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Richard Rice's essay [Adventists and Welfare Work: A Comparative Study, winter 1970] is an informative contribution to the philosophy, programs, and people of Seventh-day Adventist social service. This comparative study of welfare activism in Chicago in the late nineteenth and early twentieth centuries concluded that Seventh-day Adventist welfare service was in the mainstream; it was typical in philosophy and technique with the contemporary welfare service in Chicago.

The essay refers to the "general welfare movement" of Chicago and to the "major welfare movements" of the era. John Kellogg was in step with the prominent welfare leaders of his time. But how representative of the religious-social reform in Chicago is the model of this study? I believe that [the author] assumes too much unity of both goals and practices among the Protestant activists. Distinctions and differences existed within a broad range of Protestant social thought.

The Seventh-day Adventist offensive in the city was fundamentally evangelistic in the essay. Like the Salvation Army, it hoped to rescue individuals; and like the thought of Joseph Cook of Boston, it did not directly challenge contemporary laissez-faire economics. Other Protestant welfare leaders, equally concerned but less defensive, believed that social and institutional, as well as individual, reform was necessary, even imperative. The Washington Gladdens responded to the urban issues, but more fundamentally to the problems of labor and the challenge of socialism. The William Blisses were critical to the extent of hostility, demanding a complete restructuring of society's institutions. Such leaders, radicals in their own time, spoke of crisis and capitalized on the social-industrial-urban unrest of the era.

Rice's essay neglected to account for the various shades in the spectrum of Protestantism's social concern — a spectrum from the YMCA to George Herron, from A. J. Behrends of New England to the Social Creed of the Federal Council of Churches to Herbert Casson's Labor Church — a spectrum including our contemporary labels of conservative, moderate, progressive, and radical. The model of Chicago is only a model of a specific kind of welfare work and [is] not indicative of the range of Protestant social criticism or the response of these Christianized progressives. And subsequent comparison of the Seventh-day Adventist social service with this limited model is hampered by this interpretative assumption.

I have used the phrases welfare movement, social activism, religious social reform, Protestant activities, and social concern interchangeably. The author cited the term welfare work. By whatever terminology, we are talking about the growing social outreach of Protestantism to the immediate material and spiritual needs of late nineteenth century society.

I believe the material [Rice has] researched and presented regarding Seventh-day Adventist community service in Chicago in this period is valuable and useful. It's a story that needs to be told.

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There will doubtless be a number of SPECTRUM readers who will gain much from Ramm's article [How Does Revelation Occur?, winter 1970] and the comments on it. This discussion, however, seems to me so opaque, so laden with sesquipedalian pedantic terminology worthy of an H. K. Christman, that I doubt the average nonspecialist in esoteric theology will benefit from two-fifths of the magazine.

I would like to see in SPECTRUM more discussions concerning the Spirit of prophecy and its relation to today's church. The two articles concerning Adventist city missions are a good beginning. Other areas of interest that could be explored are the teaching of agriculture in Adventist schools, the type of training given our physicians at our medical school, purposes and methods of operation of our medical institutions, and our overall philosophy of education. In some of these, the church seems to be following "afar off" from a literal observance of the testimony counsel. Those who hold that these nineteenth century writings have no modern application, however, will find nothing more timely than agricultural training and the educational methods advocated by Ellen White.

The demand by students today is for "relevance" in their curriculums. Relevance was called by another name, such as "education in practical lines," in another era, but the principle is as viable and pertinent today as it was then.

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Eric D. Syme's article [Concepts of Church and State, spring 1970] needs special approval for its commonsense view of religious liberty. An *absolute* state-religion separation is a *reductio ad absurdum* position, in view of [our acceptance of] Hill-Burton [funds], chaplains [in military service], etc. While we Seventh-day Adventists must maintain our religious stance, this does not mean we must be "doctrinaire," as Syme writes.

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