

Spectrum

The Journal of the Association of Adventist Forums

Those Hardy Vegetarians & Their Succulent Cuisine

HARVARD PROFESSOR APPLAUDS
POSITIVE VEGETARIANISM

MOST VEGETARIANS LIVE
SIX YEARS LONGER (AT LEAST)

BEST OF THE VEGETARIAN COOKBOOKS

SHORT STORY: SDAs
IN CHIAPAS, MEXICO

PURGES AT WALLA WALLA?

- Aamodt • 1997 Commission
- Patzer • Watts

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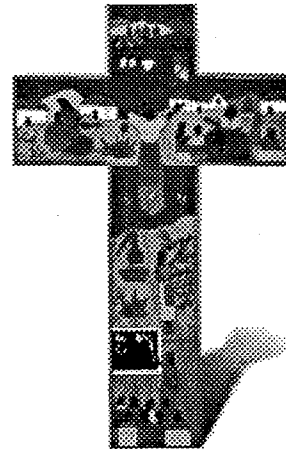
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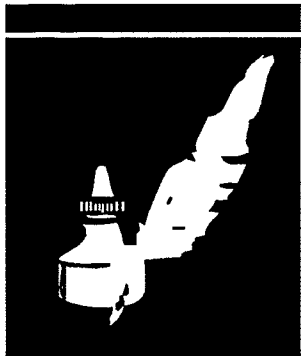
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Those Hardy Vegetarians & Their Succulent Cuisine

A dark, upstairs room, redolent with the ripe smell of wheat germ; servings of pureed vegetables without a whisper of seasoning. That is what first wafts into my mind when someone utters the word *vegetarian*. Soon after my 12th birthday, my family visited Bern, the heart of the most orderly, German-speaking part of Switzerland. On the recommendation of some devout Adventists, we bravely went where our family had never gone before—a vegetarian restaurant. Forever after, we felt righteous for remaining at our table and swallowing all the medicine set before us.

Very, very few Adventists are vegetarians, even by the permissive definition of Loma Linda University researchers (eating meat less than one day per week). Even in California, one of the oases of Adventist vegetarians—along with Scandinavia, Australia, and New Zealand—investigators estimate only half the Adventists are vegetarians. Some 90 percent of Adventists live elsewhere, and are overwhelmingly not vegetarians.

Why? Basically because members regard the vegetarian diet as one more restraint, one more requirement of law—observing vegetarianism as a form of salvation by works. In this issue, Professor Walter Willett of Harvard urges us to move from negative to positive vegetarianism. Scientifically, he says, giving up meat is not as crucial as enjoying the benefits of eating more

vegetables (and fruits, grains, and nuts). The greatest importance of the vegetarian diet is not what it cuts out of our lives, but what it adds.

As the child of missionaries working in Egypt and Lebanon, I never identified a vegetarian diet with a warm salad of fava beans drenched in olive oil, lemon juice, and spices; or with a pita sandwich filled with falafel (deep-fried garbanzo and parsley patties) surrounded by tomatoes, land cress, and sesame sauce, seasoned with lemon and garlic. I had no idea that the Mediterranean diet was one of the healthiest—only that it was the tastiest. Since then, I have realized that Adventists, belonging to the world's second most international church, enjoy the widest possible range of zesty, vegetarian dishes. Who knows, maybe Adventist vegetarians live a long time, not because they give up so much, but because their pleasures are so varied and vast.

The positive vegetarianism Willett urges is not only true scientifically—it is true theologically. The vegetarian diet does not have to be one more means of purifying our lives, or yet another law. The vegetarian diet can be a cornucopia of the pleasures and benefits given to us by God. The healthier, longer lives vegetarians enjoy are a foretaste of the New Earth and eternal life.

—Roy Branson

Conway's Concelebrant

A coffee-growing, dedicated Seventh-day Adventist mayor in Chiapas, Mexico, is a suspect in a forthcoming murder mystery.

by John C. Kelley

This piece is an excerpt from Conway's *Cross*, a mystery set in Mexico in the mid-1990s. It tells a story about traditional Catholics, reform Catholics, and Seventh-day Adventists in a small highland town in the southernmost state of Chiapas. This region nurtures two seemingly contradictory trends—fast growth of the Adventist Church, and a political rebellion known as the Zapatista revolt. The Zapatistas represent one response to the region's problem of rural poverty, while the Adventist Church offers another path.

The main character is Father Jacob O'Malley, also known as Padre Jake—a Jesuit priest with a past. Padre Jake, along with an American academic, a Mexican professor, and a number of other visitors, are in town for the annual

Passion Play. The other protagonists are town leaders representing various factional groups.

Father Conway, the town priest, is murdered while playing the role of Christ on the cross. One of the suspects is Don Roberto Mendez, the Seventh-day Adventist mayor of the town. What follows is Padre Jake's first interrogation of the suspect.

I walked back through the rectory to where Nicolás sat in the garden. "I need a guide, Nicolás."

"Where are we going?" he asked, as we walked toward the plaza.

"To visit the people from the Passion Play—Don Roberto, Don Simon, Don Mateo, and then the Lieutenant."

"The first two are in Barrio Abajo. We can cross the new bridge."

"It's finished? Last time I was here, it didn't look like they'd ever finish it."

"Pure politics, Father. They wanted to put Salinas' name on it, so they worked real fast to inaugurate it before December."

The term of office for ex-President Carlos

John C. Kelley, vice president of Diplomatic Resolutions, Inc., Washington, D.C., is the author of several forthcoming novels. All are set in Mexico, where Kelley was born. A graduate of Andrews University, Kelley returned to Chiapas, Mexico, the setting for his novels, to research his Columbia University doctoral dissertation. Kelley's varied career includes pastoring a Spanish-speaking Seventh-day Adventist congregation in New York City, teaching cultural anthropology at Columbia, and serving in Honduras and Washington, D.C., as a foreign service officer.

Salinas de Gortari ended in December 1994, when Zedillo was inaugurated as his successor. Public works in Mexico, like public works everywhere, are monuments to the regime; bridges and highways and buildings seem to be completed on a six-year cycle.

"I guess it will be easier to get there than when you took me last time." It was a 20-minute walk from the Cathedral to Barrio Abajo, on the other side of Rio Hondo. While it was less than 300 meters as the crow flies, you had to walk down a narrow path, a switchback down one side of the ravine, and then up another switchback on the far side. Politicians had promised the bridge since the 19th century.

We approached the bridge, a small suspension span across the Rio Hondo. On the concrete pillar anchoring one of the cables, I saw a large plaque—"Puente Salinas," in large letters. Underneath, the inscription said it was built by the "H. Ayuntamiento Municipal"—the Honorable County Council—of Simon Vazquez, Mayor; below that, it acknowledged financing from the "Social Development Fund" of the federal government, under President Carlos Salinas de Gortari.

We started across the bridge. "So," I said, "it's the Salinas Bridge."

"Nobody calls it that," said Nicolás; "they call it Puente Conway."

"Oh?" I remarked. I stopped at the center of the bridge to take in the spectacular view. To my left, the Cerro Calaveras rose against the green backdrop of the rain forest. I leaned over the parapet and looked down at the Rio Hondo, 100 feet below. In April it's a placid mountain stream, but a month later it will be raging, swollen by the first rains of the season.

Nicolás hung back. "I get dizzy if I look down," he said.

"Why is it called Puente Conway?" I asked.

"Everybody knows that if it wasn't for the Father, the bridge never would have been built. We had promises and projects but noth-

ing ever got done. The architects and engineers finished the plans back in 1976. But Father Conway moved everything and finally got it approved for the Fund. It still wasn't started until after the Zapatistas . . ."

"The Zapatistas? What did they have to do with it?"

"Nothing, really. But the government started doing lots of things after the big revolt in January of last year. And that's when Father Lupe finally got the project approved."

A clever man, my Jesuit brother. I vaguely remembered him telling me, on my visit last year, that a bridge was essential to bring the two halves of this community together. The river dividing "Barrio Abajo" from the rest of San Marcos, he said, was a social barrier as effective as the Berlin Wall.

On the other side of the bridge we walked down a steep trail, a shortcut to Barrio Abajo. Houses on this side of the river are of recent vintage, built in the last 50 years as San Marcos outgrew the plateau.

We came to the Méndez home, a substantial house only recently completed, with a plastered front and painted cement block sides. The porch was furnished with a hammock, rocking chair, and a small table and chairs. We climbed the steps.

One doesn't knock in this kind of town. A visitor stands at the door, clearing his throat loudly. If he's not heard, he calls out the name, but not too loudly. If that doesn't work, he walks around the side and repeats the steps. If, by then, his presence is not acknowledged, he leaves. His visit is unwelcome.

Today I was spared this ritual. "Welcome, Father Jake," said Méndez, as he deftly extricated himself from the hammock.

"Pardon me, *Don Roberto*, I don't mean to interrupt your . . ."

"Father, it is a pleasure to receive you in my humble house. Please sit down." He turned his head. "Melissa!"

As he seated us around the table a young girl of about 13 years came out the front door. "Si, Papi?"

"Say hello to Father Jake."

The girl, with lustrous black hair in long braids, a gingham dress, and plastic sandals, looked at me with her big, black eyes. "Buenas tardes, Padre." She curtsied.

"Buenas tardes, Melissa."

"Tell your mama to bring some *tamarindo* punch."

"Si, Papi." She walked back inside.

Two years earlier, on a visit to San Marcos, Father Conway brought me to visit the Méndez home. We were served *tamarindo*, a very refreshing tropical fruit. I'd suffered some embarrassment, on that occasion, when Méndez asked what I wanted to drink. I asked for coffee, and he told me they didn't have any. Curious, I'd asked why the head of the coffee cooperative had no coffee. It was a matter of principle, he said. Seventh-day Adventists don't drink coffee, and he and his family were Seventh-day Adventists. So I had *tamarindo* instead.

"You've finished your house, Don Roberto." On my last visit, this house was a jumble of rebar and blocks.

"The coffee price was high last year. So, I had the housewarming at Christmas."

"Don Roberto, I'm still curious about that coffee business."

"I remember that," he laughed.

"If it's against your religion to drink it, how can you grow and sell it?"

"It's an interesting question. The answer is simple. The Bible doesn't prohibit coffee, but our prophet Ellen White wrote that we should avoid stimulants for health reasons. It's not a sin, though, so we can grow it and sell it."

A strikingly beautiful woman, classic Maya profile, came out on the porch with a pitcher and four glasses. She wore a loose blouse and designer jeans. Even after seven daughters and one son, Julieta de Méndez wore her

eldest daughter's clothes.

"Good afternoon, Father Jake. You too, Nico." She spoke to us in English, which she taught in San Marcos' secondary school. When I'd come to visit before, she and Roberto had insisted that we speak English because they had so few chances to practice. They learned the language in a parochial boarding school in the center of Chiapas called "Linda Vista." They'd finished college in the north of Mexico, at the Universidad de Morelos, then lived in Texas for three years before moving back to their home town.

Nicolás and I stood up. "It's a pleasure to see you again, Doña Julieta."

She poured the *tamarindo*. "Please, sit down. I am sorry for my, how do you say, my outcry this morning. Father Jake is very dear to me."

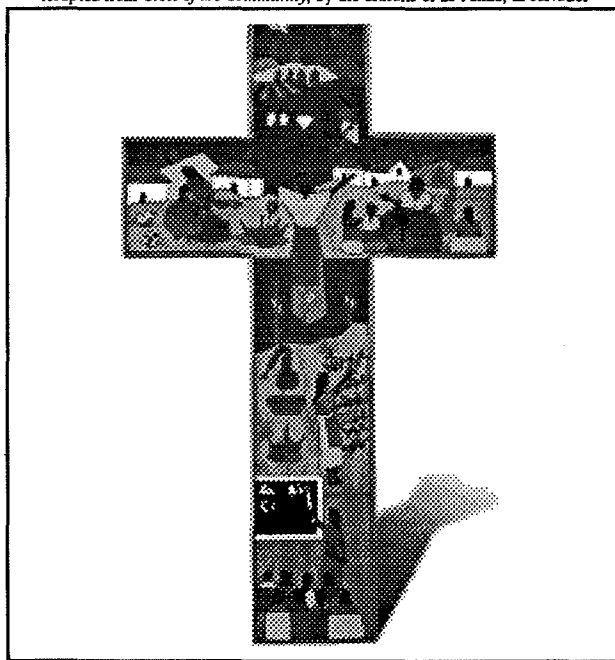
"Please, you have no need to apologize."

"My son called by telephone some few minutes ago. He is still looking for the coroner. Why does he need an autopsy?"

"He is doing the correct thing. To avoid any suspicions."

"How is feeling the Señorita Luisa Maria?" asked Don Roberto.

Adapted from *Cross of the Community*, by the artisans of La Palma, El Salvador



"She is a very strong woman. She is fine."

"You have a—how do you say it—a *dicho* . . ." said Julieta.

"An adage."

". . . an adage about women like her. It is something like this: 'Calm water is very deep.'"

"Still waters run deep,' *Doña Julieta*."

"What is mean that?" Nicolás asked proudly.

"Nico, *querido*, how many times have I said to you? When you make a question in English, you must use the auxiliary verb."

"Yes, Teacher. Okay. What does mean that?"

Julieta shrugged in resignation.

"It means, Nicolás, that a person looks very peaceful, but inside she may be very hot."

"That is the very truth for that woman. I have to see it with my own eyes." Nicolás beamed.

"I have seen it, Nicolás. Conjugate the verb."

"I have seen it."

"Good."

"What did you see, Nicolás?"

"Many time ago, I think it is day after she come here now, she cry very much in her room."

Julieta turned to me. "*Don Roberto* says she is, how to say it, a cold fish. I tell him no, underneath she is a real woman. And she is in love . . ."

"Julieta, *por favor*, lay off the tales, please."

Don Roberto turned to me. "*Doña Julieta* sometimes believes too much the, how do you say . . ."

"Gossip." Julieta supplied the missing word.

"Thank you, *amor*. She sometimes believe the gossip of the women in the market."

"It is no gossip. I hear it direct from *Doña Marta*."

"We should not trouble our visitor with these stories," said *Don Roberto*, with a pointed look to his wife.

"*Don Roberto*," I put in quickly, "back to our discussion about selling coffee. . . ."

"Yes. I still try to understand what means *cashewis tree*."

"Casuistry."

"What is this?" asked Julieta.

"It's a very subtle way of deciding what is right and wrong—a subtle way which is not always correct, but sounds good. Like Jesuits are good at it."

"Can you explain?" she asked.

"Let me give you an example. I see a beggar on the street. I steal a piece of meat from the supermarket to feed him. I say to myself that it is okay to steal because it is not for me, but to feed the poor and hungry. That's an example of casuistry."

"You do not believe in *Chucho el Roto*, Father?" Roberto asked, referring to Mexico's Robin Hood.

"Exactly."

"We as Adventists," said Julieta, "would not do what you say in that example." She looked at me expectantly.

"Why not?" I asked, humoring her.

"We would never steal meat." A pause. "We are vegetarians."

We laughed. "But you would raise and sell cattle, right?"

"*Nos agarro en curva*," she said. You got us there. "You remind me of the other Father."

"I do?"

"Yes. We could talk with him like a real person."

"But that's what we priests are."

"That's not what I learned when I was little," said Julieta.

"It's not?"

"My mother said priests had long tails and hoofs, like little devils. We learned in high school that the Catholic Church is Babylon. The Pope is Antichrist."

"My goodness. If that's what you were taught, how did you agree to take part in the Passion Play, this Catholic ritual?"

"Father Conway convinced me," said Julieta, as she refilled our glasses. She stood up. "I must get some more *tamarindo*."

"Could I trouble you for some coffee?" I

said.

She looked at me, not quite sure. I laughed. "I make joke."

"I am joking." The inveterate English teacher. She turned quickly, trying to hide her smile, and walked back into the house. I watched her go. I have heard men complain that Latin women lose their figures as soon as they are married; those men, I am sure, had not met Julieta de Méndez. She was as slim as any of her teenage daughters, and more graceful.

"Father Conway convinced me," *Don Roberto* reiterated. "It was simple. He say to me, first, Christ is dying for all sinners, not just Catholics. Second, every Christian believe in the death and the, uh, I say it in Spanish, *resurrección* of Jesus Christ. And, third, he talk about the Concordat. He say all Christians must unite together for to bring peace again in San Marcos." *Don Roberto* seemed proud of this long speech.

"That's all he needed to say to convince you?"

"No. Also he offer me to become a concel—how he say?—

concelebrant of the mass. He say if I bring my church to the Holy Week services, he will put us to be responsible for the services on Saturday following the Adventist way."

"The Saturday mass?"

"Yes."

"So tomorrow you will do the mass?"

"We are having a church service the Adventist way in the Cathedral, for us and the Catholics. Maybe should I say we were going to, if Father Conway did not die?"

"But, my dear *Don Roberto*, I honor what he said. We must admire what Father Conway did."

"We could say he 'made an offer I couldn't refuse.'"

"*Don Roberto*, you know a lot of sayings in English. Where did you learn that one? It comes from the movies and you are forbidden to go to the movies, aren't you?"

"You are correct, Father Jake." We looked up as Julieta returned. "But we watch movies on our Betamax."

"But it's still a movie, isn't it? How can you justify it?"

"It is easy," said Julieta. "We can't go to the movies because of the bad influence of the place. You meet bad people there. Right, *Don Roberto*? That is what my mother said. She also

said guardian angels cannot go inside. You are not with protection."

"I think your mother knew what I would do if we were alone in the dark theater."

"Beto, please. Respect the Father."

"My friends," I said, "this is a perfect example of casuistry."

"What is?"

"Going to the movies is a sin, right? But

seeing a movie in your own house is not a sin because you are not exposed to bad influences."

"That's what we say."

"That's a subtle way to justify something which is not correct. I would think that the real sin in movies, according to whoever made this rule for your church, is being exposed to the bad influence of the thing you see."

Don Roberto grinned at me. "Please, Father Jake, do not say this to our pastor. Because then he will make a sermon about it and we might have to give up the Betamax." He looked at Julieta. "That makes me to remem-

Roberto pulled out The Bible Story, Vol. 1, by Arthur Maxwell. I opened it. A brightly illustrated story of the Creation, written in plain English, followed by other stories from Genesis. "We teach our children from the Bible and English at the same time," Julieta said.

ber. Did you check on them?"

"I did. No problem. But it might be a good idea if you take Father Jake. Pretend you demonstrate the equipment. That way Alejandra and Nicolás will be more scared."

I looked around. "Nicolás? I didn't notice when he left."

"He likes to visit us with any excuse. That way he can see Alejandra. He has a—what do you call it, Julieta?"

"A crush."

"I always forget that word. It does not have sense . . ."

"Make sense."

"*Si, mi amor.* It does not make sense." Roberto stood up. "Let me show you my new house, Father."

We walked inside. The living room had two couches, upholstered in dark blue velvet, covered with plastic. A coffee table with a vase of paper flowers was in the center of the room, and a bookcase with four shelves of hardbacks stood in the corner.

They led me over to the books. Those on the top row had brightly colored blue backs. Roberto pulled one out—*The Bible Story*, Vol. 1, by Arthur Maxwell. I opened it. A brightly illustrated story of the Creation, written in plain English, followed by other stories from Genesis.

"We teach our children from the Bible and English at the same time," Julieta said.

"A very good idea."

"We hope they put these stories on Betamax. Then we can invite the neighbor children to see."

"And, as a bonus, no pastor can tell you to get rid of your Betamax." They laughed with me.

We went into the next room. Five girls and Nicolás watched "Beauty and the Beast" on a big screen television equipped with a Betamax.

"*Niñas, saluden al Padre Jake.*" At their mother's command, the five girls stood and said, in unison, "Good afternoon, Father Jake." The youngest one came up to me, her hand outstretched. "I'm Clarissa." She solemnly shook my hand.

"I am pleased to meet you, Clarissa."

"I am Melissa," said the next one. I went through the same ritual with Yanet, Claudia, and Alejandra.

"Please, young ladies, do not let me interrupt your movie."

"Thank you, Father Jake," they said, in unison. They sat.

We walked out to the back porch, a wide area under the overhanging roof of tile and tin. It held the family dining table. In a "sell" to the main house was the kitchen. Julieta led the way in. She proudly

displayed her possessions—a refrigerator, electric stove, and breakfast table.

"Your kitchen is very modern."

"But I cannot convince our cook to use this stove. She still uses the hearth in the old kitchen."

"What did you do with the old house?"

"My son lives there while he is performing his year of social service in Simojovel."

"I met him this morning. He took Father Conway's body down to Simojovel."

"Father," said *Don* Roberto, "he is a young doctor but he is very good. He received himself as the first in his class from the Montemorelos medical school. If it was possible to do anything to save Father Conway, my son will do it."

"Father," said Don Roberto, "he received himself first in his class from the Montemorelos medical school. If it was possible to do anything to save Father Conway, my son will do it."

"I'm sure he did, *Don Roberto*. In fact, Father Conway was very proud of him. He wrote me a few months ago about this excellent young doctor Méndez who cured his gout. He had only good things to say about him."

"Thank you, Father. We will not want you to worry what if a doctor with more experience is there."

We walked back to the rear porch. Julieta said, "Father, if you will excuse me, I must go where my cook is working. I need to help in the preparations for the Sabbath."

"Please," I said, "I have already taken too much of your time. It has been a pleasure visiting your home. I congratulate you."

Julieta smiled as she took her leave. *Don Roberto* showed me back to the front porch and motioned for me to sit down, but I repeated that I had already taken too much of his time.

"It has been an honor to receive your visit, Father. You are in your house."

"Thank you."

"Father, pardon the imprudence, but you seem to be—how do you say it?—worry. If I can do anything . . ."

"It's Father Conway; his death just does not seem right. I didn't think he was that weak."

"You can speak to my son, who has attended him."

"*Don Roberto*, can I be frank?"

"It is as you wish."

"Did Father Conway have any enemies in San Marcos?"

He looked at me, eyebrows raised. "Enemies? No. All loved Father Conway. Why you think he has enemies?"

"I'm not convinced it was a natural death."

"No, it is impossible. All loved him. Even I, the leader of a different religious group, he made himself a good friend of me."

"What if the coroner discovers in the autopsy that he was killed?" I persisted. "Do you have any idea who could do it?"

"I insist. It is not possible. Perhaps it was for

the Professor Prescott; he was supposed to be on the cross. He has many enemies."

"He does?" I was surprised.

"Many, many enemies."

"Who are these enemies?"

"Oh, his enemies are everywhere. He has argument with everybody."

I knew, from experience, Roberto would say no more. "*Don Roberto*, I won't take any more of your time."

"Nicolás," I called. A moment later, my guide came out on the back porch and we walked down the street toward the Vazquez home.

"So, Nicolás, you like the Méndez girl?" We were back to Spanish.

"Yes, very much."

"But she is of a different faith."

"Yes, Father. I already talked about it with Father Conway."

"And what did he say?"

"He was against it. I told him we were both Christians, and anyway he is in favor of ecumin . . . ecumenical . . . you know, of getting the churches together. I said that's what I was doing."

Clever boy, I thought. "And what did he say to that?"

"He asked me, Will your children go to catechism or Sabbath school?"

"And your answer?"

"Catechism, of course."

"Is that what Alejandra wants?"

"Did you talk to Father Conway about this?"

"No. Why?"

"Because he asked me the same question."

"Perhaps they are the right questions to ask."

"Well, I talked to Doctor Prescott, and he told me I was doing the right thing."

"Really? Did he say why?"

"Yes. He explained that the churches were important, but they are a thing of the past. We are in the future, he said, and we make our own future. He said I should keep on with Alejandra."

“What temple will you get married in? The Catholic one or the Adventist one?”

“Neither one.”

“Neither? Where, then?”

“Doctor Prescott had a good idea. ‘Get married in the temple of the future,’ he said.”

“Temple of the future? Where is that?”

“The temple of learning. Our school. There is the temple of the future.”

Small wonder Prescott has enemies, I

thought, giving this sort of advice to an orphan, to Conway’s protégé. “The important matter, Nicolás, is what Alejandra’s parents think. How do they feel?”

“They are very happy we are in love, Father. They give me many chances with her. Usually a father chases boys away; you have to hide behind his back. But *Don* Roberto and *Doña* Julieta make me feel very welcome at their house.”



Walla Walla Religion Faculty Under Fire

How the religion faculty at Walla Walla College has come under fire, and what the board is doing about it.

by Rosemary Bradley Watts

The special committee appointed to examine the Walla Walla School of Religion will announce its recommendations at the November meeting of the college board. Appointed May 5, the nine-member committee, composed of members of the board of trustees (see "Board Appoints Committee to Examine WWC School of Religion," *Spectrum*, Vol. 26, No. 2), was charged with the responsibility of finding ways to bring together the college theology department and the wider Adventist community. Jere Patzer, president of the North Pacific Union Conference, and W. G. Nelson, president of Walla Walla College, agreed that the committee would be allowed the widest latitude and flexibility in its work. The committee itself selected Bryce Pascoe as its chair. Committee members face a daunting task, requiring a

familiarity with years of misunderstandings, rumors, and the occasional outright falsehood.

The Walla Walla College faculty of religion is widely recognized as one of the most respected and well-credentialed in Adventism. Its members regularly publish articles and books. Several, including John Brunt and Alden Thompson, have had books reviewed by reading committees, published by Adventist publishing houses, and circulated through the Adventist Book Centers. Their ideas have hardly been kept secret, including Thompson's views on the nature of Scripture. Over a period of years, Thompson's work, in particular, has prompted vigorous discussion and criticism. However, it wasn't until Jere Patzer became president of the North Pacific Union Conference and chair of the Walla Walla College board, in 1996, that criticisms of Walla Walla's school of religion coalesced and received official attention in denominational and college committees.

Rosemary Bradley Watts, a graduate of Atlantic Union College, served for several years as an assistant editor at the Adventist Review. She now lives in Richland, Washington, where, until her recent retirement, she worked as an editor and writer.

Patzer came to the union presidency by way of the Upper Columbia Conference, where he served for 11 years as president. During his tenure in Upper Columbia, Patzer took steps to distance himself, ceremonially and substantively, from Walla Walla College. He did not invite the chair of the school of religion to observe the monthly conference executive committee meetings, thereby breaking a long-standing precedent. He did not invite faculty to speak at the annual Upper Columbia Conference camp meetings, held on the college campus, nor did he invite them to speak at the pastors' meetings. On those rare occasions that he attended the annual weekend of meetings when the faculty of religion met with the conference presidents in a relaxed atmosphere of study and fellowship, he typically stayed for just a few hours. When Patzer became chair of the Walla Walla College board, he again broke precedent by rescinding the standing invitation to the theology department chair to observe the union executive meetings. This was a doubly curious thing to do, since any church member in the union may, by constitution, observe the open meetings.

Nevertheless, the faculty of religion was taken by surprise when, in the early part of 1997, what had seemed like random attacks began to resemble a full frontal assault. Just five months after Patzer became union president, an October 12, 1996, meeting provided the catalyst.

The Walla Walla College alumni association had been planning the meeting for more than a year. It was intended to draw alumni from throughout the Spokane, Washington, area. School of religion faculty were an obvious choice to represent the college: The department is one of which the school is proud, and the faculty's Sabbath Seminars had yet to visit the Spokane area. Flyers went out under the headline, "Why I Am a Seventh-day

Adventist, by the Walla Walla College School of Theology Faculty," and listed among the questions for discussion, "What is it that keeps professional theologians in the Seventh-day Adventist Church?" and "How might we, professional or not, help shape a vision of the SDA Church of the future?"

Each of the faculty members had preached a morning sermon; however, they understood this afternoon meeting to be a time for personal testimony—for discussion of individual journeys and commitment to Adventism. The Spokane Area Ministers Association (SAMA), however, saw the flyer and took it to mean that faculty members were finally coming to address presumably widespread theological concerns. As one pastor put it, "Some of us had heard they were teaching stuff that wasn't even Christian, so this would give us a chance to hear them clear the air and set the record straight."

Those who attended with this purpose in mind were, no doubt, disappointed. Darold Bigger spoke of the Advent hope in the context of his daughter's tragic murder, and Bruce Johanson told the story of returning to the church after leaving it years before. Others spoke of the Creator and the importance of joyous Sabbathkeeping. In the discussion period after the presentations, faculty members fielded questions about what made them peculiarly Adventist; one listener wanted to know if the church still believes the Catholic Church is the Beast (as announced in the Spokane *Spokesman Review* some weeks before). Responses were subdued and philosophical. Everyone was tired after a long day. Although audience response was uniformly positive, when asked about the event, Ernest Bursey, professor of New Testament, chuckled. "It wasn't terrible, but it was not our finest hour."

The two pastors from the Spokane area who attended the meeting evidently agreed. One week after the meeting, the president of SAMA, Richie Pries, who had not attended,

called the members of SAMA together to listen to a tape of the afternoon meeting, and to air concerns about where the faculty fell in mainstream Adventism. The faculty's failure to mention any of Adventism's "distinctive doctrines" in responding to questions about what made them uniquely Adventist was particularly disturbing.

After seeking counsel from "higher up"—a source close to the story, who spoke on condition of anonymity, affirmed that this meant from the General Conference—the members of SAMA drafted an eight-page letter of complaints, accompanied by a marked-up transcript of the question-and-answer period of the October 1996 meeting. The letter was addressed to Patzer, with copies to Elders Alfred McClure, president of the North American Division; Robert Folkenberg, president of the General Conference; and W. G. Nelson, president of Walla Walla College. When asked what he hoped to accomplish by sending the letter, Pries responded, "I want to know if the members of the staff believe the world was created in six 24-hour days. I want to know where they stand on the providential rise of the Adventist Church. Is it just a sociological thing or genuinely led by God? [I want to know] where . . . they stand on the 2300 days and 1844? Can we be passionate about preaching it or do we have to sort of apologize for it?" When asked whether he had voiced his concerns to members of the faculty, he replied, "No, they are the teachers, and I am the student." His responsibility lay elsewhere. "I have no authority to talk with them," he said, "and I took it to those who have authority over them."

"Could someone get fired as a result of this process? I can't make a guarantee that it couldn't happen. My sentiment is that we're a long way past that."

—W. G. Nelson, President
Walla Walla College

One administrator in the North Pacific Union began collecting and studying the doctoral dissertations of the faculty members, with an eye toward the "Rio Statement" of 1986, which declared the historical-critical method of Scriptural study unacceptable for Adventist scholars.

At the Upper Columbia Conference pastors' meeting, a vaguely worded letter was drafted, urging the board to note that the undersigned held "deep concerns" about the college. Forty-two individuals signed the letter. Though addressed to members of the board, it was sent only to Patzer, McClure, and Folkenberg.

Jim Reinking, an evangelist who circulated the letter for signatures, was untroubled by this, and explained that it had been sent only to Patzer, chair of the board, so that "his hand could be strengthened in dealing with the deep concerns."

Sensing an impending crisis, W. G. Nelson

urged a meeting of union officials and the religion faculty. The union administration prepared for the meeting by arranging a teleconference with Richard Davidson, chair of the department of Old Testament at the SDA Theological Seminary, Andrews University; Samuel Koranteng-Pipim, a doctoral student at the seminary; George Reid (director), Angel Rodriguez, and William Shea, of the General Conference's Biblical Research Institute; and the presidents of conferences in the North Pacific Union. During the meeting, the administrators were briefed on research into the contents of the dissertations written by Walla Walla College religion faculty members.

On January 23, 1997, Patzer convened a meeting of the conference presidents; the union treasurer; Bryce Pasco, the union secre-

tary; and Bill Knott, pastor of the college church; with Nelson and members of the faculty of religion. Conference and union administrators took up most of the meeting voicing a variety of concerns about the entire faculty of religion. One conference president even made an apparently offhanded reference to a party, attended by members of the religion faculty, where alcoholic beverages were consumed. Subsequent to the meeting, the rumor was traced to a 1994 birthday party for Beverly Beem, chair of the English department and then head elder of the college church. When her pastor, Bill Knott, mistook bottles of Martinelli's sparkling apple cider and Rothschild's sparkling grape juice for wine, he reported his consternation directly to Patzer. (Knott later acknowledged his error and apologized to members of the faculty.)

Meanwhile, religion faculty began feeling concretely the displeasure of the North Pacific Union administrators. Alden Thompson's regular column in the union news magazine, the *Gleaner*, was canceled because of alleged budgetary constraints. An advertisement featuring Pedrito Maynard-Reid's picture was pulled from the *Gleaner* for unspecified reasons. Ernest Bursey offered to cancel a speaking engagement at the Washington Conference camp meeting, in the interest of avoiding embarrassment to conference officials; his offer was accepted. Taken together, these actions lent weight to the rumors that were circulating about the crisis at the school of religion.

Ironically, the rumors themselves may have served to calm the frenzy. As people became aware of the variety of allegations and threats circulating, more came forward to express their support for the religion faculty. At the annual Alumni Homecoming Banquet, Dr. Bruce Hamm, of Moscow, Idaho, took everyone by surprise when he presented a

\$25,000 check to Nelson, along with an impassioned speech praising the faculty of religion and designating the funds (collected from alumni) for their exclusive and unrestricted use. During the Sabbath sermon, Dan Mathews, director and host of *Faith for Today*, expanded on the weekend theme of "Friends" by describing how Christian friends should behave, particularly when involved in disputes. Many took it as a gentle rebuke to the parties involved in the dispute surrounding the religion faculty. At the Sunday morning business meeting of the alumni association, members unanimously voted a specific action voicing their complete support for the Walla Walla College religion faculty and administration.

By the time the college board finally met on May 5, 1997, many thought the meeting would be anticlimactic. Several earlier meetings had aggressively addressed some of the more specific concerns. But the meeting was far from mild. At one point, a board member veered from discussion of the faculty of religion to charge that a sociology textbook contained "pornography," and to present proof. It seems the book included information on rape. It was a poor note on which to end.

When the board went into executive session, faculty members were startled to learn that John Brunt, vice-president for academic affairs, and Manford Simcock, vice-president for finance, both of whom regularly participated in executive sessions, were dismissed. Again, though, voices of support were heard. While the board was in executive session, students circulated a statement affirming support for the faculty of religion. They collected 400 signatures, and presented them to Nelson. Before dispersing, the board took action, forming the nine-member committee currently examining the school of religion.

At a meeting with the faculty that night, Patzer and Nelson both described the results of the board meeting as "amorphous." In

addressing questions after the opening statements, Patzer was conciliatory. "Administrators and pastors are the same," he said; "academics are different—no question." Nonetheless, he affirmed that all three groups shared similar goals, and acknowledged the groundlessness of many of the rumors: "We all want to strengthen the church in the Northwest," he said, and continued, "Had discussions happened over the last 10 years, we wouldn't be where we are now."

After Patzer left the faculty meeting for another appointment, Nelson struck a hopeful note. "Could someone get fired as a result of this process?" he asked rhetorically. "I can't make a guarantee that it couldn't happen. My sentiment is that we're a long way past that. I don't know what to tell you except this: The very first thing that would happen is that

they'd have to come back with a recommendation. . . . There would have to be some basis to that recommendation, and in fact [there are] legal specifications as to how we deal with things in our office. . . . The substance of that fact would have to have been substantiated. We have due process."

"We've come a long way," Nelson continued. "The only thing I can tell you is that I believe in the goodwill of the people. I believe they are committed to looking at more than simply the issue of a particular person. Beyond that, my real expectation is that what they will come back to us and do is to say, 'We think there are some statistics in the constituency about certain issues.' I can conceive that they will tell us how they believe that communication could be set up to avoid these problems in the future."



Why Investigate Walla Walla Now?

The North Pacific Union president discusses scrutinizing Walla Walla's religion faculty; the special commission reports.

From the Board Chair: A Statement

In recent years, there has been an increasing number of former students, parents, pastors, constituents, and church leaders voicing concern regarding the theology department of Walla Walla College. When I came to this office in the spring of 1996, the files validated what I already knew—that my predecessor had been addressing what by then had become a serious situation. Concerns regarding issues that most mainline Adventists considered basic and non-negotiable were being raised, including—but not limited to—a literal, six-day Creation week; eschatology; atonement; inspiration; and the authority of Scripture.

Upon the recommendation of President W. G. Nelson and myself, the college board voted to establish a commission to address the current situation and make recommendations to the board (see interim report, below).

While we recognize that we cannot resolve all the theological issues in the church at large,

we do have a responsibility to foster the re-establishment of credibility as it relates to our constituents in the Northwest. We are optimistic that upon the completion of this process the college, the North Pacific Union, and our membership at large will be in a stronger position for having invested considerable energies to address these issues.

Jere D. Patzer, D.Min., M.B.A.
President, North Pacific Union Conference

From the Commission: An Interim Report

September 8, 1997

The WWC Commission was established by the College Board on May 5, 1997, to examine and assess the growing tensions arising out of concerns expressed by some graduates, parents, pastors, and others regarding the Theology Department.

The Commission has met four times during

the summer. Two meetings were held in Portland and two were held on the WWC campus. The last three have each involved meetings over a two-day period. All members of the Commission have been present for all the meetings. An additional teleconference was held more recently.

The Commission, after long deliberation, decided against electing a Chairperson, choosing rather to appoint Bryce Pascoe as facilitator to handle logistic and organizational concerns, and David Thomas as Secretary to record process and findings. Chairmanship of meetings has been shared by various Commission members.

The Commission understands its task to be that of identifying various issues related to the constituent concerns and, after assessment, to make recommendations to the Board as to how resolution can be found and relation-

ships and confidence restored.

To this point the Commission has forged itself into a cohesive working unit, displaying various and independent points of view. It has interviewed approximately half of the theology faculty, and is scheduled to interview the other half in September. The Commission is in the process of listing the elements contributing to the tension that it has found to date and expects to be able to provide a list of recommendations at the time of the November 10 meeting of the College Board.

Two more meetings of the Commission are planned, one for September 27 and 28 on the campus of the College, and one for November 1 and 2 off-campus, which hopefully should conclude the meeting of the Commission.

Respectfully submitted,
David E. Thomas, Secretary



The Walla Walla Witch Hunt of 1938

How American fundamentalism of the 1930s swept away three Walla Walla religion professors and President William Landeen.

by Terrie Dopp Aamodt

ONE OF THE FIRST GREAT ADVENTIST ACADEMIC purges occurred at Walla Walla College in 1938. After intense questioning by the board of trustees, three theology faculty resigned “under fire,” and the college president, William Landeen, also resigned. Its prelude and aftermath both invite and defy interpretation. How do people who have been doing the same job year after year suddenly qualify as heretics? Should it be surprising that probing for heterodoxy in one place reveals it in some other, totally unexpected place? When a trusted professor winds up in the pulpit of another denomination, did he get there because in his heart he was an Episcopalian, a Methodist, or a Unitarian all along, or is there some other explanation? How does a purge begin? What makes it end?

Terrie Dopp Aamodt, a graduate of Columbia Union College, received her M.A. from the College of William and Mary, and her Ph.D. in American studies from Boston University. She is professor of English and history at Walla Walla College, and wrote the college's centennial history, entitled Bold Venture: A History of Walla Walla College.

Are witch hunts cyclic?

The answers lie in the way people and their institutions respond to change. In 1938, church leaders became more specific than their own recently articulated fundamental beliefs as they uncovered real and perceived deviance at Walla Walla College (WWC). While part of the 1938 context was uniquely Adventist, the denomination was not immune to the fundamentalist fervor that swept through American religion in the 1920s and 1930s.

Although the exit of some theology teachers seemed to assuage momentarily the fears that created the purge, the underlying issues were never really resolved; retirements, the onset of World War II, and short institutional memory explain the relative tranquility that followed.

If the purge of 1938 was a morality play, church officials and theologians made up the *dramatis personae*.

JAMES LAMAR McELHANY, president of the General Conference since 1936, and author of the

first version of denominational fundamental beliefs, published in 1932;

MALCOLM NEAL CAMPBELL, vice president of the General Conference for the North American Division;

EDWIN K. SLADE, president of the North Pacific Union Conference (NPUC) and chair of the WWC Board of Trustees;

WILLIAM LANDEEN, Reformation historian and president of Walla Walla College since 1933;

FREDERICK SCHILLING, evangelist, church historian and theologian, a 15-year veteran of denominational employment, and dean of the WWC School of Theology since 1932;

HOMER SAXTON, religion teacher for 17 years, at WWC since 1933;

HAROLD BASS, missionary, academy principal, and pastor for nearly 20 years, added to the WWC theology faculty in the fall of 1937.

James McElhany presided over a newly diverse worldwide church whose mission program added many new members. The 22 fundamental beliefs he authored at the request of the General Conference Committee in 1932 would become increasingly important in bringing unity and uniformity of practice around the world. It had been almost 25 years since Ellen White had died, and he wanted young people born after her death to understand that she was still central to the Adventist message. Things to be avoided at all costs were skepticism, infidelity, and worldliness.

His lieutenant in the Northwest, Edwin Slade, had his hands full. Heresy seemed to be breaking out everywhere in the North Pacific Union. Two young men, the Rogers brothers, who had studied for a time at Walla Walla College, took their intense righteousness by faith message to the Enumclaw, Washington, church and proclaimed the church organization was in error because it did not focus on this message. When the entire congregation supported them, it was disfellowshipped in 1937. When the Auburn church appeared

about to follow suit, union officials and the Western Washington Conference president preached three sermons there one Sabbath and then asked the members who could support the denomination to stand. Forty-three did, and the 10 who did not were disfellowshipped. Not about to be defeated, the Rogers brothers obtained a printing press from wealthy supporters, and Slade feared they would spread their heresy worldwide.¹

One of Slade's chief responsibilities was chairing the board at Walla Walla College. The school appeared to be thriving—enrollment was growing steadily, and 10 percent of the student body were theology majors. The college had just achieved accreditation in 1935, shortly after Pacific Union College became the first accredited Adventist college. The board chairman did not see eye to eye with his college president, however. At a meeting of General Conference officers in March of 1937, Slade reported that all of the faculty had been reappointed at the regular February board meeting. Departing from the usual practice, though, the board directed that Landeen and the college business manager, F. W. Peterson, would not be reappointed until the union conference session in the summer, when union administrators were likewise up for re-election. He stated that Landeen had complained about the insufficiency of his salary to support his family, which was encouraging other faculty to ask for special financial favors. In addition, said Slade, "the university spirit which he has engendered in the school is really detrimental to the highest objectives." All the while, Slade observed, Landeen appeared to show disdain for the industrial program of the school, which was encouraging Peterson to look for employment elsewhere.²

Landeen was very comfortable moving in worldly circles, which concerned Slade. Landeen was vice president of the local Rotary club, and he participated in a speakers' bureau that took him to lecture engagements all over

the western half of the U.S. He was in demand as a speaker, particularly because his European travels had made him knowledgeable on the rising power of Adolf Hitler. Slade, the board chairman, later reflected that Landeen had “hobnobbed with the outside men not of our faith who were pronounced haters of the denomination. He received, with seeming pride, the commendation of outsiders that he and his policies at the college was [sic] becoming so exceeding broad.”³ The close ties Landeen had developed with key educators at the University of Washington and Washington State College had helped Walla Walla College achieve accreditation promptly.

Landeen may have taken pride in the college’s recent accreditation, but not all church officials saw that status as a blessing. Although it was an inevitable step once Ellen White instructed that the denomination should educate fully qualified physicians, accreditation sparked fears that accreditors would secularize Adventist education by telling colleges what they could and could not teach in their religion courses or that advanced graduate education, necessarily done at “outside” colleges, would inevitably coarsen and weaken the Adventist fiber of faculty members.

The first concrete response to the accreditation movement was to implement advanced denominational training for Adventist religion professors and ministers. Given the pace of institutional change today, the new school took shape quickly. Seeking to distinguish its institution from worldly seminaries, the church gave it the name “Advanced Bible School.” It camped at Pacific Union College for three summers before a permanent home was found for it in Washington, D.C., and a more prestigious name was created: Seventh-day Adventist Theological Seminary. The summer version employed three Walla Walla College faculty: William Landeen, Frederick Schilling, and George McCready Price; the seminary

president, M. E. Kern, hoped eventually to lure Landeen and Schilling away from Walla Walla College to teach at the seminary full-time.

Conference and union presidents, concerned with rapid developments on college campuses as they responded to accreditation requirements, pressed McElhany to gather North American Adventist educators for instruction in unity. The result was a 10-day conference in West Virginia in August of 1937, the Blue Ridge Educational Convention. Church officials, college presidents and department chairs, and academy principals heard presentation after presentation urging doctrinal unity and continued allegiance to Ellen White.

In his opening address to the convention, McElhany stated a major problem in Adventist education:

I have had parents come to me and tell me of their difficulties in maintaining the faith of their sons and daughters even while attending our own schools, with the feeling that in some cases the teacher had not been as positive in his Christian teaching and influence as he should have been, and that there were modernistic tendencies manifest. I do pray that something may come to us during this council that will help us to set ourselves solidly against such influences.⁴

Partway through the convention, McElhany delivered a Sabbath sermon that zeroed in on denominational concerns about Adventist higher education. His theme was Saduceeism, and he was particularly interested in examining why so many Jews in Jesus’ time did not recognize the authenticity of Christ’s mission. According to McElhany,

The great difficulty, as I see it, was that as the coming of the Messiah drew near, as those great lines of prophecy that pointed to His coming were being fulfilled, the religious life and thought of Israel was being poisoned—poisoned by contact with heathenism and paganism all around them.

Only exposure to Greek philosophy and other forms of paganism would lead the Jews

to shout, "We have no king but Caesar!" McElhany contended. Furthermore, Adventists were in peril of being as unprepared for Christ's second coming as the Jews were for his first advent. "Many of our young people are confused and their faith broken down by what they see and hear," said McElhany. "Many of our young people today do not believe in the Spirit of prophecy [sic] because of the inconsistency that they see in the lives of those who ought to be their leaders."⁵

The concerns that led to the founding of the Seventh-day Adventist Theological Seminary and the Blue Mountain Educational Convention help to provide the general context of the theological purge at Walla Walla College in 1938, but what were the specific, local issues? Other than animosities between Landeen and Slade, a specific answer is difficult to determine. After it was over, Campbell commented to Slade that the situation would have been resolved more than a year earlier if church leaders could have taken a unified stand then; in other words, it had been brewing for some time. Much of the initial agitation seems to have been fueled by innuendo. Sermon after sermon in the college church by union officials and other ministers included shadowy assertions that teachers at the college could not be trusted theologically. One board member, NPUC home missions secretary Lemuel Esteb, after reviewing with alarm the publications of theology faculty member George McCready Price, instructed the college librarian to remove the offending vol-

umes from the shelves. Schilling and Saxton were perceived to be lax on Ellen White, and a few students, encouraged by union officials waiting in the wings, plied their teachers with hypothetical questions such as, "If you were stranded on a desert island and had only pork to eat, would you eat it?"⁶

Along with the interest in anecdotal specifics, the heresy accusations at Walla Walla College in 1938 were characterized by interpretations of doctrines unspecified in the Fundamental Beliefs of 1932. This subset of Adventism shared many qualities with the fundamentalist movement in general in the 1920s and the 1930s. Although the Fundamen-

In spite of despair over being shoved out of the Adventist community, the Schillings, Besses, and Saxtons were not led to abandon their Christian faith. Landeen, after an illustrious teaching career at a state university, taught for several years at La Sierra University, and served as its interim president.

tal Beliefs did not mention the Spirit of Prophecy at all, many church leaders routinely expected their members to view Ellen White's writings as inerrant. As Esteb said to Harold Bass during one break in the February board meeting, "Harold, if Mrs. White had written that your black hat is white, it would be white to me."⁷ If there was a litmus doctrine of ultra-conservative Adventism, it was a par-

ticular interpretation of the sanctuary belief. Although three of the 22 Adventist fundamentals addressed the cleansing of the heavenly sanctuary and the investigative judgment, many church leaders seemed most concerned about another issue—the literal existence of a sanctuary in heaven that included each item of furniture found in its Old Testament replica, something that was not addressed in the 22 fundamental beliefs.

As the February 2 board meeting approached, Campbell wrote to McElhany that "the North

Pacific folks feel they must let out Elder Saxton for heretical teachings and Prof. Landeen for a long list of misdeeds.”⁸ Slade told Kern, “I certainly think you are wise in passing up both Professor Landeen and Professor Schilling. The Seventh-day Adventist Theological Seminary has been organized to combat the very things which these men stand for and that is scholasticism in education minus the distinctive Seventh-day Adventist views. . . . Professor Schilling . . . is altogether out of his place as a Bible teacher in our schools until he has had some actual experience in teaching this message in connection with an evangelistic effort.”⁹

Apparently more concrete information emerged as the college board interrogated faculty members. After the fateful board meeting had stretched into its third day, Campbell cabled McElhany, “GRAVE SITUATION EXISTING THEOLOGICAL DEPARTMENT COLLEGE HERE. THREE TEACHERS RESIGNED UNDER FIRE FOR TEACHING SUBVERSIVE VIEWS ON TESTIMONIES, SANCTUARY, AND THE LAW.”¹⁰ In a letter written that same Friday night (the board meeting had gone on until nearly sundown), Campbell filled in the details:

There have been strong protests come in from every conference in this union over the teachings of those who were acting as instructors in the theological department. The young men graduating from it find themselves entirely unable to preach the message. They are perplexed and in doubt concerning the fundamentals. We called in one teacher after another. Professor Bass, who carries a doctor’s degree, openly declared that he did not believe in the testimonies. He had some misgivings in regard to the binding obligation of the ten commandments and the Sabbath, and he cannot accept our views on the sanctuary question.

Elder Saxton when questioned before the board, straddled on every point of faith. He couldn’t seem to be able to take a positive stand on the Spirit of prophecy, the reality of the heavenly sanctuary, and a number of other points. Really, it was a remarkable situation, and it is no wonder

the young people are getting nothing out of their Bible work.

Professor Schilling passed in his resignation. He was called before the board and quizzed, and I guess he realized that the unsatisfactory answers he gave meant his dismissal, so he passed in his resignation. It has been accepted.

I understand that Professor Landeen has decided to pass in his also. I do not know just what action the board will take in his case. I am rather inclined to advise caution, requiring him to drop his connection with the lecture bureau and a decided reform on some other points.¹¹

Although it is not clear in this letter, there were varying degrees of treatment. Bass and Saxton were dismissed immediately and paid through the end of February. Schilling was told that he would be paid until the end of the school year, and he might have been allowed to remain in his position until then, but he requested to be relieved of his responsibilities at the end of the winter quarter in March. Landeen, the last of the group to hand in his resignation, carried his presidency through to the end of the school year.

Immediately upon hearing from Campbell, McElhany responded: “I think back to Blue Ridge. Some thought we were hard on the educators, but Bro. Campbell, there is a cursed thing in our midst, and we must purge our schools of it.”¹² Two days later he was even more emphatic: “Your recent experience at Walla Walla illustrates the imperative need of our purging our teaching ranks of heresy.”¹³

Some anxious moments followed in the next few weeks as Slade and Campbell awaited reactions to the purge, and they received vigorous criticism of their actions. Even members of the General Conference staff said they had overreacted, and one colleague called them “a group of old grannies.”¹⁴ Their self-defensive statements were beginning to sound shrill when Schilling did them a favor. On Friday, March 15, when the winter quarter

ended, he turned in his credentials, and he and his wife resigned their church membership. On Friday and Sabbath, they moved to Pasco, Washington, and on Sunday morning he began his career as an Episcopal clergyman. The officials who had engineered his resignation as theology dean were infuriated, but they were also able to use the incident to prove the extent of what they perceived as the poison of heresy.

Campbell commented, "It is a lucky thing we dismissed him when we did. It certainly is time that some thoroughgoing house cleaning be done among some of these folks who are only half Adventists."¹⁵

"I do not believe that he is any more of an Episcopalian than he was weeks ago, or months ago," Slade told Campbell. "If he was an Adventist in any true sense whatever, he has given us a demonstration of a very precipitous change." From this conclusion it was not difficult to proceed to a conspiracy theory:

... there was a sort of grouping or organization here, including a number of these faculty members and a number of other very questionable people who seem to have set out to modernize or liberalize Walla Walla College. They were so skillful in covering up, that it had many of our men deceived and few of us had to fight along for many months, but we continued our fight because we kept having more evidence coming to us of disloyalty. And now this crowning act of Schilling comes as a shock, but as a vindication of the Board as well. . . . We have tried for many months to make corrections here. In those earlier months we knew not the severity of the situation. We only saw here and there evidences of disloyalty and error, but now we are permitted to see something of the depths of that which was indicated by those surface manifestations.¹⁶

Why did Schilling make such a precipitous move into the Episcopal clergy? Was it because, as some of his former students later alleged, that while he was teaching at Walla Walla College he had an Episcopal altar set up in his basement and was teaching his students

to be altar boys? Or was it because, as an Episcopalian dentist in Walla Walla told one of his Adventist patients, that Schilling had been considering such a call for over a year?

Schilling passed away in 1973 without leaving a direct answer, but some clues are available. His actions were marked by a combination of indignation, impulsiveness, and despair. As he watched various doors of other denominational employment closing, due to diligent behind-the-scenes work by Campbell and Slade, he clearly made a decision to keep heeding his call to the ministry. Landeen, who probably knew Schilling better than any other Adventist in the United States, said that his friend believed that the Seventh-day Adventist Church was preventing him from following his God-given calling of theology. He did not want to be a history teacher somewhere, and he did not want to spend the rest of his academic life teaching Greek. The Episcopalian Church officials told him he was free to believe what he wished as long as he followed the appropriate church ceremonies.¹⁷ When he first made the

William Landeen, Walla Walla College President, 1933-1938



move, he may not have realized how wide the gulf would grow between him and the Seventh-day Adventist Church.

Landeen was distressed by Schilling's action, but he continued to maintain a friendship with the man. This alienated church officials, and soon their only concern for Landeen was finding a way to ease him out of town quietly. That was difficult, because the senior class called him "Dad," dedicated the 1938 *Mountain Ash* to him, and chose him as their commencement speaker. Landeen was too proud to accept the only job the denomination offered him—a temporary spot created for him in the history department of Emmanuel Missionary College, which had no vacancies.¹⁸ Instead, he completed his dissertation at the University of Michigan and began teaching history at Washington State College in early 1939.

Meanwhile, Walla Walla College students noted the positive impact Landeen had on their lives. One *Collegian* profile described him as "an outstanding and dynamic character," one who "revels in history," "a real

scholar."¹⁹ A student, Richard Hammill, recalled coming to the college as a non-Adventist and complaining that the upcoming Week of Prayer meetings would interfere with his study time. An amused Landeen excused Hammill from all assignments in his history class on the condition that he attend the meetings. Hammill did, and learned to his surprise that Landeen himself was the speaker. After the "powerful presentations," Hammill recalled, "I decided to become a Christian."²⁰

Many students also testified to the sterling Christian character of Homer Saxton. The fact that Saxton was caught up in this controversy is curious. He was a gentle soul who had had health problems for some time. He had found the task of heading the Bible department at Union College very stressful, and it had taken him years to recover his health after he left that school. Now, caught up in this "revolution" (as one General Conference officer called it), the frail, aging teacher once again felt those physical stresses. Because his health forced him to eat foods such

as soda bread that had been proscribed by Ellen White, he became the target of unusual questions, such as the "pork on a desert island" one. One student reported to Esteb that Saxton said that there was no ark of the covenant in heaven, and that was used as damning evidence against him in the February board meeting. According to Saxton's daughter, the board members gave him an opportunity to retract his question-



Theology faculty and students in 1935-1936. First row: Raleigh Garner, F. M. Burg, G. M. Price, William Landeen, F. A. Schilling, H. F. Saxton; Second row: Lloyd Reile, Ashley Emmer, Byron Miller, Richard Hammill, Walter Specht, Harry Jordan, Harold Jewkes; Third row: Oral Garner, Lester Hallsted, Dorothy Hammill, Mrs. Robertson, Alice Furber, Beverly McNeil; Fourth row: Rolland Dockham, Emil Knauff, Virgil Larson, William McGhee, Marion Mohr; Fifth row: Stanley Johnson, Harold Jenks, Howard Hamel, Harold Huey, F. W. Marter; Sixth row: Forest Steward, Chester Green, Raymond Michel, Keith Holman, Gilbert Krick, James Vetter; Seventh row: Paul Featherston, Joseph Horniack, Shigeru Morikone, Francis Drake, William Lowe, Paul Alderson; Eighth row: Albert Hudson, Rudolph Knauff, Halvard Thomsen, Gerald Christensen, John Anderson, Glen Green.

able statements, and he replied, "I just want out. This makes me feel physically ill." Saxton sometimes attended Adventist church services after he left WWC, but he was periodically shunned. Eventually, he pastored a Methodist church for awhile. When his wife passed away, he married an Adventist college classmate and made donations to Faith for Today.

Harold Bass was the faculty member the board least suspected of heresy. He had been a favorite of the Upper Columbia Conference and the NPUC for years. Bass had worked for the denomination for 16 years before he joined the Walla Walla College faculty, serving as a missionary to Korea, a pastor of numerous churches, and the principal of two North Pacific academies. The Upper Columbia Conference supported him for his doctoral study in Asian history at Washington State College. When he began teaching at Walla Walla College in 1937, he also took up the pastorate of the Milton Seventh-day Adventist church.

According to Bass himself, the college board was eager to place him on the School of Theology faculty as a counterweight to the outsider, Schilling.²¹ The board did not know, but Landeen soon discovered, that Bass himself had serious questions about Adventist doctrines. Landeen later recalled that Bass had "come under the influence of the philosophy of Washington State" and no longer held Seventh-day Adventist beliefs. He talked privately with Bass and suggested that the teacher resign and continue to receive pay for several months. According to Landeen, Bass at first agreed to do this and then said the next day, "I changed my mind. I'm going to fight them."²² Bass lost that fight and all but a few days' severance pay.

The people who resigned and left Walla Walla College were not the only ones affected by the 1938 purge. Harry G. Reinmuth of the modern languages department left at the end of the school year, commenting that it wasn't safe for a man's soul to stay at an institution

where college personnel were dealt with this way.²³ George McCready Price, already past retirement age, also decided to leave at the end of the 1937-1938 school year. Slade, for one, breathed more easily as a result: "We will be glad when school ends, for then we will be relieved of Professor Price, who is about as lame as any of these men doctrinally."²⁴

Where did the purge of 1938 leave church leaders? Puzzled, frustrated, and angry. Walla Walla College was only one of a host of places with similar problems, and Campbell told Slade that the aftermath of the Walla Walla purge was "only the beginning of a movement to either clean up on this weak-kneed attitude on the part of educators, or else surrender to them. . . . I, for one, am ready to . . . eliminate from our educational system men whose tendencies are leading straight to modernistic teaching."²⁵ Perhaps church leaders were angriest at the sniping that came from within their own ranks: "It is too much like a group of firemen fighting one another and tying each others [sic] hands when an attempt is made to put out a burning building."²⁶

Why did the purge remain confined to Walla Walla College? First, M. N. Campbell retired in 1939. In addition, a combination of lowered profiles and the onset of World War II diminished interest in this issue.

Could the purge of 1938 happen again?

No, yes, and maybe.

No—the King of the North, the literality of the heavenly candlestick, and the inerrancy of Ellen White no longer generate the rhetorical passion they once did. The subject matter has changed; Adventist fundamentalism of the 1990s revolves around how we read the Bible. And because of institutional safeguards mandated by worldly accrediting bodies, it is no longer possible to pack a college board with non-board members who are allowed to vote and to overrule institutionally adopted policies for terminating tenured faculty members.

On the other hand, yes—the more things change, the more they stay the same. Rumor, innuendo, character assassination, and slander are eternally vital practices, and the eagerness to believe such information has not faded over the years. Within the microclimate of Adventism (the only place where our distinctions have a difference), vehemence sometimes seems to be equated with religious zeal and doctrinal purity. “Nice” people are that way only because they don’t care very much about what they believe. McElhany may have seen Saduceeism sprouting everywhere within his church, but the mainline between Adventist Christianity and Pharisaical Judaism is much better tended and far more robust. Furthermore, the Scylla of Saduceeism and the Charybdis of Pharisaism are equally distracting and equally antithetical to the message and ethics of Jesus Christ. In their despair over being shoved out of the Adventist community in Walla Walla, watching their children shunned at Adventist schools, enduring the silence of fearful Adventist neighbors, and seeing their Adventist relatives all over the Northwest put on trial for possible heresy, the Schillings, Basses, and Saxtons were not led to abandon their Christian faith. And their children remain active Christians; some even confess to hanging on to a few vestigial Adventist peculiarities. But they have no time for the Seventh-day Adventist faith. It did not reveal the spirit of Jesus Christ to them.

Is it possible that some alternatives exist between gouging out each other’s spiritual eyes in the spirit of John Winthrop’s attacks

on Anne Hutchinson, lapsing into the somnolent irrelevance of the Halfway Covenant, or finding a witch in every woodpile? Surviving the fires of a heresy trial can clarify and focus one’s priorities, which is what happened to William Landeen. Unlike his friend and fellow German scholar Schilling, Landeen remained an Adventist. Since he was a historian, not a theologian, Landeen could continue in his profession outside the denomination while remaining an Adventist. After he retired from an illustrious teaching career at a state university, Landeen taught for several years at La Sierra College and served as its interim president. Near the end of his post-retirement encore in Seventh-day Adventist education at La Sierra, he reflected on what his continuing connection with the denomination meant to him:

Some members of the church . . . treat it purely as a haven, that is, a place to rest or to hide. But my church is not that kind of quasi-secret society. My church is a dynamic body of saints who have heard the command, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). . . . My church has given me everything—a high concept of personal honor and personal values, a Christian calling to serve, high aims, a fine profession, and spiritual gifts.²⁷

If Seventh-day Adventists are looking for a source of renewal of their spiritual gifts, perhaps Micah 6:8 would be a good place to start.

For Landeen, the definition of *church* was generous enough to include personal responsibility and freedom as well as institutional cohesion and progress.

NOTES AND REFERENCES

1. E. K. Slade to M. N. Campbell, May 26, 1937, (General Conference Archives NA 11 [MNC] '37—Slade). General Conference Archives is hereafter abbreviated GCA.

2. Minutes of Officers meeting, March 10, 1937, 2-3 (GCA 2152, 2153).

3. E. K. Slade to J. L. McElhany, Sept. 28, 1938. 11 1938-S GCA.

4. J. L. McElhany, “The Role of Our Schools in Finishing the Task,” August 18, 1937, *Report of the Blue Ridge Educational Convention August 17-25, 1937* (Washington, D.C.: General Conference of Seventh-day Adventists, n.d.), p. 33.

5. J. L. McElhany, “The Peril of Worldly Trends: Sermon at the Blue Ridge Educational Convention, August 21, 1937,” GCA, 11 1937—Articles, Sermons,

Transcripts of Meetings.

6. Halvard Thomsen, interview by Terrie Aamodt, August 29, 1990, WWC Archives. Myra Saxton Kearney, interview by Terrie Aamodt, April 15, 1997.

7. Harold J. Bass, *Orthodoxy, Heresy, and the Faith for Today* (New York: Carlton Press, 1969), p. 55. It is interesting to note that this line of reasoning closely follows that established by St. Ignatius of Loyola, a Jesuit leader of the Counter-Reformation, who stated, "I will believe that the white I see is black, if the hierarchical Church so defines it" (*The Spiritual Exercises of St. Ignatius*, trans. Anthony Mottola [Garden City, N.Y.: Doubleday, 1969], p. 141).

8. M. N. Campbell to J. L. McElhany, January 24, 1938, GCA 11 '38—Campbell, M. N.

9. M. N. Campbell to M. E. Kern, February 1, 1938 GCA NA 11 (MNC) '38—ABS.

10. M. N. Campbell to J. L. McElhany, February 4, 1938, GCA NA 11 (MNC) '38—McElhany.

11. M. N. Campbell to J. L. McElhany, February 4, 1938, GCA NA 11 (MNC) '38—McElhany.

12. J. L. McElhany to M. N. Campbell, February 7, 1938, GCA NA 11 (MNC) '38—McElhany.

13. J. L. McElhany to M. N. Campbell, February 9, 1938, GCA NA 11 (MNC) '38—McElhany.

14. This phrase was referred to in E. K. Slade to M. N. Campbell, March 22, 1938, GCA NA 11 (MNC) '38. In one letter, E. K. Slade referred to three individuals who had stated that the board acted hastily: L. E. Froom, M. E. Kern, and L. H. Wood. See E. K. Slade to M. N. Campbell, September 19, 1938, GCA NA 11 (MNC) '38—Slade, E. K.

15. M. N. Campbell to G. S. Belleau, March 20, 1938, GCA NA 11 (MNC) '38—B.

16. E. K. Slade to M. N. Campbell, March 22, 1938,

GCA NA 11 (MNC) '38—Slade.

17. William Landeen, interview by Lorne Glaim, 1978 (WWC Archives).

18. W. M. Landeen to E. K. Slade, August 18, 1938; E. K. Slade to M. N. Campbell, August 19, 1938, GCA NA 11 (MNC).

19. *Collegian* (June 26, 1931), p. 1.

20. Richard Hammill, "Why I Am a Seventh-day Adventist," *Adventist Review* (March 21, 1991), p. 16.

21. Bass recalled later that "some liberalizing influences were being felt in the Department of Religion of the College. Dr. Frederick Schilling and Elder Homer Saxton stirred up some concern on the part of conservative ministers, who felt that those two teachers were failing to hold strictly to old line Adventist interpretations. I discovered, much to my dismay, that I was expected to be a counterbalance to this" (*Orthodoxy, Heresy, and the Faith for Today*, p. 49). Bass family members recall that Harold Bass was seen as a counterweight to Schilling because Bass had had extensive experience in evangelism. (Ethel Bass and Doreen Bass Amoroso, interview by Terrie Aamodt, October 9, 1990 [WWC Archives]).

22. Landeen interview, WWC Archives.

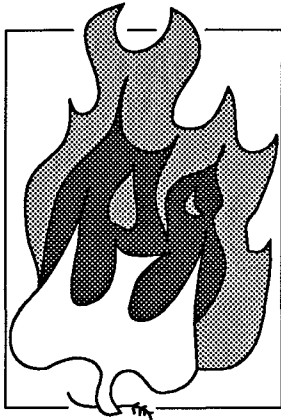
23. Rudy Knauff, interview by Terrie Aamodt, May 19, 1991.

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25. M. N. Campbell to E. K. Slade, April 22, 1938, GCA NA 11 (MNC) '38—Slade, E. K.

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27. William Landeen, "My Church and I," *Review and Herald* (July 24, 1969), pp. 3, 4.



Embracing the Spirit

The president of Columbia Union College, decrying a drift towards fundamentalism, embraces “life in the Spirit.”

by Charles Scriven

“I have wept over the laxity of the church.”
—Martin Luther King, Jr.

WHETHER AS A TEACHER, PASTOR, OR COLLEGE president, I have wanted to assist in the making of a faithful community, a people who radically conserve, in both word and deed, the truth of the everlasting gospel.¹

In this light I have resisted the seductions of fundamentalism on the one hand² and of liberalism on the other.³ Each throws obstacles onto the path of faith; each frustrates the one wish proper to all disciples: that, by God’s grace and against every inducement to the contrary, we may uphold and live by the *reality of the risen Christ*.

So I speak neither lightly nor recklessly when I take exception to the drift toward

hostility to truth—hostility, indeed, to the Spirit of the risen Christ—that is, at this moment, pulling Adventism toward the maelstrom. It is with all my heart and mind, moreover, that I oppose the effort of a few in our circle to align the rudder of the church with the direction of the drift. As I will show, this effort drags us toward fundamentalism and goes against the grain of Scripture, strewing harm along the way. Antagonism to the adventure of truth subverts the ideals of the Remnant. It damages the energy and imagination—and the hearts and minds—of the church. As God’s grace allows, it must surely cease.

Across North America many leaders, both lay and ordained, are offering energetic and visionary guidance to Seventh-day Adventist conferences and congregations; they open their lives to the adventure of truth. We may all be deeply grateful to them. But those few who are stifling the church’s quest for deeper understanding injure faithfulness and thus bring injury to the body of Christ. The effect may be unintended, but it is real nevertheless.

Charles Scriven, president of Columbia Union College, is the author of several books, including The Transformation of Culture (Herald Press, 1988). A graduate of Walla Walla College, Scriven received his Ph.D. in theology from the Graduate Theological Union, Berkeley, California.

This is nowhere more evident than in the Pacific Northwest, where a tumult of suspicion against Walla Walla College faculty—in particular, religion faculty—is spreading dismay that reaches beyond the campus to the church's wider precincts.⁴ As is widely known, the energy behind all this is supplied in part by an Andrews University graduate student who, it turns out, illustrates and reinforces the church's current drift. His writings, which have found a larger-than-expected readership, lean precipitously toward anathematizing the adventure of truth and nullifying the work of the Spirit.

This writer is Samuel Koranteng-Pipim; of the two books for which he is known, the one now in the forefront is *Receiving the Word*. Not just in the Northwest but also outside of it, this book has become a rallying point for those who (effectively, if not deliberately) are stifling the adventure of truth within Adventism. I may focus my concern, indeed, by saying that it is persons with the outlook and attitude expressed in Koranteng-Pipim's writings who belong to the circle from which I am respectfully dissenting. I have no others in mind.

Published in 1996, *Receiving the Word* calls admirably for a church with "courage" to live "by the Word" and to cast off "sophisticated Laodiceanism."⁵ I agree enthusiastically with this call, but for the author it is, unfortunately, a side trip, not the main journey. Koranteng-Pipim's chief concern is to characterize some of the best-known Adventist efforts to refine and renew the church's understanding as not simply fallible (which they surely are) but as *pure threat*. They undermine the Bible, they demean historic teaching, they accommodate secular assumptions.⁶ Koranteng-Pipim's point, indeed, is not so much conversation as indictment. The authors he names and writes about have in many cases devoted a lifetime of loving attention to Scripture, yet he dismisses them, all too easily, as "Bible doubters" and purveyors of (naturalistic) "higher criticism."⁷ They seem not to engage his curiosity so much

as his ire, and he leaves the unmistakable impression that the *attempt* at refining and renewing belief is what he objects to, what he finds simply unacceptable.

This attitude to renewal of understanding profoundly contradicts the spirit of the Bible. Because it is an attitude that appears to be spreading, I am inviting us all to rejuvenate our interest in the Holy Spirit. The drift toward hostility to the adventure of truth, illustrated in the book, moves the church ever closer to religious fundamentalism. This is a grave danger. The danger admits of one protection only: the embrace the Holy Spirit. That alone can help us conserve—radically conserve—the truth we are called to live and share.

The Temptation of Fundamentalism

With the church's older strongholds suffering from flat or declining enthusiasm and faithfulness, the temptation of fundamentalism should perhaps be no surprise. Fundamentalism has an appeal that touches both current and potential members, and so offers, in some eyes, the prospect of church growth. Equally important, those drawn to fundamentalism have a low tolerance for the kind of learning that invites substantive change either of themselves or of the church authorities with whom they are aligned. To leaders who identify with religious fundamentalism, and anticipate growth of the similarly minded, fundamentalism thus holds out the prospect of a dutiful following.

Nevertheless, fundamentalism is a snare. Although it may here and there abet growth in numbers, it cannot build the full-bodied spiritual strength that makes a constructive difference in the wider world. It may even fail to build extended commitment to a faith community. Often, as with the Jehovah's Witnesses, fundamentalism simply creates congregations

of poorly educated members who win converts, it is true, but have great difficulty passing their vision to succeeding generations and make little if any transformative difference in their surrounding cultures.⁸ Over the long run, fundamentalism tends, indeed, to generate as much listlessness as enthusiasm. And even when fundamentalism succeeds in generating enthusiasm, the enthusiasm is to one degree or other misguided and unfaithful.

In trinitarian terms,⁹ the chief difficulty with fundamentalism, and the reason for its unhappy effects, is resistance to the Holy Spirit—in particular, resistance to the Holy Spirit's teaching function. The suspicions and distrust that now trouble Adventism ensue, I am suggesting, precisely from such resistance. The healing that we need must come about through deliberate and confident embrace of the Holy Spirit as the *teacher* of the church.

If problems such as resistance to the Holy Spirit follow from Adventist movement in the fundamentalist direction, we must be clear about fundamentalism's defining traits. The term itself goes back to a conservative Protestant effort, culminating in the 1920s, to stave off the dangers associated with modern thinking, especially modern thinking about evolution and the critical study of the Bible.

The effort of these conservative Protestants was by no means entirely misguided, and has often been ridiculed unfairly.¹⁰ By now, however, *fundamentalism* has acquired connotations of group-think, fear of knowledge, and hostility to innovation. I use it here with this development in mind and with specific reference to the shape of fundamentalism in Chris-

tian religious communities. The point is neither to oppose the 1920s movement in all of its particulars, nor to embrace the movement's liberal opponents, who at important points were misguided themselves. Nor do I suggest that persons in the circle I dissent from are *pure* fundamentalists. Although Koranteng-Pipim, for example, shows a certain sympathy for fundamentalism, he does not, to my knowledge, support it unequivocally.¹¹ Still, to the degree that the church is drifting in the fundamentalist direction, he is abetting the drift, and so are those who endorse his writing.

By *fundamentalism*, then, I indicate three tendencies.¹² *First is the tendency toward a flat, mechanical reading of the Bible.* Here, every part of Holy Writ—every text, every book—is said to have equal sway over Christian thought and life. One count against this view is that it cannot be upheld consistently: Few fundamentalists, for example, consider the earth flat, or promote death by stoning as a fit punishment for rebellious sons.¹³ Another, more important, count against this view is its failure to see that the Bible story *ascends* toward Jesus, who is the *final* "Word" of God and the *final* authority for thought and life.¹⁴ The failure, moreover, to notice the subtleties of the *story* plays out in the additional failure to notice the subtleties of the *poetry*, of the images, that is, which point beyond themselves to deeper understanding. Fundamentalists read the Bible literalistically, and their literalism, though meant to protect the Christian message, may simply divert attention from it: Often, for example, the fundamentalist focus on the arithmetic of the Creation story goes hand in hand with

Fundamentalists rend their garments easily, their hearts less easily. Authentic separation degenerates into mere separatism. Fundamentalism jeopardizes the spirit of adventure and hope, joy and generosity, that is at the center of the biblical vision.

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negative (and essentially pagan) feelings about the material world. The potential for such failure of insight is no doubt why Jesus himself, though committed to the *realism* of God's message, resisted literalism. When he saw Nicodemus and then the woman at the well missing the truth he told because they literalized his poetic images, he nudged them gently toward more imaginative—and more redemptive—understanding.¹⁵

Second is fundamentalism's tendency toward rigidity and arrogance with regard to customary understanding. For fundamentalists, the knowledge of God's will and way is not so much a quest as an achieved state, and the Bible not so much a life-changing story as a catalogue of proof texts: It does not challenge present thinking but only validates it. The object of study is to learn a sacrosanct (as opposed to sacred) tradition or to fend off criticism of that tradition, rather than to open the heart and mind to a God who is always ahead of us and always inviting us to take the next step of the journey. For believers at Pentecost, the "common life in Christ," James McClendon remarks, "was by nature adventure, daily discovered, daily risked."¹⁶ Fundamentalism shies away from the ethos of Pentecost, afraid of the openness, courage, and passion for learning that are basic to genuine spiritual growth. All too often, the result is the blinkered outlook of hyperorthodoxy: limited, unaware, self-satisfied, yet eager to track down and penalize every effort at constructive innovation.

Third is the tendency toward reactive, inward-looking separatism. Fundamentalism began as a reaction to perceived evil in the wider society. Fundamentalist communities still define themselves as enclaves of right organized against a world of wrong. They see their antagonists as hostile, and tend to regard "separation" from these antagonists as their main reason for existing. There is much right, of course, about the sense of being an alterna-

tive community; it reflects the biblical tradition, the biblical sense of how God's people, by refusing to be ordinary, can be a blessing to the wider world. The trouble is preoccupation with difference to the *neglect* of substance. Fundamentalists tend to focus on distinctives—in language, customs, and behavior—that mark them off from others. All too often, these markers—sometimes highly contestable, often merely external—have little to do with the mind of Christ and the soul of discipleship. Adherents of fundamentalist communities tend to digress into the legalism their preoccupation with difference calls forth, and to attend more to possibilities for impurity and defilement than to possibilities for compassion and justice. They rend their garments easily, their hearts less easily. Authentic separation, rooted in the core meanings of the gospel and meant to transform surrounding culture, degenerates into mere separatism.

To one degree or other, these three tendencies appear in *Receiving the Word*. All three tempt the Adventist community as a whole, just as they tempt other Christian communities. All of them jeopardize the spirit of adventure and hope, joy, and generosity that is at the center of the biblical vision. But they can all be overcome through renewed attention to the gift of the Holy Spirit, and to the journey into truth that goes along with that gift.

The Spirit and the Truth

It is a commonplace in Christian piety that the Holy Spirit has the power to change lives. But the Spirit also has the power to change *minds*, and to change them toward fuller comprehension of Christ. This is a point we Adventists consider little, and need very much to consider more. The Bible says that the Spirit's work, in large part, is to uphold Christ as *the Word* of God and to guide the church, now and always, into *deeper* understanding,

more faithful common life, *more transformative* mission to the wider world. The Spirit precisely *subverts*, in other words, the three tendencies of fundamentalism, and does so precisely to enhance the energy and authenticity of the church.

According to John's Gospel, Jesus and his disciples ate supper together the day before Passover. The festival that had brought them to Jerusalem took place in remembrance of Israel's liberation from Pharaoh. Jesus had come to be associated with the possibility of liberation from Israel's current oppression, and the air around him and his band of followers was crackling with excitement and danger.

John tells us that during the meal, Jesus washed the disciples' feet, embodying the humility and service he hoped they would emulate. Even so, Judas, one of the Twelve, left the room in order to betray Jesus to the authorities who feared his movement and wanted to arrest him. The meal continued, nevertheless, and Jesus assured the disciples that neither the lethal harm that lay before him, nor the hatred of his followers that would grow up once he was gone, should cause them to lose heart, disavow their love for one another, or cease their witness in the world.

Twice during his remarks Jesus promised the disciples that the Holy Spirit would come, keeping his own presence alive on earth and helping his followers remember, and more deeply understand, all that he had taught them.¹⁷ In a startling sentence, he declared: "I still have many things to say to you, but you cannot bear them now" (John 16:12, NRSV).

Jesus said many surprising and insightful

things during his public ministry; he lived a dramatic, unconventional life, full of grace and truth. From the standpoint of the gospel, to have seen him was to have seen God.¹⁸ Yet, according to John, Jesus told the disciples they could not yet bear to know the full meaning of his vision and life. Thus, even the original disciples could not claim complete understanding of the truth of Christ.

But as part of the promise about his own continued presence through the Spirit, Jesus went on to say: "When the Spirit of truth comes, he will guide you into all the truth" (John 16:13, NRSV). In Jesus' absence, minds

would change, understanding would grow. And as the gospel immediately makes clear, the Spirit's guidance would center on Christ: To gain deeper *Christian* understanding means precisely to gain a deeper understanding of Christ.¹⁹ The unmistakable implication is that new insight, insight yet to enter Chris-

tian minds, would sometimes entail a difficult departure from the customary. It would be insight the disciples themselves were not ready, at that moment, to bear. (Down the centuries, minds indeed would change in ways unforeseen by the disciples: Christians would come to favor complete abolition of slavery; they would defend liberty over despotism; they would further weigh, and further support, equal rights and opportunity for women.)

Nothing in the gospel suggests that any disciple or community of disciples would arrive, in this life and age, at complete understanding. Before Christ's return, no one fully comprehends the truth of God, or the true worship of God.²⁰ Not only for John but also

Against the destructive tendencies of fundamentalism in our own Adventist community, we must pray for that Spirit-filled life, that connection with the risen Christ, that full-hearted openness to the adventure of truth.

for other Bible writers, God is in heaven and we are on earth, and that relation remains intact even for believers: God's "thoughts" and "ways" are not identical with ours, but "higher," said the prophet to the Jewish exiles (Isaiah 55:8, 9); our knowledge, including our prophecy, is merely "partial" and will come to an end; we only "see in a mirror, dimly," said Paul to the believers in Corinth (1 Corinthians 13:10, 12, NRSV). What Scripture assures us of, in other words, is growth; there is no promise, nor even the prospect, of perfect knowledge. We hope for that, and work toward it, but we do not now have it. Our "thoughts and words" about God, Karl Barth rightly declares, are "eschatological"—they point to a God we cannot fully grasp until the Christian hope is fully realized.²¹

The Church Resisting the Spirit

All this should constitute the death knell for fundamentalism. Failure to accept and celebrate the ultimacy of Christ relative to other authorities—including other prophets²²—flies in the face of the Spirit through whom Christ now works. So does failure to accept and celebrate the believer's adventure into deeper truth. If authentic separation from evil degenerates into mere separatism, and blurs communal insight into the core meanings of the gospel, it, too, flies in the face of Christ's Spirit. Thus the root tendencies of fundamentalism truly imperil the Christian community: they rebuff, or even shut the door on, the Spirit of the risen Christ.

I have mentioned listlessness as one of fundamentalism's characteristic ill effects. Listlessness is the by-product of mechanical readings of Scripture combined with refusal of intellectual adventure and assent to inward-looking separatism. If a community of believers sees no need or prospect for new (and

perhaps jarring) insight, and if it cannot see beyond itself to the full-blooded adventure of mission, its conversation will be bland and spiritless. Learning will be the absorbing and collating of information—texts, catechisms, creeds—and not the far more riveting business of acquiring wisdom, including wisdom to transcend customary prejudice.

Such refusal of adventure goes a long way toward explaining the alarming tedium (and non-participation) associated with many Sabbath schools of North America and other older strongholds of Adventism: Nothing excites the mind once the initial excitement of new vision is past. Listlessness results, too, from the dissatisfaction that emerges when, as a result of stunted understanding, a community's practice of faith is also stunted. All human communities are flawed and displeasing, but the prospect of growing together, and of expanding the meaning and scope of mission, keeps boredom and discouragement away. When refusal of the Spirit's power to change minds strikes a blow against that prospect, and the practice of faith—the quality of spiritual life—ceases to improve, the impact is deadly.

If listlessness is one ill effect of fundamentalism, misguided passion is another. Not all fundamentalists are bored. Mechanical readings of Scripture, refusal of intellectual adventure, and espousal of mere separatism sometimes generate enthusiasm. But always the enthusiasm is, to one degree or other, unfaithful. Within our extended family, an egregious example was the clot of zealots, mostly schooled in Adventism, who assembled around the wild, ominous energy of David Koresh, a former Adventist and a devotee of apocalyptic speculation. Whatever pretense of intellectual adventure Koresh may have made, he displayed little humility and little focus on the Christ to whom God's Spirit bears a witness. He had many answers and few questions. The conclusion was madness and a fatal fire.

This drew the shocked attention of people

everywhere. Although the tragedy was distant enough from mainstream Adventism to invite denial of its relevance, it was close enough to leave thoughtful members rueful and perplexed. The point here is the lesson in Koresh's misguided passion: Unless we see the Bible as a Christ-centered, life-changing story, and thus a daily challenge to present thinking, we run the risk of misguided passion ourselves. When fearful members turn accusatory at every prospect of substantive critique and revision of Adventism's speech about God, the fearful accusation signals resistance to the Holy Spirit; it also signals, as I keep repeating, the prospect of harm.

The Church Embracing The Spirit

I do not say, of course, that anything goes. I do not say that any critique may be accepted, or even tolerated. Within mission-minded communities, limits apply, and they apply even to those with prime responsibility for truth, such as college and university faculty. Institutions of higher learning have the right to stand for distinctive vision; they have the right to hire teachers and researchers who, in their various ways, assist in promoting and refining that vision. Adventist colleges and universities should be partisan to the mission implicit in the church's calling as the Remnant. If pursued aright, this partisanship is entirely compatible with the equally important requirement of intellectual accountability.²³

Teachers in religion departments bear particular responsibility for passing the Adventist heritage on to the next generation and for training the church's future lay and ordained leaders. They also bear particular responsibility, through preaching, seminars, and writing aimed outside their traditional student bodies, for the continuing theological education of the wider church. We entrust them, in a word,

with intellectual leadership in the building up of the body of Christ. We have the right and obligation to *require them* to be faithful and effective in that leadership.

But the body of Christ is the body of the one who promised his disciples the guiding presence of the Holy Spirit. We may thus expect those charged with intellectual leadership in that body to nudge us toward the insights, sometimes hard to bear, that Jesus said would come. That is part of the job we give them, and the point is that the church should find and live out an ever-deeper authenticity and faithfulness.

During the Protestant Reformation some Christians—our own spiritual ancestors, it turns out²⁴—broke with Luther and Zwingli in the desire to create a still more faithful form of loyalty to Christ. Known as Anabaptists (or “rebaptizers”), they did not yet fully share a common vision when many of their leaders gathered on a mountainside near Schleithem, a town on the Swiss-Austrian border, in 1527. They knew that medieval “Christendom” was doomed, but it was not yet clear whether their own vision, fragile and still in the making, would survive or drift away.

A man named Michael Sattler emerged as the leader at Schleithem. He and the other participants agreed to approach their differences through conversation, and to arrive thereby at the kind of shared understanding that would build up the life of the church and enhance its authenticity and faithfulness. The result was a confession of faith—a covering letter, with seven articles—that gave energy and longevity to the radical movement known as Anabaptism and still variously manifested in the attitude and outlook of Baptists, Adventists, Mennonites, and others all around the world.

James McClendon calls the method the Anabaptist conferees settled on “the *dialogue of those concerned*.”²⁵ Those with responsibility for Adventist colleges and universities may think of this, together with a focus on Christ

and an openness to his Spirit, as the test of faithfulness for those entrusted with the intellectual leadership of the church. Their dialogue must be the dialogue of those concerned, those determined to build the church and enhance its authenticity and faithfulness.

Ruled out is the narrow, unimaginative thinking that develops from the three tendencies of fundamentalism. Under the guidance of the Holy Spirit, Christ is the center and a flat, mechanical approach to the reading of Scripture is set aside. Under that same guidance, arrogance with regard to customary understanding is also set aside, and so is preoccupation with customary, inward-looking marks of communal separation. The Bible is a daily challenge to current understanding, not just a validation of it, and the object of learning is wisdom, including wisdom to transcend customary prejudice.

The Spirit and the Heritage of Adventism

Happily, the Seventh-day Adventist Church's Statement of Fundamental Beliefs begins with the very point I am making here. Calling the Bible "our only creed," the statement's preamble declares that future General Conference sessions may revise the document "when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word."²⁶ The premise, little noticed but terribly important, is the ongoing dialogue of those concerned—enlivening our classrooms and Sabbath schools—without which no such revision would ever be considered.

By this language of openness to change, set forth at the 1980 General Conference, the church upheld the teaching function of the Holy Spirit, and made the point I here am only echoing. It expressed the very feeling

Ellen White poured forth when she connected spiritual decline with "the tendency to cease to advance in the knowledge of the truth" and to shy away (as fundamentalists do) from the "new questions" and "difference of opinion" that are indispensable to spiritual growth.²⁷

Adventists who incline to fundamentalism mine our heritage, at times with seeming success, for supporting quotes of their own.²⁸ None of these, however, can gainsay the story in John of Jesus' last words with the disciples; none can gainsay the biblical truth that life in the Spirit is a journey into ever-deeper understanding; none can gainsay the listlessness and misguided passion that, all too often, accompany refusal of this journey.

The Good News of God invites grateful humility. Grateful humility invites, in turn, openness to the Spirit's gifts. Openness to the Spirit's gifts invites further openness to the Christ whom the Spirit glorifies—the Christ

Adapted from a cover illustration by José Ortega



who moves our attention toward human needs and our hearts toward generosity and justice. The Spirit instills, it turns out, the very ethos of the Remnant, the faithful heeding of God in the light of Christ.²⁹

To fill out his conception of discipleship, Jesus remarked that unless a grain of wheat falls into the ground and dies, it “remains just a single grain; but if it dies, it bears much fruit” (John 12:24, NRSV). The suggestion here, put felicitously by Ellen White, is that the lives of Christ’s followers “must be cast into the furrow of the world’s need.”³⁰ Yet even though this parable is available to every Christian, the mid-century effort to bring full civil rights to black America, and thereby answer manifest human need, met with listlessness and, sometimes, misguided passion on the part of much of the white clergy. Many Christian pastors stuck with customary understanding (and backed it with reassuring proof texts) in order to stay away from the furrow of the world’s need. Knowing this, and languishing in jail for his own leadership on behalf of others, Martin Luther King, Jr., exclaimed: “I have wept over the laxity of the church.”³¹

In the end, laxity is the outcome of fundamentalism. If laxity results also from liberalism,³² the point still holds. The three tendencies of fundamentalism—toward flat, mechanical readings of the Bible, toward theological rigidity and arrogance, toward reactive, inward-looking separatism—all conspire to keep the church from the adventurous faithfulness that is the earmark of the Remnant and the gift of true believers to all the children of God who long for hope and joy and justice.

It is life in the Spirit—the life-changing, mind-changing Spirit of Jesus Christ—that turns spiritual laxity, wherever it is manifest, into faithfulness and creative passion. Against the destructive tendencies of fundamentalism, and against the tilt of our own community in their direction, we must pray anew for that Spirit-filled life, that connection with the risen Christ, that full-hearted openness to the adventure of truth.

Only thus can our truth be what Ellen White called “an advancing truth.”³³ And only thus can the Adventist reading, understanding and living out of the gospel be, as God intends, salt and light for the world.

NOTES AND REFERENCES

1. See, e.g., my “Radical Discipleship and the Renewal of Adventist Mission,” *Spectrum* 14 (December 1983), pp. 11-20; and my (unfortunately, pompously titled) “The Real Truth About the Remnant,” *Spectrum* 17 (October 1986), pp. 6-13.

2. See, e.g., “The Case for Renewal in Adventist Theology,” *Spectrum* 8 (September 1976), pp. 2-6; and “Fundamentalism Is a Disease, a Demonic Perversion,” *Spectrum* 23 (May 1993), pp. 45, 46.

3. See *The Transformation of Culture: Social Ethics After H. Richard Niebuhr* (Scottsdale, Penn.: Herald Press, 1988), and also these representative essays: “When the Jailhouse Rocks: A Defense of Evangelism,” *Spectrum* 18 (February 1988), pp. 22-28; “The Reformation Radicals Ride Again,” *Christianity Today* (March 5, 1990), pp. 13-15; and “The Unembarrassed Adventist,” *Spectrum* 26 (January 1997), pp. 40-50, another version of which is forthcoming in 1999 in the journal *Religious Education* and has appeared under the title “Schooling for the Tournament of Narratives: Postmodernism and

the Idea of the Christian College,” in Stanley Hauerwas, Nancey Murphy, and Mark Nation, eds., *Theology Without Foundations* (Nashville: Abingdon Press, 1994), pp. 273-288.

4. Conversation with religion faculty and church and college administrators in North America will confirm this.

5. Samuel Koranteng-Pipim, *Receiving the Word* (Berrien Springs, Mich.: Berean Books, 1996), p. 311. Koranteng-Pipim has also written *Searching the Scripture: Women’s Ordination and the Call to Biblical Fidelity* (Berrien Springs, Mich.: Adventists Affirm, 1995).

6. See, e.g., *Receiving the Word*, pp. 13, 34, 60, 82, 83, 132.

7. See *ibid.*, pp. 60, 69, 82, 83.

8. On this see, e.g., Ron Lawson, “Sect-State Relations: Accounting for the Differing Trajectories of Seventh-day Adventists and Jehovah’s Witnesses,” *Sociology of Religion* 56 (Winter 1995), pp. 351-377. Jehovah’s

Witnesses actually discourage higher education, have fewer "hereditary" members than Adventists and a stronger "negative" image in surrounding society. They have at times, it should be said, resisted evil admirably, as during the Nazi era in Germany.

9. In the second of the 27 Fundamental Beliefs of our church, we affirm the Trinity: there is, the document says, "one God: Father, Son, and Holy Spirit . . ." See *Adventist Review* (May 1, 1980), p. 23.

10. For another expression of this opinion, see Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), p. 816.

11. Notice *Receiving the Word*, p. 10, where Koranteng-Pipim, appearing to sympathize with fundamentalism, says the term *fundamentalist* as "one of the epithets hurled at Bible-believing scholars"; cf. the related footnote on p. 18. Cf. also, in the "Glossary" on pp. 363ff., his explanations of "Fundamentalism/Fundamentalist" and of "Historical-Grammatical Method."

12. I rely on various authorities for this characterization, including James Barr, *Fundamentalism*, 2nd ed. (London: SCM Press Ltd., 1981), and Martin E. Marty and Scott R. Appleby, eds., *The Fundamentalism Project* (Chicago: The University of Chicago Press, 1991-1995), 5 vols.

13. See Revelation 7:1 and Deuteronomy 21:18-21.

14. See Hebrews 1:1-3; see also, e.g., John 1:1-14; Colossians 1:15; and 1 Timothy 2:5.

15. See John 3 and 4.

16. James W. McClendon, Jr., *Systematic Theology: Doctrines* (Nashville: Abingdon Press, 1994), vol. 2, p. 106.

17. See John 14:15-25 and 16:12-15.

18. When Philip asks Jesus to show the disciples "the Father," Jesus replies: "Whoever has seen me has seen the Father" (John 14:9, NRSV).

19. According to verses 14 and 15 of John 16, the Spirit "will glorify" Christ and will "take what is" Christ's and "declare it" to the disciples.

20. According to John 4:23, Jesus tells the woman at Jacob's well: "The hour is coming, and is now here, when the true worshipers will worship the Father in

spirit and truth . . ." (NRSV). There is understanding now, but only in the hour that "is coming" will understanding be complete.

21. Karl Barth, *Church Dogmatics*, I, 1, p. 464. Barth relies here on such passages as 1 John 3:1f., where the biblical writer says "we are God's children now; what we will be has not yet been revealed," and then declares that one day we will know God "as he is."

22. Again, consult Hebrews 1:1-3.

23. A fuller defense of this point appears in my essay, "The Unembarrassed Adventist."

24. See my "Radical Discipleship and the Renewal of Adventist Mission" for article-length treatment of this point.

25. James W. McClendon, Jr., *Systematic Theology: Ethics* (Nashville: Abingdon Press, 1986), vol. 1, p. 270.

26. From "Fundamental Beliefs of Seventh-day Adventists," *Adventist Review* (May 1, 1980), p. 23.

27. Ellen White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publ. Assn., 1948), vol. 5, pp. 706, 707.

28. Koranteng-Pipim, e.g., invokes, on p. 149, a reference in Ellen White to "the unerring pen of inspiration" (*Testimonies*, vol. 4, p. 370). But he fails to counter the obvious rejoinder that this must be considered in the light of her insistence, fully backed by the Bible, that everything human, including inspired writing, is "imperfect." Acknowledging that people often find in the Bible something that is "not like God," she says, "God has not put Himself in words, in logic, in rhetoric, on trial in the Bible" (*Selected Messages* [Washington, D.C.: Review and Herald Publ. Assn., 1958], book 1, p. 20).

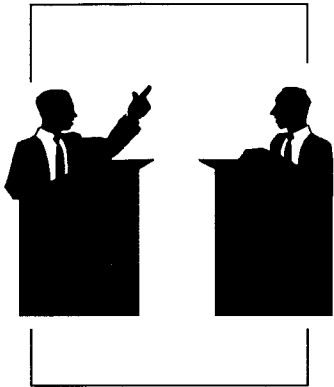
29. See Revelation 12:17 and 14:12.

30. Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Publ. Assn., 1898), p. 623.

31. From King's "Letter from Birmingham Jail," published in *The Christian Century* (June 12, 1963), pp. 767-773, and otherwise widely available.

32. I argue this at length in *The Transformation of Culture*.

33. Ellen White, *Counsels to Writers and Editors*, p. 34.



In the Spirit of Truth: Pipim Responds

An author and Andrews University doctoral student asks if Scriven is advocating a drift away from Adventism.

by Samuel Koranteng-Pipim

SOME SEVENTH-DAY ADVENTISTS IN CERTAIN parts of the world are facing an identity crisis. The church's most distinctive theological doctrines are being challenged—from within. Uncertainty prevails over the church's unique identity and mission, and its worldwide organizational unity is being defied.

As a result of this identity crisis, many students in our institutions are confused. There exists a generation of church members, preachers, Bible teachers, leaders, writers, and publishers who are unsure of some of our historic beliefs. And in the areas where the situation prevails, vibrant church growth and church life have been adversely affected.

This startling development is well-known.¹

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Yet not everyone sees this sophisticated internal challenge to our Adventist belief and practice as a threat. The advocates of theological change see themselves as offering "bold" and "visionary" guidance to the Seventh-day Adventist Church by "refining" or "renewing" our beliefs and practices. In their estimation, their "adventure of truth" is veering the church off the course of "fundamentalism," an overused theological word often invoked against anyone refusing to embrace the spirit of the age.

The document "Embracing the Spirit" is a classic example of such a use of the "fundamentalist" epithet. Since this document has been circulated as an "Open Letter to Leaders of Adventism," we shall take a brief look at it in the next section.

"Embracing the Spirit": A Summary

Although the document "Embracing the Spirit: An Open Letter to Leaders of Adventism," reads like the private opinion of its

author, it was written and signed in its author's capacity as college president, and mailed out with the approval stamp of the college's development office.² Inasmuch as this "Open Letter" seeks to be treated as the official position of the college and the constituency represented by its development office, the document deserves a brief analysis and evaluation.

"Embracing the Spirit" expresses concern over what its author describes as Adventism's "drift toward hostility to truth," "antagonism to the adventure of truth," "stifling [of] the church's quest for deeper understanding,"³ and fearful accusation against "every prospect of substantive critique and revision of Adventism's speech about God."⁴

While Scriven applauds the efforts of North American thought leaders who are "offering energetic and visionary guidance to Seventh-day Adventist conferences and congregations" by "refining and renewing [Seventh-day Adventist] belief,"⁵ he denounces those persons who are standing in the way of this "renewal of understanding," arguing that their alleged "drift toward hostility to the adventure of truth . . . moves the church ever closer to religious fundamentalism."⁶

In so many words, he repeats his opinion that "the church's current drift . . . toward anathematizing the adventure of truth and nullifying the work of the Spirit"⁷ is evidence that "the church is drifting in the fundamentalist direction." By fundamentalism, he indicates three tendencies: (1) a tendency toward a flat, mechanical reading of the Bible; (2) a tendency toward rigidity and arrogance with regard to customary understanding; and (3) a tendency toward reactive, inward-looking separatism.⁸

"Embracing the Spirit" intimates that Adventism's alleged drift toward fundamentalism is a grave situation that "admits of one protection only: the embrace of the Holy Spirit."⁹ For our author, "embracing the Spirit" means that while the church has "the right and obligation

to require them ['those charged with intellectual leadership' in our colleges and universities] to be faithful and effective in that leadership," we must also expect them "to nudge us toward the insights, sometimes hard to bear, that Jesus said would come."¹⁰

When our scholar writes about "insights, sometimes hard to bear," he explains that through the Spirit's guiding presence, Christians would be led "in ways unforeseen by the disciples [of Christ]." He asserts: "The unmistakable implication is that new insight, insight yet to enter Christian minds, would sometimes entail a difficult departure from the customary. It would be insight the disciples themselves were not ready, at that moment, to bear."¹¹ According to our Adventist scholar, such an openness to the Spirit will rule out "the narrow, unimaginative thinking that develops from the three tendencies of fundamentalism."¹²

Interestingly, our author suggests that *Receiving the Word*, my most recent work challenging liberal reinterpretations of traditional Adventist beliefs and practices, is partly responsible for generating "the energy" or a "rallying point for those who (effectively, if not deliberately) are stifling the adventure of truth within Adventism."¹³ One can understand our scholar's exasperation over the book's "larger-than-expected readership,"¹⁴ given the fact that *Receiving the Word* has been warmly embraced by very large numbers of Bible-believing Adventists around the world—church members, pastors, students, scholars, and leaders.¹⁵

Though the author of "Embracing the Spirit" is careful to state that those he disagrees with—styled, "persons with the outlook and attitude expressed in Koranteng-Pipim's writings"¹⁶—are not "pure fundamentalists," he asserts: "Still, to the degree that the church is drifting in the fundamentalist direction, he [the author of *Receiving the Word*] is abetting the drift, and so are those who endorse his

writing.”¹⁷

Perceptive readers of the above comment will readily observe that our scholar is opposed, primarily, to the theological direction of the Adventist Church, which he characterizes as “fundamentalist.” His criticism of *Receiving the Word*, and hence of those persons who share the outlook expressed in this work, stems from the fact that the book is encouraging readers to keep moving in the direction of the church’s beliefs, not in the adventurous paths being suggested by the self-styled “energetic visionaries.”

Those who fail to recognize this overriding concern of the writer of “Embracing the Spirit” may be missing the primary thrust of his “Open Letter to the Leaders of Adventism.” Our author has a complaint against the theological direction of the Seventh-day Adventist Church. This is why he purposes with all his “heart and mind” to “oppose the effort of a few in our circle to align the rudder of the church with the direction of the drift.”¹⁸ He is distressed by the writings of the author of *Receiving the Word* mainly because the latter “illustrates and reinforces the church’s current drift.”¹⁹

A Brief Evaluation

Our scholar must be commended for his stated commitment to a “full-hearted openness to the adventure of truth”²⁰—even if he is silent on what that truth is or on whether each of the fundamental beliefs of Seventh-day Adventism is to be bracketed within that truth.

He is also to be lauded for emphasizing an “embrace of the Spirit”—though he fails to clearly specify whether the “Spirit” he speaks about is the Spirit of him who inspired the written Word to be the norm of all beliefs and practices (2 Timothy 3:15-17; 2 Peter 1:19-21), or whether it is another “Spirit” which is none other than the spirit of our age. Such a clarification would also have been in order, espe-

cially since there are presently some within our ranks who are jumping on the wings of the “Third Wave of the Holy Spirit” (i.e., the contemporary charismatic movement), in their flight from the biblical truths and practices upheld by Seventh-day Adventists.

He must also be complimented for recognizing that “the Bible story ascends toward Jesus, who is the final ‘Word’ of God, and the final authority for thought and life”²¹—despite the fact that he fails to note that we cannot recognize the true Jesus Christ apart from the written Word (John 5:39). Such an emphasis would have been in order to distance our scholar’s views from Barthianism or neo-orthodoxy, a mistaken theological view that jettisons the authority of the Bible for some undefined or nebulous concept called “the final authority of Jesus Christ.”

The author of “Embracing the Spirit” also deserves our admiration for asserting the right of the church to “hire teachers and researchers who, in their various ways, assist in promoting and refining that [the church’s distinctive] vision”—even if he fails to state what recourse is available to the church when our institutional thought leaders teach, preach, or publish works that deny or fail to be “partisan to the mission implicit in the church’s calling as the Remnant.”²²

Again, our scholar must be applauded for accurately describing the “listlessness,” “stunted faith,” and the “alarming tedium (and non-participation) associated with many Sabbath schools of North America and other strongholds of Adventism”²³—even though he misdiagnoses the cause as “fundamentalism,” and follows it up with a wrong prescription, namely, an “embrace of the Spirit,” including a “substantive critique and revision of Adventism’s speech about God.”²⁴ He also fails to give evidence that his prescription will produce genuine church growth, faithfulness to God’s written words, and vitality in “the church’s older strongholds [which are] suffering from

flat or declining enthusiasm and faithfulness.”²⁵

Finally, the author of “Embracing the Spirit” deserves our appreciation for calling attention to the “destructive tendencies of fundamentalism”—though he fails to justify his claims to have discovered fundamentalism in *Receiving the Word*.

But with all due respect, I beg to differ with Scriven’s assessment of developments within contemporary Adventism, with his debatable analysis and evaluation of a work that defends the church’s beliefs and practices, and with his puzzling silence on crucial issues on biblical authority and biblical truth.

There may be a place for denouncing a book for abetting the Seventh-day Adventist Church’s alleged “fundamentalist” drift. But negative criticisms that fail to demonstrate objectively that the position upheld in *Receiving the Word* is unbiblical or out of harmony with traditional Adventist belief does not deserve seri-

ous attention nor serve the cause of truth—however loudly one invokes the emotional catch phrase of “fundamentalism.”

Therefore, instead of focusing on the “straw man” erected by the author of “Embracing the Spirit,” I will simply state the facts and proceed to identify some unanswered questions in our scholar’s work. In this way, I hope to correct our scholar’s diagnosis of, and prescription for, the church’s theological condition.

The book *Receiving the Word* argues that some within our ranks have been infected by the virus of contemporary higher criticism (the historical-critical method). The symptoms of this infection can be seen by all who care

about the health of the body of Christ: It has created theological uncertainty among our people, and paralyzed the growth and vitality of the church in the areas where the product of higher criticism has been embraced. Since this new approach to Scripture denies the full inspiration, trustworthiness, internal harmony, and sole authority of the Bible, *Receiving the Word* challenges the method as unbiblical and incompatible with Seventh-day Adventist beliefs.²⁶

But while opposed to contemporary higher criticism, *Receiving the Word* does not seek to promote the three tendencies of our scholar’s dreaded “fundamentalism.” Contrary to the subtle insinuations in “Embracing the Spirit,”

The author of “Embracing the Spirit” encourages a “substantial critique and revision of Adventist theology.” Is this actually a clamor for the abandonment of some of our biblically established doctrines and practices?

we do not shy away from intellectual pursuits nor seek to create “congregations of poorly educated members who win converts, it is true, but have great difficulty passing their vision to succeeding generations and make little if any transformative difference in their surrounding cultures.”²⁷

Besides, chapters 9 and 10 of *Receiving the Word* dismiss any intimation that we argue for a mechanical or literalistic reading of the Bible. Moreover, our call for upholding the ideals of God’s endtime “Remnant” does not encourage the kind of “inward-looking separatism” alluded to by our scholar.²⁸

The Bible-believing Adventism that is advocated in *Receiving the Word*, and embraced by an overwhelming majority of Seventh-day Adventists around the world, is not afraid to investigate, advance in, or clarify biblical truth. But its quest for biblical truth, the whole truth, and nothing but the truth, compels it to challenge the kind of unbiblical thinking that for some has become the hallmark of scholarly

enlightenment and spiritual insight.

The Adventism encouraged in *Receiving the Word* is a vibrant Christian movement that rejoices that Jesus Christ died for our sins in fulfillment of Bible prophecy, and has called us to walk in his steps through a faithful, obedient commitment to him. This kind of Adventism does not pander to the spirit of our age while believing or congratulating itself that it is transforming its ambient culture or renewing the beliefs of the church.

Our college administrator is a scholar who claims to write “neither lightly nor recklessly.”²⁹ Hence his “Embracing the Spirit” should not be dismissed for being more noteworthy for its breadth than for its depth. He indicates that he has “considered the subject matter” and written his thoughts “with all the care” that he can muster.³⁰ Thus, he should not be faulted for invoking the “fundamentalist” epithet as a decoy for diverting attention from the key issues raised in my recent book.³¹ Still, in all fairness, it must be stated that his “Embracing the Spirit” can only win the sympathy of those who have already bought into the critical heterodoxy challenged in *Receiving the Word*.

Some Unanswered Questions

One cannot help but notice that, in “Embracing the Spirit,” there is a deafening silence regarding major questions of biblical truth. A few examples will illustrate our observation.

Our college administrator’s “Open Letter to Leaders of Adventism” speaks of “adventure to truth.” But he is vague on whether that “adventure” has a destination—i.e., a body of beliefs that may be accepted as “the truth.” One is left wondering if the emphasis on “adventure of truth” is not an euphemism for parrying with the truth.

He encourages the “refining,” “renewing,” and “substantive critique and revision” of

Adventist theology. However, he does not specify which of our Fundamental Beliefs needs this kind of modification. Is it possible that the call for a change in Adventist theology is actually a clamor for the abandonment of some of our biblically established doctrines and practices?

The author of “Embracing the Spirit” sees the Adventist Church “drifting” in the direction of fundamentalism. Yet he fails to notice that his observation of the church comes from the vantage point of one who is riding a fast train of change called the “adventure of truth.” Could it be that those riding this speeding train are rather the ones who are “drifting” away from Adventism toward an unknown destination?

He speaks about “embracing the Spirit.” Yet he is mute over whether that Spirit will ever contradict the Spirit who inspired the written Word to be the test of all spirits. One is left in a quandary over whether the call to “embrace the Spirit” is not a proposal for a paradigm shift so that the “People of the Book” will now see themselves as “the People of the Spirit”—as if the Holy Spirit ever quarrels with his inspired book.

Bible-believing Seventh-day Adventists have always insisted: “The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested” (*The Great Controversy*, p. vii). “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:20, KJV; cf. Galatians 1:8, 9).

Finally, our scholar and college administrator acknowledges the church’s “right and obligation” to require our thought leaders to be totally committed to the message and mission of the church.³² Yet when the advocates of theological change are called upon to give account of their stewardship, he characterizes it as an eagerness to “track down and

penalize every effort at constructive innovation."³³ Should we not expect those who take upon themselves the responsibility of a "substantive critique and revision of Adventism's speech about God"³⁴ to (a) show why the church's beliefs and practices are unscriptural, and (b) offer solid biblical basis for their new "insights" or "adventure of truth"?

The author of "Embracing the Spirit" is silent on the above questions. More significantly, he avoids dealing with the hermeneutical issues addressed in my *Receiving the Word*—issues that lie at the heart of Adventism's theological

debates. Space constraints will not allow me to present in this edited essay the controverted issues on biblical inspiration and interpretation.

However, in my 50-page booklet response to Dr. Scriven's "Open Letter"—a response from which this current article is excerpted—I have identified some key questions for him to address (see footnote 1 for details). I trust that our scholar, who speaks so eloquently and admirably of the "adventure of truth," and all others who share his attempt at "refining and renewing" Adventist belief will now, in the spirit of truth, offer candid answers.

NOTES AND REFERENCES

1. For example, the president of the General Conference stated this concern in 1995: "In many of the more developed and sophisticated areas of the world, I sense that an increasingly secular value system is negatively impacting many of our members. I sense a growing uncertainty about why we exist as a church and what our mission is" (Robert S. Folkenberg, "When Culture Doesn't Count," *Ministry* [December 1995], p. 7). A brief documentation, detailing the underlying causes, of this identity crisis may be found in chapters 4 to 6 of my *Receiving the Word: How New Approaches to the Bible Impact Our Biblical Faith and Lifestyle* (Berrien Springs, Mich.: Berean Books, 1996), pp. 75-206. To read reviews of and excerpts from *Receiving the Word*, see the World Wide Web page at <http://ourworld.compu-serve.com/homepages/pipim>. In the U.S.A., this 368-page book is available at the various Adventist Book Centers. You may also send prepaid orders (\$10.95, plus \$3.00 shipping and handling in the U.S.A.) to: Berean Books, P. O. Box 195, Berrien Springs, MI 49103, U.S.A.; Fax: 616/471-4305; e-mail 105323.612@compuserve.com; CompuServe 105323,612. Because of space constraints, this essay has been heavily edited from *In the Spirit of Truth*, a 50-page booklet responding to Dr. Scriven's "Embracing the Spirit." You may order your copy of *In the Spirit of Truth* by sending \$3.50 to the author at the above address.

2. Charles Scriven, "Embracing the Spirit: An Open Letter to the Leaders of Adventism" (Takoma Park, Md.: Columbia Union College, 1997). Dr. Charles Scriven is the president of Columbia Union College, a Seventh-day Adventist institution in Takoma Park, Maryland.

3. Scriven, "Embracing the Spirit" (3:3, 4). Note that figures in parentheses show the page numbers and the full paragraphs in which the quotations are found. Thus, (3:3, 4) refers to page 3, paragraphs 3 and 4.

4. *Ibid.* (12:2).

5. *Ibid.* (3:4; 4:3)

6. *Ibid.* (5:1).

7. *Ibid.* (4:1).

8. *Ibid.* (6:3).

9. *Ibid.* (5:2-8:2).

10. *Ibid.* (5:1); cf. (6:1); (8:3-10:2).

11. *Ibid.* (12:3-13:3).

12. *Ibid.* (10:1). As examples of the new insights that entail a "difficult departure from the customary," our author continues: "Down the centuries, minds indeed would change in ways unforeseen by the disciples: Christians would come to favor complete abolition of slavery; they would defend liberty over despotism; they would further weigh, and further support equal rights and opportunity for women" (*ibid.*, 10:1). In making this assertion, our Adventist scholar seems to be unaware of the fact that the Bible has never supported the practices of slavery, despotism, and denial of women's equal rights, and that many of the people who championed the cause of the abolition of slavery, defense of liberty over despotism, and the support of equal rights and opportunity for women, did so on the basis of *truth already revealed in Scripture*. Readers will benefit from the following works: John Stott, *Issues Facing Christians Today* (Basingstoke, Hants.: Marshall Morgan & Scott, 1984), pp. 2-28, 45-61; Theodore D. Weld, *The Bible Against Slavery: Or, An Inquiry Into the Genius of the Mosaic System, and the Teachings of the Old Testament on the Subject of Human Rights* (Pittsburgh: United Presbyterian Board of Publication, 1864); cf. Dale B. Martin, *Slavery As Salvation: The Metaphor of Slavery in Pauline Christianity* (New Haven: Yale University Press, 1990); Guenther Haas, "Patriarchy as An Evil That God Tolerated: Analysis and Implications for the Authority of Scripture," *Journal of the Evangelist-*

cal Theological Society (September 1995), pp. 321-326; George W. Knight III, *The Role Relationship of Men and Women. New Testament Teaching* (Chicago, Ill.: Moody Press, 1985), pp. 7-15.

13. Scriven, "Embracing the Spirit" (14:2).
14. Ibid. (4:1-2); cf. 8:2
15. Ibid. (4:1).
16. Koranteng-Pipim, *Receiving the Word*.
17. Scriven, "Embracing the Spirit" (4:2).
18. Ibid. (6:3).
19. Ibid. (3:3).
20. Ibid. (4:1)
21. Ibid. (16:2)
22. Ibid. (7:0).
23. Ibid. (12:3-13:1).
24. Ibid. (11:3).
25. Ibid. (12:2).
26. Ibid. (5:2).
27. An excellent exposition of the Seventh-day Adventist position on the inspiration, trustworthiness, unity, and authority of Scripture is found in *Seventh-day Adventists Believe . . . A Biblical Exposition of 27 Fundamental Doctrines* (Washington, D.C.: Ministe-

rial Association of the General Conference of Seventh-day Adventists, 1988), pp. 5-15. This work, produced by 194 thought leaders around the world, is to be received "as representative of . . . [what] Seventh-day Adventists around the globe cherish and proclaim," and as furnishing "reliable information on the beliefs of our [Seventh-day Adventist] church" (ibid., pp. iv, v). For the general Seventh-day Adventist understanding of biblical interpretation, see "Methods of Bible Study," *Adventist Review* (January 22, 1987), pp. 18-20, reproduced as Appendix C in *Receiving the Word*, pp. 355-362. "Methods of Bible Study" rejects as "unacceptable to Adventists" "even a modified use" of the historical-critical method.

28. Scriven, "Embracing the Spirit" (5:3).
29. Ibid. (6:4-8:2).
30. Ibid. (3:3).
31. Ibid. (2:1).
32. These key issues have been summarized in section 4 of *In the Spirit of Truth* as a set of 10 questions on inspiration and interpretation.
33. Scriven, "Embracing the Spirit" (12:3-13:1).
34. Ibid. (7:1).



The Vegetarian Diet Comes of Age

Scholars from around the world gather at Loma Linda University for the Third International Congress on Vegetarian Nutrition.

by Rosemary Clandos

IN MARCH OF 1997, MORE THAN 600 PEOPLE from 33 different countries attended the Third International Congress on Vegetarian Nutrition, held on the campus of Loma Linda University in Loma Linda, California. Authorities from universities around the world—including Oxford University, the University of London, Harvard University, and the Universities of Minnesota and North Carolina—gathered to share their latest research findings.

Zeno Gintner, Ph.D., nutritionist and member of the executive board of the Hungarian League Against Cancer, arrived from Hungary wanting to hear “the truth.” The old communist government had warned that a vegetarian diet was dangerous.

Solveig Tonstad, an R.N. and self-avowed skeptic from Norway, came to find “serious, updated research.”

Rosemary Clandos, a health writer for Loma Linda University, attended Wayne State University in Detroit, Michigan. Her syndicated nutrition column appears in newspapers across the country, and she frequently writes for the San Bernardino County Medical Society Journal.

Johanes Mamahit, M.P.H., health and temperance director of the West Indonesia Union Mission of Seventh-day Adventists, was grateful to be at Loma Linda University, but was “not completely convinced that a vegetarian diet is necessary for a healthy life.”

The keynote speaker, Walter Willett, Ph.D., chair of the department of nutrition at Harvard School of Public Health, noted that the “evidence accumulated in the past decade has emphasized the importance of adequate consumption of the beneficial dietary factors, rather than just the avoidance of harmful factors.” He then took advocacy of vegetarianism to a new level, explaining that a non-meat diet not only avoided harm, but yielded measurable benefits.

He expressed surprise at the outcome of some of his own research. He had expected, he said, to find a strong correlation between fat intake and breast cancer, but found none. Also, his observations of certain health benefits associated with intakes of fish and poultry led him to suspect that these foods contain components that are not consumed in optimal

amounts in other diets. Willett emphasized the need for further research.

Skeptics—particularly non-vegetarian skeptics—breathed sighs of relief. In a culture used to the cacophony of hard sell, Willett's objectivity was welcome, and lent credibility to his address.

During the next three days, more than 30 speakers, under the direction of Dr. Patricia Johnston, associate dean of the Loma Linda University School of Public Health and chair of the congress, presented their research findings. They showed how proper nutrition can prevent disease and help with the management of chronic illness.

Mark Messina, Ph.D., nutrition consultant at Nutrition Matters, Inc., Port Townsend, Washington, reported on his recent data that suggest that phytochemicals found in soybeans and legumes may reduce the risk of cardiovascular disease and some forms of cancer, as well as promote good bone health. According to Messina, the extremely low glycemic index of beans suggests that legumes may be a particularly important food for diabetics and those at risk of becoming insulin resistant.

Lee Lipenthal, M.D., vice-president and medical director of the Preventive Medicine Research Institute in Sausalito, California, explained why the current dietary guidelines of the American Heart Association may not be sufficient to stop the progression of coronary heart disease. Regression of the disease may occur when dietary intake of fat and cholesterol are much lower. Since cholesterol is contained only in foods of animal origin, a vegetarian diet may be extremely beneficial.

Richard Hubbard, Ph.D., professor of pathology at Loma Linda University School of Medicine, offered surprising, favorable news for victims of Parkinson's disease. His research findings showed that eating a vegan diet (one that contains no animal products—meat, eggs, or dairy products) could reduce symptoms of Parkinson's and lower by 50 percent the

amount of L-dopa medication needed. Furthermore, Hubbard reported that plant protein can be eaten during the day, whereas animal protein is normally restricted until evening because it interferes with the dopa absorption.

Johanna Dwyer, D.Sc., R.D., director of the Frances Stern Nutrition Center at the New England Medical Center and professor at Tufts University, offered a modulating tone, warning the group against triumphalism and excessive assurance that our own views, dietary or other, are forever correct. Dwyer advised people to resist inflicting "dietary imperialism" on friends and acquaintances, and stressed the importance of maintaining an open mind and healthy skepticism.

Several pioneers of vegetarianism received awards at the congress. By helping the scientific community maintain open minds to the value of a vegetarian diet, these researchers made great advances in the study of good nutrition.

One of the recipients, Mervyn Hardinge, was a doctoral student in public health in the 1940s when he chose to investigate the health status of vegetarians for his doctoral dissertation. The dean of the Loma Linda University School of Medicine at that time feared the church would be embarrassed if the vegetarian diet was found deficient, and demanded that Hardinge select another topic. Hardinge refused, defying the administration, and continued his research. He eventually defended his dissertation and was awarded a Dr.Ph. When his findings were published in the *Journal of the American Dietetic Association*, they drew national attention. Hardinge later went on to become dean of the school of public health at Loma Linda University, and director of the health department of the Seventh-day Adventist Church.

Another award recipient, Dr. U. D. Register, found, a decade later in the 1950s, that his

advocacy of the vegetarian lifestyle was still not universally welcomed on the Loma Linda campus. Many of the medical faculty were hostile, and Register found that debate accomplished little. He turned to research, realizing, he said, that "you can't talk back to a rat." He made it his task to change the American Dietetic Association's negative view of the vegetarian diet and its proponents. His knowledge and expertise brought him wide recognition, and in 1969 he was invited to participate in the White House Conference on Food, Nutrition, and Health. In 1974, he was chosen to write the statement on vegetarian diets for the Food and Nutrition Board of the National Research Council, National Academy of Sciences.

For those with the necessary training in medicine and science, the congress offered an array of technical information and research findings. For the less technically minded, Joan Sabaté, M.D., Dr.P.H., associate professor and chairman of the nutrition department, at Loma Linda University School of Public Health, introduced the vegetarian food pyramid, which proved to be a highlight of the congress. Intended to serve as a visual guide for adults, the pyramid was prepared with input from vegans, vegetarians, and omnivores. It is unique because, unlike the U.S. Department of Agriculture food guide, whole grains and legumes occupy the largest block, meats are omitted, and eggs and dairy products are optional.

Application workshops, designed to ease the transition from theory to practice, drew large crowds. Presenters like Chrystal Whitten, M.S., R.D., assistant professor of nutrition and dietetics, and Ardis Beckner, M.S., R.D., C.L.E., certified diabetes instructor and nutrition specialist/metabolic dietician, both from Loma Linda University, offered practical advice on retraining patients who must change their eating habits in order to manage disease.

Chrystal Whitten recommended that people

change their diet gradually. Give patients choices and allow them to have as much control as possible. When they don't want to eat meat, offer them dairy products or nuts. "Focus on the specific benefits of eating healthful foods rather than avoiding certain foods," Whitten suggested. "Plan ahead. Encourage continual, incremental changes."

As the congress drew to a close, participants—many laden with lecture notes and resource materials—were uniformly enthusiastic. Dr. David Noga, a surgeon from the Ukraine, was grateful for information he plans to use in fighting the startlingly high rates of heart disease in his country. Half of all Ukrainian men die of heart disease before the age of 62, thanks, in part, to a high intake of lard. "I am also taking home the preventive medicine model of the vegetarian diet," Noga added, "to help increase the immunity of the people who were affected by the Chernobyl radiation accident."

Lucrecia Ponce, a registered nurse and native of Jujuy, the smallest city in Argentina, went home with renewed confidence. "The exercise and the diet of Coyos Indians," she said, "which already includes many grains, legumes, and vegetables, is 100 percent better than the [typical] Western diet for preventing disease."

Clearly, vegetarianism—which the general public once identified as a religious practice, and Adventists dismissed as another of their peculiar foibles—has earned the respect of science. Froot Bourbour, Ph.D., returned to his post as professor of epidemiology at the University of Tehran, in Iran, with plans to use the information he had gotten about the treatment of diabetes with soy beans and the role of soy beans in cancer prevention. In parting, he offered a sort of symbolic benediction on the Adventist health message: He would return home, he said, "with the determination to follow the Adventist vegetarian diet, and," he added, with good humor, "with a headache from caffeine withdrawal."



Vegetarianism—From Negative to Positive

The chair of nutrition at Harvard gives the keynote address to the Third International Congress on Vegetarian Nutrition.

by *Chip Cassano*

IN HIS KEYNOTE ADDRESS TO THE THIRD INTERNATIONAL CONGRESS ON VEGETARIAN NUTRITION, Walter Willett, chair of the department of nutrition at Harvard University and professor of medicine at Harvard Medical School, was quick to acknowledge his debt to Seventh-day Adventist pioneers of vegetarian nutrition. He specifically mentioned Mervyn Hardinge—an honoree at the congress—and the late Roland Phillips, stressing the contributions of Phillips, “whose early work in nutritional epidemiology had an important impact on my own thinking and on the direction of the whole field of nutritional epidemiology.” Willett also thanked Loma Linda University, not only for sponsoring the congress, but for assuming a leadership role in examining, scientifically, the impact of a vegetarian diet on health.

For the organizers of the congress, and for Adventists everywhere, it was a gratifying moment. Willett is a widely recognized and

respected figure in the field of nutrition, having served on committees of the National Institutes of Health and the President’s Cancer Panel. He currently sits on the boards of seven scholarly journals, and he publishes extensively—some 300 articles and 100 reviews to date.

Of equal significance, perhaps, is Willett’s reputation for candor. In introducing Willett to the congress, Joan Sabaté, associate professor and chair of the nutrition department in Loma Linda University’s School of Public Health, reported that Willett accepts almost no research funding from the food industry, and is thus “free to speak the truth.” He is a vigorous and vocal critic of olestra, the new “fat substitute.” When asked a few years ago how much red meat humans should consume, his unequivocal response was, “Zero.”

Adventists in the audience were particularly interested when, early in his address, Willett acknowledged religion as a valid reason for becoming a vegetarian. The way humans treat our own and other species, Willett said, along

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with our ability to sustain food sources for all, are two of the most important factors influencing the future and well-being of humankind.

The core of Willett's address, however, focused on more concrete issues—the direct health benefits of a vegetarian diet, particularly in affluent nations, and its connection to lower rates of cancer, cardiovascular disease, and overall mortality. Again, Adventists received prominent mention. In a 1980 study on mortality among California Adventists in selected cancer sites, the *Journal of the National Cancer Institute* reported overall cancer mortality in the Adventist population is lower by approximately one-half in men and by about one-third in women, when compared to the U.S. population.

Willett went on to categorize and qualify these findings. The most dramatic reductions, for example, are seen in mortality from cancer of the lung, whereas Adventist mortality rates for breast cancer and prostate cancer are quite similar to the general U.S. population. While colorectal cancer is less common among Seventh-day Adventist men, this may, according to Willett, reflect lower rates of smoking, not just differences in dietary patterns. Similarly, access to excellent medical care in the Adventist population might help account for lower cancer mortality rates.

Potential Hazards of Meat Consumption

Willett next explained how much of the early discussion of diet and health in vegetarian populations focused on the potential adverse effects of consuming meat. While international research points to strong positive associations between consumption of meat or animal fat and incidence of cancer and coronary heart disease, the associations are not always simple ones. For example, per capita meat consumption and incidence of colon

cancer correlate strongly, but evidence does not suggest that *all* flesh foods are similarly associated with high risk of colon cancer. In fact, Willett reported that in a number of studies, including the Nurses' Health Study and Health Professionals Follow-up Study (which Willett oversees), consumption of chicken and fish tends to reduce colon cancer risk, although not always to statistically significant degrees. Similarly, while consuming less red meat seems to decrease risk of colon cancer, studies of Adventists do not suggest that those who eat little red meat enjoy an equivalent decrease in risk of breast cancer. The strongest association for major cancers in Western populations, Willett said, is between animal fat consumption and risk of prostate cancer. There was no correlation with the consumption of vegetable fats.

According to Willett, since meat is the primary source of saturated fat and cholesterol in the U.S. diet, avoiding meat is also likely to reduce risk of coronary heart disease, the country's largest killer disease. Again, studies of Adventist populations figured prominently in his conclusions. Willett referred to research published in *Preventive Medicine* reporting that Adventist males who ate beef three or more times a week had more than twice the risk for fatal coronary heart disease than did their vegetarian counterparts. Again, though, the findings come with clarifications—in this case, similar studies of Adventist women showed no association, a trend supported by Willett's own research.

Additional Benefits of Vegetarian Diets

Willett next shifted his attention to the benefits of consuming large quantities of vegetables, fruits, whole grains, legumes, and nuts—benefits he emphasized as even more important than those realized by remov-

ing meat from the diet. He called attention to a body of research currently investigating the constituents of fruits and vegetables that may protect against cancer—vitamin C, carotenoids, and folic acid, to name a few. According to Willett, folic acid is a particularly promising candidate; *Annals of Medicine*, for example, published research reporting inverse associations between folate intake and risks of colon cancer and adenomas.

Willett next referred to consumption of nuts, again pointing to studies conducted among Adventists. Although nuts, because of their high fat content, have been condemned by some nutritionists, the *Archives of Internal Medicine* reported research indicating substantially lower risks of both fatal and non-fatal coronary heart disease within the Adventist population among persons consuming more nuts. Just last year, the *New England Journal*

of Medicine published research from the Iowa Women's Study confirming these findings.

These benefits, Willett said, are not surprising, since most of the fat in nuts is unsaturated. Furthermore, they might have been predicted by examining the Mediterranean diet, which is typically high in alpha-linolenic acid, and appears to reduce the risk of coronary heart disease. One study, Willett said, showed a 70 percent decrease in coronary difficulties for those on such a diet, when compared with control groups consuming less alpha-linolenic acid.

Consistent with their emphasis on minimally processed foods, Willett said, vegetarians typically eat more whole grains and, thus, consume more cereal fiber than their meat-eating counterparts. This is positive behavior. Many, however, assume all foods high in starch are good simply because they are

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“complex carbohydrates” and low in fat. Willett explained that intake of cereal fiber is associated with a lower risk of diabetes, while the diet consumed by many Americans, including white breads, potatoes, white rice, and refined pastas, is associated with a high glycemic index and increased risk of diabetes. The combination of low fiber intake and high glycemic load is particularly harmful.

Benefits of Good Diet

Willett concluded his address with a summary: First, a high intake of red meat has negative health consequences; thus, vegetarian diets tend to have health advantages. Second, in most diets, not consuming enough beneficial foods—including fruits, vegetables, whole grains, and foods high in non-hydroge-

nated vegetable oils—appears to be more serious than consuming too many harmful foods. Finally, vegetarian diets *per se* are not necessarily healthy. The vegetarian diet favored by some American teenagers consists primarily of Coca-Cola, pizza, and ice cream. Although meatless, this diet is almost devoid of vegetables and can hardly be considered healthy.

The keynote address was, at once, a compliment and challenge to the congress participants—Adventist and non-Adventist alike. The idea of vegetarian nutrition, Willett explained, has undergone a subtle but momentous shift—a tangible response to years of research—from the restrictive view of avoiding the harms of meat eating, to the more expansive approach of embracing the benefits of eating greater quantities of vegetables, fruits, whole grains, legumes, and nuts.

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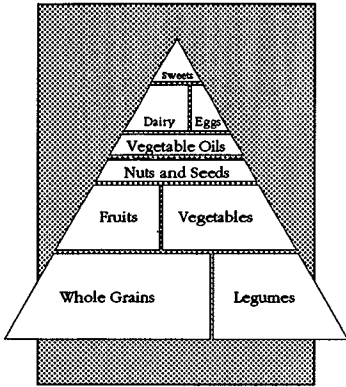
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Adventists and the New Vegetarians

Dramatic benefits from a vegetarian diet are substantiated by group comparisons, cross-sectional studies, and clinical trials.

by Patricia K. Johnston

IN THE 1970s, THE FIRST MORTALITY STUDIES ON California Seventh-day Adventists reported lower mortality rates compared to other Californians. Since approximately half the study population were vegetarians, scientists evaluated the risk of dying among those who ate meat as compared to those who did not. Even after controlling for cigarette smoking, the researchers found lower death rates among the vegetarians for coronary heart disease and major types of cancer. Vegetarian males lived some six years longer than non-vegetarians.

Since that time, considerable attention has been directed to the health benefits of vegetarian dietary practices. The hundreds of thousands of research dollars spent by govern-

ments around the world imply that vegetarian nutrition deserves careful scientific investigation. A survey reported at the Third International Congress on Vegetarian Nutrition of the scientific literature from 1960 to 1995, found a steady increase in published research relating to vegetarian diets and vegetarian populations. The survey also found that the nature and design of the studies has changed. Whereas earlier reports were more likely to be case histories, more recent reports describe group comparisons, cross-sectional studies, and clinical trials.

The Scientific Benefits Are Dramatic

Studies from around the world have demonstrated the benefits of vegetarian diets. Researchers continue trying to learn what it is about such diets that provides protection against disease. One recently reported study investigated vegetarians in England. Investi-

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gators reasoned that if the decreased mortality rate was due to the vegetarian diet, lower rates would also be found among non-Adventist vegetarians in England. Some 6,000 vegetarians were recruited for the study, and they, in turn, recruited about 5,000 friends or family members who were meat eaters, but similar in other aspects. After adjusting for smoking, body mass index, and social class, the researchers found that vegetarians had lower death rates, partially for coronary heart disease and for all cancers. These findings are particularly impressive because the entire study group of both vegetarians and non-vegetarians had a mortality rate about half the general population of England and Wales.

Further analysis of the data showed that intake of meat and cheese was positively associated with higher cholesterol levels, while greater intake of fiber was associated with lower cholesterol levels. The researchers concluded that increasing fiber and limiting meat and cheese intake had beneficial effects on cholesterol levels. They also concluded that excluding meat from the diet could result in a 15 to 25 percent reduction in risk of coronary heart disease. When they divided subjects into three equal tiers by intake of animal fat, they found that subjects in the upper tier had a greater than three-fold increase in risk of dying from coronary heart disease compared to subjects in the lowest tier.

Because all studies are necessarily limited in size, one way of learning more is to combine and analyze the data from several studies. This was recently done with five prospective studies of different vegetarian populations. Results from the combined studies showed that vegetarians consistently had a lower body mass index and a higher percentage of high exercisers. Although there was no difference between vegetarians and non-vegetarians in risk of mortality from cerebrovascular disease or various kinds of cancer, there was a reduction in risk of dying from coronary heart disease.

This reduction in risk was greater at younger ages and was found only in those who had been vegetarians for at least six years. Further, the researchers found that, compared to regular meat eaters, mortality was reduced by 17 percent in occasional meat eaters, by 36 percent in those who ate fish but not meat, by 34 percent in lacto-ovo vegetarians, and by 30 percent in vegans. (Vegans consume no animal products of any kind, including dairy products or eggs; some use no animal products in any form, including leather.) The researchers suggested that a major factor in the lower mortality from ischemic heart disease may be the consistently lower serum cholesterol levels found among the vegetarians.

Although the data are less clear regarding the relationship of meat eating to different types of cancer, evidence from a variety of different populations certainly suggests that there are health benefits from following a vegetarian diet. It was the desire to know more about those benefits that brought more than 630 individuals from nearly 40 countries to the Third International Congress on Vegetarian Nutrition held at Loma Linda University in March of 1997.

The majority of attendees were not Seventh-day Adventists and were unaware of the history behind Adventist lifestyle practices. (Walter Willett, the keynote speaker, did underscore the importance of studies by and about Adventists for his own research.) Surveys among the general public have found increasing numbers of persons saying that they are vegetarians. Others simply limit their intake of red meat. Restaurants, college cafeterias, and even fast food providers are encountering more and more people who want meat-free choices. Manufacturers of vegetarian food products are increasing, as is their availability. Vegetarian diets are no longer considered hippie food or fads.

Outside of Adventism, there is an unprec-

edented interest in vegetarian diets. Especially among youth, interest in the environment and regard for animal rights motivates an increasing commitment to the vegetarian diet.

Indeed, the congress, organized by an Adventist institution, attracted outstanding speakers. An example is Walter Willett, M.D., Dr.P.H., professor and chair of the Department of Nutrition at Harvard University's school of public health. He is the principal investigator of the ongoing and widely reported Nurses' Health Study. In his address (see "Vegetarianism—From Negative to Positive," pp. 48-51 in this issue), Willett noted that, although the absence of red meat likely contributes to lower rates of coronary heart disease and colon cancer, eliminating red meat from the diet does not appear to be the primary reason for the good health found among vegetarians.

In the past, it may have been appropriate to talk of *the* cause of a certain condition or disease. But in today's world, with its steady increase of understanding of physiologic processes, molecular biology, biochemistry, and immunology, it seems inordinately simplistic to think that the better health observed among vegetarians is merely due to the absence of meat.

Willett's comment, "Evidence accumulated in the past decade has emphasized the importance of adequate consumption of beneficial dietary factors, rather than just the avoidance of harmful factors," reminds me of Paul's counsel, "Overcome evil with good."¹ It has long seemed appropriate to me to focus on the vast number of healthful foods available to most of us, rather than on what is "wrong" with a few kinds.

Vegetarian diets are no longer considered hippie food or fads. Outside of Adventism, there is an unprecedented interest in vegetarian diets. Especially among youth, interest in the environment and regard for animal rights also motivates an increasing commitment to the vegetarian diet.

An abundant intake of fruits and vegetables, consuming grains in a minimally refined state, and—perhaps surprising to some—"regular consumption of vegetable oils, including those in nuts," are included in the "beneficial dietary factors" mentioned by Willett. The attention of the scientific community to the importance of plant foods is evidenced in many recent publications and scientific meetings. The entire first day of the congress focused on this theme, with reports from individuals currently investigating the topics of interest.

Greater consumption of legumes may be one of the most distinguishing characteristics of Western vegetarians and one that contributes significantly to their better health, according to Mark Messina, Ph.D., nutrition consultant and sought after speaker. Legumes are an excellent source of dietary fiber and protein. With the exception of soybeans and peanuts, they are also low in fat. Because of their low glycemic index, legumes appear

to be particularly important foods for diabetics. They also have beneficial effects on cholesterol levels.

James W. Anderson, M.D., chief of the endocrine-metabolic section and professor of medicine at the University of Kentucky, reported to the Loma Linda congress the results of his meta-analysis of 29 controlled clinical studies of the cholesterol lowering effect of soy protein. These studies confirm in humans what has been recognized in animal models for more than 80 years: soy protein exerts a cholesterol lowering effect and helps protect against the development of atherosclerosis.

The accumulating evidence is strong that

consumption of plant foods is highly beneficial. Recent studies, summarized by Joanne Slavin, Ph.D., professor in the department of food science and nutrition at the University of Minnesota, found that whole grains protect against cardiovascular disease, cancer, and diabetes. According to Johanna Lampe, Ph.D., R.D., of the Fred Hutchinson Cancer Research Center in Seattle, epidemiologic data support the association between a high intake of fruits and vegetables and lower risk of chronic disease.

Even nuts, often maligned because of their fat content, have been shown to be beneficial. Both the Adventist Health Study and the Iowa Women's Health Study found decreased risk of ischemic heart disease with increased consumption of nuts. A randomized, controlled clinical trial, conducted by Joan Sabaté, M.D., Dr.P.H., from the School of Public Health at Loma Linda University, found that eating walnuts resulted in a greater decrease in total and LDL-cholesterol levels than did the typical Step-One Cholesterol Lowering Diet.

The Scientific Investigation Continues

But the question remains, What is it in plant foods that causes the protective effects? In response, we can add to the dietary fiber that we've all heard about, a whole list of compounds that reads like a page out of an organic chemistry textbook. In addition to being rich sources of vitamins and minerals, plant foods are equally rich in non-nutritive, biologically active compounds, generally classified as phytochemicals. For example, phytic acid, once considered an antinutrient, may function as an antioxidant and thus be protective. Besides serving as antioxidants, compounds in plant foods, according to Dr. Lampe, bind and dilute carcinogens, modulate the glycemic response, induce detoxification enzymes,

stimulate the immune system, alter platelet aggregation, modulate cholesterol synthesis and hormone metabolism, and have antibacterial and antiviral effects.

Unfortunately, as soon as a compound is identified as having health benefits, some company produces it in a pill. This approach fails to recognize the complexity of plant foods or the multiple potential interactions among the compounds they contain. Obviously, no one compound produces all the benefits attributed to plant foods. Complementary and overlapping actions may be inhibitory, additive, or synergistic, both within a given food and with components in other foods.

One topic that is sure to lead to vigorous discussion among nutritionists is how much fat should be consumed. Some suggest that a very low fat diet is necessary to prevent disease, while others say that the total amount of dietary fat can be higher so long as the appropriate type of fat is consumed. Both views, along with evidence supporting them, were presented at the congress, leaving individuals to arrive at their own conclusions. Willett stated, "The notion that fat *per se* is a major cause of ill health has not been supported by recent data." Evidence was also shared supporting the need for properties of certain long-chain polyunsaturated fatty acids.

The multiplicity of views on a given nutrition topic often leaves the non-scientist confused and wondering how to relate to various issues. Perhaps it would help to recognize that there are different kinds of investigations; that is, different study designs and methodologies are used to seek answers to the same question. The results from one may not coincide in totality with another. Second, there are many different investigators, who may not agree on the interpretation of the results of a given study. This is particularly disturbing to the general public, who often want absolute answers to intricate and perplexing questions.

Robert Heaney, M.D., of Creighton University, said it well several years ago: "Nutritional questions have about them an air of simplicity that often belies their inherent complexity."

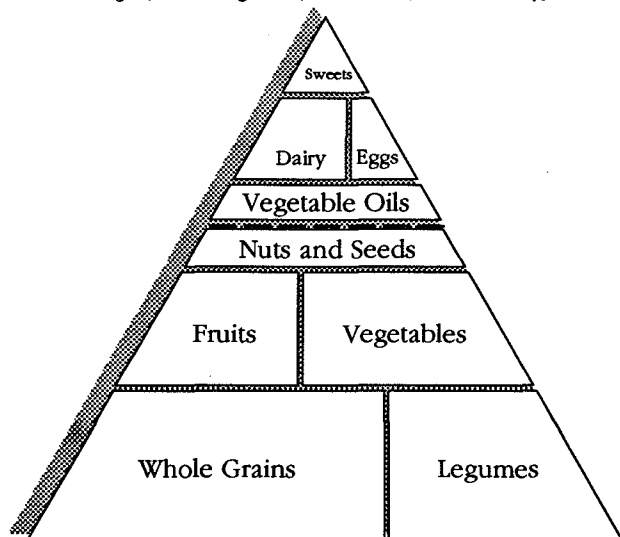
In addition to differences in study design and interpretation, it is important to recognize that we are each individually different in our biologic make-up. As such, we may have somewhat different nutritional needs and may respond physiologically in different ways to a given food. We certainly recognize different likes and dislikes in dietary choices. There may not be one absolute right answer for everyone on every nutrition topic.

The scientific bottom line is familiar to Adventists: Eat fruits and vegetables, legumes and nuts, and minimally refined grain products.

The Theological Debates Are Heated

I frequently introduce a discussion of vegetarian nutrition using two cartoons. The first depicts a man with a parsnip nose, cauliflower ears, carrot feet, and hands that look like roots. He is responding to a child who apparently has asked him a question. He answers, "Yes, I'm a vegetarian. Why?" The

A representation of the new Vegetarian Food Guide pyramid created by an international committee of vegans, lacto-ovo vegetarians, and omnivores, and introduced by Joan Sabaté.



second cartoon shows Dennis the Menace answering his mother's question after his friend Joey has left the table looking very sick. Dennis says, "All I did was tell him he's eating ground-up cow." The purpose of using these cartoons is to illustrate that how we view another's dietary practices is a matter of our own perspective.

It is, however, unlikely that an individual whose beliefs are based on a certain theological approach will be convinced by mere scientific argument. As some wise sage said, "A man convinced against his will is of the same opinion still." Personal viewpoints, whether cogently defined or not, undoubtedly have a great deal to do with how one approaches the issues of life.

Few topics among Adventists can engender more animated discussion and downright disagreement than questions related to diet. Yet often the views expressed are those of theology rather than science. This is not to say that a religious basis for lifestyle practices is wrong, but to recognize that scientific and religious bases may differ. Having said that, it must also be recognized that there are often as many interpretations of a given research report as there are of a given biblical text. Thus, differing scientific and theological views affect lifestyle practices.

The Civil War was raging when Ellen White saw that "it was a sacred duty to attend to our health, and arouse others to their duty."² Since then, Adventists have at times taken pleasure in what they knew about a certain health topic and at other times chafed under the knowledge that some practices, which they were not particularly inclined to follow, were more healthful than others.

During the years prior to the "memorable vision," attention had been called to "the injurious effects of tobacco, tea, and coffee," to the importance of cleanliness, and to the benefits of a simple diet.³ But it was not until June 6, 1863, that the subject of diet and health

was given special emphasis. Many more messages followed, some of a more general nature and others speaking to very specific circumstances and individuals. The compilation of many such messages, *Counsels on Diet and Foods*, first published in 1938, has been used to encourage, and to chide, with varying degrees of success and frustration. For many Adventist young people, this small volume was enforced reading in an academy or college health class. As a result, some rebelled at its messages while some simply ignored them; others followed them with rigid adherence; and some sought what they considered a middle-of-the-road approach.

Careful and broad reading from her counsels would suggest that Ellen White applied principles in different ways to differing conditions and that she recognized biologic individuality. Just as scientists listen carefully and ask questions when colleagues report results that differ from their own, so Adventists must learn to listen to views differing from their own, asking questions with respect for the other's view. Only such dialogue develops true understanding.

Ironically, Adventists have given little attention to the moral demands of the environment and the rights of animals. Clearly, humans were to care for the earth. God said, "Let us make man in our image," and "let them have dominion . . . over all the earth."⁴ After humans were created and even before their diet was described, God said, "fill the earth and subdue it."⁵ And when God placed man in the Garden of Eden, he told him to "till it and keep it."⁶ Consider also: "Thy wrath came . . . for

destroying the destroyers of the earth,"⁷ and "They shall not hurt nor destroy in all my holy mountain."⁸ What do these texts mean in today's world? Aside from giving attention to matters relating to diet and health, I believe it is time for Adventists also to consider their responsibility to the earth and its creatures.

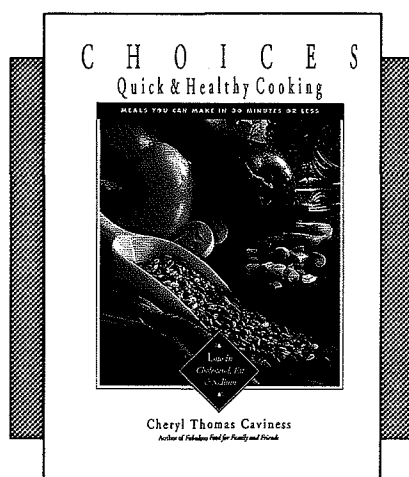
Mervyn Hardinge, M.D., Dr.P.H., Ph.D., dean emeritus, and U. D. Register, Ph.D., professor emeritus in the school of public health at Loma Linda University, were honored at the congress for their pioneering studies of vegetarian nutrition. Both encountered resistance to their early research at what was then the College of Medical Evangelists. As time went on, attitudes changed, and Dr. Hardinge noted, "Excessive negativism marked by ridicule gradually gave rise to tolerance, then acceptance, and more recently acclaim."

When I was growing up, my grandmother had a large wood stove. In the heat of the summer it was stoked hot for canning the green beans, corn, peas, tomatoes, peaches, and other produce from the garden. There was a portion at the back of the stove where the temperature was not as hot. A pot of beans often simmered there. And there was a shelf just above, where the milk was left to clabber for cottage cheese. Both the beans and the clabbering milk were away from the highest heat of the flame. We must be willing to put a particular question on the "back burner" if you please and let it simmer while we wait for more information. This is true in the area of nutrition. It is equally true in the area of theology. Now, more than ever.

NOTES AND REFERENCES

1. Romans 12:21, RSV.
2. Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Publ. Assn., 1980), book 3, p. 280.
3. D. E. Robinson, *The Story of Our Health Message* (Nashville, Tenn.: Southern Publ. Assn., 1965).

4. Genesis 1:26, RSV.
5. Genesis 1:28, RSV.
6. Genesis 2:15, RSV.
7. Revelation 11:18, RSV.
8. Isaiah 11:9, RSV.



Best Vegetarian Cookbooks for Sabbath Dinner

by Bonnie Dwyer

BECAUSE I GREW UP A VEGETARIAN, AND have cooked and eaten that way all my life, cookbooks that spend a great deal of time and space on how to be a vegetarian don't interest me. I want the authors to just get on with the recipes. Cookbooks for me are references for Sabbath dinner, the one meal of the week which I cook in these days of busy schedules, microwaves, and calorie consciousness.

It was a recent search for inspiration for Sabbath dinner that showed me the stories and heritage that can be found in cookbooks. I turned to the vegetarian cookbooks on my shelf and pulled out *Fifty-two Sab-*

Bonnie Dwyer, a graduate of La Sierra University, received her M.A. in journalism from California State University, Fullerton. Growing up in Worthington, Ohio, she regularly made the camp-meeting circuit with her father, a Worthington Foods sales representative. In 1993 she and her sister, Donna Cline, collected the family's favorite recipes and published them in a cookbook entitled Family Celebrations.

bath Menus. Published in 1969 by Southern Publishing Association, the book opened my childhood right before me. There was the Sabbath meal that I remembered well—loaf, peas, Jell-O, rolls, a relish tray, and pie for dessert—repeated in numerous ways. Sixteen different loaf recipes were featured: gluten loaf, mock salmon loaf, mock turkey loaf, lentil loaf, celery loaf with gravy, cashew nut loaf, peanut butter loaf, tamale loaf, spinach and rice loaf. Each menu carried the name of the minister's wife who contributed to it, so I paged through and found a menu by Mrs. J. Cecil Haussler. I had taken a religion course from Dr. Haussler at La Sierra, so it was fun to see what his family ate on Sabbath. Dinner menu No. 26 was from Mrs. Reuben R. Figuhr, the General Conference president's wife. She served mock chicken and rice for her autumn dinners, along with beets, Italian style string beans, strawberry gelatin fruit salad, bread and butter, and olives and dill pickles. Pumpkin pie was the dessert.

The best feature of the book, however, was the section in each menu titled, "Friday preparation instructions." "You will discover that an hour or two of preparation on Friday or earlier can give you the confidence you need to invite others to your home. You may even find your own family looking forward more eagerly to Sabbath dinner," wrote authors Jeanne R. Larson and Ruth A. McLin. Sometimes it is hard to remember the days before microwave ovens. Friday preparation was the key to putting Sabbath dinner on the table 30 minutes after church.

I picked out a Jell-O recipe, and put water on to boil. We were going to have an authentic Sabbath dinner. I checked the freezer. Yes, we had frozen peas. There were olives in the pantry. I decided to update the menu with Grillers rather than loaf. I baked a pie, called my mother and invited my parents over for Sabbath dinner.

Cookbooks tell wonderful stories about our past. Another volume

that I prize is *Vegetarian Cook Book, Substitutes for Flesh Foods*, by E. G. Fulton, published by Pacific Press Publishing Association first in 1910 and then revised in 1914, "with several entire chapters intended to make the book of greater value for family use, and also for restaurant and sanitarium work." "Table Etiquette and Rules for Waiters," is one of those end chapters that describes an Adventism I wish I had known. After giving rules on setting the table, serving, and personal suggestions to waiters, it concludes with tips for family dinner without servants. Imagine—dinner without servants.

The tip is only a paragraph long and I don't see how it helps get the food on the table properly, but here it is: "The aim of every housekeeper should be to set a table that will be attractive in appearance, even though the food may be of the plainest. To this end everything to be used upon the table should be scrupulously clean—the cloth should be fresh and smoothly ironed, the dishes carefully washed and polished, and the silver bright. Neatness and order in arranging the table appointments are essential. Carelessness in these matters encourages carelessness in table manners." Judith Martin (a.k.a. Miss Manners), I am sure, would agree.

Courses, from first to fifth, are outlined with serving instructions:

First Course—"Just before announcing dinner, serve the soup in plates previously heated. Place the soup plate on the service plate. Set a plate of zwieback on the table to be passed at the beginning of the soup course."

Second Course is the roast, potatoes, and vegetables. Salad is the Third Course served on individual salad plates. The Fourth Course is dessert.

Fifth Course—"Serve the coffee and place the sugar bowl and tongs on the table to be passed as needed. Individual finger-bowls may then

be placed on the table, or are set on with the dessert plate, being placed on it on a doily, and removed with the doily to the side of the plate, leaving the dessert plate in readiness for the dessert course."

Commercial meat substitute products were limited in 1910, so the entrees include recipes for making vegetarian sausage from Protose and rice. The "Fish Pie" is made with macaroni, cream sauce, eggs, and onion. Both vegetarian beefsteak and mock turkey are made with lentils. Croquettes are as plentiful in this book as loaves in the 1969 cookbook, and there is a whole chapter of recipes for Toasts: "Boston Cream Toast, Nun's Toast, Snowflake Toast, Tomato Toast, Protose Toast, Pea Toast, Egg on Toast, and Berry Toast."

Interested in updating my cookbook collection, I paid a visit to the Adventist Book Center in Angwin, California. Two large display cases were filled with cookbooks. At the top were the *Apple-A-Day* books of vegetarian cookery by doctors' wives, published by the Women's Auxiliary to the Alumni Association of the Loma Linda University School of Medicine. Volume 1 came out in 1967. According to the store manager, it remains the best seller to this day. My food-stained copy of Volume 1 has lost its cover, but it is still a cookbook to which I refer. Mrs. Stanton Oberg's "Company Corn Bread" is one of our family favorites. Volume 2 came out in 1983 with a special section on foods for 50, microwave cooking, and recipes with reduced sugar and fat. After cooking with these books for awhile, one learns that the secret to finding the really good recipes is to figure out which contributors are particularly good cooks. Each recipe carries the author's name, and once you find a really good recipe you go through the book finding other recipes by the same person. Cooking is

so very personal.

Vegetarian cooking school cookbooks and the products of several places such as Weimar Institute in California and Living Springs Retreat in Putnam Valley, New York, filled the shelves. Cooking to enhance health is central to these volumes. The aim of *Recipes From the Weimar Kitchen*, say the unidentified authors, "is to offer more ways to use the natural foods of fruit, vegetables, and the whole grains and have nourishing, appetizing, and well balanced vegetarian meals that contain no cholesterol, no free fat and no sugar." Some of the unusual recipes include almond mayonnaise, tofu mayonnaise, cheese made from cashews and pimentos, millet butter, and mustard made from almond mayonnaise, parsley, and spices. The emphasis in this book is on the food, including a chapter on ways to make food attractive.

Nature's Banquet, A Vegetarian Cookery and Abundant Living Guide, by Living Springs Retreat in Putnam Valley, New York, differs from many of the other institute cookbooks in its size and graphics. At 8.5 x 11 inches, it is a larger book, and it includes some black-and-white photographs showing how to make bread as well as line drawings to decorate the recipe pages. The chapters on "Abundant Living" feature nature's eight doctors—sunlight, pure air, water (including instructions on contrast baths and hot foot baths), diet, exercise, rest, temperance, and trust in divine power. The use of charcoal is also explained.

Currently two of the big sellers at the Angwin ABC are California books: *Vegetarian Cooking School Cookbook*, by Danny and Charise Vierra, who operate Lodi Health Foods and Back to Eden Vegetarian Cafe, and *California Down to Earth Cookbook, A Creative Culinary Collection of Meatless Recipes*, by

Gertrude M. Schweitzerhof. The Vierra book contains their health lectures in addition to recipes. Schweitzerhof's book is just recipes, and its 362 pages are packed, often with two recipes on a page. To maintain the California flavor, recipes have been given names of cities and towns in California, such as "Los Banos Lentil Bake" and "Roseville Risotto Ala Milanese," which makes for euphemistic names but difficulty in finding items in the index. She has also received permission to print favorite recipes from some restaurants such as "Nut Tree Pineapple Sauce for Fruit Plate," and "Andersen's Pea Soup." Her Adventist heritage comes through with "Agape Feast Herbed Lentil Soup," and "Soquel Nut Cutlets," a favorite reminiscent of the camp meeting cafeteria. The winner of several cooking contests, Schweitzerhof has even updated the classic green bean casserole, adding artichoke hearts, water chestnuts, pimento, fresh mushrooms, and Monterey Jack cheese. Obviously she is an excellent baker, as nearly half the book is made up of desserts—140 out of 332 pages.

To keep publication costs in line, many of the cookbooks at the ABC were in black and white with few or no illustrations. So Cheryl Thomas Caviness' *Choices, Quick & Healthy Cooking*, a 1994 cookbook from the Review and Herald Publishing Association, commanded attention with its four-color photographs throughout the book. It is good to see the Review investing not only in the photography, but in a food stylist, Carmen Himes, who is credited along with her assistant, Kathy Walsh. Susan Harvey edited the book, Meyer Design created the graphics, Robin Meyer served as art director, and Paul Poplis was the photographer. Caviness is a creative cook and a registered dietitian. Her recipes include menu and do-ahead

tips. Short notes on where she found the inspiration for the dish personalize the book. She includes instructions on how to make non-dairy versions of recipes and there is a complete nutritional analysis of all the recipes at the back of the book. Including the analysis at the end of each recipe would have been my preference; even so, this is the best Adventist vegetarian cookbook I have seen. Dinner menus include vegetarian fajitas, mazidra, Tuscany-style pasta, and potato primavera. The closest thing to a loaf is "Chinese Cashew Casserole." She uses fresh herbs, grills vegetables, roasts peppers. The short dessert section is filled with fruit-based items such as "Tropical fruit plate with papaya sauce," and "Apricot Whip." The long drink section includes many different fruit-based iced teas, slushes, and punches. This book deserves to be a best seller. It even has coupons from Worthington Foods.

But the world of vegetarian cookbooks is not limited to Adventist publications anymore. A trip to the local bookstore and a short discussion with a clerk and I had a list of 150 vegetarian cookbooks published in the last two years. I picked four to sample, two comprehensive volumes, and two more personal collections.

Vegetarians Times, Complete Cookbook, by the Editors of Vegetarian Times (Macmillan, Inc., 1995). To begin their complete cookbook, the editors of *Vegetarian Times* spend 100 pages discussing what a vegetarian diet is, reasons to go vegetarian, menu planning, shopping, kitchen techniques, and how to lower your fat intake. The recipes start on page 119 and go on for 400 pages with one or two recipes per page. The aim here is comprehensive, so there are 11 different kinds of stew—Indian, African, Mexican, Irish, Brunswick, a la Marseilles, etc. This international approach to veg-

etarianism is characteristic of the book which begins with African Peanut Soup and ends with Yuca Vegetable Chili. Cucumber salads come in four varieties: tangy, spicy, minted, and pickled. The immense variety begins to seem like the editors have simply included every recipe they have tried in their test kitchens. This book is like cooking from an encyclopedia.

A good index is key to a useful cookbook. Recipes need to be listed by more than just the creative title the cook dreams up. Skinny French fries need to be listed under "F" for French fries as well as under "S" for skinny. With listings under both Potatoes and Skinny French Fries, this book shows a good effort to help the cook madly searching for something to make with the bowl full of plums off the backyard tree, which need to be used soon.

Moosewood Restaurant Low-Fat Favorites, by The Moosewood Collective (Clarkson N. Potter, Inc., 1996), gets recommended frequently by bookstore clerks. My 27-year-old niece loves the ethnic recipes. My gourmet sister does not particularly like cooking from it. At 465 pages, this is another comprehensive vegetarian cookbook. The authors say, "Our primary inspiration all along at Moosewood Restaurant has been ethnic grain-based cuisines that are low in saturated fats and high in plant foods. We have drawn from Southeast Asian, Indian, Japanese, West African, and Caribbean cuisines." There are no color photographs, but recipes are well designed with a full page given to each one. Instructions are thorough. There are menu suggestions and full nutritional analyses of the recipes. Of the recipes I tried, the family favorite was "Fruit-Filled Meringue Shells" with orange sauce. The instructions took two pages, but were easy to follow and, most importantly, very successful.

Secrets From a Vegetarian Kitchen, by Nadine Abensur

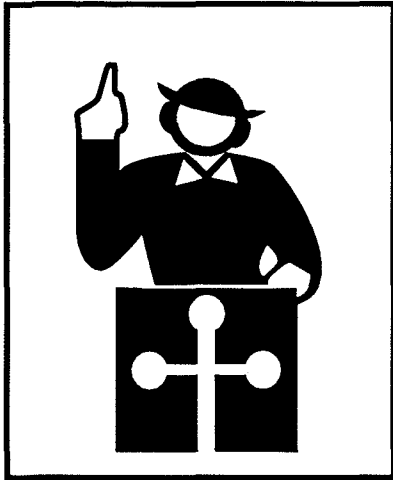
(Stewart, Tabori & Chang, 1977), has beautiful, four-color photographs that are two-page spreads interspersed throughout the book. The book jacket succinctly sums up the influences in Abensur's cooking. She was born in Casablanca, and enjoyed a privileged French-Jewish-Moroccan upbringing. A sojourn in India has also been influential. Currently she is the food director of Crank's popular chain of vegetarian restaurants in England. After looking at so many cookbooks oriented to health, this one was delightful in its pure love of good food. The note at the beginning of the recipe for "Broiled Vegetable Brochettes with Couscous and a Yogurt and Coriander Salsa" say, "Abundance is the key word here. Cram as many different vegetables, cheese, tofu, even fruit as you possibly can onto each skewer. Be generous with marinades, sauces, and dips and go for the burn. Blackened skins, blistered flesh, charred veggies—these things make a great brochette." Fennel is a

popular ingredient in the book—"Filled Fennel with an Orange and Brandy Sauce," "Fennel and Walnut Salad with Raspberries," and "Fennel and Almond Soup with Cardamom." I did a double take when I saw "Almond Cigars" listed in the dessert section. A Moroccan pastry, they are often served with mint tea at the end of festive meals—eaten, not smoked. She also has a recipe for vegetable sushi and tempura.

The most unusual and delightful cookbook I examined has to be Edward Espe Brown's *Tomato Blessings and Radish Teachings* (Riverhead Books, 1997). As much a biography as a recipe book, the author who wrote *The Tassajara Bread Book* and co-authored *The Greens Cookbook* tells the story of his ascent in the world of vegetarian cooking in a very humble manner, as he talks about what he cooks. Leafing through the book looking for a recipe, one is likely to get caught up reading instead; head-

lines such as "Careful Observation of the Obvious," "Unearthing Greed," or "The Sincerity of Battered Teapots" draw one. Salads are always my test of a cookbook. If an author knows how to handle fresh produce in new and inviting ways, I am ready to trust his or her cooking. Brown's "Corn Salad with Zucchini and Roasted Red Pepper" uses lemon and honey for a dressing, no oil, and is vibrant and delicious. It is followed by thoughts on "The Unwanted Guest Returns." Anger turns out to be the unwanted guest, and it got Brown into trouble with the Zen community for which he cooked. Finally he concluded, "Learning how to live with anger, how to use it, how to let go of it, is a more effective strategy than either exploding all over the place or always trying not to be angry. Shall we slice the cucumbers together?"

Yes, and let's talk about Sabbath dinner and how it takes the stress out of life and celebrates our relationship with God.



Loma Linda Ordains Eighth SDA Woman to Gospel Ministry

by Georgia Hodgkin

In 1987, the Southeastern California Conference of Seventh-day Adventists recognized the ministry of Margaret Hempe by recommending her ordination to the Pacific Union Conference. Ten years later, on August 16, 1997, the Loma Linda University Church ordained Hempe to the gospel ministry.

As Hempe requested, the ceremony was a part of the Sabbath 11:00 worship hour, a time when the greatest number of her church family could attend. William Loveless, senior pastor of the Loma Linda University Church, spoke of the significant pastoral care Hempe has given to members and non-members of the church. Gerald Winslow, chair of the ministerial committee, described the process whereby the church had come to recognize what God had done so long ago when he called Margaret Hempe to ministry. Louis Venden painted her life and work from the viewpoint of a long-time senior pastor. In her response, Hempe spoke with appreciation of the right people active in her life at the right time, some of whom were her former husband, Carl, the Duffields,

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Paul Heubach, Venden, and Loveless.

The outpouring of gratitude, love, and appreciation continued after the service at a luncheon to honor Pastor Hempe. Pastor Fred Kasischke encouraged anecdotal remembrances of Hempe's work from participants in her three major areas of ministry. Family and friends took the opportunity to thank her for nurturing them during the turning points of their lives.

Pastor Hempe joined the University Church staff in 1966 as a Bible worker. Her ministry flourished as she brought the gospel to the seeking, hope to the divorcing, and joy to many. Among the highlights of her ministry, Hempe remembers:

- 1972 Being referred to as "pastor" by William Loveless, and assigned the attendant duties of counseling, groups, preaching, teaching, Bible studies, and platform duties (pastoral prayer and announcements)
- 1973 Conducting pastoral visitation in the hospital
- 1975 Beginning ministry for singles
- 1976 Preaching for both services
- 1979 Being ordained as a local elder
- Officiating at weddings and funerals
- Participating at the commun-

Ten years after the Southeastern California Conference recommended it, Loma Linda University Church ordains Margaret Hempe; four SDA colleges cited by U.S. News; Rwandan Adventist conference president assassinated.

- ion table
- Beginning singles camping group
- 1986 Baptizing the people studied with and brought to Christ
- 1987 Being interviewed for ordination by President Gifford and Ministerial Secretary Mallery
- 1989 Retiring in February
Beginning summer Divorce Recovery Groups
- 1995 Beginning 62+ Club
- 1997 Being ordained to gospel ministry at the Loma Linda University Church

The ordination service was the outcome of a process delineated in the document entitled, "Ministry at Loma Linda University Church" (copies of the document are available by writing LLUC, P.O. Box 7120; Loma Linda, CA 92354). The document, written by two LLUC pastors and two members of the congregation, discusses the meaning of ordination, headship, and diversity in ministry. The steps toward ordination are outlined as a pilot program, a context in which the Southeastern California Conference could accept it. The Loma Linda University Church board voted acceptance of the document, with one dissenting vote, in April 1996. The discussion at the subsequent church business meeting proved rousing, with a secret ballot vote of adoption and implementation, 89 in favor, 49 opposed.

William Loveless pointed out three essential elements central to the document: (1) women and men are to be treated on the same basis; (2) the local church will have major involvement in the preparation and confirmation of candidates to ministry; and (3) the establishment of a variety of ministries within the church. Thus, those whose ministry is social work could be candidates for ordination. Ministry to

children and to youth might lead to ordination as might the skills of those with "special preparation and expertise in . . . counseling, study, and support groups, music, and mental and physical health."

The pilot program delineates the steps involved prior to ordination. The culminating activity is the preparation of a portfolio. At age 75, Pastor Hempe set about to describe her ongoing ministry in terms called for by the document. She wrote a résumé, a goal statement, an autobiography, and an experiential learning essay.

It all makes good reading. Pastor Hempe is a risk-taker whose goal is "to draw people to Christ through

love. At the center of [her] faith is a Person who extended a challenging commission to [her] to go preach, teach, and baptize." She has preached in the University Church (membership 6,033). She has taught classes and seminars, and directed Weeks of Prayer. She has led hundreds to baptism and baptized dozens herself. She has conducted 30 funerals and 21 weddings.

The portfolio was submitted to the Loma Linda University Church Ministerial Committee, who unanimously agreed she had met the qualifications for ordination. The committee's recommendation for ordination was unanimously approved by the church board.

Four Adventist Colleges Earn Coveted *U.S. News* Ranking

by Alita Byrd

Four Seventh-day Adventist institutions—Andrews University, Atlantic Union College, Oakwood College, and Pacific Union College—were listed this year in *U.S. News and World Report* in its rankings of America's best colleges and universities.

According to a study by Patricia McDonough, of UCLA, the rankings are very influential, and coveted by college administrators. "People trust them," she says. They are part of what is consistently the magazine's best-selling edition. Schools have reported at least a 5 percent fluctuation in application rate, which they believe is based on their *U.S. News* ranking.

Andrews University was listed in the fourth tier of national universities. Pacific Union College was

listed among the best liberal arts colleges in the west. Atlantic Union College was ranked as one of the liberal arts colleges in the north with the *highest* proportion of classes under 20 ("small classes are signs of good schools"), while Oakwood College was listed as a liberal arts college for the southern region with one of the *lowest* proportions of classes under 20.

Each year *U.S. News and World Report* ranks colleges and universities nationwide by placing them in one of four categories established by the Carnegie Foundation for the Advancement of Teaching: (1) national universities; (2) national liberal arts colleges (both ranked in four tiers); (3) regional universities; and (4) regional liberal arts colleges. All the Adventist schools except Andrews University (listed in the national university category), were in the fourth category—regional liberal arts colleges—among a total of 423 such colleges.

Alita Byrd, a senior English and journalism major at Columbia Union College, Takoma Park, Maryland, is Spectrum's editorial assistant.

Each year, *U.S. News* collects data for its rankings by sending extensive surveys to some 1,400 schools. This year, 95 percent of the schools responded. The data is subsequently cross-checked against information provided by the National Collegiate Athletic Association, the U.S. Department of Education, Council for Aid to Education, the American Association of University Professors, and other organizations (schools that fail to respond to surveys are evaluated only on the information from these third-party sources). Seventy-five percent of a school's ranking is based on a formula using this objective data. The other 25 percent comes from a reputational survey taken from admissions directors and administrators of other schools.

In the national universities category, *U.S. News* provides a detailed breakdown of the data. Andrews University had a very low percentage of classes with 50 or more students; however, other factors lowered its overall rank—an alumni giving rate of 19 percent, and only 14 percent of first-year students in the top 10 percent of their high school graduating classes. Andrews scored 1.4 out of a possible 4.0 in academic reputation, which accounts for 25 percent of the overall score.

Loma Linda University, certainly Adventism's best-known school, did not appear in the rankings. A university administrator reports that this is not unusual, since Loma

Linda does not offer a full undergraduate program.

While most educators acknowledge the influence the *U.S. News* rankings have, not everyone is convinced of their accuracy. "I wouldn't put too much stock in that list," says Arlene Wimbley, who works in Institutional Effectiveness at Oakwood College. Oakwood was listed as one of the liberal arts colleges with the lowest propor-

tions of classes under 20 students—a negative trait—but, according to Wimbley, classes at Oakwood usually average only 25 students.

In a recent article for *Rolling Stone*, Stephen Glass, associate editor of *The New Republic*, reports that most educators believe the rankings are based on shoddy methodology. The universities hate the rankings, Glass said, but recognize that if they rank highly, their schools will benefit.

Adventist Conference President Assassinated in Rwanda

by Mitch Scoggins

The ongoing tribal violence in Rwanda has claimed the life of yet another church leader and members of his family. Pastor Ruterahagusha, president of the North Rwanda Conference (also referred to as an "association"), was assassinated in early August just weeks after his daughter and three grandchildren were murdered at their home in Gisenyi. The fact that Ruterahagusha was shot and killed by armed men who knew who the pastor was suggests that this was not a random act of violence.

Ruterahagusha was traveling

Mitch Scoggins, a senior journalism major at Columbia Union College, Takoma Park, Maryland, served with ADRA in Rwanda.

from the conference headquarters in Gisenyi to the Rwandan Union offices in Kigali when the vehicle in which he was traveling was stopped at a roadblock by a gang of armed men. The pastor and other passengers were pulled from the car and one of the other men was shot and wounded. Witnesses say that at that time an unidentified voice called out, "Shoot the pastor!"

Ruterahagusha had been president of the North Rwanda Conference since mid-1995 when he took over in the wake of the 1994-1995 genocide. He was an integral part of the church's attempt at the post-war reconstruction both of the Seventh-day Adventist Church and of Rwanda as a whole.

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