

Andrews University

Digital Commons @ Andrews University

Honors Theses

Undergraduate Research

2013

The "Hero" Motif Within the Adventist Narrative

Evan Knott

Andrews University, evank@andrews.edu

Follow this and additional works at: <https://digitalcommons.andrews.edu/honors>

Recommended Citation

Knott, Evan, "The "Hero" Motif Within the Adventist Narrative" (2013). *Honors Theses*. 77.

<https://dx.doi.org/10.32597/honors/77/>

<https://digitalcommons.andrews.edu/honors/77>

This Honors Thesis is brought to you for free and open access by the Undergraduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Honors Theses by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

Andrews University Digital Library

Please honor the copyright of this document by not duplicating or distributing additional copies in any form without the author's express written permission. Thanks for your cooperation.

John Nevins Andrews Scholars
Andrews University Honors Program

Honors Thesis

The “Hero” Motif within the Adventist Narrative

Evan Knott

April 1, 2013

Advisor: Dr. Delyse Steyn

Primary Advisor Signature: _____

Department: _____

Abstract

Throughout the 150-year history of the Seventh-day Adventist Church, "hero" stories in the Adventist Review have served an important role in conveying church doctrine and beliefs as well as communicating the principles of how "good" Adventists should behave. An analysis of the Review's storytelling of Anna Knight, Desmond Doss, and Ben Carson using Walter Fisher's "Narrative Paradigm" reveals that Adventist "heroes" are men and women who embody essential Adventist values. The qualities the Review presents as characteristics of Adventist "heroes" in the telling of these stories include perseverance, hard work, self-sacrifice, and unwavering faith.

The “Hero” Motif within the Adventist Narrative

Walter Fisher’s assertion that human beings are essentially storytellers (Fisher, *Human Communication as Narration: Toward a Philosophy of Reason, Value, and Action*, 1989, p. 24) is supported by even a casual look at human history. For millennia, humans have communicated values, virtues, traditions, and culture through the telling and retelling of stories. Among the values communicated, religious traditions and beliefs have been some of the most prominent. As communication theorist Em Griffin notes, there is a reason that the faithful in most religious traditions are “urged to ‘tell the old, old story’ to encourage believers and convince those in doubt” (Griffin, 2009, p. 299). In the case of Christianity, retelling the narrative of God’s continuing love for humanity throughout human history has proved essential for its continued existence.

As a Christian denomination, the Seventh-day Adventist Church has utilized storytelling to spread the central Christian message, but has done so while also presenting its own unique brand of Christianity. A key way this has been done has been through the telling and re-telling of certain Adventist “hero” narratives in the official Seventh-day Adventist journal, the *Adventist Review* (formerly *The Present Truth* and *Advent Review and Sabbath Herald*). These “heroes” are men and women who the *Review* presents as embodying essential Adventist values while serving as role models for future generations of Seventh-day Adventists.

The purpose of this paper is to examine the *Review*’s storytelling about three celebrated individuals (Anna Knight, Desmond Doss, and Ben Carson) using Walter Fisher’s “narrative paradigm” in order to analyze what values and messages are being communicated through the telling of these stories. Additionally, this essay will identify the qualities that are presented by this storytelling as being characteristic of the Adventist “hero.” Detailed, item-by-item analysis

of the dozens of references to these famous Adventists reveals recurring themes in the presentation of their lives, including qualities of perseverance, hard work, self-sacrifice, and unwavering faith in divine providence.

The “Narrative Paradigm”

Walter Fisher's "narrative paradigm" has gained both scholarly attention and cultural popularity as a theory of communication in recent years. The body of his work can be seen as a reaction against the presumptions of the prevailing “rational world paradigm.” So accepted that it was rarely questioned until Fisher advanced his own theory, the rational world approach to knowledge advances five basic tenets: 1) People are essentially rational; 2) People make decisions on the basis of arguments; 3) The type of speaking situation determines the course of our argument; 4) Rationality is determined by how much people know and how well they argue; 5) The world is a set of logical puzzles that people can solve through rational analysis (Griffin, 2009, p. 301).

Fisher's narrative paradigm offers a stark contrast to this standard communication theory. Fisher argues that 1) People are essentially storytellers; 2) People make decisions on the basis of good reasons; 3) History, biography, culture, and character determine what people consider good reasons; 4) Narrative rationality is determined by the coherence and fidelity of stories; 5) The world is a set of stories from which people choose, and thus constantly re-create their lives (Griffin, 2009, p. 302).

Each of Fisher's central presuppositions warrants further attention. This paper has already noted how even a casual look at history supports Fisher's assertion that human beings are essentially storytellers. According to Fisher, people “experience and comprehend life as a series of ongoing narratives, as conflicts, characters, beginnings, middles, and ends” (Fisher, Human

Communication as Narration: Toward a Philosophy of Reason, Value, and Action, 1989, p. 24).

This assertion leads to another major tenet of the narrative paradigm—that discourse always unfolds a story when it causes the audience to act or believe (Fisher, Clarifying the Narrative Paradigm, 1989, p. 347). This observation implies that virtually all types of a communication can be viewed in terms of narrativity because all communication can be viewed within the context of an ongoing series of stories.

Fisher’s second assertion, that human beings make decisions on the basis of good reasons, is another key component of the narrative paradigm that represents a radical departure from the rational world paradigm. The rational world paradigm asserts that a fundamentally logical process propels individuals toward important and meaningful decisions. This premise leads to the logical deduction that only those with certain expertise and knowledge will make the best decisions. Education, which inculcates the processes of logical thinking, is, therefore, a key to better and higher-quality decision-making.

Fisher adamantly opposes these long-favored approaches, and challenges the apparently elitist premise that only “experts” are capable of dealing with matters of truth. Fisher instead argues that every human being, aided by a little bit of common sense, is capable of understanding the point of a good story and evaluating its merit as a basis for belief and action (Griffin, 2009, p. 302).

Fisher’s assertion that people make decisions on the basis of good reasons does not deny the fact that logic does play a role in evaluating stories, however. Fisher defines “good reasons” as “those elements that provide warrants for accepting or adhering to advice fostered by any form of communication that can be considered rhetorical” (Fisher, Human Communication as Narration: Toward a Philosophy of Reason, Value, and Action, 1989, p. 57). These good reasons

include determining whether the statements that are claimed to be “facts” are indeed “facts,” whether or not relevant facts have been omitted, and whether the individual arguments are relevant to the decision being presented by the message (p. 108). While these components would most likely fall in line with traditional approaches used for assessing arguments, what is important about Fisher’s approach and the chief thing that separates the narrative paradigm from the rational world paradigm is Fisher’s claim that history, biography, culture, and character are also included in what persons consider to be good reasons. This premise of Fisher’s paradigm seems to properly account for the reality that differing cultural backgrounds and worldviews can result in a large range of varying factors that play into how an individual determines if, in fact, a message contains good reasons. The realism of Fisher’s premise can be seen in even a short conversation when persons holding vastly different worldviews or with radically dissimilar cultural experiences attempt to communicate.

Fisher’s fourth presupposition concerns itself with the tools of assessing narrative rationality, which he identifies as “coherence” and “fidelity.” Narrative rationality is, by most accounts, the pivotal concept of the narrative paradigm, and the one of most relevance to this paper. It provides the major toolset I will utilize in assessing the *Review*’s storytelling of Anna Knight, Seventh-day Adventism’s first African-American foreign missionary; Desmond Doss, the church’s first prominent military hero, and Dr. Ben Carson, the denomination’s most celebrated medical personality.

Narrative coherence refers to how a story “hangs together,” and involves determining if the characters act in a reliable fashion that is consistent with how others might act in a similar situation. It also seeks to understand if the story elements flow smoothly and in believable ways (Griffin, 2009, p. 302). Narrative fidelity looks at whether the story provides good reasons for

belief, and assesses whether there is congruence between the narrative values and that which the audience already considers to be true (p. 304). In other words, narrative fidelity asks if the message resonates or “rings true” with the intended audience. The fact that the stories of Knight, Doss, and Carson have persisted for decades in Adventist storytelling implies that each one demonstrates narrative coherence and fidelity with the intended audience of the *Review*'s stories—faithful Seventh-day Adventists. Using the framework of Fisher's narrative rationality to analyze *why* these stories have coherence and fidelity with Adventists makes it possible to draw conclusions as to what qualities Seventh-day Adventists typically identify as being characteristic of Adventist “heroes.”

Finally, Fisher's fifth presupposition is that the world is a set of stories from which people constantly choose and re-create their lives. The validity of this assertion, especially within the context of Christianity, is clearly seen in the pages of its sacred text, the Bible. The Bible is a collection of many books which contain numerous stories that all fit under the umbrella of the continuing narrative of God's extreme and relentless love for humanity. Confessors of the Christian faith choose to believe and regard these stories as their source of truth from which they form the worldviews which shape and govern how they live their lives. Seventh-day Adventists choose to not only believe and regard the stories of the Bible as truth, but also trust the narratives they tell each other that communicate Adventist values and beliefs.

Why the *Adventist Review*?

When choosing to study Adventist storytelling, there is no other single source that can compete with the scope and breadth the *Adventist Review* offers on Adventism. Originally founded in 1849 by James and Ellen White as *The Present Truth*, (Adventist Review, 2013) the *Adventist Review* predates the formation of the Seventh-day Adventist Church as a

denomination, which did not occur until 1863 (Adventist.org, 2013). Church historians have frequently observed that the Seventh-day Adventist Church grew around and out of this journal. As former *Review* editor William Johnsson has written, “The story of the church paper, since 1978 called the *Adventist Review*, is the story of the Seventh-day Adventist Church” (Johnsson, *Our Roots and Mission*, 1999).

In the 163 years since its inception, the *Review* has served as the flagship journal of the Seventh-day Adventist movement. By providing a diverse spectrum of content that includes articles on theology and doctrine, news stories, and reports from official denomination meetings and sessions, the *Review* has kept Adventists connected to each other and served as a community “bulletin board” for its central narratives. As Johnsson writes, “The church and the *Review*, the *Review* and the church: they are coterminous. In a manner peculiar to [the Seventh-day Adventist] faith communion, paper and church blend, interact, and foster each other” (Johnsson, *Our Roots and Mission*, 1999). What the *Adventist Review* offers is an unprecedented social history of the Adventist movement, making it an ideal source for an analysis of Adventist “hero” stories using Fisher’s narrative paradigm.

Why these Adventist “heroes?”

I have identified Anna Knight, Desmond Doss, and Ben Carson as Adventist “heroes” by using the principles of Walter Fisher’s narrative paradigm, and specifically his tools of narrative rationality (coherence and fidelity). All three of these individuals have been written about in the *Adventist Review* for decades, ranging from Carson (more than 20 years) to Knight, about whom the *Review* has published mentions for more than 100 years. The persistence of these individuals’ stories in the *Review* means that their stories have demonstrated both coherence and fidelity with the *Review*’s intended audience—Adventists. The narratives of Anna Knight, Desmond Doss,

and Ben Carson would not continue to persist in Adventist storytelling if their stories were not in some significant way representative and characteristic of Adventist values.

With a history of more than 163 years, the Adventist Review offers the stories of many individuals who have frequently appeared in its pages and could, thus, qualify for a discussion about Adventist “heroes.” I selected Knight, Doss, and Carson for my analysis because they seemed to be representative of several different categories of Adventist “heroes.”

From their earliest years as an organized denomination, Seventh-day Adventists have always emphasized the importance of mission, evangelism, and education. As the first African American missionary to India and an African American woman who devoted the majority of her life to working in education, Knight is representative of at least four “hero” types: Adventist “missionary,” “teacher,” “woman,” and “African American.”

Doss’ selection as one of the individuals for my study is perhaps the most obvious and straightforward. As a non-combatant “conscientious cooperator,” (his term), Doss won the Congressional Medal of Honor, the United States’ highest military award, for his bravery in World War II, making Doss not only an Adventist hero but an American hero as well. While there are other stories of Adventists who have served during times of war, Doss’ story is by far the most famous.

Throughout the 150-year history of the Seventh-day Adventist Church, more than a few Adventists have risen to prominent places in secular society. Ben Carson is one example of several who would qualify as Adventist “celebrities.” I chose Carson as an Adventist “hero” because of his continuing persistence in the *Review’s* storytelling. Celebrated by both Adventists and non-Adventists as a model of personal sacrifice and professional expertise, Carson’s frequently-told story is easily a leading representative of Adventist celebrity narratives.

It is also important to note in this context that it is the *Review* stories themselves that qualify these individuals as Adventist “heroes” more than their actual accomplishments. While the reasons the *Review* celebrates these individuals as heroes may be the merits and truthfulness of their stories (as the *Review* stories claim), it is technically irrelevant to an analysis of the stories using Fisher’s narrative paradigm. In Fisher’s paradigm, fictional stories can be just as effective in communicating values, virtues, and truth. It is the stories themselves that make an individual an Adventist “hero” and not the actual actions of the individual.

Building on these foundational concepts, I now begin a discussion of the *Review*’s storytelling and presentation of Knight, Doss, and Carson as Adventist “heroes.”

Anna Knight

Anna Knight’s development as “hero” in the *Review* is one that builds over the course of over 100 years of coverage. Knight first appears in a short report in the *Review* in 1902. In that report, Parker and Julia Atwood describe their work on a Mississippi mission and briefly mention that the mission was originally started by Knight:

This settlement was originally given over to drinking and carousing, but the Lord converted, a young woman who lived here, Sister Anna Knight, now in India as a Bible worker and nurse, and through her started a good work. This settlement now is quiet and orderly, but the adjoining one is Satan's stronghold. (Atwood & Atwood, 1902)

This brief reference in the Atwood’s report is important and worth analyzing because it establishes Knight in the *Review* and sets the tone for the kind of storytelling that will follow over the next 100 years. As previously mentioned, the fact that Knight’s story will go on to persist in the *Review*’s storytelling means that this story has coherence and fidelity with the

Review's intended Adventist audience. Determining *why* this story has coherence and fidelity is useful in identifying the characteristics of the “hero” Knight is presented as being.

This brief mention of Knight in the *Review* possesses coherence because of a sequence of events that flows smoothly. First, the Atwoods report that “this settlement was originally given over to drinking and carousing.” The initial state of this settlement is clearly intended to be understood to be an immoral state, as Adventists have historically discouraged members from drinking and have published numerous materials on the dangers of alcohol. This clearly establishes “the problem.” The Atwoods then report that “the Lord converted a young woman who lived here, Sister Anna Knight” and that the Lord “through her started a good work.” These are moral statements that define Knight as both a good person and someone who is doing the Lord’s work. One might normally assume that it would be difficult for a settlement “given over to drinking and carousing” to be changed, or that it would be difficult to start a “good work” in such a place. However, because Knight is established as being someone whom “the Lord converted” and used, such a turnaround is believable to the *Review*'s readership.

This story has fidelity with Adventist readers because it promotes values that Adventists hold, including commitment to mission (even in the most challenging environments), optimism, and the belief that great things can result when a person allows the Lord to use them. If these values did not resonate with *Review* readers, Knight’s story would not have continued to go on to be told for the next 100 years (and counting). As can be observed by this first reference in the *Review*, Knight is, from the beginning, established as being an admirable figure called by God to do a good work. This is an important first step in building her “heroic legend.”

The next several references to Knight in the *Review* take place while she is working as a missionary in India. These references report Knight as convincing locals to join her Sabbath

School classes (Advent Review and Sabbath Herald, 1903), working among children, and planting fruit trees (Advent Review and Sabbath Herald, 1904). Of particular interest is a report by J.L. Shaw (a denominational officer and later director of the church’s Education Department) who seems to describe Knight as doing the work of two people. Shaw reports on Knight taking charge of the educational work at Karmatar and doing well after Brother and Sister Burgess had to return to America, while still underscoring the need for “a man and his wife who are qualified to lead out education work among the native people” (Shaw, 1904).

Several of Knight’s appearances in the *Review* during her time in India are written in her own words—and contribute to her developing reputation as an Adventist “hero.” Knight describes the work she is a part of as being blessed by God, and demonstrates an optimistic attitude, writing, “The work is onward in India, and we are full of good cheer. We find friends everywhere, and the Lord is with us always” (Knight, India, 1902). Knight also describes her dedication to the work in India, even at the expense of her own health: “The burden and heat at Karmatar told on me, and I came to Simla for a rest. I cannot rest; I must work” (Knight, India, 1904). In the same piece, Knight goes on to underscore the need to reach the great cities of India, writing that “we must reach thousands where are now reaching one—and we shall in the near future.”

These stories of Knight that appear in the *Review* while she is working in India are coherent to Adventist readers because they demonstrate the possible outcome that results when one is committed to the mission of the Seventh-day Adventist Church. The stories reporting Knight’s successes in her ministry are believable narratives for Adventists because of Knight’s faith in God and her willingness to be used for His purposes. These stories have narrative fidelity

in that they help to establish her great work ethic, optimistic attitude, commitment to mission, and faith that God will bless her work and the work of anyone else who is faithful to God.

The next time Knight appears in the *Review* is in 1908. She has returned to Mississippi and has seemingly resumed where she left off working in the South—the region where she had worked prior to her mission stint in India. The short *Review* “Field Note” paints a picture of a woman who is not afraid to approach anyone with the Adventist message, particularly the Adventist belief in the seventh day Sabbath:

Sister Anna Knight, who for several years was one of our mission workers in India, has been conducting school work at Soso, Miss., during the past year, and also carrying on a Sunday-school and Young People's Society. As a result of this work, twelve persons have recently begun the observance of the Lord's Sabbath, of whom one is a Methodist minister. Four of these have been baptized, and now a Sabbath-school of twenty-six members has been organized at that place.

(Advent Review and Sabbath Herald, 1908)

This short paragraph in the *Review* upholds Knight as a “model Adventist” by describing her work in convincing others about fundamental Adventist beliefs. The belief in the seventh day Sabbath is one of the central, if not the most distinguishing of doctrines held by the Seventh-day Adventist Church. It is one of two doctrines that form the denomination’s very name. In this short paragraph, readers learn of Knight’s fearless courage in trying to convince others of the Sabbath truth—going so far as to work in a Sunday school (“behind enemy lines”), and convincing 12 people to observe the Sabbath. The mention of her winning a Methodist minister to the Sabbath-keeping cause is also interesting because it demonstrates that she was not afraid to

approach any person—even leaders of other faiths with different beliefs—with the specific message that the Seventh-day Adventist Church holds central.

This short story demonstrates narrative coherence because it makes it clear that it is a continuation of an ongoing narrative. By referring to Knight’s previous work in India, the *Review* is reminding readers that she has appeared in the *Review* before. Readers who have been following her story in the *Review* over the past six years will be familiar with this kind of story because these actions perfectly match the character and personality that has already been established for Knight in the *Review*’s previous reports. The narrative fidelity this piece contains for Adventist readers once again emphasizes the need for missions and evangelism, but also underscores the importance of sharing the message of the seventh day Sabbath.

The numerous references to Knight that appear in the *Review* between 1909 and continue until Knight’s death in 1972 follow a similar pattern (at times nearly identical, other than the date and place) and can be summarized in three categories. The first grouping of stories is mentions of Knight serving as a member of a denomination committee or as a delegate to a General Conference session. The first of these appearances occurs in 1909 when the *Review* reports that the General Conference Committee appointed Knight to serve in the “Missionary Volunteer Department” (Advent Review and Sabbath Herald, 1909). Additionally, Knight is reported as serving as a General Conference delegate fairly regularly beginning in 1922 (Advent Review and Sabbath Herald, 1922) and continuing until 1966 (Review and Herald, 1966). This grouping of stories is coherent because it is logical that persons having Knight’s work ethic and a history of successes and results in their work would be put into leadership positions. These accounts also demonstrate fidelity because they assure Adventist readers that the persons involved in official denomination meetings are faithful and hard workers who have “served time in the trenches.”

The end result for the reader, from the perspective of the *Review*, should be more confidence in the church’s processes.

The second grouping of recurring stories in the *Review* during Knight’s lifetime has to do with her educational work in the South, particularly among the African American youth. In 1912, Knight reports on the end of the school year at a mission school in Atlanta (Knight, Mission School at Atlanta, GA, 1912). Knight describes the work as being extremely gratifying, and the best of the six years she has been at the school, while simultaneously demonstrating optimism and confidence in future successes by writing “We desire the prayers and support of all God’s people that we with them may triumph with the message. To God we will give all the glory.”

Additionally, many stories of this type in the *Review* identify Knight as an important Adventist educational leader, such as a report in 1944 which describes the great successes of Southern Union Colored Departments’ young people and education departments “under the leadership of our veteran worker, Miss Anna Knight” (Singleton, Southern Union Colored Department, 1944). (The denomination’s outreach to African Americans, first in the South in the 1890s and more generally across the nation thereafter, evolved into a separate “Colored Department” both at the church’s world headquarters and in several regions of the U.S.) Another article reports that “the educational work under the leadership of our veteran worker in that department, Miss Anna Knight, is enjoying real blessings from God” (Singleton, Progress Among the Colored People in the South, 1945). Still further, G.E. Peters, director of the General Conference Colored Department, emphasizes the importance on Knight’s work among the young people by merely listing the names of the nine ordained ministers in the Southeastern Union Mission but giving Knight a paragraph on her role at the mission all to herself (Peters, Southeastern Union Mission, 1919). This type of recurring story has coherence because it

continues to build on previous *Review* articles that demonstrate Knight’s commitment to educational work, and it has fidelity because of its emphasis on the importance of educating and training young people in spreading the Adventist message and ensuring that future generations of Adventist will be “enlisted” to continue the work.

The final category of frequently appearing references to Knight in the *Review* includes reports on her involvement in camp meetings for African Americans in the South. In annual reports in the *Review* on these special camp meetings, there are dozens of mentions of Knight assisting in running the programs with many using the word “invaluable” to describe her service. A 1941 report by Peters is quite characteristic of these groups of stories:

Sister Knight attended all the camp meetings of the Southern Union, and with her usual untiring zeal, took an active part, not only in her department, but in every phase of conference proceedings. Her help proved to be invaluable. (Peters, Southern Union: Camp Meetings of the Negro Department, 1941)

The language used here to describe Knight is clearly admiring. The description of her faithfulness in attending “all the camp meetings of the Southern Union” (often as many as six per year) and taking part in “every phase of conference proceedings” has the effect of celebrating Knight as a “model Adventist.” Phrases such as “her usual untiring zeal” imply heroic qualities and suggest that she is not an ordinary person. She has not only performed faithfully at a high level a few times, but over an extended period of time, what might in military annals be called “The Long March.” These camp meeting stories have coherence because they are right in line with the characterization of Knight in previous issues of the *Review*. They have narrative fidelity because they celebrate faithful service and emphasize the importance of involvement in Adventist corporate events.

Another noteworthy component of Knight’s story is her own role as storyteller in the *Review* that helped ensure that her story continued to be told and established her as an Adventist “hero.” In 1928, Knight appeals to *Review* readers (“both white and colored”) to give money for the “colored work” by arguing that her credentials serving in both India and in the South mean she knows “the needs on both sides of the water” and is, thus, qualified to recommend where their offerings are best served (Knight, *Remember the Date: Offering for the Colored Work*, October 27, 1928).

Knight also writes an autobiographical article in 1933 in which she describes her educational journey (Knight, *How I Got My Education*, 1933). In the article, Knight describes the difficulties she faced growing up as an African American girl in the rural South and having no school privileges available to her. She reports that she learned how to read and write by convincing her White neighbors to read to her from their books, and by practicing writing letters with a stick in the dirt. Knight eventually convinced her mother to subscribe to *Home and Fireside Magazine* for one dollar. Knight reports that she then placed an ad in the magazine, asking readers to send her more reading material. Included in the material sent to her by readers was *Signs of the Times*, an Adventist evangelistic journal, from which she learned about Adventism and Adventist education. According to Knight, she then worked in the cotton fields to save up money to travel to Tennessee, where she would be baptized before eventually going on to attend Mount Vernon Academy and the denomination’s nursing school in Battle Creek, Michigan. *Review* readers of this story would admire Knight’s perseverance in seeking out and taking personal responsibility for her own education, even when the odds were seemingly stacked against her.

Though only appearing in the *Review* by way of advertisement, perhaps the most significant thing Knight did that helped establish herself as an Adventist “hero” was to write an autobiographical account of her life (Knight, *A Mississippi Girl*, 1952). In addition to providing the main source from which virtually all future biographical articles of her life would be based, *Mississippi Girl*'s publication resulted in two advertisements that would be printed multiple times in the *Review* that helped to firmly establish Knight as an Adventist “hero.”

The first *Mississippi Girl* advertisement uses blatantly heroic language to describe the life story of Knight, emphasizing her humble origin and rise to positions of leadership in the face of many trials:

From the barefoot days in Mississippi cotton to positions of respect and responsibility is the story of Anna Knight. To trace her steps through hardship, deprivations, and discouragements, is to discover a determined Christian life that blossoms into abundant usefulness. (Southern Publishing Association, 1951)

The second advertisement, though slightly less heroic in nature, also promises an exciting story and underscores the importance of Knight's life and legacy in the Adventist movement:

A well-written, fast-moving story that is in many spots exciting. In her girlhood—among other strenuous activities-Anna trained horses. Later she worked as a nurse, teacher, and colporteur. She especially had a burden for the colored people of the South. The influence of her noble life will carry far beyond her own people. (Southern Publishing Association, 1952)

These descriptions of Knight's life, in the form of advertisements for her book, in the *Review* in the early 1950s are the most celebratory of Knight to that point. However, these advertisements still contain narrative coherence because the events described in them match and correspond with

the description of Knight’s life over the previous 50 years in the *Review*. They contain narrative fidelity because they promote Adventist values such perseverance, hard work, commitment to mission, and faith.

Knight’s clear arrival at the status of Adventist “hero” becomes even more apparent in the later years of her life and in the years following her death. In a piece entitled “Full of Years and Good Works: Anna Knight,” Ernest Lloyd describes Knight as being one of the denomination’s “indefatigable workers” (Lloyd, 1957). Lloyd also emphasizes her role as an Adventist “hero” by ascribing moral significance to the entirety of Knight’s life by writing, “Her story is one that well illustrates what God can do with a humble life wholly given to Him for service.” Lloyd also makes references to *Mississippi Girl* in the article, further underlining Knight’s autobiography’s importance in shaping her legacy.

In the final year of Knight’s life in 1972, the *Review* reports on her being a recipient of the Seventh-day Adventist Church’s highest award for church educators, The Medallion of Merit Award (Paschal, 1972). The award is described as being given to “Seventh-day Adventist educators who have been recognized for extraordinary meritorious service to Seventh-day Adventist education.” This official recognition demonstrates the significant status Knight had achieved within the denomination just before the time of her death.

Starting in the late 1960s, General Conference presidents begin to appear in connection with Knight in the *Review*. In 1966, a picture appears in a *Review* article on the General Conference Session in Detroit of retiring General Conference president, R.R. Figuhr, greeting a 95-year-old Knight (Maxwell, 1966). A year later in 1967, newly elected GC president, Robert Pierson, writes an open letter to *Review* readers in which Pierson uses the phrase “to me the church is” and then identifies a faithful denomination worker—Anna Knight (Pierson, 1967).

The most significant mention of Knight by a General Conference president did not occur until 1979 (seven years after Knight’s death), when newly elected Neal C. Wilson wrote an article entitled “Conquering for Christ” (Wilson, 1979). In this piece, Wilson notes that traits such as *determined, resolved, persuaded, and convinced* are not only characteristics of the patriarchs and apostles written about in the Bible, but also in the lives of the Adventist pioneers. He mentions Knight as a specific example of one of these Adventist “heroes” writing:

We may never have heard the name of Anna Knight, intrepid servant of Christ from Mississippi, had she not followed the call of the Master and determined to defy all odds and use her nursing and teaching skills to serve under the most forbidding circumstances in India and the southern United States.

This language in Wilson’s piece is some of the most heroic ever written about Knight. Phrases such as “intrepid servant of Christ,” following “the call of the Master” and defying “all odds” clearly are assigning admirable and heroic qualities to Knight. Wilson’s conclusion makes it all the more clear that all the individuals he refers to, including Knight, are to be understood as Adventist “heroes,” writing that “in these days we need to recapture the spirit of these truly great people.”

These articles in the *Review* written by Pierson and Wilson were important in cementing Knight’s legacy as an Adventist “hero.” These stories are coherent because they celebrate the accomplishments by Knight that have already been reported on in the *Review* for decades. While these pieces may use more blatantly heroic language than earlier references, the “good reasons” for belief (to use Fisher’s term) have been building over an extended period of time. They have narrative fidelity because they promote the Adventist values that include hard work, perseverance, mission, and faithfulness.

A very significant article by Louis B. Reynolds on Knight appeared in a special issue of the *Adventist Review* on “black Adventism” entitled “Anna Knight—doing what ‘couldn’t be done’” (Reynolds, Anna Knight--doing what "couldn't be done", 1984). The article, originally published as part of a larger book on African American Seventh-day Adventists (Reynolds, *We have Tomorrow : the story of American Seventh-Day Adventists with an African Heritage*, 1984), paints a picture of Knight that is full of heroic qualities. Reynolds portrays Knight as being a trailblazer, identifying her as the first black woman missionary to go to India of any denomination. Being the first to do something is often a quality of heroes from non-Adventist backgrounds as well (e.g. Lewis and Clark, Neil Armstrong, Jackie Robinson, Wright Brother’s etc.). Celebrating Knight as the first African American woman missionary to India is likewise casting her as a “hero” to the *Review* audience.

Reynolds also describes Knight’s process for deciding to go to India, writing that while attending the General Conference Session in 1901, Knight heard about the need for nurses to assist with the medical work in India. The quote ascribed to her is decidedly heroic language, as Knight is reported as saying "If they will send a man and his wife to look after my work in Mississippi, I'll go to India and stay until the Lord comes." This is a courageous statement from Knight because India was seen as an extreme frontier at the time. Other articles in the *Review*, in which Knight appears, even go so far as to refer to the region as “heathen lands” (Chrisler, 1912). Her bravery and willingness to go, initially even to “stay until the Lord comes,” demonstrates a commitment to mission and the work of the Seventh-day Adventist Church likely to resonate deeply with *Review* readers.

Reynolds’ story also describes the hard physical labor that Knight participated in while working in India, helping the mission grow food from the land. As a result of overworking on the

farm she helped establish, Knight fainted and lost consciousness for about 36 hours. However, Reynolds reports that it was not long before she was back to work gardening again. This perseverance and hard work for the sake of the mission work—even at the expense of her own health—also communicates Knight’s heroic quality. Where others might rest, Knight is portrayed as carrying on with an energy and enthusiasm not found in normal people.

Though the focus of the Reynolds’ article is predominantly on Knight’s time in India, it also touches on her later work in the southern United States in the educational work. Reynolds reports that in 1945, there were 34 church schools under Knight’s leadership and that she faithfully visited each school at least twice each school term. This, along with the mention that a building at Oakwood College (the denomination’s primary institution of higher education for African Americans, founded in 1896) named in her honor, are cues to the readers that her commitment to education was great and admirable. Overall, Reynolds’ story of Knight contains narrative coherence and fidelity with *Review* readers because it tells an appealing story of an African American woman who faced adversity through the powers of perseverance, hard work, and unwavering faith in God’s ability to lead and guide her life.

Knight’s appearances in the *Review* since the 1990s have been no less heroic. Rosa Banks, then an associate secretary of the church’s North American Division, adds credibility to Knight among Adventist readers by describing Knight as someone who personally knew and was influenced by Ellen G. White, one of the founders of the Seventh-day Adventist Church, and a person the denomination considers to be a prophet (Banks, 1996). Also, in a brief side bar in an issue about Adventist women who made a difference, Minneola Williams Dixon describes Knight as the “heart and soul” of Adventist African American primary and secondary education in the Southern states (Dixon, 2005).

But the most significant article on Knight to be published in recent years was Roy Branson’s “Indomitable Spirit” (Branson, 1998). Branson tells the story of Knight that mostly corresponds to previous biographical articles about Knight in the *Review*. However, Branson does include some notable additions to the story that have not been previously been told in the *Review*. For the first time in *Review*’s coverage of Knight, Knight is identified as being the daughter of slave, adding even more to the humble origin from which she began her life.

Branson also tells a story of Knight bravely facing down “the white moonshiners” in Mississippi who threatened to kill her for teaching people to quit drinking. The response Knight is reported to have sent back to them is characteristic of a person who will not tolerate being bullied or threated: “When you get ready to shoot, I’ll be ready.” Instead of ceasing to preach on the evils of drinking, Branson reports that Knight began to carry a revolver and a shotgun, and once even managed to ride her horse through a gauntlet of moonshiners, cradling her horse’s neck as bullet flew overhead. These are decidedly brave and heroic actions, and make it clear that Knight was, as Branson describes, “a woman to be reckoned with.”

But it is Branson’s conclusion that most forcefully paints Knight as a “hero”—even going so far as to use the word. In making an application from Knight’s life story to current *Review* readers, Branson writes:

Anna Knight was an Adventist hero of social reform at a time when relatively few others were so involved. For Adventists are truly Adventist when they throw themselves into challenging oppressive institutions, liberating people from disease and disability, and concretely demonstrating what that future luminous city of Revelation will really be like...Anna Knight was certainly one of these.

In many ways, Branson’s article is a capstone on the story of Knight told in the *Review* so far. It is a coherent story because it portrays an individual, who even though coming from a humble origin and beginning, was able to make a lasting impact on the lives of many for the Adventist cause because of her faith. It is a story that possesses narrative fidelity because it upholds Adventist values such as commitment to mission, education, hard work, perseverance, and unwavering faith and inspires Adventist readers of her story to aspire to live her kind of life.

Desmond Doss

Whereas Anna Knight’s development into an Adventist “hero” in the *Review* was slow and built up over decades of service for the Seventh-day Adventist Church, Desmond Doss’ development as “hero” was sudden and immediate. There was never a time in the *Review* narrative when the PFC from Lynchburg, Virginia was not a “hero.”

The first time Doss appears, his story is told on the back cover of the May 24, 1945 edition of the *Review* under the title “Noncombatancy and Courage” (Haynes, *Noncombatancy and Courage*, 1945). Usually reserved for late-break news of the church, the back page reproduced a 300-word article from the May 12, 1945 edition of the *New York Times*. In both the *Times* version and excerpt printed in the *Review*, Doss, who literally went “over the top” of an Okinawa escarpment to rescue 75 wounded comrades during a Sabbath-day assault, receives “over the top” treatment. He was, according to the *Review*’s citation of the *Times*, reputed by members of the 77th Infantry Division to be their “bravest man.” The *Times* reported that “Private Doss, a Seventh-day Adventist, demonstrated his great bravery under fire on the Adventist Sabbath, Saturday, when he almost invariably did not perform even medical duties, but stayed in his tent for prayer, meditation, and reading of the Bible.”

Intriguingly, the *Review* editors let stand the clear implication of the *Times* piece that Doss’ act of heroism in saving his comrades, which might have otherwise contradicted his conscientious observance of the Adventist Sabbath, was actually a higher moral value than obedience to the fourth commandment of the Decalogue. This is all the more surprising in an era when the *Review* routinely placed obedience to the Sabbath above almost every other moral duty.

Doss’ second mention in the *Review* moved from the back page to the magazine’s cover, with the title “Highest Award for Valor Conferred on Adventist Noncombatant” (Haynes, Highest Award for Valor Conferred on Adventist Noncombatant, 1945). The October 25, 1945 article begins by reporting that the President of the United States had given the Congressional Medal of Honor to a noncombatant who saved life instead of destroyed it for the first time in American history. But author, Carlyle B. Haynes, makes it clear that this is not just an American hero that *Review* readers should be celebrating, but also an Adventist “hero.” Haynes does this by clearly identifying Doss near the beginning of the article as “the product of a Seventh-day Adventist home, a Seventh-day Adventist church school, and a Seventh-day Adventist Sabbath school.” By writing that Doss was “the product” of these Adventist institutions, Haynes is holding up Doss as a model of the kind of “ideal Adventist” that any faithful Adventist presumably can be.

Haynes next moves into reciting the story of how Doss earned “the nation’s highest decoration.” He reports that Doss saved 75 lives during the battle of Okinawa, carrying them one by one down a steep cliff despite the heavy enemy fire all around him. The article also describes how Doss was a recipient of the Purple Heart as well for getting wounded during the fight, and further relates how when he was being carried back to safety on a medical corpsman litter, he crawled off so they could take back more critically wounded men first.

But it is near the end of the article that Haynes most clearly establishes Doss as an Adventist “hero.” He writes:

Along with the plaudits of the great men of the nation his church extends its commendation to Corporal Desmond Doss. He has represented it rightly. He has followed its teachings regarding noncombatancy. He has carried out its principles in saving life instead of destroying life. He has done so unfalteringly. We deeply appreciate his fortitude, his devotion to duty, his faithfulness to his Lord. He has brought honor not only upon himself but upon the faith which he loves.

Haynes makes it abundantly clear that Doss is a representation of the best that the Seventh-day Adventist Church has to offer. In a piece that deals primarily with how Doss is considered a hero by the most powerful American leaders, Haynes makes it clear that Adventists should see him as an Adventist “hero” for so bravely standing for Adventist values as well. He notes that Doss’ actions have brought honor on the denomination to which he belongs.

The next week’s edition of the *Review* featured Doss on the cover again—a rare feat for any person in the *Review*’s 163 year history and a strong indicator of Doss’ quick ascension to Adventist “hero.” That week’s edition featured a cover photograph of the United States President Harry Truman pinning the Congressional Medal of Honor on Desmond Doss (*Advent Review and Sabbath Herald*, 1945). The picture would have been extremely stunning to *Review* readers and extremely effective in establishing Doss as an Adventist “hero.” Not only was the cover photograph of Truman and Doss a picture of arguably the most powerful man in the world pinning a heroic award on a member of the Seventh-day Adventist Church, but the contrast between these two men and their approaches to combat could not have been more striking. Here was the man who just three months earlier had personally authorized the dropping of the atomic

bombs on Hiroshima and Nagasaki—a decision that resulted in the death of 200,000 Japanese soldiers and citizens—celebrating the actions of a man who refused to even carry a gun.

The article that accompanied the photograph once again describes Doss’ feats of heroism in saving 75 wounded soldiers despite the dangers to his own life and being injured in the process. It routinely uses terms such as “hero” and “male angel of mercy” to describe Doss. The hero is presented as coming from a humble origin—before the war, he was a ship joiner from Lynchburg, Virginia.

Together, these first two articles in the *Review* forever establish Doss as an Adventist “hero.” They contain narrative coherence because they clearly describe Doss’ heroic actions and are believable because of the evidence of the story’s truthfulness offered by the inclusion of the photograph along with the official citation read at Doss’ ceremony. These stories have narrative fidelity with Adventist readers because they uphold the Seventh-day Adventist Church’s (then) position on noncombatancy, and emphasize the central importance of Doss’ faith and Adventist upbringing in allowing him to perform his heroic actions.

Whereas the stories of Knight in the *Review* continued to offer new details and anecdotes for decades describing Knight’s faithfulness and hard work that made her one of Adventism’s “heroes,” all the remaining *Review* articles of Doss would look back in some way to this one demonstration of extreme heroism. A few years later, in a front-page article about Adventist mission work being started on Okinawa, repeated references are made to the fact this was the location of Doss’s extraordinary act of heroism, including the fact that a Desmond Doss Memorial has by this time been erected there (Sorensen, 1951). This story actually introduces the fact of new evangelistic activity by reminding readers that this is the site of an even more important event—the heroism of Desmond Doss. The story is coherent to *Review* readers

because a memorial seems like a likely outcome of Doss’ heroic actions that had been previously reported and that are briefly recapped in this article. It contains fidelity because it once again emphasizes the Church’s position on noncombatancy.

During the years of the Korean War, the *Review* retold Doss’ story as a means to underscore the Seventh-day Adventist position on noncombatancy. In an editorial in 1951, Francis D. Nichol, editor of the *Review*, defends noncombatancy to *Review* readers (Nichol, Medical Corpsmen "the Bravest", 1951). He cites Doss as an example of how noncombatancy is not cowardice, but actually the highest form of bravery. His use of the phrase “our Adventist boy Desmond Doss” once again makes it clear that Doss has been identified as an Adventist “hero.”

In May 1951, Carlyle Haynes, author of the original *Review* story on Desmond Doss, contributed an article aimed at comforting and inspiring the Adventists who were being drafted to serve in the Korean War (Haynes, Called to Military Service--What For?, 1951). He writes to readers that if they are drafted into military service it is only because God has allowed it, and only because He has a purpose for their lives. Haynes acknowledges that many Adventist draftees viewed military service as a fatal calamity, but cites Doss as an example of how faith and optimism can result in God doing great things:

You are all acquainted with the story of Desmond Doss. He had plenty of trouble in the army—Sabbath trouble, choice-of-food trouble, trouble about bearing arms. He could have let it sour him. But he did not. He could have made himself intensely disliked. He could have made himself a nuisance. Instead God made him a hero. His cheerfulness, willingness, courtesy, and his unfailing fortitude and constancy to his religion made his witness heard around the world.

This short paragraph on Doss is important because it further identifies Doss as not only an American hero, but uniquely an Adventist “hero” as well. First, the statement “You are all acquainted with the story of Desmond Doss,” demonstrates that Doss had already achieved, in just six years, the acknowledged status of Adventist “hero.” His story is so well known to Adventists because it is a narrative of which they are immensely proud and is a fitting representation of the best qualities of their faith. But second, and more interestingly, Haynes celebrates other aspects of Doss’ story in addition to his heroic actions in saving life, including standing for the Adventist belief in regards to Sabbath and diet. This makes him uniquely an Adventist “hero,” since Americans of other faith backgrounds who would view Doss’ heroism on the battlefield highly would not place the same emphasis on taking a stand for these distinctly Adventist beliefs.

This slightly new and different angle of Doss in the *Review* is coherent because it is believable to readers; a man whose stance on noncombatancy led him to courageously save 75 lives while risking his own life would also have the courage to stand for his other deeply held beliefs (like Sabbath and diet) when he was facing unhappy commanding officers, and not only grenade and machine gun fire. Haynes’ story has narrative fidelity because it adds to the “Adventistness” of Doss’ heroism by reinserting into his brave and heroic reputation his firm stance on keeping the Sabbath and abiding by the dietary principles held by his denomination.

A year later in 1952, the *Review* reports on an anniversary service held at the Desmond Doss Monument in Okinawa that celebrated the heroic actions Doss had performed there (Bergherm, 1952). In the article, W. H. Bergherm reports that it was a joint service held in cooperation between “high officials of the armed forces” and members of the local Seventh-day Adventist Church. Bergherm emphasizes that it was Doss’ faith in God that allowed him to be

successful by using phrases like “God saw fit to use a lone man.” However, Bergherm underlines this further, noting that if Doss had been present at the ceremony, he probably would have described what others called “bravery” as a “work of faith” that was only made possible by his daily commitment to read his Bible and pray. Bergherm’s piece has coherence because it builds off established facts already reported in the *Review* about both Doss’ actions and the fact that a monument for him had been built in Okinawa. The article has narrative fidelity because it emphasizes Adventist teachings on the importance of prayer and Bible reading in forming moral and courageous character.

Review editor, F.D. Nichol, who, as previously mentioned, wrote briefly about Doss in an editorial during the Korean War, would do so again in two additional editorials. The first is in a 1959 article about Nichol’s visit to the mission fields of Hong Kong, Taiwan, and Okinawa (Nichol, Hong Kong, Taiwan, Okinawa, 1959). At one point in the article, Nichol recounts his experience visiting Okinawa and looking up at the bluff where Doss, “frail in body but stout in godly valor,” saved the lives of 75 wounded American soldiers. In addition to these definitely moral terms, Nichol argues that Doss’ actions once and for all dismissed the notion that those who refuse to kill are cowards. Three years later, Nichol further emphasizes Doss’ importance by stating that Doss was “brave beyond words” and that the reason for his success was because of his love of God and his love for man that he found through reading the Bible regularly (Nichol, *The Present World Crisis*, 1962). The fact that the *Review* editor himself would persist in writing regular editorials about Doss demonstrates that his story was one that had both coherence and fidelity with Adventist readers and that the lessons that Doss’ story taught on noncombatancy and spiritual life were still extremely relevant to Nichol’s audience more than 15 years after the Second World War had ended.

As with Knight, many of Doss' appearances in the *Review* can be grouped into defined categories. The first category is made up of reports from various events at which Doss made a special appearance. These included, among others, appearances at youth congresses (Advent Review and Sabbath Herald, 1952) and medical cadet camps (Advent Review and Sabbath Herald, 1951). One noteworthy appearance occurred in 1990 at a Whitecoat veteran's reunion (Damazo, 1990). The article mentions that during Doss' Whitecoat reunion introduction, a letter was read to the audience that President Harry Truman had written to his wife in 1946. In the letter, Truman wrote that Doss was the only conscientious objector he had ever met that he thought to be “on the level,” and that his actions at Okinawa were “heroic.”

Overall, Doss' continued appearances at church sponsored events, especially youth congresses, demonstrate Doss' importance as a role model to the Seventh-day Adventist Church. The reason that Doss was regularly asked to be a speaker for these events is the same reason the *Review* editors continued to report on them: his story inspires other Adventists do be faithful to God even in the most trying and difficult of situations.

The second category of recurring stories of Doss in the *Review* features advertisements for various publications or media programs featuring his story. The first ad appears in 1958 (Missionary Volunteer Book Clubs, 1958) and promotes a book aimed at the church's youth entitled *They Dared for God* (Barstad, 1958) that included, among others, Doss' story. A year later in 1959, an ad with a headline of “Every Youth Should Know the Desmond Doss Story” appears for an audio and visually dramatized epic on Doss (Review and Herald Publishing Association, 1959). The description paints a thrilling picture of Doss' heroics in the face of overwhelming danger but also directly states that Doss was a “Seventh-day Adventist hero.”

Still later, in 1967, an advertisement for a book written exclusively on Doss, *The Unlikeliest Hero* (Herndon, 1967) emphasizes the book’s positive effects on youth, stating that the book “fires the youthful determination for zealous service to God and man” (Pacific Press Publishing Association, 1967). The Herndon volume, which appeared at the height of U.S. involvement in another Asian conflict—Vietnam—was no doubt intended to reassure the thousands of Adventists then being drafted in the U.S. military that they, like Doss, could maintain their faith even when pressed into combat situations. These ads in the *Review* and the heroic language they use to describe Doss and his importance to Adventist youth further underline the fidelity of Doss’ story with Adventist audiences.

The final category of recurring stories on Doss in the *Review* has to do with public, non-Adventist telling’s of Doss’ story. The first is a short news report, written by Howard Weeks, that a new anthology entitled *Great War Stories* (Brent, 1957) was going to feature Doss as one of “nine unusual exploits of the two world wars” (Weeks, 1957). Weeks writes favorably of the portrayal of Doss in the anthology, quoting a summary from the book itself that emphasizes Doss’ faith as being responsible for his heroism:

The story of Desmond Doss is the story of a man who won two of mankind's most important battles. He won the inner battle of living according to his personal religious beliefs under almost impossible conditions; then he won the outer battle of proving to the world that those beliefs were not based on any lack of bravery or willingness to do his share.

This language, offered by a non-Adventist publisher, communicated powerfully to Adventist audiences as well. By reporting on the publication of Doss’ story in this anthology and including this quote, the *Review* reminded readers of the importance and timeless lessons of Doss’ story.

Another story that fits into this category is a brief report in 1990 edition entitled “The Nation Remembers Desmond Doss.” The report noted that Doss’ story was then being featured by the weekly news magazine, *U.S. News and World Report* (Adventist Review, 1990). This reference is important because, in addition to briefly recounting Doss’ heroic feats at Okinawa, it presents Doss as still being an Adventist “hero” by quoting the *U.S. News* reports which says that Doss now “serves his church with all the quiet determination he once put at the service of his country.”

Television documentaries on Doss that were made for and presented to the public sector have also been featured in the *Review*. These include a report in 1992 that mentions that Doss’ story would be told as part of a series on World War II heroes on the Disney Channel (Adventist Review, 1992) and a documentary entitled *The Conscientious Objector* produced by Adventist filmmaker, Terry Benedict, that the *Review* noted was being praised by non-Adventists as well as Adventists (Chavez, 2004).

The Benedict documentary warrants more discussion because it generated a series of stories related to Doss in the *Review*. The most significant is Stephen Chavez’s article, “A Hero’s Story,” which briefly recounts Doss’ heroic feats at Okinawa but primarily focuses on Benedict’s journey in producing *The Conscientious Objector*. The article includes a quote ascribed to Benedict that approaches Doss as Adventist “hero” from a slightly different angle:

What struck me most powerfully is how Desmond changed these men's lives. He did it in a passive way. He didn't try to convert them. He didn't say, 'You're going to church on the wrong day.' He just lived by his own convictions, by example. These men have been forever changed.

The difference here is that Benedict (along with Chavez for including the quote in the final article) is emphasizing that importance of *living* as an approach to witnessing as opposed to simply using words. The tone, made evident by the inclusion of the line that begins “He didn’t say,” seems to be critical of some unidentified “other Adventists” who have not gone about witnessing to Adventist beliefs, such as the Sabbath, in the same way. This had never previously been a lesson explicitly drawn out from the Doss story in the *Review*, and is significant because it demonstrates how the meaning of stories, even within one community, can change over time. During the Korean War, *Review* editor, F.D. Nichol, used the story of Doss to uphold the value of Adventist noncombatancy. In the half century between Nichols’ article and the publication of Chavez’ article in 2004, noncombatancy has been somewhat less emphasized by the denomination. As a result, the moral that Chavez and Benedict glean from Doss’ story has more to do with how Adventists can best bear witness to their beliefs, rather than faithfully upholding an historic Adventist principle of not bearing arms.

The same issue of the *Review* also includes a review of Benedict’s documentary written by Scott Moncrieff (Moncrieff, 2004). Moncrieff emphasizes that there is a difference between celebrities, held up as “role models” (for good or ill) because of their fame, and people who are real heroes, writing that “Doss is not a hero for being able to slam-dunk, for having a handsome jawline, or for marrying Jennifer Lopez; but rather, for his moral stature.” He recommends the film to the *Review*’s Adventist audience because he argues that Doss’ story “shows what a person committed to serving God can accomplish” and “makes you want to be that kind of person too.”

The articles in the *Review* having to do with Doss’ fame in the public sector demonstrate that more than 50 years after Doss’ heroic actions at Okinawa, his story is still valuable in

promoting Adventist values. The fact that the *Review* continues to report on his story being told to secular audiences shows that the *Review* views Doss’ story as one that Adventists should be proud of, share with non-Adventist friends and acquaintances, and aspire to follow. While the values and messages being emphasized by the telling of Doss’ story have changed slightly and may continue to evolve over time, it will continue to be told for the foreseeable future because of its emphasis on courage, peace, saving life instead of destroying it, perseverance, strong devotional habits, witnessing by example, and having faith that God will be present through even the most trying, dangerous, and difficult circumstances.

Ben Carson

Knight’s development as Adventist “hero” is gradual and cumulative. Doss’ is sudden and based on one extreme act of heroism. Carson’s story is somewhere in between—a celebrated Adventist “hero” from his first appearance in the *Review*, but one who is portrayed as adding to his heroic legend as he continues to live and be a role model for Adventist audiences.

Ben Carson’s story is first told in the pages of the *Review* in 1988. In an article entitled “Ghetto Fighter Becomes ‘Gentle Ben,’ Neurosurgeon,” Leigh Barker offers a biography of Carson’s life (Barker, 1988). Like Knight and Doss, the account presents its “hero” as coming from a humble origin. Barker reports that Carson grew up in the inner city of Detroit and once almost killed another boy with a knife, and would have done so had it not been for the boy’s belt buckle—ironic given the fact that, as a surgeon, Carson would later use a knife to save life. Barker describes Carson’s turnaround as being the result of a religious upbringing, and his mother’s insistence that Carson read at least two books a week and watch little television. The emphasis on seeking education, a good home, and faith as being keys to a happy life are values that would communicate coherence and fidelity with *Review* readers.

Barker describes how Carson attributes God intervening in key, supernatural ways as the critical elements in his success. One story in particular illustrates this point. While studying at Yale University, Barker reports that Carson was failing Chemistry. The night before the test Carson prayed for divine help. That night while sleeping, Carson had a dream that he was alone in the lecture hall, staring at the board as problems were worked out by a “nebulous figure.” The next day when Carson went to take the Chemistry exam, Carson found, to his amazement, that every single problem on the test had been worked out on the board in his dream the night before. The inclusion of this incident in the Carson narrative is significant because it further establishes to its readers that Carson is someone blessed and favored by God, as Adventist audiences would conclude that only God could be responsible for such a miraculous event.

Barker’s biographical article on Carson also reports the event for which Carson received the most fame: successfully separating Siamese twins who were joined at the head. Barker writes that the success of the operation brought Carson great fame, but that Carson was taking steps to stay out of the limelight and avoid being a “showboat.” While the modesty and humility ascribed to Carson would resonate with many Adventists who believe that one should not go to great lengths to promote oneself, Carson’s continuing popularity and visibility both in Adventist and public circles may contravene the weight of Barker’s claim.

Barker concludes his article by emphasizing the value of the positive and hardworking attitude that Carson demonstrated which, in conjunction with faith, was responsible for his complete turnaround. He quotes Carson as saying that it is not healthy to blame others when things go badly: “success is 90 percent attitude.” This story has narrative fidelity because perseverance, hard work, and optimism are values Adventist have always upheld. It has coherence because most of the *Review*’s audience would already know many of the details of

Carson’s remarkable story due to the fact that his separation of the Siamese twins made national headlines.

Many of the articles about Carson that appear in the *Review* present him as an ambassador for Adventism to the secular world. In a special issue of the *Review* in 1988 that focused on defining who Adventists are, Carson is profiled as a person who represents the best of what Seventh-day Adventists have to offer (Adventist Review, 1988). The article’s opening paragraph sets the stage for the short bio on Carson and emphasizes his importance to the denomination:

Who are Seventh-day Adventists? What are they like? Perhaps the best way to discover this international, highly textured group is to look at its people. Here and on the following pages we will introduce a few, giving you a tiny glimpse into the many faces of Seventh-day Adventists. Ben Carson's is one of these faces.

To set up Carson’s story in this way and to put such a focus on celebrating his achievements certainly portrays him as an Adventist “hero” to the *Review* audience.

In two editorials by *Review* editor, William G. Johnsson, Carson is celebrated for being an Adventist of public fame who has achieved great things. In the first editorial, “Momentous Months,” Johnsson writes about what he terms “exciting times” for the Seventh-day Adventist Church. One of the reasons he cites for excitement is that several Adventists, including Carson, were frequently appearing in the news (Johnsson, Momentous Months, 1989). While Johnsson notes that sometimes such publicity can be bad, he concludes that, for the most part, it is overwhelmingly positive.

Johnsson’s second editorial, similar in tone to its predecessor, appears about a decade later in 1997. The editorial, entitled “Adventists Unlimited,” celebrates Adventists who have

achieved recognition and status in secular society (Johnsson, Adventists Unlimited, 1997).

Johnsson writes that “Adventists today are rising like cream to the top in profession after profession,” and celebrates the man who as “head of pediatric surgery at Johns Hopkins and world-famous for his brain surgeries, has received more than 20 honorary doctorates.”

These two Johnsson editorials, written nearly 10 years apart, in the *Review* emphasize popularity and status in the public sector as being qualities of Adventist “heroes.” It is a coherent story because the facts of what Carson had achieved at the time these editorials were published was well documented, and the editorials have all the necessary fidelity with the intended audience because they inspire Adventists to work hard to be “Adventists unlimited”—the best witnesses for the denomination to the public.

As with Knight and Doss before him, part of Carson’s development into an Adventist “hero” has been due to the publication of books about him that were then advertised and promoted in the *Review*. The first series of advertisements in the *Review* was for Carson’s autobiographical account, *Gifted Hands* (Carson, *Gifted Hands: The Ben Carson Story*, 1990). One ad for *Gifted Hands* that was printed in multiple editions of the *Review* emphasized the miraculous turnaround of Carson’s life, and celebrated Carson as a “young man who took hold of the power of God” (Adventist Book Center, 1991). Likewise, advertisements for Carson’s next book, *Think Big* (Carson, *Think Big : Unleashing Your Potential for Excellence*, 1992) emphasized Carson’s perseverance in turning his life around and his wisdom in being able to share this knowledge with readers of his book (Adventist Book Center, 1992).

But the advertisement for a book on Carson that most obviously presents him as a “hero” is actually an ad for a children’s book on Carson’s life (Carson, *Ben Carson*, 1992) that appeared as part of a series titled “Today’s Heroes” (Adventist Book Center, 1993). Though this ad may

be the only time in the *Review* where Carson is openly referred to as a “hero,” the fact that the same basic story of Carson’s life that has been previously told in the *Review* is now being openly referred to as a “Today’s Heroes” story makes it clear that Carson has been treated like a hero in the *Review* for a considerable time.

The *Review*’s storytelling of Ben Carson also makes several references to Carson’s story being adapted for other forms of media in addition to print. Ella Rydzewski refers to going to see a play on Carson’s life in one article, describing it as a play that “spoke to a society struggling with urban youth crime. Showing how even the poorest can succeed, it pointed to faith as the answer” (Rydzewski, 1995). Additionally, a 2009 *Review* article reported that a film about Carson starring Academy Award winning actor, Cuba Gooding Jr., would be aired on TNT (Adventist Review & Adventist News Network, 2009). These two items underline the continued interest and popularity in Carson, even 20 years after his famous separation of the Siamese twins.

An interesting aspect of Carson’s Adventist “heroism” presented by the *Review* is his defense of the Seventh-day Adventist Church’s belief in Creation. This includes a 2004 cover story interview in the *Review* in which Carson states that he does not have enough faith to believe in evolution (Gallagher, *Evolution? No*, 2004). In the interview, Carson also makes the case that Creation is necessary for the justification of ethics, arguing that “if you accept the evolutionary theory, you dismiss ethics, you don’t have to abide by a set of moral codes, you determine your own conscience based on your own desires.” This aspect of Carson’s Adventist “heroism” is important because Creation is a central doctrine of the Adventist faith. Having a champion who is well respected by the scientific community is extremely useful and important for the denomination’s position to appear viable to both its members and potential converts.

In addition to writing the cover story about Carson’s defense of Creation, Jonathan Gallagher also authored another story on Carson that landed on the front page of the *Review*, entitled “Gifted Hands in God’s Hands” (Gallagher, Gifted Hands in God's Hands, 2002). This piece presented Carson as being on a path directed and guided by God. The story describes a cancer scare Carson experienced in which his faith was tested, but in which his faith in God remained constant. Quotes ascribed to Carson such as “it just proves again that the Lord is in control of everything,” and “even if I die, it will be for a reason, and God will make the best of it” demonstrate a heroic faith that has narrative fidelity with Adventist readers.

Carson’s narrative in the *Review* also includes news stories appearing on adventistreview.org about his being the recipient of various awards. The first is from March 19, 2003 that reports Carson being the first ever recipient of the “Visionary Award of the American Society of Association Executives” for his philanthropy work through the Carson Scholars Fund (Adventist Review, 2003).

The second, and more significant story, is of Carson being presented with the Freedom Medal by President George W. Bush for his “outstanding contributions to medicine and his motivating influence on America’s young people” (Lechleitner, 2008). Lechleitner begins the story by identifying Carson as “an Adventist pioneer” and goes on to describe the award as the highest civilian award bestowed by the United States government. Just as the *Review* publicly congratulated Doss for his achievement of being awarded the United States’ highest military honor, the *Review* also publically congratulated Carson’s achievements by including an official statement from then General Conference president, Jan Paulsen: “We congratulate Dr. Carson on this singular honor. His service to humanity models the values and quality of life expressed by our church around the globe.”

These stories of Carson’s achievements and the Seventh-day Adventist Church’s official recognition and approval of Carson’s actions once again reinforce the notion that Carson is to be understood as an Adventist “hero.” They have coherence because the actions ascribed to Carson and reported about for years in the *Review* are identified as being the reason for his being honored with such high awards. These stories have narrative fidelity because they promote Adventist values such as health, education, and being a positive witness for the denomination.

Adventist Review coverage of Ben Carson has continued to within three months of the writing of this thesis. A December 27, 2012 edition of the magazine’s “AR-Online” web edition described a recent public appearance. Noting that Carson was a featured presenter in the world headquarters’ recent “Celebration of Creation” event, the web news story quoted Carson as saying:

I feel very fortunate to have had so many experiences with God in my life that I have no doubt of His existence and influence . . . He is the source of all wisdom and is available to anyone who seeks Him. It’s hard to imagine my life as a neurosurgeon without the guidance of the Almighty. (Adventist News Network, 2012)

It is thus striking, and even curious, that the *Adventist Review* has thus far chosen to take no notice of Carson’s very public rebuke of the Obama administrations’ policies on taxation and medical care at the National Prayer Breakfast, held on February 7, 2013 in Washington, D.C. The keynote speech by Carson, widely viewed as a politicization of an event traditionally known for its non-partisan character, was hailed by conservative pundits. The National Prayer Breakfast speech brought Carson a bevy of invitations to national news talk shows, though one well-known conservative commentator lamented Carson’s choice to use the event for partisan purposes

(Thomas, 2013). A Wall Street Journal staff editorial even headlined, “Ben Carson for President” (Wall Street Journal, 2013).

The increasingly political nature of Carson’s public speeches and appearances, including at the March 2013 Conservative Political Action Convention, is likely responsible for the recent silence by the *Review*. *Review* editors and readers alike have chosen to view the magazine throughout its 163-year history as “above politics,” even when the magazine has addressed deeply challenging social issues, including antebellum slavery, lynching, economic inequality during the age of the “robber barons,” and alcoholic Prohibition. Wary of being viewed as assisting Carson in a possible presidential candidacy (which he demurs will be left up “to God”), the *Review* will likely wait to see if Carson returns to his philanthropic and inspirational activities or gathers momentum toward a possible presidential run.

Conclusion

Walter Fisher’s narrative paradigm works best within the framework of a community that has endured to at least a second generation. Such communities spawn stories that powerfully convey that culture’s central values, virtues, and beliefs. For many movements, stories are the primary method by which they recruit new members, establish their place among other causes and campaigns, and keep the organization interfacing with the wider world. The Seventh-day Adventist Church is no different in this regard. Like other movements, Adventism has also achieved an age and tradition that invites critical examination of the stories the movement tells to current and prospective members.

Fisher’s narrative paradigm is critical in analyzing Adventist storytelling because it is a theory that rightly recognizes that not everything can be empirically verified, as the rational world paradigm suggests. Whereas the rational world paradigm argues that only what is proven

through experiments or observation can be considered true, the narrative paradigm aptly points out that the rational world paradigm is itself a *story* that is being advanced for people to choose to believe. As my analysis of “heroes” in the *Review* argues, even persons, such as Carson, trained in empirical methods, are best understood through the framework of the narrative paradigm because their story encompasses all aspects of their lives, including—but not limited to—their scientific achievements.

Adventism is a movement that is best understood in terms of narrativity—you cannot prove its basic tenets or fundamental beliefs in a lab or through methodical observation. It is a story that people choose to accept and, thus, allow it to reshape their lives because it communicates coherence and fidelity that resonate with them.

The Seventh-day Adventist Church’s official journal, the *Adventist Review*, is itself a story that has persisted for 163 years, demonstrating that it contains both coherence and fidelity with the Adventist audience it serves (and created). By examining the history of the storytelling of Anna Knight, Desmond Doss, and Ben Carson in the *Adventist Review*, it is clear that all three individuals have been portrayed as Adventist “heroes.” Because the *Review*’s story is the Adventist story (noting the denomination grew out of the publication), all three of these individuals are Adventist “heroes” because they have continued to be told as “hero” stories by the *Review* (with the term “hero” being applied to all three figures in the *Review* at one time or another). The persistence of their stories demonstrates that they have coherence and fidelity with the *Review*’s Adventist readers. An Adventist “hero” is, therefore, an individual whose story demonstrates essential Adventist values and continues to be told and retold by Adventist storytelling devices, of which the *Review* is most prominent.

An analysis of the *Review*'s accounts of Knight, Doss, and Carson reveal some interesting trends that seem to be characteristic of Adventist “hero” stories. One is that the *Review* presents each one of these individuals as coming from a humble origin—Knight as the daughter of slave, Doss as a ship joiner from Virginia, and Carson as a “ghetto fighter” from the inner city of Detroit. This appears to be an important element of Adventist “hero” stories because it is a major component of these stories' coherence—there is room for God to work a “miracle.” Adventists, who mostly emerged from America's lower and lower middle classes, have always held that God can use ordinary people to do extraordinary things. For these narratives to be coherent as *Adventist* “heroes,” the great and “heroic” accomplishments must be primarily due to the work of God in and through these individuals' lives. If these individuals did not come from such humble beginnings there would be seemingly less room for God's power to be demonstrated as mightily.

The *Review*'s storytelling of these Adventist “hero” narratives also seems to demonstrate an emphasis on certain Adventist values. While there certainly are many Adventist values that have been passed down through the telling of these stories (many of which have already been discussed in this paper), there are several that seem to be characteristic of all three of these narratives. The first is *perseverance*. Knight demonstrates perseverance in teaching herself to read and write and preaching the temperance message despite the threats of the white moonshiners. Doss shows perseverance in standing for his Adventist beliefs despite pressure from his commanding officers to compromise—and by going beyond the call of duty to save so many lives despite great risk to his own life. Carson shows perseverance in not letting the problems in his life early on become an excuse for not becoming something better later on.

The next common characteristic is *hard work*—seen in Knight’s narrative by her working in the fields of India past the point of exhaustion, and in assisting in the African American camp meetings every year; in Doss dragging 75 American soldiers one-by-one back to safety; and in Carson by studying hard in school so that he could eventually graduate from Yale University and become a well-respected surgeon and scientist.

Self-sacrifice is evident in Knight’s willingness to leave all she knew to go to India and “stay till the Lord comes” if necessary. It is seen in Desmond Doss in his refusal to be carried back to safety after he was injured so more wounded men could be saved. Carson illustrates this central Christian value in his portrayed willingness to pass up limelight and more money in order to faithfully serve God and man to the best of his ability.

Finally, and most importantly, *unwavering faith* is characteristic of all Adventist “heroes.” Without faith, the *Review* suggests that all these individuals would be in the humble states their stories originated from. The *Review* first and foremost celebrates these “heroes” *faith*—Knight’s faith in continually believing and trusting that God would bless her work, Doss’s faith in faithfully reading his Bible and praying to the Lord to know that God would always walk beside him, and Carson’s faith in putting his “gifted hands” in God’s hands. Faith, that apparently insubstantial but oh-so-crucial human quality that both conveys values and transmits values, is ultimately the thread that ties these three narratives and the larger Adventist narrative into a single story whose impact continues to reverberate through passing generations.

References

- Advent Review and Sabbath Herald. (1903, November 19). Field Notes. p. 21.
- Advent Review and Sabbath Herald. (1904, May 5). Field Notes. p. 20.
- Advent Review and Sabbath Herald. (1908, July 16). Field Notes and Gleanings. *Advent Review and Sabbath Herald*, p. 20.
- Advent Review and Sabbath Herald. (1909, June 24). General Conference Committee Appointments. *Advent Review and Sabbath Herald*, pp. 17-18.
- Advent Review and Sabbath Herald. (1922, May 22). From Every Land: Delegates to the General Conference, May 11-31, 1922. *Advent Review and Sabbath Herald*, pp. 9-10.
- Advent Review and Sabbath Herald. (1945, November 1). Conscientious Objector, Medical-Aid Man, Awarded Medal of Honor. *Advent Review and Sabbath Herald*, pp. 1-2.
- Advent Review and Sabbath Herald. (1951, July 12). Brief Current News: Lake Union. *Advent Review and Sabbath Herald*, p. 22.
- Advent Review and Sabbath Herald. (1952, March 20). Brief Current News: Pacific Union. *Advent Review and Sabbath Herald*, p. 22.
- Adventist Book Center. (1991, February 21). Gifted Hands. *Adventist Review*, p. 14.
- Adventist Book Center. (1992, February 20). New From Ben Carson. *Adventist Review*, p. 24.
- Adventist Book Center. (1993, May 20). Today's Hero Series. *Adventist Review*, p. 18.
- Adventist News Network. (2012, December 27). *Holiday Outreach Celebrates Belief in Biblical Creation*. Retrieved from Adventist Review:
<http://www.adventistreview.org/article/5935/archives/issue-2012-1536/36-cn-holiday-outreach-celebrates-belief-in-creation>

Adventist Review & Adventist News Network. (2009, January 22). Ben Carson Biography Moves to TV Feb. 7. *Adventist Review*, pp. 8-9.

Adventist Review. (1988, April 21). Ben Carson. *Adventist Review*, pp. 4-5.

Adventist Review. (1990, December 13). The Nation Remembers Desmond Doss. *Adventist Review*, pp. 6-7.

Adventist Review. (1992, June 25). Desmond Doss Story to Be Told on Television. *Adventist Review*, p. 7.

Adventist Review. (2003, March 27). *Ben Carson Receives Prestigious Visionary Award* .

Retrieved from Adventist Review: <http://www.adventistreview.org/2003-1513/news.html>

Adventist Review. (2013). *Adventist Review: About the Review*. Retrieved from Adventist

Review: <http://www.adventistreview.org/article/2/about-the-review>

Adventist.org. (2013). *History*. Retrieved from Adventist.org: The Official Site of the Seventh-

day Adventist world church: <http://www.adventist.org/world-church/facts-and-figures/history/index.html>

Atwood, P., & Atwood, J. (1902, July 15). Mississippi. *Advent Review and Sabbath Herald*, p. 20.

Banks, R. T. (1996, May 30). Sisters in Service: Ellen White's influence on selected Black female contemporaries. *Adventist Review*, pp. 16-17.

Barker, L. N. (1988, January 7). Ghetto Fighter Becomes "Gentle Ben," Neurosurgeon. *Adventist Review*, pp. 28-29.

Barstad, G. (1958). *They Dared for God*. Mountain View, CA: Pacific Press.

Bergherm, W. H. (1952, June 12). Anniversary Service in Okinawa. *Advent Review and Sabbath Herald*, p. 20.

Branson, R. (1998, February 12). Indomitable Spirit. *Adventist Review*, pp. 12-14.

Brent, R. (1957). *Great War Stories: True Adventures of Fighting Men in Two World Wars*. New York: Batholomew House.

Carson, B. (1990). *Gifted Hands: The Ben Carson Story*. Grand Rapids: Zondervan.

Carson, B. (1992). *Ben Carson*. Grand Rapids: Zondervan.

Carson, B. (1992). *Think Big : Unleashing Your Potential for Excellence*. Grand Rapids: Zondervan.

Chavez, S. (2004, June 17). A Hero's Story. *Adventist Review*, pp. 8-9; 11-12.

Chrisler, L. T. (1912, October 10). Camp-Meeting for the Colored People in Georgia. *Advent Review and Sabbath Herald*, pp. 16-17.

Damazo, A. (1990, March 15). Whitecoat Veterans Attend Second Reunion: Local Church and General Conference honor 120 Men. *Adventist Review*, p. 19.

Dixon, M. W. (2005, February 3). Anna Knight. *Adventist Review*, p. 20.

Fisher, W. R. (1989). Clarifying the Narrative Paradigm. *Communication Monographs*, 55-58.

Fisher, W. R. (1989). *Human Communication as Narration: Toward a Philosophy of Reason, Value, and Action*. Columbia: University of South Carolina Press.

Gallagher, J. (2002, November 7). Gifted Hands in God's Hands. *Adventist Review*, pp. 16-20.

Gallagher, J. (2004, February 26). Evolution? No. *Adventist Review*, pp. 14-16.

Griffin, E. (2009). *A First Look at Communication Theory--7th Edition*. New York: McGraw Hill.

Haynes, C. B. (1945, October 25). Highest Award for Valor Conferred on Adventist Noncombatant. *Advent Review and Sabbath Herald*, p. 1.

Haynes, C. B. (1945, May 24). Noncombatancy and Courage. *Advent Review and Sabbath Herald*, p. 24.

Haynes, C. B. (1951, May 3). Called to Military Service--What For? *Advent Review and Sabbath Herald*, pp. 10-11; 31.

Herndon, B. (1967). *The Unlikeliest Hero: the story of Desmond T. Doss, conscientious objector, who won his nation's highest military honor*. Mountain View, CA: Pacific Press.

Johnsson, W. G. (1989, July 13). Momentous Months. *Adventist Review*, p. 4.

Johnsson, W. G. (1997, October 9). Adventists Unlimited. *Adventist Review*, p. 5.

Johnsson, W. G. (1999). *Our Roots and Mission*. Retrieved from Adventist Review:

<http://www.adventistreview.org/article/22/about-the-review/history>

Knight, A. (1902, August 12). India. *Advent Review and Sabbath Herald*, p. 15.

Knight, A. (1904, October 13). India. *Advent Review and Sabbath Herald*, p. 15.

Knight, A. (1912, June 6). Mission School at Atlanta, GA. *Advent Review and Sabbath Herald*, pp. 14-15.

Knight, A. (1928, November 1). Remember the Date: Offering for the Colored Work, October 27. *Advent Review and Sabbath Herald*, p. 24.

Knight, A. (1933, September 28). How I Got My Education. *Advent Review and Sabbath Herald*, p. 17.

Knight, A. (1952). *A Mississippi Girl*. Nashville: Southern Publishing Association.

Lechleitner, E. (2008, June 26). *Bush Bestows Freedom Medal on Ben Carson*. Retrieved from Adventist Review: <http://www.adventistreview.org/article/1944/archives/issue-2008-1518/1518-church-news-carson-medal>

Lloyd, E. (1957, October 24). Full of Years and Good Works: Anna Knight. *Advent Review and Sabbath Herald*, p. 18.

Maxwell, L. (1966, June 24). The Day in Detroit. *Review and Herald*, p. 5.

Missionary Volunteer Book Clubs. (1958, November 6). 1959 Missionary Volunteer Book Clubs. *Advent Review and Sabbath Herald*, p. 33.

Moncrieff, S. (2004, June 17). The Conscientious Objector: A Review . *Adventist Review*, p. 10.

Nichol, F. D. (1951, March 22). Medical Corpsmen "the Bravest". *Advent Review and Sabbath Herald*, p. 15.

Nichol, F. D. (1959, October 29). Hong Kong, Taiwan, Okinawa. *Advent Review and Sabbath Herald*, pp. 1;9-11.

Nichol, F. D. (1962, November 8). The Present World Crisis. *Advent Review and Sabbath Herald*, pp. 12-13.

Pacific Press Publishing Association. (1967, August 3). The Unlikeliest Hero. *Advent Review and Sabbath Herald*, p. 21.

Paschal, L. (1972, January 27). Woman Approaching 100th Birthday Given Merit Award. *Review and Herald*, p. 22.

Peters, G. (1919, January 30). Southeastern Union Mission. *Advent Review and Sabbath Herald*, p. 21.

Peters, G. (1941, October 23). Southern Union: Camp Meetings of the Negro Department. *Advent Review and Sabbath Herald*, pp. 18-19.

Pierson, R. (1967, April 6). Heart to Heart. *Review and Herald*, p. 5.

Review and Herald. (1966, June 19). Additional Delegates. *Review and Herald*, p. 25.

Review and Herald Publishing Association. (1959, March 19). Every Youth Should Know the Desmond Doss Story. *Advent Review and Sabbath Herald*, p. 29.

Reynolds, L. B. (1984, October 18). Anna Knight--doing what "couldn't be done". *Adventist Review*, pp. 8-10.

Reynolds, L. B. (1984). *We have Tomorrow : the story of American Seventh-Day Adventists with an African Heritage*. Washington DC: Review and Herald Publishing Association.

Rydzewski, E. (1995, April 13). The Arts and Evangelism. *Adventist Review*, p. 5.

Shaw, J. (1904, June 30). School Work in India. *Advent Review and Sabbath Herald*, pp. 20-21.

Singleton, H. (1944, March 30). Southern Union Colored Department. *Advent Review and Sabbath Herald*, p. 14.

Singleton, H. (1945, March 22). Progress Among the Colored People in the South. *Advent Review and Sabbath Herald*, pp. 16-17.

Sorensen, C. P. (1951, March 8). Beachhead on Okinawa. *Advent Review and Sabbath Herald*, p. 1;13.

Southern Publishing Association. (1951, November 15). New Books for All the Family. *Advent Review and Sabbath Herald*, p. 23.

Southern Publishing Association. (1952, November 6). Mississippi Girl. *Advent Review and Sabbath Herald*, p. 30.

Thomas, C. (2013, February 12). *Dr. Ben Carson Should Apologize to President Obama*.

Retrieved from Fox News: <http://www.foxnews.com/opinion/2013/02/12/dr-ben-carson-should-apologize-to-president-obama/>

Wall Street Journal. (2013, February 9). Ben Carson for President. *The Wall Street Journal*, p. A12.

Weeks, H. B. (1957, December 26). Anthology Includes Story of Adventist Soldier. *Advent Review and Sabbath Herald*, p. 32.

Wilson, N. C. (1979, May 3). Conquering for Christ. *Adventist Review*, p. 3.