

**Institute for Christian Teaching  
Education Department of Seventh-day Adventists**

**ADVENTIST DISSIDENT GROUPS IN AFRICA:  
INTEGRATIVE SKILLS FOR RELIGION TEACHERS AND  
MINISTERIAL STUDENTS**

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**Prepared for the  
28<sup>th</sup> International Faith and Learning Seminar  
held at Babcock University  
Lagos, Nigeria**

**June 17-29, 2001**

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**INTRODUCTION**

The history of Seventh-day Adventist Church, from the time of its inception, is replete with individuals and groups who have gone out of the movement due to one reason or another.<sup>1</sup> Labels such as offshoots, breakaways, dissidents, rebels, independent, splinter, reform, and others have at certain times been applied to them. Such trends of church split-offs are not unique only to the Seventh-day Adventist Church. Church historians have reminded us that religious groups are always prone to fragmentation. From the New Testament times to the apostolic era, churches have had to deal with pain of dissidents who have broken off from the church family.

That such phenomenon has been there from time immemorial is evident from comparative studies of other world major religions.<sup>2</sup> Hinduism gave birth to three major religious traditions: Buddhism, Jainism, and Sikhism. The founders of these three offsprings from Hinduism broke off links to protest, and concurrently reform the mother religion. Christianity, Judaism and Islam are all three Abrahamic religions with the same ancestry, nevertheless, each has gone its own separate way due to differences in opinions.<sup>3</sup> Even out of these sub-religious groups have appeared sects whose

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<sup>1</sup> R.W. Schwarz, *Light Bearers to the Remnant* (Boise, ID: Pacific Press Publishing Association, 1979) 445-62 and pages 607-626 of the new edition and *Issues*, a publication issued by North American Division of SDA Church, n.d; n.p

<sup>2</sup> Josh McDowell & Don Stewart *Handbook of Today's Religions* (San Bernardino, CA: Here's Life Publishers Inc, 1989)

<sup>3</sup> The Pauline and Johannine epistles seem to suggest that during the time of the apostles dissensions and divisions were already in the churches. See Romans 16:17, 18: Philipians 1:15-18 and also John 2:19, 2John 9-11, 3John 9, 10)

founders did not see themselves as dissidents but who were true to their religious inclinations of breaking off to reform the main religion.

### **PROBLEM**

The last few years have witnessed unprecedented Church growth in Adventist Churches in several areas of sub-Sahara Africa. This phenomenal growth is accompanied by two-pronged problems: several big churches and administrative fields without trained leadership and continued proliferation of dissident groups in areas where members are not theologically informed.

Graduates and church leaders are asking intriguing, yet genuine questions such as: Why does a person born and brought up in the Adventist Church or who have been loyal to the church oppose it? Why do dissident leaders begin with good intentions but later turn too critical of the church and its leadership? How does such a course of action lead to anger, bitterness and pain? Why do they fight, undermine and tear down the leadership of the church in the name of reforms? How can we inculcate in our curriculum values that will prepare our ministerial students to face these dissidents after their studies?

### **PURPOSE OF STUDY**

Considering the impact of their activities and growing influence in Africa, it has always been observed that some teachers in our Adventist institutions lack the integrative skills to prepare their students to face dissident members in Adventist churches. Also, quite a

number of our ministerial students from our colleges and seminaries face dissident groups in their pastorates when they do not have the hands-on skills to minimize their growth. They are deficient on how to recover some lost members who have broken away from the church family. Besides, the exit reports of our graduates and those who are employed in ministry have shown that there is still much to be done in this area.

### **LIMITATIONS OF STUDY**

This seminar presentation is limited to four areas, namely to:

1. give a taxonomy of the major Adventist dissident movements in Africa with their characteristics and mode of operations.
2. ascertain factors that serve as fertilizers for the emergence and growth of dissident movements in Africa.
3. provide integrative skills for the Adventist religion teachers to help their students find out E.G. White's relationship to breakaway groups and individuals and how she responded to them.
4. suggest how religious teachers and ministerial students in our Seventh-day Adventist schools in Africa can be educated to confront dissidents theologically and minimize their growing influence in churches and campuses of Seventh-day Adventist Churches and schools in Africa. It is expected that this will enhance the integration of faith and learning in our classrooms.

## TAXONOMY OF DISSIDENT GROUPS IN AFRICA

Africa, like any other continent in which Adventism has spread, has been open to the development of dissident groups. Ever since the church made its debut in Africa it has also had to deal with dissident tendencies. The dissidents are mainly conservative right-wing agitators. They normally demand reforms and insist that whatever they teach is right. They are not easily persuaded.

Some dissident groups split off and develop their own beliefs and teachings. The teachings hinge on the alleged “new light” which they sometimes claim to have received from either God or from the writings of E.G White or both. Most of the so-called reform Seventh-day Adventist churches operate outside the organic principal churches. They are mainly movements transported and transplanted into the church in Africa whose origins are largely in North America and sometimes Australia.

The range from those who have North American names such as Davidians (also known as the branch or the Shepherd Rod), Reformed Adventist, Last day Reformers, Jesus is Coming Again Movement, Hope International, Hartland Institute, Steps to Life, The Lord Our Righteousness, Prophecy Countdown<sup>4</sup> to indigenous groups like Abenjiri

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<sup>4</sup> About two years ago the leader of the prophecy count down, John Osborne, left the leadership of this group he founded and led for more than seventeen years. He claim that this statement by E.G. White caused a turning point in his decision to come to the SDA church. “When any one is drawing apart from the organized body of God’s commandment keeping people, when he begins to weigh the church in his human scales and begins to pronounce judgment against them, then you may know that God is not leading him. He is on the wrong track” *See Selected Messages*, Book 3,p.18. Osborne has authored a book published by Pacific Press, *Back On Track* detailing why he left and has come back to the organized work. The Lord Our righteousness group is made up of pastors and lay people who believe that those who are truly converted are sinless, they know it and they should declare it. The also teach that SDA Church is Babylon and those who are truly faithful to God must separate from her communion and join the true church—“The Lord Our Righteousness”

(Kigwirekuism), Abogorozi/Abavuguruzi (Reformers and Revivalists), Bible Research and Gospel Propagation, Home Church of Seventh-day Adventists, and others<sup>5</sup> whose membership may be insignificant for consideration.

However, those with strong North American ties receive all kinds of literature—E.G. White and non-E.G. White books, complicated and non-complicated prophetic diagrams and charts. Others get assortments of sermons on audio and videotapes on a variety of topics. These materials come to their recipients in Africa either solicited or unsolicited. Occasionally, some African dissident groups get financial assistance, pastoral visits and other supports from the sponsoring brethren overseas. When you ask dissident leaders from North America why they come to visit their followers in Africa without following the denominational procedures, they are likely to answer that they received a “Macedonian call” that must be discharged with great haste.

Deeply concerned about spiritual apathy and Laodiceanism that has characterized some of the Seventh-day Adventist churches, some members break off from the main church to form new Seventh-day Adventist Church/es. This allows them to redefine Adventism in a new way so that they can practice their individual versions of the Adventist faith. After some time they ordain pastors, establish and dedicate churches, set up tithe-receiving treasures, and send out missionaries<sup>6</sup>.

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<sup>5</sup> These are sample groups in selected African countries since space limitation would not allow me to name all the groups and countries where they are active.

<sup>6</sup> Ty Gibson, *Abandon ship?* (Boise, Idaho Pacific Press Publishing Association, 1997) p.12.

One writer has observed: “people who are simply committed to their religious beliefs, as these men are, perceive a need to emphasize their particular concerns beyond the opportunities provided by their regular denominational positions. Setting up an independent ministry allows them to devote full attention to the point of faith and practice, that they deem especially important and they perceive to be particularly neglected in the Church.”<sup>7</sup>

Some groups may hang on for long; others soon go to the spiritual wasteland. Some choose not to go out of the organic body; instead they stay for “in reach” work. That means they continue to attack the church from within unceasingly. Seeing themselves as the Elijah’s of our time, they cease not to proclaim their reformatory work of turning the hearts and minds of the Adventist church members towards what they term “righteous historic Adventism.” They demand that all around them should conform to their views and theological reasoning. They develop the spirit of condemning those who refuse to subscribe to their understanding and accept their line of argument. In the end they become intolerant and uncooperative.

Those with years of experience of dealing with dissident groups have presented papers and produced pamphlets, as ways of answering their misinformation. Books<sup>8</sup> have also been published to sensitize Church members who may not be aware of some of the activities of dissidents. In the past, Church councils have been called to deal with

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<sup>7</sup> Issues, p.11

<sup>8</sup> See Willard Santee, “From Bitterness to Reconciliation” in Adventist Affirm Vol. 12, No.3, 1998.

groups or individuals whose situation warrants wider hearing from church administrators and leading theologians<sup>9</sup>.

Yet, it must be said that good as some of these polemic publications may be, they do not necessarily halt the growth of breakaways. If we agree with Arthur Holmes that “Christian colleges are extended arm of the church”<sup>10</sup> then, Adventist Religion teachers must incorporate in the school curriculum integrative skills and values that will help their students to understand how dissidents emerge, why they grow, how they attract followers and how they can be confronted. It is therefore the duty of the religion teacher whom, Holmes refers to as “catalyst and guide” to equip the students with values that can be useful to them and their ministry. The reason is that Holmes sees the teacher as “one who has struggled and is struggling with similar questions and knows some of the pertinent materials and procedures”<sup>11</sup>

### **FACTORS THAT BREED DISSIDENTS**

Studies have demonstrated that the more efforts are expanded to “combat” such groups or individuals, the more they gain sympathizers, grow resistant and stubborn. The confrontation approach has caused some to grow numerically and gain ground. Since this approach has not proven the best viable option, it necessitates that religion teachers and ministerial students in Africa consider Holmes’ approach that “integration is

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<sup>9</sup> The general conference of SDA assembled 115 Adventist Church administrators and theologians from all over the world to settle the issue that Dr. Desmond Ford raised in 1980.

<sup>10</sup> Arthur Holmes, *The Idea of Christian College* Grand rapids, MI: Wm. B. Eerdmans Publishing Co; p.46

<sup>11</sup> Ibid



concerned not so much with attack and defense as with the positive contribution of human learning to an understanding of the faith and to the development of a Christian worldview”<sup>12</sup>

Since teachers are facilitators in transmitting values and molding the minds of the students to think critically, I therefore propose twelve general causes that can trigger the growth of dissidence in our SDA churches in Africa for the teacher and the learner as a case study. Not all the factors given here are present in every case but they serve as a model.

1. **DISSATISFACTION WITH LEADERSHIP:** This is prolific in places in Africa where the leadership of SDA church is in low esteem and are not honored.
2. **WEAK, NEGLIGIBLE WORKFORCE:** Where the workforce is weak, and leaders and members are uneducated on current church issues, charismatic individuals take advantage and sow seeds of discord. They thrive on the ignorance of members who are either new and are not properly grounded in the faith.
3. **REJECTION OF THE ECCLESIASTICAL AUTHORITY:** Out of convenience would-be dissidents opt to disregard church authority. When approached and advised to follow the church’s system of governance or to conform to church order of operation, they become emotional. When the issue is not properly resolved through tact and wit, it degenerates into misunderstanding that sometimes leads to schism.
4. **MISAPPROPRIATION OF CHURCH FUNDS:** Mishandling of the church funds also breeds dissidence. It causes members to lose confidence in the leadership of

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<sup>12</sup> Ibid

the church. Eventually, church members show their disapproval by going out of the church.

5. **MONEY CONTROL:** A member's desire to control church funds when met with resistance from the authorities can also bring misunderstanding. This is when the person has some hidden intentions to cheat sincere church members by deceit, to control their money. They normally mislead the unsuspecting sincere church members by misinforming them that the organized church is not the "storehouse" spoken of in Malachi 3:8-10
6. **PURPORTED DISCOVERY OF NEW LIGHT:** Some begin with claim of having been endowed with the gift of discernment. This can be either from the Bible or the spirit of prophecy. When the new light fails the litmus test and the church authority rejects it, dissatisfied members leave the church or they become embittered. Such people consider themselves as divinely appointed "resident" messengers to correct church doctrines and leadership. When the church refuses to listen to them they quit the organized work.
7. **DISREGARD FOR SPIRIT OF PROPHECY:** When the Church leaders trivialize the counsels of E.G. White on issues such as vegetarianism, cooking on Sabbath, drinking tea, coffee and other intoxicants, fanatical Seventh-day Adventists react negatively by leaving the Church in protest.
8. **DISREGARD FOR CHURCH STRUCTURES:** People who have the tendency to break off do not respect church structures. They criticize such things as the subdivisions of Missions, Fields, Conferences, Unions and Divisions of the General Conference. They claim that there is no apostolic precedence for such hierarchical

orders that must be followed today. Instead they promote priesthood of all believers and call for the abolition of paid clergy.

9. **MISINTERPRETATION OF SPIRIT OF PROPHECY:** Members who have not been taught properly or are new in the writings of E.G. White misread and misinterpret her teachings to suit their own whims. The issues that are likely to cause misunderstanding between the organized work and the individuals are mainly lifestyle issues. Some of these issues are dressing, preaching robes, taking dead bodies to the church, and use of titles such as Bishop and Archbishop for fields and union presidents. It appears that they are not open to new changes and would prefer the status quo to remain always. They forget that E.G. White has said that truth and “knowledge is progressive<sup>13</sup>”
10. **POSITION SEEKING:** Disappointed members who lose church position or are not given an anticipated position become disgruntled and break off or form factions.
11. **REBELLION:** When censured or disfellowship for wrong doing due to a life style that is inconsistent with Adventist teachings, the person or group may choose to go out of the church en mass. They begin to formulate their own doctrines and teachings to suit their personal convictions.
12. **MISUNDERSTANDING OF COMMUNION SERVICE:** The time for the celebration of the Lord’s Supper and the kind of “wine” served in SDA churches has also brought some misunderstandings. Breakaway groups argue that since the time of its institution by Christ and apostles, communion services in biblical times were always held at night and not daytime. They maintain that the SDA church has departed from this ordinance by using raisins and banana juice for the wine. All these are considered

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<sup>13</sup> E.G. White, *The Great Controversy*, (Mountain View, CA: Pacific Press Publishing Association), P.678

as being too liberal or tolerant of modern adjustments and a departure from faith once delivered to the churches.

### **SOME POINTS OF ACCUSATIONS BY DISSIDENT GROUPS**

Over the years dissidents have raised several issues within the SDA church in Africa that have at one time threatened the unity of the church. Some of these accusations are exaggerated beyond biblical truths and so are baseless. George Reid, Director of General Conference Biblical Research Institute has shown that there are considerable differences in what one group emphasizes as compared to another. Furthermore, it has been observed that what they are saying tends to change, so that what you saw in one of them twenty years ago differs from what they stress today.<sup>14</sup>

Recently some of these reformers have had to either change or to look for fresh accusations to strengthen their case against the organized work of the church. If the aim of integration of faith and learning is to ensure that students, under the influence of Christian teachers and by the time they leave school, will have freely internalized biblical values and a view of knowledge,<sup>15</sup> then I suggest that the ministerial student should be informed of all activities of dissident groups so that he can confront them when they become aware of their operations. I would like to give some of the accusations that seem to surface periodically.

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<sup>14</sup> Correspondence with Dr. George Reid, Director, General Conference Biblical Research Institute, November 9, 2000.

<sup>15</sup> Humberto Rasi "Factors in the integration of Faith and Learning", a paper distributed at IFL Seminar in Lagos, Nigeria June 18,2001

1. That SDA Church is the “fallen Babylon” which E.G. White spoke about in her writings. They insist that all SDA church members “must come out of her” so that they do not partake some of her sins. Several passages are quoted from her writings especially in the *Testimonies to the church* to substantiate their stand on this issue. Some of the quotations are sometimes vague and twisted to suit their interpretations and arguments.
2. That the SDA Church has through the influence of some staff of the General Conference department of Public Affairs and Religious Liberty, collaborated with the Vatican and sought for and been admitted into the World Council of Churches (WCC).
3. That the SDA Church has been infiltrated with “a bunch of Jesuits”<sup>16</sup> who have been implanted into top positions in the church. That by the influence of these “Adventist Jesuits” in top leadership positions and in our seminaries, they have succeeded to influence and introduce Roman Catholicism and “new theology” into the Seventh-day Adventist Church.
4. That the falling of the Adventist church means that “a remnant within the remnant” must come out of the church in the last days. They see that the time is at hand and they are the “remnant within the remnant” to come out and reform the organized work.
5. That the spirit of the Lord has since 1888 “gradually been withdrawn from the SDA church” because of her apostate state that E.G White predicted. This began when the entire church rejected the 1888 message of Alonzo Jones and E.J. Waggoner.
6. That since the temple at Jerusalem and the heavenly sanctuary faced east, all Adventist Churches must be constructed facing east.

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<sup>16</sup>Several notable SDA church theologians have come under severe attack and have been labeled Jesuits.

### **RECENT ACCUSATIONS AGAINST THE SDA CHURCH IN AFRICA**

Dissidents with such mindsets have continued to attack the SDA church on different fronts. Some of the accusations and misinformation have been refuted through official communications. Others have been ignored. Knowing that these accusations have lost their effectiveness to attract followers, dissidents in Africa have come up with the following fresh charges.

- I.               The Beast of Revelation 12 sponsors ADRA programs throughout the world including all ADRA projects in Africa.
- II.              SDA church members and leaders live unhealthful lives. They do not follow strict vegetarian diet. Meat, coffee, tea and other intoxicants are served in SDA functions such as camp meetings, sessions, and institutions like secondary schools, colleges, and hospitals.
- III.             The SDA church erred when it replaced the three angels logo trademark in San Jose, Costa Rica during the annual council of 1996. The logo that replaced the three angels' logo is "too Roman Catholic", because of the cross of Jesus Christ in the middle of the logo.
- IV.             The SDA church should follow the primitive apostolic method of home churches i.e. members meeting, praying, fasting and worshipping in homes similar to the one recorded in Acts 2. They insist that to worship in a church building is antithesis to true biblical teachings.
- V.              Tithes and offerings should be collected on the 'first day of the week' (Sunday) and not on the "seventh day of the week" (Saturday). Furthermore, tithes and offerings

should be given to the poor and needy by the deacons of the church who must act as custodians of church funds.

VI. The creation of the department of Women's ministry from the General Conference to the local level is unbiblical. Dissidents believe that the entire concept is Roman Catholic. They argue that if we have the Dorcas society there is no need for the women's ministry.

VII A former General Conference leader made a "secret alliance" with the Bishop of Rome, John Paul II and "sold the SDA church to him" for a gold medal. This ecumenical alliance between the SDA church and the Roman Catholic church has caused the church to "fall like Babylon."

#### **ELLEN G. WHITE AND DISSIDENT GROUPS/INDIVIDUALS**

During the time of E.G. White, there were so many who were advocating that the Adventist church was in an apostate state. They used her writings to justify their assertions that the Adventist church has become Babylon. Many circulated pamphlets and vigorously taught that the spirit of the Lord was not in the Adventist church because it had backslidden.

She confronted some of them squarely and head on. There were others that she did not spend time to refute their teachings. While in her writings she occasionally spoke of sin and evil influences in the Adventist church, she in no wise advocated breaking away from the organized work. She once wrote that "the church, enfeebled and defective, needing to be reproved, warned and counseled, is the only object upon earth upon which

Christ bestows His supreme regard.”<sup>17</sup> She disassociated herself from those who were promoting divisions. She said that “God is leading, not stray offshoots, not one here and one there.”<sup>18</sup>

She also responded to those who were teaching that the SDA church was “Babylon” and warned that “those who will assert that the SDA church constitute Babylon, might better stay home.”<sup>19</sup> At another time she wrote, “When anyone arises, either among us or outside of us, who is burden with a message which declares that the people of God are numbered with Babylon, and claim that the loud cry is to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him God speed; for God has not spoken by him, but he has run before he was sent.”<sup>20</sup> She repeatedly emphasized that God’s work must not “be disorganized or broken up into independent atoms.”<sup>21</sup> To her such people do not bear divine credential and even emphasized that God does not lead a work that is divided.

Various dissident groups have appealed to the writings of E.G. White to justify their existence and operations. It may be appropriate for the religion teacher to acquaint the student with thorough knowledge of the writings and philosophy of Ellen White in the curriculum. This will help the student to be conversant with what she said about the

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<sup>17</sup> Ellen White, *Testimonies to Ministers and Gospel Workers*, p. 49.

<sup>18</sup> Ellen White, *Testimonies to Ministers and Gospel Workers*, p.61

<sup>19</sup> Ellen White, , *The Remnant Church* Mountain View, CA: Pacific Press Publishing Association, 1950, p.61.

<sup>20</sup> *Ibid*, p.31. See also White, *Selected Messages* Book 2, p.390, White, *Selected Messages* Book 3, p.21; White, *Great Controversy* p.608

<sup>21</sup> White, *The Remnant Church*, p.53



SDA church. This may provide a clue as to whether she ever taught that the SDA church was and would ever be Babylon.

Furthermore, the student should be able to research her writings to see if she ever encouraged breaking off from the organized work. Also the student must be made to understand that some independent ministries and individuals have made and continue to make tons of vital contributions as they work hand in hand with the organized work in a spirit of cooperation. Groups such as The Quiet Hour, 1000 Missionary Movement, Adventist Frontier Missions, Adventist-Laymen's and Services Industries(ASI), Maranatha Volunteers International, Operation Reach Back, Amazing Facts, The Three Angels Broadcasting Network and individuals like Lindsay Thomas, the late Samuel Goodlett, Max Church, and others have use their time, resources and influence to work with the church in a self-supporting ministries that has always been a blessing.

### **SUGGESTED INTEGRATIVE SKILLS AND VALUES**

Past experience has shown that the church cannot stop dissidence from growing in their backyard. Any attempt to "combat" them has not produced the desirable results. Instead it has caused more harm than good. This convinces me that dissidents will always be with us and as such the religion teacher and the ministerial students must look for a way of dealing with them to render them ineffective. The following are integrative suggestions for both religion teachers and ministerial students:

- I. **IDENTIFY REASONS FOR THEIR GROWTH:** We need to continually study the factors that breed them and be proactive before they become uncontrollable.

- II. NON-CONFRONTATIONAL APPROACH:** We should abandon the confrontational approach. Regrettably, this aggravates the issue and complicates matters with far-reaching consequences that are always costly to the SDA church.
- III. SEEK A POINT OF DIALOGUE:** The church must seek a point of contact to dialogue with dissidents whenever an opportunity comes to clarify some issues. They must be given a hearing to understand them so that we can answer their objections effectively.
- IV. EDUCATE LAY AND PASTORAL LEADERSHIP:** Both lay leaders and pastors should be diligent Bible and spirit of prophecy students. This will, in turn, enable them educate church members on the proper hermeneutics of Bible and the writings of Ellen White.
- V. GOOD CHARACTER DEVELOPMENT:** Life and character of church members must be above reproach. It must be consistent with church standards and teachings. This will discourage dissidents from picking on minute details and attacking the church.
- VI. REVIEW CHURCH STAND ON SOME ISSUES:** The SDA church worldwide discourages the use of coffee, tea, intoxicants and flesh meat for health reasons. Some Adventist churches in some parts of Africa must review their stand and conform to the worldwide practice of the sisterhood of churches.
- VII. WE MUST BE PROACTIVE:** Since most of the accusations are misinformation and defamatory, the SDA church in Africa should not waste time, energy and resources in polemic defense. Rather we should endeavor to stay right on

track and perfect our characters to be consistent with biblical, spirit of prophecy and Adventist teachings.

VIII.       **REGULAR COMMUNICATION:** Regular seminars and workshops should be initiated at all levels of church work to educate and inform members on policy changes and doctrinal reviews. Failure to do this encourages dissidents to twist facts and spread unfounded stories to destroy the church's integrity and make followers for themselves.

IX.         **REINFORCE CONFIDENCE:** We must reinforce members' confidence in the church itself. This calls for the self-examination on the part of leaders and willingness to be honest about oneself.

X.         **ADOPT GAMALIEL'S "WAIT AND SEE" ATTITUDE:** The church should not be obsessed with dissident groups to distract our attention from our commission. We must do self-assessment and adopt Gamaliel's "wait and see" attitude before making any haste decisions on any divergent groups or individuals.

## **SUMMARY**

This paper has sought to identify major groups in Africa, and factors that are responsible for their emergence and growth. It has also outlined their points of accusations and what the church through religion teachers and ministers can do to minimize their growing influence. I have also compiled some statements of E.G. White on how she dealt with dissident groups and individuals during her time. The paper further takes a strong position that our Adventist teachers and ministers in training must

be trained to minister to those who are dissatisfied with the church over trivial or major issues.

### CONCLUSION

This paper takes the position that religion teachers and ministerial students on our Adventist campuses must be educated about the activities of dissidents. In our quest for integration of faith and learning, religion teachers and ministerial students must be sensitized as to the operations of dissidents groups and their activities. They must be informed of the challenges that await them and therefore must acquire the skills to face them properly. The integration of these Christian values must not be left out of our curriculum planning.

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