

Free Adventist Voice

Newsletter of the International Association of Free Seventh-day Adventists

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"The voice from Battle Creek, which has been regarded as authority in counseling how the work should be done, is no longer the voice of God. — Manuscript Releases 17:185 (1896).

"It has been some years since I have considered the General Conference as the voice of God. — Manuscript Releases 17:216 (1898).

"That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be—that is past. — The General Conference Bulletin, April 3, 1901, p. 25."

— Last Day Events, p. 50.

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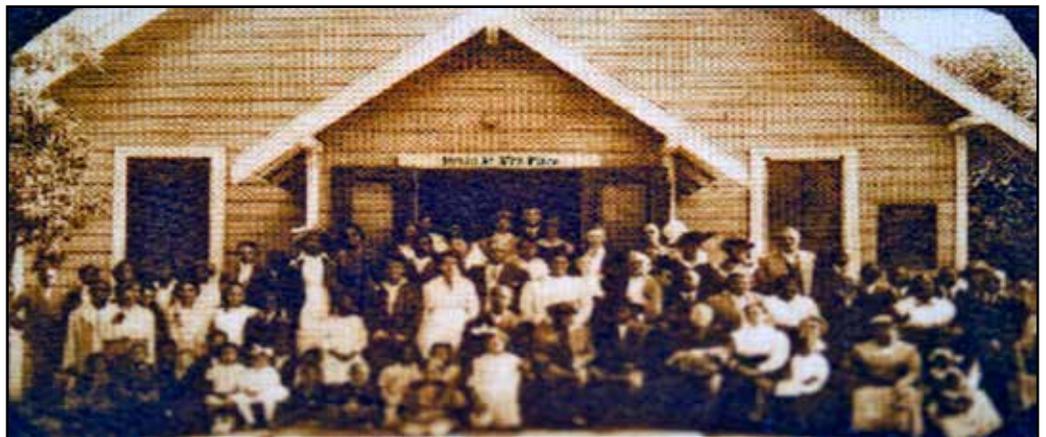
BEREAN CHURCH OF FREE SEVENTH-DAY ADVENTISTS

The First Free Seventh-day Adventist Church: Founded 100 years Ago

Berean Church of Free Seventh-day Adventists had its very earliest beginnings in southern California in 1906 when Jennie Ireland, "a nurse trained at Battle Creek Sanitarium as well as a Bible worker," began outreach work in the Los Angeles area. The first person to agree to receive Bible studies was a postal worker by the name

dence was purchased and converted into a house of worship," which eventually resulted in "the Berean church on the west side of Los Angeles [being] organized."²

In October 1913 the North American Division committee voted in the Fall Council to send Elder Lewis C. Sheafe, a prominent, effective, and powerful black



Members of Berean Church of Free Seventh-day Adventists in the early 1900s.

of Theodore Troy. For two years Jennie Ireland continued doing Medical Missionary Evangelistic work. New converts joined in the evangelism, including Amy Temple, the mother of the first female Black physician in California. In 1908 a church was organized with 28 members in an area between downtown Los Angeles and Watts to the south in an area known as the Furlong Tract. By 1913 the Furlong Church membership neared 100.¹ Also in 1913 "a resi-

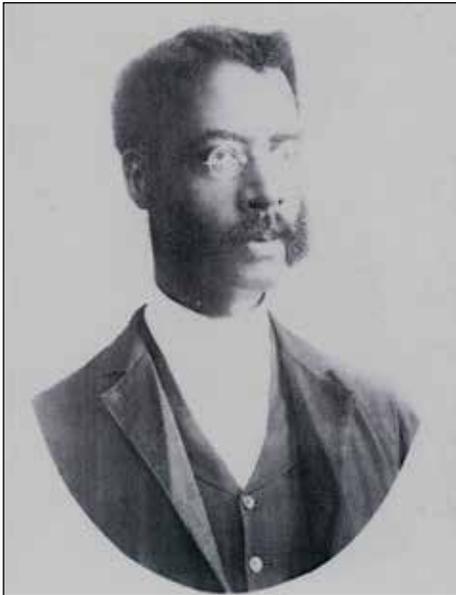
pastor, and his family to move to southern California to further the work started by Jennie Ireland. Sister Ireland wrote: "The church has been working for years, getting the truth before the people by means of tracts and papers, and now all is ready for this public effort [to be conducted by Elder Sheafe]." The Sheafes arrived in Los Angeles on December 7, 1913. "The church was eager for public meetings to begin as

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Berean Church of Free Seventh-day Adventists is the mother church of
INTERNATIONAL ASSOCIATION OF FREE SEVENTH-DAY ADVENTISTS

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soon as possible, and quickly found ‘an almost ideal’ . . . hall near downtown.” “The meetings ran from January 11 to March 8, [1914,] with good attendance, despite a stretch of bad weather. ‘Fifty signed the covenant to keep all God’s holy law,’ Sheafe reported.” As part of the effort to “gain friends for the cause,” in February 1914 Elder Sheafe



Elder Lewis Sheafe as a young pastor.

and Amy Temple put on a “splendid program” at the Forum in Los Angeles.³

On May 31, 1914, Elder Sheafe and his co-workers began a summer evangelistic series in Los Angeles. After two months as the interest was “just building to its height,” the meetings had to be suspended for the annual Southern California Conference campmeeting. “Reluctantly [Elder] Sheafe closed the tent down” to join the other conference workers at the campmeeting. After campmeeting Elder Sheafe and his co-workers “attempted, with partial success, to regain the momentum of interest that had been generated [in the] summer evangelistic campaign by holding some follow-up meetings.” In the fall of 1914 another series of tent meetings led to 15 new converts. Despite the campmeeting-related setback, the efforts resulted in the “formation of a substantial new congregation. The Berean Seventh-day Adventist Church

was [officially] organized on January 30, 1915, and formally admitted to the Southern California Conference”⁴ during the fifteenth annual session of the Southern California Conference of Seventh-day Adventists held between February 18 to 23, 1915.⁵ It had 30 members.

During this time Elder Sheafe also labored to build on the work of Jennie Ireland and Amy Temple in Watts, California, six miles south of Los Angeles. Elder Sheafe organized the Watts branch Sabbath School into a church of 17 members. “They proceeded to build a house of worship, doing much of the construction themselves,” and Elder Sheafe “helped them to bring the building project to completion.” The new sanctuary was dedicated on Sabbath, May 8, 1915.⁶

“After spending Sabbath, June 19, [1915,] at the Berean SDA Church in Los Angeles, C. J. Boyd, the principal and business manager of the Oakwood Manual Training School, sent back a glowing report for publication in the *Gospel Herald*. At the church, which now had 37 members, Boyd saw much evidence of a ‘good work being carried on’ under the leadership of Elder and Mrs. Sheafe. He found ‘a room well filled with earnest and smiling faces, and a neat little house of worship, located in a nice residential district of the city.’”⁷ The following month on July 16, 1915, Ellen G. White passed away in her Elmshaven home, which was 400 miles north of Los Angeles.

About this time Elder Sheafe’s relationship with the conference started to “unravel.” While personality conflicts may have been a minor factor, from the leadership’s perspective the pivotal point of contention surrounded “Sheafe’s inability to reconcile passages on race relations published in volume 9 of Ellen White’s *Testimonies to the Church* with biblical principles, or indeed with things she herself had written previously on the topic. The material placed in the section of volume 9 entitled ‘Among the Colored People’ (pp. 199-226) brings together portions of counsels written by Sister White at various time and under varying circumstances. The general thrust of the sec-

tion is toward the necessity of adapting the church’s work to racial segregation, where it was rigorously enforced. Individual statements along these lines, particularly when read in isolation from the contexts in which they were written, became the subject of considerable perplexity and misunderstanding.”⁸

However, the Los Angeles social environment did not fit the picture of situations to where these counsels in volume 9 applied, yet the conference officials insisted that they should apply to southern California and wanted Elder Sheafe to accept these as inspired writings applicable everywhere and in all situations. The “conference leaders confronted the Sheafes with a stark choice: either ‘accept all of Mrs. White’s testimonies as inspired of God, or reject all as error.’” Elder Sheafe affirmed, “We stated plainly that we believed in Sister White as having the gift of prophecy, . . . but could not accept ‘those statements in the book [vol. 9] which to us do not at all harmonize



Elder Sheafe while still working in the East.

with God’s Word [in the way the leaders misapply them].” Elder Sheafe “proposed that he and his wife go on with their work and say nothing further about volume 9. But the conference leaders ‘objected to our silence,’ he said.”⁹ It was obvious the Sheafes were presented with a question that

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Is Your Body's pH Acid or Alkaline?

What we call pH is short for the potential of hydrogen. It measures the acidity or alkalinity of our body's fluids and tissues. The body's pH is measured on a scale from 0 to 14. The more acidic a solution is, the lower the pH number. The more alkaline, the higher the pH number. A pH of 7 is perfectly neutral and supports good health, an acid pH 6.3 to 1 causes "disease" of the body.

What causes acidity in your body?

- Alcohol and drugs
- Antibiotics/medications
- Artificial sweeteners
- Chronic stress
- Poor nutrient
- Low fiber diets
- Lack of exercise/over-exercise
- Animal Meats
- Excess hormones from foods, health/ beauty products, and plastics
- Exposure to chemicals/radiation from household cleansers, building materials, computers, cell phones, and microwaves
- Food coloring/preservatives
- Pesticides, herbicides
- Pollution
- Poor chewing/eating habits
- Processed/refined foods
- Shallow breathing

What are the effects of acid pH on the body? High degrees of acidity forces our bodies to rob minerals like calcium, magnesium, potassium, and sodium from the bones, cells, organs and tissues.

Acid pH promotes "Dis-eases":

- Allergies, asthma/congestion
- Fatigue
- Frequent colds
- Headaches
- Inflammation
- Joint and muscle pain
- Skin problems
- Ulcers
- Weight gain
- Arthritis
- Cancer, diabetes
- Fibromyalgia
- Heart disease, stroke
- Multiple sclerosis
- Osteoporosis
- Many other "dis - eases"

How to Achieve an Alkaline pH?

The biggest contributor to an acid pH is our diet. The majority of diets are largely acid-forming foods, and small amounts of alkaline-forming foods.

Acid-Forming Foods:

- Meats: beef, chicken, pork, turkey, fish, fowl, etc.
- Dairy products: milk, eggs, cheese
- Lentils/beans
- Oats
- Pasta
- Peanuts and walnuts
- White rice/white breads
- Cold cereals
- Whole wheat products

Certain foods on the list above might be acidic in your body, but don't let that scare you away from eating them as long they are plant-based foods. They contain a host of health benefits like nutrients, antioxidants, and Omega-3 fatty acids. Just remember to follow the 60/40 rule below. Example: Brown rice and beans with steamed leafy greens or a large salad would provide alkalinity, but rice and beans alone would be an acid meal.

To MAINTAIN GOOD HEALTH: Eat a diet of 60% alkaline-forming foods + 40% acid forming foods.

To RESTORE GOOD HEALTH: Eat a diet of 80% alkaline forming foods + 20% acid-forming foods.

Alkaline Foods: Fresh citrus fruits, green leafy vegetables, and grasses are highly alkalizing. Lightly steam vegetables are second best (high heat from cooking foods depletes alkalizing minerals). Our Creator defined our diet as fruits, nuts, and grains (Gen. 1:29). Then He added the herbs of the field (Gen 3:18) after Adam and Eve were forbidden to eat from the Tree of Life due to their disobedience. The 1828 Webster Dictionary defines herb, as, "A plant or vegetable with a soft or succulent stem".

Acidic fruits like fresh grapefruit, lemon, limes and tomatoes don't create acidity in the body. They do just the opposite and contribute to an alkaline environment.

Alkaline Water: Alkaline water has a pH of 9 to 11 (however the machines are

very expensive). Reverse Osmosis water is slightly acidic. Tap water, purified bottled water, and distilled waters are generally acid. Adding pH drops, fresh lemon or lime juice to your water boosts alkalinity. Green Drinks are loaded with alkalizing nutrients, so are the powdered-green veggies.

Testing your own pH in the privacy of your home is very simple and low cost.



A pH test kit contains litmus paper that changes colors when dipped into your saliva or urine. When you compare the litmus paper to the color chart this will indicate your pH reading. Testing the saliva is very simple. Do the test first thing in the morning before you place

anything into your mouth, i.e. no water, no mouthwash—nothing. Bring a ball of saliva to the tip of your tongue. Place a strip of the litmus paper from the pH test kit into the ball of saliva, shake off the saliva and compare the color change on the test kit; a result of 6.5 - 7.5 is alkaline. It is recommended that you test your pH daily for at least 1- 3 months, and then at least twice weekly thereafter. This time-frame will give you an opportunity to make the necessary diet and lifestyle changes which will reflect an alkaline reading. The pH results will usually indicate acid results (life destroying) before conventional test show problematic lab results. The acid results is a warning that the body is not in a balanced state and you can immediately change your diet/lifestyle so your results can produce a healthy alkaline environment.

May God help us present our bodies a living sacrifice, holy and acceptable unto Him (Rom. 12:1).

For more information on body pH and testing your pH, please order the presentation on *pH Balance* available on CD (\$4) or DVD (\$9). Call the International Association office at 770-270-5535.

By Annette Lyles, RN
Tucker-Norcross Free SDA Church
Health & Temperance Department

References:

Alkalize of Die, by Theodore Baroody
The Acid-Alkaline Diet, by Christopher Vassey

Campmeeting 2016: 100 Years

International Association of Free SDAs

(See more Campmeeting pictures at www.freesda.org)



PASTORS



PASTOR CONSECRATIONS



PASTOR ORDINATIONS



(Continued from page 2)

was designed to make them appear as going against the Spirit of Prophecy, when this was certainly not the case, since Inspirations's statements in volume 9 were mainly applying to the circumstances that existed in the South.

"The mounting crisis reached a defining moment at a meeting, apparently organized by the Sheafes or those sympathetic to them, on September 1, [1915], at Conference Hall on 417 West 5th Street. Mrs. [Lucy] Sheafe took the podium and boldly declared, 'From this night on no longer shall any man or set of men stand between me and my God. I am a Free Seventh Day Adventist.'" ⁹

Additional meetings between the Sheafes, conference leaders, and the three churches, Furlong, Watts, and Berean, were held the following week. The final meeting was held after Sabbath on September 11, 1915. The president of the Pacific Union, E. E. Andross, told them it was time for a final decision. The Sheafes "believed that the 'conference authorities' had forced them 'into a position where we had to withdraw or give up righteous principle.' They [submitted] their resignations that night from employment in the Southern California Conference. They saw it as a step of faith into an uncertain future—to move ahead 'as God directs and opens the way and hope to finally obtain the crown promised to those who are 'faithful'—not 'successful.'" ¹⁰

However, the members of Berean Church, "the one formed as a direct result of his own evangelistic work," backed up Elder Sheafe and decided that they would rather go self-supporting than to remain with the organization while these unfair practices continued. Thus the following Wednesday evening, September 15, 1915, after Elder Sheafe's decision to depart from the established body, the Berean church also withdrew from the Southern California Conference, passing resolutions setting forth their reasons for their action, and invited Elder Sheafe to pastor them as a self-supporting church:

"Whereas, We, the members and friends of the Berean Seventh Day Adventists of Los Angeles, California,

SEVENTH DAY ADVENTIST LOSE RACE ELDER
Charles Alexander
The Chicago Defender, Big Weekend Edition; Oct 9, 1915;
Pg. 1

SEVENTH DAY ADVENTIST LOSE RACE ELDER

**Rev. Lewis C. Sheafe Withdraws
From Southern California Conference
on Account of Color
Line Doctrine.**

N. A. A. C. P. INDORSES ACT.

**Cordially Invited to Pastor Berean Church
of Seventh Day Adventist.**

By Charles Alexander.

Los Angeles, Cal., Oct. 8.—The Rev. Lewis C. Sheafe, a valued elder of the Seventh Day Adventist denomination, demonstrated his pluck and manly courage when he withdrew from the Southern California Conference of the denomination he has served so long and faithfully, on account of its doctrine bearing upon the color line. During the past year Elder Sheafe founded in Los Angeles a splendid church. The members of this church also withdrew from the conference and passed ringing resolutions setting forth their reasons for their action.

The name of the church founded by Rev. Mr. Sheafe is the Berean Seventh Day Adventist Church. Since its severance from the conference it is now known as the Free Seventh Day Adventist Church, with Rev. Lewis C. Sheafe of 1442 West Thirty-fifth street, Los Angeles, Cal., as pastor.

The act of Rev. Sheafe and his members is regarded as an event of great historical importance. The trouble grew out of the fact that Rev. Sheafe and his members could not conscientiously subscribe to certain sentiments contained in "The Testimonies, Volume 9," bearing on the color line. This book is regarded by the elders as inspired writings. Mrs. Ellen G. White, the author, was, according to the elders of the Seventh Day Adventist Church, divinely inspired, and "The Testimonies" serve as an infallible guide to all the believers in this denomination.

A portion of *The Chicago Defender* article.

accept the Bible alone as our supreme rule of faith and practice, and accept only such other writings as harmonize with the Bible; and whereas, the Southern California Conference of the Seventh Day Adventists teaches that to question or disbelieve any part of the 'Testimonies' [even when taken out of context] grieves the Holy Spirit and will lead to the utter destruction of those who doubt or question them; and whereas the same 'Testimonies' teach discrimination against the colored

race, to wit, 'So long were they under the curse of slavery that it is a difficult problem to know how they should now be treated' [vol. 9, p. 213]. 'It is Satan's plan to call minds to the study of the [color] line.' . . . 'The colored people [in the South] should not urge that they be placed on an equality with white people' [pp. 213, 214]. 'White and colored people should be labored for in separate and distinct lines, and let the Lord take care of the rest' [p. 210]. 'Opportunities are continually presenting themselves in the southern states, and many wise Christian colored men will be called to the work. But for several reasons white men [in the South] should be chosen as leaders' [p. 202]; and whereas, the said denomination makes marked discrimination in school and sanitarium advantages against the colored people; and whereas Elder Lewis C. Sheafe and wife have resigned from the employ of the Southern California Conference of Seventh Day Adventists because they could not conscientiously accept the position taken by the denomination; therefore, be it resolved that the Berean Church of Seventh Day Adventists withdraw its membership from the conference, Seventh Day Adventists, because the denominational position of discrimination in teaching and practice is contrary to the plain teaching of Christ and His apostles.

"Resolved, That we extend to Elder Lewis C. Sheafe and wife our confidence and love, and that we cordially invite Elder Sheafe to accept the pastorate of the Berean Church of Free Seventh Day Adventists, pledging him our loyal support spiritually and financially to carry forward the great work of the third angel's message as God shall direct. And resolved, that we invite Christians of all and any nation or race to examine our position in the light of God's word, and that if they find us to be on good, safe and sane basis, to feel free to unite with us. Resolved, that equal rights, personal and religious, be accorded to all men of every race." ¹¹

Elder Sheafe fully accepted the invitation and remained in Los Angeles, California, and became the first minis-

ter to pastor this now self-supporting church: Berean Church of Free Seventh-day Adventists.

The following month on October 9, 1915, *The Chicago Defender* reported on the withdrawal of Elder Sheafe's and Berean's withdrawal from the Southern California Conference, and stated that "since its severance from the conference it is now known as the Free Seventh Day Adventist Church, with Rev. Lewis C. Sheafe of 1442 West Thirty-fifth Street, Los Angeles, Cal., as pastor."

This event was also chronicled in one of the denominations periodicals, *Pacific Union Recorder*, on Oct. 21, 1915: "It is with sorrow that we record the fact that one of the colored churches of Los Angeles has withdrawn from the conference. Wednesday evening, September 15, the Berean church, of which Elder L. C. Sheafe was the pastor, passed resolutions withdrawing its membership from the conference. A few days before, Elder Sheafe resigned his position as a public laborer of the Southern California Conference. Among the resolutions passed by the Berean church was one inviting Brother Sheafe to accept the pastorate."¹²

Under the direction of Elder Sheafe the members of the Berean church secured the church on a more solid foundation by incorporating it in the State of California on December 21, 1916, under the name Berean Church of Free Seventh-day Adventists, Inc. As a result of this action, this church became the first Seventh-day Adventist Church on record to register a corporation using the words "Free Seventh-day Adventists" in its name.

During the first decade of its existence as Berean Church of Free Seventh-day Adventists, a faithful church member by the name of Br. Emanuel Beckham played a very important part in nurturing and guiding the church. Those still living today who knew Br. Beckham in those early years have nothing but kind and positive things to say about this Christian man. This dear brother also faithfully kept the Berean Church together at a very critical time for the Free SDA movement, and his contributions were highly spoken of by Elder Mosley, the President

of the sisterhood of Free Seventh-day Adventist churches at that time. When reporting on his visit to the Berean Church of Free Seventh-day Adventists, in Los Angeles, California, in 1931, Elder Mosley later wrote:

"Bro. E. Beckham was at the station of the Southern Pacific lines



Elder Lewis Sheafe in his later years.

patiently awaiting my arrival, who afterwards conveyed me to his home, where I made my temporary abode." Elder Mosley further stated, "Words of thanks were accorded Bro. E. Beckham for his faithfulness in holding the work together till I arrived."¹³

As a result, the work of the Berean Church and other Free Seventh-day Adventist churches continued to progress. However, as the years passed by, a decline in membership began to take place in the Free Seventh-day Adventist movement when the conference implemented regional conferences. By doing so, they finally permitted colored members to be involved in the administrative affairs of their own people. However, it was the 1940s before members of Berean Church of Free Seventh-day Adventists decided to go back to the conference.¹⁴ Nevertheless, many members refused to go back under the old leadership; and some, even though they went back to the conference, still considered themselves Free Seventh-day Adventists at

heart. Such was the testimony of the oldest known member in California, who attended Berean Church of Free Seventh-day Adventists when she was young, and was delighted to learn that the Berean Church continues to exist. She even consented to become an honorary member of the Board of Trustees of Berean Church of Free Seventh-day Adventists in 2008.

Although many members of the Berean Church decided to rejoin the General Conference of Seventh-day Adventists when the church's policy changed in the mid 1940s, the Berean Church corporation was never officially dissolved, and its original name, Berean Church of Free Seventh-day Adventists, is still recorded on the records of the California Secretary of State as a church in good and legal standing since 1916. After the turn of the century and into the beginning of the 21st century, through God's providential plan and leading, the Berean Church of Free Seventh-day Adventists once again became active and transferred its headquarters to the state of Georgia where it merged with a self-supporting congregation and registered a dba under the name, Tucker-Norcross Free Seventh-day Adventist Church.¹⁵ Also, in keeping with Elder Sheafe's desire to help all people who are oppressed and to bring unity between the different "races" of people, another dba was formed under the name International Association of Free Seventh-day Adventists to provide a refuge for self-supporting Seventh-day Adventist churches and ministries who wish to be free to teach the historic Adventist message.

References:

1. Morgan, Douglas, *Lewis C. Sheafe*, p. 374.
2. Website: www.freesda.org/bereanchurch.html
3. Morgan, pp. 372, 375, 376
4. *Ibid.*, pp. 376, 377
5. Website: *Ibid.*
6. Morgan, pp. 377, 378
7. *Ibid.*, p. 378
8. *Ibid.*, p. 379
9. *Ibid.*, pp. 380, 381
10. *Ibid.*, pp. 381, 382
11. *The Chicago Defender*, Oct. 9, 1915.
12. *Pacific Union Recorder*, Oct. 21, 1915
13. Website: *Ibid.*
14. Morgan, p. 435
15. *Ibid.*, p. 436

ANNOUNCEMENTS

Church Building Projects

FREE SDA HEADQUARTERS CHURCH IN USA: A church property has been found that will be suitable as a church for the International Association of Free SDAs and Berean Church of Free SDAs. It is a beautiful yet conservative church sitting on at least five acres of land northeast of Atlanta, Georgia, along with a parsonage, all of the furniture in the church, and possibly a church van. About 1/3 of the funding has been identified; however, 2/3s is still needed to be obtained. If you or someone you know can provide funds either by way of donation or by lending a lump sum, please contact the office at 770-270-5535 or email info@freesda.org as soon as possible. Please send donations marked "IAFSDA Church Building" to the address below.

MWANGE FREE SDA CHURCH BUILDING IN ZAMBIA: The foundation and walls have been completed for Mwangi Free SDA Church building in Ndola, Zambia. Now they just need help in finishing the church. Please make your contribution toward this goal of seeing their church building completed. Mark your donation "Zambia Church Building."

FAREHAM CHURCH OF FREE SDAs IN ENGLAND: The members of Fareham Church of Free SDAs did a wonderful job in renovating the sanctuary; however, they would still like to attend to other areas of the church including the kitchen. Please send your help marked "Fareham Church Building."

ROYAL VALLEY FREE SDA CHURCH IN PHILIPPINES: The members of Royal Valley Free SDA Church are still working on renovating the property that they purchased several years ago. Much has been done, but there is still much to do. They make advances as the money becomes available. Mark your donation "Royal Valley Church Building."

KOBALA FREE SDA CHURCH & LIFESTYLE CENTER: The Kobala Church and Lifestyle Center in Kisii, Kenya, still needs completion. The walls and rafters are in place, and they are proceeding with building as funds become available. Please contribute by sending your donation marked "Kobala Church Building" to the address below.

International Association of Free SDAs
6000 Live Oak Parkway, Suite 114
Norcross, GA 30093

Donations can be made by sending a check or money order through the mail, by credit card over the phone by calling 770-270-5535, or electronically on the Internet using Paypal by going to the website www.freesda.org and click on Donate. Follow the steps to complete the donation. Be sure to state what the donation is for.

PLEASE CHOOSE AT LEAST ONE PROJECT ABOVE TO SUPPORT!
MANY HANDS (SUPPORT) MAKES THE WORK LIGHT!

Bereavement

PASTOR HAROLD PEIKO'S SON: The son of Pastor Peiko of Lay Members Association of Free SDAs in Papua New Guinea passed away on Nov. 25, 2016, after battling with a brain tumor. Please keep the father and family in prayer.

ANNA SCHULTZ: Anna Schultz of Renaissance Church of Free SDAs in Colorado and wife of Elder Jän Schultz passed away on Friday, Dec. 16, 2016. Please keep Elder Schultz and the church family in prayer.

PASTOR LEVE CATUBIGAN'S FATHER-IN-LAW: The father of Pastor Leve's wife (Risha) passed away on May 5, 2016, after suffering the effects of a stroke for the last four years. Please keep the family and church family in prayer.

*"Precious in the sight of the Lord is the death of His saints."
Ps. 116:15.*

CAMPMEETING 2016

FREE SDA CAMPMEETING 2016: Campmeeting 2016 in commemoration of 100 years since the incorporation of the first Free SDA church, Berean Church of Free SDAs, was a grand occasion! Over 20 Free SDA pastors and around 350 attendees gathered together from Africa, England, Canada, Philippines, Papua New Guinea, Colombia, the Caribbean, and the United States. Training classes were held during the day, with morning devotions and evening presentations. On Sabbath nine pastors were consecrated as Licensed Ministers and three pastors were ordained. CDs and DVDs of the devotionals, classes, and presentations are available. Please check the website or call 770-270-1087 to order.

Resources

SABBATH SCHOOL QUARTERLIES: Adult Sabbath School quarterlies are available in regular print and large print (additional cost). You may order over the phone by calling 770-270-5535. Please place a standing order to ensure that you receive them on time for the next quarter.

CHURCH LISTINGS ON THE WEBSITE: The listing of Free SDA Churches on the website has been updated with the listings of North American churches and some of the international churches. Please check your church's listing (it is organized by state and world region) and email us additional information you wish to have posted, any needed corrections, or a picture you want posted.