections on Unfinished Business: Ellen White Studies in Historical Perspective,” 2003, Document File 2191 in the Ellen G. White/SDA Research Centre, Avondale College. An overview of five books about Ellen White is given in Arthur Patrick, “Prophets Are Human. Are Humans Prophets?” *Spectrum* 33, no. 2 (Spring 2005), 73-4. In assessing these volumes, note in particular Don McMahon’s research on Ellen White’s health writings, Leonard Brand’s comments on research design, and Graeme Bradford’s application of research by biblical scholars who are not Adventist members, such as Christopher Forbes, “Prophecy and Inspired Speech in Early Christianity and Its Hellenistic Environment” (Ph.D. thesis: School of History, Philosophy and Politics, Macquarie University, 1987). The ongoing discussion increasingly employs the electronic media, including official websites and a plethora of independent ones that are responsible (such as www.sdanet.org/atissue, *Spectrum* and *Adventist Today*) as well as many that are partisan or poorly informed.

¹¹Richard W. Schwarz and Floyd Greenleaf, *Light Bearers: A History of the Seventh-day Adventist Church* (Nampa, Idaho: Pacific Press, revised edition, 2000); Don F. Neufeld, editor, *Seventh-day Adventist Encyclopedia* (Hagerstown, MD: Review and Herald, second revised edition, 1996). See also Gary Land, *Historical Dictionary of the Seventh-day Adventists* (Lanham, Maryland: Scarecrow Press, 2005), Vol. 56 of the *Historical Dictionaries of Religions, Philosophies and Movements* series. Important examples of early Adventist literature are progressively being republished; note, for instance, the work of George R. Knight with the *Adventist Classic Library* series that began with James White’s *Life Incidents* (1868) and *Seventh-day Adventists Answer Questions on Doctrine* (1957). Knight’s “Notes with Historical and Theological Introduction” in the latter volume are worth the price of the entire book (Berrien Springs, Mich.: Andrews University Press, annotated edition, 2003). Note the ongoing discussion of the *Questions on Doctrine* event, especially that generated by the conference held at Andrews University, October 2007; see qod.andrews.edu.

¹² If it is some time since the prospective student undertook undergraduate studies focused upon Adventism, it may be useful to review subject descriptions relating to Adventist history and Ellen White by Allan Lindsay, Lester Devine and John Skrzypaszek, especially the CDs that Devine and

This website statement offers only a brief introduction to Adventist Studies and does not attempt to list in detail the extensive primary and secondary sources that are currently available in Adventist heritage and research centres.¹³ An expanding coverage of the subject and its sources is a constant objective as new research is completed or published. This process may be tracked by comparing the initial edition of this document (printed, May 2006) with this electronic edition (May 2009).¹⁴

A frequent chronological starting-point for research in Adventist Studies is the rise of the Second Advent Movement as initiated in the United States by William Miller (1782-1849) and his colleagues.¹⁵ However, Adventists are interested in claiming

others have produced that include lectures and related materials. See also the outlines by Arthur Patrick of classes offered at La Sierra University during 2003: "History of Seventh-day Adventism," "Life and Thought of Ellen White," "Seminar in Church History: Adventist Studies," particularly the bibliography and descriptions of the writings of selected scholars as they relate to Adventist Studies, given in the latter document that is dated 29 April 2003.

¹³Essentially, the territory of the South Pacific Division (SPD) reaches from Perth to Pitcairn and Kiribati to Hobart and Stewart Island. The intending student will be introduced to the most important resource collections for Adventist Studies in the SPD, such as the headquarters archives and library, Wahroonga; the Sydney Adventist Hospital Museum, Wahroonga; the Adventist Heritage Centre and Special Collection and the Ellen G. White/SDA Research Centre in the Avondale College Library, Cooranbong. Of interest is "Sunnyside," the historic home of Ellen G. White and its adjacent South Sea Islands Museum in Cooranbong; the latter entity houses valuable artefacts that merit study. The names of institutions and their addresses and other basic data are given in *Seventh-day Adventist Yearbook*. An orientation to Adventist history in the South Pacific is available in three volumes: Noel Clapham, editor, *Seventh-day Adventists in the South Pacific: 1885-1985* (Warburton, Victoria: Signs, 1985); Arthur J. Ferch, editor, *Symposium on Adventist History in the South Pacific: 1885-1918* (Wahroonga, New South Wales: SPD of Seventh-day Adventists, 1986); Arthur J. Ferch, editor, *Journey of Hope: Seventh-day Adventist History in the South Pacific: 1919-1950* (Wahroonga, New South Wales: SPD of Seventh-day Adventists, 1991). See also Philip J. Hughes, series editor, "Australia's Religious Communities: A Multimedia Exploration" (Melbourne: The Christian Research Association, 2000) and the printed edition: Alwyn P. Salom, editor, *The Seventh-day Adventist Church in Australia* (Kew, Victoria: The Christian Research Association, 2002). Salom assembled the material on Adventism for the CD-ROM and printed versions with participation from a number of other writers. The writings of Salom and other authors such as Steven Currow (www.InstituteOfChurchMinistry.org), like those of Hughes and numerous publications of the Christian Research Association, help to define an Australian context for the study of Adventism. *Pointers: Bulletin of the Christian Research Association* reached its nineteenth volume in 2009. A context for the study of Australian Adventism can be developed from the extensive publications of scholars like Stuart Piggin, Robert Linder and Ian Breward.

¹⁴ Since Avondale College is an Australian institution, it is likely that its students may need a particular awareness of Adventist history in this geographical region, such as given in Arthur N. Patrick, "Seventh-day Adventists in the South Pacific: A Review of Sources," *The Journal of Religious History (JoRH)* 14, no. 3 (June 1987), 307-326. The present document updates but does not repeat much of the extensive data given in the 1987 article, since *JoRH* is available in most research libraries and is well known as one of the valuable resources for the study of religion in Australia. Patrick's "Review of Sources" can also be accessed via a compact disk that is available from the Ellen G. White/SDA Research Centre at Avondale College and two recent documents by the same author update its contents: "Contextualising Recent Tensions in Seventh-day Adventism: 'a constant process of struggle and rebirth'?" refereed draft submitted to *JoRH*, 28 August 2008, available in its pre-publication form on the Avondale College website; and "Religious History in Century 21: Reflections on the Demand for Credible Historiography," a paper presented at the New Perspectives on Christianity Conference, Avondale College, 16 January 2009.

¹⁵ For sources and interpretation, see Edwin S. Gaustad, editor, *The Rise of Adventism: Religion and Society in Mid-Nineteenth-Century America* (New York: Harper and Row, 1974). Gaustad's book

continuity with dissenters and reformers of previous ages: the Waldenses; the magisterial Reformers of the sixteenth century; more radical reformers such as the Anabaptists, English and Scottish Puritans;¹⁶ Evangelicals of the eighteenth century (including the Wesleys and, subsequently, Methodism);¹⁷ Seventh Day Baptists; individuals and movements arising from the Second Great Awakening—such as nineteenth-century Restorationists¹⁸ and others. Accounts of Christian millenarianism provide a fertile set of comparisons and contrasts with Seventh-day Adventism,¹⁹ as does the history of movements focused on the Second Advent that have arisen throughout Christian history, including the various branches of Millerite Adventism.²⁰

marks one of the forward leaps taken by Adventist Studies, not least because of the Vern Carner, Sakae Kubo, Curt Rice “Bibliographical Essay,” 207-317, that flowered in the microform collection; see Jean Hoorstra, editor, *The Millerites and Early Adventists: An Index to the Microfilm Collection of Rare Books and Manuscripts* (Ann Arbor, Mich.: University Microfilms International, 1978). The ready availability of this collection was one of the factors that facilitated the more effective study of Millerism. For the most recent of a series of significant volumes by various authors, see David L. Rowe, *God’s Strange Work: William Miller and the End of the World* (Grand Rapids, Mich.: Eerdmans, 2008).

¹⁶ The extensive writings of Bryan W. Ball illustrate well the potential of such research, beginning with his doctoral dissertation at the University of London (completed 1971, published 1975), continuing with his volumes published by Oxford University Press and James Clarke (Cambridge) including *The Soul Sleepers: Christian Mortalism from Wycliffe to Priestley* (2008). Ball has commenced revising his earlier volumes for new editions, a task that may require a number of years.

¹⁷ Adventist antecedents in the life and writings of John Wesley and subsequent Methodism are indicated in the research of Fred Hoyt but are, as yet, only partly available in published form.

¹⁸ This matter is explored by General Conference archivist Bert Haloviak in two of many unpublished papers available on the General Conference website, www.adventistarchives.org, see “Archives and Statistics Research Papers.”

¹⁹ See, for example, Stephen Hunt, editor, *Christian Millenarianism: From the Early Church to Waco* (London: Hurst, 2001), especially the chapter by Kenneth Newport, “The Heavenly Millennium of Seventh-Day Adventism,” 131-148. Such publications can be studied usefully in the light of reviews by competent scholars; see such reviews of Hunt as that by Paul S. Boyer in *Church History: Studies in Christianity and Culture* 73, no. 1 (March 2005), 243-5. Cf. the review by John Kloos of *Anglo-American Millennialism from Milton to the Millerites*, in *Church History* 74, no. 4 (December 2005), 859-860. Note, in particular, Hilary M. Carey, “Introduction: Millennium: A View From Australia,” *Journal of Religious History* 24, no. 1 (February 2000), 1-7.

²⁰ An inclusive and accurate use of the term “Adventist” is modelled in the writings of well-known sociologists like Bryan Wilson and William Sims Bainbridge. For an ethnographic study of another Adventist entity, see Andrew Holden, *Jehovah’s Witnesses: Portrait of a Contemporary Religious Movement* (London and New York: Routledge, 2002). Philip Barlow, “Book Review Essay: Jan Shippis and the Mainstreaming of Mormon Studies,” *Church History: Studies in Christianity and Culture* 73, no. 2 (June 2004), 412-426, offers a window into research relating to yet another religious movement that began in the United States during the nineteenth century. Note the comparable stance of Quincy D. Newell in the same journal, vol. 75, no. 1 (March 2006) that “Mormon studies has become mainstream,” 216-219. According to Barlow, the first half of the twentieth century “witnessed maturing historical studies, including nearly three dozen doctoral dissertations on Mormon topics,” but he adds: “Half-a-thousand Ph.D. degrees in Mormon-related topics were granted in the second half of the twentieth century, though not all in history,” 418, 420. A believer-participant, Leonard Arrington, is described as “the first professionally competent historian of the LDS church” and, as well, Barlow notes the contribution to the genre made by scholars not of the Mormon faith. Cf. the volume on Christian Science by La Sierra University historian Rennie Schoepflin, reviewed in *Spectrum* 32, no. 1 (Winter 2004), 74-6.

V. Tracing Adventist Origins and Development

The society in which Millerism flourished witnessed a plethora of reforms, some of which made deep impacts upon Sabbatarian Adventism or influenced its post-1844 development. Therefore, the origins and development of Adventist concepts, polity and practices²¹ including doctrinal reconstruction, healthful living, organisational struggles, educational and missiological initiatives can be studied within illuminating historical and cultural contexts. Continuity and change in a movement's ideas and practices may appear to weave complex tapestries.²² Investigation of causes and processes of change in the world outside Adventism, as well as appreciation of the reality and nature of change within it, may enable the student to better understand the past and to interpret the present coherently. For instance, fresh options for healthful living have developed since Ellen White's 1863 experience and voluminous writings on the subject;²³ further, scientific medicine burgeoned in the twentieth century, adding to the challenge of relating Adventism's former and current health recommendations. Perceptions of how diverse educational ideas and cross-cultural mission concepts developed may throw useful light on current practices. Adventist Studies can proceed in contexts as varied as Adventism's more-than-a-hundred senior colleges and universities that are planted within an array of cultures, or its health institutions that exist in societies as diverse as those of North America and Africa, or its mission enterprises that are experiencing particular challenges in Western society and unprecedented growth in developing countries.²⁴

VI. Noting Some Academic Approaches to Adventist Studies

Adventist Studies as a recent branch of Religious Studies has much to learn from investigation of what may be regarded as the roots, stem and other branches of its family tree, as suggested diagrammatically in Appendix 1. Since the publication of the

²¹ This aspect of study must include the processes that developed and update the *Seventh-day Adventist Church Manual*. For an example of a doctoral dissertation in published form, see Barry David Oliver, *Seventh-day Adventist Organisation: Past Present and Future* (Berrien Springs, Mich.: Andrews University Press, 1989). Note the list in DF 2191 of fifty book chapters, articles and conference papers by Oliver; many of these items indicate how doctoral study influenced Oliver's professional thought as an Avondale lecturer and subsequently as a senior administrator in the SPD.

²² A superior bibliography is given in Rolf J. Pöhler's dissertation (1995) and subsequent volumes (1999, 2001).

²³ Studies from the past sixty years address various aspects of Ellen White's contribution as health reformer. Some of the authors to observe are Dores Robinson, Arthur White, Ronald Numbers, George Reid, Don McMahon/Leonard Brand, Gary Fraser and T. Joe Willey. As intimated earlier, where names of authors are cited thus in this document, further details relating to them are immediately available in the Avondale College Library and the Ellen G. White/SDA Research Centre. For an introductory bibliography for Ellen White Studies, see Herbert E. Douglass, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White* (Nampa, Idaho: Pacific Press, 1998), 576-579, but note the limitations indicated in reviews of the Douglass volume. Ongoing bibliographic data are well represented by the on-going efforts of Merlin Burt.

²⁴ In this regard, observe changing concepts of Adventist mission since 1950, well illustrated in the writings of Gottfried Oosterwal and others, plus the development of the concept of "Global Mission" and the role of the Adventist Development and Relief Agency (ADRA).

first tract by the three co-founders of Seventh-day Adventism, the movement has claimed Scripture as the foundation of its faith and practice. Therefore, the discipline of Biblical Studies (Old Testament Studies, New Testament Studies)²⁵ may inform the discipline of Adventist Studies usefully, as may Historical Studies, Theological Studies, Missiological Studies,²⁶ Pastoral Studies, Cultural Studies (including Sociology) and related areas of research.²⁷ These widely recognised modes of inquiry are likely to employ such categories as description, analysis, explanation and evaluation; the student who is engaged in Adventist Studies may profit much from such methodologies and their application.

Adventism sets for itself an inclusive agenda with regard to the Christian Scriptures by claiming it has no creed but the Bible. To read Adventist publications, however, is to observe that some parts of Scripture receive disproportionate mention: Genesis, Leviticus, Daniel, Romans, Hebrews and Revelation are some of the biblical books that deserve notice in this regard.²⁸ Thus, while the genre of Adventist Studies

²⁵ A reference point for Adventist Studies from a biblical standpoint is the *Seventh-day Adventist Commentary Series*, with its initial seven volumes published between 1954 and 1957. Note the revisions of this work and the addition of other volumes; Volume 13 is currently under preparation. The more recent *Bible Amplifier* series is a massive initiative under the editorial leadership of George Knight, a project that has encountered economic difficulties but may be in process for years to come. The writings of particular scholars indicate their constructive focus on selected aspects of Biblical Studies; see, for instance, the writings of Kendra Haloviak and Jon Paulien on Revelation.

²⁶ Note Appendix 2. Among the many journals published by Adventist entities are some that focus on issues as diverse as missiology, education, law and religious liberty. Some journals are infrequent, for instance *Adventist Lawyer* is “published biennially by the General Conference Corporation of Seventh-day Adventists.”

²⁷ The beginning student might with profit seek some awareness of the writings (including conference papers) of over 300 members of the Adventist Society for Religious Studies (ASRS), of whom most have completed doctorates in Australian, North American or European universities. The yearly conferences of this body were for some time planned so as to facilitate subsequent attendance at the American Academy of Religion/Society of Biblical Literature annual meetings. Also, some regional gatherings of the ASRS are fostered. Higher degree students at Avondale need contact and interaction with the wider scholarly community in Australia and overseas to ensure that their scholarly development does not occur in isolation and their research output does not remain in seclusion. Time spent on university campuses and in immediate contact with other postgraduates can assist students in learning from other experts, appreciating the breadth and depth of the subject area that they have selected, gaining access to research materials, receiving the stimulus of research seminars, experiencing immersion in vigorous scholarly debate and constructive criticism.

²⁸ In recent decades, the writings of Adventist biblical scholars exemplify a greater concern for hermeneutical and exegetical maturity. Note, as a few of many examples that might be cited, the doctoral dissertations or publications of Laurence Turner on Genesis, Arthur Ferch and Paul Birch Petersen on Daniel, Ranko Stefanovic and Jon Paulien on Revelation. In similar vein, Roy Gane seeks to interpret Leviticus in several publications, and a strand within hundreds of articles written by William Johnsson addresses the issues raised in his doctoral dissertation at Vanderbilt University and Johnsson’s subsequent volumes that focus on Hebrews. Such writings illustrate something of the two-way communication that occurs between Biblical Studies and Adventist Studies. Recently Eric Livingston, David Thiele, Jeff Crocombe, Mark Pearce and others have undertaken significant research at Australian universities with a focus on hermeneutical and exegetical issues. Cf. Thiele’s earlier work, “The Identity of the ‘I’ in the ‘Confessions’ of Jeremiah” (M.Th. thesis: Avondale College, 1998) and note writings by these emerging scholars that illustrate the development of their expertise. The writings of Jacques Doukhan have increased the effectiveness of communication between Jewish culture and Adventist thought, a matter often raised by Mark Kellner and Clifford Goldstein.

attempts to embrace the entirety of Scripture, in reality it recognises that some parts of the Bible have provoked more inquiry and discussion within Adventism than others. Thus a Biblical Studies specialist might well select a biblical passage or portion for exegetical consideration as part of a case study of Adventist history, thought, mission or identity. Again, a student wanting to pursue research primarily in Biblical Studies may choose to interact with Adventist Studies as a related discipline.²⁹

Historical Studies³⁰ under the rubric of Adventist Studies may, as indicated above, focus upon events that pre-date the actual nineteenth century rise of Seventh-day Adventism in the United States. Recently, the decade of the 1840s has been explored quite intensively in monographs, biographies and dissertations;³¹ a similar depth of study is needed for Adventism's subsequent decades in the United States.³² Also, Adventist Studies may address the planting and development of the denomination in one or more of over-200 nations in which it has established a presence. It might well explore institutional³³ and organisational history, highlight the contribution and

²⁹ It is important to observe the ways that various scholars engage with such possibilities. For instance, in his doctoral dissertation completed in 1974 at the University of Edinburgh, Alden Thompson worked mainly within the disciplines of Judaic Studies and Old Testament Studies. Since that time Thompson's teaching and writing have progressively embraced Adventist Studies in general and Ellen White Studies in particular. However, both Systematic Theology and hermeneutics inform his books like *Who's Afraid of the Old Testament God?* (Exeter: Paternoster, 1988) and *Inspiration: Hard Questions, Honest Answers* (Hagerstown, MD: Review and Herald, 1991). Such comments can be explored with the help of Thompson's website, www.AldenThompson.com; see especially "Writings (Bibliography)" and "Writings (Content)". Thompson may have done more than any other Old Testament scholar to bridge the chasm between academia and Adventist members; the nature of that attempt and challenges made to it might well provide a timely focus for a doctoral dissertation.

³⁰ For the study of Christianity in general "a focal orientation is an understanding of history," according to James M. Robinson, editor, *Theology and History* (New York: Harper and Row, 1967), 1. The theme of this book (Volume III, *New Frontiers in Theology* series) might usefully be traced to the present and applied to the study of Adventism.

³¹ For three examples, see Merlin D. Burt, "The Historical Background, Interconnected Development, and Integration of the Doctrines of the Sanctuary, the Sabbath, and Ellen G. White's Role in Sabbatarian Adventism from 1844 to 1849" (Ph.D. diss., Andrews University, 2002); Gerald Wheeler, *James White: Innovator and Overcome* (Hagerstown, MD: Review and Herald, 2003); George R. Knight, *Joseph Bates: The Real Founder of Seventh-day Adventism* (Hagerstown, MD: Review and Herald, 2004). Alden Thompson's writings, as noted above, bridge well the gap between Old Testament Studies and Adventist members; Knight has provided a similar service between Historical Studies and Adventist members. The Avondale College Library indices list over thirty of Knight's book chapters and book titles and in addition facilitate access to his articles. Some of the most original research is only partially published: for instance, observe the available writings and Forum presentations (San Diego) by Fred Hoyt.

³² Note the useful overview offered by Gary Land, editor, *Adventism in America: A History* (Grand Rapids, Mich.: Eerdmans, 1986). Douglas Morgan, *Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Sect* (Knoxville: University of Tennessee Press, 2001) illustrates a longitudinal approach. Morgan's volume is reviewed effectively in scholarly publications, as is the case for most publications that have integrity for researchers (such as Woodrow Whidden's biography of Ellet J. Waggoner, 2008). The student should always seek the horizon-extending potential of such reviews.

³³ Note that with the help of search engines such as Google, a wealth of descriptive, statistical and other data are available online from the General Conference (www.adventistarchives.org), South Pacific Division (www.adventist.org.au) and other Adventist entities. Of particular value are the SDA Periodical Index and institutional library sites like those of Andrews University, Loma Linda

influence of particular individuals or events,³⁴ examine issues of race and gender,³⁵ or assess the impact that diverse cultures have upon the practice and dissemination of its ideas and lifestyle.³⁶ Adventism's rather tentative inter-faith relations merit more attention than they have received, including its observer status at the World Council of Churches and its participation in inter-faith forums.³⁷ A variety of historical methods may offer the student useful tools: for example, a history-of-ideas approach is one of many fruitful modes of inquiry. Some Christian communions are more

University, La Sierra University, Pacific Union College; the Avondale Library website (www.avondale.edu.au/library) provides links to those of a number of other institutions. Note, for instance, the sites that have input from Gary Shearer (Adventist Studies Librarian at Pacific Union College, Angwin, California) and Tony Zbaruschuk (Special Collections Librarian, Archivist, and Library Webmaster at La Sierra University Library, Riverside, California). Two of Zbaruschuk's sentences describe well a part of the holdings that he administers: "We have thousands of books by and about Adventists, covering Seventh-day Adventist history, people, and ideas, the history of La Sierra University and other Adventist schools and colleges, the Sabbath-Sunday controversy, religious freedom, and scores of related topics. If you want to know what Adventists thought and said and taught and did, or what they're thinking and saying and teaching and doing now, you've come to the right place." In addition to the resources available in Australia, the United Kingdom and Europe, collections in the United States like those in Silver Spring, Berrien Springs, Angwin, Loma Linda and Riverside illustrate well the availability of data relevant for students pursuing the discipline of Adventist Studies.

³⁴ Australians including Allan Lindsay, Gilbert Valentine and Arnold Reye have written some of many successful dissertations that focus on individuals. Valentine's research well illustrates the way in which a doctoral dissertation can be transformed for publication, as in his two volumes on Prescott. More recent dissertations such as those by Paul McGraw, Julius Nam and Michael Campbell demonstrate the value of historical study of events that includes an awareness of other categories of research. See Australian examples of this genre in such publications as Michael Leigh Chamberlain, *Beyond Ellen White: Seventh-day Adventism in Transition* (Teneriffe, Qld: Post Pressed, 2008) and Richard Bowen Ferret, *Charisma and Routinisation in a Millennialist Community: Seventh-day Adventist Identity* (Lewiston, Queenston, Lampeter: The Edwin Mellen Press, 2008).

³⁵ This might embrace Women's Studies (see, for instance, the La Sierra University Women's Resource Centre, www.adventistwomenscenter.org), Men's Studies, modes of ministry to women and/or men who are married and single, and concepts of male and female roles in family, church and society. Related and more controversial issues might include the biblical meaning of ordination and the ordination or commissioning for ministry of both men and women as explored in the writings of Bert Haloviak and many others. Cognate areas of research might address the Adventist understanding of human sexuality from the nineteenth century, when vitalism was a pervasive concept, to the present. Many writers inform such research relating to sexuality: Ellen White, John Harvey Kellogg, Harold Shryock, Charles Wittschiebe, Ronald Numbers, Alberta Mazat, Ron and Karen Flowers, as well as current biblical scholars like Richard Davidson and Ivan Blazen. A further option could be to address Family Studies more directly; note, for instance, the national conferences that exemplified Bryan Craig's leadership and writing (as in Craig's book, *Searching for Intimacy in Marriage*, 2004) in this area. The significance for Adventism of another disputed subject (homosexuality) is noted in *Spectrum* 34, no. 1 (Winter 2006), 51-75 and more fully discussed in David Ferguson, Fritz Guy and David R. Larson, editors, *Christianity and Homosexuality: Some Adventist Perspectives* (Roseville, Calif.: Adventist Forum, 2008).

³⁶ See Rolf J. Pöhler, Hans-Diether Reimer, and Gary Land, "Adventists," *The Encyclopedia of Christianity*, Vol. 1 (Grand Rapids: Eerdmans, ET 1999). Geoffrey W. Bromiley is the translator and English-language editor of this work that illustrates the potential for the study of Adventism in languages other than English. Colin Buchanan, *Is the Church of England Biblical?* (London: Darton, Longman and Todd, 1998) poses a leader's (that is, a bishop's) questions that might constructively engage the studios within a religious community.

³⁷ Here the extensive writings of Bert B. Beach and Reinder Bruinsma provide a useful window, including the published form of Bruinsma's doctoral dissertation at London University.

comfortable than Adventists are about acknowledging or even nurturing the parties that exist within them; note, for instance, the history of the Anglican Church in Australia generally and in Sydney particularly. While Adventists tend to downplay the existence of what in their communion are often unnamed impulses or parties, much can be learned from the study of such phenomena.³⁸

Theological Studies, insofar as the discipline is related to Adventist Studies, may find a starting point within the Fundamental Beliefs of Adventism and the way that one or more of these beliefs relate to or contrast with the ideas of historic Christianity and those of contemporary denominations.³⁹ However, the 28 fundamentals express only a part of Adventist thought; for instance, they scarcely allude to a considerable literature that treats subjects as diverse as theological ethics (not to mention medical ethics, social ethics, environmental ethics),⁴⁰ spirituality, piety, religious liberty,

³⁸ A beginning might be made with Lowell Tarling, *The Edges of Seventh-day Adventism* (Bermagui South, NSW: Galilee, 1981). Note the literature produced by the Adventist Theological Society, such journals as *Adventists Affirm* and *The Remnant Herald*, plus a score of the books co-authored by Russell R. and Colin D. Standish that focus on “the ills of God’s Church.” Cf. the writings of Samuel Koranteng-Pipim and his likeminded colleagues in volumes written by or edited by Pipim: *Receiving the Word: How New Approaches to the Bible Impact Our Biblical Faith and Lifestyle* (Berrien Springs: Berean Books, 1996); *Must We Be Silent? Issues Dividing Our Church* (Ann Arbor, Mich.: Berean Books, 2001); *Here We Stand: Evaluating New Trends in the Church* (Berrien Springs, Mich.: Adventists Affirm, 2005). More measured, apologetic literature is produced by the Biblical Research Institute of the General Conference and similar entities such as the Biblical Research Committee of the SPD and such ideas are conveyed in official Adventist magazine and journals. Often, more progressive ideas are given early expression by independent entities: chapters of the Association of Adventist Forums (note, for instance, the monthly presentations made since 1980 at the San Diego chapter) and the quarterly journal published since 1969, *Spectrum: The Journal of the Association of Adventist Forums*. See also the tri-monthly magazine, *Adventist Today*, now in its seventeenth volume. *Spectrum* has something of the tone of *The Atlantic Monthly* whereas *Adventist Today* is more news orientated, like *Time*. There are numerous important studies by professionals with long experience in Adventist employment who not currently members; these vary from scholarly (as in the doctoral dissertation by John Knight and the articles by John Godfrey) to vigorously critical books (as in the writings of Gregory Hunt and Dale Ratzlaff).

³⁹ The literature is vast, but one of the most useful sources is Raoul Dederen, editor, *Handbook of Seventh-day Adventist Theology* (Hagerstown: Review and Herald, 2000), Volume 12 of the *Commentary Reference Series*. Cf. such publications as *Seventh-day Adventists Believe: A Biblical Exposition of Fundamental Doctrines* (Boise, Idaho: Pacific Press, second edition, 2005) with Woodrow Whidden, Jerry Moon, John W. Reeve, *The Trinity: Understanding God’s love, His plan of salvation, and Christian relationships* (Hagerstown, MD: Review and Herald, 2002). As examples of the contributions of particular authors, note the bibliographies of Fritz Guy, Hans LaRondelle, Richard Rice, Ray Roennfeldt and others in Document File 2191. Darius Jankiewicz’s dissertation (2001) on church authority pioneers study that has relevance for Adventism, evident in Jankiewicz’s subsequent presentations relating to the sacraments. Currently Paul Birch Petersen, in cooperation with others, is editing a volume on the Trinity.

⁴⁰ Michael Pearson’s doctoral dissertation published by Cambridge University Press illustrates the promise of research relating to ethical considerations, as do histories of Loma Linda University and Sydney Adventist Hospital. Cf. *Update: Loma Linda Centre for Christian Bioethics* and Arthur Patrick, *The San: A Century of Christian Caring: 1903-2003* (Wahroonga: Sydney Adventist Hospital, 2003). Note the research materials gathered since the 1980s to support the national bioethics conferences convened by Herbert Clifford and Thomas Ludowici and the ongoing activities of the Christian Centre for Bioethics (CCB). Located as a special collection within the Sydney Adventist Hospital Library, the resources that serve the CCB include 4,200 volumes, one of the largest collections of bioethics books in Australia, and embrace a score of related subjects. The CCB also receives 25 selected journals and includes 930 documents; its largest client group is the Avondale College Faculty of Nursing and

church/state relations⁴¹ and more. An extensive field of research is open to the student who wishes to explore a range of sub-disciplines that flourish under the broader umbrella of Theological Studies, such as Biblical Theology, Historical Theology, Systematic Theology and Pastoral Theology. Current trends in the Church may have important implications: for example, Adventists in recent years have given fuller attention to hermeneutical issues. A study such as that of hermeneutics might proceed in ways that unite the broader disciplines of Historical Studies, Biblical Studies and Theological Studies while addressing the more specific concerns of Adventist Studies from an historical perspective.

Since the 1920s, the Adventist Church has nurtured its clergy via a monthly publication, *Ministry*. The online *SDA Periodical Index* indexes *Ministry*, thus providing access to an array of ideas in the area of Pastoral Studies⁴² that invites more detailed historical exploration, analysis and application than can be expected in the periodical itself. Adventism's implementation of insights relating to evangelism and cross-cultural ministry, church planting,⁴³ church growth, pastoral leadership and administration, pastoral nurture, pastoral counselling, chaplaincy and Clinical Pastoral Education offers options for historical research relating to professional theory as well as analysis of its implementation.

But there is a cluster of other ways that Adventism is being investigated or that offer stimulating possibilities in this regard.⁴⁴ In recent decades, Adventists have become

Health. Some of the literary output of Jack Provonsa, Charles Scriven, Charles Teel, Roy Branson, David Larson, James Walters, Zdravko Plantak and Warren Trenchard, as well as the volume edited by James J.C. Cox for the Washington Institute of Contemporary Issues, convey Adventist reflections on various aspects of ethics.

⁴¹ For instance, a considerable part of Roland Blaich's professional lifetime of research has focused on the experience of Adventism in Nazi Germany. This theme needs to be interpreted within the wider context of German Protestant relations with the Third Reich; note, for instance, the illuminating book review by John A. Moses in *Journal of Religious History* 30, no. 2 (June 2006), 256-7.

⁴² This term embraces many aspects of ministry. For instance, a strand relating to Adventist youth is well illustrated in the D.Min. project and the Ph.D. dissertation by Barry Gane and the doctoral projects that Gane has supervised. For an Australian context for youth ministry, see an article reporting the Australian Study of Youth Spirituality that is funded by 17 organisations, "The Religious and Spiritual Lives of Teenagers," *Pointers: Bulletin of the Christian Research Association* 16, no. 1 (March 2006), 1-4; cf. *Youth Studies Australia* 25, no. 1 (March 2006) published by the Australian Government: Department of Family and Community Services. As an Adventist example of similar research, see the Valugenesis volumes by V. Bailey Gillespie, Stuart Tyner and others.

⁴³ Each of these designations can be explored fruitfully in the Research Centre's resources and/or on the internet; for instance, on Church Planting in Europe and Australia, note the electronic newsletters produced by Peter Roennfeldt, peter@newchurchlife.com.

⁴⁴ Note Linda L. Barnes, editor, *Religion and Healing In America* (New York: Oxford University Press, 2005), reviewed by Taryn Kudler in *Journal for the Scientific Study of Religion* 45, no. 1 (March 2006) 134. Kudler notes: "The social scientific study of religion and health, especially by qualitative study, remains in its infancy." Such observations suggest the potential for study of the Adventist experience with health issues in diverse cultures. For competent reflection on the long-running United States study of Adventist health issues, note the publications by Gary Fraser and others. Another topic that awaits fuller exploration is the historic Adventist concern for temperance and the variety of attempts made to confront the problems caused by addictive substances. See, as one recent example, John F. Ashton and Ronald S. Laura, *Uncorked! The Hidden Hazards of Alcohol* (Warburton: Signs, 2004).

more interested in exploring various philosophical issues, including the nature of human knowledge and its transmission, the relations between philosophy and faith, and the implications of competing worldviews. The physical and human sciences have also impacted Adventism, including, for instance, insights from biology, anthropology and archaeology.⁴⁵ Under the umbrella of Cultural Studies, a number of dissertations and publications on Adventism have been produced in the United States and Australia.⁴⁶ Some of these have explored aspects of educational theory and practice,⁴⁷ sect/church theories and their outcomes, socio-cultural change, the processes of charismatic legitimation and de-legitimation that characterise a sect, the routinisation of charisma and such related matters as the reality and results of conflict.⁴⁸ All of these issues and many others might well be addressed from historical, sociological and other perspectives.

Further, some of the doctoral dissertations completed in recent years have been trans-denominational and/or trans-disciplinary⁴⁹ in nature. Such realities suggest other

⁴⁵ An illustration of Adventist attempts to examine issues in the contemporary world is the journal of the Avondale Centre for Interdisciplinary Studies in Science, entitled *Christian Spirituality and Science*, edited by Kevin de Berg. Observe also the potential for the Australasian Research Institute to support student research projects in selected areas of Adventist Studies. Cf. James L. Hayward, editor, *Creation Reconsidered: Scientific, Biblical, and Theological Perspectives* (Roseville, Calif.: Association of Adventist Forums, 2000) with the publications of the Geoscience Research Institute that is located on the campus of Loma Linda University.

⁴⁶ Malcolm Bull and Keith Lockhart, *Seeking a Sanctuary: Seventh-day Adventism and the American Dream* (San Francisco: Harper & Row, 1989). For Bryan Wilson, this book is “a vigorous sociological interpretation of a powerful worldwide organization,” (back cover); for Kenneth Newport it is “The most authoritative study of Seventh-day Adventism,” *Christian Millenarianism*, 131. A second edition of Bull and Lockhart’s study was published by Indiana University Press in 2007. For a sociological investigation written within a “School of Humanities, Communications and Social Sciences” that incorporates strong historical elements, see Bruce Manners, “Publish or Perish: A Study of the Role of Print in the Adventist Community” (Ph.D. diss., Monash University, Gippsland Campus, 2004). Observe the master-level projects and the doctoral dissertation by Graham Stacey as examples of the significance of the human sciences for Adventist Studies.

⁴⁷ It has not been a purpose of this document to canvass in depth the fields of education and pedagogy, as vantage points from which to undertake PhD studies, because the potential of those disciplines for such study will be treated elsewhere. However, it bears mention that a useful orientation is available in Floyd Greenleaf, *In Passion for the World: A History of Seventh-day Adventist Education* (Boise, Idaho: Pacific Press, 2005).

⁴⁸ For one example, note the doctoral dissertation by Peter Harry Ballis, its publication by Praeger and its relation to reflections by the Sydney Adventist Forum and various publications that occurred twenty-five years after the Sanctuary Review Committee (1980) and the subsequent dismissal of Desmond Ford and many others. Ballis developed strong historical roots for research that later expanded to embrace sociology. On this topic, see also the biography by Milton R. Hook, *Desmond Ford: Reformist Theologian, Gospel Revivalist* (Riverside, Calif.: Adventist Today, 2008). Many other doctoral studies or publications are enhanced by a trans-disciplinary framework; see, for some examples, those written by Don Roy, Ronald Lawson, Gregory Schneider, Robert Wolfgramm and Rick Ferret. Observe the emergence of Sociological Studies during the past thirty years, as a fruitful way of understanding Adventism.

⁴⁹ Note Ronald Graybill, “The Power of Prophecy: Ellen G. White and Women Religious Founders of the Nineteenth Century” (Ph.D. diss.: The Johns Hopkins University, 1983). Doctoral dissertations written in history and education at the University of Newcastle illustrate ways in which these disciplines and sociology may relate to Adventist Studies. Cf. Arthur Patrick, “Christianity and Culture

arenas that may reward exploration by individuals contemplating higher degree studies. Again, because of the variety of options embraced within Ellen White Studies,⁵⁰ many of the topical suggestions made in this document can in some way benefit from interaction with historical considerations arising from that aspect of Adventist Studies.⁵¹

VII. Assessing the Option of Adventist Studies at Avondale College

As a registered Higher Education Provider in Australia, Avondale College offers its courses of study within the terms of the Australian Qualifications Framework. Therefore, Avondale's undergraduate and postgraduate degree courses are recognised

in Colonial Australia: Selected Catholic, Anglican, Wesleyan and Adventist Perspectives, 1891-1900" (Ph.D. thesis, University of Newcastle, 1991); Michael Leigh Chamberlain, "The Changing Role of Ellen G. White in Seventh-day Adventism With Reference to Sociocultural Standards at Avondale College" (Ph.D. thesis, University of Newcastle, 2001). The writings of Edward Vick and Sakae Kubo provide two of many illustrations of the fact that although tensions may develop between biblical, theological or other scholars and their religious community, fruitful outcomes may result over subsequent decades. Probably the finest example to date of a trans-disciplinary dissertation is that by Rolf Pöhler. Some of a hundred articles by Pöhler and two of his published volumes illustrate well how historical, biblical, and theological research illumines the wider history of Christianity in general and Adventist Studies in particular, including Ellen White Studies. For another dissertation written by a European researcher, see Zoltan Szalos-Farkas, *The Rise and Development of Seventh-day Adventist Spirituality: The Impact of the Charismatic Guidance of Ellen G. White* (Ph.D. thesis: King's College, University of Aberdeen, 2004), published as Doctoral Dissertation Series, Vol. 1 (Cernica, Romania: Editura Institutului Teologic Adventist, 2005). For articles regarding Ellen White published in non-European cultures, see such publications as *Journal of Asia Adventist Seminary* 11, no. 2 (2008). The student should ask the staff of the Ellen G. White/SDA Research Centre for recent papers that cite contemporary data re Ellen White Studies, such as Gilbert Valentine, Gilbert M. Valentine, "The Church 'Drifting toward a Crisis': Prescott's 1915 Letter to William White," *Catalyst* 2:1 (November 2007), 32-94, also on www.sdanet.org/atissue; Arthur Patrick, "The Relevance of Ellen White's Writings for Contemporary Adventist Life, Thought, Identity and Mission," the script for occasional lectures presented during March 2009. For pointers toward a feminist understanding of Ellen White, note the research of Fred Hoyt and Hilary M. Carey, "Ellen G. White and Female Prophetic Authority in the Adventist Tradition in Australia," *Journal of Interdisciplinary Gender Studies* 5 (2000), 3-19.

⁵⁰A new phase in the study of Ellen White's life and writings may be dated as beginning with the Autumn 1970 number of *Spectrum: A Quarterly Journal of the Association of Adventist Forums*. During its first three decades, *Spectrum* published some eighty articles relating to Ellen White, some of them signalling the direction that Adventism would take subsequently. See Gary Shearer, "A Bibliography of Sources about Ellen White in *Spectrum*," *Spectrum* 31, no. 1 (Winter 1999), 66-69. It is important to compare the articles in *Spectrum* and *Adventist Today* with more conservative viewpoints like those of Russell R. and Colin D. Standish, Ralph Larson, the Adventist Theological Society and other independent entities. More accepting of change have been such official Adventist publication as *Ministry*, *Adventist Review* and *Record*. Sources facilitating an historical analysis of the experience of Australian Adventism with Ellen White are cited in various online papers by Arthur Patrick, www.sdanet.org/atissue.

⁵¹ Without doubt, a most significant event relating to Ellen White Studies will be the "Ellen White: American Prophet" working conference slated for Portland, Maine (USA), 22-25 October 2009. According to the sponsors' announcements (as outlined in their "Contributors' Guidelines," "Respondents' Guidelines," "Executive Summary"), healthy engagement may be expected between scholars (21 authors, 42 respondents, plus a handful of invitees) from within and beyond the borders of Adventism, leading to a major publication, probably by Oxford University Press.

by the Commonwealth Government and accredited through the Department of Education and Training of the State of New South Wales.⁵²

Prospective students are invited to request further information about Adventist Studies that will be reflected in periodic updates of this document. Since 1932, Annual Reviews (see, for instance, *Annual Review of Physiology* 71, 2009, and www.annualreviews.org) have developed what are now “authoritative, analytic reviews in 37 focused disciplines within the Biomedical, Life, Physical, and Social Sciences.” While Avondale College cannot match such ambitious ventures in its comment on the disciplines approved for PhD research, it supports its students in seeking awareness of the literature that is relevant to their chosen fields of study. Online technology is one of the ways employed to implement this objective.

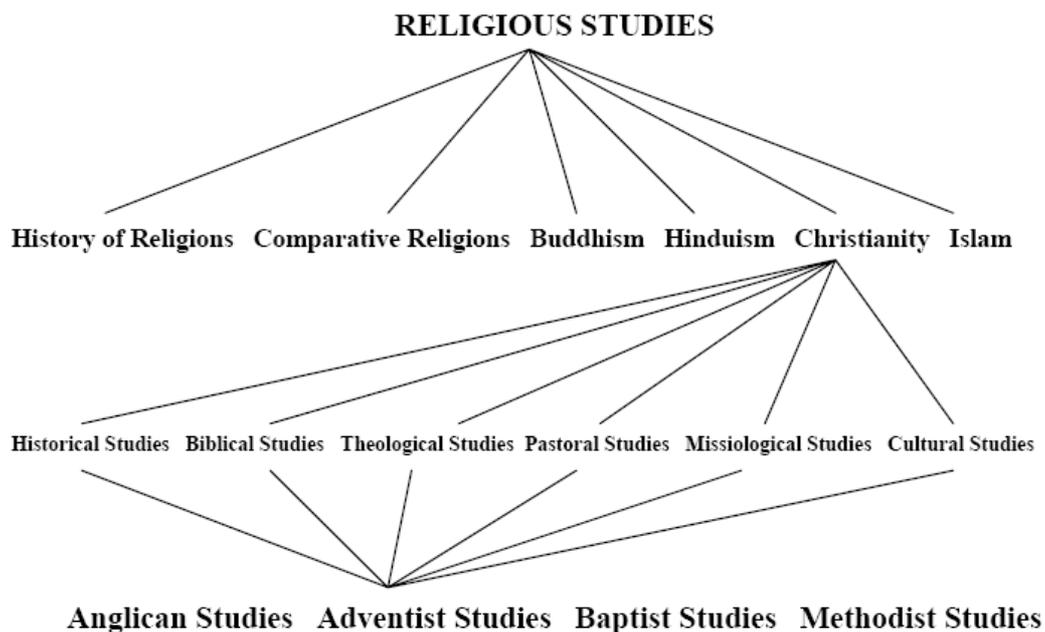
⁵²The history of accreditation at Avondale College since the 1930s is the subject of a number of post-graduate studies and, seen in the light of the specific experience of the College under the leadership of Eric Magnusson and others since the 1970s, illustrates an effective relationship between a denominational institution and State and Federal authorities. Avondale College values both its religious identity and the principles of academic freedom; it is determined to ensure that the quality of its Ph.D. offerings will be honed by the type of cautions that Alvin Kwiram expresses in a recent anthology.

Appendix 1: Visualising the Study of Religion

The study of religion does more than define and describe religion; for instance, often it analyses specific world religions such as Buddhism, Hinduism, Judaism, Christianity, Islam and their various branches. Universities within Western cultures frequently include studies that focus on the history of religions or the way that various religions compare and contrast with each other.

The study of Christianity may be illuminated by explorations of the nature of religion and the characteristics of other examples of religion. The document above focuses its remarks upon the study of Seventh-day Adventism as one of many denominational examples of the Christian religion. Such study needs an awareness of the plethora of approaches that in some way illumine the nature, characteristics and mission of Christianity and its multiple manifestations.

The following diagram illustrates some of the varied approaches, utilised by the discipline of Religious Studies, that inform the study of Christianity in general and any one of its denominations in particular.



Appendix 2

Adventist Serials in the Avondale College Library

The student should be aware that important serials relating to Adventism may cease publication from time to time or may not be housed in one or more of the various collections that are available in the Avondale College Library. Therefore, both the regular holdings, the archives and the Internet should be checked. Information about current options and availability should be sought with the help of Library indices and staff.

Seventh-day Adventist Serials
Current Subscriptions
Avondale College Library
April 2009

<i>Title</i>	<i>Call No.</i>
Adventist review.	S 286.7 REV
Adventist today.	S 286.7 ADV4
Adventist world.	S 286.7 ADV5
Adventists affirm.	S 230.67 ADV2
Andrews University Seminary studies.	S 200 AND
Christ in the classroom	268 R18
Good news for aborigines and islanders.	S 286.7 GOO
Guide	S 297 GUI
Insight	S 207 INS
Journal of Adventist education	S 326321
Journal of Adventist mission studies.	S 266.67 JOU
Journal of Asia Adventist Seminary	S 230 ASI
Journal of Pacific Adventist history.	S 286.79 JOU
Journal of the Adventist Theological Society.	S 230.67 JOU
Kids' ministry ideas.	S 259.22 KID
Notes /International Adventist Musicians Association	S 780 NOT
Perspective digest.	S 286.7 PER
Record.	S 286.7 AUS
Scope.	S 378.73 SCO
Scriptor	S 420.7 SCR
Seventh-day Adventist Yearbook	
Shabbat Shalom	S 248.246 ISR
Signs of the Times (Australian)	S 200 SIG
Signs of the Times (US)	S 200 SIG
Spectrum: journal of the Association of Adventist	S 286.7 SPE
The edge.	S 248.83 EDG
Teach: journal of Christian education	S 371.021 TEA
Update: Loma Linda University Centre for Christian Bioethics	S 174.2 UPD
Women of spirit.	S 248.843 WOM