

Children as equal members of the Lord's family

by

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Children as equal members of the Lord's family:

Revealing the historical influences on the Adventist Church's understanding of the spiritual nature of children and Ellen White's ideal of a Grace-filled home, church and school

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Although the impact on the lives of abused persons has been reported within the academic literature, I have no doubt that it is not well understood by the general community. In my role as a judge I have been called upon to review many of the sentences imposed upon people convicted of the sexual abuse of children but I readily acknowledge that, until I began my work with the Commission, I did not adequately appreciate the devastating and long lasting effect which sexual abuse, however inflicted, can have on an individual's life. (Royal Commission into Institutional Responses to Child Sexual Abuse at Sydney Opening Address. McClellan, P 2013, p. 8-10)

Abstract

In the past 40 years or so, there has been increased awareness of child abuse, including child sexual abuse, occurring within Christian Church institutions. Taking the Seventh-day Adventist Church (Adventist Church) as a case study, this research seeks to understand some of the reasons behind this abuse.

The study begins with the premise that adults' treatment of children is informed by beliefs about the nature of the child and, more specifically, that the treatment of children within Christian Church institutions is informed by religious beliefs about the spiritual nature of the child. The focus of the study is on beliefs regarding to children. An examination of the history of understandings of children in western society identifies two competing beliefs: that children are inherently wicked and deserving of punishment, and that children are innocent and deserving of protection.

Although the belief in children as wicked and deserving of punishment has been around for a long time, it gained prominence with the emergence of the evangelical and puritan movements, which had a strong influence on the Adventist Church. This provided a context in which children could be subjected to corporal punishment and this, in turn, appears to have led to more extreme forms of abuse.

The situation changed around the middle of the 19th century when middle and upper class people began to see children as innocent and deserving of protection. The momentum for this declined, but gained prominence again in the latter half of the 20th century when a social revolution took place across the Western world, as a variety of oppressed groups began to assert their rights. The view of children as innocent and deserving of protection then re-emerged leading to a more permissive approach.

The study presents the history of Adventism, with a particular focus on the life of one of the founders, Ellen White. It draws attention to the evolution of Ellen White's understanding of children within the context of the Adventist Church. It includes a discussion of the outcomes of, and responses, to a number of research studies which revealed the presence of child abuse within the Church. The findings of these studies led to the establishment of several new ministries and programs, including Safe Place Services, for the protection of children.

The study revisits the writings of Ellen White and, using the metaphor of *pentimento*, a process by which a painting is examined by peeling away layers of paint, it examines the changes that occurred in her understandings of children over the years. It reveals that she

gradually came to recognise children as equal members of the Lord's family and therefore deserving of respect. Ellen stressed the importance of Grace, and in particular, the importance of a Grace-filled home, church and school.

This more mature understanding of the spiritual nature of children provides a positive way forward, not only for the Adventist Church but for society more broadly.

Declaration

I certify that this thesis does not incorporate without acknowledgement any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

Signed:

A handwritten signature in black ink, appearing to read "E. Hill", is centered within a light gray rectangular box.

Date:

25/11/2015.

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Thank you to all those who have been on this project with me and for all your support and help over the past seven years.

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I save my greatest thanks for my editor and tutor Dr Sandra Lindemann for getting me to the end and for giving me a voice. I could not have finished if I had not had your questions about why and what, your skills in putting all this on the page, and for clarifying and refining my arguments. And my thanks to Margret Bowden for finalising the editing and for giving me support right from the beginning—a gigantic thank you to you both!!

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May this research start to challenge the way churches, and especially the Adventist Church, see and understand children, and highlight the role of Ellen White in enabling us to understand the Grace that should be infused throughout all aspects of life—the home, the church and the school. Thank you God for being with me on this journey. May thy will be done.

He calls upon parents to remember that the mind, the voice, the influence--all the powers--are His gifts, to be used in winning souls to Christ. Thus each family may become a missionary family. From the home, the school, and the church a holy influence is to go forth. The grace of Christ is to be received into the life and revealed in the character. (Ms 26, 1910 "The Lodi School." Ellen G. White Estate Inc 1987b, p. 298)

***A note re terminology used in this thesis.

The terms 'Seventh-day Adventist Church' and 'Adventist Church' are used interchangeably.

Much of the literature discussed reflects the language of its time and specific religious texts. Therefore, the words 'he' and 'his' appear frequently in the quotations. I have not inserted [sic] at each use because it breaks up the reading too much. It is not possible to impose gender neutral language because history tells its own story; the patriarchal dialogue is symptomatic of the attitude to child abuse, in particular sexual abuse, discussed in this thesis.

Introduction: Framing The Picture

This research is concerned with the issue of child abuse, including child sexual abuse, within Christian Church institutions. It aims to gain insights into some of the reasons behind this abuse. It begins with the initial premise that beliefs about the nature of the child inform the treatment of children, and specifically that patriarchal religious beliefs about the spiritual nature of the child inform the treatment of children within Christian communities and Church institutions. The research traces the history of understandings of children in western society before narrowing its focus specifically to the beliefs and practices of the Seventh-day Adventist Church (Adventist Church). It then revisits the teachings of Ellen White, one of the founders of the Adventist Church. It draws attention to the gradual emergence of her awareness of abuse, while noting that she lacked the language to fully express her understanding. At the same time, it traces the evolution of her understanding of the significance of Grace for the ideal Christian home, church and school.

Literature Review

The issue of child abuse generally is not new. In 1853 in New York, people began to raise concerns about homeless, neglected and delinquent children. The New York Children's Aid Society was founded in 1853 to address the situation. The Social Welfare History Project (2011) reports that:

The founders of CAS (Children's Aid Society) believed that gainful work, education, and a wholesome family atmosphere would transform New York's street children into self-reliant members of society. (Social Welfare History Project 2011)

Catherine Beecher and her sister Harriet were especially concerned that children should be well cared for in a happy family home. In their book, *The American Woman's Home* (1869), they state that:

The family state then, is the aptest earthly illustration of the heavenly kingdom, and in it woman is its chief minister. ... Every child trained aright is to dwell forever in exalted bliss with those that gave it life and trained it for heaven. (Beecher, C & Beecher-Stowe, H B 1869, p. 19)

Until this time, although the law could remove children from abusive homes, this was seldom done because it was seen as the parents' right to 'chastise a disobedient child' (Johnson v. State (1840), p. 292, cited in Watkins, S A 1990, p. 500). While laws against cruelty and neglect supported a child's removal, they were rarely enforced (Thomas (1972) (p. 308) cited in Watkins, S A 1990, p. 501).

The first organisation to focus on the prevention of cruelty to children was founded in New York in 1874. It was based on a similar organisation established earlier for the prevention of cruelty to animals (Wolff, L & Youcha, G 2004, p. 151). The catalyst for change was the rescue of a nine-year-old child called Mary Ellen Wilson whose guardian had treated her cruelly for most of her life. Mary Ellen had been kept a prisoner in her home, viciously whipped and frequently left alone. The attention arising from her case led to the formation of the Society for the Prevention of Cruelty to Children.

In the past, there have been inquiries into the treatment of children, particularly those in the care of the state. However, in the past 40 years or so has there been an increased awareness of and response to child maltreatment and abuse within communities and families in Australia. In the mid-1960s, following the publication of 'The Battered-Child Syndrome' (Kemp, C H et al. 1984, 1962) in the USA, renewed concerns were raised regarding the maltreatment of children. Although there were a few laws against cruelty to children, there was little acknowledgement of child maltreatment and abuse, and little action taken against it. However, governments acted soon after Kemp and his colleagues released their findings, and within the next few years laws addressing the issue were drafted and passed, not just in America but around the world, including Australia (Barriere, D 2005-2009; Heins, M 1984).

Child abuse and family violence in its many forms has a long history in many countries around the world including Australia (Scott, D & Swain, S 2002). However, as Dorothy Scott and Shurlee Swain (2002) point out, the community as a whole has remained silent on the topic. The legacy of past abuses is 'now part of our present' (p. xv). This is not just at a community level but at all levels of society, including the legal institutions, the public and private sectors, as well as the churches. Its consequences have been felt across generations despite its status as a taboo subject.

Things started to change in the 1980s and 1990s as society started to awaken from the silence of shamefulness and those who had suffered abuse as children began to talk about it. As a result, a better understanding was gained of the widespread nature of child abuse, including particularly child sexual abuse, and the impact it had, not only the child involved but also on the family and the community at large. However, churches were slow to recognise the issue, as Patrick Parkinson (1997) explains:

Everywhere, perhaps, except in our churches. While things have changed in recent years, it is still not an issue which, in Christian circles, is addressed as a problem for believers. Yet in every church in the country, there will probably be people who carry its private grief. And there may be many

others who are not in our churches because they find that the Church, by failing to address the issue, is remote and irrelevant to their needs. (Parkinson, P 1997, p. 2).

The secrecy that existed around the issue of abuse of children permeated all spheres of society. Society did not allow children to talk about such things, and if they did, they were seldom believed. There was a widespread belief that Christians would not abuse children, and when the abuse was proved, the importance of secrecy was paramount to protect the image of the church. Abuse, and especially sexual offences against children, was covered up by those who worked for the church, be they employed or volunteer members of the lay community.

Until recently, before 1990, society historically perceived churches as safe places (Beed, C 1998; Forune, M M 1983; Heggen, C H 1993, 2006; Hopkins, N M & Laaser, M 1995; Kroeger, C C & Nason-Clark, N 2001; Parkinson, P 1997; Welch, R H 2002). Churches have traditionally been seen as places of refuge and protection; those who entered the church gained sanctuary (Alston, G C 1912, 2012). The reluctance of churches to recognise child abuse within their congregations was associated with the false sense of security that churches were a safe place because they were a place to worship God—to defile this sacred place would be to defile God. Child abuse was seen as a private family matter that was not discussed publicly.

The rise in public discussion of the issue of child abuse within churches gave courage to those who had been abused to speak out. Increased media coverage, in turn, enabled others to discuss their own issues more openly, and for others to listen and start to do something about it. Following this, the reputation of church organisations in the area of protection of children in their care, and the maintenance of a safe environment for both children and adult members of congregations began to come under scrutiny. Many Christian Churches were found to fall short of public policy expectations with regard to child protection and the ways in which cases of abuse were handled (Coldrey, B M 2000; Marks, K 2008).

Since then, there have been many formal inquiries into the abuse of children in institutions, including churches. Seventy-nine inquiries were conducted in Australia between 1989 and 2015 that were directly relevant to the Royal Commission into Institutional Responses to Child Sexual Abuse (2013). These include: *Child sexual abuse in the Anglican Church of Australia* (2008); *New South Wales Special Commission of Inquiry into matters relating to the Police investigation of certain child sexual abuse allegations in the Catholic Diocese of Maitland-Newcastle* (2012-2014) (Cunneen, M 2014); *Inquiry into the Handling of Child*

Abuse by Religious and Other Organisations (2012-2013) (Parliament of Victoria Committees 2012-2013); *Royal Commission into Institutional Responses to Child Sexual Abuse (2013 - 2017)* (Government of the Commonwealth of Australia 2013). Enquires continue to be conducted into the abuse of children including in South Australia by the Hon Margret Nyland (Nyland, M 2016), *The life they deserve: Child Protection Systems Royal Commission Report*. Similar inquiries conducted in other countries include: *The Commission to Inquire into Child Abuse* in Ireland (2000-2009) and *The Nature and Scope of the Problem of Sexual Abuse of Minors by Priests and Deacons* in the USA (Terry, K et al. 2004).

It is important to recognise that child sexual abuse comprises only about 10-14% of all incidents of child abuse and maltreatment (Australian Institute of Health and Welfare 2015, p. 72; U.S. Department of Health and Human Services Administration for Children and Families Administration on Children Youth and Families Children's Bureau 2013). Other forms may involve the neglect of children, or various kinds of physical, emotional or psychological abuse. Donald Sloat (1986, 1999) explains:

Christian fathers have sexually molested their children, and I believe such abuse is more common in the Christian community than most people realize. Parental actions do not have to be this severe to cause problems. With a sensitive child, a cross look or an inconsiderate attitude can be more devastating than physical abuse. (Sloat, D E 1986, 1999, p. 66)

Robert Wuthnow (2000), in his discussion about people who move away from religion in their younger years, observes that some return when they remember the security they felt as children, but others move further away as they come to understand more clearly that their childhoods were filled with the pain of physical and emotional abuse. He notes that some abuse was the result of a misinterpretation of the biblical command to honour your father and mother. This sometimes resulted in children being forced to do hard physical labour that was seen as a kind of 'religious austerity'. Other abusive experiences arose from alcoholic outbursts associated with religious celebrations such a Christmas, when family members would drink to excess and the celebration would be shattered (Wuthnow, R 2000, pp. 142, 152-153).

Rodger Levesque (2001, p 80) notes that in the United States, the legal system supports the right of parents to use corporal punishment. He points out that:

The United States always is home to many forms of abuse that continue partly because of religious protections. A most notable example involves corporal punishment of children. Although increasingly challenged, a main rationale that permits the corporal punishment of children is the religious

conviction that directs parents to use force. The rise in religious fundamentalism seeks legal reform, which not only would protect parents who inflict violence but also create environments that several researchers view as conducive to family violence. (Levesque, R J R 2001, p. 80)

Lisa Fontes (2008) makes the same point:

Put simply, although the U.S. public as a whole increasingly disapproves of corporal punishment, as evidenced by the response of the general public and influential groups such as paediatricians, this trend coexists with extensive continued use of corporal punishment and efforts by some groups to assert a legal right to punish their children physically in ways that are correctly considered abusive. (Fontes, L A 2008, p. 14)

The situation varies in different parts of the world. In 1979, Sweden was the first country to prohibit corporal punishment in the home and school. Since then, 45 other countries have prohibited it, including most European countries and others including New Zealand (2007), many from South America and some from Central Africa (Global Initiative to End All Corporal Punishment of Children n.d.). In Australia, corporal punishment by parents is still allowed in the home, although with some limitations:

In most states and territories, corporal punishment by a parent or carer is lawful provided that it is carried out for the purpose of correction, control or discipline, and that it is 'reasonable' ... Corporal punishment that results in bruising, marking or other injury lasting longer than a 24-hour period may be deemed to be 'unreasonable' and thus classified as physical abuse. (Meredith, V, Holzer, P & Lamont, A 2014)

There are now 117 countries banning of the use of corporal punishment in schools (Global Initiative to End All Corporal Punishment of Children n.d.).

Fontes (2008) draws attention to the influence of religious beliefs on the way parents treat children, observing that:

Religious ideas about sin, purity, and redemption undoubtedly influence parents' attitudes toward punishment. If a religion teaches that children are born with a good nature that requires nurturing, they are apt to be treated more gently than if they are believed to be born with an evil nature that needs to be broken and bent toward righteousness. (Fontes, L A 2008, p. 118)

The idea that religious beliefs influence the way people treat children is not new. It is apparent in the writings of a large range of commentators (Allender, D B 1992, 2008; Ammons, L 1999; Beed, C 1998; Cairns, K 1999, 2010; Chaves, M 1994; Coldrey, B M 2004; Cunradi, C B, Caetano, R & Schafer, J 2002; Elliott, D M 1994; Ellison, C G & Anderson, K L 2001; Ellison, C G, Bartkowski, J P & Anderson, K L 1999; Ellison, C G & Bradshaw, M 2008; Eshuys, D & Smallbone, S 2006; Fortune, M M 2006; Fraser, G E

2003; Hedges-Goettl, L 2004; Heggen, C H 1993, 2006; Heider-Rottwilm, A 1994; Heitritter, L & Vought, J 1989, 2006; Hickin, M 2013; Hopkins, N M & Laaser, M 1995; Kim, J, McCullough, M E & Cicchetti, D 2009; Kroeger, C C & Nason-Clark, N 2001; Lilliston, L & Shepherd, G 1994; Marks, K 2008; McBride, J L 2005; McCarthy, S 2008; McClintock, K A 2004; Miles, A 1999; Miller, A 1981, 1997, 2002; Nason-Clark, N 2006; Nason-Clark, N & Kroeger, C C 2004; Nielsen, M 2003; Parkinson, P 1997; Plante, T G 2002; Poling, J N 2005; Pyles, L 2007; Saradjian, A & Nobus, D 2003; Scheper-Hughes, N & Devine, J 2003; Sloat, D E 1986, 1999; Smith, M L, Rengifo, A F & Vollman, B K 2008; Stout-Miller, R, Miller, L S & Langerbranner, M R 1997). It is also apparent in the Catholic Church's report entitled *Child Abuse in the Catholic Church* (Enotes.com Inc n.d.).

Several authors draw attention specifically to the fact that some people use their religious beliefs as an excuse for abusing children (see, for example, (Beed, C 1998; Chaves, M 1991; Cunradi, C B, Caetano, R & Schafer, J 2002; Franz, T 2002; Greven, P J 1992; Kim, J, McCullough, M E & Cicchetti, D 2009; Kroeger, C C & Nason-Clark, N 2001; Miller, A 1997; Parkinson, P 1997).

This emphasis on religious belief takes the responsibility for ethical decision making away from parents and places it on the organisation and the religion; from the individual to the higher being of God. This is, as Patrick Parkinson (1997) puts it, a distorted interpretation of God (Parkinson, P 1997, p. 172). Parkinson suggests that 'in the past churches have treated sexual abuse as a moral and spiritual failure and in consequence have responded to the offender with moral and spiritual counselling'. He goes on to suggest that when abuse is spiritualised and it is then left to God to 'heal' both perpetrator and victim, the result can often be a lack of both accountability and responsibility on the part of all concerned (Parkinson, P 1997, pp. 220-222).

Recent child protection legislative reforms have compelled churches to take some responsibility for the protection of children and have also made many churches question their involvement in programs for children. South Australian Children's Protection Act 1993 legislation specifically nominates 'a minister of religion' and 'a person who is an employee of, or volunteer in, an organisation formed for religious or spiritual purposes' (The Parliament of South Australian 2008) as people who are mandated to report abuse: physical, emotional, neglect and sexual abuse of children, and to provide a child safe environment. This is not uniform in the other states of Australia. The types of abuse that are mandated to be reported also vary state to state, and may also include neglect and witness to domestic violence. Victorian legislation also includes grooming (Commonwealth of Australia 2016).

There has been some reluctance within church organisations to embrace the new laws and regulations because they see them as a threat to their core values of love and forgiveness (Poling, J N 2005). Christian counsellor and psychologist Donald Sloat (1986, 1999) suggests that some parents fear they will disappoint God if the children they raise are disobedient. He considers that this wrong understanding of God results in a situation in which 'a person is serving God out of fear, [and] the Christian life becomes a series of duties to perform in order to avoid punishment' (Sloat, D E 1986, 1999, p. 112). This means that parents (and the church) may instil so much fear and guilt in their children that they are unable to sort out their own beliefs (p. 27). He argues that:

Focusing primarily on behavior, parents try to teach their children to avoid certain actions; and as the children succeed in doing this, they fail to develop an appropriate awareness of their inner state of being. Instead, they develop strong guilt if they cross over the line, so they live in constant fear. (Sloat, D E 1986, 1999, pp. 106-107)

In some cases, this may result in a situation in which the parents present themselves as authoritarian figures, as Sloat (1986, 1999) explains, drawing on his own experience:

I had remembered her reprimands more than her loving actions, and that in doing so I was having trouble dealing with God's love as well. ... In using spiritual concepts for her own protection, Mother made herself a god of sorts, demanding total loyalty to her wishes and requiring her children to sacrifice themselves on the altar of her personal needs, throwing aside anything they wanted for themselves if they expected any affection from her. Without realizing it, she was demanding selflessness in them, but she was totally selfish in direct contradiction to her stated beliefs. (Sloat, D E 1986, 1999, p. 77, 88-89)

Joyce Mercer (2005) observes that:

In recent years a flurry of writing has emerged on the subject of children and childhood in theology that assumes a direct link between thoughts and actions in relation to children. Feminist theologians began much of this work. They critiqued traditional Christian doctrine's support or even encouragement of the abuse of children. Such support came as the tradition lifted up the violent and abusive death of the Son of God on the cross as a central symbol. The reasoning building such critiques follows the logical paradigm that 'if we believe (X) about God, Jesus, Humanity and Children, then (Y) actions are the consequences'. (Mercer, J A 2005, p. 25)

Other commentators support the feminist view that justification for abuse may be found under the guise of religion. Some suggest that abuse takes place under the protection of the church by those who see children as sinful and in need of discipline to be acceptable to God, and many of those who abuse are highly religious (Bunge, M J 2001; Heggen, C H

1993, 2006; Miles, A 1999). Alice Miller (1981, 1997, 2002) suggests in many of her discussions that cruelty in child-rearing practices stems from a religious perspective.

Al Miles (1999) also draws attention to the connection between domestic violence and faith, observing that:

Some men claim that their abusive behavior is justified by a faith that has taught them that God gives them authority over their female partners. Similarly, some women tolerate abuse because of a religious instruction to submit to male partners. (Miles, A 1999)

Some research indicates that men who have a more conservative theology than their partners are more likely to 'perpetrate domestic violence' (Elliott, D M 1994; Ellison, C G, Bartkowski, J P & Anderson, K L 1999). Similarly, a study by Donna Eshuys and Stephen Smallbone (2006) of people in the Queensland prison system who had been convicted of a sexual crime found that offenders with the highest levels of religious involvement and commitment had 'more sexual offense convictions, more victims, and younger victims, than other groups' (Eshuys, D & Smallbone, S 2006, p. 279).

Rosemary Ruether (1989) observes that traditional patriarchal law has long seen women as minors and dependents of fathers and husbands. She draws attention to what she describes as 'the oft-repeated metaphor, drawn from St. Paul, that the woman has no head of her own, but her husband is her head as she is his body, sums up the subjugated status of woman' (Brown, J C & Bohn, C R 1989, p. 31).

As a result, women have been disadvantaged in a variety of ways. Ruether suggests that:

This theological 'gangbanging' of women went beyond depriving them of legal rights and excluding them from higher education and professional and leadership roles in church and society. In the patriarchal family parents had certain rights, including the right to beat their children. (Brown, J C & Bohn, C R 1989, pp. 33-34)

Carolyn Heggen (1993, 2006) considers that religious beliefs and practices are used to the advantage of those in a powerful position, especially in patriarchal religious belief systems. She observes that:

It is disturbing to know that many abusers of children are highly religious. Some of us working in the field of sexual abuse have observed common religious beliefs that seem to be related to the incidence of abuse. This is not to say that any one of these beliefs causes sexual abuse. However, certain beliefs seem to interact with other factors to provide an environment where abuse can occur. In such an environment, would-be abusers find it possible to justify their behaviour through distortion or extension of religious

teachings, [and] the victims find it difficult to stop the abuse. (Heggen, C H 1993, 2006, p. 83)

Heggen (1993, 2006) goes on to list the six beliefs she suggests are often present in an abusive environment:

1. God intends for men to dominate and women and children to submit
2. Because of her role in the Fall, woman is morally inferior to man
3. Children are inherently evil and must have their wills broken
4. Marriages must be preserved at all cost
5. Suffering is a Christian virtue
6. Christians must promptly forgive those who sin against them. (Heggen, C H 1993, 2006, pp. 83-97).

Heggen suggests that all these beliefs should be examined critically in light of their association with the abuse of power and the blurring of spiritual and sexual boundaries. Parkinson (1997), Heggen (1993, 2006), Nancy Hopkins and Mark Lesser (1995), Catherine Clark Kroeger and Nancy Nason-Clark (2001), Cara Beed (1998), Marie Fortune (1983) and many others have addressed the issue of abuse and its relationship with the church. A common theme is that many churches appear to support a culture of abuse. Beed (1998) describes this as 'the matrix of conventions, practices and language that can be used within an organisation to mistreat, malign and revile members of that organisation' (Beed, C 1998, p. 5). She observes that the maintenance of a 'culture of secrecy' within organisations further contributes to the abuse.

Fortune (1983) supports this view. In her introduction to *Sexual Violence the Unmentionable Sin*, she reports that after contacting clergymen about their pastoral contact with victims and perpetrators of sexual violence, she was told: 'Because no one ever comes to me with this problem, there is no problem among my congregation. Since there is no problem, I do not need to learn about it' (Fortune, M M 1983, p. xi).

Fortune suggests that: 'The silence is not an indication of absence of the problem; it is itself a loud, orchestrated denial of a problem, which certainly exists' (Fortune, M M 1983, p. xi).

The culture of secrecy is one reason put forward by Kathy Marks (2008) to explain why it took so long for the abuse of children on Pitcairn Island—which had a long association with the Adventist Church—to be recognised and addressed. Only in 2004, when seven Pitcairn Islander men were convicted of child abuse, was it revealed that most of the female population born on the island had been exposed to sexual abuse. Yet no one had said anything. The small community and isolation made it difficult to do anything about it. Marks

reports the sentiments of Tony Washington, one of the former Adventist teachers: '[You] didn't get involved in any of that. [You] just did [your] job and minded [your] own business' (Marks, K 2008, p. 207). There was retribution for not continuing with their work; there was no escape. All this happened even though the Adventist Church policy on child abuse states that '... to remain indifferent and unresponsive is to condone, perpetuate, and potentially extend such behaviour' (Marks, K 2008, p. 207).

Such extreme cases are not isolated to just the Adventist Church. Other Christian denominations have similar stories. Indeed, research by Bradley Strahan and Bryan Craig (1995) found that the incidence of abuse in Adventist families was no different from that of the broader community (Strahan, B J & Craig, B 1995, pp. 100-101).

Reflecting on the way the Adventist Church has dealt with abuse, especially domestic abuse, Hyveth Williams (2012) describes the struggle some abused women have had in getting support from their church community. She illustrates the point with the story of a shy, timid woman who, when she wore pants to cover the bruises she had received at the hands of her drunken husband, was confronted by a 'caring' person who, unaware of the real issue, advised her on her dress sense. Williams writes:

Our silence and our sometime callous attitude are detrimental to those who need and seek our compassion when it comes to the secret sin of intimate and domestic violence. Studies by a variety of social service and mental health agencies, in cooperation with family violence initiatives, indicate that nationwide there's very little difference between incidents of violence in Christian and non-Christian households. It's well known that religion is not a deterrent to violence in Christian homes; and Seventh-day Adventists are not immune. (Williams, H 2012, p. 27)

A similar point is made by Katherine Ragsdale (1995), who comments:

The church has helped to create and uphold a social climate that allows such violence. It has also contributed to the work of ending the violence. The ambiguity of the role of religious institutions is not, however, an excuse for failing to address, head-on, the ways in which they are implicated in this sin. ... The church's complicity in the problem of domestic violence is manifest in both its theology and its pastoral practice. (Ragsdale, K H 1995, p. 1152)

Ragsdale suggests that in many cases the explanation given is that the abuse was willed by God, therefore the victim just has to put up with it. This, of course, implies that the victim deserved it, which adds shame and guilt to the pain of the abuse. Other explanations include the belief that God never gives a person more than they can stand; the idea that just as Jesus suffered, so too should we bear suffering; and the religious ideal of

submission of woman as a subordinate helper to man (Ragsdale, K H 1995, pp. 1153-1158).

Alice Miller (1997) explains that the main principle governing traditional upbringing, still widely practised and even today advocated by some conservative religious communities, differs little from that current in Luther's day. Essentially, parents say, 'We must make you unhappy today so that God may love you tomorrow'. Such an attitude effectively authorises parents to regard the mistreatment of children as a valid way of child-rearing— 'for your own good'. In order to survive, children who have been mistreated repress their agony. Unless they learn to overcome this repression and call into question the cruelty of their upbringing, they may continue to perpetuate this tradition as adults. They protect themselves from the pain of the truth by creating further cruelty (Miller, A 1997).

There have been many studies in recent years regarding the impact of childhood trauma and its influence on the next generation. Prominent researcher Dr Freda Briggs (1995), in a study undertaken in 1992, found that: 'Ninety-three per cent of the convicted child molesters had been sexually abused in childhood' (Briggs, F 1995). She explains that many of these victims did not see their abuse as abuse: 'It is possible to see what constitutes sexual abuse being construed positively by some young, uninformed, affection-starved victims. This factor may be important to remember when trying to understand the replication of abuse across generations' (Briggs, F 1995). Briggs explains that this does not mean that all who are abused become abusers (Briggs, F 2003).

J Grant et al. (2009) examine the relationship between the dysfunction of families of origin and teenage sexual offenders. They note that because of the intergenerational nature of the abuse, it is difficult '... to hold the notion of an individual being both a victim and an offender simultaneously'. But unless this dual perspective is recognised, it is harder to break the cycle of abuse that is transmitted generation to generation, thus perpetuating the 'cycle of violence' (Grant, J et al. 2009, p. 5).

The long term impact of childhood trauma and abuse has been well documented in recent years. Lisa Schelbe and Jennifer M. Geiger (2017) state that there is a greater likelihood that parents who maltreat their children were themselves maltreated. This does not mean that all who were maltreated will do the same, but it does mean that there can be an influence of some kind on the next generation (p. 1). They go on to say that there are broader ramifications of abuse, observing that: 'Children who experience abuse and neglect are at increased risk to face a wide range of poor outcomes across developmental,

health, mental health, and social domains. They note that ‘...extreme neglect negatively impacts brain development at a young age’ (Schelbe, L & Geiger, J M 2017, p. 5).

A study conducted within the Adventist Church by Strahan and Craig (1995) found that abuse in all its forms had a lasting effect, not only on the original victims but also on the next generation, because past abusive experiences, either as a child or in past relationships, negatively influence parenting styles and behaviour. The study found that ‘The lives of a significant portion of the church community are influenced by the experiences of past abuse and current experiences of depression’, and ‘may continue to influence current relationships with partners and children’ (Strahan, B J & Craig, B 1995, p. 101-102). Respondents who reported experiences of abuse also reported lower levels of marital satisfaction and a greater willingness to use corporal punishment on their own children (Strahan, B J & Craig, B 1995, p. 101). The authors suggest that this indicates a significant association between ‘a legalistic approach to religion and a controlling parenting style’ (Strahan, B J & Craig, B 1995, p. 102).

It is apparent that experiences of abuse have an impact, not only on those who have experienced the abuse, but also on the next generation. This is not to suggest that all who are abused go on to abuse their children. However, Strahan and Craig (1995) suggest that parents who have been abused as children find it difficult to relate well to their own children. They fail to acquire nonviolent conflict resolution skills and are therefore more likely to use corporal punishment to discipline their children (Strahan, B J & Craig, B 1995, p. 96).

The emerging awareness of child abuse, including child sexual abuse, within Christian Church institutions motivates this research, which aims to understand some of the reasons behind it. From the initial premise that beliefs about the nature of the child inform the treatment of children, and specifically that patriarchal religious beliefs about the spiritual nature of the child inform the treatment of children within Christian Church communities and institutions. This research takes as a case study the beliefs and practices of the Seventh-day Adventist Church (Adventist Church) in the broader historical context of the Protestant Christian Church, and the modern western cultures and societies of North America and Australia. It then revisits the writings of Ellen White, one of the founders of the Adventist Church, to examine her emerging awareness of abuse and her understandings concerning the treatment of children.

Considerable scholarship has already been conducted into Ellen White’s writings on children, parenting, health, education and her faith journey. However, there appears to

have been little scholarship examining her writings on domestic violence, the abuse of children, sexual abuse, and the general abuse of power within the context of both family and church. Little attention has also been paid to her writings on her understanding of Grace. This study seeks to redress this shortcoming and to present Ellen White's ideal of a Grace-filled home, church and school.

Methodology:

This research is concerned with understanding the impact of religious beliefs on the treatment of children that have occurred over time to the present day. It takes a historical approach to build a complex picture from narrative, analysis of primary source documents and critique based on secondary sources. The study begins by presenting a narrative account of historical beliefs and practices concerning children in western society generally before narrowing its focus to the Adventist Church in particular, which it presents as a case study. Then, in keeping with the metaphor of pentimento, the study proceeds in the opposite direction, returning to earlier historical periods in the Adventist Church to bring to light previously obscured insights, especially those of Ellen White. These insights are offered as starting points for future directions.

Researcher Robert Burns (1994) explains that historical research helps us to understand not just historical events but also the relationships between associated persons, events, times and places. He suggests that this approach 'enables us to understand the past and the present in the light of the past. It is an act of construction, undertaken in the spirit of critical inquiry, and prevents us from reinventing the wheel' (Burns, R B 1994, p. 481). This study aims to examine the present situation in the Seventh-day Adventist Church in the light of historical developments in the Christian Church; to explore the many layers of this relationship over time with a particular focus on child sexual abuse.

Merriam (1998) points out that the historical approach allows for a '... holistic description and analysis of a specific phenomenon (the case) but presents it from a historical perspective' (Merriam, S B 1998). Merriam sees the historical approach as a form of qualitative research and argues that:

The strength of qualitative approaches is that they account for and include differences – ideologies, epistemologically, methodologically – and most importantly, humanity. They do not attempt to eliminate what cannot be discounted. They do not attempt to simplify what cannot be simplified. Thus, it is precisely because case study [history] includes paradoxes and acknowledges that there are no simple answers, that it can and should qualify as the gold standard. (Merriam, S B 1998, p. 13)

As Norman Denzin (1996) explains, the advantage of using qualitative research is that it allows the researcher to not only gain awareness of the events of history, but also to give these events meaning, because the past is used to inform the present:

... Qualitative research text is a distinct form of cultural representation, a genre in its own right ... the qualitative researcher reproduces experiences that embody cultural meanings and cultural understandings that operate in the 'real' world. These texts ... carry news from one world [the past] to another [the present]. (Denzin, N K 1996, pp. 32-33)

After presenting a broad historical account of understandings of children, the study narrows its focus to recount the evolution of the beliefs and practices of the Adventist Church. It then turns back on itself to examine from a contemporary perspective the writings of Ellen White, with the intention of presenting a reinterpretation of her views on the treatment of children, including in particular the abuse of children. The metaphor for understanding this way of carrying knowledge from the past into the present is informed by historian Dwayne Donald's (2004) concept of *pentimento*:

Pentimento is a concept borrowed from the study of painting that I have chosen as a metaphor for the problem of historicism. ...Pentimento implies a desire to scrape away layers that have obscured or altered our perceptions of an artifact or memory as a way to intimately examine the character of those layers. Doing pentimento does not imply a search for an original and pure beginning hidden underneath the layers. Rather, the idea of pentimento operates on the acknowledgment that each layer mixes with the other and renders irreversible influences on our perceptions of it. (Donald, D T 2004, pp. 23-24)

Sylvia McGeary (2005) successfully uses the metaphor of *pentimento* to unveil the history of the lay ecclesial ministry. Rico Peterson (Peterson, R 2011, p. 221) also uses it as a research method for interpreting narratives in video settings. In this case, I use it to strip back a history of a world undergoing significant change from the mid-19th century, by focusing on the writings of Ellen White. The thesis traces the journey of Ellen White from her early theological understanding of children derived from the social influences of her childhood to her changed perspective by the time of her death.

Design and Method:

The thesis focuses on the Seventh Day Adventist Church as a case study. The choice of the Seventh-day Adventist Church has the following advantages:

1. It has a short history, starting officially as a denomination in 1863. Its organisational history is well documented and these documents are available for study.
2. Little research was conducted on children in the Seventh-day Adventist Church before the 1990s and only two major studies—*Valuegenesis* and the *Adventist*

Family Study—have been conducted since then (see next section on gathering sources).

The Seventh-day Adventist Church is a relatively new denomination. Theologically it sees itself as adding to the understanding of past historical reformers, including Martin Luther (1483-1546), John (1703-1791) and Charles (1707-1788) Wesley, and others who challenged the Catholic traditions, understandings and beliefs of the Christian Church.

Statistics presented at the Seventh-day Adventist Conference in 2014 show that although the Adventist Church headquarters and administration are located in the USA, most of its membership is located in other parts of the world. In the year 2012-2013, Church membership was 18,143,745. Only 6.53% (1,184,395) came from the North American Division and another 2.51% (455,505) came from other developed countries, including Europe, Russia, Australia and New Zealand. The remainder came from developing countries (2014 Annual Statistical Report 150th Report of the General Conference of Seventh-day Adventists® for 2012 and 2013).

A single body called the General Conference administers the Adventist Church worldwide, which has a uniform organisational structure. The Church organisation produces curricula and training material, including study guides, lesson outlines and hymnals. In some cases, even the program outlines the churches use in different regions around the world are similar. This gives a sense of familiarity no matter where in the world members go to worship. It also enables easy identification and noting of other divisions' influence within the structures. Different countries are allowed independent responsibility and privileges as long as they are in harmony with the teachings and policies approved by the General Conference Sessions held in the USA every five years (South Pacific Division of the Seventh-day Adventist Church 2011). This structure means that change is slow; it takes longer for all the church divisions to come together in agreement.

Two important features characterise the Adventist Church. The first is the belief that because the Church is the 'remnant', members should maintain their moral ideals by avoiding contamination from the outside world. This has resulted in a sense of 'isolationism'. The second aspect is the Church's continuing health reforms and medical work; it is well known for its promotion of vegetarianism and healthy living, as well as dietary innovations, including Kellogg's healthy breakfast cereals. It has established hospitals and educational institutions worldwide.

The historical primary data have been collected from a variety of sources. These can be divided into the following categories:

1. The archives available from the Ellen G White Estate. These include her public publication works; manuscripts of unpublished works; her letters; and her personal diaries. Available: <http://www.whiteestate.org>
2. Historical works regarding the history of major players in Adventism and the history of the Adventist Church.
3. Official Church documents from the General Conference Adventist Archives that include Committee meetings, publications and reports that can be accessed at: <https://www.adventistarchives.org>
4. Historic original works and transcripts both before and after Adventism.

Ellen White's writings comprise the major part of the research data. She left a legacy of writings, books and other materials, both private and public, as her perpetual legacy. In particular, this research draws on: *Life Sketches: Ancestry, Early Life, Christian Experience, And Extensive Labors, Of Elder James White, And His Wife, Mrs Ellen G. White* (White, E G & White, J S 1880) and *Life Sketches Manuscript* (White, E G 1915). These resources were updated periodically to include new material that Ellen White saw as appropriate. The records of her last illness, death and burial were added after her death with her prior approval. The Ellen White and the Adventist Church archives are extensive. The Ellen G White Estate Inc. has placed most original documents in an electronic database. More have gradually been released as required in recent years. All remaining documents were released at the launch of the *Search Ellen G. White's Writings* website on 23 July 2015 to commemorate the 100th anniversary of her death. Copies of transcripts can be accessed from The Ellen G White Research Centre¹, Avondale College (NSW) and the South Pacific Division in accordance with Ellen G White Estate, Inc. policy.

In this study, a distinction is made between the historical accounts of the lives of Ellen and James White and their respective writings. In the historical accounts, they and their children are referred to by their Christian names; Ellen, James, Henry (Henry Nichols), Edson (James Edson), Willie (William Clarence) and Herbert (John Herbert). However, in references to their writings, they are referred to by their full names; Ellen White and James White. This is also the case when referring to writing by other members of the White family, for example Willie White and Arthur White.

Secondary sources used include journal articles, books, and published and unpublished research theses relevant to the subject. The study also refers to the research data of *Valuegenesis North America* (1991, 2000, 2010), *Valuegenesis South Pacific* (Australia and New Zealand) (1995, 2010), *The Adventist Family Study: Australia* (1995) and *The Adventist Family Study: North America* (2010)

¹ The Centre is located at Avondale College Library: P O Box 19, Cooranbong, NSW, 2265 Australia.

Recent primary data include reports, articles of theological and general interest, historical records, and commentary on the life and teachings of Ellen White, focused on contemporary Adventist Church writings, especially those concerning children. All relevant archival documents that were available through open access and the archive department of the South Pacific Division of the Seventh-day Adventist Church and the Australian Union Conference/Trans-Tasman Union Conference of the Seventh-day Adventist Church have been accessed. Widely distributed magazines and newsletters were sampled to gain an indication of decisions made and the influences behind them, be they doctrinal belief or personal perspective.

Ethical considerations

Ethical approval from the Flinders University Social and Behavioural Research Ethics Committee was not required because there were no living participants or animals involved, and the study relied on archival material and data already available in the public domain.

Limitations and advantages

There are some limitations and advantages that need to be taken into consideration regarding the reliability of this research. Although the study was not conducted within or on behalf the Adventist Church organisation, the researcher's membership of the Church may be a limitation in that it may be seen to give rise to bias. Burns (1994) suggests that historical researchers must take care not to allow their personal biases and opinions affect the study's outcomes; they need to beware of placing their value systems on events when looking back from 'enlightened' times. He observes that while researchers come with the ability to know the outcomes of situations in hindsight, they must allow study participants to reveal their part in the story and try to retell history from the subject's perspective (Burns, R B 1994). Two university appointed supervisors monitored this study to minimise researcher bias.

On the other hand, the fact that I, as the researcher, am familiar with the present day organisation and have a good understanding of the structures and culture of the Adventist Church may be seen as an advantage. As a trusted member of the organisation, I may have been able to gain insights not available to others. I acknowledge the tensions between observer and participant, and have been open with church colleagues regarding my research. I have not been placed in a position of ethical difficulty because this is a historical case study and most of the data is openly available to the public. Rather, this has allowed for a fuller understanding of the culture and terminology that may not have been available to the purely outside observer (1998, Loc 1267)

I have been involved in the Adventist Church from childhood. I participate fully as a volunteer at the local church and administrative Conference level. I served as Children's Ministry Director (October 2007-2014) and am the current Safe Place Coordinator, a position I have held since January 2013. Holding these positions over the time of this study has allowed for a greater understanding of the organisation and its ways of doing things. It has given me access to knowledge that may not have been otherwise available.

While I do not take an apologist stance, I acknowledge that abuse has occurred and that the Church has failed to adequately address this. I am committed to gaining an understanding of abuse and its impact on victims in order to find a way forward for the Church. At times, the information uncovered has been challenging and confronting, but there is still a resolve to continue to move forward in the future and to influence cultural change so that all who are associated with the Adventist Church will be safe from abuse and empowered to participate fully in the organisation.

Structure and outline of the thesis

This study examines three layers of history. The first layer comprises the history of philosophical and religious understandings of children from Aristotle to the early Puritans of New England to provide a historical context for a case study of the Seventh-day Adventist Church. This locates the Adventist Church within dominant western understandings as they have emerged over more than 2000 years.

The second layer focuses on the life history of two of the founders, Ellen White (1827-1915) and her husband James White (1821-1881) and the corresponding history of the Adventist Church.

The third or surface layer provides an account of the structure and organisation of the Adventist Church following the death of the Whites, with a particular focus on programs for children. It then describes Adventist responses to the social and cultural revolutions of the 1960s. These responses comprised mainly major research studies and the establishment of additional ministries. It was during this period that attention turned to issues of domestic violence and child abuse, and the establishment of programs concerned with child protection and Safe Place Services.

The thesis then turns back to revisit the writings of Ellen White. It traces the evolution of her thoughts on domestic violence, discipline of children and the abuse of power, including sexuality and moral behaviour, and her awareness of the impact of abuse on victims.

Finally, the thesis constructs an ideal in which children are considered to be equal and to have rights which should be respected. This ideal is based on the later writings of Ellen White and supported by the findings of Valuegenesis and other research studies described in the thesis. The thesis points out that this ideal reflects Ellen White's understanding of a Grace-filled home, church and school in which children are seen as deserving of respect and as equal members of the Lord's family. This is followed by a discussion chapter that examines contemporary understandings of the rights of the child and ideas regarding Optimal Parenting. The thesis concludes with recommendations for changes in the treatment of children, as well as recommendations for further study.

1. Laying The Foundations: Historical Understandings Of Children

There has always been discussion on the state of humanity and what it means to be human. Great philosophers such as Socrates, Plato and Aristotle along with many others pondered questions about God, gods, life and death, happiness, freedom, morality and evil, the mind and body and much more. Over time, formal philosophies began to emerge. By the 1600s, these philosophical ideas had made a significant contribution to the development of religious thought and especially Christian theology. Ideas of the Reformation, Luther, Calvin, Protestantism in Europe and England, and the Counter Reformation of the Catholic Church developed into a world view.

The age of enlightenment and reason of the 16th and 17th Centuries was a time of social and intellectual reform led by philosophers such as Francis Bacon, Thomas Hobbes, Rene Descartes, Baruch Spinoza, John Locke, George Berkeley, David Hume and Jean-Jacques Rousseau. Their philosophical ideals dealt with broader issues of civilization, politics and society. This led on to the 18th and 19th Century reformers such as Isaac Newton and Karl Marx.

All of these philosophers had different ideas regarding the nature of the child. Garth Matthews (2010) observes that no matter how radical the claims in western philosophy are concerning childhood, the underlining influence is that of Aristotle whose underlying thought was that 'a human child is an immature specimen of the organism type, human, which, by nature, has the potentiality to develop into a mature specimen with the structure, form, and function of a normal or standard adult'. Matthews suggests that this understanding of childhood has influenced and informed our relationships with and understandings of children to the 21st Century (Matthews, G 2010).

This section outlines the history of religious and philosophical understandings of the child and how these have developed or changed over time. This makes it possible to identify changing views concerning the spiritual nature of children and their significance for the way children are treated.

Roots of Christianity—Judaism: a child is born pure with a capacity for good or evil

Genesis 1:27 states: 'And God created man in his own image, in the image of God created he him; male and female created he them'. The introduction of sin through the actions of

Eve and Adam brought what some have called the 'curse' on women to be ruled over by men. This is found in Genesis 3:14-19. Lloyd De Mause (1982) takes a feminist stance with his observation that the idea 'that all human sin and misery came into the world through the first woman, Eve, is the founding belief of ... Christianity, and the origin of the most severely misogynistic culture in history' (DeMause, L 1982). He suggests that this had ramifications for the way women and children were treated.

When looking at the way Judaism understands children, a look at the Old Testament is an important place to start. Many of the people referred to in the Old Testament were children when they were chosen by God to do His work: Moses, Samuel, David, Daniel and Esther to name a few. Some think that the idea of God choosing Abraham as the father of his chosen people provides an alternative model for worshiping God without the use of human sacrifice. The idea that Abraham was to sacrifice his son but was stopped before he could do so was not just a test of his loyalty (Genesis 22:1-24) but a way of showing that God differed from the heathen deities of the time because He did not want the human sacrifice of children. The Lord's commandment that anyone who offered child sacrifice was to be put to death (Leviticus 18:21) emphasised this.

The biblical perspective on children was that they were gifts from God. Cynthia Dixon (2001, p. 17) observes that 'Hebrews regarded children as a gift from God, an expression of the covenant between them and Yahweh. Hebrew children were an integral part of the life of their community, and were seen as people who must be nurtured in the ways and story of their God'. Dixon (2001, p. 18) suggests that even from the perspective of the Proverbs, 'it seems clear that the discipline of children was conceptualised as the bending of a twig to direct growth, not to stunt it' (p. 18). Even today's contemporary Jews are encouraged to be gentle with their children. Berkson (2002, p. 5) observes that 'Traditional Jewish homes were noted for treating their children with love and warmth'. Advice on how to teach their children about God was given to the Children of Israel while they were on their way to the Promised Land, as recorded in Deuteronomy 6:4-7.

The Jewish Encyclopaedia (Singer, I 1902, p. 30), published in 1902, gives a good overview of how the child was seen from a Jewish perspective. It also includes some Jewish myths that come from many parts of the world, including the Romanian belief that 'until the completion of the first year of its life the child speaks with God and the angels'. The religious education of both boys and girls was seen as important. Fathers took it seriously because they saw that children had a special relationship with God and that they seemed to have better access to Him than adults:

A boy's religious life began in his fourth year, as soon as he was able to speak distinctly; for although the child was held to be free from religious duties, it was required of the father to accustom him early to fulfil them. This was considered all the more desirable because of the belief that the prayer of a child was more readily heard by God. Girls, too, went to the synagogue at a tender age. (Singer, I 1902, p. 27)

The idea that a child is born with sin is not part of the Jewish tradition. Rich (1997-2011) points out that 'Judaism completely rejects the notion of original sin. According to Judaism a child is born pure, completely free from sin' (Rich, T R 1997-2011). The majority of Jews do not hold Adam responsible for the sins of mankind. However, like Adam, human beings are endowed with free will and are by nature frail, with a tendency to sin. A boy was not accountable for his 'mischief' until he attained religious recognition, at which time he became a 'son of the Law' (*Bak Mizwah* participation). Actual legal responsibility on the part of the young man, however, began only at the age of twenty (Singer, I 1902).

Jewish law influenced early Christianity. This is not just the written and oral Torah but also the Jewish Religious Law ('the path that one walks'), which is made up of rabbinical decrees and customs. Christianity was also influenced by Roman law, which had a slightly different interpretation of the role of children.

The early years of Christianity

Children are present in most of the New Testament writings. The Gospel writers (Matthew, Mark, Luke and John) all commented on the way Jesus included children. The boy sharing his lunch (John 6:5-13); the children coming to be blessed by Jesus and the disciples being reprimanded for trying to turn them away (Matthew 19:13, Mark 10:13-16); and the healing of children and raising of Jairus's daughter from the dead (Mark 5:21-43, Matthew 9:18-26, Luke 8:40-56). On one notable occasion, the disciples were discussing who would be the greatest in the kingdom they were planning to set up with Jesus as the head, when Jesus placed in their midst a child and told them that unless they became as this child, they would not even enter His kingdom, let alone be the greatest (Matthew 18:1-5). He continued by saying that if anyone harms a child, they deserve to have a millstone around their necks and be thrown into the deepest sea (Matthew 18:6).

Paul also wrote a little on the subject of children. He observed that they should obey their parents, and that parents should not provoke their children and cause them to be angry but bring them up in the knowledge and love of the Lord (Paul, Ephesians 6:1-4). Paul understood that the result of Adam's sin was a physical death but that Christ overcame this with his own death. He wrote: 'For the wages of sin is death; but the free gift of God is

eternal life in Christ Jesus our Lord' (Paul, Romans 6:23 ASV). Paul never wrote that humans inherited the sin of Adam and faced judgement for Adam's sin. Rather, he stated that: 'There is nothing that can separate us from God's love' (Romans 8:38, 39. ASV). The idea that children represent those who follow God is a theme that runs through both Old and New Testaments, with the idea that the chosen are the Children of Israel, and that we are all children of God when we follow Him and are adopted into God's family.

The impact of Christianity spread through Europe, Asia and beyond over the next three centuries. Its development was influenced by early Greek and Roman thought. In the political climate of the time, Roman leaders began to persecute Christians and Jews, especially after the great fires of Rome, which Nero accused the Christians of lighting. Christians hid for fear that extreme persecution would be meted out to them. This changed dramatically when the Roman Emperor Constantine the Great (reigned 306–337 EC) came to power. Constantine dramatically changed the way the law treated Christians. He developed formal administration structures, and introduced some pagan beliefs and practices that have become part of the Christian tradition over the years. These included the establishment of Sunday as an acceptable day of worship for both pagans and Christians. He oversaw the development of the Nicene Creed, which facilitated doctrinal uniformity. He advanced Christian wealth by returning confiscated property, and financed the construction of permanent buildings that included the Church of the Holy Sepulchre and the Old Saint Peter's Basilica (Herbermann, C & Grupp, G 1908; Matthews, J F & Nicol, D M August 23, 2016).

Early Greek and Roman philosophy remained influential, most significantly, the Greco-Roman values of the time with regard to the discipline of children. Joersz observes that:

In Paul's day Greco-Roman fathers had absolute power and control over their children. Children's education often included excessively harsh discipline. (Joersz, J 2013)

The Greco-Roman influence did not end there. The philosophy that a person could not avoid sin or evade their destiny was prominent in the communities where Christians lived, although 'most early Christian thinkers emphasized the alternative to pagan fatalism: free will and responsibility'. They went further by reasoning that: 'If human beings are created good, how can they have sinned; if they are flawed, how can the creator be wholly good?' (Boyce, J 2015). Christian apologists argued that there was no corruption of creation, only the capacity to choose good or evil. At the same time, there was the belief that because of the fall of Adam and Eve, evil and sin could not be avoided.

The idea that a child is born with original sin (the sin of humanity rather than their own sin) though common in Christianity today, came nearly 300 years after Christ. One of the first to discuss the idea of original sin was St Augustine.

St Augustine Bishop of Hippo (354-430): all children are born evil

St Augustine, Bishop of Hippo, was one of the first Christians to consider a child's spiritual standing with God. Many traditional Christian beliefs have their roots in his writings and some are still held today despite being written in the 5th century. According to Brachtendorf (1997), the basis for Augustine's thesis is that the punishment for Adam's sin was to be inflicted on all human beings. Augustine saw that 'passion', or the motivation to sin, was part of human nature, and that Adam's passion was what caused his sin in the first place. While this motivation is not a sin in itself because it is not a conscious decision, it is seen as evil anyway. A child is conceived through the unchastened desires and motivation of lust. This is transferred to the child, making the child guilty and in need of baptism to remove the guilt, even though they may have never sinned.

Jerome Berryman (2009) states that in St Augustine's books (*Confession in Thirteen Books: The Confessions of Saint Augustine*), written between CE 397 and CE 398, St Augustine develops his theological thoughts in regard to children in the form of an autobiography. Edward Pusey (398, 1909c, 2010, p. 5) translates Augustine as follows: 'Who remindeth me of my sins of my infancy? For in thy sight none is pure from sin, not even the infant whose life is about a day upon the earth'. Albert Outler (398, 1955, Chapter VII) translates it like this: 'For in thy sight there is none free from sin, but even the infant who was lived but a day upon the earth' (St Augustine & Outler, A 398, 1955). Outler states in his introduction that:

He [Augustine] did not invent the doctrines of original sin and seminal transmission of guilt but he did set them as cornerstones in his 'system', matching them with a doctrine of infant baptism which cancels, *ex opere operato*, birth sin and hereditary guilt. (St Augustine & Outler, A 398, 1955, p. 2)

Dixon (2001, p. 20) explains St Augustine's understanding of the importance of infant baptism and his view that all people are equal in their access to, and need of, God's Grace, but that children need infant baptism so they can go to heaven instead of hell if they die before they reach the age of seven. St Augustine considered that punishment is just as important for children if they do wrong as it is for adults when they commit a crime. He endorsed the physical punishment he received from his parents, who were apparently influenced by Greco-Roman thought.

St Augustine had a particular understanding of the concept of Grace. He associated it with the idea of what is now known as 'predestination', that is, the idea that children are not only infected with original sin but that they are all equally undeserving. God would choose from among them those upon whom he wished to bestow his Grace. Dixon explains that St Augustine's particular understanding of grace 'is irresistible but not coercive, a very fine distinction. It is not possible to know God's reason for choosing some and damning others' (Dixon, C K 2001, p. 57). The influence of St Augustine's own upbringing on his theology is apparent, as is the ongoing influence of his writings. This theology became the basis for many understandings regarding children that are still taken for granted today. The idea of original sin took root and grew to influence many of the reformers of the second millennia after Christ. The next section discusses some of these religious reformers and their thoughts regarding children.

Luther (1483-1546): God's little jesters

Martin Luther (1483-1546) was one of the people influenced by St Augustine. Luther is best known for his actions against the Roman Catholic Church that resulted in his excommunication (1521) and led to the beginning of Protestant Reformation. Luther rejected the Catholic belief that the righteous acts of a person with the cooperation of God are what saves them. He started to understand that salvation is gained entirely through God's work alone. This became the central truth of the Protestant denominations—the doctrine of justification by faith and the idea that salvation is a gift of God's Grace through Christ which is received by faith alone. This did not change his understanding of original sin and the need for infant baptism.

Berryman (2009, p. 202) explains that Luther saw children as 'God's little jesters', regarding them as both justified and sinful, and responding to them with a mixture of law and gospel. Those children were 'full of wonder', but they also 'carried original sin' and therefore were in need of Grace. This led him to insist that all those who teach children must have a mature relationship with Christ so they can be good mentors and teach the children that although they are subject to original sin, they have access to the Law and Grace of God. Luther saw the unique potential of children to have, and to lead, a graceful life (Berryman 2009, pp. 97-98).

Jane Strohl (2001) points out that Luther's theology of the cross exemplifies parents' vocation and that it is God's life-giving Grace that should be the motivation for the care and nature of our children. Strohl quotes Luther's view that the father who washes his child's clothing or performs some other menial task for his child is acting in the spirit of a Christian

and is living his Christian faith. It is those who ridicule him who are the fools; they are deceiving themselves by being the devil's fools as well. Strohl goes on to say that Luther sees the dislike of caring for children as the reasoning of our sinful natures and that those who are 'adorned with divine approval' see it as the duty of their Christian faith and parental responsibility to serve their children as they would serve their 'apostle and bishop'. She draws attention to four duties of parents identified by Luther:

... to provide the sacrament of baptism for infants, to form children in the true faith as they mature, to attend to their education for vocation, and to provide for them suitable spouses in a timely fashion (i.e., before lust puts them at significant risk of sin). (Strohl, J E 2001, pp. 140-141)

Strohl saw Luther as expecting families and governments (this can include the church) to invest a significant amount in the care and nurture of children. This may be money for resources but also time and energy to nurture children into a long-lasting, loving relationship with Jesus and the church. She draws attention to Luther's view that the family was the main educator because of their capacity and time spent with the child, but he also saw that the church had a role to play. The church can help when there are neglectful parents who need extra support and training, or ignorant parents who have no education in the areas of parenting and spiritual nurture. Luther put the blame for this on to the teachers or 'pastors' who have not done their job in teaching biblical truths to their members.

Luther experienced tension around infant baptism, as described by Strohl (2001, p. 141). He saw that children have an urgent need for Grace, just as any other person, and that 'a child comes into the world already damnably infected with original sin – that is, the inherent inability to test, fear, or love God'. But Luther also considers the possibility that children do have faith, although he suggests that it is not the faith that makes the baptism valid but the promise of God. Luther was influenced by having his own children, and saw the need for parents to nurture their children in the knowledge of Grace—to read them the Bible, pray with them, provide them with a good education, prepare them for service to others and help them to find a good companion for life. He believed that a proper upbringing resulted in an understanding of Grace and the faith that comes through God's Grace, and that parents are the main people to do this with the support of teachers and other adults (Strohl, J E 2001, p. 22).

John Calvin (1509-1564): children are born in original sin—total depravity

John Calvin was another to be influenced by St Augustine. He lived from 1509-1564 and unlike many of those involved in the church, he came to his 'calling' later in life. In his early

years, Calvin, as a Catholic, was influenced greatly by the humanist theology (an emphasis on Jesus' humanity) and by Martin Luther's Reformation. Calvin's five points of doctrine are: total depravity; limited atonement; unconditional election; irresistible grace; and perseverance of the saints. These doctrines influenced his view of the child and were informed by the understanding of original sin that St Augustine had put forward over a thousand years earlier (Berryman, J W 2009, p. 208). Some commentators suggest that he went further than his predecessors in considering the severity of Adam and Eve's sin.

Barbara Pitkin, in her chapter 'The heritage of the Lord' (Bunge, M J 2001, p. 167), comments that Calvin, St Augustine and Luther understood the negative effects of sin on 'the mind, the will, the senses, and the body, and they argued that, apart from God's Grace, humans could do nothing to rid themselves of sin and be restored to divine favour'. Calvin took this a step further when he wrote:

And hence, even infants bringing their condemnation with them from their mother's womb, suffer not for another's, but for their own defect. For although they have not yet produced the fruits of their own unrighteousness, they have the seed implanted in them. Nay, their whole nature is, as it were, a seed-bed of sin, and therefore cannot but be odious and abominable to God. (Calvin, J & Beveridge, H, . 1541, 2002, p. 799)

Pitkin goes on to say that 'children of all ages are subject to this harsh cause of fallen nature, the remedy to which is baptism and faith' (Bunge, M J 2001, p. 167).

Tim Prussic (2007, p. 4) draws attention to Calvin's understanding of the way Christ acted when His disciples tried to prevent the children coming to Him, observing that the Kingdom of God belongs to children as well. Calvin concludes that the Kingdom should not be denied them and that they need the blessing of baptism. Children whose parents believe are 'accounted members of Christ' and so are born of the church. Looking to more than future Grace, Calvin asks why we should ever suppose that God would not regenerate our children from the womb. All children are dead in sin from conception, but the remedy is close at hand and God commanded that all children be brought to him to partake in salvation. Calvin says that although children are spiritually dead by nature, they can be called, as John the Baptist and Jesus were, to His will. Calvin cannot explain it but he knows that what God wills will happen.

Berryman (2009) observes that Calvin had a mixed understanding; children, and especially infants, are the 'heritage of the Lord' (Psalms 127:3) and 'out of the mouth of babies and infants you have established strength' (Psalms 8:2). God loves children but also appears angry to frighten them for their benefit. Children were to show respect and obey their

parents. Berryman (2009, p. 101) goes on to say that Calvin believed that God 'uses his rod to make them obedient and teachable'. He suggests that God's love is '... masked by anger, testing and the rod'. God still passes over some and condemns them, which he does 'for no other reason than that he wills to exclude them from the heritage which he predestines for his own children'. The Calvinists took this understanding of God as both saving and condemning to be unequivocal. Calvin's followers in future years accepted his views on original sin, election and predestination. Many early American settlers were influenced by what became Puritan theology, which has influenced much of the English speaking world, not just the United States of America.

The idea that children and especially infants were completely depraved and damned suggests to Greven that Calvinist parents have a strong negative perception of their infants. 'There was nothing innocent, charming or appealing about these small creatures'. When asked the question 'from what can such a disposition proceed', the answer to any Calvinist was clear—'the most deep-rooted depravity' (Greven, P 1977, pp. 28-29). The impact of this theology was that parents had absolute authority in the household, and that obedience and submission were expected. This was started at a very early age; 'however young, until its will was brought into submission to the will of its parents: wisely reflecting, that until a child will obey his parents, he can never be brought to obey God' (Greven, P J 1973, p. 78).

James Casey (1989, pp. 164-165) discusses the impact of Calvinism not only on the family but on the whole community. He explains Calvin's idea of individual predestination, observing that disciplined behaviour is a sign that an individual is amongst the redeemed 'elect'. This enforced morality became the 'spirit of capitalism'. The Protestant work ethic was seen as a 'living faith', and the economic and political framework of competition became the standard rule of western society (Casey, J 1989, p. 164).

In contrast to Calvin's understanding that children were rooted in depravity, the next century brought a new way of understanding with John Locke's view of children as neither good nor bad, but as 'blank slates'.

John Locke (1632-1704): the child as 'white paper' to be moulded

Locke is well known for his writings on philosophy, which became part of the enlightenment of the late 17th century. His writings on politics and economics were prominent, but he was later known for his writing regarding children, namely *Two Treaties of Government* (Locke 1680), *An Essay Concerning Human Understanding* (Locke 1690) and *Some Thoughts*

Concerning Education (Locke, J 1680; Locke, J 1690; Locke, J 1692, c1910). Uzgalis (2012b) comments that Locke's work on children emphasised the gradual development to rationality brought about by parents spending time with their children rather than demanding rote learning or meting out punishment. This was a transformation from the Middle Ages idea of children as a miniature version of their parents and adults' playthings; it was 'the discovery of the child'. Uzgalis goes on to suggest that Locke recognised that children were 'human beings in whom the gradual development of rationality needed to be fostered by parents' (Uzgalis, W 2012a).

James Fiester and Bradley Dowde (2001) observe that Locke's idea was that the child was easily moulded and therefore the child's education was important. Glenda MacNaughton (2003, p. 26) suggests that Locke was one of the early influences on what is now known as 'behaviourism'. He believed that children should learn to control their desires and tendencies, and conform to cultural expectations:

The principle of all virtue and excellency lies in a power of denying ourselves the satisfaction of our own desires, where reason does not authorize them. This power is to be got and improv'd by custom, made easy and familiar by an early practice. If therefore I might be heard, I would advise, that, contrary to the ordinary way, children should be us'd to submit their desires, and go without their longings, even from their very cradles. (Locke, J 1692, c1910)

MacNaughton explains that, for Locke, it was preferable that children conform to culture rather than culture having to conform to the child (Mac Naughton, G 2003, p. 26), even though at times his own thinking was contrary to the cultural understandings of the day. Locke believed that humans have an innate perception of God. This is not to say we know all about God but that we know there is something of the sense of God. This sense needs to be developed for a fuller understanding of God through evidence, thought and attention (Locke, J 1690, pp. 612-613).

Locke's view of children was contrary to the ideas of the time, which saw them as inherently evil. In contrast, Locke considered that children were void of all knowledge in regard to good and evil, but, like adults, had an innate understanding of God. Locke's thoughts on education reveal the understanding that children have some innate and different temperaments and inclinations, and they can be moulded in ways that will lay down good habits and virtues for adulthood. He considered children to be 'blank slates' or 'white paper' needing to be 'moulded'. He explains:

Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas: —How comes it to be furnished? Whence

comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer, in one word, from experience. (Locke, J 1690, p. 88)

Despite never being part of the theological influence of the church, Locke had a personal perspective on its theology, which included the role of the family in the moral development of children. His educational ideals influenced 19th century reformers such as Horace Bushnell and others of the period.

There has been debate regarding Locke's relevance and the acceptance of his ideas since the publication of his works but Aarsleff considers that '[Locke's] influence in the history of thought, on the way we think about ourselves and our relation to the world we live in, to God, nature and society, has been immense' (Aarsleff, 1994, p. 252, cited in Uzgalis, W 2012b). Locke was seen as controversial in religious circles both then and now. Uzgalis states that his influence was at its lowest point in the 19th century, and most of Locke's works were largely misinterpreted and rejected. Interest in his philosophy increased during the 20th century as more information became available and his papers became accessible to Oxford scholars (Uzgalis, W 2012b). Importantly, Locke's influence was not confined to England. Others read his works in Europe and elsewhere. Jean-Jacques Rousseau (1712-1778), an 18th century French philosopher, was one of those influenced by Locke to a certain extent.

Jean-Jacques Rousseau (1712-1778): the free thinking child

Rousseau was born in Geneva in 1712 and died in Paris in 1778. Growing up in Geneva (the stronghold of Calvinism) had a strong impact on his philosophy and his ideas concerning children. As a teenager, Rousseau converted to Roman Catholicism. Leo Damrosch (2007, p. 115) suggests that the rigid teaching of his boyhood Calvinist Church, in which 'nature was vile, human impulses were usually sinful and will power must rigorously dominate feeling' (p. 115), may have been one reason for his conversion. The Calvinist preoccupation with predestination and sin, and the rigid requirements of the 18th century Geneva expression of faith, which required the declaration that 'we are miserable sinners, born in corruption, inclined to evil, incapable by ourselves of doing good', may also have had some influence on his conversion to the Catholic faith, where the church had the power to forgive sin and to offer forgiveness of the worst of sin (Damrosch, L 2007, p 121). Rousseau, from this background, wrote one of his major works on education and children, titled *Emile* (Rousseau, J-J 1762, 2004). He portrays his philosophy through an imaginary

child, Emile, and how this child should be educated from birth, then on to marriage and then to death.

Rousseau discusses many issues including his thoughts on Locke's theories as he sees them. He agrees with many of Locke's views but questions his views on children's understanding, especially in relation to teaching them to read and the morals of generosity. He disputes Locke's view that a man becomes a man when he marries. For Rousseau, the whole of life is an education and it does not finish when he reproduces himself with a child. He rejects the Calvinist beliefs of his childhood when he addresses the issue of the spiritual nature of children, believing that the first understanding should be about the human heart. He states:

Let us lay it down as an incontrovertible rule that the first impulses of nature are always right; there is no original sin in the human heart, the how and why of the entrance of every vice can be traced. (Rousseau, J-J 1762, 2004, Book II, paragraph 64)

He goes on to say that although children have a natural leaning to self-love, this should not be seen as sin. Selfishness is not evil but nor is it good in itself; it is only good or bad when it is seen in relation to other established 'meanings':

Until the time is ripe for the appearance of reason, that guide of selfishness, the main thing is that the child shall do nothing because you are watching him or listening to him; in a word, nothing because of other people, but only what nature asks of him; then he will never do wrong. ... He might do much damage without doing wrong, since wrong-doing depends on the harmful intention which will never be his. If once he meant to do harm, his whole education would be ruined; he would be almost hopelessly bad. (Rousseau, J-J 1762, 2004, Book II, paragraphs 64-65)

Damrosch (2007, p 332) discusses how Rousseau sees children and the impact of a severe or indulgent parent on the child's behaviours; either intended or unintended effects on their development. He points out that Rousseau considers that this may result distorted development. Rousseau suggests that being too severe teaches a child to resent tyranny and being too indulgent teaches a child to be manipulative. Damrosch then goes on to discuss the attention that Rousseau observes parents giving to their children. Many mothers, at the insistence of their husbands, would hand a new-born baby to a wet nurse until weaning. This practice infuriated Rousseau because he saw harm, not only to the child's health but also to the relationship the child and parents were to develop.

As mentioned before, Rousseau had some definite ideas about education. Damrosch (2007) describes Rousseau's idea that each child should be educated to suit their unique ways of learning as 'truly original'. Damrosch observes that Rousseau was forward-thinking

and that his ideas were quite different from those of the times. Rousseau did not see education simply in terms of the three 'Rs' (reading, writing and arithmetic) but as part of the child's moral development. He shared some of Locke's ideas about the child as a 'white paper' to be moulded and fashioned, but they differed on the way this should be achieved. Rousseau saw the idea of fear of authority as disastrous for all concerned. He believed that a fear of punishment should not be the basis for gaining a child's trust. The authority of the parents and society should be established out of a shared understanding, not out of fear. Rousseau suggests that parents and teachers should:

Take the opposite course with your pupil; let him always think he is master while you are really master. There is no subjection so complete as that which preserves the forms of freedom; it is thus that the will itself is taken captive. Is not this poor child, without knowledge, strength, or wisdom, entirely at your mercy? Are you not master of his whole environment so far as it affects him? Cannot you make of him what you please? His work and play, his pleasure and pain, are they not, unknown to him, under your control? No doubt he ought only to do what he wants, but he ought to want to do nothing but what you want him to do. He should never take a step you have not foreseen, nor utter a word you could not foretell. (Rousseau, J-J 1762, 2004)

The thoughts of both Locke and Rousseau come from outside the traditional religious perspective but before the modern understanding of the mid-19th century. There was insistence that a child be pious and respectful, obedient to authority no matter what, and seen and not heard, with a separation between the adult world and the child's world until they learned to behave as adults. On the other hand, there were the romantic ideals of real children, who were seen as freethinking and disobedient.

John and Charles Wesley: children lack the faith whereby alone we are saved

John Wesley (1703-1791) and Charles Wesley (1707-1788), along with George Whitefield (1714-1770), were part of the leadership of the Methodist movement. All had previously taken Holy Orders into the priesthood as Anglican priests.

John Wesley argued strongly against Rousseau's perspective on education. He described 'Emilius [as] the most empty, silly injudicious thing that ever a self-conceited infidel wrote' and wrote in his private journal, 'How was I disappointed. Sure a more consummate coxcomb never saw the sun' (Heitzenrater 2001, pp. 288-289 cited in Berryman, J W 2009, p. 155). Wesley was an advocate of breaking a child's will by the age of two, suggesting that if you delay this, it will still need to happen and is more difficult as the child ages (Berryman, J W 2009, p. 135). Berryman suggests that Wesley disagreed with Rousseau's

idea that the clergy had no role to play in the training of children, although his understanding of children was vastly different to that of Rousseau.

Pietism had a large influence on John Wesley. He was convinced that he 'lacked the faith whereby alone we are saved', and after a visit to Herrnhut (a village in what is now known as Germany) was deeply impressed by the Pietist emphasis on the 'living faith' expressed by Nikolaus Ludwig Graf von Zinzendorf (1700-1760), the founder of the community. This led him to a 'method' of living that resulted in good deeds. It emphasised the spiritual side of the Christian faith and the 'transformative nature of faith and the need for personal conversion'. Pietists took a structured approach to the expression of worship which, because it gave the impression of a method, influenced their name as 'Methodists' (McGrath, A E 2007, p. 147).

Seeing the change from agriculture to manufacturing in the industrial revolution and the displacement of people from country parishes to cities, both of the Wesleys (and later Whitefield) preached in the open air to meet the spiritual needs of the working and middle classes and their children in the slum areas of the industrial town where they lived. This was the beginning of what was later understood to be the evangelical revival of the church, both in England (Evangelical Methodist Revival) and New England (The Great Awakening) (Berryman, J W 2009, pp. 133-137). Their desire for salvation through sober and ordered lives seemed to influence all they did. They had been brought up in a strict household where their mother Susanna influenced the way they saw children. She described her rather harsh principles of child-rearing, including the importance of regular sleep patterns and the importance of stopping children from crying, in a letter to John in July 1732 (Wesley, J 1829, pp. 187-193) (the full letters are found in Appendix 1 and 2).

Berryman (2009, p. 136) observes that John Wesley understood the importance of education (p. 136), noting that his goal for education, as for religion, was associated with 'attaining perfection'; the complete love of God and neighbour. This explains why Wesley did not like the way Rousseau's *Emile* was raised. Wesley's idea that each child was justified and yet a sinner more closely reflected Luther's views. Wesley's goal, as he described in a letter to a friend, was to: 'promote so far as I am able, vital, practical religion; and by the grace of God, beget, preserve, and increase the life of God in the soul of man' (Moore, H 1826, p. 128). John Wesley considered that a child as young as three was able to have an authentic conversion experience. He had strict religious and educational ideals.

In 1748, John Wesley and Whitefield opened Kingswood School as a model school for the education of children. Taking the mantra 'Train up a child in the way he should go, and

when he is old he will not depart from it' (Proverbs 22:6) as their theme, they trained children in 'useful learning, from the very alphabet, till they are fit as to all acquired qualifications for the work of the ministry' (Hastling, A H L, Willis, W A & Workman, W P 1898). The school was run in a way that did not allow children to play and was regimented for the spiritual good of the child. Children were up at 4.00 a.m. and in bed by 8.00 pm. The day was rigid in its management. Arthur Hastings, Walter Willis and Walter Workman (1898, p. 24), former students, wrote the history of Kingswood School, noting that:

... the rules were unusually stringent. We have shown that the two main features of his scheme were religious training and perfect control of the children. To effect these objects, it is not surprising to hear that no child was received except as a boarder and upon the express agreement of his parents (1) that he shall observe all the rules of the house, and (2) that they will not take him from school, no, not a day, till they take him for good and all; and that the child must not be over twelve years of age. (Hastling, A H L, Willis, W A & Workman, W P 1898, p 24)

It was understood that if a child if brought up by tender parents, they would be offering up their souls to the devil. Wesley saw the importance of both body and soul in his education of children. This required daily exercise. He insisted that a child should never play, be alone or work independently of adults at any time. This was to prevent evil such as rudeness and learning bad habits from other children. Play was seen as frivolous, unedifying and a hindrance to what was important in life—salvation (for more see Appendix 3: The Rules at Kingswood School).

Dixon (2000, pp. 92-93) notes that John Wesley rejected some of the influences of Calvinism, especially predestination and original sin. However, when he visited New England, he was supportive of infant baptism as a sign of prevenient Grace. For Wesley, prevenient Grace is a gift from God, which an individual may choose to accept or reject. Although children could never make a personal profession of faith, Wesley believed they were not outside the covenant of Grace.

Influence of Reformation: protecting their innocence or reforming the sinful

The Reformation began during the early 16th century. Aries (1962, p. 127) points out that the Reformation and the revivals that happened regularly over time shifted from the sacred and spiritual to focus on the moral, by increasing interest in the importance of education. The religious reforms of the 16th and 17th centuries emphasised moral and religious behaviour, and the practice of, 'not only a life [but] a good and holy life' (p. 127). The result of this emphasis on education taught parents that:

... they were spiritual guardians, that they were responsible before God for the souls, and indeed the bodies too, of their children. ... and that [children should] be subject to a special treatment, a sort of quarantine, before [they were] allowed to join the adults. (Aries 1962, p. 127)

According to Aries, before the Reformation, children were seen as part of the adult world after they had grown independent of mothers and nannies, usually from the age of seven years. After the Reformation, parents came to be seen as responsible, not only for their children's spiritual development but also for their moral development, and for preventing them from 'being spoiled and becoming ill mannered' (p. 412) by the evils of other adults and the world. The family was organised around the child and there was a raising of walls between the adults and children, between the public and the private, and between the family and society (Aries, P 1962, pp. 412-413).

Aries (1974, pp. 12, 28) observes that it was at this time adults started shielding children from things such as death, observing that previously:

It was essential that parents, friends, and neighbors be present. Children were brought in; until the eighteenth century no portrayal of a deathbed scene failed to include children. (Aries, P 1974, p. 12)

This idea of quarantining children applied to both genders. Though at first it was practiced mainly by the upper and middle classes, it eventually became the norm for all classes. This quarantining of children until they are able to fit into the adult world lingered on into the 20th century and through to the present day (Aries, P 1974, p 12). It had an impact on all aspects of society, and still does today.

The separation of children occurred not only in the home but in the social and spiritual realms as well, where children had their own spaces under the supervision of adults, as in, for example, the Kingswood School run by John Wesley. Moral training was outsourced to others who would use disciplinary punishment to the extreme. The family and school removed children from adult society and isolated them from bad influences. The Church-controlled boarding school then isolated them even further and deprived them of the freedom they had once enjoyed among adults. Demonstrations of affection were discouraged, and excessive punishment of the kind usually reserved for convicts and those of the lowest strata of society was inflicted on children. Aries suggests that the walls between the private (family) and society (community) were being built to protect the child from the evils of the outside world. He adds that this separation is evident not only in the context of family and society but also in religion. The diversity of beliefs and the intolerance of some toward others resulted in the formation of different groups of believers. Walls were built between beliefs and by the 18th century, the Protestant arm of Christendom became

even more varied and the animosity between the different churches and their ideas increased dramatically.

Aries (1974, p. 129) points out that the tension between the idea of the innocence of children, who could be 'compared to angels and close to Christ', and the idea that children are born in original sin and should be turned into 'thinking men and good Christians' resulted in different ways of seeing children. Education became an important factor in either protecting their innocence or reforming the sinful. He goes on to say that the childhood years were then extended past seven and there was an emphasis on the need for 'moral and social education', which shifted the focus of religious teaching from adults to children for their spiritual improvement (Aries, P 1962, pp. 330, 333). This led to the formation of the Jesuits and others who focused on training children and young people for spiritual salvation, and took the responsibility away from parents.

The Reformation had long lasting effects. Some people wanted to push significantly more changes within the Church of England under the influence of strict Calvinistic moral religious principles. These Puritans tried to reform the Church of England to what they considered a 'pure' theology in order to make England a religious country. However, they were persecuted because of their radical theology, and so many of them left England to settle in the Netherlands. As a result, the Puritans of England and Europe found it harder and harder to maintain their communities. Therefore, when the Americas were being settled, they sailed *en masse* to start what they saw as a Utopian community of like-believers in a new country. From 1629-1640, it is estimated that 21,000 Puritans moved to the New England area of the Americas.

American Puritanism: The American creed— 'In God we trust'

The separation of American Puritanism from European influence resulted in the development of American cultural and religious identity. Greven (1977) suggests that those who moved to America and New England, although Puritan and therefore Calvinistic, had their own version of Calvinism because of the effects of distance from Europe. Those in America adhered to what is known as the Protestant work ethic (discipline not charity; attacking idleness, fornication and dishonesty (Casey, J 1989, p. 164), and an understanding of the 'importance of childhood in the shaping of temperament and religious experience in subsequent years of life' (Greven, P 1977, p. 15). The American Puritans found that they needed large families for their survival, and therefore needed to educate their children in the same religious faith and ensure they adhered to it.

The New England Religion: Pilgrim's Progress

It is important to understand a little of the history of the New England community, which was very much influenced by the Calvinistic theology that became American Puritanism, to understand the influence of these religious groups on British America. American Puritanism was based on the five major Calvinist doctrines: total depravity; limited atonement; unconditional election; irresistible grace; and perseverance of the saints. It is summed up in five words: depravity; covenant; election; grace; and love. Depravity is the total corruption of "natural man" in a war between good and evil, and includes the understanding that there is "no horror which mortal man is incapable of committing". Covenant refers to the agreement God made with Abraham for "salvation with no preconditions but many obligations". Election means that only a chosen few can have access to the Covenant because Christ died only for the elect few. Grace, according to Calvin is God's gift to the elect and the instrument of their salvation. It cannot be given away. Love refers to God's love for man because man was so unworthy that salvation can come only from God's infinite love and mercy. This theological base influenced the child-rearing practices of these first settlers and eventually had a dramatic impact on all of American culture.

In this theology, the child was a blessing but was also dangerous. In John Robinson's (1628) dissertation, *New Essays*, he states that a knowledge of God is 'able to make us wise to salvation'. He goes on to say that all aspects of a righteous life include the need to control children from an early age to enable them to "purge out much other evil" because if this evil is not broken early, it will be harder to restrain the children later. This was also reflected in their way of worship, which focused on sin and guilt. David Fischer (1989) describes the early meeting houses that were used as places of worship as bleak, which reflected the minds of the early Puritan Congregationalists. The preacher preached from a high pulpit, sometimes painted with an "all-seeing eye", and elders watched over the congregation's behaviour from a bench at the front. The rituals of purification by members who had committed sins were humiliating and a deterrent, encouraging not only the youth but all members not to sin. The "all seeing eye of God' and the elders watching over the congregation also enforced God's judgements on his children if they sinned (Fischer, D H 1989, p. 123).

Fischer (1989, pp. 12-16) observes that the questioning of salvation and a lack of assurance hung over the congregation like a black cloud. They craved salvation but were told that their belief was a sure sign they were lost. This lack of assurance was taught from

childhood and resulted in a collective sense of darkness over the whole community of New England. Fischer describes it this way:

These wild swings of hope and despair colored Puritan attitudes toward life and death itself. They created the paradox of the Puritan fatalism which quickened the pulse of life itself and became an important part of the 'New England Way'. (Fischer, D H 1989, p. 116)

The emphasis on education was not only on reading and writing but on the moral and religious education of children. All parents had to provide education in some form for their children. Even if a child did not have a family and was orphaned, there was a legal requirement that they be educated. In 1642, the Massachusetts General Court required parents and masters of servant children to be taught how to read. Five years later, it ordered any community with five or more people to 'provide a school where children could learn to read, write, and do simple arithmetic'. This was so they could read the Bible. Towns having over 100 people had to teach Latin and Greek as well:

One of the main purposes of these education laws was to prevent idleness—to make sure that every young Puritan knew enough to support himself and to keep himself from becoming a public charge. School was like work; by keeping children busy, it kept them out of mischief. (Hawes, J M 1971, pp. 16-17)

It was seen as important for all children, rich or poor, to be taught a 'useful trade' of some sort to support themselves and not be a burden to the community. 'The poor may work to live, and the rich, if they become poor, may not want' (Hawes, J M 1971, pp. 16-17).

The practice of 'sending out' was widely practiced in New England. A child went to live with another family for a period for education or for their health. This lasted from a few months to a few years. The age of the children varied. Older children were sent out to learn a vocation, be it a trade or how to manage a home, including cooking, sewing and knitting. This was an important part of the child-rearing practice of the time and gave the children independence. Most times the child had no say in it, but there were a few lucky ones who did (Fischer, D H 1989, p. 10). Apart from education, children were also sent out because of overcrowding in small homes. Another reason, especially around the age of puberty, may have been because it provided a diverse gene pool when it came to looking for a partner to marry.

The spheres of women in both Victorian Britain and America were central to the institution of patriarchy where men were established as the 'bread winner'. The destiny of every woman was to marry and her primary occupation was to care for her husband and their children. This limited the type of work women were permitted to do and their freedom to

participate in society outside the home. On marriage, a woman was considered to be legally under the protection of her husband, and had no proper rights. Whatever property or inheritance a woman had come under the control of her husband and their children and were considered the assets of her husband (O'Brien, P & Quinault, R 1993, pp 32, 33).

Puritans and child-rearing practices of the 1800s— ‘Crown me with glory’

The early Puritans who first settled the new colonies had a big influence on early American Christians. Greven (1992, p. 46) found that parents took an authoritarian approach to their children and were ardent advocates of corporal punishment in the belief that this was what God wanted. They believed that God would punish those who disobeyed his commands; He would not hesitate to destroy them. The Bible was the fundamental guide for child-rearing and discipline. It shaped and justified their practice with regard to the use of corporal punishment as the main form of discipline. This has remained so even to the present day, and has been ‘casting a shadow of pain and suffering over the lives of a vast number of people for than two millennia’ (Greven 1992, p. 46).

The early 1800s saw a shift in emphasis ‘toward fostering the development of independence of children’. A debate between ideas about the indulged or spoiled child and the ‘repression of wills’ emerged. Greven (1973, p. 5) observes that this involved “repression’ versus ‘permissiveness’, or ‘breaking the will’ as opposed to ‘indulgence’ with respect to the Puritans’ children and families. Many children accepted harsh treatment in the belief that God would bless them if they obeyed their parents, as this note from John Dane states:

... My father and mother Condemed me, and tould me that god would bles me if I obeyed my parents, and what the contrary would ishew in. I then thout in my harte, o that my father would beat me more when I did amis. I fard, if he did not, I should not be good (original spelling). (Greven, P J 1973, p. 51)

The 1800s saw changes in attitudes toward education in American society. Education was seen as home and parent-based, and its role was to gain children’s unquestioning obedience to parents and therefore adults. It was believed that obedience to parents would transfer to obedience to law and country, and would therefore build a strong community and a strong country. Disobedient children were seen as a disgrace to the parents, reflecting badly on their ability to manage their homes. Greven’s research into child-rearing from 1628-1861 found that parents were often just as conscious of the long-term effects as any modern day parent, although the literature he studied was religious rather than scientific in language and values.

Greven (1973, pp. 98-113) observes that the book, *On the Education of Children* (anonymous, 1814), provides a good example of the idea of religious child-rearing. The focus was on the parent's responsibility for their children's immortal souls; they must teach children to obey both God and themselves. Each parent had to be 'inflexible [in their] determination that [they] will be obeyed'. The anonymous author argued that 'if children are not taught to obey habitually, how can obedience be expected from them occasionally, without resort to compulsory measures?' Hugh Cunningham (1995, 2005, p. 46) examined this focus on children's obedience to God and parents, and the correlation between home and country. He found that there has been an evolution in the understanding of children and childhood over the past 500 years of western cultural development. He emphasises the importance of the 'spiritualisation of the household within Protestantism', suggesting that:

... at the heart of this was the belief in the family as a microcosm of the church and the state, both in the sense that in its internal government it should mirror those larger institutions, and in the sense that the family should be a nursery of both church and state, training the young for service. (Cunningham (1995, 2005, p. 46)

He observed that the ideal family was a 'community of worshippers, with family prayers and Bible readings', and biblical aspects caught up in everyday life. Obedience and respect with a willingness to learn were important. There was a widespread belief that what happened in the home also happened in the community.

Cunningham (1995, 2005, pp. 52-54) draws attention to Greven's (1977) identification of three modes of child-rearing, describing them as 'evangelical', 'moderate' and 'genteel', each producing a different type of family, namely 'authoritarian', 'authoritative' and 'affectionate'. Evangelical child-rearing is associated with the belief in original sin and a corresponding emphasis on breaking the will of the child, which was a major component of Calvinist Puritan theology. These authoritarian families insisted on strict obedience, where 'discipline and punishment, ideally with use of the rod, were a necessary accompaniment of such childhoods' (Cunningham, Hugh. 1995, 2005, pp. 52-53).

The genteel approach to child-rearing was more closely associated with social circumstances rather than religious beliefs. In these more affectionate families, 'fond affection rather than conscientious discipline shaped the relationships between the generations', although they did not lose sight of the 'necessity for correct and proper behavior within the family context' (Greven, P 1977, p. 265). The basis of genteel child-rearing was the idea that 'to curb their children is to spoil their genius' (Greven, P 1977, p. 276). This resulted in children's affection and love for their parents, and led to a sense of

self-worth, self-love, self-confidence and inner security that many of their contemporaries missed. However, one disturbing aspect noted by Greven was that many of these children grew up under the influence of their parents' ownership of slaves, who did most of the care and discipline (whipping) of the children. As a result, the children later imitated their parents' treatment of slaves (Greven, P 1977, pp. 265-277). In contrast to the children in authoritarian families, these children lacked any form of conscience. Their parents responded to them with 'foolish indulgences to every wish' and they recognised no boundaries. Greven recounts the case of one such child who grew up to become obnoxious and 'a torment to everyone who had to do with him' (Greven, P 1977, p. 269).

In contrast to these two child-rearing practices, the moderate approach (authoritative) emphasised self-control. In these authoritative families, parents believed that treating children with respect as well as tenderness and patience could achieve obedience (Cunningham, Hugh. 1995, 2005, p. 53). The God of the moderates was not the wrathful God of the evangelicals, but a God of love and order who allowed free will. There were rules and limits, but these authoritative families were happy to live with imperfections and did not exclude themselves from those whom they saw as imperfect. There was the ideal of the gradual moulding of the child's temperament and values so they would be self-disciplined rather than controlled by others. This acceptance allowed them to live with a diversity of belief and behaviour, unlike the authoritarian families who could not tolerate any signs of evil in case they were tainted by it (Greven, P 1977, p. 256), and unlike the affectionate families who had no boundaries at all.

Hegemonic influences of religion on society

Over time, churches and communities have held different beliefs about the spiritual nature of children. While some beliefs may change over time and become far removed from their original forms, others leave a lasting impression on attitudes and behaviours. One way of understanding the enduring nature of certain basic beliefs is through the concept of hegemony which, as Richard Snyder (2001) in his discussion of capital punishment explains, refers to a situation in which the ruling ideas are so ingrained in the social norms that there is little questioning of the right or wrong of them, and so they are accepted without an understanding of their implications:

Sometimes religious beliefs, attitudes, values, conceptions, and orientations become part of the air we breathe, a silent or hidden part of the culture, the result of certain religious beliefs being taken for granted. There are some things that never have to be mentioned because they are so commonplace that they move to the level of unspoken assumption. (Snyder, T R 2001, pp. 18-19)

Snyder's theories on religion's hegemonic influences on society are based on the earlier works of Max Weber (1905, 1930), who draws attention to the relationship between religious belief and the historical development of modern western society. Weber argues that the worldly morality of modern Western culture is based on the spirit of Christian asceticism (Weber, M 1905, 1930), which he suggests has its roots in the theology of Calvin, who, in turn, had an influence on Methodism and the Baptists. This spirit of Christian asceticism provides the foundation for the belief systems of the Evangelical Revival Movement and the three 'Great Awakenings'.

The First Great Awakening

The First Great Awakening began in the 1730s in Britain and Europe as Protestant congregations began to take a greater interest in Grace Theology based on the Ephesians 2:8: 'For by grace you have been saved through faith. And it is not your own doing, it is the gift of God', rather than the intellectual theology of the time. Religious reformers who supported this Awakening included George Whitefield and John Wesley. Whitefield was a preacher who based his theology on Calvinism and conceived of an elect membership of 'the saved' while the rest were damned. Wesley's theology was based on the idea of salvation gained by way of a relationship with Jesus Christ as Saviour, through the Holy Spirit, which is open to everyone who will take it. The Evangelical movements that arose from the First Great Awakening became the basis for the Methodist, Congregationalist, Presbyterian and reform churches (Protestant movements), in both America and Europe to become an international Revival Movement and the precursor to other 18th and early 19th century reforms. The First Awakening focused on the revival of 'believers' rather than the 'unchurched'.

The Second Great Awakening

Throughout the latter part of the 1700s, several events led to what came to be called The Second Great Awakening. These events, beginning with the Lisbon Earthquake of 11 November 1755, were understood to be fulfilling the Bible's apocalyptic prophecies (McMurry, E R et al. 2007). On 19 May 1780, the New England area and parts of Canada experienced a combination of fog and smoke from large forest fires to the north, which blocked out the sunlight. The darkness was so intense that from noon until midnight people had to use candles to see. That evening, the moon glowed red and many thought it was judgement day; the end of the world. This was followed by a series of earthquakes, the largest striking near the city of New Madrid on 16 December 1811. For those living in New England, the effects of ignorance and poor communication allowed for a fertile imagination

and predictions of the end of time. There was much discussion and speculation, especially in New England and surrounding areas.

The Americas in the 18th and 19th centuries were ripe for political and social change. The Revolutionary War (1775-1783) had left 13 newly independent states, including the New England state, ready for change. This readiness put religious enthusiasm into action with an emphasis on the political, social and political reforms (Fogel, R W 2000). The religious influence of the Puritans in New England produced an environment that was ready for the Evangelical Movement that started in the mid-18th century and lasted to the mid-19th century. The revival movement mostly affected those under 25 years, especially young women (Cott, N 1975).

In the early 1800s, there was a surge of biblical study around the idea of the second coming of Jesus, as described in apocalyptic literature and especially the biblical books of Daniel and Revelation. Many began to take literally the 2,300 days prophecy of Daniel 8:14: 'And he said unto me, unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed' (Knight, G R 2010, p. 160). Believers, who started to calculate from the time of Daniel's prophecy, were sure it would be fulfilled in their life time. A meteor shower in 1833 heightened this belief. The meteor shower was interpreted as fulfilling the prophecy of Matthew 24:29, that 'the stars shall fall from heaven', which was one of the final signs before the coming of Jesus.

William Miller, a biblical scholar and farmer turned preacher, proclaimed that the second coming would occur between the years 1843 and 1847, and that all should be ready for the return of Jesus. Miller's followers eventually numbered over 50,000, coming from Baptist, Methodist, Presbyterian and other evangelical congregations (Knight, G R 2010; Rowe, D L 2008). The Millerites finally settled on a precise date for the second coming—22 October 1844. As this date grew closer, some believers wandered the streets in 'ascension robes'. This expectation and anticipation led to ridicule from those who were not part of the movement. Tensions between those who believed and those who did not were bitter at times. Ultimately, 22 October 1844 came and went without incident. When Christ failed to arrive, this came to be referred to as the 'Great Disappointment'. Press reports ridiculed the Millerites:

The Millerites kept it up all night before last, and yesterday they went to bed—their public haunts are silent as the grave. (Baltimore Sun October 25 1844. Quoted in Nichol, F D 1945, p. 93)

The world still hangs fire. The old planet is still on the track, notwithstanding the efforts to 'stop'er.' The 'believers' in this city after being up a few nights

watching and making noises like serenading tom cats, have now gone to bed and concluded to take a snooze. We hope they will wake up rational beings! (The Cleveland Plain Dealer. Quoted in Knight, G R 2010, p. 184)

After the 'Great Disappointment' of 1844, there was still hope among those who had not deserted the movement that Christ would come soon. However, there was also a growing sense that the Millerite movement needed some organisation and in April 1845 its supporters held a conference in Albany, New York. A ten point statement of important truths was adopted at that meeting. The purpose of the Albany Conference was:

... not to debate controversial doctrines but (1) to strengthen one another in the faith of the Advent at the door, (2) to consult on the best mode of unitedly carrying forth our work, in comforting and preparing the Advent congregations among us for the speedy coming of the Lord, and 3) to unite our efforts, for the conversion and salvation of sinners. (Morning Watch, Mar. 20, 1845, p. 96, quoted in Knight, G R 2001, pp. 9-10)

Some opposed organisation but they realised that unless they had some unity, they could do nothing and would not survive. This led to the formation of a body called the Albany Association, which was made up of Connexionists and Baptists who had independent congregations but were held together with a loose association (Knight, G R 2001). By 1850, the Albany Association had broken into four separate groups.

The Third Great Awakening

The Third Great Awakening was characterised by the rise of many different evangelical churches, including the Church of the Latter Day Saints (1830c), the Adventist Church (1863c), the Salvation Army (1865c), Jehovah's Witnesses (1872c), Christian Scientists (1879c), and the Pentacostal movement (1900c). The roots of Adventism took hold in the New England states of the USA the few decades before the American Civil War (April 12, 1861 – May 9, 1865). The Puritan influence of the dominant denominations of the region—Methodist, Congregationalist, Presbyterian and the Christian Connexion—had a great effect on the development of Adventism. However, there were also significant differences between them.

The Adventist Church as remnant

Members of the Adventist Church believed that the Lord would give them a special message for the world— 'the last day Elijah message'—before the second coming of Christ. They believed that this was something the other Christian churches had neglected or forgotten. Therefore, they regarded themselves as the 'remnant' of the original believers.

The historical development of the Adventist Church and its perception of itself as the

'remnant' has resulted in the Church being isolated from other denominations to a large extent. Bull and Lockhart (1989, 2007) describe the isolationism of the Seventh-day Adventist Church, its creation of an alternative social system and its self-reliance as an organisation as one of its greatest successes:

... Adventists can be born in Adventist hospitals, go to Adventist schools, graduate from Adventist colleges, and receive further training in Adventist universities. They can read Adventist literature, buy Adventist music, listen to Adventist radio programs, and watch Adventist television productions. They can work in Adventist institutions, and, because Adventists tend to cluster around their institutions or administrative centres, they can live in an Adventist community. When they are ill, they can be treated in Adventist hospitals [by Adventist doctors and nurses], and when they are old, they can live out their days in Adventist retirement centres [and be buried in an Adventist cemetery]. Adventism is an alternative social system that can meet the needs of its members from the cradle to the grave. (Bull, M & Lockhart, K 1989, 2007, p. 114)

Chamberlain (2008) observes that the separation from unbelievers contributed to the 'preservation of Adventist identity' (Chamberlain, M L 2008, p. 51).

The Adventist Church began under the influence of four main leaders: Hiram Edson, a Methodist; Joseph Bates and James White, who were subject to Christian Connexionist influences; and James White's wife, Ellen, who had grown up as part of the Methodist Episcopal Church and was understood to be a visionary prophet. The leaders of the group settled on five 'Pillar' beliefs:

1. A personal, visible, premillennial second coming of Jesus.
2. Christ's two-phase ministry in the heavenly sanctuary: the cleansing of the sanctuary, with Christ's ministry in the second apartment having begun on 22 October 1844.
3. The validity of Ellen White's ministry as God's messenger as a modern manifestation of the gift of prophecy.
4. Obligation to observe the Seventh day (Saturday) Sabbath advocated by the Seventh Day Baptists.
5. Conditional immortality: That immortality is not an inherent human quality but something people receive only through faith in Christ. (Knight, G R 1999a, p. 43-44).

As the Adventist Church grew, its beliefs about the spiritual nature of children and the way they should be treated were based the Puritan beliefs of the evangelical churches. These were elaborated upon in the writings and teachings of two of the Church founders, James White and, especially, his wife Ellen.

2. Adding The Layers: Ellen White and The Early Years Of Adventism

This chapter traces the spiritual journey of Ellen White in conjunction with the history of the Adventist Church, and draws attention to the mutual influences between the two. It includes the story of her husband, James, and shows them to be products of their Protestant Christian Church upbringing in the Puritan society of North America. It follows the evolution of Ellen's understanding of the spiritual nature of children, and shows how this changed over time. In particular, it reveals the conflicts she experienced between her role as a mother and her role as a Church leader.

The early years

Ellen Gould Harman (1827-1915) was born in Gorham, Maine on 26 November 1827 with a twin sister, Elizabeth, who shared her experiences as a child. Her childhood memories give an insight into the time. As a child, she experienced self-doubt and anxieties about her salvation. Such doubts were common amongst children of the time when, as Fischer (1989, p. 116) observes, 'wild swings of hope and despair colored Puritan attitudes toward life and death itself'.

Born to devoted members of the Methodist Episcopal Church, Ellen and her seven brothers and sisters all 'laboured for the conversion of sinners and to build up the cause of God' (White, E G & White, J S 1880). At the age of nine, Ellen was on the way home from school when a fellow student struck her on the nose with a rock. This left her unconscious for three weeks and everyone except her mother expected her to die. The experience deformed her face and had a marked impact on her health for the rest of her life. Later, she wrote about her struggles and her realisation that she could have died after overhearing this discussed by family and friends:

At this time I began to pray the Lord to prepare me for death. When Christian friends visited the family, they would ask my mother if she had talked to me about dying. I overheard this and it roused me. I desired to become a Christian and prayed earnestly for the forgiveness of my sins. I felt a peace of mind resulting, and loved every one, feeling desirous that all should have their sins forgiven and love Jesus as I did. (White, E G & White, J S 1880)

Over time, she began to experience the agony of feeling that she was not 'saved'. This was a common experience, especially amongst children (Greven, P 1977). Ellen wrote:

The happy confidence in the Saviour's love that I had enjoyed during my illness was gone. ... At times my sense of guilt and responsibility to God lay so heavy upon my soul, that I could not sleep but lay awake for hours, thinking of my lost condition and what was best for me to do. (White, E G 1888, pp. 133, 135, 136)

This brought about mixed feelings, as Ellen also believed that the assuredness of salvation was a sure sign that one was lost. This agonising questioning of her salvation lasted for many years. She lived with the hopeless feeling in her heart that she could never become worthy to be called a child of God. She was desperate for someone to tell her that she was saved or to show her the steps to take to be able to meet her Saviour, but no one did.

In the summer of 1840, Ellen went to a Methodist camp meeting with her parents (Spalding, A W 1962, Vol 1, p. 65). She was determined to fulfil her longing to be a Christian and become a believer but there was something that concerned her about the manifestations of the Spirit that she witnessed there. She recorded that:

They shouted at the top of their voices, clapped their hands, and appeared greatly excited. Quite a number fell, through exhaustion it appeared to me, but those present said they were sanctified to God, and this wonderful manifestation was the power of the Almighty upon them. After laying motionless for a time, these persons would rise and again talk and shout as before. (White, E G & White, J S 1880, p. 139)

Watching these manifestations only discouraged her more because she had not experienced conversion as these people had. She was terrified by it and did not understand it at all. However, she then started to realise that those who waited until they were more worthy were making a mistake. She came to the conclusion that her self-dependence was a mistake that was keeping her from having her sins forgiven and becoming a child of God. This was Ellen's first insight into the true nature of Grace. This realisation gave her confidence. After observing the experience of a little girl she saw after the meeting, she gained even more confidence to allow herself to be forgiven:

Tightly clasped in her arms was a pretty little parasol. Occasionally she would loosen her hold on it for a moment as if about to let it fall, then her grasp would tighten upon it again; all the time she seemed to be regarding it with a peculiar fascination. At last she cried out: 'Dear Jesus, I want to love thee and go to heaven! Take away my sins! I give myself to thee, parasol and all'. She threw herself into her mother's arms weeping and exclaiming: 'Ma, I am so happy, for Jesus loves me, and I love him better than my parasol or anything else!'

During the meeting her tender heart had been moved to seek the Saviour. She had heard that nothing must be withheld from Jesus; that nothing short of an entire surrender of ourselves and all we have would be acceptable with him. The little parasol was the child's earthly treasure upon which her heart was set, and, in the struggle to give it up to the Lord, she had passed

through a trial keener perhaps than that of the mature Christian, who sacrifices this world's treasures for the sake of Christ. (White, E G & White, J S 1880)

Following this experience, Ellen began to see that her wish to gain perfection of the Christian character was what was holding her back from accepting the saving power of Jesus and the assurance of his salvation. She did not have a parasol but she did have her desire for perfection. The experience also helped her to understand what it was to give all to God. She would come back to this experience many times in her ministry and use it as an illustration. She now started to feel the darkness leave her and gained a clearer understanding of her own salvation:

I now began to see my way more clearly, and the darkness began to pass away. I saw that, in my despair of at once attaining to the perfection of Christian character, I had scarcely dared to make the trial of serving God. I now earnestly sought the pardon of my sins and strove to give myself entirely to the Lord. (White, E G & White, J S 1880)

Ellen's understanding of God gradually changed over time, as insights came to her through a number of visions and dreams, the first of which occurred while she was still quite young:

While bowed at the altar with others who were seeking the Lord, all the language of my heart was 'Help, Jesus, save me or I perish! I will never cease to entreat till my prayer is heard and my sins forgiven!' I felt my needy, helpless condition as never before. As I knelt and prayed, suddenly my burden left me and my heart was light. At first a feeling of alarm came over me and I tried to resume my load of distress again. It seemed to me that I had no right to feel joyous and happy. But Jesus seemed very near me; ... Again and again I said to myself, 'Can this be religion? Am I not mistaken?' It seemed too much for me to claim, too exalted a privilege. Though too timid to openly confess it, I felt that the Saviour had blessed me and pardoned my sins. (White, E G & White, J S 1880)

This experience gave Ellen peace. Soon afterwards, she made the decision to be baptised. She was not content to have just a sprinkling but was determined to have the biblical baptism of full body immersion to which the Methodist minister consented. But her state of peace was only a temporary reprieve. She soon started to question her conversion and wondered if she really was a true Christian. She found herself again in a dark place, acutely conscious of the horrors of an eternal burning hell. This also affected the way she thought about God. In her mind, God became a tyrant who condemns those who love him; he was not the loving father of her earlier experience:

When I reflected that the Creator of the universe would plunge the wicked into hell, there to burn through the ceaseless rounds of eternity, my heart sank with fear, and I despaired that so cruel and tyrannical a being would ever condescend to save me from the doom of sin.

I thought that the fate of the condemned sinner would be mine, to endure the flames of hell forever, even as long as God himself existed. This impression deepened upon my mind until I feared that I would lose my reason. I would look upon the dumb beasts with envy, because they had no soul to be punished after death. Many times the wish arose that I had never been born. (White, E G & White, J S 1880, pp. 152-153)

When Ellen reflected on this, she concluded that this was why there were so many people in lunatic asylums; they experienced the same fears as she did (White, E G & White, J S 1880). The hellfire sermons created a fear that one could never be good enough for God to love. They could not reconcile the love of God and the harsh punishment of hell. As a child, Ellen often woke in terror from the nightmares this fear provoked. As Douglass (1998, p. 49) observes, Ellen's primary motivation was fear.

The desire for perfection (holiness)—because no one who was with sin could see God—filled her with a fear of hell. The idea that God was always watching and ready to give out punishment to those who sinned, and that all her sins were recorded in heaven as evidence against her, took her even lower than before.

The situation changed again for Ellen after she experienced a profound dream in which she met with Jesus, who smiled at her and seemed to touch her head saying, 'Fear not', before giving her a green cord. This dream gave her hope and the freedom to discuss her fear with others. Her mother suggested she take counsel from Elder Levi Stockman. The Elder explained that the struggle she was suffering was a sign and positive evidence that the Spirit of God was with her. (White, E G & White, J S 1880, pp. 158-159). Although on this occasion she did find the peace she needed to be confident of her salvation, this was not the end of her troubled mind.

Ellen's experience of fluctuating hope and despair was no different to that of others around her, although she seemed to have experienced it at a younger age. As a child, Ellen read many children's religious biographies but, far from encouraging her efforts, they caused her to doubt that she would ever attain such perfection. When she realised that such biographies were misleading, her despair was eventually overcome (White, E G & White, J S 1880, pp. 146-148).

In June 1842, when she was 15, Ellen and her family went to hear William Miller speak of his ideas about the coming of Jesus. Miller believed that Jesus would return in only a few years' time and there was a need to be ready for His coming. Ellen desired to be ready to meet Him. She believed that when she was ready, she would experience an 'exaltation of spirit' in the form of a 'strong mental excitement' that would leave her physically weak. This

experience would be a sign of 'sanctification'; a common belief amongst the 'Shouting Methodist' congregation with whom she was associated, and akin to the spirit manifestations of today's Pentecostal churches.

As Ellen and her family listened to Miller's teachings, they all became passionate in the belief that Jesus was coming soon and that this passion would overflow to their friends in the Methodist Church. She could not understand the animosity of some, whom she believed to be saved, toward William Miller's ideas. One night, after giving her testimony regarding her love for Jesus and her belief that He was coming soon, she was interrupted by her testimony class teacher who told her firmly that sanctification came only through Methodism, not through some erroneous idea or theory that 'Jesus was coming soon'. Eventually, she and her family decided not to meet with the Methodists and joined the Millerites' meetings.

Sometime later, the family received a visit from the Methodist minister who, after some discussion about their belief regarding Jesus' imminent coming, asked them to 'quietly withdraw from the Church and avoid the publicity of a trial' because they were now behaving in a way contrary to the rules of the Methodist Church. However, Ellen's father was adamant that they go to trial and the family was 'discontinued from the Church', not for misdeeds but for breaking the rules. This separation from the Methodist Church strengthened Ellen's faith in God and in Jesus' imminent return. She felt His power and felt the filling of the Holy Spirit. She was ready to meet her Lord.

The Millerites predicted that Christ would return on 22 October 1844. The date came and went, resulting in great disappointment and despondency for all concerned. However, Ellen did not lose her faith. Even this experience did not bring back the confusion she had experienced in earlier years regarding her salvation. She recorded:

It was a bitter disappointment that fell upon the little flock whose faith had been so strong and whose hope had been so high. But we were surprised that we felt so free in the Lord, and were so strongly sustained by his strength and grace. (White, E G & White, J S 1880, pp. 188-189)

After this, many gave up the idea of Christ's coming, but some still met together to give encouragement to each other. At one of these meetings, when Ellen was feeling especially discouraged, the group prayed for her and the 'thick darkness that had encompassed [her] rolled back and a sudden light came upon [her]' (White, E G 1915, p. 71). An angel appeared and told her that she must tell others about what she had seen. In an account published in the *Day-Star* on 24 January 1846, she describes her vision in greater detail,

explaining that she saw those who had anticipated Christ's return in 1844 travelling a well-lit path. Some stayed on the path, but others lost faith and fell into the darkness:

They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. (The Day-Star, January 24, 1846, White, A L 1985, pp. 56-57)

Ellen recounted that the people's eyes were drawn to the sight of a small black cloud in the east. As it drew nearer, it became bright and glorious:

The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of man, on His head were crowns. His hair was white and curly and lay on His shoulders. His feet had the appearance of fire, in His right hand was a sharp sickle, in His left a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. (White, E, White, J & Bates, J 1847, 1944)

She continued:

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven and cried, Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were seven days ascending to the sea of glass. (White, E, White, J & Bates, J 1847, 1944)

Ellen, though fearful, started travelling around the country visiting fellow advent believers to tell them what she had seen. When she visited Maine, she met James White, the man who would become her husband.

James S White

James White had a prestigious heritage as a descendant of those who had travelled from England and Europe to the Americas on the *Mayflower* in 1620 to escape religious persecution and start a new colony based on religious principles. At the age of 21, James' father had joined the Congregational Church through 'sprinkling'. He felt no satisfaction with this form of baptism, so when a Baptist minister came to teach baptism by immersion, he was immersed. He was a Baptist deacon for ten years but later rejected the Calvinistic Baptists' views that were common to the people of New England and embraced the more liberal views of the Christian Connexion. These early experiences of his father had a big

impact on James, who also had an interest in investigation and advancement of biblical truths.

James was the middle child of nine children and was considered feeble because, at the age of two, he suffered from fits as a result of 'worm fever'. Until he was about 16 years of age, James was severely cross-eyed and partially blind, and was unable, as he states, to 'enjoy the common advantages of school'. It is thought that he also suffered from dyslexia, which kept him from learning to read until his teens (Fortin, D & Moon, J 2014). At the age of 15, James was baptised and joined the Christian Connexion. The Christian Connexion was a movement that claimed no creed and based their theology wholly on the Bible. Later, some of the congregations known as the Christian Connexion formed into a collection of churches under the affiliation of the Churches of Christ (Spalding, A W 1962, Vol 1. p. 45).

When he turned 19, James began to attend the Academy at St Albans, Maine, and at the close of the 12-week term he was given his qualifications to teach the 'common branches' of education. This changed his feelings of worthlessness, and the sense that he was a burden on the world and should not exist, to feelings of victory. He felt then that he was 'becoming a man'. That winter, James taught at a school, which he found a wonderful experience. This gave him a taste for learning and study became his passion. Returning to study, he took up Natural Philosophy, Algebra and Latin. 'At the close of that term I had conquered all the Arithmetic within my reach, was regarded as a good grammarian, [and] was prepared to teach penmanship ...'. He attended college for 29 weeks (White, E G & White, J S 1880, pp. 13-14) and, in the following winter, he taught at a large school and gave lessons in penmanship in two other districts.

James, although he considered himself a Christian, became concerned that he loved learning more than he loved Christ and 'was a worshiping education instead of the God of heaven'. He recorded that he did not descend to the 'common sin of profanity, and had not used tobacco, tea and coffee, nor had I ever raised a glass of spirituous liquor to my lips'. Nevertheless, he felt concerned that he was not fully converted and was a 'proud, prayerless backslider' (White, E G & White, J S 1880, pp. 13-14). At one stage, James heard James Hall speak on Millerism and decided that it was 'wild fanaticism'. However, during a visit home for the summer holidays in 1841, his mother introduced him again to the idea that Christ would soon be coming and, as he respected his mother's judgement, he discussed the question of when Jesus would come. After listening to his mother's argument for it, he decided that the subject was now worthy of his attention. He discussed it with others and started to gain the impression that God had His hand on the Advent

doctrine. James made a commitment to the Millerite philosophy and became strongly convinced that he should change his plans for the future. Instead of becoming a teacher, he should prepare people for the return of Jesus. However, the draw toward education was still strong and he was not sure if he was ready to make the change just yet.

On his return to study, James felt an uneasiness that distracted him from his learning. He talked it over with a friend who advised him to go with his feelings, observing that he would not have peace until he did. He took this advice and left college soon after, heading toward the town of Tory, where he had taught in the previous winter. He recorded:

I had gone but a few rods on my walk, when sweet peace from God flowed into my mind, and Heaven seemed to shine around me. I raised my hands and praised God with the voice of triumph. (White, E G & White, J S 1880, p. 15)

Later that day, he went to a house to ask for water. There he met one of his students from the winter school who was glad to see him. The father was away and so he talked to the mother, telling her that Jesus was coming and offering to pray with them. The woman stopped him and sent out her children to get their neighbours. Within half an hour, 25 people had gathered to hear James and have him pray with them. Not one professed to be Christian but all were interested in hearing about Jesus' coming. James found he had changed from what he had earlier described as a 'backslider' to a man to whom people came for prayer. A little later, after he had spoken at several more meetings, a lady asked him to come to her house for dinner and called him Elder White (Elder is a term to describe those in the position of preacher or clergy). This term seemed to confuse James, because he did not see himself as a preacher and he knew he was not ordained, but he saw it as a sign that he was meant to enter the ministry.

Soon afterwards, James left his teaching profession and became a devout Christian who proclaimed the second coming of Jesus. During his first experience of ministry in the winter of 1842-1843, he had over 1,000 people respond to his message. When he returned to his home in Palmyra, he was ordained by the ministers of the Christian Connexion (Fortin, D & Moon, J 2014, p. 79).

As he preached, James found he had a special connection to children. His early experience as a teacher gave him the confidence to guide and talk with them. He found that in some places the children who had been neglected were more than ready to receive his message. On a visit to West Gardiner, he found that a previously large, thriving congregation had divided into two smaller ones when the church split over which minister should be selected. This dispute distracted people from the important role of converting

their children and many of the children had now reached their teens without being challenged or offered the way to Christ. James described it like this:

While the members of these churches had been occupied with the division in their midst, they had been destitute of the spirit of reformation, and their children had grown nearly to manhood without conversion. These were much affected by my lectures, and sought the Lord, while their parents seemed unmoved. (White, E G & White, J S 1880, pp. 70-71)

James fulfilled his meetings in the area and went on his way. A few months later he received an urgent message asking him to return to West Gardiner for a baptism. He was told that 12 children had been holding meetings by themselves, against the wishes of their parents and their local ministers. The children now wanted him, rather than their local pastor, to baptise them. When James arrived at the large, crowded school house, twelve children, aged between 7 and 15, came forward:

It was a beautiful sight, which stirred the very depths of my soul, and I felt like taking charge of them as I would of a class in school. I was determined to help the feelings of those dear children as much as possible, and rebuke their persecutors. (White, E G & White, J S 1880, pp. 84-86)

After taking 'Fear not little flock, it is your Father's good pleasure to give you the kingdom' (Luke 12:32) as his text, James gave them the opportunity to recount their experiences privately. However, the children chose to relate the particulars of their conviction of sin, the change they had experienced, and their love of Jesus, in front of the congregation. James records that 'the congregation heard twelve intelligent and sweet experiences'. He then called upon those present who were opposed to the baptism to rise up, but nobody arose:

We went to a beautiful body of water, where I led those dear children down into the liquid grave, and buried them with their divine Lord. Not one of them strangled or seemed the least agitated. And as I led them out of the water and presented them to their parents, the children met them with a heavenly smile of joy, and I praised the Lord with the voice of triumph. (White, E G & White, J S 1880, pp. 84-86)

James continued to travel throughout New England preaching to people to prepare for the coming of Christ on 22 October 1844. Like many Millerites, including the young Ellen Harman, whom he had met briefly in the summer of 1843, James awaited the coming of Christ with great anticipation. By the end of the day, when it did not eventuate, he wept as he experienced the 'Great Disappointment'. Despite this, he continued to believe that Christ was coming and for a time speculated about possible alternative dates.

When, a few months later, James learnt of Ellen's vision, he considered her message to be of vital importance and was keen to support her. He offered to accompany her and her

companions as they travelled the country. He was also prepared to deal with any criticism of her, strongly supporting her authenticity. He offered to become her legal protector and suggested that they marry so as to avoid criticism of his accompanying her.

On 30 August 1846, at the age of 19, Ellen Harman became Mrs Ellen White. This was the beginning of a long and productive partnership during which the couple shared their religious beliefs and passions. Ellen and James White lived with Ellen's parents, and travelled widely together, preaching about the coming of Christ. Many were opposed to Ellen's testimony and did not believe it came from God. James helped Ellen deal with these people and supported her in her travels because her parents and brother were unable to do so. Ellen's health was not good. She showed the early signs of consumption (tuberculosis). James feared that she might die from the strain of travel and her speaking engagements. She weighed only 36 kg (80 lbs) and would frequently faint.

At that time, Ellen and James' friends and fellow believers criticised them, saying that because Christ would be coming quite soon, there was little point making long-term plans, including marriage and having children. This was an issue that arose frequently in subsequent years. The couple, unswayed, was self-supporting in their ministry and struggled financially for the first five years of their marriage. Trying to fit in paid work to pay their bills became a struggle that at times left them feeling utterly exhausted. There were times when they felt that God had deserted them, while at other times, they felt that God was truly blessing them.

As with any marriage of the time, children were the obvious outcome. It did not take long (16 months) for their family to begin with the arrival of their first born, a son, Henry Nicholas (1847-1863), on 26 August 1847. Ellen decided to put off travel for a while for the health of the baby and herself, and did not accept any invitations to speak. This marked the beginning of a conflict between the demands of motherhood and her ministry that would be uppermost in Ellen's heart in subsequent years.

After six months, the family went to live with friends, the Howland family. While they were there, Henry became very sick. He grew worse and worse and the doctors offered little hope. Their only hope was prayer and even that did not produce any change in his condition. Ellen came to the conclusion that her focus on the child was taking her away from the ministry and she feared that, for this reason, as punishment, God would take the child away.

After prayers and again committing themselves to their ministry and resolving that they would go where God sent them, Henry started to recover. Soon after this experience, Ellen and James began accepting invitations to travel. They took Henry with them some of the time and at other times left him in the care of Sister Clarissa Bonfoey (a close friend and supporter of the Whites), and later with the Howland family. Both Henry and Ellen were ill from time to time, but Ellen felt God's healing as she travelled and Henry's life was spared. The first time she left Henry was painful for her, but she also believed that her own health and that of the child would not be good if she took him with her. Ellen later described it this way:

Again I was called to deny self for the good of souls. We must sacrifice the company of our little Henry, and go forth to give ourselves unreservedly to the work. My health was poor, and he would necessarily occupy a great share of my time. It was a severe trial, yet I dared not let my child stand in the way of our duty. I believed that the Lord had spared him to us when he was very sick, and that if I should let him hinder me from doing my duty, God would remove him from me. Alone before the Lord, with most painful feelings and many tears, I made the sacrifice, and gave up my only child for another to have a mother's care and feelings. (White, E G & White, J S 1880, p. 255)

Publication of the first Adventist magazine

In November 1848, Ellen experienced a vision regarding the printing of a small magazine that would contain the message of the coming of Jesus. It would be used to encourage followers and tell others of the Adventist message. She told James:

I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world. (White, E G 1915, p. 125)

This was a challenge for the young couple. They had no home, no income and were self-supporting but God had impressed upon them the need to start publishing. They felt this was what God wanted them to do so they went ahead, not knowing what the future would hold. James wrote a small paper that they called *The Present Truth*. Its first printing was in July 1849, with a print run of 1,000 copies paid for with borrowed money. Soon after these papers were sent out, money started to come in to cover the costs, and so each month a new edition came out and was posted.

In the meantime, this did not stop Ellen and James' travels. They still went around speaking to the people. During this challenging time, their second son, James Edson (Edson) (1849-1928) was born on 28 July 1849. James and Ellen continued to struggle to

do God's work and also attend to their family. Six weeks after Edson's birth, they started again on their travels, taking Edson with them. Once he reached nine months old, Edson was left in the care of Sister Bonfoey in New York. Henry, now two years and eight months, was staying with the Howlands in Maine. He stayed with them for about five years.

Ellen was never happy leaving her children; she missed them desperately. On one occasion when her heart was yearning for her children, she fell asleep and had a dream:

A tall angel stood by my side and asked me why I was sad. I related to him the thoughts that had troubled me, and said, 'I can do so little good, why may we not be with our children, and enjoy their society?' Said he: 'You have given to the Lord two beautiful flowers, the fragrance of which is as sweet incense before Him, and is more precious in His sight than gold or silver, for it is a heart gift. It draws upon every fiber of the heart as no other sacrifice can. You should not look upon present appearances, but keep the eye single to your duty, single to God's glory, and follow in His opening providence, and the path shall brighten before you. Every self-denial, every sacrifice, is faithfully recorded, and will bring its reward. (White, E G 1915, p. 132)

Ellen interpreted this to mean that she should continue with her ministry. She knew the disadvantage of taking on her role as 'God's messenger' and how that conflicted with her role as mother. She had left her two sons in the care of others for their first five years. She did not feel comfortable with this decision and struggled with it all her life. But Ellen continued to see her children as an adjunct to her role as God's messenger (Graybill, R 1983, p. 60). Ronald Graybill (1983) compares four women of the time: Ellen White, Catherine Booth, Mary Baker Eddy and Jane Addams, all of whom found that their role as mothers was compromised as they focused on their church and spiritual leadership roles.

When Ellen returned to New York after five weeks to collect Edson from Sister Bonfoey, she was distressed to find he was ill. They travelled on to their next appointment with Sister Bonfoey accompanying them, and even though Edson seemed better to begin with, his condition became worse. The clouds of depression came again for Ellen. The child survived with much prayer and care, only for James to then become ill.

Ellen and James saw the frequent illnesses of their children and themselves as part of Satan's plan to distract them from their appointed ministry in the early formation of the Adventist Church. They also saw God's miraculous healings as evidence of His endorsement of their work for Him. In a letter to the Howland's, Ellen wrote:

When Satan found he could not take the life of the child [Edson], he tempted me that God had left me or the child would have been healed when we first prayed for him. I sank under this temptation in despair and was so until last

Sabbath evening. My heart seemed within me like lead, but God delivered me that eve and Satan's power was broken.... When Satan found his power was completely broken upon him, he went to the child again. He waked us crying at the top of his voice. He seemed to have the colic and we went up to the chamber, anointed his stomach with oil and prayed over him, rebuked Satan and he had to flee. (Letter 12, 1850, MR No. 493, Ellen G. White Estate Inc 1990c, pp. 317-318)

While dealing with the conflicting demands of ministry and family, Ellen and James were also busy producing their monthly magazine. The winter of 1850 saw the publication's name change from *The Present Truth* to *The Advent Review and Sabbath Herald*. This better reflected the paper's message. The pressure of these demands was taking its toll on the family. They had moved from house to house and were trying to survive on little income as well as working to publish the magazine. James was exhausted. At one stage, he felt he could not do it all and decided to end his work on the magazine. When he told his wife, she fainted (White, E G 1915, p. 140).

The next morning, Ellen had a vision in which she was advised not to give up on the paper. She understood this to mean that Satan was trying to discourage them and stop them from printing the paper. However, she knew that God would sustain them and that they had to keep going. They continued with their work, but it was a constant struggle as they dealt with their health issues and those of their children, as well as overseeing the fledgling Adventist movement. They had no permanent home for their family and never settled anywhere for long. Finally, in 1851, they set up home in Rochester, New York, and established their own printing press. The household included James and Ellen, as well as two-year-old Edson and his nurse Clarissa Bonfoey,

Ideas for publication were never far from James' mind. He realised there was a need for a magazine that provided Bible readings and study for children. In 1852, he started up a child-focused publication, *The Youth's Instructor*. Children were encouraged to write their thoughts to share with others. The publication was used to bring the children of the church together for Sabbath School, which was initially for young children (up to 15 years) and to help parents with their children's spiritual development. Later, it expanded to include young adults (16-20 year olds).

The birth of their third son, William Clarence (Willie) (1854-1937), on 29 August 1854 marked the beginning of a new and different phase for the family. The following year, they moved to Battle Creek, Michigan, a location that was open to new ideas such as those of the fledgling movement of the Adventists. Here James continued with his publishing work. Ellen records that the freedom and stability provided by the community led to greater

creativity. It also allowed for the whole family to be joined together in what became a more permanent home and their oldest son, Henry, who had been living with the Howland family for the past five years, was returned to them.

Willie's early experiences of family life were quite different from those of the other two children, although he, too, encountered life and death situations. When he was about 20 months old, Willie was playing with some soapy water in a large tub and fell in. As far as all were concerned, he had drowned, but Ellen cut off his wet clothes and rolled him on the grass until he started to show signs of life. She then took him inside and warmed his cold body with heated covers. After a little while he recovered (As written by WC White, *Review and Herald* 1850-, 9 January 1936, Vol. 113. No. 2). Ellen later wrote:

The Lord spared our dear babe to us, when to all appearance he was already in death's embrace. Oh, how grateful we felt to God for his mercy to us! (White, E G & White, J S 1880, p. 321)

Ellen wrote many letters to the children because she and James travelled constantly. These letters provide an insight into the difficulties of being a long-distance mother. They show how much Ellen cared for her children and her concern that they should grow up as faithful children of God. She believed that their behaviour reflected their salvation. Writing to all three of her children, she pointed out some of their shortcomings:

I am not writing to reprove you, children. You have been very kind, obedient children to us. Sometimes wayward, but not stubborn. I hope you do not look at others who act wrong and flatter yourselves that you are righteous because you do better than they, but think seriously upon the good instruction you have had and then inquire if you should not be far in advance of what you are. In short, have you not had sufficient light to yield your hearts to God, and love to follow Jesus, and be influenced by His sweet Spirit?

You may ask, Why does Mother think I am not a child of God? One evidence is, you do not love to attend meetings on the Sabbath, and when you do go, sometimes [you] go to sleep. Edson, especially, fixes himself in an easy position and takes a nap when he should be listening to the instructions given from the Word of God. (Letter 21, March 25, 1861, Ellen G. White Estate Inc 1990e, pp. 34-36)

When Ellen's fourth child, John Herbert White (Herbert), was born on 20 September 1860, he brought her great joy. After his birth, she took a little longer to recover than was expected but by the third week she had recovered enough that James felt able to go to Wisconsin for several important meetings concerned with preliminary discussions about the organisational structure of the Adventist movement and the choice of a name.

Church name and organisational structure

The name Seventh-day Adventist Church was decided upon and confirmed in October 1860. Up until this time, the Adventist movement had no formal organisational structure or recognition by government, so members now began to seriously discuss constructing some form of official organisation. Four issues in particular needed to be addressed. First, questions arose regarding ownership of property and assets. At the time, James White had legal ownership of all church property and it was important that this legal issue be resolved before his death, otherwise the property would be inherited by his children. Second, the idea of paying preachers to support them in their ministry was raised. Assignment of preachers to particular regions was the third issue, while the fourth had to do with transference of membership between congregations.

Ellen would have liked to be involved in these discussions but she knew it would not have been good for her or her baby to travel in the winter months (White, A L 1985). Letters exchanged between James and Ellen give further insight into Ellen's health. They show that she remained 'in bed in the parlor' and felt she would still be a cripple for another week or so. A name for the new addition to their family had not yet been decided and in their letters during the two months that James was away, they referred to this baby as 'the little nameless one'. Ellen wrote to James:

Our nameless little one grows finely; weighed him last Wednesday. He then weighed ten pounds and one quarter. He is well. (Letter 10, 1860, White, A L 1985, p. 426)

A little later she wrote:

The little nameless one is fat and rugged, and very quiet. Has not had a cold yet ... He weighs twelve pounds and a half, good weight. (Letter 11, 1860, White, A L 1985, pp. 426-427)

Despite receiving such good news, there came a time when James, while praying for his family, had a strong feeling that he was needed at home. He wrote to Ellen: 'I fear that all is not well at home. I have had some impressions as to the babe' (White, A L 1985, p. 429). When Ellen received the letter on 18 November, the little nameless one was well as usual, but the next morning he was taken very sick with an extreme case of *erysipelas* of the face and head. When James received the telegram informing him, he was not surprised because in his premonition he had seen the baby with a swollen face and head. Ellen wrote an urgent note to James telling him that the child was ill. Feeling that the Lord had prepared him for this, James hurried home.

The next 24 days and nights were hard as Ellen hovered over and cared for her little one. Finally, on 14 December 1860, the baby died. Sometime between his death and his funeral, which James conducted on 17 December 1860, the baby was given the name John Herbert White. From then on he was referred to as Herbert.

The meeting house was crowded for the funeral and afterwards the child was buried at the Oak Hill Cemetery. Ellen fainted due to the stress and despair of the occasion. After the funeral, Ellen found that her 'home seemed lonely'. She still felt the gloom and despondency of losing her child despite being 'reconciled to the will of God' (White, E G 1868, pp. 244-247). Ellen went into a state of deep depression and felt extremely vulnerable. She fainted several times over the next few days and James began to fear she might die. He asked some of his church colleagues to come to his home and pray for her, and after this, she began to recover.

On 23 December 1860, she experienced another vision in which the Lord gave her the seal of approval for decisions that she and James and their colleagues were currently making about the Church structure and organisation. Ellen's visions gave her confidence, and over time she came to have a big impact on the way the Church was structured.

At the same time, she continued to produce articles for publication in the *Review and Herald* and other Church publications. Having counselled many individuals in the past, she came to see that the principles behind her counsel were also applicable to others, and she began to publish her comments more widely so that others could benefit.

Following the death of her son Herbert, Ellen began to appreciate her remaining children even more deeply, although she often had concerns about Edson. Spalding (1962) describes Edson as 'resourceful, energetic, inventive, and he had a good deal of executive ability; but he was sometimes flighty and erratic' (p. 344). He was seen as a bad influence on his younger brother Willie because of his happy-go-lucky, live-for-the-moment attitude. Some regarded him as a spendthrift who lacked self-discipline and self-control. In later years, Ellen wrote of her concern that she and James had made some vital parental mistakes at crucial points in Edson's life and these had affected his development.

Edson first worked for his father and learned the printing trade. Although he became quite skilled, he could never live up to his father's expectations. He was given a leading position at Pacific Press Publishing Association but was later replaced by Willie after James removed him for some misdemeanour. When he was 16, Edson's parents reprimanded him for 'riding out with the Walters girl' (Letter 7, December 13, 1865, Ellen G. White Estate Inc

1990b, p. 385). Social convention of the day was that teenagers should not be alone together and should only meet in their social network with adult supervision. This was one of Edson's ways of pushing his parents and making it difficult for them, especially because they felt they had to have higher standards than the norm.

The failure to obey the social behavioural rules was a concern for Edson's parents. They felt he was too young to take on the responsibilities of adulthood. His open signs of 'delinquency'— spending 70c to go on a sleigh ride, wasting money on sweets and food that was not good for him and, especially, wastefulness on fashionable clothes—were always a concern for Ellen and James. They feared that this would show them up as poor parents who were lacking good judgement and that this would undermine their authority in the church (Knight, G R 1999b, pp. 85-86).

Incorporation of the Church

James and Ellen continued to be highly influential in the growth and development of the Adventist Church. Membership had expanded and a legal body had been created to hold church property. The organisation was formally incorporated in 1863. Starting with a membership of 3,500, the first General Conference of the Seventh-day Adventist Church was held on 20-23 May 1863. The President and other office holders were appointed.

The next step was to organise local churches under one collective body to provide some form of systematic order, with the understanding that organisation was for unity, not obedience. The question arose as to which of the four main forms of governance would be most appropriate; Episcopal, Papal, Presbyterian or Congregational. One overriding concern was that there should be a balance of organised authority, with Christ as the head of the Church, and all members having equal representation and voice. They chose a combination of the four forms of governance.

Early in December 1863, while away on a speaking tour, James had a vivid dream that he and Ellen needed to go home. When he enquired about any troubles, he was informed that all was well. However, taking heed of his dream, they both immediately returned to the children. Their oldest son Henry played and sang *Home again* for his parents when they arrived. But they learnt that on the evening before their arrival, Henry had been so tired that he lay on the sofa, fearing that something dreadful was about to happen. Four days later he was taken ill with a violent attack of lung fever that spread rapidly. He died on 8 December 1863, at the age of 16. While on his death bed, Henry dictated the following

words to Adelia Patten, who had joined the family in 1861 (see Figure 1, next page) to help with the domestic duties and care for the children:

I consider it a privilege before I sleep to say a few words to my young friends. My age is sixteen years. I was baptized, and united with the church last winter. I mourn over my unfaithfulness and lack of devotion in the good cause. I believe that God has laid the hand of affliction upon me to save me, and if I go down to the grave now, I have a good hope of coming up with the saints in the first resurrection. I would appeal to all my young friends, not to let the pleasures or accomplishments of the world eclipse the loveliness of the saviour. Remember that the death-bed is a poor place to prepare for an inheritance in the second life. Spend the best of your days in serving the Lord. Farewell. (White, E G 1888, p. 347)

Ellen recorded Adelia's description of Henry as a child who loved obeying his mother and loved music. He enjoyed learning and had the ability to apply himself to whatever he did. All had a high regard for him (White, E G 1888, p. 343). Adelia assisted with the compilation of a small booklet that was published after Henry's death. This included the funeral sermon and many of the letters his mother had written to him and his brothers over the years. At that time, she wrote:

They [Mrs. White's letters to her sons] were written hastily for her children only, without a thought that they would be made public. This makes them still more worthy of publication, as in them is more clearly seen the real feelings and sentiments of a godly mother. (Douglass, H E 1998, p. 58)



Figure 1: White family portrait with Adelia Patten, Edson back row, Ellen, Willie and James White, ca. 1865 (Courtesy of the Ellen G. White Estate Inc ca. 1865)

The 1860s saw the mobilisation of armed forces for the Civil War in America. Spalding observed that:

The value of organization was immediately apparent, not only in the internal affairs of the church, but in its external relations. Had there been no organized church, it could not have spoken for its people to the Government, and there could have been no recognition for its noncombatant principles, which have borne such good fruit since then. (Spalding, A W 1962, p. 323)

Being non-combatants by belief, the now incorporated Seventh-day Adventists, together with others such as the Quakers, were able to register for recognition. This meant that young men who were drafted into service could serve in areas where they were saving lives rather than killing. Medical and other supportive roles became draftees' choice.

There was a fear that any written creed of beliefs would limit the organisation's doctrinal development, but by 1872, a statement of some of the fundamental principles (Appendix 4) was drafted. (It was not until a century later, in 1980, at a world session, that the General Conference approved 27 fundamental beliefs (See Appendix 5).

Incorporation of the Church was followed later by incorporation of the Seventh-day Adventist Publishing Association as well as the health services, which at the time were centred at the Sanitarium at Battle Creek. The Sanitarium was initially opened in 1866 as the Western Health Reform Institute. In 1876, John Harvey Kellogg became the superintendent and under his leadership, it became the Battle Creek Sanitarium. It provided training for those wanting to do medical ministry Evangelism. It was largely as a result of Adventist enterprise that Michigan law was changed to allow for non-profit-sharing corporations such as the Seventh-day Adventist Church (Spalding, A W 1962, pp. 304-305). Dr Kate Lindsay, a member of the Seventh-day Adventist Church, started the School of Nursing at Battle Creek in 1875. She was one of the first women to be trained as a physician at the University of Michigan (Fortin, D & Moon, J 2014).

In 1865, James suffered a stroke. He and Ellen had been on their morning walk and as they stopped at a nearby farm to inspect an ear of corn, his face became flushed and the muscles of his right arm refused to work. His treatment included prayer, as well as the use of skilled hydropathist physicians, specialising in the alternative medicinal use of hot and cold water baths and other treatments. It took over fifteen months for him to eventually recover most of his abilities and start his ministry again. This was the first of at least five strokes James suffered, and although he was able to continue with his ministry, his personality was affected. He became highly critical and easily angered.

On one occasion, after James had written to Edson, the boy told his mother that he felt his father was against him. Ellen replied, asking that he not make any rash decisions regarding his father's letter. She knew that James' changed personality and critical attitude were the result of his stroke, and she explained to Edson:

Keep quiet; wait and trust; be faithful; make every concession you can, even if you have done so before; and may God give you a soft and tender heart to your poor, overburdened worn, harassed father.' (Letter 2, January 30, 1871, Ellen G. White Estate Inc 1990d, p. 29)

In 1869, when Edson was not yet 20, his parents learned that he was thinking of getting married to Emma McDearmorn (1848-1917). This was one way for him to leave the confines of the family and become independent. As expected, his parents were not pleased. Ellen wrote each of the young people a letter explaining her concerns and cautioning them against getting married. Nevertheless, Edson married Emma on his 21st birthday at Battle Creek. James conducted the wedding (Fortin, D & Moon, J 2014) even though he thought the marriage would end in disaster. However, the marriage lasted and to all accounts was a happy one, though they had no children.

The combination of poor health and the effects of yet another stroke in 1874 made James a hard person to live with. In 1876, she wrote that she felt that James was trying to control her.

A letter received from my husband last night shows me that he is prepared to dictate to me and take positions more trying than ever before. I have decided to attend no camp meetings this season. I shall remain and write. My husband can labor alone best. I am sure I can. (Lt 66-1876, White Ellen G 1876)

The couple's third son, Willie, had a calming influence and helped ease the tension between his parents. He took over much of his father's printing concerns as James' health deteriorated. He also eventually became Ellen's confidant in place of James. Willie was appointed acting business manager of Pacific Press and became heavily involved in a range of administrative responsibilities in many areas of the church, including the Battle Creek College and the Health Reform Institute. In 1876, at the age of 21, he married Mary Kelsey.

Over time, James became increasingly difficult. Ellen wrote to a friend that she 'feared that he would lose his reason'. She described his frequent bouts of anger and the times when he would complain, fret, censure and criticise. She felt that he treated her like a child and would speak harshly to her. She confided that she did not want to be in his company when

he was like that and she wondered if he wanted to be in hers as well. It was not a good time in their relationship (Fortin, D & Moon, J 2014; White, E G 1915).

Eventually, with Ellen's encouragement, James decided that he needed to finish his writing and they moved to the west coast away from the administrative pressures of the Church. Here they started a new printing house and relocated the *Review and Herald*. But the situation did not improve. Their relationship reached a crisis point when Ellen wanted to travel to the east coast to attend the camp meetings and decided to go alone. James was not happy, but realising that there was a need for funds for the Pacific Press, he consented for her to go. She wrote daily and eventually he calmed down and joined her.

Unfortunately, the situation in Battle Creek became even worse as time went on. James was accused of using Ellen's writings to undercut the President and Secretary of the General Conference, and of having too much influence over her writings. The General Conference, believed that James was trying to destroy them. James, on the other hand, believed that they were trying to destroy him. Ellen felt the pressure of criticism and isolation when some of her closest friends did not want to see her. Even her children found it hard to deal with at times. This was the worst pressure Ellen had ever been under. She eventually brought it all to a head with a testimony she gave to the administration, which diffused the tension over the next few weeks.

James gradually came to understand the impact of his actions. He apologised to Ellen for all he had done to hurt her and asked for her forgiveness. On the Sabbath of 30 July 1881, James led the service at the church with singing and prayer, and Ellen preached the sermon for the day. A few days later, James suffered a chill that was thought to be malaria. He was taken to the Battle Creek Sanitarium where he had another stroke and died on Saturday 6 August 1881 (Fortin, D & Moon, J 2014; White, E G 1915, pp. 247-254).

When Ellen looked back on the three deaths of those she loved—her children and her husband—they all had an impact on her, although she felt James' death most heavily. He had been her companion, her friend and her confidant, and even though they sometimes clashed, she loved him dearly. After his death, Ellen recorded that James' decision to marry her was not solely to ward off the criticism of others; it was because he had feelings for her and so had to make up his mind whether to marry her or leave:

It was not over a year before James White talked it over with me. He said something had come up, and he should have to go away and leave me to go with whomsoever I would, or we must be married. He said something had got to be done. So we were married, and have been married ever since.

Although he is dead, I feel that he is the best man that ever trod shoe leather. (As quoted in Douglass, H E 1998, p. 52)

Ellen moved back to California where she had her two daughters-in-law to support her (Edson's wife Emma (married 1869) and Willie's wife Mary (married 1877)). She felt the loss of James greatly. Feeling alone in her grief, for over a year she did not do much, expecting that she also would die. But gradually she regained some health and, against medical advice, decided to attend a camp meeting at Healdsburg. Her attendance had some profound effects. She experienced a sudden healing that was noticed by all who attended. When she got up to speak, the entire congregation saw the difference that had come over her. Something special happened at that meeting. It was not just Ellen who felt better, but her appearance seemed to impact on the youth who were there as well.

Now Ellen wondered who would help her in her work as a messenger of God to his people. James had done so for over thirty years but he was gone. Soon after her visit to the Healdsburg camp meeting, Ellen had a dream. It showed her that God had chosen her son Willie to be her support and counsellor:

The Mighty Healer said, 'Live, I have put My Sprit upon your son, W.C White, that he may be your counsellor. I have given him the spirit of wisdom, and a discerning, perceptive mind, he will have wisdom in counsel, and if he walks in My way, and works out My will, he will be kept, and will be enabled to help you bring before My people the light I will give you for them. ... I will be with your son, and will be his counsellor. ... He will have wisdom. (Fortin, D & Moon, J 2014)

Willie was already working with his mother to some extent. She now became more dependent on Willie, not only for personal matters but also for business affairs. He guided her and negotiated with publishers about her books. She was starting to gain the support of 'literary assistants' to help with typing and editing, and Willie managed them as well, attending to minor details they did not feel they could ask her (Fortin, D & Moon, J 2014).

Conflict between Ellen and the Church hierarchy

After the death of James, Ellen began to take a stronger stand in the clarification and interpretation of some of her ideas. James had published what was known as the Testimonies to the Church. This was a collation of previously published articles and private letters written by Ellen in response to requests for advice. At that time, it comprised four volumes. Now she wanted to revise these, but the administration was resistant. Ellen became frustrated because what they were suggesting did not go as far as she would have liked. She argued that they had been done quickly, and a lot of mistakes had been made and needed correction. Not only did she want names taken out to conceal the identity of

those who sought her advice, she also wanted to clarify certain arguments and testimonies as she had gained a better understanding of the issues over time (Fortin, D & Moon, J 2014).

Ellen also started to openly attack the Church's stance on Grace. She saw Adventist legalism and the doubts, fears and unbelief that were its natural consequences as detrimental to spiritual growth. She believed that Grace was a gift from God, given unconditionally to all believers through the sacrifice of Jesus Christ who suffered and died on the Cross for the sins of humanity. She wrote:

Grace is unmerited favor, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner's substitute and surety. But while he is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. ... Christ and the believer become one, and his beauty of character is revealed in those who are vitally connected with the source of power and love. Christ is the great depository of justifying righteousness and sanctifying grace. (White Ellen G 1893a)

Ellen's understanding of Grace conformed with what Bloomquist describes as 'the Reformation understanding – that we receive our dignity or worth (are saved) not by what we do but by God's grace'. Bloomquist notes that this 'goes against the grain of both patriarchy and capitalism' (Bloomquist in Brown, J C & Bohn, C R 1989, p 68).

In contrast, the Church authorities took a more legalistic and punitive stance, arguing that Grace had to be earned through obedience to the Ten Commandments and that the Church was responsible for their enforcement. When some ministers stated that they were unsure of their salvation, she reminded them that this was showing 'unbelief and darkness'. Ellen went on to ask them if they depended on their goodness rather on Christ's merits. She asked if they thought their goodness would encourage God to show them favour and if they felt they must be free from sin before they could accept the salvation of Christ.

Ellen had gained her first insights into the nature of Grace early in her life and this had continued to evolve since then. In her Life Sketches Manuscript (White, E G 1915), she describes how, during her childhood, she had had such doubts of her own salvation, observing that:

At times my sense of guilt and responsibility to God lay so heavy upon my soul, that I could not sleep but lay awake for hours, thinking of my lost condition and what was best for me to do. (White, E G 1888, pp. 133 - 136)

In contrast, in her later years, she writes: 'I have the perfect assurance of His love. He has heard and answered my prayers, and I will praise Him' (p. 160) (taken from: RH February 5, 1884). She explains this further when in 1890 she writes:

He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of his good pleasure.... When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the author and finisher of our faith, we may go on from strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation. (RH July 1, 1890. White, E G 1890)

John Skrzypaszek (2010) describes her journey of faith, observing that she grew in her faith from striving to become the 'Perfect Child' to a 'faith anchored in Jesus and in God' (Skrzypaszek, J 2010). He notes that:

She became a visionary leader, spiritual inspirer, sensitive encourager and a role model of what it means to become God's extended hands on the journey to heaven. More so, her spiritual life encourages both young and old to develop an implicit faith oriented trust in God. This is the greatest and most essential ingredient in one's walk with God. (Module IV, Walking with God, Skrzypaszek, J n.d., p. 24)

The evolution of Ellen's understanding of the concept of Grace is symbolised by the changes that were made over time to the lithograph, *The Way of Life: From Paradise Lost to Paradise Restored*, which had particular significance for the Adventist Church.

Merritt G. Kellogg one of the early members of the advent movement, a medical doctor and older brother to J H Kellogg, commissioned the original *Way of Life* lithograph from an unknown artist in 1873 (see Figure 2). The *Review and Herald* described it as a vivid portrait of the plan of salvation and included an explanation of its meaning. In the original version, the redemption of humanity is portrayed as dependent on the tree of life and the commandments that hang from its branches. God is presented as the eye of providence 'looking through his law to behold the children of men and compare their actions with the requirements of his law, and thus detect every sin' (Kellogg, M G 1873, p. 192). The cross casts a shadow over the sacrificial systems that are included to remind those who sin that they are waiting for the real lamb of God, Jesus, who died on the cross. Though Kellogg describes the crucified Christ as the central figure of the lithograph, the tree, with its eye and commandments, actually has the greater prominence. Comments and testimonials tell of the picture's ability to portray at a glance the bible truth of redemption not only for the Biblical student but for anyone.



Figure 2: The Way of Life. From Paradise Lost to Paradise Restored (Kellogg, M G c1873)

A few years later in 1876, James White commissioned a new and 'improved' version of the image (see Figure 3). Here the most important feature is still the tree of life and the commandments. Jesus on the cross is still secondary to the main elements of the image, but the New Jerusalem has lost its previously prominent position. The main change is the omission of the eye of providence. In the original version, God is portrayed as looking at our behaviour through the law, which implies that we are judged by our rigid adherence to the law. In the new representation, the tree represents the unchanging nature of God and the law, rather than what we have to live up to. Another change is the omission of the 'throne of heaven' which represents God's government of humanity. This omission enables a greater focus on the love of God.

Although these may appear to be only minor changes, they are quite significant. In the accompanying tract, James explains that the revised lithograph 'illustrates the fact that the Law of God and the Gospel of Christ run parallel from the fall of man to the close of probation' (White, J S 1876). James wanted to put them together, rather than as separate entities, with the focus going from judgement to love.

He explains that the tree 'illustrates the great law of love as found in the Old, as well as the New Testament'. The four branches on the left side of the tree represent our love to God and the six on the right represent our love to each other. The ten small branches represent the Ten Commandments. The four branches growing out of the great branch on the left represent the first four commandments of the decalogue. These teach us our duty to God. They grow out of the principle of love to God. The six branches growing out of the large branch on the right represent the last six commandments of the decalogue. These teach us our duty to each other. They grow out of the principle of love to humanity. The two cards hanging from the great branches represent the two stone tablets of the law and show how all law hangs on the principle of love to God and love to humanity (White, J S 1876).

The cross, which illustrates Christ's sacrifice, represents salvation through baptism and communion, in order to gain Paradise restored, with 'no more sickness, sorrow, nor death' (White, J S 1876). James explains that, 'At the right of the dying Saviour and the tree of love, the trees and flowers, the landscape and the golden city of Paradise restored are represented' (White, J S 1876)



THE WAY OF LIFE
FROM PARADISE LOST TO PARADISE RESTORED.

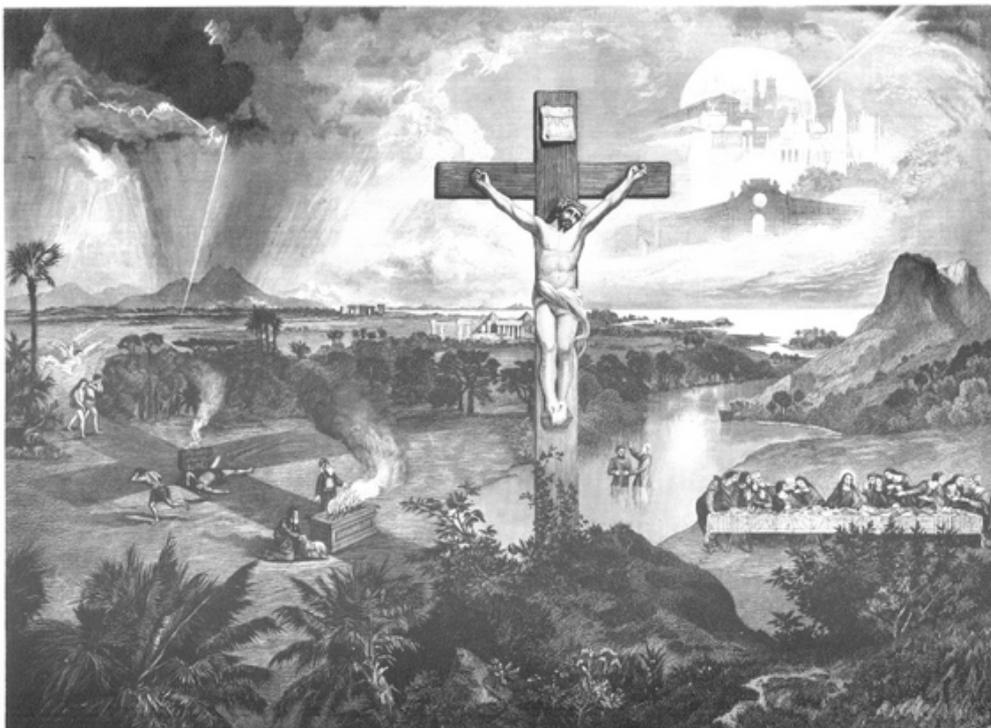
Figure 3: The Way of Life. From Paradise Lost to Paradise Restored (White, E G 1903, 1952, pp. 289-290, 293)

After four years, James felt the need to change the lithograph again. He began to make plans for its revision. In a letter to Ellen dated March 31, 1880 he wrote:

I have sketched also a new picture 'Behold the Lamb of God.' This is different from the Way of Life in these particulars. The Law tree is removed. Christ on the cross is made larger, and placed in the center. In other particulars it is about the same excepting the baptism scene and the city will be very much improved. (Letter: 020857, 31 March 1880, White, J S 1880)

Before he could finish the new version, James fell ill and died on 6 August 1881. Ellen commissioned its finalisation and it was released in 1883 under the title: Christ, the Way of Life (White, E G 1883). Froom (1971) describes the final version, observing that:

... the picture, a beautiful steel engraving, while similar in general outline, had this radical change— the omission of the overshadowing tree with its predominant emphasis on the law. Instead, in the left background was Mount Sinai, with stormy black clouds and vivid lightnings. The law was there, but in background relation to the Gospel. A giant Cross, bearing its divine atoning Sacrifice, is now central. It overshadows all else. Everything from Eden onward leads directly to this pivotal Cross. And everything from the Cross onward to the New Jerusalem, here vividly portrayed, springs from the Cross. The symbolic outlines are basically the same. Yet they are radically different. Jesus Christ, and Him crucified, is now the outstanding feature in the portrayal of Ellen White in 1883. (White, J S 1876)



CHRIST, THE WAY OF LIFE

Figure 4: Christ, The Way of Life (Froom, L R E 1971, pp 185 & 186)

The extent to which Ellen contributed to the changes made to the third version of the lithograph is uncertain. Woodrow Whidden (1992) writes that when James was on his death bed, Ellen made a vow that she would do what he did not have time to do as yet: preach Christ more and emphasise justification by faith. Whidden takes this to mean that both James and Ellen had experienced a dramatic change in focus from 'unwitting legalism' to pardon and forgiveness. In contrast, Froom (1971) considers that Ellen differed from her husband and others in the Church in her emphasis on Grace over the law.

In 1884, the General Conference asked Willie White to promote the publishing work in Europe and suggested that Ellen should accompany him. Their justification was that this would enable the Europeans to become more acquainted with Ellen personally, not just through her books and writings. Although Ellen did not feel called to travel to Europe, she was obedient and 'decided to act on the judgment of the General Conference' (White Ellen G 1886, p. 159). In this respect, Ellen was something of a contradiction. She understood the injustice of the Church's decision to send her to Europe. However, although she was extremely confident in her role as a Messenger called by God, she also at the same time lived in a society where women had little power. She therefore did as she was asked.

She left on 8 August 1885 and remained in Europe for two years. While she was there she used her time wisely. She had written a book called *The Great Controversy* (White, E G 1858, 1911) in which she described the tensions regarding God and Satan. Set in the time of the Protestant Reformation, it described the persecution of Protestants and other groups the Catholic Church saw as heretics during the Inquisition. As she travelled through Europe, Ellen visited the places she had described and was able to revise the book.

She also noticed that the churches, especially in Germany, were lacking in 'true Christian love'. Between 27 and 31 May 1887, she attended churches in Vohwinkel and Gladbach. Before this, she had dreamt that she was a silent witness watching the proceedings. In the dream, a stranger got up and said that there was no love in the meeting. At the end, everyone realised that this man was Jesus Christ. In response, everyone confessed their sins to God and to each other. The room filled with 'the mellow light of heaven' and the voice of Jesus said, 'peace be with you'. The next morning, Ellen talked to the congregation about the need for unity, harmony, love, mutual acceptance and forgiveness. She suggested that the minister, who also interpreted for her, introduce a social meeting into the church to give people the chance to share their experiences. She explained that social meetings usually took place when there was no minister to preach to them. Instead,

everyone came together on the Sabbath day to pray for one another. This was a new idea for those who attended Vohwinkel.

After two years in Europe, Ellen and Willie travelled to New York in August 1887. The following year, Ellen attended the General Conference held in Minneapolis, Minnesota (1888). She was apprehensive because she realised there would be controversy around conflicting understandings of Grace which she felt were affecting and poisoning the Seventh-day Adventist Church. She saw these meetings as a watershed moment for the Church. At one stage, in light of the pressure she was experiencing, Ellen was tempted to leave the meeting, but she felt the intervention of an angel by her side who told her she had much to do and that she had to stay.

The controversy concerned the question of whether Grace was given as a free gift from God or whether it had to be earned by good works. Ellen supported the views of two theologians, E J Waggoner and A T Jones, who believed that Grace was a free gift from God and that it was through faith in God that a person is saved. This put her in conflict with many in the Church administration who were concerned that her understanding of Grace seemed to undermine the importance of keeping to the law of the Ten Commandments (Bull, M & Lockhart, K 1989, 2007). Most of the theological leaders of the time, G I Butler and Uriah Smith and others, saw Grace, not as a gift, but as something to be earned. Their understanding was based on the Puritan beliefs that were part of the historical evangelical roots of the United States. They considered children to be covered by Grace until they reached the age of consciousness of sin. This usually coincided with the time when they underwent the ritual of conversion. After conversion, salvation became dependent on obedience to the law of the Ten Commandments. This focus on the law took attention away from Christ's actions and turned it towards human behaviour.

Ellen believed that Jesus' salvation is open to all who come to Him. She wrote that it is only as we look away from the self and toward Christ that we can be saved from the sin of unbelief, which brings guilt, darkness and discouragement (Review and Herald 1850-, 22, April 1884). Ellen was offended by the rejection of her ideas by those whom she respected. She later reflected:

I have a connection and an experience with the work that not one of them have; that their constant suspicion, jealousies, and evil surmisings are standing directly in their own way of spiritual advancement, as well as proving a decided hindrance to me. (Chapter 156, Letter to O A Olson, Lt 55 1894, Ellen G. White Estate Inc 1987a, pp. 1280-1285)

She later received apologies from some of those who had been her biggest opponents, as they began to better understand what she had to say. In her diary she writes:

[Leroy Nicola] confesses his sin in taking the position he did in Minneapolis, and holding it so long without making confession. He makes full confession and I am rejoiced. I praise the Lord for this victory over the powers of darkness. Elder Morrison has, I understand, made a full and thorough confession publicly, and he is again a free man. I have written four pages of letter paper to Leroy Nicola, and then have written a stirring appeal in regard to the parable of the lost sheep. (White, E G 1893)

She forgave them and the rift was eased (MS-80, April 18-May 31. White, E G 1893).

After the conference, Ellen accompanied Waggoner and Jones on a large speaking tour of the United States (Fortin, D & Moon, J 2014). They conducted revival meetings and spoke against the decisions that had been taken at the conference. She is recorded in the Review and Herald as having written:

‘As a people we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain,’ she pleaded. ‘We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God.’ (White Ellen G 1987, p. 560)

She made her perspective clear on one occasion when she heard a Baptist minister talking about her. She records:

After a while he said: ‘Mrs. White is on board, and she is a great stickler for the law. She says that no one can be saved except through keeping the law. She places all our salvation on the perfect keeping of the law.’ After he had misrepresented me and the Seventh-day Adventists for some time, I went to him and said: ‘Elder B., Mrs. White is here to speak for herself. I have listened to your words, and will assure you that Mrs. White believes no such thing.’ (White, E G 1889)

She went on to explain that there is no quality in law to save the transgressor, and that it was only through the Grace of Christ that people could be saved from the consequences of their sins.

In 1890, the leadership asked Ellen to support the ministry in Australia. Just as she had not felt called to go to Europe, she did not feel called to go to Australia. She felt it was inappropriate for her, at 64 years of age, to travel and work to a foreign country. But, as with Europe, she followed the ‘judgment of the General Conference’ (Manuscript 19, 1892 Ellen G. White Estate Inc 1958, p. 239). This was a political decision made by the leadership of the General Conference and Ellen was not happy about it. She observed that

'Prejudice, pride, and stubbornness are terrible elements to take possession of the human mind' (White Ellen G 1888b). She later wrote:

Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord. (Letter 127, White Ellen G 1896b)

Ellen left for Australia and arrived in Sydney on 8 December 1891. She was accompanied by her son, Willie. Willie's wife, Mary, had died from tuberculosis the year before, leaving two young daughters, Ella, aged eight, and Mabel, aged four. The children were left in the care of a family friend until Willie could provide them with a home.

Ellen and Willie travelled to Melbourne for meetings held from 27 December 1891 through to 1 January 1892. For the next eleven months, she was seriously ill with rheumatism and what was thought to be malarial fever. This led her to question why she had been sent to Australia to suffer for so long. At times, the only part of her that did not hurt was her writing hand, so she could still write her letters and the book she hoped to finish in Australia on the Life of Christ—this book would later be known as *The Desire of Ages*.

Ellen spent long nights of sleeplessness praying to God. Despite her suffering, she felt God's closeness and knew that He was with her through this time. However, she continued to question why she had been sent to Australia and why she had to put up with such pain. Finally, after months of uncertainty, she awoke with a strong realisation of her purpose. She recorded in her diary:

I came to Australia, and found the believers here in a condition where they must have help. For weeks after reaching here, I labored as earnestly as I have ever labored in my life. Words were given me to speak in regard to the necessity for personal piety.

There is need of a decided change in the administration of the Echo Office. The lack of proper planning has kept this institution bound down and limited in its influence when the Lord has a large work that must be done.

I am in Australia, and I believe that I am just where the Lord wants me to be. (White, E G 1892, MS-19-1892)

Ellen now knew that her purpose in Australia was to revive the administration of the Church and its publishing institution, and she was comfortable allowing God to lead her.

Building the Church in Australia

Soon after this revelation, Ellen visited Adelaide, arriving on 28 September 1892. While in Adelaide, she went on a Sabbath School picnic and talked with the parents and children of both believers and non-believers. It was a windy day and after they found a sheltered spot,

she talked with them for about half an hour on the importance of parents bringing their children to Jesus. A few days later, she learnt that her talk had made a deep impression.

After her return to Melbourne, she travelled to Tasmania and then to New Zealand, where she spent nearly a year. While she was travelling, Ellen remained concerned about her own children. She was happy with Willie's work and his relationship with God, but she was worried about Edson. She was thrilled when on 10 August 1893, he wrote to tell her that he had started to put away the 'amusements and pleasures' that were keeping him from fully following God (White, A L 1983, Vol. 4, p. 97). A few weeks later, after discovering some of Ellen's appeals to the General Conference to send people to work with the 'blacks' in the South, Edson went on to build a paddle steamer called *Morning Star* and used it to travel up and down the Mississippi River (Figure 5). With the boat as their headquarters, Edson and his wife Emma built and outfitted dozens of schools and churches, and preached the gospel to the poor. Edson then went on to establish the Southern Missionary Society. He was heavily involved in publishing for 'the black people of the South'. Although he continued to have his troubles, Edson remained committed to God.



Figure 5: Morning Star. Built by Edson White that he plied along the Mississippi (Unknown n.d.)

In the meantime, Ellen continued with her work in Australia. She talked to parents regularly on the need to show children the true love of Jesus. She was concerned that parents were not providing an environment in which children could feel His presence, not just in church

but in the home. She wanted children to experience Jesus through living a life of Grace manifested through the provision of a cheerful, comfortable, Grace-filled home, not just through their prayers. Ellen was concerned that in many cases, home had become 'just a place to live', not a place where religion was cultivated. 'Its sunshine, its glory, which is needed so much, is not there' (White, E G 1894, MS - 74 - 1894). Whenever the opportunity arose at meetings and camp meetings, she talked about the home and the parents' responsibility to care for their children and lead them to a relationship with Jesus.

In 1894, Ellen and her household moved to Sydney where they started focusing their work. In October that year they held a camp meeting where people came together to attend meetings in a large tent erected for that purpose. Ellen was impressed by the way the children were taught. They had their own meetings with age appropriate lessons, stories and activities in the mornings, and a walk in nature in the afternoons. Ellen was thrilled when the children joined the adults, and when a call was given for those who wanted to have prayer, the children outnumbered the adults. She saw how responsive they were to Jesus and praised them for it. (White, E 1895, MS-1-1895)

Ellen also spoke to the adults regarding their obligations to train their children:

October 28 1894.

I dwelt particularly upon the duty of parents, presenting before them their obligations to educate and train their children, in such a way that they might be fitted for this life and the future immortal life. They should train their children to understand that every power and capability entrusted to them of God should be employed for the blessing to humanity, in co-operating with God in doing his service. They are to work in Christ's lines, to uplift humanity by precept and example, living out the will of God as expressed in his holy law. They are to educate their children in righteous principles, in order that they may educate others. (White, E 1895, MS-1-1895)

As the work of the Adventist Church became more organised, there was a call to provide education for the training of Bible workers and for a separate education system that supported the philosophy that 'training might be in harmony with the principles of the word of God'. The aim was to provide an environment that enhanced the 'Adventist ethos', with living arrangements in Bible colleges that reflected the ideal home or family model. This model became important in moulding the Adventist culture and ensuring that the world's questionable activities, including amusements, dancing, going to the theatre and the circus, idleness, a style of dress calculated to foster vanity and injure the health, and sexual activity, could be replaced by God given habits. This was very much in keeping with Ellen's developing beliefs about the ideal home environment for children and young people.

Early in the history of the Adventist Church, there was an emphasis on leaving the cities for a better lifestyle and many Adventists still have this desire for a more healthful living experience, growing one's own food and being self-sufficient. Ellen White saw cities as places where the youth may be 'swept away' into sinful activities. She argued that the education of youth should be separated from the secular world to 'elevate their morals', and to guard them from the 'pollution' of an immoral and unhealthy society. Fear of contamination by the world, not only morally but also in terms of the unhealthy physical environment in which public schools were located, led some families to home-school their children. However, Ellen later wrote that there was also a need for schools in the city where those who could not leave could also have the advantage of an Adventist education.

Ellen became deeply involved in the establishment of the Australasian Missionary College, first in Melbourne, Victoria, and then later in Cooranbong, New South Wales, which was a few hours north of Sydney by train. Michael Chamberlain (2008) suggests that Avondale College in Cooranbong was seen as the blueprint for other colleges and educational institutions to come. When writing about the college, he quotes Walter Codling who, in 1913, drew on Ellen White's writings:

The Australasian Missionary College 'home' at Avondale ... was designed to be a panacea for the deficiencies of the parental home. The students would experience 'equality ... right habits ... grace of deportment ... [and] polished manners which are evident of a complete home education.' Here lay a sphere of influence where 'the character of the students were moulded in righteousness by the good spirit that prevailed in the college homes'.
(Chamberlain, M L 2008, p. 47)

Ellen wanted the residential colleges to further a person's holistic development rather than focus only on education and/or religion. She was concerned that the focus should be on the students' character. The colleges also had an agricultural element that fostered physical fitness and self-sufficiency.

Ellen was accompanied by a great niece whom she had taken in as a child along with her sister when their parents had separated in 1874. However, in 1895, the great niece had to return to America to deal with a legal case instigated by her father who wanted her to care for him in his old age (Fortin, D & Moon, J 2014). This left Ellen without a companion and Willie suggested May Lacey, a young woman whom he had met at the Bible School in Melbourne. May joined Ellen's household and it was only later that Ellen realised Willie had organised this so she could get to know May before he asked her to marry him; he had fallen in love with her.

Willie and May Lacey, were married on 9 May 1895. His daughters, Ella (13) and Mabel (10), could now join him. They had been separated from their father for nearly three years, so the reunion was a great occasion for all. They joined the family in Cooranbong (see Figure 6) and shared a tent while their homes were being built near the site of the proposed Avondale College (Robinson, E M 1948, Vol. 96, No. 13, p. 9). They spent the next five years living close to their grandmother Ellen.

The Great Depression of the late 1890s affected the lives of those around them and drought divested the farming community of its livelihood. Ellen felt it her responsibility to help those living in the surrounding communities. She was particularly worried about the impact of the Depression on children. She helped with food, first-aid, and in any way she could, and never rejected anyone who needed help. She even sent some to help with the building of the College, so that they had employment.

Two more grandchildren were born while Ellen was in Australia. These were twin boys born to Willie and May. Ellen had the privilege of naming the boys Herbert Clarence (1896-1962) and James Henry (1896-1954). Their names included those of her husband, four children and May's brother. Herbert and James gave Ellen great delight and she took a much softer attitude towards them than she had to her own sons, referring to them as 'dear little fellows' (White, E G 1898 & 1899, MS-182-1898). This reflected a shift that was gradually occurring in her child-rearing philosophy.



Figure 6: William C. White and his second wife, May Lacey White. The two older girls are Mabel (left) and Ella (right), daughters of Mary Kelsey White, W.C.'s first wife. The two babies are the twin sons of W.C. White and May Lacey White-Henry and Herbert. (Courtesy of the Ellen G. White Estate Inc ca. 1897)

By the turn of the century, Ellen had been in Australia for nearly nine years and this was where she now expected to live out her days. She and Willie, together with Stephen N Haskell, Arthur G Daniells and others, had overseen the development of the Wahoonga region's educational and medical ministry, and saw the Church's membership reach over 2,300.

She became aware that there was an emerging interest in the establishment of a Ministry to support women and families. Sarepta Myrenda Irish Henry (1839-1900), an extraordinary woman who joined the Seventh-day Adventist Church in the mid-1890s while a patient at the Battle Creek Sanitarium, was the first to recognise the need for such a ministry. In the *Supplement to the Review and Herald* published on 6 December 1898, Henry outlined her ideas for a Ministry of Women and how important it was for them and their families. During the summer, she had met many women and saw that they needed support and encouragement to teach the gospel to those in their care. This started a desire in her to do something to support them.

Later in the year, Ellen wrote to her expressing her support:

I am so pleased, and grateful, and thankful that the Lord has raised you up from sickness to do his work. I am more rejoiced than I can express. I have thought, with your experience, under the supervision of God, you could exert your influence to set in operation lines of work where women could unite together to work for the Lord. There certainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, educating them how to believe— simply believe—in Jesus Christ our Saviour. (Ellen White quoted in Henry, S M I 1898a, p. 1)

Henry's article was the first of a series in the *Review and Herald* titled 'Woman's Gospel Work' and the beginning of a ministry to support women. It was not just a separate department; it was recognised as a ministry that would work with all, but especially women:

The more I think about our work, the more sure I am that it is not to involve a separate organization, but is to be a movement on the part of women which will touch every line and department of work in which this precious truth is invested, and put life into it as only a woman's ministry can. It is absolutely impossible to carry the gospel to every creature without a woman's ministry. A great many years ago it became a recognized fact in mission fields that women must have an important part in the work of the gospel ministry; and it is more necessary to-day than it has ever been before. (Henry, S M I 1898b, p. 829)

Unfortunately, the ministry did not last long. In January 1900, Sarepta Henry died of pneumonia. The work could not be sustained without this charismatic woman and by June

1901, the 'Woman's Gospel Work' had disappeared from the *Review and Herald*. It would be a very long time before the issue of Women's Ministries was again addressed.

At about this time, Ellen became increasingly aware that things were not as they should be in America. Her concern grew stronger as correspondence from America confirmed her suspicions. Ellen was concerned that power was centralised in the hands of one person, the General Conference President, and that the Church was becoming too big and too complex for one person to manage (Spalding, A W 1962, Vol. 3, pp. 29-46). Ellen decided she must return briefly to America. Willie and his family travelled with her.

Leaving Australia meant some drastic changes for Ellen and her household, including the sale of her home in Cooranbong. Despite her sadness, Ellen made a quick sale of the house, including all her furniture, so all she needed to do was pack her personal effects and her manuscripts.

She had wanted to get some money together to support the medical missionary work that was developing in Wahroonga in Sydney but had been unsure how to do it. The sale of her house gave her the opportunity to donate the profits to begin building what is now known as the Sydney Adventist Hospital, a leading private teaching and medical institution. Held in high esteem in the Church, Ellen received many farewell messages from her associates (Figures 7 & 8).

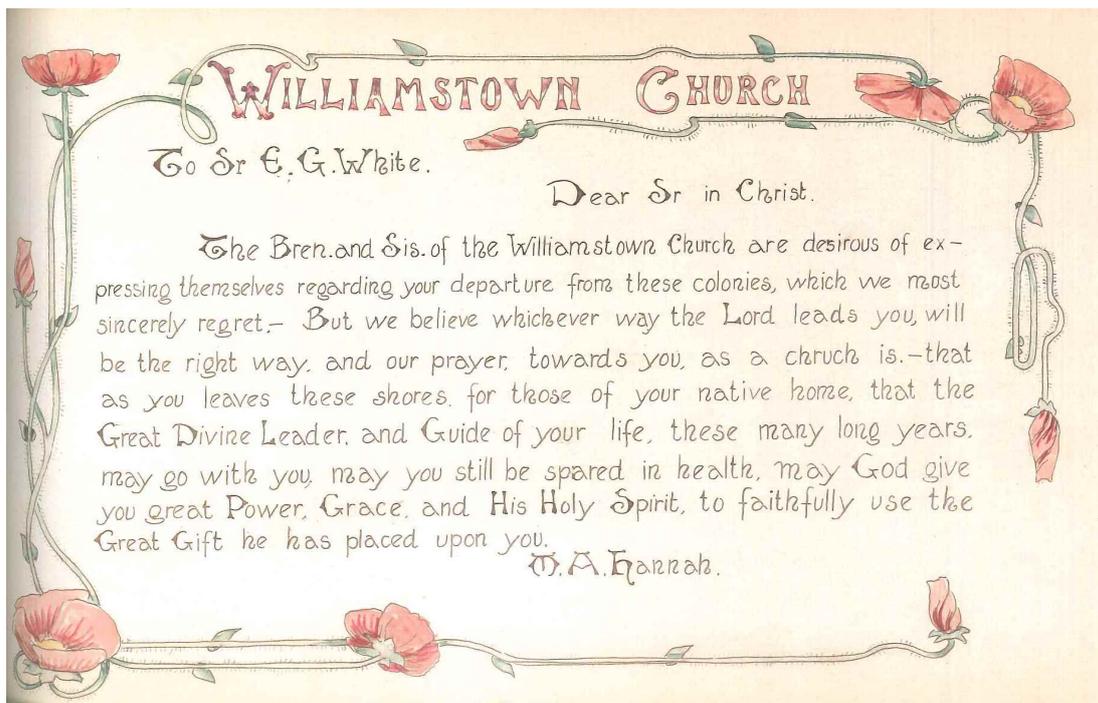


Figure 7: Mrs E G White: Autograph Album, a farewell message Williamstown Church (Ellen G White/SDA Research Centre 1900, p. 80). Page of a book produced by churches and individuals who wanted to give a farewell message to Ellen White (Courtesy of the Ellen G. White Estate Inc ca. 1897)



Figure 8: Mrs E G White: Autograph Album, a farewell message from Echo Publishing. (Ellen G White/SDA Research Centre 1900, p. 74) (Courtesy of the Ellen G. White Estate Inc ca. 1897)

Ellen's final years

Ellen travelled back to America to attend the General Conference Session of 1901 in order to avert disaster. She confronted the meetings, telling those present from the beginning that they were going down the wrong path. She pointed out that they needed to look at decentralising not only power but especially the management of ministries, which needed to be locally managed to suit the cultural needs of the region in which they were built. In the past, the 'General Conference had been seen as the voice of God' (White, A L 1981, Vol 5, p. 76), with considerable say over what was and was not done in other parts of the world. Ellen believed that the members of the General Conference were too narrow-minded and that they should not have so much power in other parts of the world. She pleaded that they deal with structural organisation as a matter of urgency and the delegates set aside normal business to discuss the matter.

Australian Conference President A.G. Daniells was at the meeting and described a system that had been working well in Australia. Eventually, through prayer and discussion, Daniells, together with Willie White, were instrumental in implementing a tiered management structure of the organisation's administrative arm. In this structure, as was the case in Australia, the Union Conferences and local conferences were responsible for ministry close to wherever it was occurring. The 'Australian solution' provided the pattern

for Adventist Church organisation, with Conference delegates agreeing to the following actions:

1. They created a sub-category of Union Conferences and Union Missions under the administration of the General Conference.
2. Self-governing auxiliary organisations, such as hospitals, schools etc. were incorporated as departments.
3. The General Conference increased its number to 25 to disperse power and authority.
4. Ownership and management of property and assets were transferred from the General Conference to the Union Conferences.
5. It was agreed that the General Conference would have no President but that the Executive Committee would choose a chair who would be appointed for a set time and could be removed if necessary.
(Knight, G R 2001, pp. 93-95)

In addition to her concern about administrative centralisation, Ellen was unhappy with the way people interpreted her writings. She observed people saying, 'Sister White said this ... said that ... what does sister White say?' She insisted that her words should never be used this way, because it was not what *she* said, but what God said and that the Bible should be the only authority (White, A L 1981, Vol. 5, p. 78). There were also other issues to deal with.

One of the outcomes of the reorganisation was a three-year power struggle between the General Conference and the head of the Medical Missionary and Benevolent Association (medical training and publishing), John Harvey Kellogg, who had established the Sanitarium at Battle Creek. The General Conference regarded the Sanitarium as the Church's medical missionary arm whereas Kellogg regarded it as his personal responsibility. When the Sanitarium burnt to the ground in February 1902, Kellogg and his supporters wanted to rebuild bigger and better, but others from the General Conference wanted to build smaller hospitals in different parts of the world. Ultimately, Kellogg and A.T. Jones, one of his supporters, lost the argument and were publicly rejected (Knight, G R 2001, pp. 103-108). Following this, the education of medical missionaries was moved to a new facility called Loma Linda in California, managed by the General Conference. Ellen White described it as 'a medical school ... of the first order', open to both men and women. These students were now able to sit for the state medical examinations and gain previously inaccessible recognisable qualifications. This was a progressive move in the context of the time.

Instead of returning to Australia, Ellen continued her work in America. She travelled around the country regularly speaking in public and she continued to write, completing the last of a series that came to be known as the *Conflict of the Ages*. Her main task, however, was not

to write new books but to revise the books she had already published and correct mistakes. She felt she had been too hasty to get her writings out in the early days. In her later years, she wanted to ensure that they were correct and relevant for those who would read them in the future. Willie continued to assist her in her writing and publishing, and in representation on committees for the General Conference, educational institutions and printing houses.

At the same time, Ellen often wrote to her grandchildren when they were far away, trying to guide them in their relationship with Jesus and giving them advice. These letters have quite a different tone from those she wrote to her own boys at similar ages, showing the mellowness of age.

In 1901, May had given birth to a daughter, Evelyn Grace, named so she would have the same initials as her grandmother. Willie and May went on to have two more boys, Arthur Lacey (1907-1991) and Francis Edward Forga (1913-1992), and Ellen had the privilege of knowing all of her grandchildren during her lifetime.

On 13 February 1915, Ellen was entering her study when she tripped and fell, fracturing her left femur. The fall left her in great pain and she took to her bed. On 3 March she called Willie in to record a vision she had had while asleep. Its main message was that the young people should not neglect their learning about Jesus. Ellen died on 16 July 1915 at the age of 87. Her funeral was held in Battle Creek on 24 July 1915 and she was buried at the Oak Hill Cemetery where her children and husband were also buried. Her last words before her death were, 'I know in whom I have believed' (White, EG 1915, p. 449).

Ellen White – a woman in a man's world

Throughout her life, as one of the founders of the Seventh-day Adventist Church, Ellen White was highly regarded as a prophet. As a woman of her time at the beginning of the Victorian era, Ellen sometimes took a 'back seat' to her husband. For example, James usually conducted the main Sabbath service while Ellen presented in the afternoon. However, as Kaitlyn O'Hagan (2013) observes, 'White was not simply a passive subject formed by the restrictive discursive structures of her environment' (O'Hagan, K 2013, p. 3). She was influential in a variety of ways.

Although she was not part of the Suffragette movement, Ellen supported many of its principles. When she was invited in 1874 by her friend Mrs Graves to join in the campaign for women's right to vote, she declined. She noted in a letter to her husband that, although

she had sympathy with the idea, her 'work was of another character' (LT40a-1874, White Ellen G 1874).

Ellen was also a supporter of the Christian Women's Temperance Union and the role they played in raising awareness of the dangers of alcohol consumption and tobacco smoking and other vices. She recognised that their work had many parallels with the work of the Adventist Church. She pointed out that the Adventist Church was 'as much in favor of a pledge against tobacco as liquor' (LT40a-1874, White Ellen G 1874).

One of her strong beliefs was that all children, both boys and girls, should be given a broad education that covered the sciences, mathematics as well as outdoor play and work. She was aware that many people did not see the need for girls to be educated, observing that:

Many who consider it necessary for a son to be trained with reference to his own future maintenance seem to consider it entirely optional with herself, whether or not their daughter is educated to be independent and self-supporting. She usually learns little at school which can be put to practical use in earning her daily bread; and receiving no instruction at home in the mysteries of the kitchen and domestic life, she grows up utterly useless, a burden upon her parents. (HR December 1 1877, White Ellen G 1877a)

Ellen argued that girls should be taught to be independent as well as being trained in the skills needed to manage a home:

When fortune frowns, there will be a place for her somewhere, a place where she can earn an honest living, and assist those who are dependent upon her. Woman should be trained to some business whereby she can gain a livelihood if necessary. Passing over other honorable employments, every girl should learn to take charge of the domestic affairs of home, should be a cook, a housekeeper, a seamstress. She should understand all those things which it is necessary that the mistress of a house should know, whether her family are rich or poor. Then, if reverses come, she is prepared for any emergency; she is, in a manner, independent of circumstances. (HR December 1, 1877, White Ellen G 1877a)

Early in her ministry she realised that some men liked to lord it over women. She wrote that men should never feel they owned their wives as property but should see them as equals (White Ellen G 1877b). She also argued for equal rights for women in the home:

She is not to be dictated to and ordered about as a servant, but to stand beside her husband as his helper—equal in rights and doing her work as intelligently as himself. (Diary April 27, 1894, Ms 110, 1894, White, E G 1894)

Because of her position as a prophet and visionary, Ellen was in a good position to exert her influence, as Jonathan Butler (1991) explains:

She became her own person. Suspicious of any attempts to influence or manipulate her life, she claimed total reliance on direct visions from God. She allowed herself to be led by no one ... She had purchased her individual identity at the high cost of a prophetic initiation. Throughout her life, then, she equated her personal independence with her prophetic role. (Butler, J M 1991, p. 16)

Her followers, including her husband and many of the early church founders and leaders, believed in her visions. However, despite her strong position in the Adventist Church, Ellen was a woman attempting to exert influence in a highly patriarchal organisation within the patriarchal society of the time. Her opinions, even regarding the interpretation of her own visions, were therefore often discounted.

This discounting of her opinions became especially pronounced following the death of her husband when, after expressing opinions contrary to the leaders of the church at the time, she was sent to foreign lands, far away from the centre of power. As the Church spread internationally, Ellen argued, with some success, for the decentralisation of power. However, the biggest and most important conflict she had with Church authorities concerned her understanding of Grace. This difference of opinion ultimately resulted in different ideas regarding the appropriate treatment of children.

While it is clear that Ellen White was a supporter of the popular women's struggles of the 19th century and could be called a proto-feminist, this study follows her self-description as one whose work was of another character. It is that 'other character' which is explored throughout this study, with a particular focus on Ellen's leadership role in the foundation and development of the Adventist Church and her special concern for the spiritual development of children.

The next chapter traces the history of the Adventist Church organisational structure as it developed after the death of Ellen White to the present day, drawing particular attention to programs that included children.

3. Surface Layer: Beyond Ellen White

With the spread of the Adventist Church to Europe, Australia, Africa and other parts of the world by the 1890s, it was imperative that an even more formal structure be adopted. The Church worldwide had grown to over 78,000 members and over 2,000 local churches. Departments had been established to manage missionary training, production of religious publications and safeguarding of religious liberties.

The first years of the first decade of the 20th century saw the restructure of the entire General Conference. The main problem with the organisation was that the General Conference had seen a gradual move toward centralisation, with power held by a few individuals. This had worked well in the early years, but as the Church grew and spread to other parts of the world, there was a need for total reorganisation. Between 1913 and 1918, the organisation was restructured at four levels. First, the General Conference, the whole Church's main administrative body was divided into regional divisions. Then, as the Church grew, the divisions broke into district-based unions, which were sometimes called 'missions' or 'federations'. Finally, the unions divided into district-based conferences. Each conference was a collection of the churches in a particular district. The present structure takes the form illustrated in Figure 9.

Levels of Division	Description of Levels
1. Local Church	A local church is a specific group of Seventh-day Adventist members in a defined location that has been granted, by the constituency of a local conference/mission in session and approved by the Division, official status as a Seventh-day Adventist Church.
2. Local Conference/Mission/Field	A local conference/mission/field is a specific group of local churches within a defined geographic area that has been granted, by the constituency of a union conference/mission in session, official status as a Seventh-day Adventist local conference/mission/field.
3. Union Conference/Mission	A union conference/mission is a specific group of local conferences/missions/fields within a defined geographic area that has been granted, by a General Conference Session, official status as a Seventh-day Adventist union conference/mission.
4. General Conference and its Divisions	<p>a. The General Conference: The General Conference is the largest unit of organisation of the Seventh-day Adventist Church and embraces all Church organisational structure in all parts of the world.</p> <p>b. Divisions: To facilitate its worldwide activity, the General Conference has established regional offices, known as Divisions of the General Conference, which have been assigned, by virtue of the General Conference Constitution and Bylaws, general administrative and supervisory responsibilities for designated groups of unions and other church units within specific geographic areas.</p>

As provided by its Constitution and Bylaws, the General Conference conducts its work through its divisions. Each division embraces all the unions and local conferences/missions/fields within its territory as assigned by the General Conference.

Figure 9: Levels and Divisions of the worldwide Adventist Church (General Conference of Seventh-day Adventist 2011)

All levels of administration of the Church, up to and including Conference level, were guided by the Church Manual. The first Church Manual was published in 1932. It included advice regarding the behaviour of members involved in the local church, including dress codes, entertainment and relationships with others.

A small number of direct references focused specifically on children and their behaviour, and their involvement in the church. These included guidelines for parents concerning reverence and ordnance participation. The section in the Church Manual titled ‘Children to Be Taught Reverence’, (General Conference Committee 1932, pp. 49-50) has not changed over the years and has been included in all revisions. It refers to Ellen White’s statement from *Testimonies for the Church* Vol. 5, published in 1889 (p 494), in which she suggests that parents should elevate children’s thoughts to a high standard of Christianity. Parents have the responsibility of teaching their children to be reverent in church and to respect the

Lord's house—to respect the sacredness of the Church—and to have no pride, envy, jealousy, hatred or evil thoughts when coming into God's presence.

More recent editions of the Church Manual (General Conference Committee 2010, p. 139), under the heading 'Reverence in the place of worship', suggest that children should have an appreciation of 'God's omnipotence, His holiness and His love', and show their respect by behaving appropriately when they come into church, a place of prayer that makes it sacred. This instruction should come not just from the parents but also from the pulpit.

From the start, children were excluded from certain practices. For example, the practice of Ordinance (Communion) in the Adventist Church involves not only eating the bread (unleavened bread) and drinking the wine (grape juice), but also the service of foot washing (the ordinance of humility). This practice is referred to as 'open communion'. The first Church Manual (1932) encouraged all to participate, even those who were 'unworthy'. It is not stated whether children should be included but traditionally they have been excluded. The question of children's participation in Ordinance has been controversial for both congregations and families for many years. Some believe it is a sin for those who are not baptised to participate; others believe in total inclusion. There has been much debate around the theology regarding both these points of view within the Adventist Church (Jankiewicz 2007; Johnston 2007). Many take a moderate line, suggesting that children can participate when they understand the seriousness of the occasion (Weslake 2005). When the Church Manual was amended in 1990, it stated clearly that children should not participate in foot washing but should wait until they have been baptised because they are likely to learn more by watching and observing others. After they have received formal instruction through baptismal classes and are baptised to publicly demonstrate their commitment to Jesus, they may then participate in the service. The most recent version of the Church Manual (General Conference Committee 2010, p. 122) says that '[a]ll who have committed their lives to the Savior may participate'. This implies a more open attitude regarding children, but they are still excluded from foot washing until they are baptised.

Along with this general advice, the Church Manual also provided guidelines for programs intended specifically for children.

Children and youth programs

As part of the structure of the Church, a number of specific ministries were established to oversee particular aspects of the Church's work.

Sabbath School

The first resource specifically for children was a small tract called the *Youth's Instructor* printed in 1852. This provided instruction for children using biblical themes even before there was a formal Seventh-day Adventist Church. A few years later, in 1854, a magazine was produced entitled *The Bible Class*. This magazine was intended primarily for adults but children also seemed to enjoy it. Although it had a strong emphasis on memorisation of Bible verses and no direction as to how it was to be organised, the magazine served as a lesson guide for children over the next two or three years. The inclusion of 'pictured symbols of the prophetic charts and the rolling periods of the last chapters of the Bible' in these lessons added to the learning enjoyment of children and adults (Spalding, A W 1962, Volume 2, p. 66). Later, a somewhat non-organised type of Bible study appeared called *Questions for Little Bible Students*, consisting of questions for children to answer, which often required help from parents (p. 67). By 1863, with the organisation of the Seventh-day Adventist Church, the *Youth's Instructor* introduced a two-year series of lessons especially for children. These lessons explained Christian concepts such as God, Jesus, heaven and angels, and presented an account of biblical history from Adam to Paul. Later, in 1870, Professor Bell, one of the early Adventist educational leaders, prepared a series of *Bible Lessons for the Sabbath School* especially for Adventist children (Spalding, A W 1962, Volume 2. p. 69). These lessons, along with appropriate songs and music, were an important early part of the formalisation of a program that became the children's Sabbath School.

Sabbath School was formalised in 1878 with the birth of the General Sabbath School Association. This spread across the United States and beyond as the Church spread overseas. The Sabbath School soon became an important part of the organisation (Spalding, A W 1962, Volume 2. p. 71). It was not just a program for children. It also provided lessons for youth and adults, who would have their own meetings at the same time as the children's meetings. *Our Little Friend*, a magazine introduced in 1890 especially for younger children, also included Sabbath School lessons for those of primary and kindergarten age. A curriculum developed in Australia for Primary and Junior age children was used in all of the English speaking countries from 1911 until 1913. In 1957, *Our Little Friend* began to include lessons for Cradle Roll children and the Primary lessons went to a new publication, *Primary Treasures*.

Home Commission

Arthur Spalding established the Home Commission in 1919 following a conversation with Ellen White about the importance of the home and the parents' role in their children's

spiritual development and formation. It began as an independent committee made up of members from several departments (Education, Sabbath School, Home Missionary, Medical and Young People) and others interested in the issues of parenting and children. The Home Commission aimed to provide 'help and training of parents and the upbuilding of the home' (Spalding, A W 1962, p 202). It was formally launched at the General Conference in 1922, under the chairmanship of M.E. Kern, with Arthur Spalding as secretary. Arthur Spalding served in this position from 1922 to 1941. He and his wife Maud promoted family life education to the Church in North America and many other countries.

The Home Commission initially established Mothers' Societies and issued a monthly publication called *Mothers' Lessons*. The lessons were to support mothers in their major role of home education of their children, emphasising that the foundations of all education lay in the ways of God. In about 1925 this publication changed to *Parents' Lessons* to reflect the importance of including both parents in the home. Similarly, Mothers' Societies became Parents' Societies, which were overseen by the Home and School Associations attached to each school. The Home and School Association was the focal point for interaction between home, church and school.

The Home Commission became part of the Department of Education in 1941. Over the next three decades, Parent and Home Education secretaries promoted marriage and family life programs. In subsequent years, the societies and associations springing from the original Home Commission have undergone shifts in management, organisation and orientation, as well as several name changes.

By 1959, the emphasis on parents and children had broadened to include all members of the home:

The present Home and School Association is to serve every home—homes with children and homes without children, united homes, divided homes, broken homes. It is concerned with the infant, the preschool toddler, the school child, the teen-ager, the young adults, the husband and wife—all who live in a home. It is also to serve every school—one-teacher schools, multiteacher schools, elementary and intermediate church schools, and day academies. It is concerned with child ingathering, pupil motivation, teachers' welfare, parents' interests, and financial aid. Because it serves every home, a Fall Council action recommends 'That a Home and School Association be organized in every church'. (Dart, A O 1960, p. 20)

In 1960, an article in the *Ministry Magazine* emphasised the importance of supporting families in a variety of ways, including:

1. *Social* Newlyweds, Anniversaries, Family retreats, Dinners and picnics.

2. *Civic* Handicapped children, Orphans, Cooperative mothers' club, Child day-care center.
3. *Evangelistic* Vacation Bible School, TV and radio programs, Dedication of babies, Christian Home Week.
4. *Church* JMV's, Pathfinders, Summer training camps, Summer work for teen-agers, Care for children at general meetings.
5. *School* Family census, Child ingathering, Financial projects, School fairs.
6. *Study Groups* Mothers' Societies, Young married couples, Homemakers. (Dart, A O 1960, p 21)

Witzig (1979, pp. 23-24) observes that over time, the focus on parent and child shifted to parent and school, and there was a greater concern with 'academic upgrading' than the 'character development of our children'. In April 1975, there was a further shift in understanding and terminology as the family came under the jurisdiction of Home and Family Services. This was defined not as a Ministry but as a service which, it was hoped, would strengthen families and support the work of other ministries. Webster reported in the *Review and Herald*:

GENERAL CONFERENCE CONCERNED WITH ADVENTIST HOME LIFE. Home and Family Service—a new organization with a new approach to an increasingly difficult problem—has begun to function in the General Conference. Home and Family Service is not a new department; it is a service working with all departments of the church to strengthen family life and to build stronger homes for the future. (Webster, F C 1976, p. 24)

The service addressed many of the pressures experienced by the nuclear family. It supported parents' personal relationships, and provided information 'that promoted mutually satisfying sexual adjustment and contained a clear celebration of the sexual experience'. The service provided information on family planning but with a 'clear presumption in favour of child-bearing' (Pearson, M 1990/2006, p. 83). The intention was to allow couples to mature as partners with economic security and to have 'an environment in which a child could safely mature on a physical, mental, spiritual, emotional, and intellectual level'. Unfortunately, this service did not ease the divorce rate of Adventists, which remained the same as that of the general public.

In 1985, Home and Family Service became Family Ministries. At that time, it was included in the Department of Church Ministries, and joined with Sabbath School, Lay Activities, Youth, and Stewardship and Development Departments (*Review and Herald* 1850-, Advent Review 1990, Vol. 4, p. 24). This allowed for cooperation and support of several organisations working together. Family Ministries continued as a strong section of the Department of Church Ministries and an infrastructure of Family Ministries associates at division, union and conference/mission levels was developed. Programs such as Christian Home Day, Christian Marriage Day and Family Togetherness Day were introduced.

When Family Ministries was added to the Church Manual in 1995, it was described as ‘a ministry of grace that holds up God’s ideals but at the same time brings an understanding of the brokenness experienced by individuals and families in a fallen world’ (General Conference Committee 1995, p. 114).

Youth based programs

The first program focusing on youth was the Adventist Young People’s Society which was established in 1879. This was the idea of two teenagers, Luther Warren (14) and Harry Fenner (17), who wanted to bring young people together in the Adventist Church. They had a passion for evangelism and looking out for others’ spiritual welfare (Holbrook, R 2005, p. 3). In 1891, another teenager, Meade MacGuire, organised a second Adventist youth organisation, the Wisconsin Youth Society, based on the Christian Endeavor Society.

Not long after, in 1893, Ellen White urged the General Conference to support youth in a similar way. While she was in Adelaide, South Australia, she had observed Elder Daniells setting up the Junior Youth Society. She saw the impact this could make on the lives of young people and training them for ministry. She wrote to the General Conference Council on 29 January 1893, suggesting that ‘[w]e want [the youth] to act a part in well-organized plans for helping other youth’ (White, Ellen 1893, cited in Holbrook, R 2005, p. 3). A committee of seven, led by the Sabbath School Department and other delegates, worked to develop a framework for the program. However, it was not until 1907, after Elder Daniells became General Conference President, that the Young People’s Department of the General Conference was established, with the resolve to properly organise the training of young people for missionary service in the local community (Holbrook, R 2005, pp. 4-5).

Junior Missionary Volunteers (JMV) Society

The Junior Missionary Volunteers Society started its evolutionary journey in 1909. This did not work well initially because, as Spalding observes, little was known at the time about how the young adolescent mind worked. Therefore, the organisation took an authoritarian approach to children for many years. They tried to preach to the children and expected them to sit still and be on their best behaviour. The children found this very difficult. They wanted to be more active (Spalding, A W 1962, Volume 3, p. 209). Thus, the program had good intentions but was inappropriate for children’s needs. Interest in a new pedagogy that combined ‘lure and discipline’ arose from a better understanding of the early adolescent, and work already being done in the Boy Scouts and Campfire Girls (Spalding, A W 1962, Volume 3, p. 210). This led to what became known as Pathfinders in the form of Pals, Boy Pals and Mission Scouts, offering handicrafts, woodcraft, trailing and camping for junior boys, based on the Boy Scouts organisation.

In 1915, after trying various combinations, two age groups were decided upon for these child and youth groups; 6-9 years (pre-JMV) and 10-16 years (JMV/Pathfinder). These groups came under a specialised Ministry of Junior Youth, which, in turn, was overseen by the Youth and Education Departments, which worked closely together. In the 1920s, the focus of the Junior Missionary Volunteers Society (10-16 year-olds) was expanded to include physical and technical training. It came under the leadership of the Junior Secretary of the Young People's Department of the General Conference. This junior branch of the Missionary Volunteers Society was affectionately known as the JMV's. They worked within a framework that recognised 'the active physical nature of the budding youth, their curiosity, their reaching for the ideal, their love of order and ritual, and their easily enlisted sympathies and group cooperation' (Spalding, A W 1962, Volume 3, p. 212). Most churches and church schools in America had a JMV program. Storytelling, hikes, games, arts, crafts and campfires were used in this new approach to youth needs.

The focus on moral development reflected the ethos of the Adventist community. It was felt important that this should be done in an environment that encouraged character building. Young people were given a Pledge and a Law (Appendix 6) that were simple and direct, to divert their thoughts to God and encourage them to live a Godly life. Achievement classes were provided for different age groups in 1922; Friends, Companions, Comrades and Master Comrades (Hancock, J 1994, 2003, 2004, p. 10). These later became Friends (10 years), Companions (11 years), Explorers (12 years), Rangers (13 years), Voyagers (14 years), Guides (15 years) and Master Guides (16 years and over). They involved a combination of Bible knowledge (scripture memorisation) and activities intended to develop good health practices and a love of nature. By the end of the 1920s, Vocational Honours was added, enabling students to take a deeper look at specific subjects in order to gain an Honour. Cooking, carpentry, collecting nature objects and many more skilled activities enlivened young people's participation. While many of these topics were gender based, they were taught to everyone, because of the perception that, with the coming apocalypse, everyone needed survival skills. A Summer Training Camp was also introduced. In 1930, a curriculum was developed for the pre-JMV's classes (6-9 year-olds). Each age level had its own name and age-specific resources, including handbooks for camping, devotional readings and other publications. Groups were Busy Bees (6 years), Sunbeam (7 years), Builder (8 years) and Helping Hand (9 years).

The Church Manual of 1932 included the positions and organisation of the Junior Missionary Volunteer Society with the objective to 'help to train and direct boys and girls in Christian Service' (General Conference Committee 1932). These objectives have not

changed significantly to this day. Spalding summarises the achievements in the Junior Missionary Volunteer Societies in 1962 in *Origins and History* Vol. 3 as follows:

A most complete and admirable organization is the Young People's Missionary Volunteer Society. It takes the child at an early age and, working hand in hand with the home, the Sabbath school, and the church school, inducts and trains him in character-forming physical, mental, and spiritual activities. It answers to his impulses of adventure, romance, skill, and growth, combining instruction with pleasure, and illuminating for him the Christian religion with the light of love and service. As he advances in age, the Senior courses provide for his development in religious knowledge, practical science, and missionary endeavor. It marches with his progress in the academy and the college, helping to fit him for whatever role in life he best can fill. He is led to regard his life, not as an introverted entity, but as an instrument in God's hands of ministering to the needs of others—not the least those who are his juniors. (Spalding, A W 1962, p. 271)

In 1979, the name of the Junior Missionary Volunteer Society was changed to The Adventist Junior Youth Society (AJY) because the word 'mission' was seen to have colonial overtones (Holbrook, R 2005, p. 73). In 1982, the JMV's curriculum was made more progressive to encourage greater creativity and active participation. The program for 10-16 year-olds was incorporated into the Pathfinders program.

Youth Ministry

The Youth Ministry was established in 1995. Until then, programs for children and youth had been part of the broader Department of Church Ministries. The new stand-alone Ministry comprised four levels:

Adventurer Ministry: To reach and help children 6-9 years old
Pathfinder Ministry: To reach, help, and train youth 10-15 years old
The Way (World Adventist Youth) Ministry: To meet the spiritual, social, and lifestyle needs of youth 16-20+ years old
Young Adults Ministry: To work with youth and young adults 21-30 years old.
(General Conference of Seventh-day Adventists: Youth Ministries Department 1976, 1981, 2000, 2005., p. iii)

The aim of the Youth Ministry was 'to lead young people into a saving relationship with Jesus Christ and help them embrace His call to discipleship' (<http://gcyouthministries.org/>). The Youth Ministry was one of several Ministries established near the end of the 20th century in response to an increasing awareness within the Church of its duty to respond more directly to the needs of families and children.

Following the establishment in the 1970s of a sub-committee concerned with women's issues, a women's commission in 1985, a formal department was established in the North American Division in 1990. Family Ministries and Children's Ministries were also

established at about the same time. They were all under the banner of Department of Church Ministries until they were separated into different independent departments in 1995.

Turning point - social change

While these Church ministries were well-intentioned, they came to have less relevance for children over time and, as a result, understandings of how best to provide ministry to children also began to shift.

In the second half of the 20th century, the Western world underwent a great deal of social change. Post-Second World War prosperity resulted in an influx of children, which became known as the 'baby boom'. People born between 1946 and the early 1960s were at the vanguard of a number of revolutionary changes that occurred during the 1960s and 1970s. The 'sexual revolution' came with the introduction of the contraceptive pill (Smaal, Y 2012, p. 79), enabling women to control their fertility and child bearing abilities. The traditional role of women as wives, mothers and homemakers then began to change to one that included work outside the home. Of course, many women worked outside the home even before this, often as servants in other women's homes (O'Brien, P & Quinault, R 1993, pp. 42-45). However, it was becoming much more common and widespread. Later social changes in Australia included a review of divorce and marriage laws to allow for no-fault divorce and the establishment of single mothers' benefits (Smaal, Y 2012, p. 81) which also contributed to women's independence. This was part of a wider social revolution that included the rise of the women's movement, the black power movement, the anti-war movement and the rise of youth culture. Robinson and Ustinoff (2012) describe the 1960s as 'one of the most socially volatile decades experienced by western societies in the twentieth century' (p. xi), observing that:

The anti-Vietnam War movement became a powerful force in countries such as the United States and Australia. Social protest movements centred on addressing sexual and racial inequality and the gay and lesbian liberation movement mobilised growing numbers of people. Student protests in France and Germany posed a real threat to the conservative political order. The counter-culture became truly transnational and attracted followers across the world. (Robinson, S & Ustinoff, J 2012, p. xi)

One outcome of all of this was that beliefs about, and attitudes toward, children came into question. The nature of the child and children's relationship to adults, society and the world around them had already been a research topic of sociologists, psychologists and philosophers. Jean Piaget (1896-1980), a Swiss psychologist, was one of the first to develop modern theories of child development. Emily Cahan (2008) observes that

American psychologist, James Mark Baldwin (1861-1934) and John Dewey (1856-1952), the first to discuss the tension between nature and nurture, were Piaget's early influences. Child developmental theorists specialised in different areas: emotional and psychological development (Erik Erikson (1950, 1993), John Bowlby (1969) and Mary Ainsworth (1978)); cognitive development (Jean Piaget (1923, 1956), Lev Vygotsky (1986)); language development (Lev Vygotsky (1986), Burrhus Skinner (1938), John Watson (n.d.) and Albert Bandura (1963)); social development (Uri Bronfenbrenner (1979), Lev Vygotsky (1986)); and social play (Jean Piaget (1951, 1962), Sara Smilansky (1968), Mildred Parten (1932) and Kenneth H. Rubin (1980)) to name a few.

The development of these theories created increased interest in and understanding of children, as well as greater insights into the ill effects of child abuse, child poverty and ill health on the child's developmental path to adulthood. This includes the work of researchers such as Bruce Perry and Maia Szalavitz (Perry, B D & Szalavitz, M 2007, 2010), Donna Nakazawa (Nakazawa, D J 2015). Society began to pay more attention to children's wellbeing. An awareness of child abuse came to the fore in the mid 1960s following the publication of 'The Battered-Child Syndrome' (Kemp, C H et al. 1984, 1962) in the USA. This awareness became especially focussed after the United Nations Convention on the Rights of the Child came into force in 1990.

The United Nations General Assembly adopted the Convention on the Rights of the Child on 20 November 1989 (see Appendix 7). It was based on the earlier Geneva Declaration of the Rights of the Child issued in 1924 and revised in 1959. The Convention states that every child has basic rights, including the right to life, to a name and identity, to be raised within a family, and to have a relationship with both parents. The Convention also acknowledges children's right to express their opinions, and to have those opinions heard and acted upon when appropriate:

Article 12 (Respect for the views of the child): When adults are making decisions that affect children, children have the right to say what they think should happen and have their opinions taken into account.

Article 13 (Freedom of expression): Children have the right to get and share information, as long as the information is not damaging to them or others. In exercising the right to freedom of expression, children have the responsibility to also respect the rights, freedoms and reputations of others. The freedom of expression includes the right to share information in any way they choose, including by talking, drawing or writing. (UNICEF. 2015)

The idea that children have rights has become widely accepted, though some countries, including America, have signed the Convention but have not yet ratified it. They are therefore not legally bound by it. Ratification requires full government support and many of

the Republicans in the US Senate fear that it would overrule existing laws on the rights of parents, as outlined on *The Economist Explains* website:

Parent-rights groups claim the treaty would undermine parents' authority, particularly over religious and sex education. Michael Farris, head of one such group, ParentalRights.org, sees the treaty's principle that governments' decisions should be in the best interest of the child as a blanket permit for the authorities to override any parental decision that a government worker—such as a school official or social worker—disagrees with. Jonathan Todres, a law professor at Georgia State University, disagrees: he notes that the treaty promotes the family as the best environment for children and points out that 19 of the treaty's provisions acknowledge the role of parents. (The Economist 2013)

It has not only been countries that have taken on the Convention's principles. Some private organisations and religious groups also support it. The *Signs of Our Times* blog reports that most religious organisations have produced statements in support of the Convention, although they note that the Southern Baptists in America do not support it because they see it as an aspect of new age globalism (Ourtimes. 2009).

The United Nations Convention on the Rights of the Child (1989) underpins how modern 21st century Australia views children from a legislative perspective. Australia has been a signatory of the Convention since December 1990 and is required to report back to the United Nations every five years regarding what it is doing to uphold children's rights. The Convention is there to support '... governments to consider children and child rights when developing legislation and policies that may have an impact on young peoples' (Child Rights Taskforce 2011, Inside Cover). The Convention is a marker for the treatment of children, not only for governments but also for non-government organisations, including religious organisations. It represents an ideal for parents, churches and schools, including the Adventist Church. The United Nations Children's Fund (UNICEF) acknowledges that:

Several key elements of the Convention on the Rights of the Child – the most widely ratified and comprehensive legal instrument for the protection of child rights – reflect values shared with the world's major religious traditions. These include:

- A fundamental belief in the dignity of the child.
- An emphasis on the family as the best place for bringing up children.
- High priority given to children and the idea that all members of society have rights and duties towards them.
- A holistic notion of the child and a comprehensive understanding of his or her physical, emotional, social and spiritual needs. (United Nations Children's Fund (UNICEF) 2012, p. 3)

In response to an increased awareness of the impact of social change on society, the North American and South Pacific Divisions of the Adventist Church carried out a number

of research studies. A series of studies called *Valuegenesis* was conducted to examine education and youth faith development, while *The Adventist Family Study* examined home and family life.

Valuegenesis

Valuegenesis was part of a larger study called *Project Affirmation*. The US Adventist Education system had reached a point where it needed to find out the impact it was having on children's lives and if it was viable to continue. *Project Affirmation* conducted three studies: one focusing on Adventist Church congregations; the second focusing on Adventist parents attending churches; and the third focusing on Adventist youth aged 12-18 years (Benson, P L & Donahue, M L 1991, p. 3). The youth part of the research became a longitudinal study called *Valuegenesis* and it is this aspect of *Project Affirmation* that is of interest to this thesis.

The first *Valuegenesis* research study was finalised in North America in 1990. It was overseen by V. Bailey Gillespie who supervised the *Valuegenesis* research team at the John Hancock Centre for Youth and Family Ministries at La Sierra University, California. *Valuegenesis* was replicated in North America in 2000 and 2010, in Australia in 1992 and 2011, and also in smaller studies in Europe. Gillespie, together with his colleague Roger Dudley, describe the aim of the research as follows:

Valuegenesis was designed to provide a picture of the value systems of Adventist youth-particularly those in our schools-and to determine what factors in Adventist homes, schools, and churches nurture the values and faith that we cherish in our young people. The study also evaluated the quality of Adventist education from the perspective of pastors, teachers, parents, students, and school administrators and sought suggestions for improvements. (Dudley, R L & Gillespie, V B 1992, pp. 10-11)

In 1990, before the results of the first study had become available, the new General Conference President Robert Polkenberg made an acceptance speech in which he commented on the young people who had started the Adventist Church and on how young people continued to be valuable members. However, he observed that many were leaving through the 'back door' because they did not feel they were allowed to participate and share in the Church:

... This church began as a church of young people. If we don't continue to share this church with our young people, we may not have a church to give to them. Let us close the back door of the church by opening the doors of service and leadership to the young. If we give them a piece of the pie, they will stay for dinner. (Folkenberg, R S 1990, p. 13)

The John Hancock Center for Youth Ministry describes *Valuegenesis* and its impact on the Adventist Church as follows:

It assessed their faith and values in the context of the most influential institutions: family, church, and school. It was possible to identify what it was in those venues that encouraged a mature faith, and positive values development. The impact of the study set in motion a whole series of events—planned changed conferences, vision-to-action focus groups, new concerns, attitudes, training programs, priorities of the home, school, and church, and publications—that resulted in more effective ways to help youth to a life of commitment and loyalty to the Adventist church. (Hancock Center for Youth & Family Ministry n.d.)

One of the study's main findings, of particular interest to this research, was that differences in the moral and theological values taught through the home, church and school caused confusion for most teenage respondents. In this context, children were taught that, first, they would go to heaven if they followed the ten commandments and, second, they would go to heaven through God's grace provided they had faith. This confusion reflects the longstanding conflict about the meaning of Grace on which Ellen White had reflected many years earlier. The young people of the study had trouble with the balance between the contradictory concepts of being 'saved by grace' and being 'judged by our works'. Their confusion was apparent in the fact that the majority agreed with both statements: 'I know to be saved I have to live by God's rules' and 'God loves them no matter what' (Dudley, R L 1992, pp 100 - 103). Dudley observes that '[w]hile accepting righteousness by faith is strong, Adventist youth do not find it inconsistent to also embrace legalism. A great deal of clarification is necessary to help our youth understand the basics of salvation' (Dudley, R L 1992, pp. 41 - 42).

The departure of young people continues to be a problem for the Church (Oliver, A 2013). Some of the varied explanations put forward include the idea that the Church 'is not helping people through their tough life experiences' (Oliver, A 2013), and is too judgemental (Richardson, P 2013); (Tunufa'i, L F 2005, p. 133).

Dudley (2000) quotes complaints made by young people, such as:

The church's focus on things like rock music and jewellery instead of on God's love. Too much emphasis on rules and not enough on loving each other. Some people are so caught up with the rules, they forget to have a relationship with Jesus. (Dudley, R L 2000, p 175)

Gary Hopkins (2004) argues that:

Our kids aren't leaving because they don't understand the message; they are leaving because our churches have become message only organizations. We assume that we have the gospel. Well, unless our church

is a caring, extremely loving organization, then it clearly doesn't give the gospel. Part of the message is information, but here's another part - love. You can't separate the two. Message alone isn't working to keep our kids or even the results of our evangelism and it never will. (Tetz, M & Hopkins, G L 2004, p 17)

The confusion and uncertainty has persisted over time, as can be seen from responses in subsequent follow-up studies. For example, in response to the statement 'The more I follow Adventist standards and practices, the more likely it is that I will be saved', 47% agreed in 1990, 23% agreed in 2000 and 58% agreed in 2010 (Gillespie, V B 2011, p. 2). These results reflect the young people's continued confusion despite changes in curriculum. Gillespie (2011) observes that '[o]ur research has shown that some Seventh-day Adventist families, church groups and even schools may be guilty of sending a message that often forgets to mention the marvellous act of God's grace in our behalf (Gillespie, V B 2011, p. 1). He continues:

There continues to be some confusion as to the clear understanding of the salvation process among students in SDA schools. Students see the importance of responsibility and obedience, yet they mix up those responses with a proper theological understanding of the salvation process that rests entirely in the life, ministry, and death of the Savior of the world, Jesus Christ. (Gillespie, V B 2011, p. 4)

Roger Dudley (1992) explains that teenagers are confronted with different expectations from home, church and school, often with an emphasis on behaviour rather than Grace. He observes that the Church has the highest expectations of behaviour. People are taught from childhood that they should observe the Sabbath, and they should abstain from alcohol, drugs, caffeine and unclean meat (in accordance with Leviticus 11). They should not wear jewellery, dance or attend movies. There has been little dialogue or opportunity to question the reasons why these restrictions have been put in place. It has always been a matter of 'this is how it has always been'. The home is the next level where there is an expectation to live by the 'rules'. Here, the extent to which people feel free to question the rules depends on the parenting style. School has the lowest expectations. The range is less broad and is concerned primarily with behaviour within the school.

Dudley suggests there is a need for continual dialogue between home, church and school because of their differing priorities. His concern is that conflict between them will continue until strategies are put in place to ensure coordination (Dudley, R L 1992, pp. 158-159).

This is supported by Gillespie (1992b), who notes:

For anything significant to happen, however, the church, school, and home must work together. Together, we can make religious education more important and central. Schools and churches must undertake local projects

based on the research findings of the study. We can feel optimistic that as a result of that cooperative effort, the youth of the church will begin to develop a more mature faith. (Gillespie, V B 1992b, p. 13)

Dudley (1996) draws attention to some of the shortcomings in the way that values are communicated to young people, in particular the failure to put Christ at the centre of behavioural standards:

If anything is clear after looking at the discussion which is evoked by research on standards, it is that the process by which we understand and communicate Adventist standards must be reordered. We somehow have failed to put Christ at the center of our standards. In His place we have placed historical precedence, 'we've always done it that way' mentality, alongside 'you're tearing down the pillars' rhetoric. Instead, we must look at what youth are saying about the centrality of behavior in their religious experience. Just obeying without any reason simply won't cut it with this generation of young Christians anymore. (Case, S 1996, p. 13)

He draws attention to the *Valuegenesis* findings that highlight problems with an approach to religious life that is solely focused on behavioural issues:

- (1) When behavior becomes central, the message of Jesus is lost;
- (2) If behavior is central and we note that some standards start to shift due to cultural reasons or clarification of biblical principles, there is a tendency to judge the complete message as meaningless;
- (3) If we have made behavioral standards the test of orthodoxy, we apply a subjective criterion that can be interpreted personally by whoever is in authority. (Case, S 1996, p. 12)

Dudley's final point is that when behavioural standards attract the most attention in a church, there is no time for deep reflection and discussion about the power of Grace.

The *Review and Herald* reported on the findings of the *Valuegenesis* study in 1991, which were called 'The Church in a Time of Change' (Gillespie, V B 1991), under the heading 'Implications for Change' (pp. 10 - 11). It reiterated the equal importance of home, church and school, and suggested the following recommendations as realistic response:

Need for change	Recommendation
The Family.	First, we must take a close look at the <i>quality</i> of family worship. And second, we must build skills and commitment among Adventist parents to assist them in helping their children learn about God. Simply encouraging them to begin dialogue with their children about their love for Christ could be the first step.
The Congregation.	We must deal with the thinking climate of the local church and the need for development and training of caring, supportive leaders and teachers. A stronger youth ministry and a more effective youth programming is needed, too. And building a more intellectually engaging climate with an increased emphasis on nurturing and caring skills will likely produce benefits in the area of faith development.
The Schools	Schools are not left out here either. We need to identify what it is about current religious educational programs that does not seem to inspire youth. In addition to these areas, secondary areas have been identified as in need of change:
Form and purpose of religious education	Traditional methods must be replaced with proven methods that invite reflection and are proven to help youth interact with their faith. New methods must be instituted.
A new dialogue about standards	The focus of this discussion does not need to be the standard itself as much as the enforcement issues. There is little evidence that increasing the strictness of standards enforcement plays a key role in faith and values formation. We need to begin intergenerationally to discuss these issues.
Involvement and participation in service programs	Service is a form of worship, according to the New Testament, and it is an important experiential process that encourages deep faith and commitment. Active participation is needed. After all, Christ defined last-day people as those who knew how to care for others in significant ways!
Begin to work together.	The schools cannot be thought of as separate from the church, nor can the family believe that they are not involved in this process. All three must become partners. Adventism will be strengthened as greater effectiveness is developed in all three contexts: family, congregation, and school.

Figure 10: Equal importance of the home, church and school and suggested the above as realistic responses to the findings of Valuegenesis (Gillespie, V B 1991, pp 10 & 11)

Gillespie (1992a), in another report in the *Review and Herald*, stressed the need for a dedicated youth pastor to help young people correctly understand the significance of the power of Grace. This person would provide for the spiritual nurture of young people, not only in the school situation but also in the church environment:

Too often we criticize teachers for something that this research just does not see. On the whole, Adventist teachers are providing a great deal of the religious nurture that local conferences have not been able to supply through the hiring of dedicated youth pastors. In essence, teachers are doing more than they have been asked to do. (Gillespie, V B 1992a, p. 10)

This is also Madson's (1999) view:

The dilemma for educators is that much of the responsibility for the moral development of our youth is, by default, being passed to the schools. This is not surprising, since practically speaking, youth spend the majority of their time either at school or in school-related activities. This reinforces the imperative for our educators to develop new paradigms to meet the challenge. (Madson, G 1999, p 35)

The Australian situation was, and remains, similar to that of North America. When summing up the results of a similar study conducted in Australia in 1992, Barry Gane (1997) reiterates the need for youth ministers for young people. He is convinced of the importance of youth ministries in local churches, and stresses the need for resources and funding for this purpose. He states:

... Those conferences that have chosen to put both financial and personnel resources into youth ministry are seeing results in both baptisms of their own youth and outreach to the communities. Money spent on young people pays big dividends, and ensures the survival of the church tomorrow. Valuegenesis has given us the clearest profile that we have ever had of youth in Australia and New Zealand, but it has given us more; it is clear from the data gathered that youth ministry at the local church has a real impact. Youth ministry is not just a nice idea or an optional ministry, it is an imperative. What youth pastors and youth leaders have viscerally known is supported by the data of the Valuegenesis study of Australia and New Zealand youth people. Youth ministry is a must for any church that is serious about passing on the torch of belief and lifestyle to the next generation, and through them to the community as a whole. (Gane, A B 1997, p. 118)

Following the second *Valuegenesis* study, Gane acknowledges that physical abuse is a problem in Adventist homes just as much as in the broader community. He notes that the number of children exposed to this form of abuse increased between the first study and the second, reporting in the second study that 26% suffered physical abuse at least once, with nearly 6% suffering 10 or more times (Gane, A B 2012, p. 61). The findings of the later study also revealed disturbing levels of depression, suicidal tendencies and self-harm amongst the young respondents. Gane (Gane, A B 2012, pp. 83-84) recommends further research to gain a greater understanding of these issues.

The results of these research studies, and the responses to them, varied across the Divisions due to the studies' different emphases and interpretations. Youth Ministries gained greater support and increased funding. Further studies into family life, to be discussed in the next section, were conducted under the auspices of Family Ministries. In addition, at the 1995 General Conference Session, two Ministries with a particular interest in children—Children's Ministries and Women's Ministries—branched off from the Department of Church Ministries to become independent Ministries in their own right.

Children's Ministries

One of the outcomes of the *Valuegenesis* survey was the establishment of a Department of Children's Ministries. It was at the General Conference of 1995 that the formation of the Children's Ministries Department was accepted. This development was reflected in the Church Manual with a greater focus on the importance of children. Over time, Children's Ministries gained worldwide acceptance with Directors in Divisions and most Union Conferences/Missions and even down to the local churches. Their prime concern was with children's spirituality and faith development. Children's Ministries has a broad focus on the spiritual nurture and training of children as well as support of families and other church ministries concerned with children's spiritual development (see Figures 11 & 12, next two pages).

The Children's Ministries Department provides training in teaching and leadership through the Children's Ministries Leadership Certification program. Level 1 (introduced in 2006) comprises nine subjects: Understanding GraceLink; Active Learning; Faith Development in Children; Positive Class Discipline; Raising Kids to Adore God; Protecting Children from Abuse (Screening Volunteers); Safety and Emergency Procedures for Children; Understanding Child Development—Birth through Early Teens; and Understanding how children learn. Level 2 (introduced in 2008) comprises: Growing a Vision; Leading Children to Jesus; Post-modern Children's Ministries; Involving Children in Mission; Building Resiliency; Building and Equipping your CM Team; and Teaching Children about Race. In 2011 and 2012, Levels 3 and 4 were added to the training. Level 3 focuses on children's spiritual development with parents' participation and Level 4 covers bullying, child abuse, emotional health, and other aspects of growing up and understanding children in the 21st century (General Conference of Seventh-day Adventists Children's Ministries n.d.).

Children's Ministries Philosophy and Mission

Children's Ministries seeks to develop the faith of children ages birth to fourteen. In addition to Sabbath School which provides religious education for children once a week, Children's Ministries seeks to provide multiple ministries that will lead children to Jesus and disciple them in their daily walk with Him.

The Bible makes it very clear that children are very special to God. If you examine what the Bible says about children, you will notice a great number of perspectives

PHILOSOPHY OF CHILDREN'S MINISTRIES	MISSION OF CHILDREN'S MINISTRIES
<p>■ Children are a gift from God. He gives children to parents as special sign of love and personal fulfilment (Deut. 7:13; Ps. 127:3).</p>	<p>Grace-oriented ministries, in which all children will experience the unconditional love of Jesus, find assurance of acceptance and forgiveness and make a commitment to him.</p>
<p>■ Children are desirable. From creation, God has instructed us to bear children (Gen. 9:7; Deut. 6:3).</p>	<p>Inclusive ministries, in which the volunteers who minister and the children to whom they minister will be valued and involved regardless of race, color, language, gender, age, abilities, or socio-economic circumstances.</p>
<p>■ Children bring joy and blessings to adults. God provides many benefits to parents through parenting their children (Num 5:28; Deut. 28:4, 11).</p>	<p>Leadership ministries, in which volunteers are empowered, trained, and equipped for effective ministry to children.</p>
<p>■ Children need to be taught how to develop a relation with God. One of our greatest challenges is to pass on our beliefs and understanding of God to our children (Exod. 12:26, 37; Deut. 6:1-7; Prov. 22:6).</p>	<p>Service-orientated ministry, in which children are given opportunity for hands-on service to people in their neighbourhood or city, thus, establish a pattern of outreach to others that may well continue through life.</p>
<p>■ Children are so valuable to God that He commands us to protect them. Parents are to ensure the spiritual and physical security of their children (1 Sam. 20:42; Ezra 8:21).</p>	<p>Cooperative ministries, in which the department works with other ministries, such as Family Ministries, Sabbath School, Stewardship, and others to further our shared goals</p>
<p>■ God loves children enough to ensure that they receive discipline. (Prov. 3:11-12; 13:24; 19:18; Eph. 6:4).</p>	<p>Safe ministries, whereby our churches, a) choose volunteers with high spiritual and moral backgrounds, and b) adopt safeguards to protect children from physical, emotional, and spiritual abuse and the church from liability</p>
<p>■ God enjoys the nature and personality of children and asks adults to learn from them. Scripture identifies attributes such as sincerity, humility, simplicity, and trusting as qualities found in children, and God treasures these characteristics (Matt. 18:3; 19:14; Phil. 2:15).</p>	<p>Evangelistic ministries, in which children who are not enfolded in the church will be introduced to the love of Jesus through outreach programs such as Vacation Bible Schools, children's Branch Sabbath Schools, Neighbour Bible Clubs, and Story Hours.</p>

If children matter this much to God, then they should matter as much to us, too. Jesus' Great Commission is: "Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit." (Matthew 28:19). Surely, this includes making disciples of children and leading them to make a commitment to Jesus.

Figure 11: Children's Ministries philosophy and mission are as follows (Department of Children's Ministries & General Conference of Seventh-day Adventist 2005)

The following figure (Figure 12) shows the integration of Children's Ministries with other Church Ministries, many of which have programs that include children or focus on children. Although children weren't the main focus of these other ministries, they were an essential part of them.

Children's Ministries

Children's Ministries seeks to develop the faith of children ages birth to fourteen. In addition to Sabbath School which provides religious education for children once a week, Children's Ministries seeks to provide multiple ministries that will lead children to Jesus and disciple them in their daily walk with Him. This may mean supporting other Ministries in the programs they do that include children.

And include the following: Screening Volunteers; Equipping Volunteers; Leading Volunteers; Multiplying Ministry.

Nurture in Church Community: Children's Sabbath School; Children's Prayer Meeting; Children's Baptismal Class; Children's Choir; Children's Sabbath; Children's Retreat; Children's Evangelistic Meeting; Young Preacher's Club; Children's Music Festival; Children's Nature Camp; Kids in Discipleship (K.I.D.)

Outreach: Vacation Bible School; Neighbourhood Bible Club; Play Groups; Messy Church; Craft Weekend; Welcome Baby; Mobile Library Ministry; Summer Bible Studies; Puppet Ministry; Community Story Hour; Radio Programs etc.

Safe Place	Youth	Sabbath School	Families Ministries	Woman's Ministries	Personal Ministries
Screening and training for volunteers working with children.	Adventures Pathfinders Young adults	Beginners, Kindergarten Primary Junior's Teen Youth Adult Ministry to Families Children's Branch Sabbath School Children Rally days	K.I.D Church Library Child Dedication Services Parenting Family planning Prenatal development and care Child development and training Adolescent development and behaviour Parent-child relationships Parent-teen relationships Working mothers Youth and drugs Special needs of the one-parent family	K.I.D Meals for Kids Welcome Baby program Three Weekend Seminars—Part I Accepting Parents Part II: Loving Parents Part III: Praying Parents <i>Moms—Circle Of Love</i> Moms in Touch New Mothers Adopt a Grandparent Family matter seminars • Child abuse • Step families • Single parenting • Marriage enrichment • Pre-marriage classes • Discipline • Teen challenges	Vacation Bible School, Neighbourhood Bible Club; Play Groups, Messy Church, Craft Weekend; Welcome Baby, Mobile Library Ministry; Summer Bible camps for children; Puppet Ministry; Community Story Hour, Radio Programs etc. Children involved in all ministries. Parents and children Bible Studies

Figure 12: Influences of Children's Ministries and their influence with and on other Ministries. Red denotes the areas in which children are included.

One aspect of the work of Children's Ministries was the implementation of a new curriculum developed in response to *Valuegenesis*. The study had revealed that a majority of teenage respondents experienced confusion with regard to the contradictory beliefs that their salvation was based on keeping the rules (the Ten Commandments and religious moral expectations) *and* on faith in Jesus. It was decided to extend the knowledge of child development into curriculum development for younger children to help overcome this confusion, with a particular focus on children's spiritual development.

The Education Department and the Sabbath Schools looked more deeply at how they taught salvation and Grace to children. After an evaluation of the Bible curriculum, a new children's Sabbath School curriculum called *GraceLink* was developed for children aged between 0 and 12, and implemented by the Children's Ministries Department. This new curriculum was based on the following four dynamics of Grace:

Grace. God's part in the plan of salvation;
Worship. Our response to God's saving initiative;
Community. How God's grace compels us to live together in harmony as the family of God;
Service. Our response to God's love as we reach out in soul winning and services to others.
(Department of Children's Ministries & General Conference of Seventh-day Adventist 2005)

Not everyone was happy with this focus on Grace. The adoption of *GraceLink* resulted in criticism from concerned members of the Church that there was too much emphasis on Grace and not enough on behaviour. They were concerned that this emphasis was too far removed from Adventism's original truths. A letter from the Board of the Mentone Seventh-day Adventist Church, Southeastern California Conference of Seventh-day Adventists, suggests that God's 'promises and blessings were always upon conditions of obedience, which *GraceLink* does not seem to mention'. It continues:

How can we support what you are printing and what you (apparently) are seeking to achieve? The outcome of the use of these materials, even if it is not your official goal, appears to be little less than the undermining of the faith once delivered to the saints; the faith for which we are commissioned to contend. On behalf of the spiritual welfare of our children we send you this letter as both a wake-up call, and an earnest plea: Back to the drawing board with these materials. (Board of the Mentone Seventh-day Adventist Church 2001)

Larry D. Burton et al. (2006) conducted a study to compare the traditional curriculum with the new *GraceLink* curriculum. They found that although *GraceLink* used fewer Storytellers, factual learning and conceptual knowledge were the same, while *GraceLink*

students demonstrated a more positive attitude to Sabbath school and Bible stories. Burton et al. (2006) reached the following conclusions:

1. The revised curriculum design is as effective at promoting factual biblical learning as is the traditional design.
2. The revised curriculum design is more efficient in producing factual biblical learning than is the traditional design.
3. Neither the revised curriculum design nor the traditional curriculum, as implemented in these classrooms, are effective in helping children express the suggested messages from Bible stories.
4. The revised curriculum design seems to produce more positive attitudes toward Sabbath school than does the traditional curriculum design.
(Burton, L D et al. 2006, p. 19).

The Sabbath School Department is undertaking a staged review of the *GraceLink* curriculum that takes into account some of the issues raised by its critics. The first stage to be reviewed was *Junior PowerPoints*, the section of *GraceLink* developed for 10-12 year olds. The review is developing different art work and placing greater emphasis on traditional doctrine and Ellen White's writings. The following changes have already been made:

New artwork for the entire 16 quarters of *Junior PowerPoints* began to appear in the publication in January 2013. The new artwork is retro-inspired, realistic artwork depicting Bible times with illustrations in an inviting layout that promises to engage Junior learners with the Bible lessons in new and meaningful ways.

A biblical time line has been created to show where each Bible story falls among the significant events of the Bible.

Added emphasis will be given to memory verses and key doctrines of the Seventh-day Adventist Church.

Resources are offered for teachers with special-needs students.

Parent Pages have been created to help parents and other caregivers spiritually lead their children.

Beginning in January 2014, the lessons will follow a more chronological order, enabling the students to have a stronger context from which to understand the biblical themes.

(General Conference Sabbath School and Personal Ministries Department n.d.)

The Department of Children's Ministries continues to support children's spiritual education. It does this through the Sabbath School program and by supporting other Ministries' programs.

Women's Ministries

One of the outcomes of the rise of the women's movement in the latter half of the 20th century was a recognition of women's role in the Adventist Church and the consequent establishment of Women's Ministries concerned with supporting women. This, of course,

also had implications for children. The need for a Women's Ministry had been recognised by Sarepta Henry as early as 1898, and was supported by Ellen White at that time. It took until 1990 to establish the Department of Women's Ministries General Conference, with Rose Otis as its first Director. This late development was a reflection of the longstanding patriarchal structure of the Church. After Sarepta Henry's death, the role of women in the Church was not discussed again until 1973, and in 1980 the North American Division included a Women's Commission as part of its Human Relations Department. A Women's Ministries Advisory, chaired by Betty Holbrook, was established in 1985 before Rose Otis was appointed Director of Women's Ministries in 1990. The Church Manual (General Conference Committee 2010) describes the role of the Women's Ministries as follows:

Women's Ministries upholds, encourages, and challenges women in their daily work as disciples of Jesus Christ and as members of His church. Its objectives are to foster spiritual growth and renewal; affirm that women are of immeasurable worth by virtue of their creation and redemption, equip them for service, and offer women's perspectives on church issues; minister to the broad spectrum of women's needs, with regard for multicultural and multiethnic perspectives; cooperate with other departments to facilitate ministry to women and of women; build good will among women to encourage mutual support and creative exchange of ideas; mentor and encourage women and create paths for their involvement in the church; and find ways and means to challenge each woman to use her gifts to further global mission. (General Conference Committee 2010, pp. 99-100)

The *Women's Ministries Handbook* draws attention to the 'six critical challenges facing women': illiteracy; poverty; threats to health/poor health care; length of workday and conditions; abuse; and lack of training, experience and opportunities to participate in the Church's mission. All of these challenges have vital outcomes for women and the children under their care. They are not just third world issues; even in developed countries there are still women who experience some or all of these challenges, which in turn affects their children. Although they may be different depending on where these women live, women in all parts of the world are in need of support.

The lack of literacy in some areas of the world has dire consequences, not only for women but also for their children. Women's Ministries not only supports women's wellbeing and leadership but understands that women need help with literacy if they are to be empowered. In 2001, the Department of Women's Ministries observed:

Education is accorded to the privileged. Globally, lack of education and illiteracy is widespread with wide disparity between affluent and poor countries. Even in affluent countries, overall girls receive less education and training than boys. (Department of Women's Ministries General Conference of Seventh-day Adventists 2001, Section II p. 21)

The following quote from the *Women's Ministries Handbook* (The General Conference of Seventh-day Adventists 2007) emphasises the impact of illiteracy on spiritual growth:

Illiterate women cannot read the Bible. This barrier cripples their spiritual growth and the spiritual training of their children. When a woman learns to read, her whole family has a better chance of becoming literate. After she can read, she can be introduced to subjects such as Christian parenting and health. *'When you educate a man, you simply educate an individual; but if you educate a woman, you educate a family.'* (The General Conference of Seventh-day Adventists 2007, pp. 17-18)

Another challenge for women and their children concerns domestic violence. Support in this area is also needed all around the world. The Department of Women's Ministries observed in 2001:

Domestic violence, incest, rape and battering are all too common burdens that women carry. Physical, sexual and psychological battering occur to small girls, adolescents, single and married adult and elderly women.... Violence against women is frequently a hidden sin but it is a direct violation of Christ-centered behavior. As such, tolerance of abuse within the church is a denial of Christ. (Department of Women's Ministries General Conference of Seventh-day Adventists 2001, Section II, p. 23)

Women's Ministries is currently involved in *EndItNow*, a combined Ministries campaign to end abuse against women and girls.



Figure 13: Women's Ministries EndItNow Logo, a combined Ministries campaign to end abuse against women and girls (Women's Ministry department of the Seventh-day Adventist church n.d.)

The role of Women's Ministries is one of encouragement, leadership and empowerment. It helps women stand up against abuse of themselves and their children. Its aim is to equip women to do the bidding of the Holy Spirit to uplift the whole Church.

The Adventist Family Study

The Adventist Family Study was conducted in 1994 under the auspices of the Department of Family Ministries. It was motivated by concern over the issue of family violence. Family violence was one of several issues already under discussion within the South Pacific Division as part of an interest in ethical issues in general. In the late 1980s, under the leadership of Dr Bryan Craig, the Advisory Committee of Family Ministries in the South Pacific Division in Australia began looking at its role in light of the needs of the area over which it presided. The committee found there were some issues that needed immediate attention. An Ethics Committee was established in 1986, in conjunction with Family Ministries, to consider a number of topics including family violence, abortion, euthanasia, incest, homosexuality and gambling (Ferch, A J 1989, pp. 10-11). When the issue of child sexual abuse was raised, the question was asked, 'How can you address sexual abuse without first addressing family violence?'

The result was an Ethics Committee statement on *Family Violence* in 1989 (South Pacific Division Executive Committee Seventh-day Adventist Church 1989, p. 11). A statement on *Child Sexual Abuse* followed in 1991 (South Pacific Division of the Seventh-day Adventist Church 1991, pp. 5-6), accompanied by a report by Bryan Craig entitled *Child Abuse: the Problem of Abuse* (Craig, B 1991, p. 4). Another report, *Sexual Violence and Adventists*, was published the following year (South Pacific Division Executive Committee Seventh-day Adventist Church 1992, p. 10).

These statements and reports were published in the Australasian Church magazine, the *Australasian Record*. This was the first time the issue of child sexual abuse had been raised so publicly in the Adventist Church. The articles received a strong but mixed response. The *Record's* editorial team received many letters, a selection of which were published in the 'Letters to the Editor' section to represent readers' varied views.

Some readers were relieved to see the issue receiving the recognition they felt it deserved, for example:

RECORD September 21, 1991

Thirty Years Late

Thank you for your two articles on child abuse (August 17). I agree with the statement that 'we can no longer remain silent.' For me, this statement has come 30 years too late, despite the fact that many within the church were aware of the problem. Finally I had to resort to help from another denomination.

Pastors were quick to condemn the resulting behaviour through years of abuse. Only one concerned member ever approached me with support and asked about the truth of the matter.

I found out recently that many church members believed I enjoyed the lifestyle that was forced on me. I can certainly agree with the 'effects' described in the articles, all of which have affected our family with devastating consequences. The sad fact is that it could have been avoided if those who were approached 30 years ago had had a better understanding of abuse and had acted accordingly. I just hope these two articles will be the means of saving someone from the horror and never-ending heartache experienced, and that our church will take up its responsibility and provide the healing our family so desperately needs. (Name Supplied (1991, p. 3)

Some denied that child abuse, and especially child sexual abuse, ever happened in the Church:

RECORD February 15, 1992

Humanist Propaganda

Re the news article 'Sexual Violence and Adventists' (January 18): The point is made that 'denial perpetuates this widespread problem.'

Yes, and it also allows blind acceptance of the unsubstantiated/unsupported/unstatistical, largely anecdotal humanist propaganda put about by government agencies. (For example, point three in the box says, '. . . evidence, although not conclusive, suggests')

Paul says to test all things. So we should not allow ourselves to be useful, well-meaning fools. Peter Baddams, SA (Baddams, P 1992, p. 3)

RECORD March 21, 1992

Poor Research?

The vast majority of articles in RECORD are excellent and helpful. Just a few are not worthy of a place in our church paper. One of these was 'Sexual Violence and Adventists' (RECORD, January 18). It was poorly researched and contextually misleading.

An analytical reading of the article leads to the discovery that precious little, if any, research has actually been conducted among Adventists. And it's fallacious to assume that, if the problem exists in 'certain Christian groups,' Adventists are automatically included.

I'm not prepared to accept, unless proved wrong by valid research, that the incidence among Adventists is widespread and that it exists in any appreciable way, in our ministry. G. E. Game, Qld. (Game, G E 1992, p. 3)

Others acknowledged the reality of child sexual abuse in the Church by referring to their own experiences:

RECORD April 25, 1992

Victim

As one who was sexually abused as a teenager, by my uncle—an elder in the Adventist Church, I'm one of the statistics that G. E. Game (Letters, March 21) is searching for. We mustn't deny that sexual abuse is a problem in the Adventist Church.

I felt that I couldn't speak out at the time because this man was so highly regarded. But if we keep denying that it happens we'll never resolve the

problem. In an environment where there's no open discussion, all types of perversions will arise.

The church must learn to support both the victim and the perpetrator. For the perpetrator the best thing may mean prison or Christian therapy. The church does have sensible and, if properly applied, sensitive ways of carrying out discipline.

My years of wanting revenge have gone. I now want to protect my own children. My experience has tainted my relationship with the church and with others. It's only now, through my children, that I'm finding healing.

I had to rediscover my church and what it meant to me because I felt that the church wasn't there when I needed its unconditional support. Name Withheld. (1992, p. 3)

A Survivor

In response to the letter by G. E. Game (Letters, March 21), I agree that more research needs to be done, but the fact is that sexual violence does occur in SDA families. I am part of the proof Mr Game is looking for. I am an incest survivor. Adventists need to be made aware of the crime and stop this head-in-the-sand attitude. We as a church desperately need to set up support groups with trained counsellors.

It is also a fact that less than half of the sexual abuses are reported because of the associated shame. Any articles that appear in the RECORD about the damage that sexual violence does to people can only help make people more aware, take shame away from the victims and put the whole matter on the offenders—where it belongs. We only invite a continuance if we bury the topic in our wardrobes. Name Withheld. (1992, p. 3)

Bryan Craig was convinced that further systematic worldwide research should be conducted into these issues. On his suggestion, in 1994, the General Conference initiated the *Adventist Family Study*.

The Adventist Family Study was conducted in ten different countries in Europe, Asia and the Americas, as well as in Australia, and surveyed more than 8,000 Church members. They were investigating family life, including the issue of domestic violence. The findings revealed significant levels of physical, emotional and sexual abuse within the Adventist Church, and that levels varied across Divisions. Rates of abuse varied for female and male respondents, with 8-18% of the female respondents reporting sexual abuse, 15-43% reporting physical abuse and 27-69% reporting emotional abuse. Among the male respondents, 4-12% reported sexual abuse, 16-55% reported physical abuse and 6-37% reported emotional abuse (Flowers, R & Flowers, K 1999, pp. xiv-xv).

Flowers and Flowers suggest that these statistics are just the tip of the iceberg. They applaud the fact that the silence about the abuse suffered by children and adults in families was at last being broken, and consider the fact that the Adventist Church was one of the first churches to break this silence as even more important. Following the study, the authors produced a handbook called *Understanding Intimate Violence* (Flowers, R &

Flowers, K 1999) to support and empower Church members and leaders to help and protect victims in the Church and in the community.

As part of this study, a survey was conducted into Australian families by Bradley Strahan and Bryan Craig. They produced a report titled *Marriage, Family and Religion* (Strahan, B J & Craig, B 1995). Copies of the graphs from Chapter 8 of this report are provided in Appendix 8 with the author's full permission. The report found that substantial numbers of those who participated in the study had suffered abuse at some time in their lives, either from a partner or another family member. The data show sexual abuse rates by a partner or family member of 23% of women and 4.5% of men in the 19-39 year-old age group, 26% of women and 6% of men aged 40-49 years, and 10% of women and 5% of men aged 50 years and over (Strahan, B J & Craig, B 1995, p. 91). It appears that people in the older age groups were less likely to acknowledge and report abuse, which probably says more about reporting patterns than about instances of abuse.

Strahan et al. (1995) note:

The above figures clearly indicate that women under 50 years of age were most likely to report sexual abuse. And, women were clearly more likely to experience sexual abuse than men at any age. It is impossible to tell the underlying cause of the clear trend for women over the age of 50 years to be less likely to report experiences of sexual abuse. It is impossible to tell the underlying cause of the clear trend for women over the age of 50 years to be less likely to report experiences of sexual abuse. However, it is doubtful whether the women over 50 years of age actually experienced life in such dramatically different ways than the women under 50 years of age. (Strahan, B J & Craig, B 1995, p. 92)

In people aged 19-39 years, 16% of women and 11% of men reported having been physically abused. The rate for those aged 40-49 years was 23% for women and 7% for men, while for people aged 50-64 years, the rate was 12% for women and 7% for men. In the 65 years and older age group, 12% of women and 2% of men reported having been physically abused (Strahan, B J & Craig, B 1995, p. 92), as discussed in the following extract from the report:

Similar trends emerged from the data for experiences of physical abuse at the hands of a partner or family member. Women were clearly more likely to experience physical abuse from a partner or another family member than were men. Women under the age of 50 years were more likely to report physical abuse from partners or other family members than the over 50 years group of women. Again, it is impossible to determine whether actual historical factors lie behind the differences between the age groups for women. Or alternatively, whether differences in memory, or the readiness to

report abuse, explain the differences between the younger and older women. (Strahan, B J & Craig, B 1995, p. 92)

The data for emotional abuse indicated that 42% of women and 40% of men aged 19-39 years reported having been emotionally abused. In people aged 40-49 years, the rate was 45% of women and 31% of men; in the 50-64 years group, the rate was 45% of women and 21% of men; and for those 65 years and over, the rate was 35% of women and 18% of men. Around 40% of all women in the study reported emotional abuse (Strahan, B J & Craig, B 1995, p. 93). Strahan et al. (1995) summarise these results as follows:

Overall, a higher proportion of both men and women reported that they had experienced emotional or verbal abuse from their partner or another family member. Again, women were more vulnerable to experiences of emotional or verbal abuse than men, with men over the age of 50 years being least likely to report experiences of emotional or verbal abuse by their partner or another family member. There was little difference between under 40 year old men and women in terms of the proportion who reported experiencing emotional or verbal abuse from their partner or other family members. (Strahan, B J & Craig, B 1995, p. 93)

The reported data shatter some presumptions about the ideal Adventist Christian families and give a more realistic understanding of the situation. It is apparent that the level of abuse reported in Australian Adventist families is no different from that of the broader community and other Christian denominations, as discussed previously near the beginning of this thesis. Strahan et al. (1995) also point out the impact of abuse on human relationships, particularly marriage and parent-child relationships due to the 'difficulty literalistically religious individuals had with the expression of emotion' (p. 137), and the generational handing down of controlling parenting styles and abusive behaviours, resulting in a vicious cycle.

Strahan et al. also suggest a link between religious orientation and attitudes toward parenting, and conclude that:

... [parents who] maintain a flexible rather than a literal approach to religion are most likely to foster a growth orientation for the development of children, [whereas] adolescents from homes where parents adopt a control orientation to religion and to family relationships would either rebel or conform, both at the cost of optimal adolescent adjustment and development. (Strahan, B J & Craig, B 1995, p. 136)

Strahan et al. (1995) examines the relationship between religion and mental health, tentatively suggesting a link between a control orientation (involving literalism or introjection) and some forms of psychological dysfunction (Strahan, B J & Craig, B 1995,

pp. 137-138). They draw attention to research 'linking intense religious experience to higher levels of neuroticism and dependent personality traits' (Strahan, B J & Craig, B 1995, p. 139). Finally, they suggest a link between a control orientation and family abuse, observing that:

It would not be surprising if various forms of abuse were found to be more common in social contexts that fostered a control orientation to religion and family relationships (see Capps, 1992). However, it is unlikely that families fostering a growth orientation to religion and relationships, with the inherent respect for difference evident within the growth orientation, would be more likely to harbour abusive relationships. (Strahan, B J & Craig, B 1995, p. 139)

Strahan and Craig recommend that Church communities should demonstrate a supportive response to abuse in all its forms and do more toward its prevention. Abuse has implications for the whole Adventist church community as well as for the family concerned. The same applies to the school community because they may be the first to become aware of abuse that may be happening in the home. Basically, Strahan et al. advocate cooperation between family, church and school, and suggest that the challenge for the Adventist Church is to encourage a change in the perception that physical punishment is the best form of discipline (Strahan, Bradley J & Craig 1995, p. 102). They conclude:

Overall, the results ... invite a response from the church to the significant amount of trauma and emotional energy expended by church members in living with these life experiences and making adjustments as a consequence of the experience. (Strahan, B J & Craig, B 1995, p. 101-102) ...

It is our hope that these results challenge our corporate understanding of what 'belonging' to a religious community means. We also hope and dream about a religious community that can build a relationship environment that can foster growth, where individual church members will feel safe no matter what experiences they might have encountered in life. (Strahan, B J & Craig, B 1995, pp. 120-121)

The *Adventist Family Survey* was conducted over twenty years ago. It was followed up in 2009 when the North American Division conducted the *Adventist Families in North America* comparative study (Adventist Families in North America Study. Sahlin, M 2010). They found that the situation has not improved, and in some situations had become more critical. The findings indicate that adults' physical abuse of children had increased by 5%, instances of abuse by a family member had increased 4% and sexual abuse had increased slightly (Adventist Families in North America Study. Sahlin, M 2010, pp. 86-87).

Church responses to the Adventist Family Study

The research studies generated increased awareness of, and concern about, family violence generally and child sexual abuse in particular. The Church began to establish child protection programs and the General Conference issued several important statements, including: Abuse and Family Violence (1995); Child Sexual Abuse (1997); Wellbeing and Value of Children (2000); Ending Violence Against Women and Girls (2010); and Nurture and Protection of Children (2010). These statements and others are provided in Appendix 9.

In 2000, the Adventist Church issued the following statement on the rights of the child:

WELL-BEING AND VALUE OF CHILDREN

Seventh-day Adventists affirm the right of every child to a happy and stable home environment, and the freedom and support to grow up to be the person God intended. In 1989, the United Nations General Assembly recognized the fundamental importance of children by voting the 'Convention on the Rights of the Child.' In harmony with many of these lofty principles, and considering the value Jesus placed on children when He said, 'Let the children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these' (Matt 19:14, NIV), we seek to aid children who suffer from the following destructive influences:

Poverty- Poverty impacts children's development, robbing them of necessary food, clothing, and shelter, and adversely affecting their health and education.

Illiteracy- Illiteracy makes it difficult for the parents to earn wages or care for their family or for the child to reach his or her potential.

Poor health care- Millions of children have no access to health care because they lack the proper insurance coverage or they live where medical care is unavailable.

Exploitation and vulnerability- Children are corrupted and exploited when they are used for cheap labor, sweat shops, armed conflict, and the perverted sexual pleasure of adult predators, and are exposed to sexually explicit materials in the mass media and on the Internet.

Violence- Every year many children die violent deaths. The vast majority of individuals who suffer in armed conflicts are women and children. Children bear deep physical and psychological scars, even after the fighting stops. In response to the above issues and needs, Seventh-day Adventists stand for the following rights of children:

1. The right to a loving and stable home where there is safety and freedom from abuse.
2. The right to adequate food, clothing, and shelter.
3. The right to proper health/medical care.
4. The right to an education that prepares children for a positive role in society by developing their personal potential and giving them earning capacity.
5. The right to a religious and moral education in the home and church.
6. The right to freedom from discrimination and exploitation.
7. The right to personhood, respect, and the development of positive self-esteem.

This statement was voted by the General Conference of Seventh-day Adventists Administrative Committee (ADCOM), for release at the time of the General Conference Session in Toronto, Canada, June 29-July 9, 2000. (General Conference of Seventh-day Adventists 2000)

This statement acknowledges the United Nations Convention on the Rights of the Child, and accepts its main principles, but importantly, it unfortunately omits any reference to the right of children to have their voices heard and to be active in decision making. This point will be raised again in the Discussion Section of the thesis.

Child protection programs

The Church also began to take child protection seriously by establishing child protection programs. These differed across the various Divisions depending on the legislative requirements. In the North American Division, the Risk Management Department issued a set of online resources to support churches in dealing with child protection (Adventist Risk Management Inc. n.d.). They provided policies for child protection and information on the *Shield the Vulnerable – Prepared Background Screening and Training Program*. They also developed a ten-step *Child Protection - Local Church Implementation Plan*, containing the development of local church policies and guidelines, child protection education, screening of volunteers, Codes of Conduct, reference checks for those working with children, and ensuring accountability and follow-up of all reports of abuse. Promotion of child protection strategies is now led by Women's Ministries (2015).

In recognition of the significance of the issue, the United Kingdom British Union Conference issued a statement, which included the following:

The Seventh-day Adventist Church places great importance upon family life. It affirms the dignity and worth of each human being and decries all forms of physical, sexual and emotional abuse and family violence. The church recognises the global extent of this problem and the serious, long-term effects upon the lives of all involved. It therefore believes that Seventh-day Adventists must respond to abuse and family violence both within the church and in the community. It believes that to remain indifferent and unresponsive is to condone, perpetuate, and potentially extend such behaviour. (Seventh-day Adventist Church British Union Conference 2009, p. 2)

The Union Conference has developed the following policies *Keeping our Church Family Safe* (Seventh-day Adventist Church British Union Conference 2009); and *Domestic Violence and Sexual Harassment* (Seventh-day Adventist Church British Union Conference 2011). They have also established Child Safety Representatives in each local church. This is an administrative role that implements the policies for the protection of children.

Employees and volunteers working with children are expected to undertake child protection training as part of their clearance and orientation for their role, and to complete an online application for a Disclosure and Barring Service (DBS) Certificate. The training program, titled *Facing the Unthinkable*, consists of Level 1 (for all workers) and level 2 (for administrators of policy, 'Responsible Persons') (The Churches' Child Protection Advisory Service n.d.).

In Australia, despite becoming increasingly aware of the existence and impact of child sexual abuse, the Adventist Church leadership was still uncertain about how to react to it. The situation reached crisis point in the mid-1990s when a senior Elder of a Western Australian Seventh-day Adventist Church was accused and convicted of sexually abusing a number of children. This became the catalyst for the Adventist Church in Australia to establish Safe Place Services. There were no formal child protection programs for churches at the time, and the Adventists were one of the first denominations to develop any programs of this type. They were seen as leaders in this area.

Safe Place Services (AUC)

Dr Bryan Craig called together a group of women to set up a task force to look at the child sexual abuse issues. The task force proposed establishing Adventist Support, later to become Safe Place Services. Adventist Support was launched in January 2000 with a 24/7 support telephone line. In the first few years, the service took an average of 900 calls a year from those who wanted to report abuse. This extensive work load led to the appointment of further staff. Their responsibilities included training for, and implementation of, support for victims, perpetrators and churches. Originally focusing on child abuse, the service has now broadened to include any vulnerable person no matter their age.

Mercer (2012) summarises the Safe Place Services aims and objectives as follows:

The original Aim for Safe Place Services, established in 2000, was to provide a central point-of-contact across all levels of the Church organization for:

- Information and advice regarding sexual abuse and harassment.
- Complaints alleging sexual harassment (of adults) and sexual abuse (of children) by Church workers (employees and volunteers) to be submitted and investigated.
- Training and resourcing of both employees and laity.
- Support for victims of sexual harassment and abuse ensuring that the Church responded in a responsible manner.
- Review of the Church's handling of matters, as necessary, including providing advice and recommendations on improvements to systems and processes.
- Original Objectives

- To keep existing Church departments and administrative positions independent and at arm's-length from the Church's organizational response

Rationale:

- To avoid the appearance that the Church's response is 'self-serving'
- To maintain objectivity of recommendations and advice
- To meet the expectations of the public and victim's groups for such Units to be separated from Church leaders
- To have the Church's organizational response overseen by a Management Committee of employed staff as well as people with professional qualifications and experience in the fields of sexual abuse and assault.
- To establish a new dedicated service to operationalize these aims and objectives. (Mercer, S 2012, pp. 9-10)

Safe Place Services joined with other church organisations under the auspices of Safe Churches in 2002 and were involved from the beginning as part of the planning committee. Other church based services held it in high regard (Mercer, S 2012).

The role of Safe Place Services is subject to review in response to the release of the report of the *Royal Commission into Institutional Responses to Child Sexual Abuse* (Royal Commission into Institutional Responses to Child Sexual Abuse 2013-2017) in late 2017. The restructure of Safe Place Services by the Adventist Church sees its management go from the Australian Union Conference (AUC) to the South Pacific Division (SPD) and becomes focused on the redress of those children abused by church representatives, both employees and volunteers. This is known as AdSAFE.

Summary

This chapter has traced the development of Adventist Church programs for children, from the early Sabbath School arising from the *Youth's Instructor* first published by James White in 1852, the Junior Missionary Volunteers Society established in 1909, and the Home Commission established by Arthur Spalding in 1919. After drawing attention to shifts in understandings concerning human rights and the rights of children following the social revolutions of the mid 20th century, it described two major research studies conducted by the Adventist Church: Valuegenesis, which found that young people were confused by the Church's teachings concerning Grace; and the Adventist Family Study, which found evidence of family violence, including child sexual abuse. Finally, it outlined the Church's response to the findings of these studies, drawing particular attention to the establishment of specific ministries for children, women and families, and the establishment of Child Protection Programs and Safe Place Services. While these programs are an excellent step in the right direction, there is, of course, more to be done. The findings of the *Royal Commission into Institutional Responses to Child Sexual Abuse* (Royal Commission into

Institutional Responses to Child Sexual Abuse 2013-2017) will provide future directions for programs across all Christian Church organisations including the Adventist Church.

It is apparent that the Seventh-day Adventist Church is no different from any other Christian Church organisation in that child abuse has indeed taken place under its auspices. The rationale for this abuse has been associated with understandings concerning the spiritual nature of the child – the idea that children are born sinful and need to be controlled and chastised – and the belief in this idea to justify the abuse of power in both the home and Church.

This thesis argues that, while the prevalence of child abuse in modern western society is only now being recognised for what it is, Ellen White, despite the limitations of her time and place, was starting to become aware of its impact in the late 19th century and early years of the 20th century. The following chapter revisits Ellen White's writings on domestic violence, the discipline of children, and sexual abuse. It traces the development of her understanding from the strict authoritarian views of her younger years, to a softening of her approach to children over time, to a final more considered approach in which she advocated for a Grace-filled home, school and church.

4. Peeling back the layers – Revisiting Ellen White's writings

Here the study turns back the layers to revisit the writings of Ellen White. It describes her views on the abuse of power within the home and the church and its association with the treatment of children. It looks at Ellen's previously under-examined ideas and concepts regarding sexuality and moral behaviour.

Ellen's views on domestic violence

Ellen White had very definite ideas about marriage and its importance for the whole family's physical, psychological and spiritual wellbeing. She had a clear understanding of the impact of domestic violence as it affected families.

In a letter to Brother Whitney on *How to Have a Happy Marriage* (Letter 3, 1886, Basel, Switzerland, Ellen G. White Estate Inc 1990a, pp. 303-320), she pointed out that it is important to choose well and not to rush into marriage:

Marriage to thousands is the most galling yoke that can be worn. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse that are hid under the marriage mantle. This is why I warn the young who are of a marriageable age to make haste slowly in the choice of a companion. The path of marriage life may appear beautiful and full of happiness, but you may be disappointed, as thousands of others have been. (Letter 3, 1886 Ellen G. White Estate Inc 1990a, p. 311)

Ellen White and the Seventh-Day Adventist Church viewed domestic violence as a moral issue rather than a form of sinfulness. Although the Church disapproved of it, domestic violence had no bearing on the likelihood of salvation. Nevertheless, Ellen White felt that every woman should be her own person and should not have her husband dictate to her. In this she was far ahead of her time. She spoke out against men being controlling of their wives, observing that a woman in this situation can feel beaten down and lose her will and aspirations; she is left with no freedom or judgement of her own, and becomes a slave to her husband.

In a similar vein, the same year Ellen White wrote the following in an article in the *Review and Herald*:

He feels that his wife belongs to him, and that she is subject to his order and dictation. But who gives him the right to thus dictate and condemn? Is it the law of God, which commands him to love God with all his heart, and his neighbor as himself? No; there is no moral or religious defense for such

unjust authority. The same Bible that prescribes the duty of the wife, prescribes also the duty of the husband. It says, 'Husbands, love your wives, and be not bitter against them.' The husband is to be kind and affectionate. He is to love his wife as a part of himself, and to cherish her as Christ does his Church. (Unwise Marriages. White, E G 1886, Feb. 2)

Ellen White's writings provide several examples illustrating her views on the rights of women in marriage. These include the story of Sister Duckworth, whose husband did not approve of her attending church meetings. On one occasion, while Ellen White was speaking to the congregation, he tried several times to get his wife to leave. She recorded having spoken directly to the woman as follows:

My sister, put your trust in God. You have an individuality and must follow the convictions of your own conscience. You cannot ignore your identity. You are the purchase of the blood of Jesus Christ. Give Him your heart's best and holiest affections. (MS – 85 -1893. September 16, White Ellen G 1893b)

She reported that the next day, Sister Duckworth came to visit and thanked her for her encouraging words. In her diary, she described with pride what the woman had said about her response to her husband's rebuke as they walked home:

She entered into no return of words. She answered him not a word. She says this is the best way to do when he gets in such a state of mind as he was that morning. She says he is kind to her except when she attends the Seventh-day Adventist meetings and then he is like a man insane. (MS – 85 -1893. September 16, White Ellen G 1893b)

It seems Ellen White's words had strengthened Sister Duckworth's resolve to be her own woman.

Another example of Ellen White's views on the rights of women to be well treated in marriage can be seen in the story of Mrs Harper, the second wife of Walter Harper, a man who, for spiritual purity, had made himself a eunuch as a young man and so could not have children (Ellen G. White Estate Inc 1989, pp. 26-40). In a letter to the young woman's mother, she wrote:

Walter is not perfect in character. He has some objectionable characteristics. He has been entrusted with means, and he does not always put it to the very best account. Sometimes he is very lavish of his money, and sometimes very narrow in its use, and severely economical. But a good God-fearing woman at his side will be able to advise him not to move impulsively, and counsel him to place his money in the treasury of the Lord. (Ellen G. White Estate Inc 1989, p. 36)

She went on to suggest that Walter's inability to have children may be an advantage to the young woman:

The time has come when a sterile condition is not the worst condition to be in. I see wives who have borne large families of children, and they are unable to give them proper care. These women do not have time to recover from the weakness of bearing one child before they are with child again. (Ellen G. White Estate Inc 1989, p. 36)

When the marriage later turned out to be unsatisfactory, with Walter attempting to prevent his wife from looking after her mother in her old age, Ellen White advised her as follows:

You have a duty to perform to your mother. You should not place yourself in a position where you would be miserable and unhappy; and if Brother C holds to his former views, the future would be no better for you than the past has been. He does not know how to treat a wife. (Letter 148, April 16, 1907. Ellen G. White Estate Inc 1989, pp. 39-40)

Ellen White's strong views about appropriate behaviour within marriage are illustrated further in her condemnation of a situation where a husband, in his desire to satisfy his sexual drive, expects his wife to perform acts that she does not like. If the wife performs these acts, she becomes a slave to his desires and marriage is seen as a yoke based on obedience rather than love:

... Men of this type degrade the wife whom they have promised to nourish and cherish. She is made an instrument to minister to the gratification of low, lustful propensities. And very many women submit to become slaves to lustful passion; they do not possess their bodies in sanctification and honor. The wife does not retain the dignity and self-respect which she possessed previous to marriage. (White, E G 1871, p. 474)

She expressed her concern especially about the impact of men's sexual desires on their wives' health and wellbeing:

The animal passions, cherished and indulged, become very strong in this age, and untold evils in the marriage life are the sure results. In the place of the mind being developed and having the controlling power, the animal propensities rule over the higher and nobler powers until they are brought into subjection to the animal propensities. What is the result? Women's delicate organs are worn out and become diseased; childbearing is no more safe; sexual privileges are abused. (Manuscript 14, 1888 White Ellen G 1888a)

Despite Ellen White's strong views, the Seventh-day Adventist Church shared wider society's understanding that domestic violence was not sufficient cause to end a marriage. The most common justification for divorce was adultery, one recognised form of which was incest. Incest was seen as inappropriate sexual behaviour, not because it was a form of child abuse but because it was a form of adultery. In cases of incest, the wife was seen as the victim—a victim of her husband's adultery (Bailey, A A 1815, p. 26). There was no

recognition of the victimisation of the child. This is just one indication of the relatively low status of the child at that time.

Ellen's views on the discipline of children

In the early years of her life, Ellen's views concerning the discipline of children reflected the puritan religious beliefs with which she had been brought up. In the first half of the 19th century, the idea of salvation was used as justification for punitive discipline of children, encouraged by biblical verses such as '[w]hoever spares the rod hates his son, but he who loves him is diligent to discipline him' (Proverbs 13:24) and 'Do not withhold discipline from a child. If you strike him with a rod, he will not die. If you strike him with the rod, you will save his soul from Sheol [hell]' (Proverbs 23:13,14 [ESV]). Some still adhere to these punitive methods of training children for the sake of their salvation. *No Greater Joy Ministries*, the organisation run by Michael and Deb Pearl, advocates the use of the switch as part of training a child and conquering his/her will:

There is a lot of satisfaction to be gained in training up a child. It is easy, yet challenging. When my children were able to crawl (in the case of one, roll) around the room, I set up training sessions. Try it yourself. Place an appealing object where they can reach it, maybe in a 'No-No' corner or on the apple juice table (another name for the coffee table). When they spy it and make a dive for it, in a calm voice say, 'No, don't touch that.' Since they are already familiar with the word 'No,' they will pause, look at you in wonder and then turn around and grab it. Switch their hand once and simultaneously say, 'No.' Remember, you are not disciplining, you are training. One spat with a little switch is enough. They will again pull back their hand and consider the relationship between the object, their desire, the command, and the little reinforcing pain. It may take several times, but if you are consistent, they will learn to consistently obey, even in your absence. (Pearl, M & Pearl, D 1994, p. 5)

Alice Miller (2002) observes that this 'poisonous pedagogy' can be found in many of the childrearing manuals of the 1800s and is based on the following beliefs:

1. Adults are the masters (not the servants!) of the dependent child.
2. They determine in godlike fashion what is right and what is wrong.
3. The child is held responsible for their anger.
4. The parents must always be shielded.
5. The child's life-affirming feelings pose a threat to the autocratic adult.
6. The child's will must be 'broken' as soon as possible.
7. All this must happen at a very early age, so the child 'won't notice' and will therefore not be able to expose the adults. (Miller, A 2002, p. 57)

In her early understanding of child-rearing, Ellen White would have felt comfortable with many of these beliefs and practices and agreed with them. Although her attitudes began to change toward the end of the century, at first she was quite authoritarian and punitive in

her approach. One of her first statements about parenting was published in the *Review and Herald* on 19 September 1854. In this document, she pointed out the importance of obedience in children, noting that one of the signs of the 'last days' is the 'disobedience of children to their parents' (White, E G 1854, pp. 45-46). She suggested that most parents do not take their parenthood responsibility seriously, observing that 'they have forgotten that which was written in the Holy Word, 'He that spareth the rod hateth his son', and the children are left to come up instead of being brought up or trained up' (Ms1-1854, February 12, 1854).

After observing that unless children's evil tempers and passions are subdued, these passions will grow and strengthen, Ellen White advised parents to:

Check the very first manifestation of passion. Break the will (but do it with feelings of tenderness, and with discretion,) and your children will be far happier for it, and you will be happier. Your effort will be remembered of God. (White, E G 1854)

The way Ellen White wrote about children was reflective of a social environment that saw them as evil and in need of control because of their wickedness. Nevertheless, although she encouraged parents to correct and control their children by breaking their wills, she was concerned that this should be done with 'tenderness and discretion' rather than with anger and violence, foreshadowing the more compassionate approach that was to come in her later years. This followed a vision she received in 1862 (see Appendix 10) which led her to write:

Our children love us and will yield to reason, and kindness will have a more powerful influence than harsh reproof. The spirit and influence which have surrounded our children require us to restrain them and draw them from young company and deny them privileges that children commonly have enjoyed. If we take the course in these things which it is our duty to take, we should ever have our words and acts perfectly reasonable to our children, that their reflection may not be embittered with harsh words or words spoken in a severe manner. It leaves a wound or sting upon their spirits which destroys their love for their parents and the influence of their parents over them. (White, E G 1862)

The idea that children are equal but younger members of the Lord's family gradually became a major theme of Ellen White's later writings. In a letter to Joseph Hare in 1893, she pointed out that:

Children and youth are God's peculiar treasure. They are to be carefully instructed and trained to do Him service. They are the younger members of His family. They are to be distinguished from the world by their faith, their circumspect behavior. (Lt. 105, 1893 (March 17), Ellen G. White Estate Inc 1893)

She reiterated this view again in 1899, when she stated:

If parents could only see that which God sees in the human agents, and would treat the children as younger members of the Lord's family, they would feel their great responsibility of teaching them to be true and faithful to God who gave His life for them. (Ms182-1899 (January 5, 1899) Ellen G. White Estate Inc 1899)

Eyewitness accounts of young children preaching in Scandinavia in 1840 strengthened her idea that children can serve as God's agents:

In the humble dwellings of laborers the people assembled to hear the warning. Some of the child preachers were not more than six or eight years of age; and while their lives testified that they loved the Saviour, they ordinarily manifested only the intelligence and ability usually seen in children of that age. When standing before the people, however, they were moved by an influence beyond their natural gifts. Tone and manner changed, and with solemn power they gave the warning of the judgment, 'Fear God, and give glory to him; for the hour of his judgment is come.' (From *Here to Forever*, p. 228)

These children, many of whom had not even learned to read, were preaching repentance and salvation. This reiterated Ellen White's understanding of children as equal members of the Lord's family and deserving of respect.

In 1903, Ellen wrote *Education*, a book that some came to view as the pinnacle of her achievements. This important book is still seen as a guide for teachers and parents in the Seventh-day Adventist Church as they guide children to a lifelong relationship with Jesus. Ellen stressed that education was not just about learning to read and write and adding up; it was about developing a lifelong relationship with Jesus. The importance of the home as the first place of education for a child was paramount for Ellen. She also emphasised the importance of nature in learning about Jesus, suggesting that nature should be one of the first lessons children learn as they grow toward and then take on the schoolroom:

To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unflinching source of instruction and delight. ... On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God. ... So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him. (White, E G 1903, 1952, p. 100)

Ellen wrote that young people should be taught to be thinkers and not to reflect other people's thoughts and ideas (White, E G 1903, 1952, p.6). She suggested that 'to direct the child's development without hindering it by undue control should be the study of both

parent and teacher. Too much management is as bad as too little' (White, E G 1903, 1952, p. 140). In a dramatic reversal from her earlier advice, she notes that:

The effort to 'break the will' of a child is a terrible mistake. Minds are constituted differently; while force may secure outward submission, the result with many children is a more determined rebellion of the heart. Even should the parent or teacher succeed in gaining the control he seeks, the outcome may be no less harmful to the child. The discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal. The beast is taught only submission to its master. For the beast, the master is mind, judgment, and will. This method, sometimes employed in the training of children, makes them little more than automatons. Mind, will, conscience, are under the control of another. It is not God's purpose that any mind should be thus dominated. (White, E G 1903, 1952, p. 140)

This shift in understanding occurred gradually over the course of many years. By early in the 20th century, Ellen had come to the conclusion that the care of children was the most rewarding and most challenging work committed by God to humanity. She noted that:

This work is the nicest, the most difficult, ever committed to human beings. It requires the most delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born faith and patience, willing to work and watch and wait. It is a work than which nothing can be more important. (White, E G 1903, 1952, p. 142)

Spalding (1962) recorded a conversation he had with her when he was temporarily a member of her household in 1913, in which she elaborated on this importance:

'I want to talk with you,' she said, 'about the importance of the work to be done for the parents of the church. You are a teacher. You are also a father. Your work as a father is the most important educational work you have ever done or ever can do. The work of parents underlies every other. Let the ministers do all they can, let the teachers do all they can, let the physicians and nurses do all they can to enlighten and teach the people of God; but underneath all their efforts, the first work done by the parents is the work that tells most decidedly for the upbuilding of the church. ... Do you mean that the training of parents to train their children is the most important work we have?' 'Oh, yes,' she answered emphatically, 'it is the very most important work before us as a people, and we have not begun to touch it with the tips of our fingers'. (Spalding, A W 1962, Vol. 3, pp. 201-202)

These are powerful words spoken near the end of her life, though they did not come out of nowhere; they came from a lifetime of wisdom gained in many ways. Ellen read widely and also felt that she was led by the visions and dreams God had given her. Much of what she advocated changed as she matured in her faith and life experience. Her views have been the basis for much of what has been written in the Church publications ever since, although there has been some editorial licence taken regarding their interpretation and what her

words meant. In her later life, reflecting this maturity, there was a change in the way she discussed children and in the terminology she used to describe them in the context of the Church.

However, although Ellen White softened her approach toward children over time, she did not go to the opposite extreme. Rather, she advocated an 'even course' that was neither authoritarian nor over-indulgent, but authoritative: 'I saw that we should instruct them with sobriety and yet with kindness and patience; take an even course' (White, E G 1903, 1952, p. 142). Ellen taught that children should not be harshly disciplined but rather guided to self-governance; they should be respected and empowered without judgement. She understood that children had rights and these should be respected.

Even before the publication of *Education*, in 1902 she wrote, 'that your child has rights that should not be ignored' (Parents' Work. February 11, White, E G 1902, MS 17) and in an article published soon after in *The Signs of the Times* entitled 'Child-Training', she wrote:

Remember that your child has rights which should be respected. Be very careful never to bring against him an unjust charge. Never punish him without giving him an opportunity to explain. Listen patiently to his troubles and perplexities. Never tell others in his hearing of his faults, or of his clever sayings or doings. Even in the presence of his brothers and sisters these things should not be spoken of. By speaking of his bright words and acts, you encourage self-confidence. By speaking of his faults, you humiliate him without softening him. Hatred springs up in his heart against your course, which he regards as cruel and unjust. (Child-Training, Signs of the Times, White, E G 1902, April 23)

In her book *Education*, Ellen White stated that respect is to be given to children because they are heirs to Christ's Grace:

Children and youth are benefited by being trusted. Many, even of the little children, have a high sense of honor; all desire to be treated with confidence and respect, and this is their right... They are the younger members of the Lord's family, heirs with us of the grace of life. Christ's rule should be sacredly observed toward the dullest, the youngest, the most blundering, and even toward the erring and rebellious. (White, E G 1903, 1952, pp. 289-290)

Ellen's views on child sexual abuse

Ellen White lived and worked at a time when great restraint was exercised in speaking or writing publicly about sex and sexual relationships, even between husbands and wives, let alone in relation to the sexual abuse of children. In this respect, she was a product of her time.

Understandings of sexuality were influenced by a limited knowledge of reproduction. Up until the end of the 19th century, the word 'conceived' was understood to mean 'to receive into the womb'. Women were seen as mere vessels into which men implanted a minute but fully formed human being. Pinto-Correia (2007) draws attention to an early illustration of a sperm, observing that 'inside the head, a little man is tightly curled up, representing a person in some generation to come, waiting for his time to stretch and push himself into existence' (Pinto-Correia, C 2007, p. 211). It was not until the 1830s that Blundell (1834) began to consider the need for both male and female to form an offspring (Blundell, J D 1834, pp. 51-53). Only in 1876, following observations of sea urchins by Oscar Hertwig, did scientists first observe the phenomenon of the sperm actually penetrating an egg and fused during fertilization to produce new life (Brind'Amour, K & Garcia, B 2007).

The Victorian era was a time of sexual repression. Women in particular were often kept ignorant of sexual activity, and the experiences of menstruation, pregnancy and childbirth were not discussed openly. This is illustrated by the number of stories relating to women who were nearly full term in their pregnancies wondering how the child would be born (Perkin, J 1993).

Ellen White herself was naive about sexual matters, having been ill and confined to home throughout much of her childhood and early teens. She wrote that it was probably a blessing that she was not exposed to society as a young girl and therefore was ignorant of the practice of masturbation, or what she describes as the 'solitary or secret vices'. She only became aware of such practices by listening to women she attended just before they died:

After I was a mother, by the private deathbed confessions of some females, who had completed the work of ruin, I first learned that such vices existed. But I had no just conception of the extent of this vice, and the injury to health sustained by it, until a still later period. (White, E G 1864, p. 12)

In the religious understanding of the day, masturbation was regarded as a moral sin associated with 'animal passions' that needed to be controlled. Religious understandings of sexuality in America during Ellen White's time reflected the fears and circumstances of the day. The foundation for these fears was the idea that children were conceived through lust and were therefore tainted with original sin. As a consequence, humanity was inherently depraved and people were always at risk of losing control over their lustful passions. In particular, there was a concern about the solitary practice of masturbation.

The focus on masturbation and the idea that it was sinful gained prominence in the early 1700s with the publishing in London of a tract by an anonymous author, written with the

help of a medical friend. It was entitled: *Onania; or, The Heinous Sin of Self Pollution, and all its Frightful Consequences, in both SEXES Considered, with Spiritual and Physical Advice to those who have already injured themselves by this abominable practice. And seasonable Admonition to the Youth of the nation of Both SEXES* (Anonymous. c1715, 1756). The tract associates masturbation, which is sometimes called 'Onanism', with the Genesis story of Onan, whom God put to death for 'spilling his seed upon the ground' (Genesis 38:9). Laqueur suggests this view fitted comfortably with the Roman, Lutheran and Calvinist understandings that formed the foundation for the Protestant ideology of 18th and 19th century Puritan America (Laqueur, T W 2003, pp. 128-130). This practice, together with *coitus interruptus* and abortion, came to be understood as different forms of murder of unborn children.

The tract also introduced a medical aspect to the issue. Masturbation came to be regarded not only as a sin but also as a medical disease with a variety of symptoms and cures. Thomas Laqueur (2003) observes that there are some who continue to hold this view today (Laqueur, T W 2003, p. 17). The book *Onania* made its way to the American colonies and was distributed widely (Laqueur, T W 2003, p. 34). At the same time, significant social change was occurring in Puritan New England society. Following the Industrial Revolution and the rise of the manufacturing industry, young people were beginning to move away from the safety and support of their families and rural communities, including the Church, to the city. As a result, there was increased concern for the young people's moral and spiritual welfare (Kett, J F 1971, p. 288).

Joseph Kett (1971) suggests that the publication of *Onania* was the catalyst for a wave of similar literature on the same subject, not only in English speaking countries but also in European non-Anglophone countries. He draws attention to the rise of a scientific literature on masturbatory insanity, observing that the publication of *L'Onanisme, ou Dissertation physique sur les maladies produites par la masturbation* by Swiss physician Samuel A. Tissot (1758) was followed by innumerable 'candid talks with youth' books and pamphlets by various authors (Kett, J F 1971).

Warning of the dangers of 'solitary vice'

Ellen White's early understanding of inappropriate sexual behaviour centred on excessive sexual activity of all kinds, but especially masturbation. She saw masturbation as sinful and was concerned about the impact of this sin on its practitioners' physical, mental and spiritual wellbeing. One of her concerns was the problem of some people influencing others to masturbate. As she matured and her understanding developed, she began to recognise the implications of the power relations associated with this influence, although

only in a limited way. She also subscribed to the medical beliefs of the time, which suggested that masturbation was dangerous to health and led to various physical ailments. Despite her reservations about discussing such matters, in 1864 she wrote a pamphlet called *An Appeal to Mothers* (White, E G 1864) (see Appendix 11), which was later released as a chapter in a book compiled by James White called *A Solemn Appeal* (White, J S 1870). The chapter began:

My Sisters: My apology for addressing you on this subject is, I am a mother, and feel alarmed for those children and youth who by solitary vice are ruining themselves for this world, and for that which is to come. Let us closely inquire into this subject from a physical, mental, and moral point of view. (White, E G 1880, p. 1)

Ellen White describes this solitary: 'secret vice' as not only sinful, but also injurious to health. Drawing upon the medical knowledge of the day, she warned mothers of some of the symptoms to watch out for. These included physical weakness, sleep difficulties, various aches and pains, poor concentration, irritability, nervousness, forgetfulness, lethargy and depression (White, E G 1864, pp. 5-7). Today these are recognised as symptoms of trauma which may be easily associated with sexual abuse (Cook, B, David, F & Grant, A 2001; Crome, S 2006).

Many have since questioned the accuracy of the health effects on body and mind that she described, and have ridiculed the suggestion that masturbation was the cause (Numbers, R L 1976, 1992, 2008, pp. 207-211). As a result, her authority on this topic has been questioned. However, while it is now well known that masturbation does not cause such symptoms, there is no doubt that these are the signs and symptoms experienced by people who have been sexually abused in childhood. Sarah Crome (2006), for example, in a report published by the Australian Institute of Family Studies in 2006 describes very similar health effects experienced by children and adult survivors of child sexual abuse (Crome, S 2006), as do Bree Cook, Fiona David and Anna Grant in their report, *Sexual Violence in Australia* (Cook, B, David, F & Grant, A 2001). These are supported by other studies that highlight the long term impact of childhood sexual abuse (Cashmore, J & Shackel, R 2013), including its effect on mothers' parenting (Tarczon, C 2012). A comparative summary of the impacts of child sexual abuse is presented in Table 1.

Table 1: The long-term indicators of childhood sexual abuse comparison between Ellen White (Appeals to Mothers) and indicators of long-term effects

Appeals to Mothers (White, E G 1864)	Male survivors of sexual assault and rape (Crome, S 2006)	Sexual Violence in Australia (Cook, B, David, F & Grant, A 2001)
<i>Disobedient/delinquency</i>		
<ul style="list-style-type: none"> • Have you not noticed the increase of disobedience in children • That you needlessly reprove and restrain them • Disregard of parental authority 	<ul style="list-style-type: none"> • Older child may resort to running away or drug taking • Psychological, psychiatric and behavioural disturbances • Hyperactivity and aggression • Delinquency. 	<ul style="list-style-type: none"> • Disruptions to their normal daily life • Leaving home
<i>Delusions/Paranoid</i>		
<ul style="list-style-type: none"> • When you are laboring for their good, imagine that you are their enemy • Their manifestations of ingratitude 	<ul style="list-style-type: none"> • Fantasy and withdrawal 	<ul style="list-style-type: none"> • Problems in their interpersonal relationships and • Difficulty forming relationships due to • An ongoing fear of men • Desire to keep a distance from people • Problems in their interpersonal relationships
<i>Learning issues</i>		
<ul style="list-style-type: none"> • Memory loss • They might be quick to learn, but it would be of no special benefit to them. The mind would not retain it. What they might learn through hard study, when they would use their knowledge, is missing, lost through their sieve-like memory 	<ul style="list-style-type: none"> • Learning problems • School problems 	<ul style="list-style-type: none"> • Education and/or employment had suffered as a result of the assault, including time off work/school, or leaving work altogether • Disruption to school attendance • Their school results were severely affected
<i>Disease</i>		
<ul style="list-style-type: none"> • Kidney disease • Liver disease • Lung disease • Dropsy (increased secretion of fluid into the interstitium) • Eye-sight weakened 		<ul style="list-style-type: none"> • Sexually transmitted diseases
<i>Idleness/Withdrawn</i>		
<ul style="list-style-type: none"> • Have you not noticed when occupied upon a piece of work they would look dreamingly, as though the mind was elsewhere • The tendency of many is to live in indolence. • Leaving a heavier task for the remaining to perform 	<ul style="list-style-type: none"> • Fantasy and withdrawal • Cyclical victimisation 	<ul style="list-style-type: none"> • Desire to keep a distance from people • Problems in their interpersonal relationships • Issues such as unemployment • Education and/or employment had suffered as a result of the assault • Including time off work/school • Leaving work altogether
<i>Regressive behavior</i>		
<ul style="list-style-type: none"> • Lack of that noble frankness in your children which they once possessed • And their unwillingness to perseveringly accomplish that 	<ul style="list-style-type: none"> • The immaturity of the younger child may increase the likelihood of regressive responses 	<ul style="list-style-type: none"> • Difficulties relating to peers

which they have undertaken, which taxes the mental as well as the physical strength		
<i>Fearfulness</i>		
<ul style="list-style-type: none"> • Neuralgia • Nervous system damage • Nervousness (Anxiety) • Impatience under restraint • They are easily excited to jealousy 	<ul style="list-style-type: none"> • Fear of women 	<ul style="list-style-type: none"> • Affected due to fears of going out. difficulty forming relationships due to an ongoing fear of men • A loss of trust • Problems in relating to men • Move house to feel safe • Significant betrayal of trust
<i>Psychological and depressive Illness</i>		
<ul style="list-style-type: none"> • Head decay • Insanity • Brain weakened • That they were absent-minded • Physical decay mortality • Disposed to look upon the dark side • Witnessed the gloomy sadness upon the countenance • Frequent exhibitions of a morose temper in those who used to be cheerful, kind and affectionate 	<ul style="list-style-type: none"> • Anxiety disorders such as severe phobias • Clinical depression • Personality and character disorders • Distrust of males • Disrupted self-identity development • Suicidal thoughts • Self-harm • Drug abuse • Psychological, psychiatric and behavioural disturbances • Hyperactivity and aggression 	<ul style="list-style-type: none"> • Emotional harm, • Including low self-esteem and poor self-confidence • Feelings of worthlessness • Guilt and shame • Victims to attempt suicide • Self-mutilate • Abuse substances • Depression, anxiety disorders • Schizophrenic form psychoses
<i>Health and wellbeing</i>		
<ul style="list-style-type: none"> • Sallow countenance • Beauty of health disappearing • As you have seen the beauty of health disappearing, and • Have marked the sallow countenance • The unnaturally flushed face have you been aroused sufficiently to look beneath the surface, to inquire into the cause of this physical decay • Some of nature's fine machinery gives way • Some children even express in their countenances a hardened look of depravity 	<ul style="list-style-type: none"> • Physical (somatic) complaints 	<ul style="list-style-type: none"> • Engage in other self-destructive behaviour • Emotional harm, • Including low self-esteem and poor self-confidence • Feelings of worthlessness • Guilt and shame • Victims to attempt suicide • Self-mutilate • Abuse substances
<i>Sleeplessness/Sleepiness</i>		
<ul style="list-style-type: none"> • Tired feelings in the morning • Wakeful, feverish nights • Great exhaustion after exercising 	<ul style="list-style-type: none"> • Sleep disorders 	<ul style="list-style-type: none"> • Sleep disorders
<i>Changes in appetite</i>		
<ul style="list-style-type: none"> • Loss of appetite 		<ul style="list-style-type: none"> • Eating disorders • Changes to body image
<i>Pain</i>		
<ul style="list-style-type: none"> • Pain in the shoulders and side • Pain in the back and limbs • Affection of the spine, diseased kidneys, and cancerous humors 	<ul style="list-style-type: none"> • Urination and defecation problems • Physical (somatic) complaints 	<ul style="list-style-type: none"> • Ongoing physical harm or repercussions • Including long stays in hospital • Surgical procedures

<ul style="list-style-type: none"> • Rheumatism • Spinal weakness/problems • Pains in the system • Numerous pains in the system • Catarrh (Pathology. inflammation of a mucous membrane, especially of the respiratory tract, accompanied by excessive secretion) • Headache • Dizziness 		<ul style="list-style-type: none"> • Broken bones • Sexually transmitted diseases • Physical presentation
<i>Sexualized behaviors</i>		
<ul style="list-style-type: none"> • Have seen the strong desire in your children to be with the opposite sex • Your daughters, the boys have been the theme of conversation your sons it has been the girls • The overpowering disposition they possessed to form attachments when quite young 	<ul style="list-style-type: none"> • May struggle with confusion/anxiety over sexual identity, inappropriate attempts to reassert masculinity and recapitulate the victimising experience • Intense sexual behaviour; compulsive masturbation • Prostitution • Continue to be abused, sexually or otherwise in their key relationships 	<ul style="list-style-type: none"> • Sexual problems • Pregnancy

Warning of the dangers of the influence of others

Ellen's primary concern was for children's spiritual welfare. She was concerned that heaven's door should not be closed to them. She believed that the knowledge of evil did not stop with the Garden of Eden, where Eve was first tempted and then led Adam into temptation, but continued to the present day. She feared that children who participated in 'secret vices' might find themselves not only corrupt, but corrupting others. Her concern was that the innocent should not be introduced to the practice of masturbation because of the moral and physical harm she believed would result. In particular, she warned mothers against allowing children to sleep together:

To save my children from being corrupted I have not allowed them to sleep in the same bed, or in the same room, with other boys, and have, as occasion has required when traveling, made a scanty bed upon the floor for them, rather than have them lodge with others. I have tried to keep them from associating with rough, rude boys, and have presented inducements before them to make their employment at home cheerful and happy. By keeping their minds and hands occupied, they have had but little time, or disposition, to play in the street with other boys, and obtain a street education. (White, E G 1880, pp. 11-12)

She encouraged mothers to watch out for situations that might lead to the practice of masturbation. It is ironic that her concern was not that children might be sexually abused, but that they might then turn to masturbation:

Again, children are ever associating with their superiors in age, in a series, extending from earliest childhood, up through youth, to manhood and womanhood. And this association is so intimate that generally what one knows all know, and what one does all are tempted to do. Now, through this series of associations, every licentious adult necessarily throws a licentious influence back down to the borders of the nursery. Thus, while one instructed child becomes himself an instructor, and indeed, while every child is both pupil and teacher - receiving lessons from the older, and handing them down to the younger - it is by no means wonderful that the process of education goes on so rapidly. And when this education is of a sensual character, why should it be thought remarkable that some of the forms of unchastity should be found in very early childhood. The writer knows a large family, one of the boys of which (perhaps five years old) has been repeatedly caught practicing fornication with his little sister, and also trying to seduce other little girls. He knows another little boy who will practice upon little girls, what in older persons would be pronounced the height of immodesty and imposition. But in all this there is nothing singular, when the educational influences of society are considered. (White, J S 1870, pp. 23-24)

Ellen White was not alone in her views. Others were writing along similar lines. After writing with horror in James White's book, *A Solemn Appeal*, about the practice of what he terms 'self abuse', E.P. Miller goes on to discuss the influence of other people, suggesting that:

Others who have escaped the vice at so early an age are often initiated into the practice of self-pollution at the age of eight or ten by their playmates, their school-fellows, or by hired servants; and all this without a thought of evil on the part of the little masturbators. (White, J S 1870, pp. 84-85)

O.S. Fowler also commented on the way some adults may, even without realising it, expose young children to adult sexual behaviours:

Young men take the hands of girls from six to sixteen years old, kiss them, press them, and play with them, so as, in a variety of ways, to excite this organ combined, I grant, with friendship and refinement - for all this is genteelly done. They intend no harm, and parents dream of none; and yet their embryo love is awakened, to be again still more easily excited, Maidens, and even married women, often express similar feelings towards lads, not perhaps positively improper in themselves, yet injurious in their ultimate effects. (OS Fowler, cited in White, J S 1870, pp. 263-264)

Warning of the dangers of abuse of power, especially by Church leaders

As Ellen matured, she became increasingly aware of instances of pastors taking advantage of young female members of their congregations. In her book, *Testimonies for the Church Volume 2*, (White, E G 1871, pp 390-411 & 439-489), published in 1871, she included a letter she had written in October 1868 to members of the Battle Creek Church congregation. It described the behaviour of Nathan Fuller, a minister in New York State,

who had sexually abused some of the female members in his congregation. Church leaders had apparently already disciplined him for his behaviour but he had taken no notice. She warned the women and girls of the Battle Creek congregation not to be drawn into intimate relationships with such people, observing that the fact that a pastor is in a position of trust does not make such a relationship less of a sin but ten times greater:

The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places, who is dealing in sacred things, the sin is of tenfold greater magnitude and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. (White, E G 1871, p. 458)

While Ellen White was describing the clergy's abuse of power, she placed responsibility for avoiding the situation in the women's hands, recommending that they be modest in their behaviour and actions, and avoid being provocative. Her concern was not so much with helping women avoid being subject to abusive behaviour; she did not think of it in these terms. Her concern was to help them avoid being drawn into sinfulness. Her thinking was still framed by prevailing ideas about masturbation's physical and moral dangers.

This was still apparent in a letter she wrote in response to a pastor in South Africa who had sexually abused two young girls in 1896, although on that occasion she condemned the man's behaviour in stronger terms. At that time, while she was in Australia, she received a letter of appeal from the pastor after he had been disciplined for abusing the girls. He had written asking her to advocate for his reappointment to the position of leader of the Adventist Church in South Africa (see full letter in Appendix 12). In response, Ellen stated firmly that she could not do as he asked. She condemned what he had done, not only to the girls but also to God's image, and pointed out that he had corrupted, tainted and polluted these children's minds and hearts. She wrote: 'This is a crime in the sight of God and I cannot cover it over as a light matter' (Ellen G. White Estate Inc 1989, p. 69). She was especially appalled by the realisation that he could not see the seriousness of his misbehaviour:

Can you not see, can you not understand by your own experience, that you are leading youth into this habit of self abuse? You have given them the fruit of the tree of knowledge, and every evil communicated is causing them to partake of the fruit of the tree of knowledge, which God has forbidden to be eaten.... (Letter 106a, 1896. Ellen G. White Estate Inc 1989, pp 124-128)

Ellen was outraged by such a situation in which a man in a position of power engaged in inappropriate sexual relations with innocent women and children. However, her understanding remained focused on her fear that the innocent might be influenced to practice 'self abuse' or masturbation. She remained convinced that masturbation caused the physical ills she observed and described in such vivid detail.

It is apparent that Ellen's narrow focus on the dangers of masturbation prevented her from seeing the direct relationship between abuse and its consequent mental and physical symptoms. She appears to have been uncomfortably aware that something was wrong, but she didn't have the language to articulate her concerns in any way other than through her emphasis on masturbation. She was not the only one to misread the situation. Wider historical and social understandings of women's and children's sexuality also gave rise to misconceptions regarding the implications of sexual abuse.

Victorian understandings of sexual abuse

Medical science of the 1800s, especially towards the end of the century under the influence of Sigmund Freud, viewed women and children as highly sexed and prone to hysteria. Freud regarded his patients' claims of sexual abuse as hysterical fantasies associated with masturbation. He found it incomprehensible that so many of his patients could have actually suffered the sexual abuse they claimed. In a letter to his colleague, Wilhelm Fliess, dated 21 September 1897, he wrote:

Then the surprise that in all cases, the father, not excluding my own, had to be accused of being perverse -- the realization of the unexpected frequency of hysteria, with precisely the same conditions prevailing in each, whereas surely such widespread perversions against children are not very probable. The [incidence] of perversion would have to be immeasurably more frequent than the [resulting] hysteria because the illness, after all, occurs only where there has been an accumulation of events and there is a contributory factor that weakens the defense. (Freud, S 1887-1904. 1985)

Erna Olafson, David L. Corwin and Roland C. Summit (1993) observe that the medical profession acknowledged a connection between insanity and sexuality but blamed it on sexual misbehaviour rather than sexual victimisation. They note that:

Physicians found dangers to health and sanity in abstinence, excess, and *coitus interruptus*; they prescribed self-control and regular, heterosexual habits as remedies ... Chief among psychosexual autogenesis was masturbation, the solitary vice. From around 1750 until well past Freud, concern about the dangerous effects of child masturbation inspired draconian measures to control it ... This enduring cultural obsession with masturbation suggests that childhood sexuality was clearly recognized in psychiatric and medical thought and popular culture for well over a century before Freud. (Olafson, E, Corwin, D L & Summit, R C 1993, p. 9)

These authors make the point that many of the issues of the current child abuse debates were already being discussed in those early years, but in the context of an opposing tradition that focused on the idea that the victim was lying. They report that:

Freud owned a book by Brouardel who argued that 60% to 80% of sexual abuse complaints were false accusations which had their source in hysteria, attention-seeking, 'genital hallucinations,' debauchery, or the 'extreme suggestibility' of children to panicky questions by their mothers. (Olafson, E, Corwin, D L & Summit, R C 1993, p. 10)

Catharine A. MacKinnon (Masson, J M, . 1986, p. xiii) supports this. In the Preface to *A Dark Science*, she describes the way women and their sexuality were understood by the medical profession during the late 1800s:

They thought that personality is genetically determined, that women and children lie about sexual abuse, that a woman's mind is sexed because her body's sexed, that a woman's qualities can be read by whether the look on her face is arousing. Thus, a woman's distress over what may well have been violations is attributed to 'moral defect' and 'baseness of character' by Schrenck-Notzing, to 'precocious perversion' by Fournier, and diagnosed from 'her somewhat erotic facial expressions' by Flechsig. (Masson, J M, . 1986, p. xiii)

Denial of the existence of sexual abuse and suggestions that victims are lying continue to the present day (Chesler, P 1986, 2011; Olafson, E, Corwin, D L & Summit, R C 1993). For example, Oates (1991) records a statement to the Jury at the Old Bailey by Mr Justice Sutcliffe in April 1976, in which he said, 'It is well known that women in particular and small boys are liable to be untruthful and invent stories' (Oates, R K 1991, p. 244).

Summary

This chapter has examined Ellen White's writings in order to gain insights into her understanding of domestic violence, the discipline of children, and sexual abuse. It has drawn attention to her concerns about the negative effects of masturbation on physical and mental health and her slowly developing, but not fully realised, awareness of the relationship between these negative effects and the abuse of adults' power over children. It has also drawn attention to the evolution of her own approach to the discipline of children, which changed over time from the strict authoritarian approach of her own childhood, to a softer more gentle approach, and finally to a more moderate even-handed approach. Her ideal of a Grace-filled home, school and church for the raising of children is examined more closely in the next chapter.

5. Grace-filled home, church and school

Introduction

Children have been around since Cain and Abel though, even from the start, our understanding of them may not have been as it should have been. It is evident from the brief historical overview provided by this thesis that there has been a myriad of perspectives reflecting the many ways that children are perceived in society and, to a greater extent, in the church. This thesis traces a range of changes in perspective over time, from the Jewish and early Christian churches' view that children are the closest to God and are central to society, to the view that they are totally depraved and need to have their wills broken before they can be seen by God as worthy of salvation and of relevance to the church and society.

The various and often contradictory religious and philosophical perspectives of the past 2,000 years with regard to children include:

1. A child is born pure with a capacity for good or evil
2. Children are born in original sin—total depravity
3. The child as 'white paper' to be moulded
4. Children as free thinking
5. Children lack the capacity of faith to be saved and need help to learn how to be saved (Method to salvation)
6. Children need to be protected in their innocence
7. Children are sinful and need to be reformed
8. Children are crowned with glory.

Though many of these have been discarded in recent years, their influence is still felt throughout society. Snyder (2001) points out that many of the western traditions and beliefs that have found their way into the religious sphere are not actually biblical, but are only perceived as such. He suggests that:

One of the foundations of this spirit ... is a distortion of the Christian notion of grace, a distortion that is largely Protestant in its origins. This distortion is not the foundation of that spirit, but it is part of the foundation. It is not more important than the factors of force and ideology, not more important than other, nonreligious culturally imprinting factors but it is important. (Snyder, T R 2001, p. 32)

Snyder goes on to state that, as a result, society and the church over the years have not questioned many of the beliefs and practices they have held. This is significant, because, as Mercer observes, '... if we believe (X) about God, Jesus, Humanity and Children, then (Y) actions are the consequences' (Mercer, J A 2005, p. 25).

The attitudes we have, not just in regard to children but with most social issues, are reflected throughout the whole community, including the church community. Until we begin to question our long held assumptions and beliefs about children, the status quo will be maintained and passed on to future generations. The ongoing questioning of our beliefs about children is not yet happening to its fullest extent. It is only recently that there has even been the opportunity to actually consider alternative perspectives and beliefs about children.

The myriad of different beliefs and perspectives that have been held over the years have resulted in different forms of treatment of children. These have sometimes gone from one extreme to another, and have included authoritarian, over-protective and neglectful styles of parenting. In more recent years, the value of a more considered approach has been recognised. Within the Adventist Church, this was recognised by the Valuegenesis study and the Adventist Family Study. The authors of these studies advocated an authoritative approach or what they called 'Optimal Parenting'. This approach is similar to the 'even course' described by Ellen White many years earlier. The ideal does not swing to either side of the spectrum between authoritarianism and permissiveness but supports the concepts of equality, inclusion and respect for children. This, in turn, may provide a safer environment for all, not only in the broader community but especially in the church environment.

Ellen White's ideal of the grace-filled home, church and school

While Ellen White was aware of the issues of abuse within families, and did her best to counter the abuse she observed, she did not have the language to frame or fully express her concerns.

At the same time, she had an ideal arising from the evolution of her understanding of Grace which she believed should be present in the home, church and school. Ellen's ideals and her belief in the value of Grace ran counter to the beliefs of her contemporaries and often gave rise to conflict between them. However, her ideals are reiterated in the more progressive responses to the findings of the Valuegenesis and the Adventist Family studies.

The importance of love has long been overlooked in the Adventist Church in favour of a focus on law and rules that can lead to the abuse of power. When the focus is only on codes of behaviour, young people may reach a point where they feel they cannot measure up and so will give up and reject all, believing that it is not worth trying. In this context, love

is understood to refer to Grace, which is God's unconditional love, given without judgement or favour. Dudley (1992) stresses the point that the focus has been too long in the direction of law, and argues that '[w]e need to begin to focus on grace completely' (p. 273). He advises:

We need pastors, teachers, congregational leaders, and parents who will consistently model what it means to live life in relationship with God and with those whom God has placed in their life space.... [We] have to bend over backwards, in our homes, our congregations, and our schools, to get across a grace orientation to salvation. (Dudley, R L 1992)

The report goes on to say that there is a need for a refocused look at how all three work together. Dudley (1992), in his summary of the first *Valuegenesis* findings, observes that:

Seventh-day Adventists can draw on three environments in their attempt to nurture faith, values, and commitment in the young generation: family, congregation, and school. When all three are working together in harmony the effect on faith maturity and denominational loyalty is maximized.... Here we see the additive power of families, congregations, and schools working together. (Dudley, R L 1992, pp. 294-295)

The ideal of the Grace-filled home, church and school was important, not only to the authors of *Valuegenesis* but also much earlier to Ellen White. The next section examines each of these more closely.

Home

The authors of the *Valuegenesis* study define the ideal home as loving, caring, full of affection and Grace, disciplined with reasoned constraint, and committed to the Adventist way of life and ready to talk about faith, as well as to model clear moral standards. They note that the home is where a child first learns the power of Grace. It is where faith is talked about and a model of committed faith is observed. It is where the first ideals of how to live life are formed. It should be a safe place where mercy is found and where there is scope to learn to live life. They suggest that the role of the Church is to support families in this by giving key principles to help them connect with their children and with youth:

- (1) We need to build harmony and agreement between parents on spiritual principles.
- (2) Parents need to become comfortable and much more intentional in discussing their personal faith pilgrimage with their children.
- (3) Parents need to know how to set limits and apply discipline in a manner that is firm and yet loving and redemptive.
- (4) Parents need to know how to involve their children in the decisions and operation of the home.
- (5) Parents and children need to work together on family projects aimed at helping other people. (Dudley, R L 1992, p. 281)

Gillespie reiterates these principles following the second *Valuegenesis* study:

The parental role is to provide key examples, close communication, and clear purpose coupled with truth in life. Reinforcement is to always be seen through the gracefulness of Christ, and in loving acceptance, while at the same time exemplifying standards and values that are important for each family. And so we will define appropriate values that are important and worthwhile. We will do it by discussions, our faith-talk, with consistent Christian values, in living our faith in a family that loves and constrains, but always in the context of grace and goodness. (Gillespie, V.B. et al. 2004, pp. 365-366)

These points were, of course, made many years earlier by Ellen White, who believed that the best way to bring about a Grace-filled home was by providing support and training for parents in raising their children. She regarded the parent's role as more important than any other (Our Children and Youth Demand Our Care. Review and Herald, Feb, 13. White, E G 1913, p. 3). As early as 1892, she drew attention to parents' teaching role, observing that:

You may have at home a little school, of which you shall be the teacher. If you seek wisdom from the Lord to understand his way and to keep it, he will give you wisdom and grace. (Mother's Work. Review and Herald. Sep. 15. White, E G 1891)

Ellen emphasised the need for both parents to train and educate their children. She observed that fathers, as well as mothers, play an important part in the training and education of their children to prepare them for heaven (The Signs of the Times. The Father's Duty. Nov. 10, 1881, White, E G 1881). With regard to the Grace-filled home, Ellen White wrote:

Fathers and mothers, prize your privileges and improve your opportunities. Seek a character so consistent that sin will find no place in word or action. Walk wisely before your children, that when you bow in prayer, the Lord can hear you and answer you. Let your words be seasoned with the grace of heaven. Let the Christlikeness of your words and actions be a sign to your children that you walk with the Saviour. By holding fast to the promises of God and obeying His requirements, you may be evangelists in the home, ministers of grace to your children. (White, E G 1901)

Church

Again reflecting Ellen's earlier views, the authors of *Valuegenesis* define the ideal church as an involved and nurturing place where Grace dwells in all of the attitudes of adult leaders and the openness of members in general, filled with faith-talk, ready to be warm and to build a place where issues can be discussed clearly and with logical and critical expertise; a true model of the Kingdom of God. Gillespie (2004) advises:

Don't let the church forget such a valuable resource as the young in the church. And while building ministry in the local congregation, don't forget how to talk to the young in the church. They are not passive observers. The best learning is done when they are involved and can see results. Think big, think about God in the world, and help the young of the church see the activity of God in their daily lives and in the mission and ministry of the local congregation. What we've said implies leadership training by pastoral experts, and targets time spent with young people. And on the practical level, if the membership does not know the youth in your church by name, then they don't know their young people. (Gillespie, V.B. et al. 2004, pp. 366-367)

Barry Gane (2010) provides a personal example of the ideal Church and its relationship with youth. He describes his experience of coming to church as a rebellious youth looking for an excuse not to stay. The angry young man hatched a plan that he believed would ensure the Church would reject him. Unwashed and disrespectful, he roared up to the church on his motorcycle doing wheelies in the car park and strutting into the church expecting to see disgust and horror on the congregation's faces. Instead, he saw his father's eyes fill with tears. He expected the head deacon, who had 'perfect children', to give him some verbal abuse and he was ready to give him worse back, but after the sermon, all he got was love. The deacon came and wrapped his arms around him and began to weep on his shoulder, saying, 'Welcome home'. He had been praying for a long time that he would one day be able to welcome him to the Church. Gane now had no reason to feel rejection. He could not say to God that he had tried and the Church did not want him. All he found was love and from that moment he never missed a day going to a church that wanted him (Gane, A B 2010; Tetz, M & Hopkins, G L 2004).

School

The *Valuegenesis* authors define the ideal Adventist school as a place of love and warmth, a safe place to grow, to be open about faith and the reasons to believe, ready to guarantee the heritage of Adventism, and with programming and school spirit and involvement that stretches youth to become what they can. Gillespie advises that we should:

Teach young people how to pray and grow in their daily walk with God. Be creative in the curriculum of the school, trying to integrate faith with the learning of every discipline. That way you model God's grace and care in a real way with every class. (Gillespie, V.B. et al. 2004, pp. 367-368)

Once again, this ideal reflects the earlier teachings of Ellen White. In an address to the school faculty and students of the Western Normal Institute, Lodi, California in November 1909, she announced:

I desire that everyone in this school should form a character after the divine similitude, that you shall live upon the plan of addition, adding grace to

grace. As you do this, you will be helping someone else. You will be giving an example that will be a help to those that are around you. You cannot afford to lose your interest in the great life insurance policy. (MS 103, 1909, ("Partakers of the Divine Nature." Nov. 7, 1909) Ellen G. White Estate Inc 1987b, p. 290)

Unity of home, church and school

Ellen was concerned that home, church and school should all work together for the salvation of children. When she addressed the Lodi School the following year, she emphasised the importance of home, church and school working together, stating that 'from the home, the school, and the church a holy influence is to go forth. The grace of Christ is to be received into the life and revealed in the character' (MS 26, 1910. (August 24, 1910. The Lodi School) Ellen G. White Estate Inc 1987b, p. 289).

Dudley (1992), in summarising the first *Valuegenesis* study, concludes that parents are the key. He suggests that they should never leave the interpretation of popular cultural standards to the school or church. They have an important role to play in their children's lives. The home is central, and young people need to see that the home, church and school are working together around the subjects of faith, values and commitment so that they can see these values working out in the lives of those whom they respect. As Dudley (1992) observes, 'Families are perhaps the most significant factor in helping youth develop a life-giving faith and deep religious commitment' (Dudley, R L 1992, pp. 215-216). Madson (1999, p 35) realistically acknowledges the increasingly important role of schools because they are the places where youth spend most of their time. However, he does not claim that school is more important than home or church, instead stressing that all three environments—home, church and school—identified by the *Valuegenesis* study as places where faith and values can be taught and nurtured, are equally important, noting that 'any one of the three working alone is at a disadvantage' (p. 35).

Gillespie (2004) reaches a similar conclusion following the second *Valuegenesis* study. He considers it imperative that the three elements work together, observing that 'it is obvious, the power of these three environments is positive' (Gillespie, V.B. et al. 2004, p. 362). He adds:

Families that elect not to send their children to Adventist schools do so at some risk, it seems. Their children will not have all of the advantages they could have to build a rich and growing faith, intrinsic in nature, and loyal to the church. And the same could be said with any of the three. For example, without a clear ministry to children, youth, and young adults, the church fails. And without a home led by parents, warm, loving, clear in their understanding of Adventist beliefs and behaviors, and willing to share these concepts, values, and principles with their children in regular and meaningful

worship and discussions, the percentages decrease as to mature faith and loyalty. (Gillespie, V.B. et al. 2004, pp. 362-363)

Gane (2012) also reaches this conclusion in his Australian and New Zealand *Valuegenesis* study, where he finds that the home, church and school are equally important in the faith development of young people and children, noting that 'these figures show clearly that young people are helped in their faith journey by influences from the home, the Church and the Adventist school' (Gane, A B 2012, p. 120). Gillespie (2011), referring to the situation in North America, makes the same point, stating that 'Christ should clearly be seen in all three' (Gillespie, V B 2011). The point is also reiterated by Clair and Jon Sanches in *Family Planbook 2014* (Oliver, E & Oliver, W 2013, pp. 14-15).

The concept of the Grace-filled home, church and school provides useful insights into the way children and young people should be treated, both within Adventism and within society more generally. It has particular value and relevance for the prevention of domestic violence and child abuse.

Taking an even course

The findings of the *Valuegenesis* and Adventist Family studies drew particular attention to the value of what Strahan (1994) refers to as 'Optimal Parenting' (Strahan, B J 1994, pp. 36-38). Strahan (1994) observes that in families where there is affection and independence, people are less likely to have been 'physically abused and were generally supportive of Adventist religious faith'. In contrast, he notes that in families 'lacking in warmth and affection and being overprotective there was a significant increase in psychological maladjustment and least support of the Adventist faith' (Strahan, B J 1994, p. 94), which he suggests may lead to physical abuse.

In the latest Australian *Valuegenesis II* study, Gane (2002) likewise characterises the Optimal Parenting style as 'affectionate-independent' and suggests that young people who have grown up with affectionate-independence are more likely to understand Grace (Gane, A B 2012, p. 73). Gane explains that 'the optimal parenting style, in relation to self-esteem, occurs where parents allow their children freedom to make decisions in an environment where they do not feel 'over protected' (Gane, A B 2012. p. 66). The same principles apply to attitudes toward children within the church and school. Studies in North America (2010) and Australia and New Zealand (2011) found that a 'warm church climate, a sense that the church is open and allows one to think for oneself, are very important predictors of long term connection with the church' (Gane, A B 2012, p. 41).

Optimal parenting has much in common with what Ellen White, many years earlier, referred to as 'taking an even course' (M 8 1862, Testimony for James and Ellen White's Family. White, E G 1862). This is an approach that emphasises child engagement and child empowerment.

Child engagement

Thom Rainer (1997) considers one of the biggest mistakes churches have made in their attempts to attract young people is waiting until they have reached adulthood:

Yet the most receptive time of a person's life to be reached for the gospel is when he or she is a child or teenager. Eighty-one percent of all persons who accept Christ become Christians before they turn twenty years old. (Rainer, T 1997)

George Barna (2003), a prominent researcher specializing in the religious beliefs and behavior of Americans, and the intersection of faith and culture, highlights the importance of engaging children and ensuring that they feel loved and empowered as they grow. He notes that:

We find that young people feel empowered when they are able to see themselves as significant human beings (based on a combination of positive self-image and their perception that others deem them to be important and valuable), are able to act in a self-governed manner and feel that they are contributing value to their community. Adding value to their world is achieved by giving them opportunities to use their skills and gifts, enabling them to work as members of a team and facilitating meaningful interaction between mentors and children. (Barna, G 2003, p. 71)

As Barna (2003) observes:

Sometimes adults make decisions on behalf of children, or in children's 'best interests'. Sometimes adults even make decisions about whether children are capable of making decisions for themselves or of formulating valuable opinions about how their lives should be. (Barna, G 2003, pp. 93-94)

Engaging children in everyday activities and decision-making is an important part of community life, both within and outside the church environment.

Many communities are realising that empowering children to have a say in decision-making has benefits for the whole community, not just the children and young people. This is not a new phenomenon; it has already been modelled in the City of Leeds, in the UK, where the ideal of a child friendly city was established with the aim of making everyone's lives better. In this model, the child becomes the client and there is a focus on adults and children approaching issues together rather than adults making decisions for children (Leeds City Council 2012). The result has gone beyond their initial goal of engaging children in

education and has actually reduced the numbers of children in foster and government care. The Leeds experience is now being taken seriously in Europe and discussions along similar lines are now happening in Australia as well (Richardson, N 2015).

The importance of children and youth being included in community and especially church organisations has become increasingly well understood in recent years. The role this has played in the 'retention' of children and young people in the church community in Australia as far back as the 1970s is acknowledged in a report by Stan Stewart for the Australian Council of Churches, Commission on Christian Education (Stewart, S 1976). Stewart points out that much of the disengagement of children and youth in the 1950s and 1960s was due to a shift in focus away from children towards adult religious education. He suggests that:

Any family which fails to give concentrated, loving thought to the welfare of the children is failing in a basic responsibility. The same is true of the church family. The children are an integral part of the local congregation, which really is a 'home's home'. The church is one expression of the extended family, through which the nuclear family can be enriched. There are signs of neglect of children in local churches, by both ministers and lay men and women. (Stewart, S 1976, p. 3)

Stewart highlights the point that this shift was detrimental to ministry to children, observing that:

Perhaps it was not clearly enough seen that part of adult education should be directly focussed on ministry with children. It is true that a better job with children waits on a better job being done with adults. Part of this adult thinking, planning, loving should be directly related to work with children by the church. (Stewart, S 1976, p. 3)

This shift from children to adult religious education was an issue for all major Christian denominations of the time, including Adventism.

Ministers and priests found that ministering to children was a challenge and so felt it was a role for those who had training in the area. The idea that children were a distraction in the main service was also an issue, so much so that Sunday School programs were often conducted at the same time as worship services that were considered to be for adults only. This took the children away from the influence of their spiritual leaders. Adventists did not go down this path, as they had adult classes at the same time as the children's classes, and still kept children in the main church programs. However, they were not immune to the disengagement of children and young people, as can be seen in many church communities today.

Over the past few years, research has been carried out by those concerned about these historical trends. One of these was David Goodwin, whose book, *Lost in Transition*, (Goodwin, D 2012) highlights the issues that arise when children are not included in the main church activities, in that they do not transition from children's programs to adult programs and are therefore then lost from the church community. Goodwin observes that children who are involved in all aspects of church life have a better transition and feel they belong to the church community.

In response to this research, Tim Williams (Scripture Union International Children's Ministry), along with other likeminded children's ministry leaders over many denominations, started the support network Here2Stay. His work has been informed by many commentators, not only in Australia but also in the United States and the United Kingdom (Barna, G 2003; Goodwin, D 2012; Hughes, P J & Christian Research Association 2007; Joiner, R 2009; Stafford, W & Merrill, D 2010; Stewart, S 1976; Westerhoff, J H 1976, 2000). Here2Stay proposed a set of eight principles for engaging and supporting children and young people in the church community. These are:

- Serving in mission
- Big Story of the Bible
- Encounters with Jesus
- Responding with compassion
- Positive peer community
- Peak experiences
- Mentoring/Life coaching
- Anchors/Rites of passage

A similar program has been initiated in the Adventist Church. The *Faith Shaper* framework produced by Julie Weslake and her team in the South Pacific Division Children's Ministries, was established to facilitate the empowerment of children through intergenerational ministries (Weslake, J, Bews, A & Pratt, B 2013). Weslake suggests that children should have the opportunity to participate in all aspects of the church, including:

1. Service and Mission
 2. Home Empowerment
 3. Authentic Relationships
 4. Participation Intergenerational Connections
 5. Noteworthy Memory Events
 6. God Encounters
- (Weslake, J, Bews, A & Pratt, B 2013).

Service and Mission refers to the provision of opportunities and resources for families to serve together. Home Empowerment recognises that parents have the earliest and single most important social and spiritual influence on children. Authentic Relationships provide

positive role models and mentors for all generations. Participation Intergenerational Connections refers to an environment where children are involved in a variety of worship activities, not only as observers, but as active participants. In this setting, children are empowered to ask questions and take ownership of issues that concern them. Noteworthy Memory Events enable children to internalise faith through participation in all aspects of worship. God Encounters are times where the home, church and school foster and intentionally provide moments that celebrate milestones in everyone's lives: special celebrations at home, church and school that can be daily, weekly and yearly rituals, and traditions that provide for inspiration and internalisation of a child's relationship with God.

Another resource is the parent/family study guide known as Kids in Discipleship (K.I.D.) (MacLafferty, D & Goddard, K 2005, 2009). This family-based intergenerational interactive series supports parents as they lead their children on a lifelong relationship with Jesus. It models what has become known as the D6 model, based on Deuteronomy 6:4-9:

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates. Deuteronomy 6:4-9 – NIV

Children notice not only the way we treat children but the way we treat each other; they notice when we are disrespectful towards each other, no matter our age.

Mabel Dunbar (2015), the Women's Ministries Director and Family Life Education for the Upper Columbia Conference of Seventh-day Adventists points out that:

Our children are observing our behaviors, how we treat ourselves, how we treat each other at home, at church, and at school. They listen to what we say, how we say it, and whom we are talking about. We need to educate them about the various issues in life that can impact them negatively. We might talk to them about rape, HIV, drugs, alcohol & smoking (sometimes sex and abortion). We definitely talk to them about the ten commandments, keeping a holy day, not divorcing or committing adultery, respecting other people's property, not swearing, and keeping the civil laws. But how often do we talk to them about maintaining their individuality, and their identity so that they will not be in the position where another person has and/or maintains power and control over them? God has made each one of us, including our children, with individual rights: the right to be, the right to individuality, the right to think, feel and act. (Dunbar, M 2015)

She quotes Ellen White's statement that 'Every human being created in the image of God is endowed with a power akin to that of the creator-individuality, power to think and to do'

(Ellen G. White, *Education*, p. 17 (Dunbar, M 2015). Unfortunately, despite Ellen White's shift to a more progressive view of children in her later years, and despite subsequent research findings and scholarship supporting this shift, there are many in the Adventist Church who fail to fully recognise its significance; and those who do recognise it have been unable to influence change.

A great deal of significant work has been carried out by people who recognised the need to support children and youth and build relationships between the generations. Gary Hopkins and Joyce Hopp in their book, *It Takes a Church* (Hopkins, G L & Hopp, J W 2002), playing on the African saying 'It takes a village to raise a child', observe that much of this research focuses on mentorship. Their research highlights the importance of social support, not only for children and young people but for the older generations as well. They define social support as, 'an emotion-based attachment between two or more people. It is simply a meaningful relationship' (Hopkins, G L & Hopp, J W 2002). They suggest that such social support is important for both short and long term wellbeing and resilience. They found that even addressing someone by name and asking how they are makes a difference:

When you get to know a youngster or anyone for that matter, call them by name, ask them how they are doing, and become a friend, good things will begin to happen. They will actually benefit emotionally and become healthier physically. If they are already healthy, maybe you will be helping them to stay healthy. Your willingness to form a relationship won't likely make them perfect, but it will give them strength. (Hopkins, G L & Hopp, J W 2002)

Hopkins and Hopp (2002) summarise the value of social support and mentoring as follows:

- Foster resilience in kids dealing with overwhelming odds
 - Open the doors of communication to talk about sex and values
 - Mentor our young people through strong, enduring relationships with adults
 - Recognize religion and spirituality as a powerful influence in protecting youth and preventing risky behaviors, and more!
- (Hopkins, G L & Hopp, J W 2002)

Tetz and Hopkins (2004) report similar findings (Tetz, M & Hopkins, G L 2004).

The issue of relationships has always been an issue for those who attend Adventist Churches. In an article discussing the Natural Church Development survey (Natural Church Development (NCD) 2018), Dannielle Synot writes that, when asked about relationships with others, most Adventists feel there is an overall lack of community in their church. She

observes that people crave authenticity, trust and acceptance—for church to be ‘a safe place where they can love and be loved’ (Synot, D 2013). She continues:

The sad reality is that we can have community without any real depth of connection, like a nice convenience or a social club. But for real, lasting and meaningful relationships, what we really need is a deeper level of connection. By this I mean safe, authentic and vulnerable relationships within our communities, including our churches, families and friendships. We need something deeper than a church community. We need a family of God. ... it’s about connecting in these and other situations out of choice not tradition or obligation.

The challenge is that you can’t have loving relationships without risking rejection, and so many of us are too afraid to get hurt again or gossiped about. You have to be brave enough to allow yourself to take a risk. (Synot, D 2013)

This reality with regard to relationships is reflected in the findings of Valuegenesis and most of other surveys in relation to the Adventist Church.

Empowerment of children

The empowerment of children so that they are participants and not just observers is a challenge for any church organisation or school where adults have been the decision makers and leaders for a long time. Many find the idea of giving up their power confronting and risky. However, it is necessary if there is to be a change for the better. In order to hear children’s voices, adults need to let go of their perceived power, listen carefully and take the children seriously. The idea that ‘children should be seen and not heard’ is counterproductive to their empowerment. If they are to gain the skills and knowledge they need to help them through life’s changes, having a voice and having it heard need to be part of the journey.

The recent Australian Government-led Royal Commission into *Institutional Responses to Child Sexual Abuse* (2013-2017) is a good demonstration of the value of children’s involvement and an illustration of how it can be done. As part of the research into child abuse, the Commission authorised the Institute of Child Protection Studies (ICPS) at the Australian Catholic University, along with others, to explore children’s views regarding their safety and what helps them feel safe. Starting with the premise that children understand and experience safety in different ways from adults and that they could give some insight into what might be needed to help them feel safe, the researchers used a variety of methods, including reference groups, to ascertain children’s views. The result was a document called *Taking us Seriously* (Moore, T et al. 2015). The opening quote of this report states: ‘Lots of adults don’t care enough about kids and this stuff [abuse of children]

is going to keep happening. Until they see us as having good ideas and believe us [when things go wrong] nothing will change' (Moore's parentheses, Moore, T et al. 2015, p. 6). This statement was used to highlight the point that there is a need to see children as part of the solution, not as part of the problem. This in turn will show children that adults do take abuse seriously.

The participating children showed a keen perception about who was unsafe for them and who made them feel uncomfortable. Feelings were an important mechanism that helped them decide who was safe and who was not. People with whom they felt safe were people they felt they could trust; people who cared about children and had a genuine relationship with them, took them seriously, and not only listened to their concerns but acted on them. The children also relied on their feelings to know which adults were unsafe, as Moore explains:

This included those who were under the influence of alcohol or other drugs, people with mental health issues, people who were angry, people like magicians and clowns adults with poor boundaries (who got too close or acted inappropriately) and people who acted irrationally. (Moore, T et al. 2015, p. 7)

Adults were also seen as unsafe when they used their power or influence against children and young people. This included those who bullied children, who displayed favouritism, and those who threatened children and made them feel powerless (Moore, T et al. 2015, p. 7).

The study points out that children rely initially on their own 'gut feelings' to judge the way they feel about others, then draw on past experience and the way others behave. If other children are having fun, then they will feel it is safe to have fun too. They are also informed by what they hear others talking about, including in the media, which may give them only limited information and leave them frightened. They then need support from better-informed people so they can gain the knowledge needed to work through their fears. All of this requires adults to spend time with children.

These findings indicate that child safety is not just about safe building environments or rules, but about relationships. The child-participants expressed a need for adults to:

- Actively listen: to ensure that they fully appreciate children and young people's thoughts, feelings, needs, and ideas on how things might be dealt with.
- Help the child or young person to determine the nature or seriousness of the situation, so they can build their skills and respond in future situations when adults aren't there.

- Help the child or young person to develop their skills to manage unsafe situations
- Offer solutions that are realistic and respond to the child or young person's concerns.

(Moore, T et al. 2015, p. 11)

These findings have implications for the Adventist Church. The idea of empowering children may be risky for the Church, but it reflects the later teachings of Ellen White and the points that the *Valuegenesis* studies have put forward repeatedly. Children want to be part of the discussion and not just be told what to do. This will involve asking them to state what they see as important. They must have a say in the appointment of those who are there to help them in ministry and must be involved in the Church's decision making. Table 2 is an adaptation of Moore's key findings to show their relevance for the Adventist Church.

Table 2: When an organisation demonstrates these conditions, it helps children to decide if they feel safe or unsafe (Moore, T et al. 2015, p. 10-11)

<p>Key findings: What helps to make a church safe? (Adapted from (Moore, T et al. 2015, p. 47)</p>
<p>Churches that have a focus on helping children and young people (and actually do help) are considered safer for kids than those that don't</p>
<p>Safe churches value children and young people, their views, perceived needs and ideas about how to respond when they are unsafe. This requires adults to believe in children and young people's competence and recognition that the best solutions are generated together.</p>
<p>Children and young people often identify safety issues before adults, and may help to resolve them earlier if appropriately engaged. To enable this to happen, churches need to value children and young people and their observations, trust them and respond in a timely manner.</p>
<p>Safe churches are aware of the things that are unsafe for children and young people (including child sexual abuse) – often by speaking with children and young people. They actively prevent children and young people from being exposed to people, experiences and encounters that place them at risk of being hurt or sexually abused.</p>
<p>Safe churches employ and appoint safe staff who take responsibility for keeping children safe and respond to their safety concerns, are considered trustworthy by children and young people, know what to do if a child is unsafe and act on children's concerns, and are accessible to children and young people when they need them. There may be some value in inviting children and young people to select staff and provide feedback on their conduct.</p>
<p>Safe churches are open to external scrutiny and allow ongoing monitoring</p>

In a speech at the National Press Club of Australia to mark the end of eight years as the Sex Discrimination Commissioner, Elizabeth Broderick reflected on how, over this time, there had been many changes. She told of the experience of a woman in her seventies who had come to a domestic violence help organisation. The counsellor there asked her

what had helped her make the decision to leave after more than fifty years of a violent marriage. The woman explained that one Christmas, her daughter and her 10-year-old granddaughter had come to stay for a few days. On the second night, her husband came home drunk and started to hit her, as usual. Her daughter did what she had always done as a child—ran away and hid. But her granddaughter, who had just had a lesson at school on what to do if she encountered domestic violence, stayed around. At an appropriate time, she went to her grandmother and handed her a sheet of paper with a phone number on it and said, ‘You don’t have to put up with this behaviour. There are people who can help you. Here is where you can get help’. So, with the help of her granddaughter, who had been empowered by knowledge, the woman was empowered to act (National Press Club of Australia 2015). In this context, knowledge was power for both granddaughter and grandmother, but this did not just happen by chance. The school and the parents had taken a risk by giving this information to a classroom full of children in the expectation that it would do more good than harm. Many may have felt such information was inappropriate for young children, and that they would be unlikely to need it because there was no abuse in their community.

It is not only important to give children the impression that they are important, but it has to be genuine because children know the difference. They are not as forgiving as adults when it comes to hypocrisy, as the *Valuegenesis* studies have shown. Anything that has the trappings of children’s rights without follow-through is an abuse of power that should never be contemplated. Empowering children to fully participate in all aspects of home, church and school enables them to speak up if abuse is happening.

This is not to suggest that the responsibility for the prevention of abuse lies solely in the hands of the victims. The debate about responsibility has at times minimised the impact of abuse on children and normalised the resistance ‘to any attempt to situate social problems within a patriarchal framework ... [and is a] diversion of attention from men’s responsibility and cultural and structural factors that foster violence, and the distortion of women’s violence’ (Berns, N 2001, p. 262). An important aspect of abuse prevention is having adults regard children as equal human beings rather than as objects to be abused or protected. The belief that children are equal members of the Lord’s family automatically results in a change in behaviour in which children are treated with respect.

6. Conclusion

For all to see

Taking the Seventh-day Adventist Church as a case study (recognising the limitations on the generalisability of findings that always apply to the case study), this study has examined historical approaches to children with a view to understanding the issues of domestic violence, child abuse, sexual abuse and the abuse of power within Christian families and institutions. It begins with the premise that the treatment of children is informed by religious beliefs about the spiritual nature of the child.

The study has employed historical records, theory and research literature to highlight how children have been constructed theologically and socially, and how they have been treated by religious and social organisations. It traces changes in attitudes toward children and shows that behaviours thought to be appropriate in earlier periods within the Christian Church and wider Western society and patriarchal culture may now be seen as forms of child abuse, and therefore unacceptable.

The research has examined beliefs and practices concerning children, and examined the writings of founding member of the Seventh-day Adventist Church, Ellen White. The study has revealed the importance of empowering children and giving them a voice. This is the first step toward creating a transparent environment where abuse cannot hide.

The original picture of the spiritual nature of the child as a gift from God and described in Judaism as 'completely pure and free from sin' (Rich, T R 1997-2011) has gradually become obscured over time. In the mid-19th century, Ellen White, perhaps unknowingly, began to revive this view when she began to see children in ways that differed from those she had experienced as a child growing up in Puritan New England. She raised her own children in the traditional style but began to change her attitude after experiencing a vision (referred to on p. 129: see Appendix 10) in which she was told to take a more lenient approach. In her later years, she came to understand children as equal members of the Lord's church and as deserving of respect. However, these shifts in understanding did not gain the recognition they deserved, and because she was not around to actively encourage them, they lost momentum and slowly faded after her death. Ellen White's insights about children were gradually forgotten as the patriarchal Adventist church leadership continued to place most of its focus on traditional authoritarian parenting styles.

This study has brought to light the relevance and value of Ellen White's writings, and has used them to find direction, inspiration and insight to guide the Church in the next phase of its response to child abuse. First, by revisiting her early writings, the study has shown them to be more applicable to the issue of child abuse than previously thought, even though Ellen may not have fully realised this at the time. Her description of instances of masturbation—or what she called the 'secret vice'—and its effects shows striking parallels with instances and effects of child sexual abuse as it is understood today, although there is no evidence to suggest that she saw secret vice as anything other than masturbation – she seems to have been unable to recognize abuse as such. Second, her later writings emphasised the importance of children's rights, and the need to see children as equal and deserving of respect.

Through the years

The study began with an overview of historical writings about children, going back to the time of Christ, and referring to Jewish theology and the early Christian era. This provided the foundation for early Christian understandings of children. This was followed by the thoughts of Augustine (354-430), which led to the belief that children had inherited the sin of Adam and Eve at the fall. Children, therefore, were tainted by original sin; their every action and thought was considered evil. Prominent reformers, including Luther and later Calvin, built on this belief so that it became embedded in some Christian theology and belief systems.

These understandings of children led to what became known as 'biblical parenting', where the primary concern was punitive discipline for the child's salvation. The use of corporal punishment and 'breaking the will' came to be seen as the best way to control a child's evil desires. The historical belief in children's evil was not confined to the home; it was also held by the Church and the school. 'Christian Education' was the broad concept of imparting Christian values to the next generation in an authoritarian manner. The Puritan New England religions' understanding of salvation and Grace strongly influenced Adventism, which in turn influenced the way children were treated within the family, church and school.

Over time, a contrasting view of children as innocent and in need of protection began to gain prominence. There was often an isolationist perspective within the Adventist home, but the family was not the only place where these attitudes were present. Both church and school could also be isolating. There are many other illustrations of this behaviour, even in

modern society, including the 'helicopter parent' who watches every move of a child for fear they may come to harm (Somers, P & Settle, J 2010a, 2010b).

This study has shown that there is a middle ground between the two traditional views of children as either wicked and deserving of punishment, or as innocent and deserving of protection. In the middle ground children are seen as equal to adults and deserving of respect, as recommended by the United Nations Convention on the Rights of the Child. This approach is supported by Ellen White's writings, in which she describes the need to 'take an even course' in the treatment of children. In this view, attitudes toward children are based on the religious belief that they are equal members of the Lord's family and, in practice, they are to be regarded as equals and treated with respect.

In this regard, this study draws attention to the value of 'Optimal Parenting'. The optimal way of seeing children and youth is not in terms of their being bad (evil) or good (innocent/pure) but in terms of being equal. When children are treated with respect, parenting becomes not about discipline or protection, but about nurturing. The appropriate parenting style is focused on education and questioning through critical thinking, guiding children to make good choices and helping them recognise bad choices. Children need to be empowered not only in theory but also in practice. Empowerment, which leads to ownership, allows children to have a voice and enables them to contribute in a meaningful way. There is a need for a cultural shift within the Adventist Church that enables children to participate fully in the Church, with equal involvement in decision making, and that encourages adults to treat children with respect.

In its identification of the middle ground, the study offers an alternative to current beliefs and practices that see children as secondary to adults, and under their control and protection. This inferior position refers not only to their physical and emotional wellbeing, but also to their spiritual wellbeing. In contrast, the study advocates the empowerment of children and offers suggestions for achieving this. It stresses the importance of asking children for their opinions and ensuring that they are heard. It also advocates providing them with age-appropriate information and opportunities to participate in decision making, and ensuring that their ideas are taken seriously. This in turn is seen as a preventive action to abuse.

The study emphasises the importance and value of a grace-filled home, church and school. It sees these as complementary, and stresses the necessity for all three to work together. Ideally, all three represent safe places where children can be themselves; where they can ask questions and develop and take ownership of their beliefs and values, and

develop their own relationship with God. In this way, children gain personal autonomy and integrity, while adults come to respect them as equal members of the Lord's family.

Importance of Grace

The Adventist Church is fortunate in that it has Ellen White's writings to guide it. The Church needs to take the same journey as she did, moving away from a focus on works to a focus on Grace. There needs to be a shift towards acceptance of Ellen's belief that children are equal members of the Lord's family. This would result in a change in practice, through which children would come to be respected and empowered. In the meantime, the Church has a lot of soul searching to do. It needs to acknowledge the value of children. Children deserve to be included in worship, and have their ability to minister to each other and the community recognised. We need to have faith in them and to trust them, understanding, as Ellen White did, that even little children have a high sense of honour.

Many of the programs designed by the Adventist Church, such as Adventurers, Pathfinders and Sabbath School, have lacked an understanding of the rights and empowerment of children. They do not bring children's opinions and leadership skills to the fore, and do not encourage them to participate in program planning. Programs are developed *for* children rather than *with* children.

The idea that children have rights is becoming increasingly accepted in the wider community, and legislation is being developed to facilitate this. In South Australia, for example, religious and spiritual institutions are mandated to report any abuse of children and to provide a child safe environment. However, in other states, the churches, including the Adventist Church, have been slow to embrace these changes. The Adventist Church will want to place these changes into a Christian, and specifically Adventist, framework. This will require open and respectful discussion at all levels of the Church. Courage will be needed to engage in this conversation, but it will be worthwhile if it helps those who are hurting and those who need healing from past abuse. The sad truth is that child abuse continues to occur and unless it is addressed in practical and honest ways, it has the potential to increase. The Adventist Church must recognise the urgent need for action along the lines of the following recommendations.

The blessings of Grace

It is recommended that the Adventist Church attempts to understand Grace more fully and, as Ellen White journeyed in her understanding of Grace, the Church, too, should continue the journey where she left off. This will include a re-evaluation of the impact of historical

rather than biblical influences, and therefore reinstate a Christ-centred understanding of the gospel and God that is not based on religion's hegemonic influences on society.

The Church needs to develop a broader doctrinal and biblical understanding of children, with a particular emphasis on children's spiritual nature. This will recognise the journey and work already done. It takes into account the writings by Ellen White that reveal a middle ground which acknowledges children in their rightful place as equal members of the Lord's family.

A Grace and love filled home should be the foundation for children's early spiritual development. Parents should work together with both church and school, not only in education but also in the nurturing of children and young people, and all should see them, as God sees them, as younger members of the Lord's family.

It is important that the rights of the child be fully incorporated into all aspects of Church organisation, including full participation of children and young people. When this happens, children will not only be protected from abuse in the home, church and school, but all these areas will be safer places for everyone. Secrecy and isolation should not be part of the Adventist Church culture; they should be seen as inappropriate.

There needs to be discussion about what is respectful behaviour, especially with regard to children, and the implications of behaviours on their physical, emotional and spiritual wellbeing. Codes of conduct that respect boundaries and incorporate wise and just practices need to be developed. Many of these principles could be incorporated into current programs.

Training programs need to be developed (and accessed) concerning appropriate behaviour in relation to children. The programs currently provided by the various Ministries need to shift their focus away from adults and back to children. There is a need for training in 'Optimal Parenting' to be given priority.

Independently evaluated parenting programs such as the Triple P (Positive Parenting Program) (Sanders, M P 1992-) could be adapted to suit the Church's purposes. Other potentially useful programs include *Kids In Discipleship* (K.I.D) by Don MacLafferty, (MacLafferty, D & Goddard, K 2005, 2009), *Mission to the Families in the Cities: Family to Family* (Oliver, W & Oliver, E 2013) and *Faith Shaper* (Weslake, J, Bews, A & Pratt, B 2013).

Mechanisms need to be set up to provide short and long term support for all involved, including victims and perpetrators, associated family members, and tertiary victims such as members of the Church administration and congregation. Intergenerational and family related ministries should be established, where strong relationships can be formed and appropriate behaviour encouraged, where children and young people are mentored and empowered, and everyone has a voice.

Finally, it is recommended that the works of Ellen White continue to be reviewed, especially in regard to the abuse of children. The Church needs to recognise the relevance of her writings, not just for the 1800s but for the present and the future.

Suggestions for new directions

This research is a contribution toward understanding the issues regarding children, abuse and the Church. It is a start in understanding the issues facing the 21st century Adventist Church. It is hoped that future research will contribute further to the development of a safe and nurturing environment for children in all Church congregations and ministries.

There is more to be done in understanding the ramifications of abuse in both the short term and the long term, and the provision of support for victims. Further study is needed to explore ways in which home, church and school can work together.

It is recommended that more research be done to develop age and culturally appropriate resources for children and adults regarding protective behaviours and boundary training. Already available resources should be re-evaluated. These include *Protective Behaviours WA (Inc): Protective Behaviours - Skills For Life*; *KidsMatter: Protective Behaviours: A personal safety program*; and *Bravehearts: 'Ditto's Keep Safe Adventure' Education Program*. Further research is needed concerning the best way to develop departmental ministries that support families, children and young people in all aspects of the Seventh-day Adventist Church, and encourage best practice.

The findings of the *Valuegenesis* and *Adventist Family Studies* need to be re-examined for additional relevant information, especially with regard to child abuse. Recently released documents judged as too confronting for publication in the past, need to be accessed for further study.

Finally, Ellen White's writings on children need to be re-examined in light of new understandings in child development and awareness of child abuse.

Finish

Taking the Adventist Church as a case study, this research has examined beliefs and practices concerning children over time, with a view to understanding the problem of child abuse. Beginning with the premise that the treatment of children is informed by religious beliefs about the spiritual nature of the child, the study has especially focused on the writings of one of the Church's founders, Ellen White. It has revealed a positive view of children and has argued that they should be treated as equal members of the Lord's family.

This study provides a starting point for the renaissance of Ellen White and her value as a significant figure in the Adventist Church.

Last Word

There have been some horrific and abusive acts done to children by members or employees of the Adventist Church—some in the name of God. I am just so sorry. This research cannot change what has happened to those who have suffered, but it is hoped that it will be a step forward in helping redress the harm that has been perpetrated. It is hoped that it will contribute to changing the culture that has allowed these actions to occur and that it will help to prevent child abuse in the future. With a better understanding of the issues, the Adventist Church will empower children to fully participate in all it has to offer, and will ensure that adults take responsibility for their actions and see children as God sees them; as younger members of the Lord's family.

Appendices

Appendix 1: Letter from Mrs Susannah Wesley to Rev John Wesley 1711-12

I cannot but further observe, that even she (as well as her father, and grandfather, her husband, and her three sons) had been, in her measure and degree, a preacher of righteousness. This I learned from a letter, wrote long since to my father; part of which I have here subjoined: —

February 6, 1711-12.

As I am a woman, so I am also mistress of a large family. And though the superior charge of the souls contained in it, lies upon you; yet, in your absence, I cannot but look upon every soul you leave under my care, as a talent committed to me under a trust, by the great Lord of all the families, both of heaven and earth. And if I am unfaithful to him or you, in neglecting to improve these talents, how shall I answer unto him, when he shall command me to render an account of my stewardship? As these, and other such like thoughts, made me at first take a more than ordinary care of the souls of my children and servants, so, — knowing our religion requires a strict observation of the Lord's day, and not thinking that we fully answered the end of the institution by going to church, unless we filled up the intermediate spaces of time by other acts of piety and devotion, — I thought it my duty to spend some part of the day, in reading to and instructing my family: And such time I esteemed spent in a way more acceptable to God, than if I had retired to my own private devotions.

This was the beginning of my present practice. Other people's coming and joining with us was merely accidental. Our lad told his parents: They first desired to be admitted; then others that heard of it, begged leave also: So our company increased to about thirty; and it seldom exceeded forty last winter. But soon after you went to London last, I light on the account of the Danish Missionaries. I was, I think, never more affected with anything; I could not forbear spending good part of that evening in praising and adoring the divine good ness, for inspiring them with such ardent zeal for his glory. For several days I could think or speak of little else. At last it came into my mind, Though I am not a man, nor a Minister, yet if my heart were sincerely devoted to God, and I was inspired with a true zeal for his glory, I might do somewhat more than I do. I thought I might pray more for them, and might speak to those with whom I converse with more warmth of affection. I resolved to begin with my own children; in which I observe the following method: — I take such a

proportion of time as I can spare every night, to discourse with each child apart. On Monday, I talk with Molly; on Tuesday, with Hetty; Wednesday, with Nancy; Thursday, with Jacky; Friday, with Patty; Saturday, with Charles; and with Emily and Suky together on Sunday.

With those few neighbours that then came to me, I discoursed more freely and affectionately. I chose the best and most awakening sermons we have. And I spent somewhat more time with them in such exercises, without being careful about the success of my undertaking. Since this, our company increased every night; for I dare deny none that ask admittance.

Last Sunday I believe we had above two hundred. And yet many went away, for want of room to stand.

We banish all temporal concerns from our society. None is suffered to mingle any discourse about them, with our reading or singing. We keep close to the business of the day; and, when it is over, all go home.

I cannot conceive, why any should reflect upon you, because your wife endeavours to draw people to church, and to restrain them from profaning the Lord's day, by reading to them, and other persuasions. For my part, I value no censure upon this account. I have long since shook hands with the world. And I heartily wish, I had never given them more reason to speak against me.

As to its looking particular, I grant it does. And so does almost anything that is serious, or that may any way advance the glory of God, or the salvation of souls.

As for your proposal, of letting some other person read: Alas! You do not consider what a people these are. I do not think one man among them could read a sermon, without spelling a good part of it. Nor has any of our family a voice strong enough, to be heard by such a number of people.

But there is one thing about which I am much dissatisfied; that is, their being present at family prayers. I do not speak of any concern I am under, barely because so many are present; for those who have the honour of speaking to the Great and Holy God, need not be ashamed to speak before the whole world: But because of my sex. I doubt if it is proper for me to present the prayers of the people to God. Last Sunday I would fain have dismissed them before prayers; but they begged so earnestly to stay, I durst not deny them. (Wesley, J 1703-1791, 1951)

Appendix 2: In St. Margaret's Church-Yard, Westminster

To the Rev. Me. Wesley,

For the benefit of those who are entrusted, as she was, with the care of a numerous family, I cannot but add one letter more, which I received from her many years ago: —

July 24, 1732.

Dear Son,

According to your desire, I have collected the principal rules I observed in educating my family; which I now send you as they occurred to my mind, and you may (if you think they can be of use to any) dispose of them in what order you please.

The children were always put into a regular method of living, in such things as they were capable of, from their birth; as in dressing, undressing, changing their linen, &c. The first quarter commonly passes in sleep. After that, they were, if possible, laid into their cradles awake, and rocked to sleep; and so they were kept rocking, till it was time for them to awake. This was done to bring them to a regular course of sleeping; which at first was three hours in the morning, and three in the afternoon: Afterward two hours, till they needed none at all.

When turned a year old, (and some before,) they were taught to fear the rod, and to cry softly; by which means they escaped abundance of correction they might otherwise have had; and that most odious noise of the crying of children was rarely heard in the house; but the family usually lived in as much quietness, as if there had not been a child among them.

As soon as they were grown pretty strong, they were confined to three meals a day. At dinner their little table and chairs were set by ours, where they could be overlooked; and they were suffered to eat and drink (small beer) as much as they would; but not to call for anything. If they wanted aught, they used to whisper to the maid which attended them, who came and spake to me; and as soon as they could handle a knife and fork, they were set to our table. They were never suffered to choose their meat, but always made to eat such things as were provided for the family.

Mornings they had always spoon meat; sometimes at nights. But whatever they had, they were never permitted to eat, at those meals, of more than one thing; and of that sparingly enough. Drinking or eating between meals was never allowed; unless in case of sickness; which seldom happened. Nor were they suffered to go into the kitchen to ask any thing of

the servants, when they were at meat; if it was known they did, they were certainly beat, and the servants severely reprimanded.

At six, as soon as family prayers were over, they had their supper; at seven, the maid washed them; and, beginning at the youngest, she undressed and got them all to bed by eight; at which time she left them in their several rooms awake; for there was no such thing allowed of in our house, as sitting by a child till it fell asleep.

They were so constantly used to eat and drink what was given them, that when any of them was ill, there was no difficulty in making them take the most unpleasant medicine: For they durst not refuse it, though some of them would presently throw it up. This I mention, to show that a person may be taught to take anything, though it be never so much against his stomach.

In order to form the minds of children, the first thing to be done is to conquer their will, and bring them to an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees as they are able to bear it; but the subjecting the will, is a thing which must be done at once; and the sooner the better. For by neglecting timely correction, they will contract a stubbornness and obstinacy, which is hardly ever after conquered; and never, without using such severity as would be as painful to me as to the child. in the esteem of the world they pass for kind and indulgent, whom I call cruel, parents, who permit their children to get habits; which they know must be afterwards broken. Nay, some are so stupidly fond, as in sport to teach their children to do things which, in a while after, they have severely beaten them for doing.

Whenever a child is corrected, it must be conquered; and this will be no hard matter to do, if it be not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and it is brought to revere and stand in awe of the parents, then a great many childish follies and inadvertences may be passed by. Some should be overlooked and taken no notice of, and others mildly reprov'd; but no wilful transgression ought ever to be forgiven children, without chastisement, less or more, as the nature and circumstances of the offence require.

I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education; without which both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken root in the mind.

I cannot yet dismiss this subject. As self-will is the root of all sin and misery, so whatever cherishes this in children, insures their after-wretchedness and irreligion: Whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident, if we farther consider, that religion is nothing else than the doing the will of God, and not our own: That the one grand impediment to our temporal and eternal happiness being this self-will, no indulgences of it can be trivial, no denial unprofitable. Heaven or hell depends on this alone. So that the parent who studies to subdue it in his child, works together with God in the renewing and saving a soul. The parent who indulges it does the devil's work, makes religion impracticable, salvation unattainable; and does all that in him lies to damn his child, soul and body forever.

The children of this family were taught, as soon as they could speak, the Lord's Prayer, which they were made to say at rising and bed-time constantly; to which, as they grew bigger, were added a short prayer for their parents, and some Collects; a short Catechism, and some portion of Scripture, as their memories could bear.

They were very early made to distinguish the Sabbath from other days; before they could well speak or go. They were as soon taught to be still at family prayers, and to ask a blessing immediately after, which they used to do by signs, before they could kneel or speak.

They were quickly made to understand, they might have nothing they cried for, and instructed to speak handsomely for what they wanted. They were not suffered to ask even the lowest servant for aught without saying, 'Pray give me such a thing;' and the servant was chid, if she ever let them omit that word. Taking God's name in vain, cursing and swearing, profaneness, obscenity, rude, ill-bred names, were never heard among them. Nor were they ever permitted to call each other by their proper names, without the addition of brother or sister.

None of them were taught to read till five years old, except Kezzy, in whose case I was over-ruled; and she was more years learning, than any of the rest had been months. The way of teaching was this: — The day before a child began to learn, the house was set in order, every one's work appointed them, and a charge given, that none should come into the room from nine till twelve, or from two till five; which, you know, were our school- hours. One day was allowed the child wherein to learn its letters; and each of them did in that time know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly; for which I then thought them very dull; but since I have observed how long many children are learning the horn-book, I have changed my opinion.

But the reason why I thought them so then was, because the rest learned so readily; and your brother Samuel, who was the first child I ever taught, learned the alphabet in a few hours. He was five years old on the 10th of February; the next day he began to learn; and as soon as he knew the letters, began at the first chapter of Genesis. He was taught to spell the first verse, then to read it over and over, till he could read it off-hand without any hesitation; so on to the second, &c, till he took ten verses for a lesson, which he quickly did. Easter fell low that year; and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory, that I cannot remember ever to have told him the same word twice.

What was yet stranger, any word he had learned in his lesson, he knew, wherever he saw it, either in his Bible, or any other book; by which means he learned very soon to read an English author well.

The same method was observed with them all. As soon as they knew the letters, they were put first to spell, and read one line, then a verse; never leaving, till perfect in their lesson, were it shorter or longer. So one or other continued reading at school-time, without any intermission; and before we left school, each child read what he had learned that morning; and ere we parted in the afternoon, what they had learned that day.

There was no such thing as loud talking or playing allowed of; but everyone was kept close to their business, for the six hours of school: And it is almost incredible, what a child may be taught in a quarter of a year, by a vigorous application, if it have but a tolerable capacity, and good health. Every one of these, Kezzy excepted, could read better in that time, than the most of women can do as long as they live.

Rising out of their places, or going out of the room, was not permitted, unless for good cause; and running into the yard, garden, or street, without leave, was always esteemed a capital offence.

For some years we went on very well. Never were children in better order. Never were children better disposed to piety, or in more subjection to their parents; till that fatal dispersion of them, after the fire, into several families. In those they were left at full liberty to converse with servants, which before they had always been restrained from; and to run abroad, and play with any children, good or bad. They soon learned to neglect a strict observation of the Sabbath, and got knowledge of several songs and bad things, which before they had no notion of. That civil behaviour which made them admired, when at

home, by all which saw them, was, in great measure, lost; and a clownish accent, and many rude ways, were learned, which were not reformed without some difficulty.

When the house was rebuilt, and the children all brought home, we entered upon a strict reform; and then was begun the custom of singing psalms at beginning and leaving school, morning and evening. Then also that of a general retirement at five o'clock was entered upon; when the oldest took the youngest that could speak, and the second the next, to whom they read the Psalms for the day, and a chapter in the New Testament; as, in the morning, they were directed to read the Psalms and a chapter in the Old: After which they went to their private prayers, before they got their breakfast, or came into the family. And, I thank God, the custom is still preserved among us.

There were several by-laws observed among us, which slipped my memory, or else they had been inserted in their proper place; but I mention them here, because I think them useful.

1. It had been observed, that cowardice and fear of punishment often lead children into lying, till they get a custom of it, which they cannot leave. To prevent this, a law was made, that whoever was charged with a fault, of which they were guilty, if they would ingenuously confess it, and promise to amend, should not be beaten. This rule prevented a great deal of lying, and would have done more, if one in the family would have observed it. But he could not be prevailed on, and therefore was often imposed on by false colours and equivocations; which none would have used, (except one,) had they been kindly dealt with. And some, in spite of all, would always speak truth plainly.
2. That no sinful action, as lying, pilfering, playing at church, or on the Lord's day, disobedience, quarrelling, &c, should ever pass unpunished.
3. That no child should ever be chid, or beat twice, for the same fault; and that if they amended, they should never be upbraided with it afterwards.
4. That every signal act of obedience, especially when it crossed upon their own inclinations, should be always commended, and frequently rewarded, according to the merits of the cause.
5. That if ever any child performed an act of obedience, or did anything with an intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted; and the child with sweetness directed how to do better for the future.
6. That propriety be inviolably preserved, and none suffered to invade the property of another in the smallest matter, though it were but of the value of a farthing, or a pin; which they might not take from the owner, without, much less against, his consent. This rule can never be too much inculcated on the minds of children; and from the want of parents or governors doing it as they ought, proceeds that shameful neglect of justice which we may observe in the world.
7. That promises be strictly observed; and a gift once bestowed, and so the right passed away from the donor, be not resumed, but left to the disposal of him to

whom it was given; unless it were conditional, and the condition of the obligation not performed.

8. That no girl be taught to work till she can read very well; and then that she be kept to her work with the same application, and for the same time, that she was held to in reading. This rule also is much to be observed; for the putting children to learn sewing before they can read perfectly, is the very reason, why so few women can read fit to be heard, and never to be well understood.

(Wesley, J 1703-1791, 1951, pp. 61-66)

Appendix 3: Rules of Kingswood School

(Hastling, A H L, Willis, W A & Workman, W P 1898, pp. 351-355)

V. RULES OF KINGSWOOD SCHOOL.

Three sets of rules are appended. The first set consists of the latest rules in force at Old Kingswood, the second of the earliest at New Kingswood ; these are printed in parallel columns. The third set is taken from a manuscript copy made at some time in the late sixties or early seventies.

GENERAL RULES AND REGULATIONS

I.

OF KINGSWOOD SCHOOL.

1. The governor must be satisfied that all persons in the establishment are at their respective duties in time.
2. No inmate of the establishment shall leave the premises without the knowledge of the governor.
3. No holidays or half-holidays shall be given without the consent of the governor.
4. The headmaster shall be responsible for the good order and internal management of the school.

II.

OF THE NEW KINGSWOOD SCHOOL.

1. The governor must be satisfied that all persons belonging to the establishment are at their respective duties in time.
13. No tutor or servant in the establishment shall leave the premises without the knowledge of the governor.
10. No holidays or half-holidays shall be given without the consent of the governor.
7. The headmaster shall be responsible for the good order and internal management of the school.

5. The headmaster shall see that the tutors are at their respective duties in school hours, and shall report to the governor all cases of repeated irregularity.

6. No corporal punishment shall be inflicted, but under the direction of the governor or headmaster.

7. All the tutors shall be present with the boys at public worship on Sundays and week-days, and shall walk with them to and from chapel, except when the governor, for good and sufficient reason, shall grant leave of absence.

8. Two of the tutors shall assist the governor or (in his absence) the headmaster in catechising and in imparting religious instruction to the boys, at such time on the Sunday as the governor shall appoint. On the week-day afternoon devoted to religious reading and instruction, all the tutors shall assist the headmaster as he shall direct.

9. During the intervals of public worship, on Sundays, one of the tutors shall be present with the boys when in the schoolroom, and when walking in the playground.

10. The hours of study are: from seven A.M. to eight—from a quarter-past nine to eleven—from a quarter-past eleven to a quarter before one P.M.—from half-past two to a quarter before five—and from seven to eight. In the winter months—November, December, January, and February—the afternoon school hours shall be from half-past two to half-past four.

11. On Saturdays all school exercises shall cease from twelve till seven P.M., but on this day the interval from eleven to a quarter-past eleven shall be spent in school.

12. The head master shall be in the schoolroom during school hours, except from seven to eight A.M. and from seven to eight P.M.

8. The headmaster shall see that the tutors are at their respective duties in school hours, and that they devote their undivided attention to the improvement of their respective classes. In the absence of the headmaster the management of the school shall devolve on the second master. All cases of repeated irregularity to be reported to the governor.

9. No corporal punishment shall be inflicted, except under the direction of the governor or headmaster.

12. All the tutors shall be present with the boys at public worship on Sundays and week-days, and shall walk with them to and from chapel.

11. Two of the tutors shall assist the governor or (in his absence) the headmaster in catechising, and in imparting religious instruction to the boys, at such time on the Sunday as the governor shall appoint. On the week-day afternoon devoted to religious reading and instruction, all the tutors shall assist the headmaster as he shall direct.

3. The hours of study are: from five minutes to seven A.M. to eight—from a quarter-past nine to eleven—from a quarter-past eleven to a quarter before one P.M.—from half-past two to a quarter before five—and from seven to eight.

4. On Saturdays all school exercises shall cease from twelve till half-past six P.M., but on this day the interval from eleven to a quarter-past eleven shall be spent in school.

5. The head master shall be in the schoolroom during school hours, except from seven to eight P.M.

13. The tutors shall be in the school-room during school hours, except from seven to eight P.M., when one or, if needful, two tutors shall be present.

14. Each boy shall have his face and hands washed, and be in all other respects clean in his person and clothes, before he enters the schoolroom. To secure attention to this regulation, one of the tutors shall be present in the morning when the boys wash.

15. One or, if needful, two of the tutors shall be with the boys on the playground.

16. On one afternoon in each week, under the direction of the headmaster, each tutor shall take his pupils out to walk. This regulation does not include the afternoon of Saturday, nor the afternoon devoted to religious instruction; and it shall cease during unfavourable weather.

16. On one afternoon in each week, under the direction of the headmaster, each tutor shall take his pupils out to walk. This regulation does not include the afternoon of Saturday, nor the afternoon devoted to religious instruction; and it shall cease during unfavourable weather.

17. All the tutors shall be present in the hall to assist the governor in superintending the behaviour of the boys at their meals, and during family worship.

18. Two tutors shall superintend the boys when going to bed. Each tutor shall be responsible for the behaviour of the boys in the bedroom under his special superintendence, from the time he enters the room till the boys leave the dormitories in the morning.

6. The tutors shall be in the school-room during school hours, except from seven to eight P.M., when one or, if needful, two tutors shall be present.

16. The tutors are required to superintend the lavatories of their respective dormitories in the morning; and also to see that the boys, at all times, present themselves in their classes with their hands and faces well washed, and their persons neat in every particular.

14. One or, if needful, two of the tutors shall be present with the boys on the playground, and under no pretence shall the boys, at any time, be left without, at least, one tutor.

15. Two tutors shall superintend the boys when going to bed. The tutors shall be severally responsible for the behaviour of the boys in the dormitory under his special superintendence.

2. The school shall be opened every morning with singing and prayer.

III.

[These rules were in force up to 1875.]

The second master is the next authority, in all extra-school matters and times, to the governor, in whose absence he is responsible. In governor's absence, he conducts family worship. He is held responsible to and by the governor for the general maintenance of the Rules, and of order and discipline, among —

I. Masters.

The second master is responsible for the efficient discharge of extra school duties by the other masters, and is expected to report to the governor any repeated neglect of duty ^ lateness^ or other irregularity.

He is expected to keep the mark-book and to see that each master enters up his marks, and that the totals are made up for public announcement by the governor on Saturday morning. Also punishment book for Mondays and Thursdays.

Duty is taken in rotation by the six other masters, week by week, — two masters being engaged each week. It is divided into Nominal Duty and Duty proper.

Nominal Duty, — To be down and take charge of boys before morning school, ringing the bell for assembly a few minutes before seven.

To be in schoolroom during playtime *after tea* to preserve *general* order (talking is of course allowed). When weather is wet and playground closed, the schoolroom is always open, and the nominal man in attendance. On holiday afternoons the schoolroom is opened at four P.M., when he must be present; or if the boys go to the field, he is expected to share the charge of them with the duty master.

To take charge of boys in bathroom on Wednesday and Saturday evenings during washing, and every other Monday, when strict silence and dispatch is to be enforced.

To be in the hall for every assembly.

To be present in the bedroom every evening as the boys come up to bed, taking charge of the whole till the duty master comes up, when the nominal takes charge of the list and 3rd Bedrooms, and the duty 2nd and 4th.

To be in the changing room every Monday and Thursday after breakfast, to enforce rules.

Duty (proper). — To take charge of boys during all playtimes in the playground and piazza (playground to be closed at dusk and during rain), to keep boys out of passages, and to oblige all to go out during the following playtimes: after breakfast, at the quarter, after dinner (allowing at this time access to schoolroom for tasks, letters, etc.).

To ring in at two or three minutes before each schooltime, viz. at 9.15, at 11.15 (the two or three minutes does not apply here), at 3.0, and at 7.0 P.M; to get boys into class places, and into silence, for the headmaster and other masters.

To maintain silence and order between bells, before meals, and then to send boys on in order of tables, fourth first.

To maintain the strictest silence and order in evening school, abstaining himself, as much as possible from speaking aloud to any boy.

After sending on boys to bed, to follow them and take charge of 2nd and 4th Bedrooms, seeing every boy in bed before leaving the room.

To be present at supper with boys on Sunday evening.

To lock up by 10.10 and bring keys to the slab.

The Nominal and Duty are never to be performed by one man; there must always be a substitute if one be absent.

Chapel. — On Sundays two masters are expected to take King Street, and two Walcot boys. The division has usually been thus: two out of third, fifth, and seventh to King Street, two out of fourth, sixth, and eighth to Walcot.

Sundays. — The schoolroom is open all day, and the nominal master is, of course, on duty. At four o'clock the boys are all rung in, when the duty master takes charge of them till the bell rings (an hour's reading in silence).

Combing. — On Saturday before dinner in Glasgow room. Boys remain after school in schoolroom with nominal to go on in school order to be combed, as required, and thence into playground. Duty master in charge of Glasgow room.

2. Boys.

The second master is expected to enforce the Rules; to see the boys out of hall after meals, in conjunction with the governor; to call up masters and boys at 6.30 A.M., turn on water, give order for prayer, etc., and dismiss in order from dormitories.

No boy is allowed to go beyond the folding-doors, either to the workroom or dormitories, without a master's leave. No loitering allowed in workroom.

Every boy is to show his cap on Monday morning as he goes out of hall.

Every boy is to show his pocket-handkerchief (These were of red cotton and belonged to the school.) on Saturday evening as he goes out of hall.

No boy to leave the premises at any time without the governor's permission, or, in his absence, the second master's.

No boy to enter the dormitories with his boots on.

The second master is expected once or twice a week, during some play hour fixed upon at his own convenience, to sell to those boys who have money in white-book, stationery, etc., charging them with same.

Also to give out pocket-money on Saturdays, and to pay the monitors.

1. Monitors

To report all cases of talking and disorder in hall or bedrooms to second master.

Punishment by marks or tasks. The pupil teacher and extra-year boy to maintain order and silence in passages as boys go to and from hall, and on the stairs as boys go to bed.

(Hastling, A H L, Willis, W A & Workman, W P 1898, pp. 351-355)

Appendix 4: Fundamental Principles Taught and Practiced

FUNDAMENTAL PRINCIPLES TAUGHT AND PRACTICED BY THE SEVENTH-DAY ADVENTISTS.

'Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' EPHESIANS 2:20.

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In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice.

Our only object is to meet this necessity. As Seventh-day Adventists we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

With these remarks, we ask the attention of the reader to the following propositions which aim to be a concise statement of the more prominent features of our faith.

I. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; c.

III. That the Holy Scriptures of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

IV. That Baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

V. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36.

VI. We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction, 2 Tim. 3: 16; that it is designed for us and our children, Deut. 29: 29; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path, Ps. 119: 105, 2 Pet. 2:19; that a blessing is pronounced upon those who study it, Rev. 1:1-3; and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history, and the special duties required at their hands.

VII. That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

VIII. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

IX. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary.

X. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation. Heb. 8:1-5, c.; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, Heb. 9:22, 23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.

XI. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the 'ark of the covenant,' or testament. Num. 10:33, Heb. 9:4, c.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament;

for under the sounding of the seventh trumpet we are told that 'the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament.' Rev. 11:19.

XII. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost, Gen. 2:2, 3, and which will be observed in paradise restored, Isa. 66:22, 23; that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath, and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

XIII. That as the man of sin, the papacy, has thought to change times and laws (the laws of God), Dan. 7:25, and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa.56:1, 2, 1 Pet. 1:5, Rev. 14:12, c.

XIV. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

XV. That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

XVI. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

XVII. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; and that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

XVIII. That the time of the cleansing of the sanctuary (see proposition X), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and at the close of probation with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears.

XIX. That the grave, whether we all tend, expressed by the Hebrew sheol and the Greek hades, is a place of darkness in which there is no work, device, wisdom, nor knowledge. Eccl. 9:10.

XX. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, c.

XXI. That out of this prison house of the grave mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second advent of Christ, the wicked in the second resurrection, which takes place a thousand years thereafter. Rev. 20:4-6.

XXII. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

XXIII. That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house, in which there are many mansions, John 14:1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; Rev. 20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer.4:23-27, described, as in the beginning by the Greek term abussos) bottomless pit (Septuagint of Gen. 1:2); and that here Satan is (confined during the thousand years, Rev. 20:1, 2, and here finally destroyed, Rev. 20:10; Mal. 4:1; the theater of the ruin he has wrought in the universe, being appropriately made for a time, his gloomy prison house, and then the place of his final execution.

XXIV. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev. 21:2, the wicked dead are raised and come up upon on the surface of the yet unrenewed earth, and gather about the city, the camp of the saint, Rev. 20:9, and fire comes down from God out of heaven and devours them. They are then consumed root and branch, Mal. 4:1, becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord, 2 Thess. 1:9, the wicked meet the everlasting punishment threatened against them, Matt.25:46, This is the perdition of ungodly men, the fire which consumes them being the fire for which 'the heavens and the earth which are now' are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3:7-12.

XXV. That new heavens and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3:13; Ps. 37:11, 29; Matt. 5:5.

(Smith, U 1872)

Appendix 5: 28 Fundamental Belief.

(General Conference of Seventh-day Adventists 2013)

Seventh-day Adventists accept the Bible as the only source of our beliefs. We consider our movement to be the result of the Protestant conviction *Sola Scriptura*—the Bible as the only standard of faith and practice for Christians. Over the years, our church has agreed upon key statements that summarize the principal teachings Seventh-day Adventist understand from the scriptures. These statements are made collectively by a group of scholars studying and prayerfully searching the Bible with the help of the Holy Spirit.

Adventists hold 28 fundamental beliefs that can be organized into six doctrines: the doctrines of God, man, salvation, the church, the Christian life and last things. In each teaching, God is the architect, who in wisdom, grace and infinite love, is restoring a relationship with humanity that will last for eternity.

Bible Study

Seventh-day Adventist Christians would like to see themselves among those called ‘people of the Book.’ It’s simple -- we love the Bible! Every week, more than 20 million people around the world meet in Adventist Churches for Bible study. In our church we refer to it as ‘Sabbath School.’ But Seventh-day Adventists are ‘people of the Book.’ They study the Word of God for guidance in their lives.

Online Bible Study resources are available at the HopeTalk.org website. This site includes links to online Bible study courses about a variety of topics, as well as links to sites with Biblical answers to many questions.

1 Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God’s acts in history. (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)

2 Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

3 Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

4 Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; Col. 1:15-19; John 10:

5 Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

6 Creation

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made 'the heaven and the earth' and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was 'very good,' declaring the glory of God. (Gen. 1; 2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3.)

7 Nature of Man

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)

8 Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

9 Life, Death, and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isa. 53; 1 Peter 2:21, 22; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10; Col. 2:15; Phil. 2:6-11.)

10 Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (2 Cor. 5:17-21; John 3:16; Gal. 1:4; 4:4-7; Titus 3:3-7; John 16:8; Gal. 3:13, 14; 1 Peter 2:21, 22; Rom. 10:17; Luke 17:5; Mark 9:23, 24; Eph. 2:5-10; Rom. 3:21-26; Col. 1:13, 14; Rom. 8:14-17; Gal. 3:26; John 3:3-8; 1 Peter 1:23; Rom. 12:2; Heb. 8:7-12; Eze. 36:25-27; 2 Peter 1:3, 4; Rom. 8:1-4; 5:6-10.)

11 Growing in Christ

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (Ps 1:1, 2; 23:4; 77:11, 12; Col 1:13, 14; 2:6, 14, 15; Luke 10:17-20; Eph 5:19, 20; 6:12-18; 1 Thess 5:23; 2 Peter 2:9; 3:18; 2 Cor. 3:17, 18; Phil 3:7-14; 1 Thess 5:16-18; Matt 20:25-28; John 20:21; Gal 5:22-25; Rom 8:38, 39; 1 John 4:4; Heb 10:25.)

12 Church

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:3; Acts 7:38; Eph. 4:11-15; 3:8-11; Matt. 28:19, 20; 16:13-20; 18:18; Eph. 2:19-22; 1:22, 23; 5:23-27; Col. 1:17, 18.)

13 Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14.)

14 Unity in the Body of Christ

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom. 12:4, 5; 1 Cor. 12:12-14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23.)

15 Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom. 6:1-6; Col. 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20.)

16 Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (1 Cor. 10:16, 17; 11:23-30; Matt. 26:17-30; Rev. 3:20; John 6:48-63; 13:1-17.)

17 Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)

18 The Gift of Prophecy

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen. G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

19 Law of God

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Ex. 20:1-17; Ps. 40:7, 8; Matt. 22:36-40; Deut. 28:1-14; Matt. 5:17-20; Heb. 8:8-10; John 15:7-10; Eph. 2:8-10; 1 John 5:3; Rom. 8:3, 4; Ps. 19:7-14.)

20 Sabbath

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen. 2:1-3; Ex. 20:8-11; Luke 4:16; Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Ex. 31:13-17; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.)

21 Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; 1 Cor. 9:9-14; Matt. 23:23; 2 Cor. 8:1-15; Rom. 15:26, 27.)

22 Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the

discipline of Christ, who desires our wholesomeness, joy, and goodness. (Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 2 Cor. 10:5; 6:14-7:1; 1 Peter 3:1-4; 1 Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3 John 2.)

23 Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message. (Gen. 2:18-25; Matt. 19:3-9; John 2:1-11; 2 Cor. 6:14; Eph. 5:21-33; Matt. 5:31, 32; Mark 10:11, 12; Luke 16:18; 1 Cor. 7:10, 11; Ex. 20:12; Eph. 6:1-4; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6.)

24 Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Heb. 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16, 17; Dan. 7:9-27; 8:13, 14; 9:24-27; Num. 14:34; Eze. 4:6; Lev. 16; Rev. 14:6, 7; 20:12; 14:12; 22:12.)

25 Second Coming of Christ

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 24:43, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.)

26 Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The

second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Rom. 6:23; 1 Tim. 6:15, 16; Eccl. 9:5, 6; Ps. 146:3, 4; John 11:11-14; Col. 3:4; 1 Cor. 15:51-54; 1 Thess. 4:13-17; John 5:28, 29; Rev. 20:1-10.)

27 Millennium and the End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

28 New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (2 Peter 3:13; Isa. 35; 65:17-25; Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15.)

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Appendix 6: The Pledge and Law for Junior Missionary Volunteers and Adventurers.

The Junior Missionary Volunteer Pledge

By the grace of God,
I will be pure and kind and true.
I will keep the Junior Law.
I will be a servant of God and a friend to man.

The Junior Missionary Volunteer Law Is for Me to

Keep the Morning Watch.
Do my honest part.
Care for my body.
Keep a level eye.
Be courteous and obedient.
Walk softly in the sanctuary.
Keep a song in my heart, and
Go on God's errands. (p.212) (Spalding 1962) Vol 3.

Adventurer Pledge and Law

PLEDGE

Because Jesus loves me, I can always do my best.

LAW

- Be obedient
- Be pure
- Be true
- Be kind
- Be respectful
- Be attentive
- Be helpful
- Be cheerful
- Be thoughtful
- Be reverent

Appendix 7: A summary of the rights under the Convention on the Rights of the Child

Article 1 (Definition of the child): The Convention defines a 'child' as a person below the age of 18, unless the laws of a particular country set the legal age for adulthood younger. The Committee on the Rights of the Child, the monitoring body for the Convention, has encouraged States to review the age of majority if it is set below 18 and to increase the level of protection for all children under 18.

Article 2 (Non-discrimination): The Convention applies to all children, whatever their race, religion or abilities; whatever they think or say, whatever type of family they come from. It doesn't matter where children live, what language they speak, what their parents do, whether they are boys or girls, what their culture is, whether they have a disability or whether they are rich or poor. No child should be treated unfairly on any basis.

Article 3 (Best interests of the child): The best interests of children must be the primary concern in making decisions that may affect them. All adults should do what is best for children. When adults make decisions, they should think about how their decisions will affect children. This particularly applies to budget, policy and lawmakers.

Article 4 (Protection of rights): Governments have a responsibility to take all available measures to make sure children's rights are respected, protected and fulfilled. When countries ratify the Convention, they agree to review their laws relating to children. This involves assessing their social services, legal, health and educational systems, as well as levels of funding for these services. Governments are then obliged to take all necessary steps to ensure that the minimum standards set by the Convention in these areas are being met. They must help families protect children's rights and create an environment where they can grow and reach their potential. In some instances, this may involve changing existing laws or creating new ones. Such legislative changes are not imposed, but come about through the same process by which any law is created or reformed within a country. Article 41 of the Convention points out that when a country already has higher legal standards than those seen in the Convention, the higher standards always prevail.

Article 5 (Parental guidance): Governments should respect the rights and responsibilities of families to direct and guide their children so that, as they grow, they learn to use their rights properly. Helping children to understand their rights does not mean pushing them to make choices with consequences that they are too young to handle. Article 5 encourages parents to deal with rights issues 'in a manner consistent with the evolving capacities of the child'. The Convention does not take responsibility for children away from their parents and give more authority to governments. It does place on governments the responsibility to protect and assist families in fulfilling their essential role as nurturers of children.

Article 6 (Survival and development): Children have the right to live. Governments should ensure that children survive and develop healthily.

Article 7 (Registration, name, nationality, care): All children have the right to a legally registered name, officially recognised by the government. Children have the right to a nationality (to belong to a country). Children also have the right to know and, as far as possible, to be cared for by their parents.

Article 8 (Preservation of identity): Children have the right to an identity – an official record of who they are. Governments should respect children's right to a name, a nationality and family ties.

Article 9 (Separation from parents): Children have the right to live with their parent(s), unless it is bad for them. Children whose parents do not live together have the right to stay in contact with both parents, unless this might hurt the child.

Article 10 (Family reunification): Families whose members live in different countries should be allowed to move between those countries so that parents and children can stay in contact, or get back together as a family.

Article 11 (Kidnapping): Governments should take steps to stop children being taken out of their own country illegally. This article is particularly concerned with parental abductions. The Convention's Optional Protocol on the sale of children, child prostitution and child pornography has a provision that concerns abduction for financial gain.

Article 12 (Respect for the views of the child): When adults are making decisions that affect children, children have the right to say what they think should happen and have their opinions taken into account. This does not mean that children can now tell their parents what to do. This Convention encourages adults to listen to the opinions of children and involve them in decision-making -- not give children authority over adults. Article 12 does not interfere with parents' right and responsibility to express their views on matters affecting their children. Moreover, the Convention recognizes that the level of a child's participation in decisions must be appropriate to the child's level of maturity. Children's ability to form and express their opinions develops with age and most adults will naturally give the views of teenagers greater weight than those of a preschooler, whether in family, legal or administrative decisions.

Article 13 (Freedom of expression): Children have the right to get and share information, as long as the information is not damaging to them or others. In exercising the right to freedom of expression, children have the responsibility to also respect the rights, freedoms and reputations of others. The freedom of expression includes the right to share information in any way they choose, including by talking, drawing or writing.

Article 14 (Freedom of thought, conscience and religion): Children have the right to think and believe what they want and to practise their religion, as long as they are not stopping other people from enjoying their rights. Parents should help guide their children in these matters. The Convention respects the rights and duties of parents in providing religious and moral guidance to their children. Religious groups around the world have expressed support for the Convention, which indicates that it in no way prevents parents from bringing their children up within a religious tradition. At the same time, the Convention recognizes that as children mature and are able to form their own views, some may question certain religious practices or cultural traditions. The Convention supports children's right to examine their beliefs, but it also states that their right to express their beliefs implies respect for the rights and freedoms of others.

Article 15 (Freedom of association): Children have the right to meet together and to join groups and organisations, as long as it does not stop other people from enjoying their rights. In exercising their rights, children have the responsibility to respect the rights, freedoms and reputations of others.

Article 16 (Right to privacy): Children have a right to privacy. The law should protect them from attacks against their way of life, their good name, their families and their homes.

Article 17 (Access to information; mass media): Children have the right to get information that is important to their health and well-being. Governments should encourage mass media – radio, television, newspapers and Internet content sources – to provide information that children can understand and to not promote materials that could harm

children. Mass media should particularly be encouraged to supply information in languages that minority and indigenous children can understand. Children should also have access to children's books.

Article 18 (Parental responsibilities; state assistance): Both parents share responsibility for bringing up their children, and should always consider what is best for each child. Governments must respect the responsibility of parents for providing appropriate guidance to their children – the Convention does not take responsibility for children away from their parents and give more authority to governments. It places a responsibility on governments to provide support services to parents, especially if both parents work outside the home.

Article 19 (Protection from all forms of violence): Children have the right to be protected from being hurt and mistreated, physically or mentally. Governments should ensure that children are properly cared for and protect them from violence, abuse and neglect by their parents, or anyone else who looks after them. In terms of discipline, the Convention does not specify what forms of punishment parents should use. However any form of discipline involving violence is unacceptable. There are ways to discipline children that are effective in helping children learn about family and social expectations for their behaviour – ones that are non-violent, are appropriate to the child's level of development and take the best interests of the child into consideration. In most countries, laws already define what sorts of punishments are considered excessive or abusive. It is up to each government to review these laws in light of the Convention.

Article 20 (Children deprived of family environment): Children who cannot be looked after by their own family have a right to special care and must be looked after properly, by people who respect their ethnic group, religion, culture and language.

Article 21 (Adoption): Children have the right to care and protection if they are adopted or in foster care. The first concern must be what is best for them. The same rules should apply whether they are adopted in the country where they were born, or if they are taken to live in another country.

Article 22 (Refugee children): Children have the right to special protection and help if they are refugees (if they have been forced to leave their home and live in another country), as well as all the rights in this Convention.

Article 23 (Children with disabilities): Children who have any kind of disability have the right to special care and support, as well as all the rights in the Convention, so that they can live full and independent lives.

Article 24 (Health and health services): Children have the right to good quality health care – the best health care possible – to safe drinking water, nutritious food, a clean and safe environment, and information to help them stay healthy. Rich countries should help poorer countries achieve this.

Article 25 (Review of treatment in care): Children who are looked after by their local authorities, rather than their parents, have the right to have these living arrangements looked at regularly to see if they are the most appropriate. Their care and treatment should always be based on 'the best interests of the child' (see Guiding Principles, Article 3).

Article 26 (Social security): Children – either through their guardians or directly – have the right to help from the government if they are poor or in need.

Article 27 (Adequate standard of living): Children have the right to a standard of living that is good enough to meet their physical and mental needs. Governments should help

families and guardians who cannot afford to provide this, particularly with regard to food, clothing and housing.

Article 28 (Right to education): All children have the right to a primary education, which should be free. Wealthy countries should help poorer countries achieve this right. Discipline in schools should respect children's dignity. For children to benefit from education, schools must be run in an orderly way – without the use of violence. Any form of school discipline should take into account the child's human dignity. Therefore, governments must ensure that school administrators review their discipline policies and eliminate any discipline practices involving physical or mental violence, abuse or neglect. The Convention places a high value on education. Young people should be encouraged to reach the highest level of education of which they are capable.

Article 29 (Goals of education): Children's education should develop each child's personality, talents and abilities to the fullest. It should encourage children to respect others, human rights and their own and other cultures. It should also help them learn to live peacefully, protect the environment and respect other people. Children have a particular responsibility to respect the rights their parents, and education should aim to develop respect for the values and culture of their parents. The Convention does not address such issues as school uniforms, dress codes, the singing of the national anthem or prayer in schools. It is up to governments and school officials in each country to determine whether, in the context of their society and existing laws, such matters infringe upon other rights protected by the Convention.

Article 30 (Children of minorities/indigenous groups): Minority or indigenous children have the right to learn about and practice their own culture, language and religion. The right to practice one's own culture, language and religion applies to everyone; the Convention here highlights this right in instances where the practices are not shared by the majority of people in the country.

Article 31 (Leisure, play and culture): Children have the right to relax and play, and to join in a wide range of cultural, artistic and other recreational activities.

Article 32 (Child labour): The government should protect children from work that is dangerous or might harm their health or their education. While the Convention protects children from harmful and exploitative work, there is nothing in it that prohibits parents from expecting their children to help out at home in ways that are safe and appropriate to their age. If children help out in a family farm or business, the tasks they do be safe and suited to their level of development and comply with national labour laws. Children's work should not jeopardize any of their other rights, including the right to education, or the right to relaxation and play.

Article 33 (Drug abuse): Governments should use all means possible to protect children from the use of harmful drugs and from being used in the drug trade.

Article 34 (Sexual exploitation): Governments should protect children from all forms of sexual exploitation and abuse. This provision in the Convention is augmented by the Optional Protocol on the sale of children, child prostitution and child pornography.

Article 35 (Abduction, sale and trafficking): The government should take all measures possible to make sure that children are not abducted, sold or trafficked. This provision in the Convention is augmented by the Optional Protocol on the sale of children, child prostitution and child pornography.

Article 36 (Other forms of exploitation): Children should be protected from any activity that takes advantage of them or could harm their welfare and development.

Article 37 (Detention and punishment): No one is allowed to punish children in a cruel or harmful way. Children who break the law should not be treated cruelly. They should not be put in prison with adults, should be able to keep in contact with their families, and should not be sentenced to death or life imprisonment without possibility of release.

Article 38 (War and armed conflicts): Governments must do everything they can to protect and care for children affected by war. Children under 15 should not be forced or recruited to take part in a war or join the armed forces. The Convention's Optional Protocol on the involvement of children in armed conflict further develops this right, raising the age for direct participation in armed conflict to 18 and establishing a ban on compulsory recruitment for children under 18.

Article 39 (Rehabilitation of child victims): Children who have been neglected, abused or exploited should receive special help to physically and psychologically recover and reintegrate into society. Particular attention should be paid to restoring the health, self-respect and dignity of the child.

Article 40 (Juvenile justice): Children who are accused of breaking the law have the right to legal help and fair treatment in a justice system that respects their rights. Governments are required to set a minimum age below which children cannot be held criminally responsible and to provide minimum guarantees for the fairness and quick resolution of judicial or alternative proceedings.

Article 41 (Respect for superior national standards): If the laws of a country provide better protection of children's rights than the articles in this Convention, those laws should apply.

Article 42 (Knowledge of rights): Governments should make the Convention known to adults and children. Adults should help children learn about their rights, too. (See also article 4.)

Articles 43-54 (implementation measures): These articles discuss how governments and international organisations like UNICEF should work to ensure children are protected in their rights.

(UNICEF. 2015)

Appendix 8: Abuse and Depression in Adventist Families

(*Marriage, Family and Religion*. (Strahan, B J & Craig, B 1995, pp. 89-102)

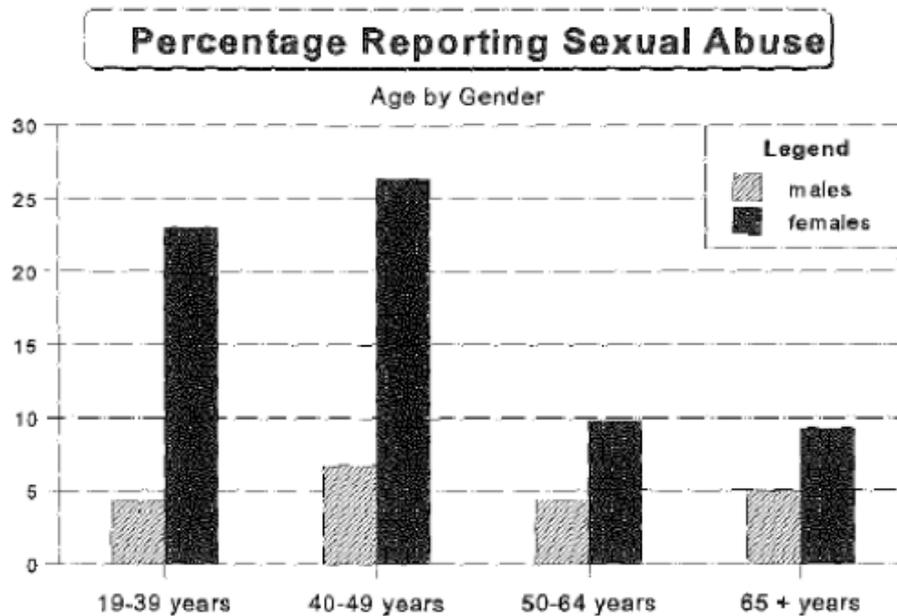


Figure 14: Percentage of males and females reporting experiences of sexual abuse, by age group (Strahan, B J & Craig, B 1995, p. 91)

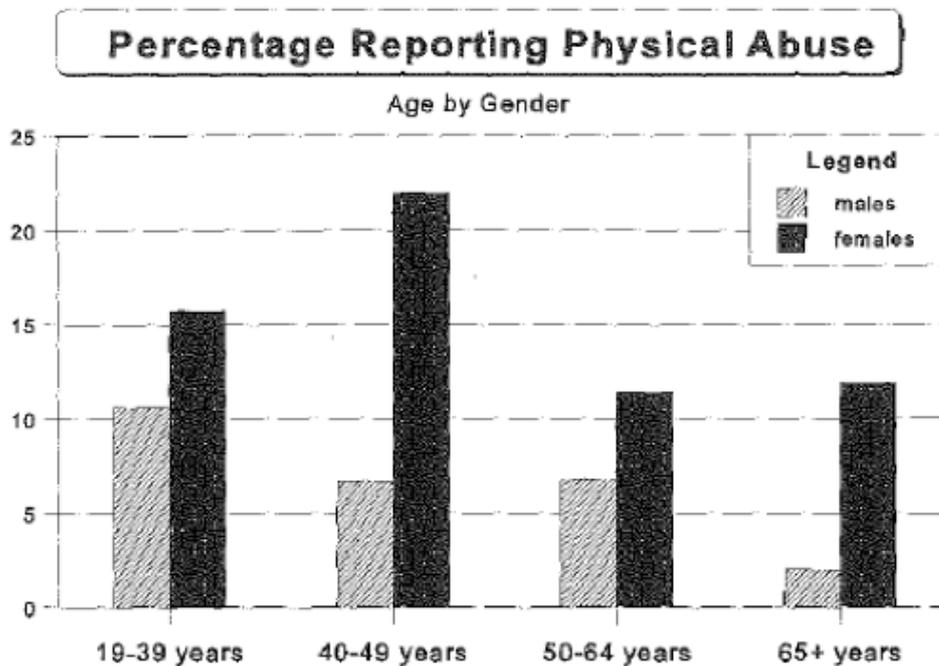


Figure 15: Percentage of males and females reporting physical abuse from a partner or another family member by age group (Strahan, B J & Craig, B 1995, p. 92)

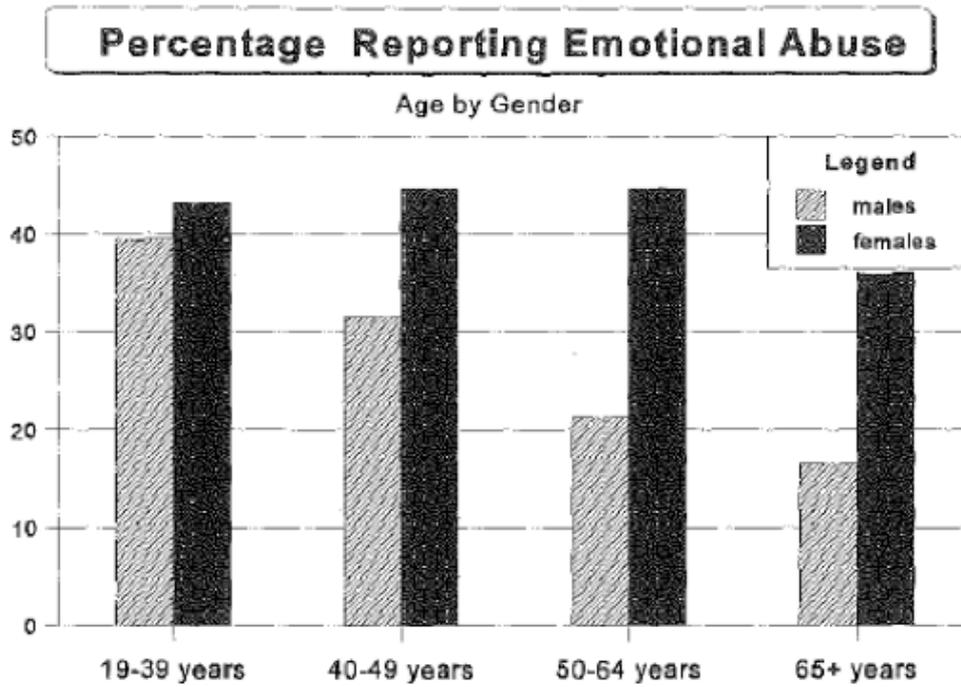


Figure 16: Percentage of males and female reporting emotional or verbal abuse from partners or another family member, by age group (Strahan, B J & Craig, B 1995, p. 93)

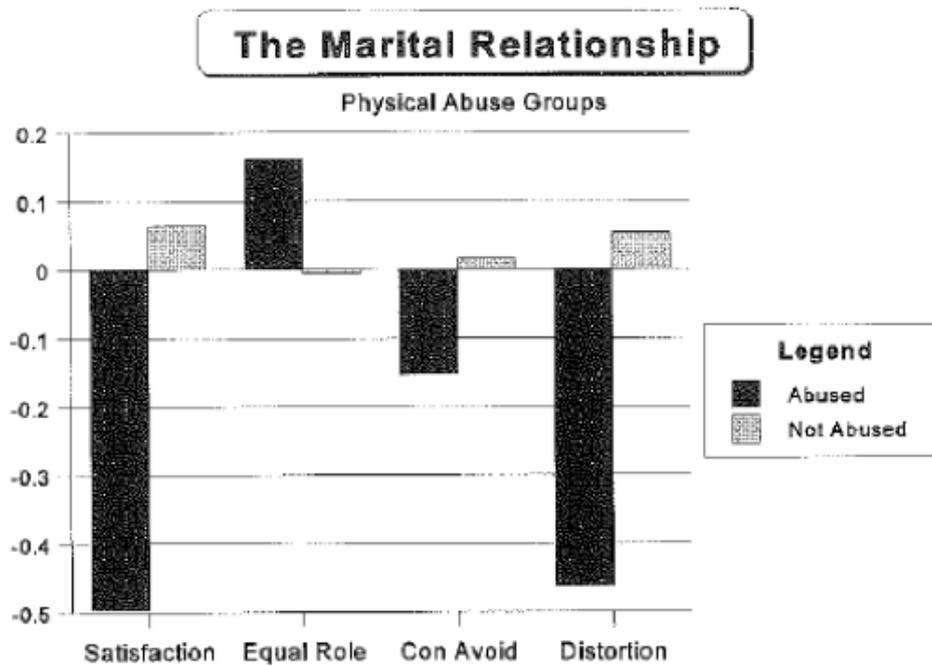


Figure 17: Differences in the marital relationship for groups reporting either past physical abuse or no physical abuse from a partner or another family member (Strahan, B J & Craig, B 1995, p. 96)

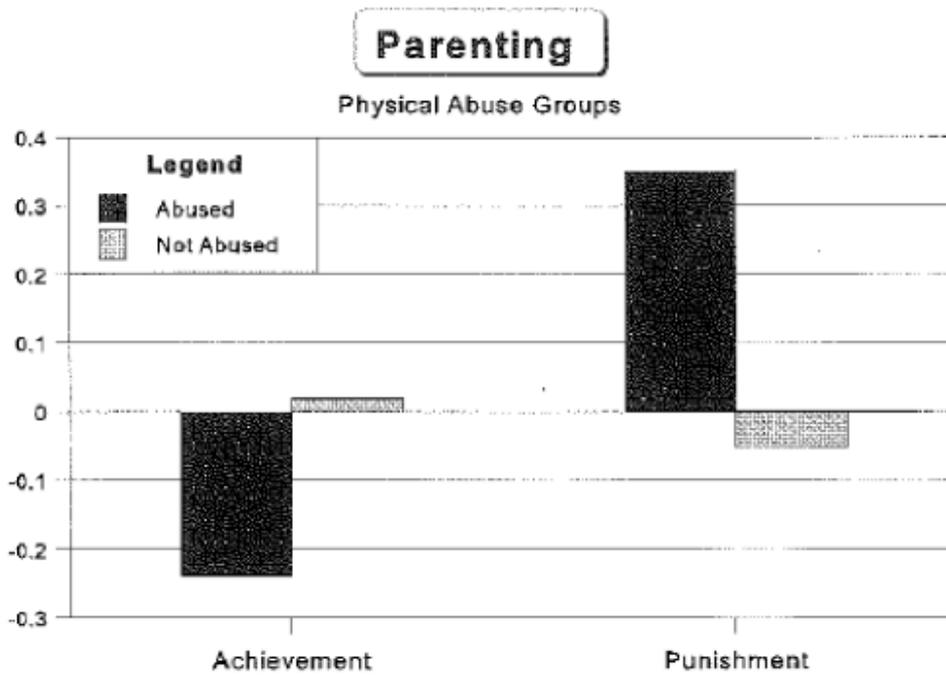


Figure 18: Differences in the parenting relationship for groups reporting either past physical abuse or no physical abuse from a partner or other family member (Strahan, B J & Craig, B 1995, p. 97)

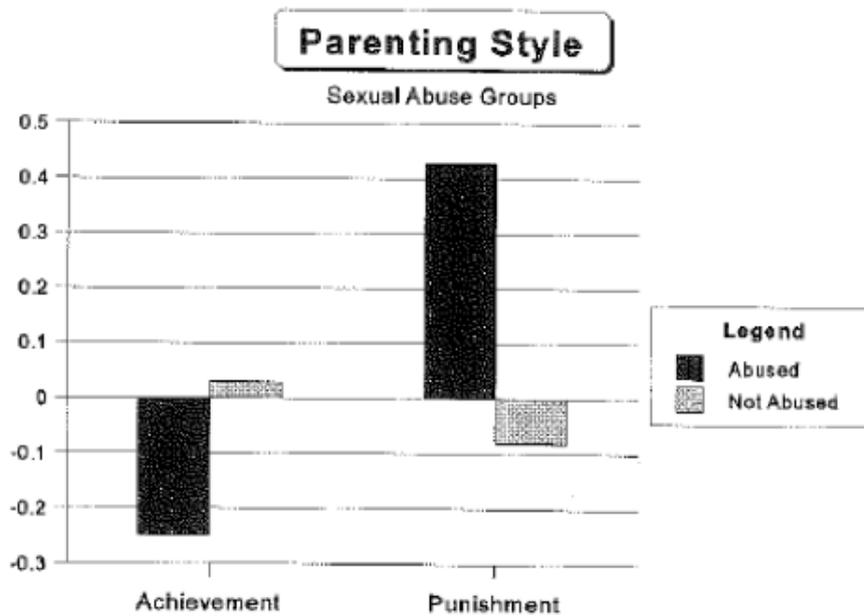


Figure 19: Differences in the parenting relationship for groups reporting either past sexual abuse or no sexual abuse (Strahan, B J & Craig, B 1995, p. 98)

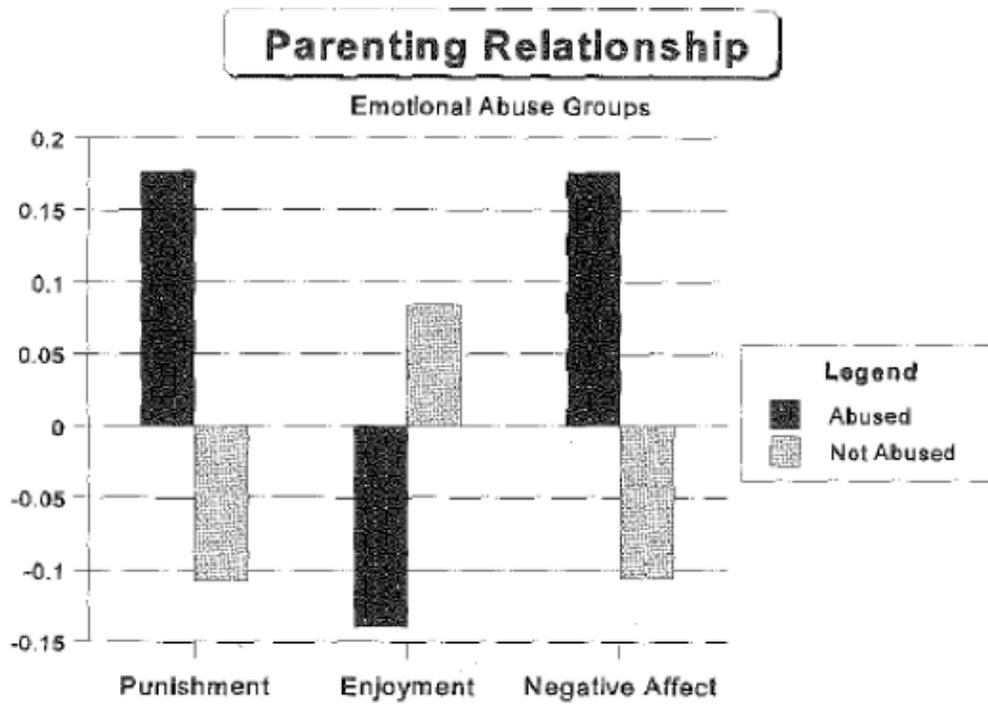


Figure 20: Differences in the parenting relationship for groups reporting either past emotional or verbal abuse from a partner or other family member, or no abuse (Strahan, B J & Craig, B 1995, p. 100)

Appendix 9: Statements approved by the General Conference

Home and Family

The health and prosperity of society is directly related to the well-being of its constituent parts--the family unit. Today, as probably never before, the family is in trouble. Social commentators decry the disintegration of modern family life. The traditional Christian concept of marriage between one man and one woman is under assault. The Seventh-day Adventist Church, in this time of family crisis, encourages every family member to strengthen his or her spiritual dimension and family relationship through mutual love, honor, respect, and responsibility.

The church's Bible-based Fundamental Belief No. 22 states the marital relationship 'is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. ... Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God.'

Ellen G. White, one of the founders of the church, stated: 'The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are the 'issues of life' (Prov.4:23); and the heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.' --*The Ministry of Healing*, p. 349.

This public statement was released by the General Conference president, Neal C. Wilson, after consultation with the 16 world vice presidents of the Seventh-day Adventist Church, on June 27, 1985, at the General Conference session in New Orleans, Louisiana.

Cited: 19/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/home-and-family/42/>

Sexual Behavior

In His infinite love and wisdom God created mankind, both male and female, and in so doing based human society on the firm foundation of loving homes and families.

It is Satan's purpose, however, to pervert every good thing; and the perversion of the best inevitably leads to that which is worst. Under the influence of passion unrestrained by moral and religious principle, the association of the sexes has, to a deeply disturbing extent, degenerated into license and abuse which results in bondage. With the aid of many films, television, video, radio programs, and printed materials, the world is being steered on a course to new depths of shame and depravity. Not only is the basic structure of society being greatly damaged but also the breakdown of the family fosters other gross evils. The

results in distorted lives of children and youth are distressing and evoke our pity, and the effects are not only disastrous but also cumulative.

These evils have become more open and constitute a serious and growing threat to the ideals and purposes of the Christian home. Sexual practices which are contrary to God's expressed will are adultery and premarital sex, as well as obsessive sexual behavior. Sexual abuse of spouses, sexual abuse of children, incest, homosexual practices (gay and lesbian), and bestiality are among the obvious perversions of God's original plan. As the intent of clear passages of Scripture (see Ex 20:14; Lev 18:22,23,29 and 20:13; Matthew 5:27,28; 1 Cor 6:9; 1 Tim 1:10; Rom 1:20-32) is denied and as their warnings are rejected in exchange for human opinions, much uncertainty and confusion prevail. This is what Satan desires. He has always attempted to cause people to forget that when God as Creator made Adam, He also created Eve to be Adam's female companion ('male and female he created them' Gen 1:24 NEB). In spite of the clear moral standards set forth in God's Word for relationships between man and woman, the world today is witnessing a resurgence of the perversions and depravity that marked ancient civilizations.

The degrading results of the obsession of this age with sex and the pursuit of sensual pleasure are clearly described in the Word of God. But Christ came to destroy the works of the devil and reestablish the right relationship of human beings with each other and with their Creator. Thus, though fallen in Adam and captive to sin, those who turn to Christ in repentance receive full pardon and choose the better way, the way to complete restoration. By means of the cross, the power of the Holy Spirit in the 'inner man,' and the nurturing ministry of the Church, all may be freed from the grip of perversions and sinful practices.

An acceptance of God's free grace inevitably leads the individual believer to the kind of life and conduct that 'will add luster to the doctrine of our God and Saviour' (Titus 2:10 NEB). It will also lead the corporate church to firm and loving discipline of the member whose conduct misrepresents the Saviour and distorts and lowers the true standards of Christian life and behavior.

The Church recognizes the penetrating truth and powerful motivations of Paul's words to Titus: 'For the grace of God has dawned upon the world with healing for all mankind; and by it we are disciplined to renounce godless ways and worldly desires, and to live a life of temperance, honesty, and godliness in the present age, looking forward to the happy fulfilment of our hope when the splendor of our great God and Saviour Christ Jesus will appear. He it is who sacrificed himself for us, to set us free from all wickedness and to make us a pure people marked out for his own, eager to do good.'--Titus 2:11-14, NEB. (See also 2 Peter 3:11-14.)

This statement was approved and voted by the General Conference of Seventh-day Adventists Executive Committee at the Annual Council session in Washington, D.C., October 12, 1987.

Cited: 19/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/sexual-behavior/54/>

Affirmation of Family

The family tie is the closest, the most tender and sacred. of any human relationship on earth. God instituted the family as the primary provider of the warm and caring relationships for which the human heart yearns.

In the family circle, deep and abiding needs for belonging, love, and intimacy are met in significant ways. God blesses the family and intends that its members will help each other in reaching complete maturity and wholeness. In the Christian family, the personal worth and dignity of each member is affirmed and safeguarded in an environment of respect, equality, openness, and love. In this intimate circle the individual's earliest and most lasting attitudes toward relationships are developed and values are conveyed from one generation to another.

God also intends that a revelation of Himself and His ways be gained from the family relationship. Marriage, with mutual love, honor, intimacy, and lifelong commitment as its fabric, mirrors the love, sanctity, closeness and permanence of the bond between Christ and His church. The training and correcting of children by their parents and the loving response of offspring to the affection shown them reflects the experience of believers as children of God. By God's grace the family may be a powerful agency in leading its members to Christ.

Sin has perverted God's ideals for marriage and family. Furthermore. the increasing complexity of society and the enormous stresses which fall upon relationships, lead to crises within many families today. The results are evidenced in lives and relationships that are broken, dysfunctional, and characterized by mistrust, conflict, hostility and estrangement. Many family members, including parents and grandparents, but especially wives and children, suffer from family violence. Abuse, both emotional and physical, has reached epidemic proportions. The rising number of divorces signals a high degree of marital discord and unhappiness.

Families need to experience renewal and reformation in their relationships. This will help change the destructive attitudes and practices prevalent in many homes today. Through the power of the gospel, family members are enabled to acknowledge their individual sinfulness, to accept each other's brokenness, and to receive Christ's redemptive healing in their lives and relationships. Although some family relationships may fall short of the ideal, and restoration from damaging experiences may not be fully accomplished, where the love of Christ reigns, His Spirit will promote unity and harmony making such homes channels of life-giving joy and power in the church and community.

This public statement was released by the General Conference president, Neal C. Wilson, after consultation with the 16 world vice presidents of the Seventh-day Adventist Church, on July 5, 1990, at the General Conference session in Indianapolis, Indiana.

Cited: 19/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/affirmation-of-family/54/>

Birth Control

Scientific technologies today permit greater control of human fertility and reproduction than was formerly possible. These technologies make possible sexual intercourse with the expectation of pregnancy and childbirth greatly reduced. Christian married couples have a potential for fertility control that has created many questions with wide-ranging religious, medical, social, and political implications. Opportunities and benefits exist as a result of the new capabilities, as do challenges and drawbacks. A number of moral issues must be considered. Christians who ultimately must make their own personal choices on these issues must be informed in order to make sound decisions based on biblical principles.

Among the issues to be considered is the question of the appropriateness of human intervention in the natural biological processes of human reproduction. If any intervention is appropriate, then additional questions regarding what, when, and how must be addressed. Other related concerns include:

- likelihood of increased sexual immorality which the availability and use of birth control methods may promote;
- gender dominance issues related to the sexual privileges and prerogatives of both women and men;
- social issues, including the right of a society to encroach upon personal freedom in the interest of the society at large and the burden of economic and educational support for the disadvantaged; and
- stewardship issues related to population growth and the use of natural resources.

A statement of moral considerations regarding birth control must be set in the broader context of biblical teachings about sexuality, marriage, parenthood, and the value of children--and an understanding of the interconnectedness between these issues. With an awareness of the diversity of opinion within the Church, the following biblically based principles are set forth to educate and to guide in decision making.

1. Responsible stewardship. God created human beings in His own image, male and female, with capacities to think and to make decisions (Isa 1:18; Josh 24:15; Deut 30:15-20). God gave human beings dominion over the earth (Gen 1:26, 28). This dominion requires overseeing and caring for nature. Christian stewardship also requires taking responsibility for human procreation. Sexuality, as one of the aspects of human nature over which the individual has stewardship, is to be expressed in harmony with God's will (Exod 20:14; Gen 39:9; Lev 20:10-21; 1 Cor 6:12-20).

2. Procreative purpose. The perpetuation of the human family is one of God's purposes for human sexuality (Gen 1:28). Though it may be inferred that marriages are generally intended to yield offspring, Scripture never presents procreation as an obligation of every couple in order to please God. However, divine revelation places a high value on children and expresses the joy to be found in parenting (Matt 19:14; Ps 127:3). Bearing and rearing children help parents to understand God and to develop compassion, caring, humility, and unselfishness (Ps 103:13; Luke 11:13).

3. Unifying purpose. Sexuality serves a unifying purpose in marriage that is God-ordained and distinguishable from the procreative purpose (Gen 2:24). Sexuality in marriage is

intended to include joy, pleasure, and delight (Eccl 9:9; Prov 5:18, 19; Song of Sol 4:16-5:1). God intends that couples may have ongoing sexual communion apart from procreation (1 Cor 7:3-5), a communion that forges strong bonds and protects a marriage partner from an inappropriate relationship with someone other than his or her spouse (Prov 5:15-20; Song of Sol 8:6, 7). In God's design, sexual intimacy is not only for the purpose of conception. Scripture does not prohibit married couples from enjoying the delights of conjugal relations while taking measures to prevent pregnancy.

4. Freedom to choose. In creation--and again through the redemption of Christ--God has given human beings freedom of choice, and He asks them to use their freedom responsibly (Gal 5:1, 13). In the divine plan, husband and wife constitute a distinct family unit, having both the freedom and the responsibility to share in making determinations about their family (Gen 2:24). Married partners should be considerate of each other in making decisions about birth control, being willing to consider the needs of the other as well as one's own (Phil 2:4). For those who choose to bear children, the procreative choice is not without limits. Several factors must inform their choice, including the ability to provide for the needs of children (1 Tim 5:8); the physical, emotional, and spiritual health of the mother and other care givers (3 John 2; 1 Cor 6:19; Phil 2:4; Eph 5:25); the social and political circumstances into which children will be born (Matt 24:19); and the quality of life and the global resources available. We are stewards of God's creation and therefore must look beyond our own happiness and desires to consider the needs of others (Phil 2:4).

5. Appropriate methods of birth control. Moral decision making about the choice and use of the various birth control agents must stem from an understanding of their probable effects on physical and emotional health, the manner in which the various agents operate, and the financial expenditure involved. A variety of methods of birth control--including barrier methods, spermicides, and sterilization--prevent conception and are morally acceptable. Some other birth-control methods may prevent the release of the egg (ovulation), may prevent the union of egg and sperm (fertilization), or may prevent attachment of the already fertilized egg (implantation). Because of uncertainty about how they will function in any given instance, they may be morally suspect for people who believe that protectable human life begins at fertilization. However, since the majority of fertilized ova naturally fail to implant or are lost after implantation, even when birth control methods are not being used, hormonal methods of birth control and IUDs, which represent a similar process, may be viewed as morally acceptable. Abortion, the intentional termination of an established pregnancy, is not morally acceptable for purposes of birth control.

6. Misuse of birth control. Though the increased ability to manage fertility and protect against sexually transmitted disease may be useful to many married couples, birth control can be misused. For example, those who would engage in premarital and extramarital sexual relations may more readily indulge in such behaviors because of the availability of birth control methods. The use of such methods to protect sex outside of marriage may reduce the risks of sexually transmitted diseases and/or pregnancy. Sex outside of marriage, however, is both harmful and immoral, whether or not these risks have been diminished.

7. A redemptive approach. The availability of birth-control methods makes education about sexuality and morality even more imperative. Less effort should be put forth in

condemnation and more in education and redemptive approaches that seek to allow each individual to be persuaded by the deep movings of the Holy Spirit.

8. Some current examples of these methods include intrauterine devices (IUDs), hormone pills (including the 'morning-after pill'), injections, or implants. Questions about these methods should be referred to a medical professional.

This statement was voted during the Annual Council of the General Conference Executive Committee on Wednesday, September 29, 1999 in Silver Spring, Maryland.

Recommendations: Use of Mifepristone (RU486)

1. In the treatment of medical conditions, such as cancer, for which RU486 may provide effective therapy, the drug should be used in keeping with relevant laws and established medical science.
2. RU486 is also used for contraception. When the effect of the drug is to prevent fertilization, its use is ethically permissible. Like other oral contraceptives, however, RU486 may sometimes prevent implantation of a fertilized ovum. This is ethically problematic to those who consider this effect to be abortion.
3. When RU486 is used in legally permissible and medically appropriate ways for the purpose of causing abortion, the previously adopted Seventh-day Adventist Guidelines on Abortion should guide the practice.

This recommendation was voted by the Christian View of Human Life Committee at Pine Springs Ranch, California, April 10-12, 1994, and was voted by the General Conference of Seventh-day Adventists Administrative Committee (ADCOM), Silver Spring, Maryland, July 26, 1994.

Cited: 19/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/birth-control/42/>

Statement on Abuse and Family Violence

Seventh-day Adventists affirm the dignity and worth of each human being and decry all forms of physical, sexual and emotional abuse and family violence.

We recognize the global extent of this problem and the serious, long-term effects upon the lives of all involved. We believe that Christians must respond to abuse and family violence both within the church and in the community. We take seriously reports of abuse and violence and have highlighted these issues for discussion at this international assembly. We believe that to remain indifferent and unresponsive is to condone, perpetuate, and potentially extend such behavior.

We accept our responsibility to cooperate with other professional services, to listen and care for those suffering from abuse and family violence, to highlight the injustices, and to speak out in defense of victims. We will help persons in need to identify and access the range of available professional services.

When changed attitudes and behavior open possibilities for forgiveness and new beginnings, we will provide a ministry of reconciliation. We will assist families in grief over relationships that cannot be restored. We will address the spiritual questions confronting abused persons, seeking to understand the origins of abuse and family violence and developing better ways of preventing the recurring cycle.

This statement was approved and voted by the General Conference of Seventh-day Adventists Administrative Committee (ADCOM) and was released by the Office of the President, Robert S. Folkenberg, at the General Conference session in Utrecht, the Netherlands, June 29-July 8, 1995.

Cited: 19/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/statement-on-abuse-and-family-violence/30/>

Family Violence

Family violence involves an assault of any kind--verbal, physical, emotional, sexual, or active or passive neglect--that is committed by one person or persons against another within a family, whether they are married, related, living together or apart, or divorced. Current international research indicates that family violence is a global problem. It occurs between individuals of all ages and nationalities, at all socioeconomic levels, and in families from all types of religious and non-religious backgrounds. The overall rate of incidence has been found to be similar for city, suburban, and rural communities.

Family violence manifests itself in a number of ways. For example, it may be a physical attack on one's spouse. Emotional assaults such as verbal threats, episodes of rage, depreciation of character, and unrealistic demands for perfection are also abuse. It may take the form of physical coercion and violence within the marital sexual relationship, or the threat of violence through the use of intimidating verbal or nonverbal behavior. It includes behavior such as incest and the mistreatment or neglect of underage children by a parent or another guardian that results in injury or harm. Violence against the elderly may be seen in physical, psychological, sexual, verbal, material, and medical abuse or neglect.

The Bible clearly indicates that the distinguishing mark of Christian believers is the quality of their human relationships in the church and in the family. It is in the spirit of Christ to love and accept, to seek to affirm and build others up, rather than to abuse or tear one another down. There is no room among Christ's followers for tyrannical control and the abuse of power or authority. Motivated by their love for Christ, His disciples are called to show respect and concern for the welfare of others, to accept males and females as equals, and to acknowledge that every person has a right to respect and dignity. Failure to relate to others in this way violates their personhood and devalues human beings created and redeemed by God.

The apostle Paul refers to the church as "the household of faith" which functions as an extended family, offering acceptance, understanding, and comfort to all, especially to those who are hurting or disadvantaged. Scripture portrays the church as a family in which

personal and spiritual growth can occur as feelings of betrayal, rejection, and grief give way to feelings of forgiveness, trust, and wholeness. The Bible also speaks of the Christian's personal responsibility to protect his or her body temple from desecration because it is the dwelling place of God.

Regrettably, family violence occurs in many Christian homes. It can never be condoned. It severely affects the lives of all involved and often results in long term distorted perceptions of God, self, and others.

It is our belief that the Church has a responsibility--

1. To care for those involved in family violence and to respond to their needs by:
 - a. Listening to and accepting those suffering from abuse, loving and affirming them as persons of value and worth.
 - b. Highlighting the injustices of abuse and speaking out in defense of victims both within the community of faith and in society.
 - c. Providing a caring, supportive ministry to families affected by violence and abuse, seeking to enable both victims and perpetrators to access counseling with Seventh-day Adventist professionals where available or other professional resources in the community.
 - d. Encouraging the training and placement of licensed Seventh-day Adventist professional services for both church members and the surrounding communities.
 - e. Offering a ministry of reconciliation when the perpetrator's repentance makes possible the contemplation of forgiveness and restoration in relationships. Repentance always includes acceptance of full responsibility for the wrongs committed, willingness to make restitution in every way possible, and changes in behavior to eliminate the abuse.
 - f. Focusing the light of the gospel on the nature of husband-wife, parent-child, and other close relationships, and empowering individuals and families to grow toward God's ideals in their lives together.
 - g. Guarding against the ostracism of either victims or perpetrators within the family or church community, while firmly holding perpetrators responsible for their actions.
2. To strengthen family life by:
 - a. Providing family life education which is grace-oriented and includes a biblical understanding of the mutuality, equality, and respect indispensable to Christian relationships.
 - b. Increasing understanding of the factors that contribute to family violence.
 - c. Developing ways to prevent abuse and violence and the recurring cycle often observed within families and across generations.
 - d. Rectifying commonly held religious and cultural beliefs which may be used to justify or cover up family violence. For example, while parents are instructed by God to redemptively correct their children, this responsibility does not give license for the use of harsh, punitive disciplinary measures.
3. To accept our moral responsibility to be alert and responsive to abuse within the families of our congregations and our communities, and to declare that such abusive behavior is a violation of Seventh-day Adventist Christian standards. Any indications or reports of abuse must not be minimized but seriously considered. For church members to remain indifferent and unresponsive is to condone, perpetuate, and possibly extend family violence.

If we are to live as children of the light, we must illuminate the darkness where family violence occurs in our midst. We must care for one another, even when it would be easier to remain uninvolved.

(The above statement is informed by principles expressed in the following scriptural passages: Ex 20:12; Matt 7:12; 20:25-28; Mark 9:33-45; John 13:34; Rom 12:10, 13; 1 Cor 6:19; Gal 3:28; Eph 5:2, 3, 21-27; 6:1-4; Col 3:12-14; 1 Thess 5:11; 1 Tim 5:5-8.) *This statement was voted by the General Conference of Seventh-day Adventists Administrative Committee (ADCOM) on August 27, 1996, and was sent for consideration by the Annual Council in San Jose, Costa Rica, October 1-10, 1996.*

Cited:19/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/family-violence/30/>

Child Sexual Abuse

Child sexual abuse occurs when a person older or stronger than the child uses his or her power, authority, or position of trust to involve a child in sexual behavior or activity. Incest, a specific form of child sexual abuse, is defined as any sexual activity between a child and a parent, a sibling, an extended family member, or a step/surrogate parent.

Sexual abusers may be men or women and may be of any age, nationality, or socio-economic background. They are often men who are married with children, have respectable jobs, and may be regular churchgoers. It is common for offenders to strongly deny their abusive behavior, to refuse to see their actions as a problem, and to rationalize their behavior or place blame on something or someone else. While it is true that many abusers exhibit deeply rooted insecurities and low self-esteem, these problems should never be accepted as an excuse for sexually abusing a child. Most authorities agree that the real issue in child sexual abuse is more related to a desire for power and control than for sex.

When God created the human family, He began with a marriage between a man and a woman based on mutual love and trust. This relationship is still designed to provide the foundation for a stable, happy family in which the dignity, worth, and integrity of each family member is protected and upheld. Every child, whether male or female, is to be affirmed as a gift from God. Parents are given the privilege and responsibility of providing nurture, protection, and physical care for the children entrusted to them by God. Children should be able to honor, respect, and trust their parents and other family members without the risk of abuse.

The Bible condemns child sexual abuse in the strongest possible terms. It sees any attempt to confuse, blur, or denigrate personal, generational, or gender boundaries through sexually abusive behavior as an act of betrayal and a gross violation of personhood. It openly condemns abuses of power, authority, and responsibility because these strike at the very heart of the victims' deepest feelings about themselves, others, and God, and shatter their capacity to love and trust. Jesus used strong language to condemn the actions of anyone who, through word or deed, causes a child to stumble.

The Adventist Christian community is not immune from child sexual abuse. We believe that the tenets of the Seventh-day Adventist faith require us to be actively involved in its prevention. We are also committed to spiritually assisting abused and abusive individuals and their families in their healing and recovery process, and to holding church

professionals and church lay leaders accountable for maintaining their personal behavior as is appropriate for persons in positions of spiritual leadership and trust.

As a Church we believe our faith calls us to:

1. Uphold the principles of Christ for family relationships in which the self-respect, dignity, and purity of children are recognized as divinely mandated rights.
2. Provide an atmosphere where children who have been abused can feel safe when reporting sexual abuse and can feel that someone will listen to them.
3. Become thoroughly informed about sexual abuse and its impact upon our own church community.
4. Help ministers and lay leaders to recognize the warning signs of child sexual abuse and know how to respond appropriately when abuse is suspected or a child reports being sexually abused.
5. Establish referral relationships with professional counselors and local sexual assault agencies who can, with their professional skills, assist abuse victims and their families.
6. Create guidelines/policies at the appropriate levels to assist church leaders in:
 1. Endeavoring to treat with fairness persons accused of sexually abusing children,
 2. Holding abusers accountable for their actions and administering appropriate discipline.
2. Support the education and enrichment of families and family members by:
 1. Dispelling commonly held religious and cultural beliefs which may be used to justify or cover up child sexual abuse.
 2. Building a healthy sense of personal worth in each child which enables him or her to respect self and others.
 3. Fostering Christlike relationships between males and females in the home and in the church.
3. Provide caring support and a faith-based redemptive ministry within the church community for abuse survivors and abusers while enabling them to access the available network of professional resources in the community.
4. Encourage the training of more family professionals to facilitate the healing and recovery process of abuse victims and perpetrators.

(The above statement is informed by principles expressed in the following scriptural passages: Gen 1:26-28; 2:18-25; Lev 18:20; 2 Sam 13:1-22; Matt 18:6-9; 1 Cor 5:1-5; Eph 6:1-4; Col 3:18-21; 1 Tim 5:5-8.)

This statement was voted during the Spring Meeting of the General Conference Executive Committee on Tuesday, April 1, 1997, in Loma Linda, California.

Cited: 10/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/child-sexual-abuse/24/>

50th Anniversary of the Universal Declaration of Human Rights

From its very inception in the middle of the nineteenth century, the Seventh-day Adventist Church has supported human rights. Inspired by biblical values, the early Adventists were involved in the struggle against slavery and injustice. They claimed the right of every person to choose beliefs according to conscience and to practice and teach his or her religion in full freedom, without discrimination, always respecting the equal rights of others. Seventh-day Adventists are convinced that in religion the exercise of force is contrary to God's principles.

In promoting religious freedom, family life, education, health, mutual assistance, and meeting crying human need, Seventh-day Adventists affirm the dignity of the human person created in the image of God.

The 1948 Universal Declaration of Human Rights was written and adopted by individuals who had emerged from the unprecedented destruction, disorientation and distress of World War II. This harrowing experience gave them a vision of and desire for a future world of peace and freedom. Coming from the best and highest part of the human heart, the Universal Declaration is a fundamental document standing firmly for human dignity, liberty, equality, and non-discrimination of minorities. Article 18, which upholds unconditionally religious liberty in belief and practice, is of special importance, because freedom of religion is the basic human right which undergirds and upholds all human rights.

Today the UDHR is often violated, not least Article 18. Intolerance frequently raises its ugly head, despite the human rights progress accomplished in many nations. The Seventh-day Adventist Church urges the United Nations, government authorities, religious leaders and believers, and non-government organizations to consistently work for the implementation of this Declaration. Politicians, trade union leaders, teachers, employers, media representatives, and all opinion leaders should give strong support to human rights. This would respond to and help reduce growing and violent religious extremism, intolerance, hate crimes and discrimination based either on religion or anti-religious secularism. In this way, the Universal Declaration will grow in practical importance and luster, and never risk becoming an irrelevant document.

This statement was voted by the General Conference Administrative Committee, November 17, 1998, and released by the General Conference Office of Public Affairs.

Cited: 19/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/50th-anniversary-of-the-universal-declaration-of-human-rights/18/>

Well-being and Value of Children

Seventh-day Adventists affirm the right of every child to a happy and stable home environment, and the freedom and support to grow up to be the person God intended. In 1989, the United Nations General Assembly recognized the fundamental importance of children by voting the 'Convention on the Rights of the Child.' In harmony with many of these lofty principles, and considering the value Jesus placed on children when He said, 'Let the children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these' (Matt 19:14, NIV), we seek to aid children who suffer from the following destructive influences:

Poverty-Poverty impacts children's development, robbing them of necessary food, clothing, and shelter, and adversely affecting their health and education.

Illiteracy-Illiteracy makes it difficult for the parents to earn wages or care for their family or for the child to reach his or her potential.

Poor health care- Millions of children have no access to health care because they lack the proper insurance coverage or they live where medical care is unavailable.

Exploitation and vulnerability-Children are corrupted and exploited when they are used for cheap labor, sweat shops, armed conflict, and the perverted sexual pleasure of adult predators, and are exposed to sexually explicit materials in the mass media and on the Internet.

Violence-Every year many children die violent deaths. The vast majority of individuals who suffer in armed conflicts are women and children. Children bear deep physical and psychological scars, even after the fighting stops.

In response to the above issues and needs, Seventh-day Adventists stand for the following rights of children:

1. The right to a loving and stable home where there is safety and freedom from abuse.
2. The right to adequate food, clothing, and shelter.
3. The right to proper health/medical care.
4. The right to an education that prepares children for a positive role in society by developing their personal potential and giving them earning capacity.
5. The right to a religious and moral education in the home and church.
6. The right to freedom from discrimination and exploitation.
7. The right to personhood, respect, and the development of positive self-esteem.

This statement was voted by the General Conference of Seventh-day Adventists Administrative Committee (ADCOM), for release at the time of the General Conference Session in Toronto, Canada, June 29-July 9, 2000.

Cited: 19/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/well-being-and-value-of-children/12/>

Ending Violence against Women and Girls

We, the members of the Seventh-day Adventist Church, speak up and join with others to bring an end to violence against women and girls. Global statistics indicate that in all societies women and girls are more frequently the victims of violence. Actions or threats likely to result in physical, sexual, or psychological harm or suffering are incompatible with biblical ethics and Christian morality. Such actions include, but are not limited to, family violence, rape, Female Genital Mutilation (FGM), honor killings, and dowry murders. Manipulation, denial of personal liberty, and coercion are also acts of abuse and violence. To such behaviors the Seventh-day Adventist Church says, 'Let's end it now!'

Seventh-day Adventists recognize that creation in God's image bestows dignity and worth on every individual. The measure of that worth is seen in the sacrificial death of Jesus Christ to provide eternal life for everyone. The love and compassion that characterized the earthly life of Jesus sets an example for all His followers in their relationship with others. Christ-like behavior leaves no room for violence against family members or persons outside the family.

The Bible counsels Christians to view the body as the temple of God. Bringing intentional harm to another person desecrates that which God honors and is therefore sinful behavior. Seventh-day Adventists commit themselves to being leaders in breaking the cycle of violence perpetrated against women and girls. We will speak out in defence of victims and survivors through teaching, preaching, Bible study, and advocacy programs.

The Seventh day Adventist Church seeks and welcomes partnerships and collaboration with others in addressing this global issue. The collective voice of many can save tens of thousands of women and girls from the harm and suffering that result from abuse and violence.

(This statement is supported by the following Bible references: John 3:16; Genesis 1:26; Isaiah 61:1-3; Ephesians 5:2-3; 1 John 3:10, 15-18, 4:11; 3 John 1:2; 1 Corinthians 3:16-17, 6:19; Romans 12:1-2). (See also the 'Statement on the Nurture and Protection of Children'.)

This statement was approved and voted by the Executive Committee of the General Conference of Seventh-day Adventists on June 23, 2010, and released at the General Conference Session in Atlanta, Georgia, June 24-July 3, 2010.

Cited: 19/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/ending-violence-against-women-and-girls/>

Nurture and Protection of Children

Seventh-day Adventists place a high value on children. In the light of the Bible they are seen as precious gifts from God entrusted to the care of parents, family, community of faith and society-at-large. Children possess enormous potential for making positive contributions to the Church and to society. Attention to their care, protection and development is extremely important.

The Seventh-day Adventist Church reaffirms and extends its longstanding efforts to nurture and safeguard children and youth from persons--known and unknown--whose actions perpetrate any form of abuse and violence against them and/or sexually exploit them. Jesus modelled the kind of respect, nurture, and protection children should be able to expect from adults entrusted with their care. Some of His strongest words of reproof were directed toward those who would harm them. Because of the trusting nature and dependence of children upon older and wiser adults and the life-changing consequences when this trust is breached, children require vigilant protection.

Redemptive Correction

The Seventh-day Adventist Church places a priority on church-based parent education that helps parents develop the skills necessary for a redemptive approach to correction. Many children experience harsh punishment in the name of a biblical approach to discipline. Correction characterized by severe, punitive, dictatorial control often leads to resentment and rebellion. Such harsh discipline is also associated with heightened risk for physical and psychological harm to children as well as increased likelihood the youth will resort to coercion and violence in resolving their differences with others. By contrast, examples from Scripture as well as a large body of research confirm the effectiveness of more gentle forms of discipline that allow children to learn through reasoning and experiencing the consequences of their choices. Such milder measures have been demonstrated to increase the likelihood children will make life-affirming choices and espouse parental values as they mature.

Making Church a Safe Place for Children

The Church also takes seriously its responsibility to minimize the risk for child sexual abuse and violence against children in the congregational setting. First and foremost, church leaders and members must themselves live by a strict code of ethics that precludes even the appearance of evil as regards the exploitation of minors for the gratification of adult desires. Other practical measures toward making church a safe place for children include attention to the safety of the church facility and its surroundings and the careful supervision and monitoring of children and their environment during all church-related activities. Education regarding what constitutes appropriate and inappropriate interaction between adults and children, the warning signs of abuse and violence, and the specific steps to be followed should inappropriate behavior be reported or suspected are vitally important. Pastors and church leaders who are visible and approachable play an important role in prevention as well as in responding well to the needs of children whose safety may have been jeopardized. Regular updates are needed regarding their moral and legal responsibility to report child abuse to appropriate civil authorities. The designation of trained personnel and specific protocols at wider levels of Church organisation will help to

ensure appropriate action and follow-through when abuse is reported within the church setting.

Because of the complex nature of the problem of child sexual abuse and violence against children, intervention and treatment of perpetrators requires resources beyond the scope of ministry provided by the local church. However, the presence of a known perpetrator in a congregation calls for the highest levels of vigilance. While perpetrators should be held fully responsible for their own behavior, the supervision of persons with a history of inappropriate behavior is necessary to ensure that such persons maintain appropriate distance and refrain from all contact with children during church-related activities. Provision for alternative opportunities for perpetrators to grow spiritually in settings where children are not present greatly enhances child protection.

Fostering Emotional and Spiritual Healing

Children who have been personally victimized or who have witnessed disturbing events need the care of adults who treat them with sensitivity and understanding. Practical support that helps children and families maintain stability in the midst of turmoil empowers victims and their families and promotes healing. The Church's commitment to breaking the silence frequently associated with child sexual abuse and violence, its efforts toward advocacy and justice for all victims, and deliberate action to safeguard children from all forms of abuse and violence will contribute much toward the emotional and spiritual recovery of all concerned. The Church regards the nurture and protection of children as a sacred trust.

(This statement has been informed by the principles expressed in the following biblical passages: Lev. 18:6; 2 Sam. 13:1-11; 1 Kings 17:17-23; Ps. 9: 9, 12, 16-18; 11:5-7; 22:24; 34:18; 127:3-5; 128:3-4; Prov. 31:8-9; Is. 1:16-17; Jer. 22:3; Matt. 18:1-6; 21:9, 15-16; Mark 9:37; 10:13-16; Eph. 6:4; Col. 3:21; 1Tim. 5:8; Heb. 13:3.)

(See also 'Seventh-day Adventists Speak Up For Ending Violence Against Women and Girls'.)

This statement was approved and voted by the Executive Committee of the General Conference of Seventh-day Adventists on June 23, 2010, and released at the General Conference Session in Atlanta, Georgia, June 24-July 3, 2010.

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<http://www.adventist.org/information/official-statements/statements/article/go/0/nurture-and-protection-of-children/>

Global Poverty

Poverty is present in every society. Poverty robs human beings of their most basic rights. It keeps people hungry; it deprives them of medical care, clean water, an education, the opportunity to work, and often results in a sense of powerlessness, hopelessness, and inequality. Every day, more than 24,000 children die due to preventable conditions created by poverty.

Seventh-day Adventists believe that actions to reduce poverty and its attendant injustices are an important part of Christian social responsibility. The Bible clearly reveals God's special interest in the poor and His expectations as to how His followers should respond to

those who are unable to care for themselves. All human beings bear the image of God and are the recipients of God's blessing (Luke 6:20). In working with the poor we follow the example and teaching of Jesus (Matthew 25:35, 36). As a spiritual community Seventh-day Adventists advocate justice for the poor and 'speak up for those who cannot speak for themselves' (Proverbs 31:8 NIV) and against those who 'deprive the poor of their rights' (Isaiah 10:2 NIV). We participate with God who 'secures justice for the poor' (Psalm 140:12 NIV).

Working to reduce poverty and hunger means more than showing sympathy for the poor. It means advocating for public policy that offers justice and fairness to the poor, for their empowerment and human rights. It means sponsoring and participating in programs that address the causes of poverty and hunger, helping people to build sustainable lives. This commitment to justice is an act of love (Micah 6:8). Seventh-day Adventists believe it is also a call to live lives of simplicity and modesty that witness against materialism and a culture of affluence.

Seventh-day Adventists join the global community in supporting the United Nations' Millennium Development Goals for reducing poverty by at least 50 per cent by 2015. In furtherance of this, Seventh-day Adventists partner with civil society, governments and others, working together locally and globally to participate in God's work of establishing enduring justice in a broken world.

As followers of Christ we engage this task with determined hope, energized by God's visionary promise of a new heaven and a new earth where there is no poverty or injustice. Seventh-day Adventists are called to live imaginatively and faithfully inside that vision of God's Kingdom by acting to end poverty now.

This statement was approved and voted by the Executive Committee of the General Conference of Seventh-day Adventists on June 23, 2010, and released at the General Conference Session in Atlanta, Georgia, June 24-July 3, 2010.

Cited: 19/06/2014

<http://www.adventist.org/information/official-statements/statements/article/go/0/global-poverty/>

Appendix 10: Testimony for James and Ellen White's Family

Ms 8, 1862 Battle Creek, Michigan 1862

Testimony for James and Ellen White's Family

I was shown in regard to our family, that we had failed in our duty; we had not restrained them. We had indulged them too much, suffered them to follow their own inclinations and desires, and suffered them to indulge in folly. Nonsensical talk should be immediately and promptly stopped. I saw that it required much perseverance and patience to instruct our children aright. We are separated from them so much that when we are with them we should perseveringly labor to knit their hearts to us that when we are absent we can have influence over them. I saw that we should instruct them with sobriety and yet with kindness and patience; take an even course. Satan is busy to tempt our children and lead them to be forgetful and to indulge in folly, that we may be disheartened and grieved and then take a course to censure and find fault with them in a spirit which will only injure and discourage them instead of helping them.

I saw that there had been a wrong in laughing at their sayings and doings, and then when they err, bearing down upon them with much severity, even before others, which destroys their fine and sensitive feelings and makes it a common thing to be censured for trifles and mistakes, and places accidents and mistakes upon the same level with sins and actual wrongs. Their dispositions will become soured and we shall sever the cord which unites them to us and gives us influence with them. They suffer trials of mind, and feel disappointments as keenly as do those who are older, but these things heal in their minds sooner than with older persons. I saw that as we require and enforce upon our children a strict carrying out of our views of right, we must be very careful never to censure or administer reproof unless it is deserved, for if we do we shall fail of our object. We have been in danger of expecting our children to have a more perfect experience than their age warrants us to expect.

Our children yearn for affection and love and encouragement. These they should have. But never should a smile be seen upon the countenance of their parents at any witty remark they may make. Kind words and acts will benefit them more when they are actually needed, than will all the indulgence that can be granted them at another time. Let our children ever see in us reason and forbearance. When they offend, we can have a far greater influence upon their minds to reprove them alone than before others. When reproved in company a spirit rises within them to brave it out and not show that they are affected. This spirit grows upon them, and submissive, broken feelings will be rare. But

take them alone and speak to them in kindness, yet with decision, and it will have a reforming influence. They will ponder these things in their hearts, and although we are absent from them, yet they will feel our influence and will have a principle to do right.

Our children love us and will yield to reason, and kindness will have a more powerful influence than harsh reproof. The spirit and influence which have surrounded our children requires us to restrain them and draw them from young company and deny them privileges that children commonly have enjoyed. If we take the course in these things which it is our duty to take, we should ever have our words and acts perfectly reasonable to our children, that their reflection may not be embittered with harsh words or words spoken in a severe manner. It leaves a wound or sting upon their spirits which destroys their love for their parents and the influence of their parents over them (M 8 1862, Testimony for James and Ellen White's Family. White, E G 1862).

Appendix 11: Ellen White's Appeal to Mothers

APPEAL TO MOTHERS

MY SISTERS: My apology for addressing you on this subject is, I am a mother, and feel alarmed for those children and youth who by solitary vice are ruining themselves for this world, and for that which is to come. Let us closely inquire into this subject from a physical, mental, and moral point of view.

Mothers, let us first view the results of this vice upon the physical strength. Have you not marked the lack of healthful beauty, of strength and power of endurance, in your dear children? Have you not felt saddened as you have watched the progress of disease upon them, which has baffled your skill, and that of physicians? You listen to numerous complaints of headache, catarrh, dizziness, nervousness, pain in the shoulders and side, loss of appetite, pain in the back and limbs, wakeful, feverish nights, of tired feelings in the morning, and great exhaustion after exercising?

As you have seen the beauty of health disappearing, and have marked the sallow countenance, or the unnaturally-flushed face, have you been aroused sufficiently to look beneath the surface, to inquire into the cause of this physical decay? Have you observed the astonishing mortality among the youth?

And have you not noticed that there was a deficiency in mental health of your children? that their course seemed to be marked with extremes? that they were absent minded? that they started nervously when spoken to? and were easily irritated? Have you not noticed that, when occupied upon a piece of work, they would look dreamingly, as though the mind was elsewhere? and when they came to their senses, they were unwilling to own the work as coming from their hands, it was so full of mistakes, and showed such marks of inattention? Have you not been astonished at their wonderful forgetfulness? The most simple and oft-repeated directions would often be forgotten. They might be quick to learn, but it would be of no special benefit to them. The mind would not retain it. What they might learn through hard study, when they would use their knowledge, is missing, lost through their sieve-like memories. Have you not noticed their reluctance to engage in active labor? and their unwillingness to perseveringly accomplish that which they have undertaken which taxes the mental, as well as the physical, strength? The tendency of many is to live in indolence.

Have you not witnessed the gloomy sadness upon the countenance, and frequent exhibitions of a morose temper in those who once were cheerful, kind, and affectionate?

They are easily excited to jealousy, disposed to look upon the dark side, and when you are laboring for their good, imagine that you are their enemy, that you needlessly reprove and restrain them.

And have you not inquired where will all this end, as you have looked upon your children from a moral point of view? Have you not noticed the increase of disobedience in children, and their manifestations of ingratitude and impatience under restraint? Have you not been alarmed at their disregard of parental authority, which has bowed down the hearts of their parents with grief, and prematurely sprinkled their heads with gray hairs? Have you not witnessed the lack of that noble frankness in your children which they once possessed, and which you admired in them? Some children even express in their countenances a hardened look of depravity. Have you not felt distressed and anxious as you have seen the strong desire in your children to be with the other sex, and the overpowering disposition they possessed to form attachments when quite young? With your daughters, the boys have been the theme of conversation; and with your sons, it has been the girls. They

manifest preference for particular ones, and your advice and warnings produce but little change. Blind passion overrules sensible considerations.

And although you may check the outward manifestations, and you credit the promises of amendment, yet, to your sorrow, you find there is no change, only to conceal the matter from you. There are still secret attachments and stolen interviews. They follow their willful course, and are controlled by their passions, until you are startled by perhaps a premature marriage, or are brought to shame by those who should, by their noble course of conduct, bring to you respect and honor. The cases of premature marriage multiply. Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. These choose for themselves, often without the knowledge of the mother who has watched over them, and cared for them, from their earliest infancy.

Attachments formed in childhood have often resulted in a very wretched union, or in a disgraceful separation. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained, will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person, as young as himself, to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches. The offspring of such are placed in a much more unfavorable condition than were their parents. With such surroundings, such examples, what could be expected of them if time should continue? Mothers, the great cause of these physical, mental, and moral evil, is secret vice, which inflames the passions, fevers the imagination, and leads to fornication and adultery. This vice is laying waste the constitution of very many, and preparing them for diseases of almost every description. And shall we permit our children to pursue a course of self-destruction?

Mothers, view your children from a religious standpoint. It gives you pain to see your children feeble in body and mind; but does it not cause you still greater grief to see them almost dead to spiritual things, so that they have but little desire for goodness, beauty of character, and holy purposes? Secret vice is the destroyer of high resolve, earnest endeavor, and strength of will to form a good religious character. All who have any true sense of what is embraced in being a Christian, know that the followers of Christ are under obligation as his disciples, to bring all their passions, their physical powers and mental faculties, into perfect subordination to his will. Those who are controlled by their passions cannot be followers of Christ. They are too much devoted to the service of their master, the originator of every evil, to leave their corrupt habits, and choose the service of Christ.

Godly mothers will inquire with the deepest concern, Will our children continue to practice habits which will unfit them for any responsible position in this life? Will they sacrifice comeliness, health, intellect, and all hope of Heaven, everything worth possessing, here and hereafter to the demon passion? May God grant that it may be otherwise; and that our children, who are so dear to us, may listen to the voice of warning, and choose the path of purity and holiness.

How important that we teach our children self-control from their very infancy, and teach them the lesson of submitting their wills to ours. If they should be so unfortunate as to learn wrong habits, not knowing all the evil results, they can be reformed by appealing to their reason, and convincing them that such habits ruin the constitution, and affect the mind. We

should show them that whatever persuasions corrupt persons may use to quiet their awakened fears, and lead them still to indulge this pernicious habit, whatever may be their pretense, they are really their enemies and the devil's agents. Virtue and purity are of great value. These precious traits are of heavenly origin. They make God our friend, and unite us firmly to his throne.

Satan is controlling the minds of the young, and we must work resolutely and faithfully to save them. Very young children practice this vice, and it grows upon them and strengthens with their years, until every noble faculty of body and mind is debased. Many might have been saved if they had been carefully instructed in regard to the influence of this practice upon their health. They were ignorant of the fact that they were bringing much suffering upon themselves. Children who are experienced in this vice, seem to be bewitched by the devil until they can impart their vile knowledge to others, even teaching very young children this practice.

Mothers, you cannot be too careful in preventing your children from learning low habits.

It is easier to guard them from evil, than for them to eradicate it after it is learned. Neighbors may permit their children to come to your house, to spend the evening and the night with your children. Here is a trial, and a choice for you, to run the risk of offending your neighbors by sending their children to their own home, or gratify them, and let them lodge with your children, and thus expose them to be instructed in that knowledge which would be a life-long curse to them.

To save my children from being corrupted, I have not allowed them to sleep in the same bed, nor in the same room, with other boys, and have, as occasion has required, when travelling, made a scanty bed upon the floor for them, rather than have them lodge with others. I have tried to keep them from associating with rough, rude boys, and have presented inducements before them to make their employment at home cheerful and happy. By keeping their minds and hands occupied, they have had but little time, or disposition, to play in the street with other boys, and obtain a street education.

A misfortune, which occurred when I was about nine years old, ruined my health. I looked upon this as a great calamity, and murmured because of it. In a few years I viewed the matter quite differently. I then looked upon it in the light of a blessing. I regard it thus now. Because of sickness, I was kept from society, which preserved me in blissful ignorance of the secret vices of the young. After I was a mother, by the private death-bed confessions of some females, who had completed the work of ruin, I first learned that such vices existed. But I had no just conception of the extent of this vice, and the injury the health sustained by it, until a still later period.

The young indulge to quite an extent in this vice before the age of puberty, without experiencing at that time, to any very great degree, the evil results upon the constitution. But at this critical period, while merging into manhood and womanhood, nature then makes them feel the previous violation of her laws.

As the mother sees her daughter languid and dispirited, with but little vigor, easily irritated, starting suddenly and nervously when spoken to, she feels alarmed, and fears that she will not be able to reach womanhood with a good constitution. She relieves her, if possible, from active labor, and anxiously consults a physician, who prescribes for her without making searching inquiries, or suggesting to the unsuspecting mother the probable cause of her daughter's illness. Secret indulgence is, in many cases, the only real cause of the numerous complaints of the young. This vice is laying waste the vital forces, and debilitating the system; and until the habit, which produced the result, is broken off, there can be no permanent cure. To relieve the young from healthful labor, is the worst possible

course a parent can pursue. Their life is then aimless, the mind and hands unoccupied, the imagination active, and left free to indulge in thoughts that are not pure and healthful. In this condition they are inclined to indulge still more freely in that vice which is the foundation of all their complaints.

Mothers, it is a crime for you to allow yourselves to remain in ignorance in regard to the habits of your children. If they are pure, keep them so. Fortify their young minds, and prepare them to detest this health and soul destroying vice. Shield them, as faithful mothers should, from becoming contaminated by associating with every young companion. Keep them, as precious jewels, from the corrupting influence of this age. If you are situated so that their intercourse with young associates cannot always be overruled, as you would wish to have it, then let them visit your children in your presence, and in no case allow these associates to lodge in the same bed or even in the same room. It will be far easier to prevent an evil than to cure it afterward.

If your children practice this vice, they may be in danger of resorting to falsehood to deceive you. But, mothers, you must not be easily quieted, and cease your investigations. You should not let the matter rest until you are fully satisfied. The health and souls of those you love are in peril, which makes this matter of the greatest importance. Determined watchfulness, and close inquiry, notwithstanding the attempts to evade and conceal, will generally reveal the true state of the case. Then should the mother faithfully present this subject to them in its true light, showing its degrading, downward tendency. Try to convince them that indulgence in this sin will destroy self-respect and nobleness of character; will ruin health and morals, and its foul stain will blot from the soul true love for God, and the beauty of holiness. The mother should pursue this matter until she has sufficient evidence that the practice is at an end.

The course which most mothers pursue, in training their children in this dangerous age, is injurious to their children. It prepares the way to make their ruin more certain. Some mothers, with their own hands, open the door and virtually invite the devil in, by permitting their daughters to remain in idleness, or what is but little better, spend their time in knitting edging, crocheting, or embroidering, and employ a hired girl to do those things their children should do.

They let them visit other young friends, form their own acquaintances, and even go from their parental watch-care some distance from home, where they are allowed to do very much as they please. Satan improves all such opportunities, and takes charge of the minds of these children whom mothers ignorantly expose to his artful snares. Because this course was pursued thirty years ago with comparative safety, it is no evidence that it can be now. The present cannot be judged by the past.

Mothers should take their daughters with them into the kitchen, and give them a thorough education in the cooking department. They should also instruct them in the art of substantial sewing. They should teach them how to cut garments economically, and put them together neatly. Some mothers, rather than take this trouble, to patiently instruct their inexperienced daughters, prefer to do all themselves. But in so doing, they leave the essential branches of education neglected, and commit a great wrong against their children; for in after life they feel embarrassment, because of their lack of knowledge in these things.

Mothers should educate their daughters in regard to the laws of life. They should understand their own frame, and the relation their eating, drinking, and everyday habits, have to health and a sound constitution, without which the sciences would be of but little benefit.

The help of the daughters will often make so much difference with the mother's work, that kitchen help can be dispensed with, which will prove not only a saving of expense, but a continual benefit to the children, by making room for them to labor, and bringing them into the society, and under the direct influence, of their mother, whose duty it is to patiently instruct the dear ones committed to her care. Also, a door will be closed against much evil, which a hired girl may bring into a family. In a few days she may exert a strong influence over the children of the family, and initiate your daughters into the practice of deception and vice.

Children should be instructed from their early years to be helpful, and to share the burdens of their parents. By thus doing, they can be a great blessing in lightening the cares of the weary mother. While children are engaged in active labor, time will not hang heavily upon their hands, and they will have less opportunity to associate with vain, talkative, unsuitable companions, whose evil communications might blight the whole life of an innocent girl, by corrupting her good manners.

Active employment will give but little time to invite Satan's temptations. They may be often weary, but this will not injure them. Nature will restore their vigor and strength in their sleeping hours, if her laws are not violated. And the thoroughly-tired person has less inclination for secret indulgence.

Mothers allow themselves to be deceived in regard to their daughters. If they labor, and then appear languid and indisposed, the indulgent mother fears that she has overtaxed them, and resolves henceforward to lighten their task. The mother bears the extra amount of labor which should have been performed by the daughters. If the true facts in the case of many were known, it would be seen that it was not the labor which was the cause of the difficulty, but wrong habits which were prostrating the vital energies, and bringing upon them a sense of weakness and great debility. In such cases, when mothers relieve their daughters from active labor, they, by so doing, virtually give them up to idleness, to reserve their energies to consume upon the altar of lust. They remove the obstacles, giving the mind more freedom to run in a wrong channel, where they will more surely carry on the work of self-ruin.

The state of our world is alarming. Everywhere we look, we see imbecility, dwarfed forms, crippled limbs, misshapen heads, and deformity of every description. Sin and crime, and the violation of nature's laws, are the causes of this accumulation of human woe and suffering. A large share of the youth now living are worthless. Corrupt habits are wasting their energies, and bringing upon them loathsome and complicated diseases. Unsuspecting parents will try the skill of physicians, one after another, who prescribe drugs, when they generally know the real cause of the failing health; but for fear of offending, and losing their fees, they keep silent, when, as faithful physicians, they should expose the real cause. Their drugs only add a second great burden for abused nature to struggle against; and in this struggle nature often breaks down in her efforts, and the victim dies. And the friends look upon the death as a mysterious dispensation of Providence, when the most mysterious part of the matter is, that nature bore up as long as she did against her violated laws. Health, reason, and life, were sacrificed to depraved lusts.

Children who practice self-indulgence previous to puberty, or the period of merging into manhood or womanhood, must pay the penalty of nature's violated laws at that critical period. Many sink into an early grave, while others have sufficient force of constitution to pass this ordeal. If the practice is continued from the age of fifteen and upward, nature will protest against the abuse she has suffered, and continues to suffer, and will make them pay the penalty for the transgression of her laws, especially from the ages of thirty to forty-five, by numerous pains in the system, and various diseases, such as affection of the liver and lungs, neuralgia, rheumatism, affection of the spine, diseased kidneys, and cancerous

humors. Some of nature's fine machinery gives way, leaving a heavier task for the remaining to perform, which disorders nature's fine arrangement, and there is often a sudden breaking down of the constitution; and death is the result.

Mothers, you should give your children enough to do. If they get weary, it will not injure health. There is quite a difference between weariness and exhaustion. Indolence will not be favorable to physical, mental, or moral, health. It throws open the door, and invites Satan in, which opportunity he improves, and draws the young into his snares. By indolence, not only the moral strength is weakened, and the impulse of passion increased, but Satan's angels take possession of the whole citadel of the mind, and compel conscience to surrender to vile passion. We should teach our children habits of patient industry. We should beware of indulging them too much. When they meet with difficulty in their labor, we must help them through it instead of carrying them over it. It might be easier for us at the time to do the latter; but we fail to teach a useful and valuable lesson of self-reliance to our children, and are preparing the way to greatly increase our cares in the end. We should awaken in our children generous, noble principles, and urge them to active exertions, which will shield them from a multitude of temptations, and make their lives happier.

My sisters, as mothers we are responsible in a great degree for the physical, mental, and moral, health of our children. We can do much by teaching them correct habits of living. We can show them, by our example, that we make a great account of health, and that they should not violate its laws. We should not make it a practice to place upon our tables food which would injure the health of our children. Our food should be prepared free from spices. Mince pies, cakes, preserves, and highly-seasoned meats, with gravies, create a feverish condition in the system, and inflame the animal passions. We should teach our children to practice habits of self-denial; that the great battle of life is with self, to restrain the passions, and bring them into subjection to the mental and moral faculties.

My sisters, be entreated to spend less time over the cook-stove, preparing food to tempt the appetite, and thus wearing out the strength given you of God to be used for a better purpose. A plain, nourishing diet will not require so great an amount of labor. We should devote more time to humble, earnest prayer to God, for wisdom to bring up our children in the nurture and admonition of the Lord. The health of the mind is dependent upon the health of the body. As Christian parents, we are bound to train our children in reference to the laws of life. We should instruct them, by precept and example, that we do not live to eat, but that we eat to live. We should encourage in our children a love for nobleness of mind, and a pure, virtuous character. In order to strengthen in them the moral perceptions, the love of spiritual things, we must regulate the manner of our living, dispense with animal food, and use grains, vegetables, and fruits, as articles of diet.

Mothers, is there not a work for you to do in your families? You may inquire, How can we remedy the evils which already exist? How shall we begin to work? If you lack wisdom, go to God. He has promised to give liberally. Pray much, and fervently, for divine aid. One rule cannot be followed in every case. The exercise of sanctified judgment is now needful. Be not hasty and agitated, and approach your children with censure. Such a course would only cause rebellion in them. You should feel deeply over any wrong course you have taken, which may have opened a door for Satan to lead your children by his temptations. If you have not instructed them in regard to the violation of the laws of health, blame rests upon you. You have neglected an important duty, the result of which may be seen in the wrong practices of your children. Before you engage in the work of teaching your children the lesson of self-control, you should learn it yourself. If you are easily agitated, and become impatient, how can you appear reasonable to your children while instructing them to control their passions? With self-possession, and feelings of the deepest sympathy and pity, you should approach your erring children, and faithfully present to them the sure work of ruin upon their constitutions, if they continue the course they have begun; that as they debilitate

the physical and mental, so, also, the moral must feel the decay, and they are sinning, not only against themselves, but against God.

You should make them feel, if possible, that it is God, the pure and holy God, that they have been sinning against; that the great Searcher of hearts is displeased with their course; that nothing is concealed from him. If you can so impress your children, that they will exercise that repentance which is acceptable to God, that godly sorrow which worketh repentance unto salvation, not to be repented of, the work will be thorough, the reform certain. They will not feel sorrow merely because their sins are known; but they will view their sinful practices in their aggravated character, and will be led to confess them to God, without reserve, and will forsake them. They will feel to sorrow for their wrong course, because they have displeased God, and sinned against him, and dishonored their bodies before Him who created them, and has required them to present their bodies a living sacrifice, holy and acceptable unto him, which is their reasonable service.

'What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.' 1Cor.6:19,20.

You should present encouragements before your children that a merciful God will accept true heart repentance, and will bless their endeavors to cleanse themselves from all filthiness of the flesh and spirit. As Satan sees that he is losing control over the minds of your children, he will strongly tempt them, and seek to bind them to continue to practice this bewitching vice. But with a firm purpose they must resist Satan's temptations to indulge the animal passions, because it is sin against God. They should not venture on forbidden ground, where Satan can claim control over them. If they in humility entreat God for purity of thought, and a refined and sanctified imagination, he will hear them, and grant their petitions. God has not left them to perish in their sins, but will help the weak and helpless, if they cast themselves in faith upon him. Those who have been in the practice of secret indulgence until they have prostrated their physical and mental strength, may never fully recover from the result of the violation of nature's laws; but their only salvation in this world, and that which is to come depends upon entire reform. Every deviation is making recovery more hopeless. None should be discouraged if they perceive no decided improvement in their health after the habit has been broken off for quite a length of time. If nature's laws have not been too long abused, she will carry on her restoring process, although it may not be immediately realized. But some have so long abused nature that she cannot recover entirely. Such must reap as long as they live, to a greater or less degree, the fruit of their doings.

We do not charge all the youth who are feeble of being guilty of wrong habits. There are those who are pure-minded and conscientious, who are sufferers from different causes over which they have no control.

The only sure safety for our children against every vicious practice is, to seek to be admitted into the fold of Christ, and to be taken under the watchcare of the faithful and true Shepherd. He will save them from every evil, shield them from all dangers, if they will heed his voice. He says, 'My sheep hear my voice, and they follow me.' In Christ they will find pasture, obtain strength and hope, and will not be troubled with restless longings for 'something to divert the mind, and satisfy' the heart. They have found the pearl of great price, and the mind is at peaceful rest. Their pleasures are of a pure, elevated, heavenly character. They leave no painful reflections, no remorse. Such pleasures do not enfeeble the body, nor prostrate the mind, but give health and vigor to both.

Communion with, and love for, God, the practice of holiness, the destruction of sin, are all pleasant. The reading of God's word does not fascinate the imagination, and inflame the

passions, like a fictitious story book, but softens, soothes, elevates, and sanctifies, the heart. When the youth are in trouble, when assailed by fierce temptations, they have the privilege of prayer. What an exalted privilege! Finite beings, of dust and ashes, admitted, through the mediation of Christ, into the audience-chamber of the Most High. In such exercises the soul is brought into a sacred nearness with God, and is renewed in knowledge, and true holiness, and fortified against the assaults of the enemy.

No matter how high a person's profession, those who are willing to be employed in gratifying the lust of the flesh, cannot be Christians. As servants of Christ, their employment, and meditations, and pleasure, should consist in things more excellent.

Many are ignorant of the sinfulness of these habits, and their certain results. Such need to be enlightened. Some who profess to be followers of Christ, know that they are sinning against God and ruining their health, yet they are slaves to their own corrupt passions. They feel a guilty conscience, and have less and less inclination to approach God in secret prayer. They may keep up the form of religion, yet be destitute of the grace of God in the heart. They have no devotedness to his service, no trust in him, no living to his glory, no pleasure in his ordinances, and no delight in him. The first commandment requires every living being to love and serve God with all the might, mind, and strength.

Especially should professed Christians understand the principles of acceptable obedience.

Can any expect that God will accept a profession, a form, merely, while the heart is withheld, and they refuse to obey his commandments? They sacrifice physical strength and reason upon the altar of lust, and can they think that God will accept their distracted, imbecile service, while they continue their wrong course? Such are just as surely self-murderers as though they pointed a pistol to their own breast, and destroyed their life instantly. In the first case they linger longer, and more debilitated, and destroy gradually the vital force of their constitution, and the mental faculties; yet the work of decay is sure. While they live, they curse the earth with their imbecile influence, are a stumbling-block to sinners, and cause their friends living sorrow, and an immeasurable weight of anxiety and care as they mark the signs of their decay, and have daily evidence of their impaired intellect. To take one's life instantly is no greater sin in the sight of Heaven than to destroy it gradually, but surely. Persons who bring upon themselves sure decay by wrong-doing, will suffer the penalty here, and, without a thorough repentance, will not be admitted into Heaven hereafter, any sooner than the one who destroys life instantly. The will of God establishes the connection between cause and its effects. Fearful consequences are attached to the least violation of God's law. All will seek to avoid the result, but will not labor to avoid the cause which produced the result. The cause is wrong, the effect right, the knowledge of which is to restrain the transgressor.

The inhabitants of Heaven are perfect, because the will of God is their joy and supreme delight. Many here destroy their own comfort, injure their health, and violate a good conscience, because they will not cease to do wrong. The injunction to mortify the deeds of the body, with its affections of lusts, has no effect upon them. They profess Christ, but are not his followers, and never can be until they cease their wrong-doing, and work the work of righteousness.

Females possess less vital force than the other sex, and are deprived very much of the bracing, invigorating air, by their indoor life. The result of self-abuse in them is seen in various diseases, such as catarrh, dropsy, headache, loss of memory and sight, great weakness in the back and loins, affections of the spine, and frequently, inward decay of the head. Cancerous humor, which would lie dormant in the system their lifetime, is inflamed, and commences its eating, destructive work. The mind is often utterly ruined, and insanity supervenes.

The only hope for those who practice vile habits is to leave them forever, if they place any value upon health here, and salvation hereafter. When these habits have been indulged in for quite a length of time, it requires a determined effort to resist temptation, and refuse the corrupt indulgence. Those who destroy themselves by their own acts will never have eternal life. They that will continue to abuse the health and life given them of God in this world, would not make a right use of health and immortal life were they granted them in God's everlasting kingdom.

The practice of secret habits surely destroys the vital forces of the system. All unnecessary vital action will be followed by corresponding depression. Among the young, the vital capital, and the brain, are so severely taxed at an early age, that there is a deficiency and great exhaustion, which leave the system exposed to diseases of various kinds. But the most common of these is consumption. None can live when their vital energies are used up. They must die. God hates everything impure, and his frown is upon all who give themselves up to gradual and sure decay.

'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' 1Cor.3:16,17.

Those that corrupt their own bodies cannot enjoy the favor of God, until they sincerely repent, make an entire reform, and perfect holiness in the fear of the Lord. None can be Christians and indulge in habits which debilitate the system, bring on a state of prostration of the vital forces, and end in making a complete wreck of beings formed in the image of God. This moral pollution will certainly bring its reward. The cause must produce the results. Those who profess to be disciples of Christ should be elevated in all their thoughts and acts, and should ever realize that they are fitting for immortality, and that, if saved, they must be without spot, or wrinkle, or any such thing. Their Christian character must be without a blemish, or they will be pronounced unfit to be taken to a holy Heaven, to dwell with pure, sinless beings in God's everlasting kingdom.

It is the special work of Satan in these last days to take possession of the minds of youth, to corrupt their thoughts, and inflame their passions, knowing that by thus doing he can lead them to self-pollution, and then all the noble faculties of the mind will become debased, and he can control them to suit his own purposes. All are free moral agents; and as such they must bring their thoughts to run in the right channel. Their meditation should be of that nature which will elevate their minds, and make Jesus and Heaven the subjects of their thoughts. Here is a wide field in which the mind can safely range. If Satan seeks to divert the mind from this to low and sensual things, bring it back again, and place it on eternal things; and when the Lord sees the determined effort made to retain only pure thoughts, he will attract the kind, like the magnet, and purify the thoughts, and enable them to cleanse themselves from every secret sin. 'Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' 2Cor.10:5. The first work of those who would reform is, to purify the imagination. If the mind is led out in a vicious direction, it must be restrained to dwell only upon pure and elevated subjects. When tempted to yield to a corrupt imagination, then flee to the throne of grace, and pray for strength from Heaven. In the strength of God the imagination can be disciplined to dwell upon things which are pure and heavenly.

Some young persons who have been initiated into the vile practices of the world, seek to awaken the curiosity of other inquisitive minds, and impart to them that secret knowledge, ignorance of which would be bliss.

They are not content with practicing themselves the vice they have learned. They are hurried on by the devil, to whisper their evil communications to other minds, to corrupt their good manners. And unless the youth have fixed religious principles, they will be corrupted. A heavy penalty will rest upon those who suffered Satan to use them as mediums to lead astray, and corrupt the minds of others. A heavy curse rested upon the serpent in Eden, because he was the medium Satan used to tempt our first parents to transgress; and a heavy curse from God will follow those who yield themselves as instruments in the subversion of others. And although those who permit themselves to be led astray, and learn vile habits, will suffer for their sin, yet those guilty of instructing them will also suffer for their own sins, and the sins they led others to commit. It were better for such if they had never been born.

Those who would have that wisdom which is from God, must become fools in the sinful knowledge of this age, in order to be wise. They should shut their eyes, that they may see and learn no evil. They should close their ears, lest they hear that which is evil, and obtain that knowledge which would stain their purity of thoughts and acts. And they should guard their tongues, lest they utter corrupt communications, and guile be found in their mouths.

All are accountable for their actions while upon probation in this world. And have power to control their actions. If they are weak in virtue and purity of thoughts and acts, they can obtain help from the Friend of the helpless. Jesus is acquainted with all the weaknesses of human nature, and, if entreated, will give strength to overcome the most powerful temptations. All can obtain this strength if they seek for it in humility. Jesus gives all a blessed invitation who are burdened, and laden with sin to come to him, the sinner's friend. 'Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light.' Matt. 11:28-30.

Here the most inquisitive may safely learn in the school of Christ that which will prove for their present and everlasting good.

The uneasy and dissatisfied will here find rest. With their thoughts and affections centered in Christ, they will obtain true wisdom, which will be worth more to them than the richest earthly treasures.

Many professed Christians do not labor perseveringly. They make too little effort, and are not ready and willing to deny self.

The prayer of the living Christian will be to 'be filled with the knowledge of His will, in all wisdom and spiritual understanding, that ye may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.' Col.1:9-11. 'In whom are hid all the treasures of wisdom and knowledge.' Col.2:3.

Here is the true knowledge, which should be desired and possessed by every Christian. This knowledge will not lead to ungodliness. It will not break down the constitution, nor bring a gloomy cloud over the mind; but will impart substantial joys and true happiness. This wisdom is divine, and flows ceaselessly from a pure fountain which gives peace, joy, and health.

Even many professed Christians seem to have no earnest desire for this heavenly knowledge, and remain in willing ignorance of this divine grace which it is their privilege to obtain. The only safety for the youth is to seek this precious wisdom, which will assuredly destroy all desire for corrupt knowledge. And when they have acquired a relish for the pure,

calm, satisfying joys of faith and holiness, every feeling of their being will rise in abhorrence to corrupting pleasures. All can choose life if they will. They can resist sin, take pleasure in the ways of righteousness and true holiness, and be rewarded with eternal life in God's everlasting kingdom.

If they choose to corrupt their ways before the Lord, defile their own bodies and commit self-murder, they can do so; but they should remember that the judgment is to sit, and the books are to be opened, and they are to be judged out of those things which are written in the books, according to their works. What a fearful, spotted record will be opened before them, of their secret thoughts, and vile acts. Sentence is pronounced upon them, and they are shut out from the city of God, with the ungodly, and miserably perish with the wicked.

Now is the time of preparation. None need to expect that God will do the work of preparing and fitting them up, without their efforts. It is for them to work the works of righteousness, and crowd all the right-doing they can into the little space of time allotted to them before probation closes, that they may have a clean record in Heaven. I close with the entreaty of the prophet, 'Turn ye, turn ye, from your evil ways; for why will ye die?' Eze.33:11. E.G.W.

(White, E G 1864)

Appendix 12: Lt 106a, June 1, 1896, Ellen White to Peter Wessels

Lt106a-1896 (June 1, 1896) Sunnyside, Cooranbong, New South Wales, Australia from Ellen White to Peter Wessels, *this letter is published in TSB*.

Dear Brother:

I have just read your letter dated April 26. May the Lord help me to write you the very words that will be for your restoration and not for your destruction.

I feel sorry, very sorry, for you. Sin, my brother, is sin; it is the transgression of the Law, and should I try to lessen the sin before you, I would not be doing you any good. You as a Christian receive harm to your own soul. Your whole religious experience is cheapened, and you cannot have faith and trust in God while you have unclean thoughts and defiled hands. The work needs to begin at the soul, and then it will work out in the character. Your mind and heart are polluted else all such actions would be loathsome. It is a great sin, and especially for one who professes to be preaching the Gospel of Christ.

I have had this class of sins presented to me as producing moral defilement. What can the impression be upon those youth whose bodies you degrade by your actions? How can you be a Shepherd of the sheep and lambs, while corrupting their minds, and tainting and polluting their moral sense? Would you consider this matter as lightly as you have done should a minister of the gospel, [such] as Elder Robinson, do such things to your sisters, or to children? This is a crime in the sight of God, and I cannot cover it over as a light matter. It is a Sodomitish sin. It is tainting and polluting in all its tendencies, and an abomination in the sight of a holy God. It is practicing iniquity.

Any youth who would submit her body to be handled by a man is in no way fit for the kingdom of heaven. All this vile practice and commonness is what is ruining our youth. Would you practice this upon the body of your own child? Would you not consider it incest, discovering her nakedness? All who do such things are leading young women into abominable practices. I know what these things lead to. To lewdness, lustful practices. Consider how you must dishonor and degrade the truth. Oh, God hates all such sins! How could you do this and at the same time be preaching the Word to sinners—yourself a sinner?

I know how God regards these sins. A married man, a minister of the gospel, leading the lambs of the flock into Sodomitish practices. Now for Christ's sake, do not again practice this wicked work and destroy your own soul and the souls of others. It is well that you have not been permitted to continue this awful polluting practice. It is no light sin. The effect upon the mind of the one who submits herself to your touch cannot be measured. Human beings are the Lord's property, and to do any action to corrupt them is a terrible insult to Jesus Christ, who gave His life for these precious souls, that they should not perish in their sins, but have everlasting life, and such actions may ruin the souls for whom Christ has died. Will you continue this work to ruin souls?

Looking unto Jesus who is the Author and Finisher of your faith, you will be of good courage in the Lord. We cannot but know that the end of all things is at hand. I come to you as a physician of souls; I tell you that it is not possible for you to act as a minister. What are you doing? Leading young women to the tree of knowledge of evil practices, and teaching them to pluck the fruit which is only evil. This is doing Satan's work most effectually. It is poisoning minds and filling them with unholy imaginings.

These are the very sins which corrupted Sodom. Their evil practices did not come all at once. First one man and woman stupefied themselves by unholy, polluted habits. Then as

inhabitants settled in Sodom, they did as you are doing, educated others in a line that is forbidden of God. And so as the inhabitants continued to multiply, these ministers of sin continued in educating them in their own defiling practices, until if any person came into their midst their first thoughts were to educate them in their evil work, until Sodom became renowned for its pollutions. Their sins reached unto heaven, and the Lord would bear with them no longer. He destroyed them and all that was beautiful, that made it as a second Eden, for the earth was defiled under the inhabitants thereof.

These bodies that you tamper with are the purchased property of Jesus Christ. I knew this was your sin, but I knew also that if the truth was enthroned in your heart, it would make this sin appear to you in its true enormity, for truth brought into the soul temple will expel lust and defilement from the heart.

Should I relate to you the heart-sickening confessions that have been made to me upon death beds of young men and young women, I could fill pages of letter paper. They have opened their hearts to me. They were pure, innocent, and without the knowledge of these evil practices, but men in whom they had confidence as religious teachers led them to this tree of knowledge and they ate of it, and the result was self-abuse. That body which was so fearfully and wonderfully made, to be preserved holy and maintained as a temple where the Holy Spirit could abide, was defiled, its purity gone. Who could be guilty of so great a crime? I asked. It was a professional shepherd of the flock, who should, as the Scriptures express it, 'Feed my flock.' 'Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?' Jeremiah 13:20.

Twenty years ago I listened to a story from a wife and mother. She told me that her heart was breaking. Her husband was an intelligent, fine-looking man, but his sin was tampering with children and youth. He came to our camp meetings, he heard the most solemn truths, from the Word of God, and he would weep and pray and appear devout, 'but,' said the poor, distressed wife, 'if he even sees a child or youth he will instruct them handling their person. I dare not leave my children in his care a moment.'

She finally obtained a divorce, and then she had untold anguish. She went away from him, but he stole her children, and after much painful search she found one in a school and caught it up and fled with it. She changed her place of abode, went across the continent to secure her a home with her child. But the pitiful part of the story is, the sins of the father became the inheritance of his son, who married a fine, capable woman, but the corruption of his father was practiced by him. Notwithstanding, the father boasted that he did not commit adultery, he was by his practices doing those things which in the sight of God were in the very same line and will be punished with the same sentence, 'Depart from me, ye that work iniquity.' The son went to all lengths in defiling practices. He seemed to have no power to leave his evil course of adultery and sin.

You say you did not commit adultery. God charges adultery against everyone who doeth these things, and all who will communicate these vile practices to another are polluting that soul with vile imaginations. Can you not see, can you not understand by your own experience, that you are leading youth into this habit of self-abuse? You have given them the fruit of the tree of knowledge, and every evil communicated is causing them to partake of the fruit of the tree of knowledge, which God has forbidden to be eaten.

You allow a girl to make her body common property for a man to handle, and you break down all reserve, and she will have lustful desires planted in her heart and will not hesitate to go to any lengths in any evil course. Adultery and shameful sin are perpetuated in her life. God will demand of you, 'what have you done with my flock, my beautiful flock?' There is a fascination in sin, and Satan defiles the imagination. How cruel in you to break down in

young women that modesty which is the safe guard of virtue. Once the veil is removed, she will ever be in her own sight as an impure thing.

Since you have entered upon this path of defilement of your own hands and soul, how difficult it has been for you to overcome this besetting sin. How you resolve and resolve again, and yet are overcome! Will you consider this, and then reflect upon the fact that you are placing every soul whom you contaminate in the very same position of temptation, placing them under the same fascination to commit lewd things to corrupt the soul. You cannot possibly give them power to restrain their unlawful desires. You have enticed the youth into a path that leads to the corrupting of every moral principle, and they are compelled to struggle against temptations which you have found too powerful to be resisted.

Jesus gave His life to restore the moral image of God in man. You give your soul up for Satan to work through to destroy the moral image of God in the youth, His own purchased possession—His flock, His beautiful flock. If you would consider this terrible work, with all its liabilities and consequences, you would not in a single instance overstep the barriers; for a sense of the train of evil doing you lead the youth to enter upon would horrify you. You have kindled the fires of sensuality in human minds, and Satan will manage to keep them burning until souls and bodies are alike destroyed—self-respect gone, the beautiful modesty, pure as the lily, defiled, corrupted; and you, a shepherd of the flock, responsible for this work.

How can I frame words to express the enormity of this awful sin? How can I present it in such a manner that you will no longer look upon it, as you have done, as no great wrong? I have grand-daughters, the children of my son W. C. White. If I were forced to choose whether these children should be exposed to these temptations, educated in these evil practices, or be cut down by death, I would say, Let them die in their innocency. Let them not be corrupted by eating the apples of Sodom.

You are giving to the youth the apples of Sodom. You are opposing the work of Christ, who is seeking to save sinners from their sins. Will you not consider? In the name of Jesus will you not receive His grace to impart to all, young and old? It is life, eternal life, for you to practice the virtues of His character, and it is eternal death to you to cling to these sins.

Only the pure in heart shall see God. You cannot practice these defiling sins and see Jesus and receive His favor. Will you cease these evil practices now and forever? Will you turn from all unrighteousness? Confess your sins to God, for against God have you sinned. Against God have you dishonored the members of His family. Against God have you corrupted their thoughts, and sowed the tares of corruption which will yield a harvest that you will not care to garner. I dare not withhold these things from you. The Lord has presented to me how He hates every taint of uncleanness.

Whose servant were you when you were leading the youth into unholy practices? You destroyed every vestige of influence over these poor, easily led souls, so that nothing you could ever do or say would avail to uplift them. In the name of Jesus Christ of Nazareth, I appeal to you to repent of this great sin and be converted. Your Saviour, who gave His life for you, has not called you unto uncleanness, but unto holiness. I refer you to (Galatians 5:16, 17): 'This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.'

In your letter you have stated your inability to put these evil things out of your mind. Will you then, by your sinful propensity, bring other minds into the slavery of sin? Will you give them the apples of Sodom? Will you arouse in them the demon of lust? Shall they be

placed where temptation is too strong for them to overcome? Shall their souls be tainted, polluted by unholy practices? Will you fasten poor souls in habits that seem impossible for you to break? Would you place other souls where, when they would pray to God, unholy desires will strive for the victory, and where such desires will make it tenfold harder to overcome in the battle of life? Have you become so regardless of souls that you will implant in them corruptible seed that all their life long will bear its corruptible fruit?

Christ has bought the souls, the minds, the bodies, of all His creatures. He is dishonored when one of these precious souls shall corrupt the mind or the body. 'But if ye be led of the Spirit, ye are not under the (condemnation of) the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love,' pure, unadulterated love, proceeding from the heart of Christ. It is not to be classed with love-sick sentimentalism, nor a beastly, defiling element, which tends to the destruction of all that is pure in mind or body, and is death to both soul and body.

'Joy.' This does not mean a cheap levity, enjoyment which is found in jesting, joking, laughing; but it means that joy which Christ speaks of in (John 15:10, 11): 'If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.'

What quality of love is that which would lead you to take the very flower of the flock of God to corrupt by your defiling practices? Will you consider these things? I write thus plainly, because the indulgence of sinful lust has become so common in your life that it does not appear to you as the vile thing it is.

I return to (Galatians 5:22), concerning the fruits of the Spirit. 'Peace.' Those who abide in Christ shall have peace. 'Longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no (commendation of the) law.' 'And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another.' These are words of Inspiration. Will you obey them, and manifest the fruits of righteousness?

'Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh. But he that is joined unto the Lord is one Spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.'

Will you consider that you have been educating these precious souls, for whom Christ has died, to dishonor their own bodies? Your violation of purity and modesty will result in the ruin of souls. You, professedly a minister of Christ, have much to answer for, and I greatly fear that you do not realize this as it is, as God regards it. If Brother Robinson were by your side, would you dare to do as you have done? No. If then you did this wicked work secretly, you knew it was too mean and degrading a thing for you to be guilty of doing. But that

Watcher from Heaven who heard the proud boast of Nebuchadnezzar was beholding you. Had your eyes been open, you would have known that none of your unclean work was hid.

'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' Jesus, who knew no sin, was made sin for us. God 'gave,' not permitted to be given, and what a gift to our world was His. Everyone is to help Jesus to save the youth; He saved those of all ages, that they may be numbered with the saints in light. Christ exchanged His royal crown for a crown of thorns. He exchanged His royal robe of majesty and glory for the old cast-off robe that was placed in mockery upon His divine form. Oh, why was all this? Why did Jesus submit to become a man of sorrows and acquainted with grief? He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed.

'Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?' 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.... Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ... For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.'

You are a free moral agent. If you will repent of your sins, and be converted, the Lord will blot out your transgressions and impute unto you His righteousness. So long have you educated yourself in this line of evil work, that your whole moral taste is defiled. Keep yourself from idols. In the country where you are, there is great indulgence in cheap talk, in hilarity, sports, and glee. God is not in all this. Jesus Christ has given you no such example. He gave His life for us, that we might be prepared to dwell among His redeemed.

'Therefore brethren, we are debtors, not to the flesh, to live after the flesh, for if ye live after the flesh, ye shall die; but if through the spirit ye do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits that we are the children of God. And if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'

You have your Bible, but while you are perverted in mind, while your thoughts are defiled, you have not an appetite for the Word of God. Your whole moral taste is perverted. Pure truth cannot abide in the heart or mind that is unclean in its imaginings. You ask what you shall do. Cease to sin. It would be for the health and saving of your soul to cultivate sobriety and keep yourself in the channel of light, where the divine current shall flow from Jesus to your soul. You have an earnest work before you to gather to your mind and soul that faith which works by love and purifies the soul. This purification should begin without a moment's delay. The Lord Jesus loves your soul. He will receive your repentance if you sincerely come to Him, to co-operate with Him in the saving of your soul. He can do nothing for you while you continue to practice the evil, for when doing these things you are under the inspiration of Satan.

If you will take hold of Christ by living faith, and humble your soul before Him, He will undertake your case, and angels will guard you. But you must resist the devil. You must

educate yourself to a different train of thought. Put no confidence in yourself. Never seek the companionship of women or girls. Keep away from them. Your moral taste is so perverted, that you will ruin yourself and ruin many souls if you do not turn square about. Educate your mind to study the Word of God. Study it with your whole heart, and pray much. Everlasting life is worth a life-long, persevering, untiring effort.

Educate that mind which you have misused and directed in wrong channels of thought. Educate it to dwell on the life, the character, and the lessons of Christ. Ascribe to His name the praise that is His due. Herein is love. Redemption through Christ is an exhibition of grace which God Himself cannot surpass. Through the eternal ages the exhibitions of His love and the development of its relations and glory will maintain for it a living freshness and increasing interest. Our conceptions will be eternally exceeded by the excellencies of fresh accessions. In giving Jesus to our world, God gave the whole treasure of heaven. Every power in grace, every efficiency that our redemption requires, was furnished amply, that we may be complete in Him.

Our Saviour came to our world in human form, that in taking humanity He might elevate humanity. He rolled back the thick moral darkness which had eclipsed the divine and benevolent character of God, and revealed Him to the world as light and love. Jesus is the representative of the Father. In the person of Jesus we behold the eternal God engaged in lifting up man, bidding him to look and live. Place yourself in the light. Let God be the theme you shall dwell upon. Let your mind grasp the truth as it is in Jesus. Commit Scripture to memory, that it may be as a wall of protection about your soul. When Satan comes with his temptations, draw forth the weapon, 'It is written.' You need not yield to do one unholy action. Resist the devil and he will flee from you. Shall the knowledge of God, which Jesus came from heaven to communicate to men, remain in our possession through a lifetime, a dead and useless thing? Shall we trifle with this precious gift?

I am anxious that you should meet with a radical change, so that your whole moral appetite shall revolt at the things you have given it to feed upon. Licentiousness and the truth cannot occupy the same field. 'Behold the Lamb of God, which taketh away the sin of the world.' Christ will take away your sin, but He will make no compromise to save you in your sins. Will you break off your sins entirely and forever? If you do not do this, you are lost. It is of no use to say, 'I cannot.' I know you can. Satan exults to see you so willingly employed by him to destroy souls. 'Choose ye this day whom ye will serve.' You have a will; put that will on the side of God's will. Renounce the company of Satan now and forever.

Christ says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.' Will you put from off your neck the yoke of Satan, and put on the yoke of Christ? He declares to you, 'My yoke is easy, and my burden is light.' Through Christ you can recover yourself.

But do not feel that the worst thing for you is to lose your credentials. You are not worthy to be entrusted with the care of the flock. You must know this without my telling you. A little time of probation is still granted you; make the most of it in searching the Word. Every lost blessing is a great loss to you, but if you come into a right position before God, you may now receive forgiveness for the past, but do not let your future life have the dark blot of the past.

You enjoy associating with young people, and having a high time in lightness, cheap talk, jesting, and joking. This is to the detriment of the soul. It is a grief to your guardian angels to see the members of your mother's family given to so much lightness and frivolity. During

these hours of probation, you and they are deciding your own destiny. All lightness, all trifling phrases, all vanity and cheapness of deportment, dishonor God.

Your brothers, who know the truth, are responsible before God for that knowledge. Christ says to them, 'What shall it profit a man if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' God demands of you more than you are disposed to give Him. He demands the whole heart, the undivided affections, the whole soul, the whole mind, the whole strength. All are to be His. Oh, that you might be a faithful Caleb! You and your brothers need so much to have a deep consecration to God, to give your entire selves to the Lord, to possess personal piety and firm religious principles.

God demands that you have moral strength to reveal the truth in your character. Unless you now awaken to a sense of your responsibility, I fear that it will soon be everlastingly too late. The night is far spent, the day is at hand.

None need to fail, for One mighty in counsel is with them, He who is excellent in working, and entirely able to accomplish His designs. He works through human instrumentalities, thus honoring the human agent, making him a laborer together with God. The seen and the unseen, the human and the divine, co-operate. This is a sacred work, and in this way it can be carried forward to the glory of God.

Whenever we advance a step toward Jesus, He is ready to respond. We are sanctified through the truth, not through a mere assenting to theory, but through a heart-reception of the Word of God. The truth sanctifies the entire man. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' 'Strive (agonize) to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.' 'Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'

'Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.'

Will you not take heed? Will you not seek the Lord for special help to be an overcomer, that you may be found of Him in peace? Eternal life is worth everything. Your soul is diseased, but Jesus, the great Physician, has the balm of Gilead. The Lord wants you to show what grace can do. You have linked up with the enemy to do his works; not link up with Jesus Christ, and live a pure and holy life. If you come, all sin-sick and defiled as you are, to Jesus, He will give you a sound, healthy experience.

Look to Jesus, trust in Jesus, lean your whole weight on Jesus, believing that He can save you from sin and make you the possessor of justifying righteousness. This is what you need. Then your works will correspond to the greatness of the truth which you profess. There will be purity of thought, because Christ is pure. There will be choice, holy conversation, because Christ is holy. You will be sanctified through the truth, that through your influence others may be sanctified. Your souls will be surrounded with a pure, holy atmosphere, because you have the divine presence with you. A pure, heavenly current of light and peace will flow through the human channel, imparting to others a spiritual, refreshing influence.

Jesus is honored or dishonored by the words and deportment of those who claim to believe the truth. The heart must be kept pure and holy, for out of it are the issues of life. Foolish talking, jesting and joking, must be renounced. What you may call fun and nonsense is a positive denial of Christ. 'I meant no harm,' is the excuse. Do these frivolous ones mean anything? Let them be circumspect, sound in the faith, sound in speech. That which you sow, you will also reap. Foolish conversation makes the angels of God ashamed. If the grace of Christ was in the heart as an abiding principle, as it will be in all who are fitted for heaven, then none of this chaff and giddiness, and cheapness of character would be revealed. It drives holy angles from the presence of all who indulge in it. You have none too much time in which to acquire a solidity of character, after Christ's likeness, that you may receive the benediction from Jesus, 'Well done, thou good and faithful servant; enter thou into the joy of thy Lord.'

You asked me if you shall make a public confession. I say, no. Do not dishonor the Master by making public the fact that one ministering in the Word could be guilty of such sin as you have committed. It would be a disgrace to the ministry. Do not give publicity to this matter by any means. It would do injustice to the whole cause of God. It would create impure thoughts in the minds of many even to hear these things repeated. Defile not the lips even by communicating this to your wife, to make her ashamed and bow her head in sorrow. Go to God, and to the brethren who know this terrible chapter in your experience, and say what you have to say, then let prayer be offered to God in your behalf. Cultivate sobriety. Walk carefully and prayerfully before God. Acquire moral stamina by saying, 'I will not dishonor my Redeemer.'

May the Lord strengthen and bless you. Do not be content with a superficial work. There is great need of deep and thorough work. Repent, be converted, and walk humbly with God. You have reason for great gratitude to God that this sin has found you out, and that matters have been laid open, showing you that you were utterly unfit to preach the Word to others. You have been spoiling the flock of God. Thank God, it is not too late for wrongs to be righted. Take a decided stand that you would rather separate your right hand from your body, and go maimed into the kingdom of God, rather than, having two hands, to practice iniquity. I write these words to show you the importance of making no light matter of sin in any form.

(White Ellen G 1896a)

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