

Casting Out Demons
Campmeeting Adventist Style

SPECTRUM

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ADVENTISTS AND THE BOMB

Is It a Sin To Build The Bomb?
In God We Trust

Must S.D.A.'s Oppose Nuclear Weapons?

SPECTRUM

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About This Issue

Three different perspectives on the life-and-death issue of nuclear arms comprise our special section. Ron Walden feels the church has a moral responsibility to influence public policy in favor of peace. He points to distinctive Adventist affirmations and actions sufficient as justification for Adventists to speak out on nuclear arms and disarmament. Eric Anderson thinks the Adventist church should not presume to have sufficient expertise in policy analysis to make recommendations as detailed as those proposed recently by the U.S. Catholic bishops. Tom Dybdahl concedes that Christians do not have special expertise on nuclear disarmament, but the Christian must be obedient to Christ and his example of non-violence, even if it means following

him to the cross. All three authors have contributed to a brief, annotated bibliography.

The other articles in this issue highlight Adventist life as much as its thought. That is particularly true of the essays on Adventist camp meetings in North America by Bonnie Dwyer and Jan Daffern. We hope that the reflections of Pastor Daffern will encourage other authors to try to share with our readers the rich interior drama of the Adventist experience.

The article on exorcism and "deliverance ministry" is by an author new to *Spectrum*, Debra Gainer Nelson. Not only has she recounted for readers a barely noticed development in the church, she has served them superbly by her general editorial assistance on this issue. We expect *Spectrum* readers will become further acquainted with her work in the future.—The Editors

Campmeeting Adventist Style

1. The Summer of 1983

by Bonnie Dwyer

Camp meetings — those nostalgic summer gatherings—continue to grow in number and diversity in 1983, 115 years after the first Adventist camp meeting was scheduled in Michigan.

In 1973 there were 74 camp meetings in North America (according to the *Adventist Review*). Ten years later there were 111 camp meetings, a 67 percent increase. Every union except Columbia had more camp meetings this year than a decade ago, with the Pacific Union almost doubling their count—from 16 to 27.

Three conference-wide, extended camp meetings remain the largest in North America: Central California's session at Soquel; Oregon's meeting at Gladstone; and Michigan's at Grand Ledge. A growing number of administrators are eliminating the traditional 10-day, conference-wide meetings in favor of regional, weekend sessions. Northern California conference in 1983 had seven weekend camp meetings. In Hawaii there were five such meetings, one on each island. Even some local churches conduct their own sessions.

Camp meetings for special groups have mushroomed. Adventists from different ethnic groups gathered this year: for example, Filipinos, Chinese, Samoans and American Indians. National camp meetings

included one for retired workers and one for singles. For a third year Adventist homosexuals gathered for their Kinship Kampmeeting.

At campers camp meeting, a weekend retreat in Southern California, attendees could bring a recreational vehicle or rent a tepee for the weekend. Indeed, camp meeting still seems most special when old-fashioned camping is included. In Wyoming, camp meeting is held on Caspar Mountain, high above the city. Campers like Cooley Taylor, a retired miner who has pitched his own camp meeting tent for the past 50 years, love the annual gathering and feel a special closeness to each other. The whole Wyoming congregation joined to sing Happy Birthday to Cooley at the Saturday night session last summer. He was 93 years old.

Adventist camp meetings predate even Cooley Taylor, however. The first camp meetings were held in the 1860s, in conjunction with church business sessions. It was James White who made a strong appeal for general camp meetings, calling the business sessions unsuitable for a spiritual feast. With the emphasis on religion rather than business, camp meetings became part of the church's evangelistic efforts: "When camp meetings were held in a different locality in the conference each year, the convocations represented major evangelistic campaigns to reach various places," records the *SDA Yearbook*. In the 20th century, camp meetings turned into yearly

sectional gatherings of church members for spiritual meetings. In the 1950s and 1960s large, permanent pavilions replaced many of the old canvas tents as general meeting places.

Besides different kinds of camp meetings, workshop sessions also add diversity to the modern version of camp meeting. Health, home life, finances, and Bible study probably get the most workshop attention, but even these topics were presented uniquely in 1983.

The Southern California Conference scheduled runner Bill Emmerton to lead an early morning exercise class at campers' camp meeting. At Chinese camp meeting, exercise discussions focused on Tai Chai (shadow boxing). Meetings on personal

“Workshops add diversity to the modern version of camp meeting. Health, home life, finances, and Bible study probably get the most workshop attention, but even these topics were presented uniquely in 1983.”

relationships annually take a most unique form at the Kinship Kampmeeting, where small group discussions of personal experiences fill part of the program. Financial workshops often focus on trusts and wills, but in Kansas this year Paul Damazo, owner of Versitron Industries, presented his personal formula for financial success. At the Washington camp meeting Larry Downing, pastor of the Seattle Green Lake Church, conducted a Bible study seminar on a “non-prophetic reading of Revelation.”

Workshops also provide an opportunity to explore a wide variety of subjects, from astronomy to music. Larry Otto, a professor of music at Southern College, presented a series on church music at the Georgia-Cumberland camp meeting. Linda Davis, in

another workshop, demonstrated new crafts and hobbies for Pathfinder leaders.

In spite of innovations, some traditions remain the same. Unusual weather still seems to strike during camp meeting. Temperatures over 100 degrees kept fans waving during the Sabbath sermon at Michigan camp meeting last July. Later that week, a tornado swept through the Grand Ledge campground, lifting some tents off the ground.

Another continuing tradition is that speakers featured at the main meetings are usually men. Linda Davis, co-author of the Pathfinder Honor Series Books, was one of the few women speakers in 1983. Most presenters still come from the ministerial ranks of the General Conference, unions, and local conferences. Media personalities such as H.M.S. Richards, Jr., and George Vandeman continue to tour the camp meeting circuit. For example, Richards spoke at no less than 12 sessions in 1983. Very few non-Adventist speakers are included on camp meeting programs. Two exceptions this past year were the president of Northwestern University of Missouri, who gave a welcoming address for the Iowa/Missouri meeting held on his campus, and Harold Lindsell, editor emeritus of *Christianity Today*, who spoke Sabbath afternoon at the Second Annual Fellowship of North American Retired Workers.

What would camp meeting be without book sales? From the very first meetings in the 1960s, book and tract sales have been a part of the tradition. Adventist Book Center managers worry about sales in conferences that do away with week-long camp meetings. Clyde Kinder, director of publishing for the North American Division, estimates that 20 to 30 percent of annual ABC sales are made at camp meetings, and the trend toward shorter sessions, weekend meetings, and local camp meetings is hurting book sales. The changes in camp meeting format have spurred the ABCs to emphasize direct

mail sales programs, which Kinder says now account for about half of the ABC business. An approach being used to heighten sales at camp meetings is book auctions. Larry Guinn, Adventist Book Center manager for the Texas Conference, was the guest auctioneer at a large book auction on the Georiga-Cumberland campground, where Saturday night sales totaled \$11,746.

For the conferences which sponsor camp meetings, expenses continue to escalate, a primary reason some administrators are cancelling 10-day sessions or conference-wide meetings. Colorado's big camp meeting was trimmed to a weekend "mini-camp meeting" in 1983 for this reason. Safety

considerations also figure. Cooking in canvas tents presents a fire hazard. Fires were one reason for Southern California's decision to end its large camp meeting at Lynwood Academy. Ten thousand people make heavy demands on local water and sanitation systems, a real concern in Oregon.

Nevertheless, it is certain that when the summer of 1984 comes, so will camp meeting. In spite of the changing trends in camp meeting sizes, places, and styles, camp meeting is a tradition entrenched in the Adventist lifestyle and one that holds a fond place in Adventist memories.

2. Soquel Through a Glass Darkly

by Jan Daffern

Only once in 29 summers have I missed camp meeting. In California, Oregon, New Mexico, Michigan, and Virginia I have learned its rhythm, and in recent years my response to it has become predictable. I get edgy each spring at the first hint of its return. Camp meeting is a jarring intrusion in a life built around an urban church, graduate education, and a microwave oven. Two weeks in the country with tents, gospel music, and revival preaching are marked on my calendar, but not discussed in polite conversation. On the day I am to leave for camp pitch, the most trivial detail receives my studied attention until all reasons for

delay are exhausted. By the time the big tent is up I cannot recall my past logic and I am swept into the summery seduction of camp meeting. For reasons I only dimly discern, camp meeting still holds me fast.

This past summer I returned to camp meeting in the Shenandoah Valley in Virginia. I looked for the camp store, which, like others on similar grounds, smelled of ripening produce and college-baked bread. I wanted to see if the women from Loma Linda Foods and Worthington of Ohio who had introduced me at past camp meetings to Chickettes, Stripples, and Tuno had anything new on their toothpicks. I was not disappointed. I got my first taste of an Adventist crabcake, released by Loma Linda Foods. I have no inkling of what a crabcake ought to taste like, but that did not occur to me at the time, nor did it blunt my delight with the innovation. Occasionally, new

Jan Daffern is an associate pastor of the Sligo Church. She earned her B.A. in theology at Loma Linda University and is completing her M. Div. at the SDA Theological Seminary, Andrews University.

Adventists have noted with some irony that these products fall short of the real thing. It takes members a decade or so in the church to realize that this observation entirely misses the point. An Adventist crabcake assures that our experience is so marginal that it can be comprehended by only a few, but that it is in appearance, smell, and texture like that of our neighbors. In an odd way, this confluence of the exotic with the conventional represents camp meeting itself.

The camp meeting I remember best, the camp meeting of my youth, is held each year in Soquel, a tiny coastal town in Central California. Soquel is a faded and drab town in an area of spectacular beauty. The most notable aspect of Soquel is the light. Filtered through a gray mist, it makes lettuce grow in Salinas and illumines a whole genre of literature in and around Monterey. In Soquel, this fragile light is nearly suffocated by the yellow dust which sifts down from the hillsides and settles in the eucalyptus groves. Each August somewhere around 15,000 Adventists enter this suffusion of light and dust.

In those early years I went to Soquel only on Sabbaths. One of those years I went with my stepsister Sally,* who did not attend church but never missed Soquel. We arrived in her 1968, metal-flake-blue Corvette. As we walked through the campground that day, Sally commented that all that was missing was a rock band like, say, Country Joe and the Fish, set up near the vegeburger stand. Although their music would have fit the scene, years later it occurred to me how utterly out of place the Fish would have been: none of them had ever attended academy with anyone I knew.

It has been estimated that a quarter of us who gathered there in the late 60s and the early 70s were the products of the baby boom of California Adventism. Superficially we were indistinguishable from others of our time and place. As a group we participated in the restlessness of our gen-

eration and our presence resulted in the temporary doubling of the Soquel police force. We got high, celebrated free love, and as the era mellowed, turned on to Jesus and self-help. The recollection which burns through the swirl of those events is that rarely did any of us ever do these things with anyone who had not gone to academy at Fresno, or Glendale, or Rio Lindo. That we were so thoroughly immersed in the turbulence of that time only with each other, and most deeply at camp meeting, reveals a sincere obedience to sectarian Adventism.

Physically, the camp at Soquel offers the appearance of a combination parking lot and tented desert. On one end, the camp meeting tents stand in perfectly pitched rows, the

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remains of a time when the pious of the frontier abandoned the comforts of home for a season of spiritual refreshing. At Soquel in my teen years, the tents were giving way to recreational vehicles. These were parked in the southwest end and came complete with showers, toilets, and even color television. I can recall entering a 40 foot recreational vehicle meticulously decorated in white French provincial with accents in blue. The lady of the mobile home greeted me in a baby blue dressing gown and gold slippers.

In 1970 I made the transition from weekend visitor at Soquel to a resident for the full ten days. I stayed in a camp meeting tent with my best friend Betsy and her family. Betsy and I walked through a cold fog at dawn to the youth tent to hear Morris Venden present the precise parsing of the phrase, “a total submission to Christ.” There we were also told that the youth of

the church would "finish the work." Betsy and I were confident of our place in the cosmic struggle for the return of Christ. That we did not know what the reproduction of the life of Christ might look like in adolescent females was only vaguely unsettling. That we were responsible for the return of Christ and the end of all things was certain. However, by noon each day, the sun had burned through the layer of gray and we were headed for the beach with Scott and Bobby, where the possibility of "perfect submission" took on a more exquisite clarity. Betsy and Scott were a solid couple; that is they were still together at the next camp meeting. I learned of the end of all things that first year when Bobby, the son of a literature evangelist, told me at camp tear-down that he was in love with someone back at home.

In scheduled camp meeting seminars Betsy and I learned how to cook without eggs or milk, develop self-esteem through the pages of *Desire of Ages*, and discover our history and future through the *Great Controversy*. But we also joined small spontaneous prayer groups on campus. I can recall that in one such group a 19-year old from Lodi announced, "if the Lord wants us to speak in tongues here, we're going to go with it." It was in these groups that we developed both a sense of importance and impatience. Following one such camp meeting experience, Betsy and I insisted on attending a conference executive committee meeting to ask for money to start a youth center. That we were scarcely 16 and arrived at the meeting in mini-skirts only made us more certain of our rightness for the task. When the conference president gently suggested that we work with the youth department for guidance and money, we announced that the Lord was coming, that our friends were dying, and that we did not have time to work with committees. When we left that meeting we were confident the Holy Spirit had been withdrawn from the Central California Conference

Committee and taken up residence with us.

At the official level, communication at Soquel was clear. Several conference employees worked on it full time. Those of us who stayed through the week came to depend on a voice over the loudspeaker to wake us in the morning and give a summary of the day's events. At headquarters a complete list of campers with their tent or vehicle location was posted. The bookstore handed out lists of camp meeting specials. But this kind of communication only assured me that I would be told of a sale on the latest gospel music album, or could find an old roommate, or that I might have my blood pressure checked on Tuesday. It did not suggest that I would be changed, and yet a pervasive awareness of the cataclysmic spread among us through labyrinthine channels. A young woman camped in row K or J had been mysteriously healed of a blood disease which might or might not have been terminal. A hitchhiker from somewhere near Los Angeles was brought to the front gate of Soquel and left by a driver who did not reveal his name or final destination. A retired minister from Merced or Modesto had a dream in which he was told that we had little time left.

I remember that in 1972 Bonnie Letcher and two seductively spiritual young men sang of our apocalyptic anxieties. "But tell me where am I now? Am I almost there? Is that heaven's bright glory I see? Is that Jesus I hear calling out my name? Is the door standing open for me?" I also remember that my good friend Brad almost died at Soquel that year after swallowing several reds and a fifth of Southern Comfort.

During my adolescence at Soquel it was a common, even mundane, impression among youth growing up on the edges of places like San Francisco, Berkeley, and Big Sur, that change was imminent and would not be effected through established channels. Revolution had been assimilated into the mainstream of our consciousness and in the

particular intensity of Soquel, 10 days was not too short a time to work a radical restructuring of our lives.

And I was changed at Soquel in ways I did not imagine. It was at Soquel that a sweet-faced 18-year old from my senior class was arrested for threatening to shoot up the campground. He was carrying a concealed and loaded .38. It was at Soquel that I first realized that the thirst for souls was related to drought in the conference coffers. It was at Soquel that I learned even the church is not always as it appears to be.

It was at Soquel that I first saw a woman, Madelyn Haldeman, preach a sermon. One evening as she walked through the youth tent, tall, forceful, and feminine, I first dreamed of preaching my own sermon. At Soquel I also listened to the wit, intelligence, and integrity of H.M.S. Richards, Sr. Summer by summer he created an oasis in a desert of chaos. That he had withstood a lifetime of camp meetings, had made peace with the "boys at the G.C.," as he called them, that he never appeared without his Bible, assured me and my generation that the center would hold.

Many question the relevance of camp meeting. It is an administrative headache. It

is expensive and anachronistic. There are problems with health departments and city officials. There are summer storms which threaten tents. But camp meeting still stands.

That we ought not to return to camp meeting another year is often the theme of the Sabbath sermon. Speakers at camp meetings in 1964 repeatedly said that we were 120 years from the disappointment and that "as it was in the days of Noah, so shall it be in the days of the Son of Man." This same message was proclaimed at camp meetings in 1983. As surely as every Adventist camp meeting repeats these words, year after year we return again. I suspect that we go on this ritual errand into the wilderness because there, finally, our fury of Apocalyptic words is swallowed up in a sea of glass. Camp meeting is a promise of grace, an assurance that the covenant and community still hold fast, that in a sky churning with clouds the size of a man's hand, the rainbow still shines.

*Some names have been changed throughout the article.

Casting Out Demons: Adventists and Exorcism

by Debra Gainer Nelson

On a Friday night in a small Ohio town, an Adventist minister and two laymen gathered in one of their homes with a 17-year old boy whom they felt was demon possessed. In long, intensive sessions throughout the weekend, the demons identified themselves in conversation and were commanded to come out, one by one. By Sunday morning, everyone was exhausted, but the boy was pronounced clean of demon possession. Less than an hour later, the boy tried to jump out of the family car on the freeway. He later attempted to commit suicide and was finally placed in a mental institution.

In 1981 at the neurological ward of the Loma Linda University (LLU) Medical Center, 43 different demons identified themselves to pastors, friends, and family members who took shifts in a 48-hour battle with demons possessing a young woman. The girl was at the Medical Center undergoing tests for unexplainable seizures.

A husband and wife who participated in the exorcism sessions wrote of their experiences:

Donna, Debbie's stepsister, called us early in the morning to ask us to come to the hospital as soon as possible, as she was very fatigued. It was then that we learned that she and Pastor Gale had been involved in casting out some demons for the length of the preceding night. Without delay, Carolyn and I proceeded to the hospital room, where we found Debbie resting and Donna on the verge of collapse from fatigue and stress. . . .

The group present in the hospital that morning then agreed on "shifts" in order that several of us would be by Debbie's side around the clock. . . . After spending a few hours at home, Carolyn and I returned to the hospital at 10:45 p.m. Upon our arrival, we learned that a number of victories had been won that afternoon. Marvin and some other friends had witnessed the departure of a number of demons who identified themselves as follows: Scott, Phil, contemporary gospel music, intelligence, nutrition, an obscene name, no name, and death. . . .

I demanded in the name of Jesus Christ any demons still present within Debbie to manifest themselves in order of their relative ranks, in descending order. Whereupon, Debbie's mouth opened and an almost imperceptible voice said "Excel." I then prayed, and addressing the demon, I said, "Demon Excel, do you admit that you must leave?" "Yes," was the reply, forced and reluctant. . . .

Debbie was awake for most of the last demons. Donna had said they couldn't get jealousy to come out. So I said, in the name of Jesus, if there was a demon by that name, that he must make himself known. Debbie's face changed into this terrible face. I don't have to try and tell you. His eyes just glared at me, but of course Jesus was much stronger and we had victory. . . .

No other demons have identified themselves. Debbie is apparently free of whatever demon oppression she had previously.

Debra Gainer Nelson is a graduate student in public relations and journalism at the University of Maryland.

Attending these marathon sessions along with Debbie's friends and family members were two retired Adventist pastors in the Loma Linda area. Elder Robert Gale, a retired minister who conducts seminars and widely distributes cassette tapes on "spiritual warfare," led in conducting the exorcisms. He was accompanied by Elder R.A. Anderson, a former director of the ministerial department of the General Conference, who has written books on spiritual warfare or "deliverance ministry"—delivering victims of demon possession from their bonds.

This case and another case at the LLU Medical Center, in which a young woman with a multiple personality was exorcised by a ministerial team, caused some upheaval among the professors in the school of medicine faculty when the cases were presented in a medical center staff conference. Says Dr. Clarence Carnahan, a professor of psychiatry at the School of Medicine, "It was a shattering thing to the patient's psychologist, and conferences were difficult because of the different views represented. Some people wanted to see it entirely as a psychological phenomenon, and some chose to see it totally as a demon possession."

Gale has found that some sophisticated Adventists still find it difficult to accept that Satan can actually inhabit and control the human body. Carnahan, who has attended some sessions where demons were exorcised, believes that demons exist. Says Carnahan, "There are just some phenomena which can't be completely explained away. Psychiatric explanations don't necessarily exclude supernatural explanations." He has studied cases which seem to show demon possessions combined with some emotional or psychological crisis.

Carnahan cites an article written by non-Adventists in the *Journal of Operational Psychiatry*,* which states that "these phenomena are more pervasive in our pluralistic culture than supposed." The authors observe that

many mental health professionals view possession by demons as unfamiliar and vaguely dangerous, and tend to misinterpret such cases solely in psychiatric terms. The article describes the dichotomy between (1) the Western naturalistic perspective, which considers religion and magic unrelated to illness and misfortune, and (2) the supernaturalistic perspective, which integrates those elements into a totality. "The most effective healers," say the authors, "are acute diagnosticians who . . . derive their authority and effectiveness from their role as intermediaries between humans and the supernatural realm."

California, Michigan, and Oregon seem to be the places where Adventist deliverance ministry is concentrated. Oregon is where the movement visibly surfaced in the Adventist Church about four years ago. A local pastor, Charles Brown, happened to read Mark Bubeck's book *The Adversary* at a time when his wife was experiencing unusual psychiatric problems. Brown became convinced that his wife was a victim of demonic influence, and based on what he

"By Sunday morning, everyone was exhausted, but the boy was pronounced clean of demon possession. Less than an hour later, the boy tried to jump out of the family car on the freeway."

learned in Bubeck's book, he was able to exorcise and heal her. A cassette tape of his account of that deliverance spread quickly through Adventist churches in Oregon and then across the country. Many consider Brown to be the "founding father" of an active deliverance ministry movement in Adventism.

While no one interviewed by *Spectrum* could document the total number of Adventists involved in deliverance ministry or spiritual warfare, most characterized the movement as "on the rise," "irrepressibly

growing," and "spreading rapidly." R. A. Anderson says that the increasing demonic atmosphere in the world today is "the most aggressive thing we've bumped into," and that more and more people are coming to him for help, in spite of the cautionary stance taken by Adventist administrators. Minon Hamm, a professor of English at Southern (Missionary) College, was fired

"There are just some phenomena which can't be completely explained away. Psychiatric explanations don't necessarily exclude supernatural explanations."

**—Clarence Carnahan, M.D.
Professor of Psychiatry
LLU School of Medicine**

two years ago after she participated in exorcisms of students. Controversy surrounding the subject has grown in recent years to the point where the Biblical Research Institute of the General Conference issued in the spring of 1983 a 60-page research report addressing the issue.

J. Reynolds Hoffman, a retired evangelist now living in Oregon, and Adventism's most prominent and controversial "deliverance minister," had his ministerial credentials rescinded because of his activity. Hoffman estimates that more than 25 Seventh-day Adventists are active in conducting deliverance sessions. At least 60 Adventists in Oregon alone, he says, have been set free from various degrees of demonic influence. According to Hoffman, numbers of exorcists and exorcisms are difficult to estimate because of the lack of a formal organization and a network of communication. Hoffman himself has been involved in more than 200 encounters, with both Adventists and non-Adventists, all over the country. He has even conducted exorcisms over the telephone.

Hoffman is quick to perceive demonic forces in naturalistic manifestations. "Fif-

teen percent of American women," says Hoffman, "suffer from nameless depressions and fear," to him, an indication of the devil's direct harassment. He believes that many physical dysfunctions can be attributed to demons—particularly problems that will not respond to conventional medical treatment—and he includes healing as well as deliverance in much of his ministry.

Winston Ferris, an Adventist educator in the Berrien Springs area, has also personally worked with some 200 cases of demonic influence. Ferris, who is employed in program design and curriculum construction in the public school system, estimates that the number of Adventists active in deliverance ministry is closer to 100, few of whom are ordained ministers. He believes that the number of deliverances performed by Adventists must be in the thousands.

Encountering several cases of "disturbed" individuals in the emergency room led Dr. Glenn Toppenberg, an Adventist physician practicing in Berrien Springs at the time, to become convinced he was dealing with Satanic power. The changes he witnessed in voice and personality could not be explained in conventional schizophrenic terms. Eventually, says Ferris, who has assisted Toppenberg in several deliverance sessions since then, Toppenberg began conducting deliverance sessions in the emergency room, on six different occasions in one three-month period. He subsequently had to leave that hospital and is practicing in Oak Ridge, Tennessee. Toppenberg has become another major figure in the Adventist deliverance ministry movement.

General Conference administrators, however, downplay the degree of Adventist involvement in this controversial movement. D. A. Delafield, an associate at the E. G. White Estate, says he can count on his fingers the number of Seventh-day Adventists actively engaged in deliverance ministry.

Ernest Bursey, a professor of New Testa-

ment at Walla Walla College, feels that the numbers of pastors conducting exorcisms may be fewer than before. "Adventist pastors have seen the dangers," says Bursey, "of dividing their churches and losing their credibility, and they have become more cautious about getting involved in the movement."

The Biblical Research committee first met in October 1980 to research the topic and subsequently interviewed a number of persons with first-hand experience in deliverance ministry. The chairman of the committee was the institute director, Richard Leshner, also a General Conference vice president. Roger Coon, an associate secretary of the E. G. White Estate, drafted the report. Other committee members included ministers, physicians, educators, and General Conference staff.

The committee's report addresses biblical and Spirit of Prophecy teachings on casting out demons, deals with some problems it sees in deliverance ministry, and makes recommendations for proper exorcism methodology. The report noted the two extreme perspectives on demon possession that Dr. Carnahan had also observed: (1) the tendency to immediately attribute to the direct presence of evil spirits every emotional and mental disturbance, and (2) the tendency to find purely naturalistic explanations for all such disturbances. The report chose a middle ground between the positions, acknowledging the validity of both.

The report also differentiates between the external harassment, annoyance, and temptation practiced by Satan and his angels against all of us, and internal demonic possession, or neurological control, experienced by a relatively few. Though affirming the need to deal with demon possession and offering its own recommendations for exorcism sessions, the committee declared that it was unable to endorse spiritual warfare and deliverance ministry as practiced in charismatic circles and by some Adventists.

Some of those involved with the move-

ment were disappointed with the report. Hoffman acknowledges the validity of some of the cautions expressed—because dealing with demons *can* be dangerous—but he urged that the committee focus more on establishing guidelines than making vetoes. "I don't believe any member of the committee ever conducted a deliverance session himself," Hoffman told *Spectrum*. "If they can do it better, why don't they come out in the field and show us how?"

One of Hoffman's patients wrote, "I am disappointed in the extreme conservatism and the message of negativism" in the report. This woman was freed of "several health-related demons," and also emotional and spiritual demons, in a session with Hoffman, her husband, and her pastor. She is so happy with her deliverance that she can only respond like the biblical blind man

"Toppenberg began conducting deliverance sessions in the emergency room, on six different occasions in one three-month period. He subsequently left that hospital and is now practicing in Oak Ridge, Tennessee."

when questioned about his healing—"one thing I know . . . I have never felt better in my life."

Bursey, who has studied exorcism from a biblical viewpoint, sees the report as a "composite, compromise document." He notes that the report has attempted to make a place for exorcism in the church while trying to be sensible but not reactionary.

Delafield, a member of the BRI committee, believes that the report is a "message that bears divine signature," a prayerfully wrought research paper that will be a valuable tool for any student of the issue. He also refutes Hoffman's charge that no committee member has ever conducted a deliverance session by telling of the time that he and another pastor helped a woman who

had talked to an apparition in her attic who called himself Satan. The two pastors joined in fasting and prayer before anointing the woman with oil and praying a single prayer asking for her release. According to Delafield, this type of deliverance is just as successful as the hours-long sessions in which demons are called out one by one.

Pastor Gale is gratified to find that the Biblical Research Institute report does acknowledge "a place for this kind of ministry." However, he is concerned that the report implies that deliverance ministry is a work separate from the usual gospel ministry. Gale believes that spiritual warfare is a "much neglected" phase of Adventist ministry, one which some pastors refuse to carry out because of "ignorance or fear." He is concerned also that some administrators are advising their pastors not to get involved in this work, and, he says, perhaps the church needs to re-evaluate its position.

Winston Ferris believes that Adventists also need to re-evaluate the common argument that "a good Christian can't be attacked by the devil." The greatest manifestation of demonic influence he has ever seen was in an Adventist pastor. The pastor was vulnerable through his doubts about certain biblical teachings, says Ferris, and demons took advantage of this avenue of attack to try to "kill him before our eyes."

The primary area of debate among those involved in exorcism is the question of methodology. The practice most strongly opposed in the Biblical Research Institute's report is the dialogue with demons during exorcism sessions, in which demons are asked to identify themselves and give other information before being cast out. The committee felt that such dialogue was unnecessary, exhausting, and dangerous to both the exorcist and patient.

Ferris terms his own ministry "intercessory deliverance," as opposed to Hoffman's "dialogical deliverance." During his counseling sessions, Ferris forbids Satan to mani-

fest himself and he addresses only Jesus, through prayer. He has established guidelines for these intercessory encounters: don't do it alone—a support team is vital; don't leave the person alone until deliverance is completed; and beware of a spiritual high that may lead to physical collapse.

Ferris believes that talking to demons allows satanic forces to play games and that while the method can be successful, it is not the most efficient. He even avoids using the words "demon" and "exorcism," which invoke the ritualized process that came out of pagan culture and was absorbed by the early Catholic Church. No Adventists in deliverance ministry, says Ferris, are conducting what is truly defined as "exorcism," where the exorcist becomes the sacrificial victim; nevertheless, the term is commonly used.

Hoffman, who does converse with demons, agrees that there is a fine line between confrontation with demons and a seance or fortune-telling sessions. This line should never be crossed, or the results can be tragic for the exorcist, who may become possessed himself. Any information requested from a demon, says Hoffman, must be germane to the deliverance of the individual. However, he maintains that getting the names of the demons who have invaded a person is important. "We have to know what the demons are doing to people," he says, and he cites Jesus' experience in speaking with the demons of Gadara as precedent. "I talk with demons very little," says Hoffman, "only to ask them yes or no questions and their names. If they start babbling, I shut them up."

An Adventist pastor in Houston tells of his experiences in exorcising a church member's son, guided by Hoffman's instructions. When demons identified themselves in the course of the confrontation, the pastor asked them when and how they had entered the boy. They answered him with a specific date and a specific family situation that had allowed them access. "We asked the angels of God to make the demons go," remembers

the pastor. "The demons said very determinedly No. But after much prayer, they did go."

Gale concurs that danger is present when one dialogues with demonic forces, and "anyone who fails to recognize this should not be engaged in the ministry." However, he does see a clear distinction between a dialogue that may turn into a seance and a command to a demon in the name of Jesus.

All deliverance ministers are faced with knowing when such a confrontation session is warranted. The Biblical Research Institute Committee reported that there exist "comparatively few conclusive tell-tale evidences of supernatural activity." Both Gale and Ferris have identified a driving compulsion in the individual, or a lack of self control, as an indicator of Satanic influence in the life. This can occur in any area of

susceptible to demon attack: have undergone some crisis in their life or are emotionally unstable; have dabbled in demonic games such as ouija boards or seances; or have a family history of demon possession or harassment.

"The reality of what is happening," says Hoffman, "is staggering. The devil is attacking more strongly all the time."

Nevertheless, many Adventists are still cautious. Bursey, in fact, sees a theological danger in believing in the demon possession of church members. He feels that, for Adventists, the security of salvation should take away a fear—even a possibility, perhaps—of demon possession. "The deliverance ministry movement's recourse to exorcism to solve problems is not supported by the example of the early church, where demonic culture was much more prevalent," says Bursey. "Demon harassment is not demon possession."

Though deliverance ministry seems to be continuing to grow and to be controversial in a furtive way, it would seem that informed observers such as Bursey are accurate when they see the emergence of a trend: pastors learning to develop their own conservative exorcism methods, biblically-based and independent of the more flamboyant charismatic methodology from which the movement was spawned.

"I talk with demons very little," says Hoffman, "only to ask them yes or no questions and their names. If they start babbling, I shut them up."

human experience, but Gale has found it most likely to surface in these four areas: temper, appetite, the spiritual life, and the sex life. They think that those who are most

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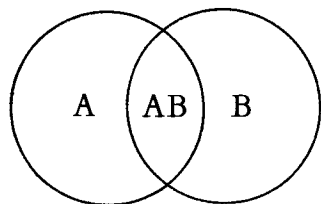
Meditation in the Morning

by Richard W. Coffen

Seventh-day Adventists traditionally have advocated morning devotions—but why? The usual rationales are often superficial. But the fact is, the conviction that we should meet God in the morning expresses profound psychological truths. To explain why requires looking at the importance of boundaries and transitions in our lives.

Boundaries trigger problems and so demand careful attention and strict regulation. For example, an official slaps a five-yard penalty on a football team if he catches one of its players with his foot over the line of scrimmage. The Mosaic laws guaranteed fixed property boundaries and placed a curse on anyone altering them: “Thou shalt not remove thy neighbour’s landmark” (Deut. 19:14) and “Cursed be he that removeth his neighbour’s landmark” (Deut. 27:17). Ellen G. White observed that “every week God is robbed by some infringement upon the borders of his holy time”¹ and admonished: “We should jealousy guard the edges of the Sabbath.”²

Now “in principle, a boundary has no dimension,”³ but for logical discussion a Euler diagram can help us visualize that which normally has no physical proportions.



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Section *AB* provides a magnified view of the boundary zone shared by two contiguous areas. Zone *AB* can evoke emotions of fascination and/or revulsion and can also become viewed as sacred or verboten. Area *AB* is frequently a potent source of anxiety.

When *A* stands for land and *B* stands for water, *AB* stands for swamp. Marshy areas provide a particularly fecund ecosystem. Swamps teem with various life forms, but we also often perceive them as spooky areas in which lurk hidden and unknown dangers.

When *A* denotes right and *B* denotes wrong, *AB* denotes that which is morally ambiguous. We crave a morality that deals in only black and white issues, and we feel highly uncomfortable with the morally gray areas of life.

When *A* is God and *B* is man, *AB* is Jesus Christ. Immediately we enter the realm of the mysterious—how can Jesus be both divine and human and how do His divinity and humanity interrelate? The nature of Jesus has concerned the church for centuries.

Often a celebration or ritual of some sort marks zone *AB*. For instance, when *A* represents 1983 and *B* represents 1984, *AB* becomes New Year’s Eve with its attendant festivities. When *A* stands for life and *B* stands for death, *AB* is marked by the funeral service. When *A* signifies the state of singleness and *B* signifies the state of matrimony, *AB* is marked by the wedding service and honeymoon.

We can begin to understand Edmund Leach’s observation: “The principle that all boundaries are *artificial* interruptions to what is naturally continuous, and that ambiguity, which is implicit in the boundary as such, is a

source of anxiety, applies to time as well as to space."⁴

Gail Sheehy sensed the significance of the *AB* zone and wrote a book that took the country by storm—*Passages*. Why was *Passages* such a success? Because the author put her finger on one of our deep psychological needs. Each stage of transition in life is accompanied by a certain amount of anxiety. As Gail Sheehy described it, "We are left exposed and vulnerable."⁵ Her book, mapping out each successive adult crisis, evoked the hope that if we knew in advance something about these coming passages, we might be able to cope more effectively as we pass through them. *Passages* held out the promise to reduce our anxiety during our predictable transitional periods of life.

Primitive cultures typically respond to life's transitions—and usually with more sensitivity than we do in our highly civilized and industrialized age. Especially do they focus on the area of *AB*, between the *A* of childhood and the *B* of adulthood. Anthropologists call their puberty ceremonies *rites de passage*.

With this in mind we can apply the Euler diagram to morning devotions. *A* is the period of darkness, night, sleep, and inactivity. *B* is the period of light, day, wakefulness, and activity. *AB* is thus invested with multisignificance and loaded with potential danger. We need a particularly potent *rite de passage* to see us through this perilous period and to help alleviate our feelings of *angst* during our passage through this time of marginality. For the Seventh-day Adventist, morning devotions fulfill that role.

Because morning devotions constitute a *rite de passage*, we regard them as highly important. Most of us may be more mentally alert later on in the day, but intellectual acuity is not the issue. By beginning the day with God, we meet a deep psychological need and can, therefore, rest assured that all is well with the world.

Probably this explains the results of an experiment performed by a group of academy students. On some days these students had morning devotions. On other days they did not. It all depended on how early they arose each morning and how they spent their time before school. The students perceived things as going much better on those days begun with morning devotions than on the days begun without prayer and Bible study. Most likely their anxiety level was higher on those days when they did not go through the proper *rite de passage*.

"By beginning the day with God, we meet a deep psychological need and can, therefore, rest assured that all is well with the world."

The conviction that we should meet God in the morning reflects truths about our most fundamental selves. Daily devotions at the potentially traumatic borderline between a night of sleep and inactivity and a day of wakefulness and activity is a *rite de passage*. By closing "one cycle of time and open[ing] another [we] set out to achieve a *complete regeneration of time*"⁶—thus making the new day safe to enter.

NOTES AND REFERENCES

1. Ellen G. White, *Testimonies for the Church*, Vol. 4 (Mountain View California: Pacific Press Publishing Association, 1944), p. 247.

2. *Ibid.*, Vol. 6, p. 356.

3. Edmund Leach, *Culture and Communication* (Cambridge: Cambridge University Press, 1976), p. 33.

4. *Ibid.*, p. 34.

5. Gail Sheehy, *Passages* (New York: Bantam Books, Inc., 1977), p. 29.

6. Mircea Eliade, *Patterns in Comparative Religion* (New York: The New American Library, Inc., 1963), p. 398.

Kellogg and Pavlov: Portrait of a Friendship

by T. Joe Willey

The Pavlov Physiological Institute of the Battle Creek Sanitarium, founded by Dr. John Harvey Kellogg in 1922, attracted a number of eminent scientists, not the least of whom was Pavlov himself. The institute was named for the recipient of the first Nobel Prize in medicine, Russian physiologist Ivan P. Pavlov, a man that Kellogg greatly admired. Drs. Banning and Best, winners of the Nobel Prize (1923) for the isolation of insulin from the pancreas, had earlier addressed the sanitarium medical staff on their preliminary findings in the treatment of diabetes mellitus. The most immediate presence felt at the institute was that of Dr. William Nicholas Boldyreff, Pavlov's former first assistant in Russia and later the director of Kellogg's Battle Creek Institute.

Kellogg was one of the first in America to call attention to Professor Pavlov's research. In 1904, the year that Pavlov received his Nobel Prize and less than two years after his book on digestion was translated into English, Kellogg reviewed the discoveries of the acclaimed scientist.¹ It is clear that Kellogg recognized the importance of Pavlov's findings on digestion to medicine, particularly in the realm of therapeutic applications for

individuals with weak or absent stomach secretions. Kellogg felt that the body of Pavlov's research established the diatetic and physiological foundations for the treatment of gastric disorders.

In illuminating the psychic effects on gastric secretions by demonstrating that the vagus nerve from the brain controls digestion, and publishing "Lectures on the Work of the Digestive Glands,"² Pavlov reinforced what would become his standing as the founder of modern gastroenterology.

Kellogg dreamed of organizing a modern laboratory devoted to scientific studies in digestion. Pavlov's research and surgical techniques had so aroused Kellogg's interest that he made a point of visiting Pavlov's St. Petersburg laboratory. Kellogg wanted to see Pavlov's famous "window dogs" and his revolutionary digestive experiments. Pavlov had developed the surgical skill to present one or more digestive organs through the body wall, thereby allowing observation of secretions and digestive processes. Kellogg gave the following explanation for this visit:

The fundamental reason for my first visit to St. Petersburg was to obtain a first-hand acquaintance with the important facts that Pavlov's methods of research had revealed, and up-to-date information. In organizing and developing the Battle Creek Sanitarium, the constant aim has been to make physiologic facts and principles the basis of every method employed. It was quite impossible to correlate the older

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ideas in relation to digestion, with clinical findings and there was, indeed, a most chaotic condition in the gastro-enterology of that period. Pavlov's discoveries fitted perfectly into physiotherapeutic philosophy, and supplied new and substantial support for the rational dietary system.³

By the time Kellogg made his 1907 trip to Russia, though, Pavlov had shifted the focus of his laboratory from digestion to conditioned reflex research. This is the research most people today think of when they hear the name Pavlov. Pavlov's preoccupation with conditioned reflexes was probably a disappointment to Kellogg as Kellogg was more interested in digestion than speculations about cerebral activities. On the boat returning home Kellogg wrote to Pavlov encouraging him to visit America.

American physiologists and physicians appreciate more and more the tremendous importance of your research which establishes basic principles of digestion and its processes. The whole world is making use of the results of your surprising new findings. I hope that some day you will come to America. The whole scientific world of the United States will be excited to have the possibility of showing you its respect. No other physiologist is spoken of so much as Professor Pavlov.⁴

As Kellogg pursued his career, performing an estimated 22,000 surgeries, he became well known for success in abdominal surgery. Later Kellogg would attribute his success as a surgeon in part to the inspiration of Pavlov. But Kellogg's ideas of digestion were even more profoundly influenced by Pavlov. Always ready to link himself with eminent researchers, Kellogg, "a born reformer and propagandist",⁵ reminded his readers of his own research in the area of stomach function relation to the contraindication of meat diet for gastric dysfunction:

For more than twenty-five years I have been laboring and experimenting in this same direction, and I have been interested to no small degree in the observations made and conclusions reached by Professor Pawlow (sic), and it has been especially satisfactory to me to find all Pawlow's conclusions in the main in harmony with those to which I have been led by clinical observation and by a number of experimental observations which I have been able to make in the laboratory of hygiene of the American Medical Missionary College.⁶

Kellogg's health reform writings relating to

Pavlov's and other researches illustrates one of his techniques for promoting "biologic living." Kellogg freely mixed noted scientific observations to marshal a scientific basis for his own empirical ideas.

Kellogg's admiration of Pavlov and concern for involving established scientists in his work at Battle Creek Sanitarium led him to invite Pavlov's associate, Dr. William Boldyreff, to head up a new laboratory. In 1922, the permanent secretary of the National Research Council, Washington, D.C., made an urgent appeal to American scientists concerning Professor Boldyreff who was in America "without a position and in real distress." He stated that Boldyreff, recipient of Russian and German prizes and honors for his scientific work, and author of about 150 scientific papers, mostly on the physiology of digestion, had been chief assistant to the famous Russian physiologist Pavlov.⁷ After learning about Boldyreff's situation, Kellogg attracted Boldyreff to Battle Creek, noting that Boldyreff's qualifications were just the type needed to organize the

laboratory in which the work of Pavlov, especially in relation to the digestive functions, might be continued and in certain lines extended. It was thus with much satisfaction that we were able to introduce Professor Pavlov, on the occasion of his visit here in 1923, to his old assistant and a laboratory in which his ingenious and most fruitful methods of research were being made use of.⁸

"Pavlov's preoccupation with conditioned reflexes was probably a disappointment to Kellogg as Kellogg was more interested in digestion than speculations about cerebral activities."

Kellogg in his enthusiasm to promote "biologic living" concepts, occasionally used the results of Boldyreff's research to promote his own ideas. Although Boldyreff did not always agree with Kellogg's use of research information, he remained gracious and found ways to conduct his experiments

without compromising his rigorous scientific standards. Boldyreff was determined to maintain his reputation for careful, methodical research.

On the occasion of Pavlov's first American tour in 1923, he spent a week as the guest of Kellogg and Boldyreff. During this week he gave an address entitled "New Researches on Conditioned Reflexes" and granted his permission for the use of his name for the new research facility, The Pavlov Physiological Institute. Pavlov offered advice for the direction of the institute's scientific work and encouraged the staff to pursue his own contemporary interests in conditioned reflexes. In his address to the medical staff, Pavlov optimistically predicted that

in this laboratory in the near future, rich results in relation to the condition reflex will be obtained; and I believe that these results may be used for the purposes of healing the patients who come here to find the normal way of life. They might find some new ways in these results. That is what I wish to see.⁹

The Russian emigré Boldyreff was the first and last director of the Pavlov Physiological Institute of Battle Creek Sanitarium. At the time of Pavlov's visit, Boldyreff stated that the "laboratory is the finest of its kind in the world."¹⁰ Research at the institute was directed mainly to problems of digestion, conducted on dogs prepared by surgical procedures introduced by Pavlov and further developed by Boldyreff.¹¹ In addition to work on the influence of x-rays on digestive organs and the problems of sugar metabolism and diabetes, the institute worked in collaboration with the Rocke-

feller Institute, supplying experimental intestinal secretions to researchers in the biochemistry department. According to progress reports from the Pavlov Institute, about 50 research papers were published during the period from 1923 to 1929, mostly the work of Boldyreff, his sons, and Drs. Kellogg, Case, and Charles Stewart. Members of the institute gave lectures and demonstrations at Battle Creek College and participated in various national and international scientific meetings and congresses.¹²

Throughout his career, Kellogg saw the value of arranging seminars and visiting scientists to stimulate the intellectual life of the sanitarium. In 1904, Kellogg was one of the first in America to note the importance of Pavlov's work. By 1935 the Fifteenth International Physiological Congress referred to Pavlov as "facile princeps physiologorum mundi"—Prince of the Physiologists of the World. Throughout these years Kellogg and Pavlov remained cordial. Kellogg, who as one of Adventists' main health reformers wrote nearly 50 books and many health hygiene articles,¹³ felt that Pavlov's "window dogs" were the greatest single landmark in modern nutritional science.¹⁴ The Pavlov Physiological Institute of Battle Creek Sanitarium, which continued until Boldyreff's retirement in 1941, was Kellogg's monument to the founder of modern gastroenterology.

NOTES AND REFERENCES

1. J. H. Kellogg, 1904. "The Bearing of Pawlow's Researches Upon Gastro Therapeutics". *Modern Medicine*. Battle Creek, Mich. 13:25-35. Kellogg claims that Professor J.C. Hemmeter (1863-1931) (Professor of Medicine, University of Maryland School of Medicine) was the first in America to call attention to Pavlov's remarkable experiments. Hemmeter pioneered the use of x-rays to study the human stomach (1896). *The National Cyclopaedia of American Biography*. Vol 30, p. 230. Hemmeter was

one of the contributors of the festschrift to Pavlov published by Kellogg. *The Bulletin of the Battle Creek Sanitarium and Hospital Clinic*. 1929. Vol. 24.

A footnote in R. W. Schwarz, 1964. "John Harvey Kellogg: American Health Reformer". PhD. Diss., *The University of Michigan, Ann Arbor, Mich.* p. 150, gives considerable weight to Kellogg as playing a leading role in making America aware of Pavlov's research in digestion. This statement is probably true for the non-scientific community.

2. Originally published in Russian in 1897, translated into English by W.H. Thompson, 1902. The Russian volume is extremely rare.

3. J. H. Kellogg, "A Visit to Pavlov's Laboratory". *The Bulletin of the Battle Creek Sanitarium and Hospital Clinic*, 1929. p. 209.

4. Letter to Pavlov from Kellogg, May 21, 1907. Archives of the Academy of Science, U.S.S.R. My thanks to Professor Ney who translated the original letter in Russian and several others used in this research.

5. R. W. Schwarz, Ph.D. Diss. University of Michigan. p. 149. G. Carson. "Cornflake Crusade". (Rinehart and Co.: New York, N.Y.), 1964. p. 97.

6. Kellogg's most extensive review of Pavlov's research on digestion appears in his book, "The New Dietetics". *The Modern Medicine Publ. Co.*, Battle Creek, Mich. 1927. Will Durant refers to Kellogg's book "New Dietetics" as "a splendid guide" in *The Mansions of Philosophy*. Simon and Schuster, Inc. New York. 1929. p. 272. The spelling "Pawlow" was the same that appeared on the Nobel Prize Diploma (1904) and bogus obituary in the *JAMA*, March 11, 1916. Early translations of Pavlov's name rendered the Russian B into w, v, or ff.

7. *Science*. Oct. 1922, p. 481. Vernon Lyman Kellogg was a prolific writer and versatile scientist. He had a common heritage with John Harvey through a five generations back descendent, Joseph Kellogg, who came from England and settled in Farmington, Conn. in 1651. Vernon Kellogg was a popular zoology teacher at Stanford University (1894-1920). He joined Herbert Hoover's relief staff in Belgium and Northern France during WW 1, and was active in the formation of the National Research Council. *The National Cyclopaedia of American Biography*. Vol. 28, p. 354. Boldyreff's story about the family fleeing Russia is described in "Battle Creek Scientist's Work Wins Recognition". *The Battle Creek Moon-Journal*. Jan. 8, 1930.

8. J. H. Kellogg. "A Visit to Pavlov's Laboratory". *The Bulletin of the Battle Creek Sanitarium and Hospital Clinic*, 1929. p. 209.

9. *Science*. Nov. 9, 1923. *The Bulletin of the Battle Creek Sanitarium and Hospital Clinic*. Dec. 1923. p. 4. Apparently, Kellogg was not convinced about the value of conditioned reflexes as a modality of therapy at the Sanitarium.

10. "Great Russian Scientist Here". *The Battle Creek Moon-Journal*. July 7, 1923. Boldyreff was an

acquaintance of Czar Nicholas in the Imperial Russian court. During the chaotic period of the revolution he fled to Japan and thence to America.

11. In a letter dated March 22, 1924 addressed to Professor Boldyreff at Battle Creek, Pavlov explained that he had already agreed to have his most recent book published with the assistance of Professor Carlson at the University of Chicago. But he said; "Thank you and Dr. J.H. Kellogg very much for the readiness to publish my book on conditioned reflexes, but I cannot break my word. As I have written, I have given my consent for the publication to Dr. Carlson in Chicago and let it be so. Probably, soon I will write a new special book on conditioned reflexes—and then I will let Dr. J.H. Kellogg publish it. This book will be more interesting and more important than the present one." Letter in Michigan Historical Collection. Bentley Historical Library. Univ. Mich., Ann Arbor. Mich. Unfortunately, Pavlov did not write another book.

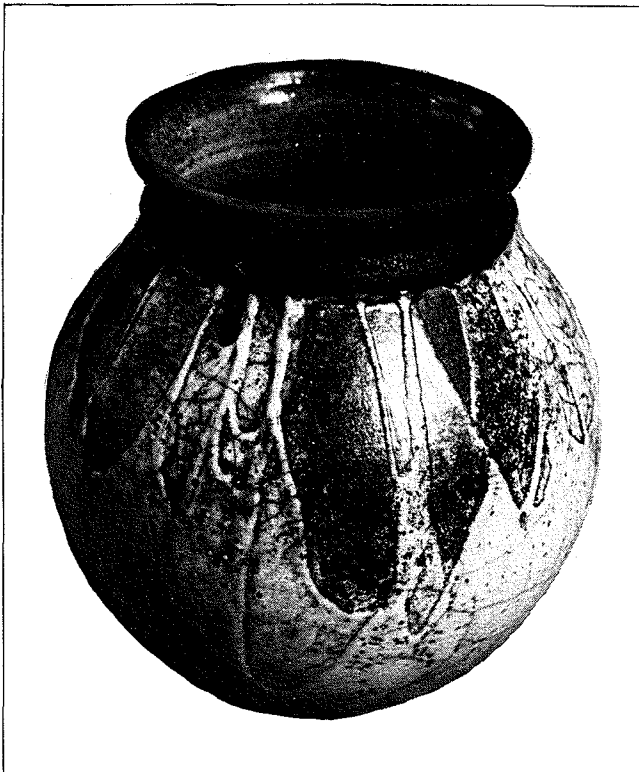
12. Boldyreff attended the 12th International Physiological Congress (IPC) in Stockholm in 1926. He gave a report on the research of the Pavlov Physiological Institute. He also attended a Congress in Paris. In 1929 he attended the 13th IPC in Boston and the 9th International Congress of Psychology at New Haven, Conn. He presented papers at all three of these congresses. Former colleagues of Pavlov met with him at these meetings.

13. John Harvey Kellogg Obituary, *JAMA*. Dec. 25, 1943. p. 1132. R. W. Schwartz, 1964. *Ibid*. p. 115. H. B. Powell, 1956. "The Original has this Signature -W. K. Kellogg." (Prentice-Hall, Inc.: Englewood Cliff, N.J.) p. 60.

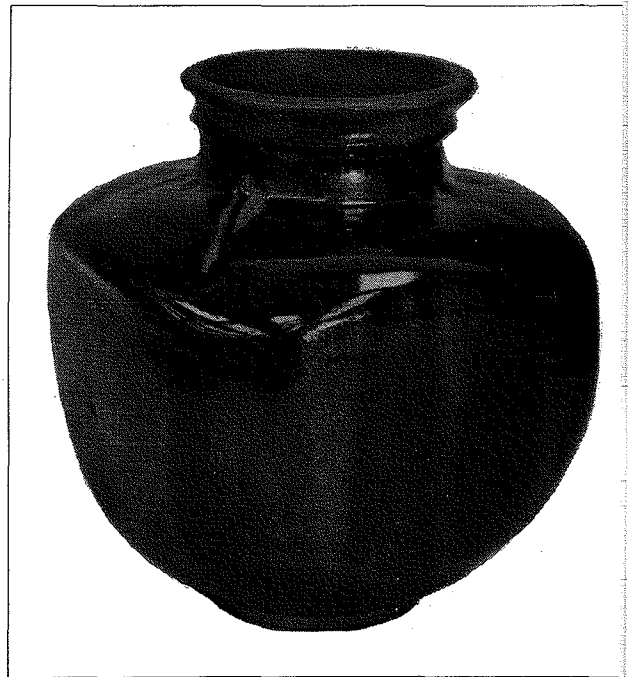
14. Laboratories patterned after Pavlov's in Russia were constructed in Berlin, Dresden, Stockholm, London, Edinburgh, Kyoto and Tokyo and elsewhere in America. By this time, fustula operations had been performed on a wide variety of animals from horses to pigeons. Boldyreff demonstrated the surgical techniques involved in constructing the Pavlovian pouch to over 50 European, Japanese and American physiologists. Boldyreff, W.N. 1925. "Surgical Methods in the Physiology of Digestion. Description of the Most Important Operations on the Digestive System". *The Bulletin of the Battle Creek Sanitarium and Hospital Clinic*. Vol. 20:206. There were large pictures of Kellogg and Pavlov framed and hanging side-by-side on the walls of the Battle Creek Institute.



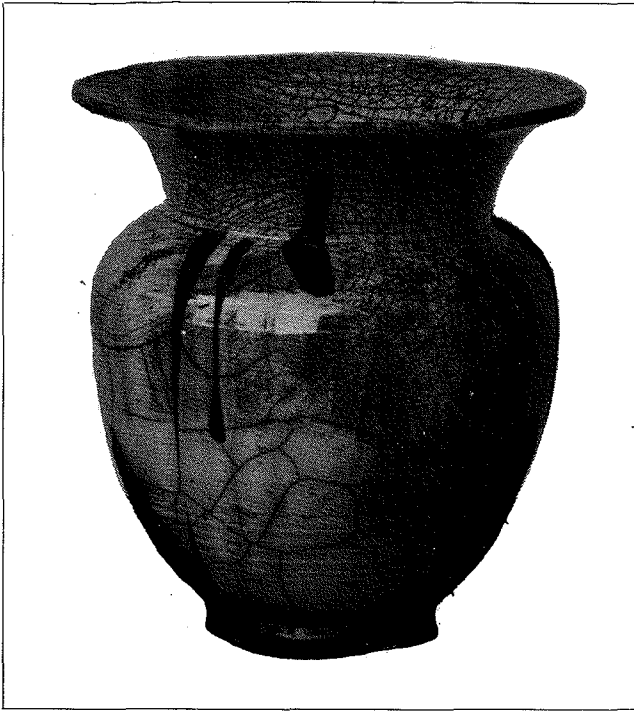
Terra Cotta Sculpture Relief Panel
 "Procession" 16" x 36"
 State of Washington collection



Silver Pearl Raku Vase
 9" tall
 Private collection



Heavy Iron Stoneware Paddled Pot
 14" tall
 Private collection

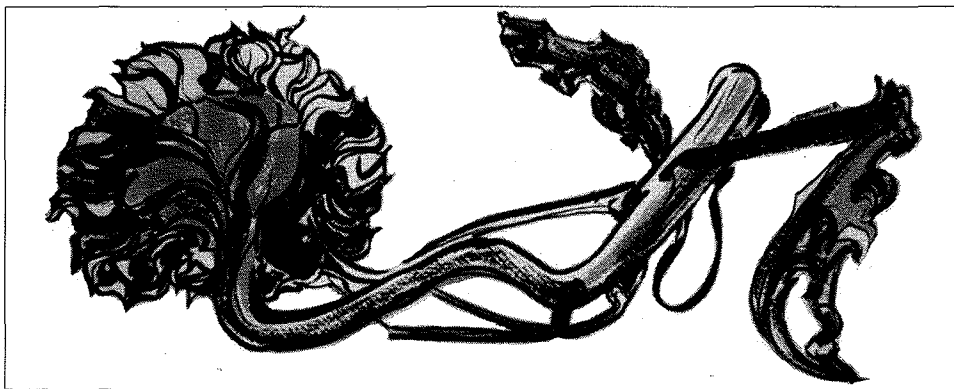


Green-Gold Lustre Raku Vase
11" tall
Private collection

CONTOURS

This mini-exhibit was provided for *Spectrum* by Thomas Emmerson, an associate professor of art at Walla Walla College in College Place, Washington. Emmerson received his B.A. in art from Walla Walla in 1972. From the Otis Art Institute of Los Angeles County he received both the Bachelor and Master of Fine Arts degrees, the latter in 1979.

Emmerson has shown his work in a number of exhibitions in Washington, Oregon, and California. These included the State of Washington Governor's Invitational in Olympia; the Golden West College Invitational show in Huntington Beach, California; the College Art Instructors' show in Walla Walla; and a Contemporary Clay Artists show in Portland, Oregon.



Inkwash
"Sunflower"
Private collection

Must Christians Oppose Nuclear Weapons?

by Ron William Walden

On May 3, 1983, the Roman Catholic bishops of the United States voted the final draft of a national pastoral letter on war and peace in the nuclear age.¹ The document has received wide attention from politicians and the press, and it surely merits attention from American Adventists as well. It is an interesting contribution by an important group of citizens to a debate over public policies of surpassing moral importance. Further, it is a Catholic document, and Adventists have always paid close heed to what Catholics say about both morality and their own authority. Most of all, it provides an occasion to examine official Adventist responses to possible nuclear war.

Pastoral Letter on War and Peace

The American bishops begin their recent pastoral letter with a quotation from *Gaudium et spes*, and situate the letter at the

center of international Catholic teaching on nuclear war. Yet as American bishops they believe they have a special word to say. America is one of the leading nuclear powers, indeed the only one ever to have used the bomb. The bishops are pastors of Americans and so accept responsibility for forming Catholic moral action regarding nuclear weapons; they are themselves American citizens and so obliged by their public position to address a policy dispute having moral importance. Their contribution, they claim, depends not on any privileged position occupied by the church, but on

her religious nature and ministry. The church is called to be in a unique way the instrument of the kingdom of God in history. Since peace is one of the signs of that kingdom present in the world, the church fulfills part of her essential mission by making the peace of the kingdom more visible in our time (4).

The bishops offer a discussion of “both the religious vision of peace among peoples and nations and the problems associated with realizing this vision in a world of sovereign states devoid of any central authority and divided by ideology, geography and competing claims”(4).

They begin with a careful exegesis of the Bible’s teaching about peace, laying their emphasis on the notion of the kingdom of God in the Gospels and on the Pauline vision of peace and cosmic reconciliation brought

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about by the death and resurrection of Jesus. These are eschatological realities, which lie beyond the world and its history as we know them; yet in another way, the kingdom and the peace are present here and now, though partly hidden. Thus while the Scriptures "do not speak specifically of nuclear war or nuclear weapons," they "do provide us with urgent direction when we look at today's concrete realities"(7). They provide, in particular, a sort of chastened hope. Christians work for peace with hopeful confidence because of Christ's victory on the cross over the obstacles to peace; yet they work with sober realism because of human sin, which is already overcome through hope but still terribly present in affecting our world's history.

After their exegesis of the Bible, the bishops turn to doctrinal and moral theology. Here they are guided primarily by *Gaudium et spes* and also by the popes since Pius XII, during whose reign the nuclear age began. Echoing these, the letter emphasizes the positive nature of peace—peace is not the mere absence of war. It is built "on the basis of central human values: truth, justice, freedom and love." Moreover, such a positive peace is so important that the church teaches "a strong presumption against war which is binding on all." As for the Christian, he or she "has no choice but to defend peace . . . against aggression. This is an inalienable obligation"(8).

The difficult question is *how* to defend peace. In this duty, governments are in a different moral position from individuals. The bishops respectfully discuss individual pacifism, but they repeat traditional Catholic teaching which reaches back to St. Augustine in denying that governments can be pacifist. Indeed there are historical situations when a failure to take up arms is not morally permissible for a government. The bishops quote Pius XII:

Among the goods (of humanity) some are of such importance for society that it is perfectly lawful to defend them against unjust aggression. *Their defense*

is even an obligation for the nations as a whole, who have a duty not to abandon a nation that is attacked(9).²

The moral difficulty then becomes to identify the occasions on which a government may, or even should, go to war—given the serious presumption against war in Catholic teaching on the one hand and the state's right of self-defense on the other. At this point, the pastoral letter invokes the traditional Catholic criteria for a just war (9ff).

The review of just-war principles is clear enough, but not innovative. At the end of it, though, the bishops seriously question whether any nuclear war, indeed any policy of heavy nuclear armament, can satisfy the two criteria of proportionality and discrimination. "To destroy civilization as we know it by waging a 'total war' as today it *could* be waged would be a monstrously disproportionate response to aggression on the part of any nation"(11), the bishops write, adding this rhetorical question a few paragraphs later:

Do the exorbitant costs, the general climate of insecurity generated, the possibility of accidental detonation of highly destructive weapons, the danger of error and miscalculation that could provoke retaliation and war—do such evils or others attendant upon and indirectly deriving from the arms race make the arms race itself a disproportionate response to aggression?(12)

As for the principle of discrimination, which holds that a "[j]ust response to aggression . . . must be directed against unjust aggressors, not against innocent people caught up in a war not of their own making"(11) the bishops quote *Gaudium et spes*:

Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation (11).³

The bishops join the popes of the nuclear age in viewing the bombing of Hiroshima and Nagasaki as such an act; Paul VI called it a "butchery of untold magnitude."⁴

The bishops then turn from an exposition of Catholic doctrine to an application of it. Acknowledging that "[n]uclear weapons particularly and nuclear warfare as it is planned today raise new moral questions,"

they quote the remark of John Paul II at Hiroshima: "In the past it was possible to destroy a village, a town, a region, even a country. Now it is the whole planet that has come under threat" (13).⁵ The new situation constrains certain detailed moral stands based on Catholic teaching, all applications of two judgments which the bishops repeat in many ways: It is wrong for a nation to use nuclear weapons, and it is wrong for a nation to continue to possess (and threaten to use) them except under stringently limited conditions. "We must reject nuclear

war" (13); this is the consistent theme of the pastoral letter.

Yet the bishops add,

To say no to nuclear war is both a necessary and a complex task. We are moral teachers in a tradition which has always been prepared to relate moral principles to concrete problems. . . . But it is much less clear how we translate a no to nuclear war into the personal and public choices which can move us in a new direction . . . (13-14).

Nonetheless, the letter does attempt that translation. It takes clear moral positions on a large number of specific issues, offering

A Short History of Catholic Peace-making

In the Middle Ages, when the Roman Catholic church served as the moral tutor of Western Europe, it had special responsibility for matters of war and peace. From the time of Constantine, the church had sided with European governments. Often, the church owed its astonishing successes in christianizing Europe to its knack for making alliances with winning political rulers. Like other established churches, it did not often challenge the government's moral right to make war at all. Instead of pacifism, the medieval church promoted a variety of other strategies for peace, first substituting non-military solutions to conflicts, then, if war came anyway, lessening its barbarity. Thus there grew up a collection of Catholic doctrine defining the just war. The most famous principles of "just-war theory" provide that wars are morally allowable only when fought as a last resort, in self-defense, by properly constituted authorities of government, by methods which are not excessive but commensurate with the good to be achieved, and in such a way as to spare noncombatants.

After the Reformation the Catholic Church lost its special position in society,

and as an agency influencing public policy bent its main moral efforts to preserving or restoring its historic institutional privileges. The church became increasingly identified with backward-looking, conservative resistance to change. Accordingly, before the late 19th century, Catholic moral teaching about war and peace itself underwent very little change. Indeed, those principles which condoned wars waged by representatives of a traditional past were emphasized.

Beginning with Pope Leo XIII, however, the Catholic Church found itself in a dramatically altered position. It lost its long battle to play a role in world politics as an independent Italian state, and the rationale for its struggle to exercise temporal authority shifted; now the objective was not to be a sovereign state like others but to serve as a transnational moral agent independent of the nations. By 1929, when the technical sovereignty of Vatican City was conceded, the church had a new conception of papal responsibility. The 20th century popes have seen themselves as pastors rather than rulers. They have disentangled themselves sufficiently from alliances with particular European governments to exercise rather striking moral leadership in matters of war and

thereby a coherent, interesting contribution to the public policy debate. Stripped of many qualifications and of the details of argument, some of those positions are listed here:

1. No first use of nuclear weapons "on however restricted a scale can be morally justified" (15; see also 19).

2. The doctrine of deterrence, which justified the possession of nuclear arms by the United States on the grounds that they prevent a nuclear war, is only barely acceptable to morality. It is a complicated doc-

trine, which would have been almost unintelligible to previous generations of Catholic moral teachers. It can be justified only as a temporary measure, which achieves a "sort of peace" while true peace is built. Hence it must be conjoined with honest efforts for disarmament and must be strictly limited by the government's public renunciation of certain morally unacceptable forms of deterrence (16ff and *passim*).

3. American nuclear policy may never even threaten to strike civilian populations or other non-military targets, even in re-

peace, more or less supporting Wilsonian principles during and after World War I, and promoting disarmament between the wars.

Pope John XXIII continued and renewed this good record. His magnificent encyclical *Pacem in terris*,¹ calling for an effective international authority to keep the peace, served as the keynote for many peacemaking efforts of the 1960s. Paul VI, who succeeded Pope John, continued to command wide attention to his views, expressed most persuasively in the encyclical *Populorum progressio*,² and in his 1965 speech to the United Nations.³ Especially in the encyclical, the pope linked world peace to attainment of justice for the poor and establishment of equitable economic relations between industrialized and developing countries.

The centerpiece of recent Catholic teaching on all these topics, however, is "The Pastoral Constitution on the Church in the Modern World," often called simply *Gaudium et spes*, which the Second Vatican Council passed in 1965.⁴ Given the problems faced by any group trying to write a joint statement, it is remarkably unified and yet full of clear, specific moral teaching about hard issues. In its treatment of war,⁵ the Constitution states that the most recent developments in weapons technology and geopolitical relations pose a genuinely new set of moral problems. Although Catholic bishops do not often admit that important morals might have changed, the Council wrote that today we are obliged "to undertake a completely fresh reappraisal of war."⁶

NOTES AND REFERENCES

1. *Acta apostolicae sedes*, 55 (1963) 257-304. (This serial is hereafter cited as *AAS*.) English translation in *The Pope Speaks*, 9 (1963) 13-48.

2. *AAS* 59 (1967) 257-299. *The Pope Speaks*, 12 (Spring 1967) 144-172.

3. *AAS* 57 (1965) 877-885. *The Pope Speaks*, 11 (1966) 47-57.

4. *AAS* 58 (1966) 1025-1120. English translations of *Gaudium et spes* (along with the Council's other documents) are most readily available in Austin P.

Flannery (ed.), *Documents of Vatican II* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1975), pp. 903-1001; and in Walter M. Abbott (ed.), *The Documents of Vatican II* (New York: Corpus Books, 1966), pp. 199-366. The Flannery edition is somewhat preferable.

5. *AAS* 58 (1966) 1100-1107. Flannery, pp. 986-993. Abbott, pp. 289-297.

6. *AAS* 58 (1966) 1103. Flannery, p. 989. Abbott, p. 293.

taliation after our own cities have been struck (15).

4. Present American strategic policy, while it does not intentionally target Soviet civilian centers, is still morally unsatisfactory because

even with attacks limited to "military" targets the number of deaths in a substantial exchange would be almost indistinguishable from what might occur if civilian centers had been deliberately and directly struck. . . . [S]uch a strike would be deemed morally disproportionate, even though not intentionally indiscriminate (18).

5. Since it is exceedingly doubtful that any nuclear exchange short of total war could occur, political leaders should be urged to "resist the notion that nuclear conflict can be limited, contained or won in any traditional sense" (16; see also 18).

6. Only a "sufficiency" of nuclear weapons to deter aggression is morally permissible; "the quest for nuclear superiority must be rejected" (18).

7. "Destabilizing" weapons systems and policies are not acceptable—and the bishops discuss several: systems most useful in a first strike, policies which blur the distinction between conventional and nuclear war, plans for "winning" a nuclear exchange or fighting a protracted one, certain short-range nuclear weapons, and others (18).

8. Governments must negotiate with imagination and good faith for disarmament. The bishops explicitly support certain proposals now pending, including the unratified SALT II treaty (20; see also 17).

9. The American government (and the Soviet, too) must undertake some risky first steps in disarmament, even in the absence of treaties, to encourage a constructive response from the other side (20).

10. International institutions, such as the United Nations, must be strengthened at the expense of contentious nation-states (22–25).

11. Public opinion, especially in the democracies, must be mobilized to hold the leaders of government to a moral course (14). Social agencies which mold public opinion, including the churches, cannot

morally remain inactive with regard to nuclear policy (22).

The Bishops' Conception of Their Audience and Task

Naturally, the bishops regard their specific recommendations as having different kinds and levels. For one thing, some positions rely on a particular technical analysis which may be subject to empirical error which does not threaten the broad principles of moral theology. For instance, the bishops recommend removal of "short-range nuclear weapons which multiply dangers disproportionate to their deterrent value" (19). The weapons in the American arsenal which best fit that description are the Pershing 2 missiles and cruise missiles which the administration plans to deploy in Europe this year. Yet whether these weapons multiply disproportionate dangers is precisely what is in dispute in the technical analysis. The bishops acknowledge that their specific recommendation on the weapons the U.S. expects to put in Europe is open to challenge if their technical analysis is wrong. But such analysis cannot challenge the nontechnical, moral principle of noncombatancy.

For another thing, some of these moral problems suffer from a novel, nearly insane, oddity. The best example is the doctrine of deterrence. Given that it is immoral to use nuclear weapons, some ask, how can it be moral to possess them at all, even in order to prevent the other side from using them? Yet in this crazy world, others contend, it has been only the threat of mutual slaughter that has prevented mutual slaughter, and the best proof of the morality of deterrence is that for over 30 years it has worked; there has been no nuclear war yet. The pastoral letter openly agonizes about this dilemma, reports various contending positions among the bishops themselves (19), and goes on to take a reasonably clear stand of its own. Deterrence, properly limited, is acceptable as a

temporary step towards disarmament. (See the whole discussion, 16–19 and *passim*.)

Furthermore, the specific stands the bishops take bear different relations to the different parts of the tradition of moral teaching on which they draw. For example, some stands rest directly on principles of generally human morality (“natural law”) and so recommend themselves persuasively to all right-thinking people of good will. An example of this is the clear condemnation, based on the principle of noncombatant immunity, of the intentional, strategic policy of targeting cities. By contrast, the call for all Catholics to work for peace is based on specifically Christian doctrine. “Peacemaking is not an optional commitment,” the bishops write. “It is a requirement of our faith” (30).

The Adventist church does not leave the issue of smoking to individual Adventists. Is not nuclear war a threat to the temple of the Holy Spirit at least equal to smoking?

The pastoral letter explicitly sets out to reach two goals:

to help Catholics form their consciences and to contribute to the public policy debate about the morality of war. These two purposes have led Catholic teaching to address two distinct but overlapping audiences. The first is the Catholic faithful, formed by the premises of the Gospel and the principles of Catholic moral teaching. The second is the wider civil community . . . (3).

The twin purposes and two audiences of the letter account in part for its complexity. Some of what the bishops write is, they acknowledge, subject to legitimate dissent, even from Christians: “On some complex social questions the church expects a certain diversity of views” (3). Other parts of the letter are reassertions of “universally binding moral principles” (2), the bishops claim, and so are not open to the same kind of disagreement, even from nonbelievers.

In summary, then, the letter offers the

spectacle of a group of Christian pastors wrestling publicly with a moral issue and striving to exercise leadership. On the whole, they succeed in three ways. First, they offer a morally serious argument which has a complexity commensurate with the complexity of the problems they treat. The letter is not a simple fiat, relying on the sheer authority of episcopal office. It is a complicated tissue of reasonings and conclusions which seeks to persuade, not to compel. Second, the letter takes clear moral positions in spite of its complexity. There is something simple here—not the argument, not the detailed application of it, perhaps, but the clear call for a “moral about-face.”

The whole world must summon the moral courage and technical means to say no to nuclear conflict; no to weapons of mass destruction; no to an arms race which robs the poor and the vulnerable; and no to the moral danger of a nuclear age which places before humankind indefensible choices of constant terror or surrender (30).

Finally, the bishops are true to their tradition. They extend it, to be sure, for they know that nuclear weapons pose moral problems unknown to tradition; but they imaginatively draw on the riches of their historic spiritual storehouse.

Comparison With Adventist Response

So far, there has been no official Adventist statement about nuclear weapons quite like the Catholic pastoral letter. Adventist church officers usually remain silent about such issues. I am struck by the fact that the Catholic bishops, in taking an institutional stand on nuclear war and peace, openly faced—and rejected—some of the same reasons which Adventist leaders might proffer for not doing so.

For example, a few Adventists say that American nuclear policy is not a religious issue but a trendy, perhaps ephemeral, political fad. The church, they say, should not be involved in politics. The Catholic bishops

said the opposite: "Faith does not insulate us from the challenges of life; rather, it intensifies our desire to help solve them precisely in light of the good news which has come to us in the person of Jesus, the Lord of history" (1).

A recent short statement in the *Adventist Review*⁶ did acknowledge that nuclear war and peace was a moral issue worthy of the attention of religious people. But it went on to say that Adventists should engage the issue as individuals, not as a group. This too is the reverse of the tactic taken by the Catholic bishops, who were writing in their institutional capacity as officials of a religious group.

In defense of official Adventist silence, it is sometimes urged that the technical issues or the moral reasoning involved in judging such an issue is so complicated that it would confuse the Adventist message. I can remember a General Conference official saying in conversation during the Viet Nam War that the church offers no official judgment of such conflicts "because that would get us all involved with just-war theory." Others now suggest that the technological and geopolitical complexities of nuclear policy exceed the competence of church officers, who should "leave it to the experts." But the church does take official stands, often based on complex reasoning, with respect to very technical moral and religious questions. It does not leave the issue of smoking to individual Adventist epidemiologists. Is not nuclear war a threat to the temple of the Holy Spirit at least equal to smoking? And again the Catholic bishops offer a counter-example; even after conceding and discussing the complexities, they managed to make clear, simple, and rather eloquent statements about nuclear war.

Many Adventists also say that official attention to social issues is a distraction from the church's main corporate task, which is evangelism, a distinctively other-worldly and spiritual job. To be sure, if the church involves itself with public policy, the danger of co-optation and distraction exists. Agita-

tion for nuclear disarmament is often part of a vaguely leftist political agenda, which is not identical with the church's own agenda. Other Christian groups, perhaps Catholics most of all, have occasionally compromised their Christian distinctiveness by uncritically joining political movements, of both the left and right. To confront this problem, the pastoral letter repeatedly explains the uniquely religious motives and theological roots of the stands it takes. And in the end, the bishops do come up with a distinctive position, with clear links to their special tradition, differing from the call for a nuclear freeze on the one hand and from the policies of the Reagan administration on the

"If the church as a body has nothing specific to say to the world about peace, how can it claim to evangelize? It is precisely the Gospel, the 'evangel,' which says that God loved the world and that peacemakers are the blessed."

other. This time, the bishops were not co-opted.

The lesson for the Adventist Church is, I believe, the importance of re-examining what its mission is. Is it simply to grow by making more folks Seventh-day Adventists? Is that what evangelism means? Or is it also to promote another kind of spiritual growth guided by the Gospel, inward and intensive instead of outward and extensive, both among Adventists and in others who may hear the message without joining? If soul-winning construed as numerical growth is the only goal, what distinguishes that from mere institutional self-aggrandizement? Most of all, if the church as a body has nothing specific to say to the world about peace, how can it claim to evangelize? It is precisely the Gospel, the "evangel," which says that God loved the world and that peacemakers are the blessed.

Why cannot official Adventism, like the Catholic bishops, use its distinctive tradition

to say a word of Good News about peace and nuclear war? Like the scribe of the kingdom "who brings out of his treasure what is new and what is old,"⁷ Adventist leaders could refurbish the "blessed hope" which lies at the heart of our historic message. That world-denying eschatology could be paired with a truly blessed hope, a world-affirming vision of a human community at peace. Then the reason for fleeing the world as it is would be love of the world as it may become. The radical judgment upon the institutional arrangements of the present age would not be expressed in silent, self-righteous flight, but in detailed, positive suggestions about alternative arrangements, offered with courage, modesty, and clarity, and in radical faithfulness to the age to come. Only if judgment is linked to faithfulness, the negative to the positive view of the world, can Adventism's tradition of world-denial avoid self-righteousness, self-aggrandizement, and finally, moral cowardice.

Another side of the Adventist tradition offers just such a positive vision of the world to match its eschatology's world-denial. This is the Sabbath. The Sabbath celebrates God's own judgment that everything he made was very good; it proclaims that he himself so loved the world that he gave his Son. Surely this means that everything in human power must be done to save the earth, this splendid creature of God, from destruction by human weapons. What could be a more deeply religious task? And

to compare great things with small, there are parallels with Adventist health reform. The basis of health reform is the conviction that the human body is good, both as a marvelous creation of God and, re-created, as the habitation of God's own Holy Spirit. So the body is worthy of the most meticulous and radical reforms of health habits and even dress. Surely Sabbath-keepers, who proclaim that the whole world is good, should propose Gospel reforms, no less meticulous and radical, of the world's terrifyingly unhealthful political and military habits.

In the Adventist past are models for decisive official action. In the 1850s Americans in some churches denounced proposals for abolition of slavery with the same language now used about proposals for nuclear disarmament. They called abolition a political issue, a distraction from the church's real task, a church-dividing question, empirically complicated, a question best left to individual moral decision alone. But not the Adventist pioneers. Under Ellen White's leadership, they took a clear stand against slavery, even denying slave-holders membership in their congregations. In retrospect, all else seems temporizing failure of nerve, even institutional self-seeking, on the part of the churches. In the future, I believe, the American Catholic bishops will not be subject to such reproaches with respect to nuclear arms. But how will official Adventism of the 1980s fare in the judgment of history, or of heaven?

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1. The text is most easily accessible in *Origins: NC Documentary Service*, 13 (1983) 1-32. Citations in this article are in parenthesis, referring to the page numbers in *Origins*: Superscript numerals are for the Notes and References which follow.

2. The quotation is from the pope's Christmas Message of 1948, in *Acta apostolicae sedes* (AAS) 41 (1949) 1-15. The bishops supplied the emphasis.

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and Flannery, p. 990. The bishops use the Abbot edition, p. 294.

4. World Day of Peace Message, 1967.

5. Address to Scientists and Scholars (25 February 1981), sec. 4. The whole text is in AAS 73 (1981) 420-428 and *Origins*, 10 (1981) 621-623.

6. Bert B. Beach, "Adventist and Disarmament," *Adventist Review*, Volume 160, No. 16 (21 April 1983), p. 4.

7. Matthew 13:52.

The Bishops and Peace, Or is it Necessarily a Sin To Build Nuclear Weapons?

by Eric Anderson

The American bishops' pastoral statement on modern war may be destined to be one of those famous documents, like *Das Kapital* and *The Origin of Species*, which everyone cites and almost no one actually reads. Certainly the average newspaper reader has learned little more than that the bishops want to "halt"—rather than "slow down"—the arms race, and that this brazen choice of words has been an embarrassing setback for the Reagan administration and for warmongers in general.

In fact, the bishops' pastoral letter has been so misunderstood that few people, even among "peace advocates," could identify which of the following statements come from the bishops' letter and which were made by admirers of Reagan's defense policy:

1. Informed realists in foreign policy establishments as pacifists should oppose aiming to kill bystanders with nuclear or conventional weapons: indiscriminate Western threats paralyze the West, not the East.

2. The Christian has no choice but to defend peace, properly understood, against aggression . . . Governments threatened by armed, unjust aggression must

defend their people. This includes defense by armed forces if necessary as a last resort.

3. Rejection of some forms of nuclear deterrence could . . . conceivably require a willingness to pay higher costs to develop conventional forces . . . It may well be that some strengthening of conventional defense would be a proportionate price to pay, if this will reduce the possibility of a nuclear war.

4. The fact of a Soviet threat, as well as the existence of a Soviet imperial drive for hegemony, at least in regions of major strategic interest, cannot be denied.

5. It is one thing to recognize that the people of the world do not want war. It is quite another to attribute the same good motives to regimes or political systems that have consistently demonstrated precisely the opposite in their behavior. There are political philosophies with understandings of morality so radically different from ours that even negotiations proceed from different premises, although identical terminology may be used by both sides.

6. Current American strategic policy is not compatible with at least three of the six 'just-war' guidelines. The policy contains no definition of success aside from denying victory to the enemy, no promise that the successful use of nuclear power would ensure a better future than surrender, and no sense of proportion because central war strategy in operational terms is not guided by political goals. In short, U.S. nuclear strategy is immoral.

Four of the above statements—numbers two through five—come from the bishops' letter. The first and last comments were made by prominent civilian strategic thinkers, men who have sometimes been caricatured as zany superhawks, "wizards of Armageddon."¹

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Anyone who has carefully followed the more extreme pronouncements of some "peace bishops," not to mention the Marxist ruminations of assorted Maryknollers and other members of the Catholic left, will be unprepared for the subtlety and moderation of the bishops' letter (*The Challenge of Peace: God's Promise and Our Response*). The letter simply does not preach unilateral disarmament, advocate illegal resistance (such as Bishop Hunthausen's notion that peace-lovers should refuse to pay half their taxes), or advise Catholics to quit working in defense industries. Indeed, despite their call to "halt" the arms race, the bishops are careful to avoid an explicit endorsement of the "nuclear freeze movement," not wishing, they explain, "either to be identified with one specific political initiative or to have our words used against specific political measures."²

Augustine not Gandhi

The bishops' letter approaches the issues of war and peace with a modesty and charity often lacking when sincere people attempt to make political applications of religious idealism. "We recognize," the bishops write, "that the church's teaching authority does not carry the same force when it deals with technical solutions involving particular means as it does when it speaks of principles or ends." It is possible, comments the pastoral letter, for decent people united in opposing an injustice to "sincerely disagree as to what practical approach will achieve justice. Religious groups are as entitled as others to their opinion in such cases, but they should not claim that their opinions are the only ones that people of good will may hold."³

Citing a variety of Christian sources, most frequently Vatican II's *Pastoral Constitution on the Church in the Modern World* and statements from several popes, particularly John Paul II, the pastoral letter carefully

describes the Catholic tradition on war. The bishops accept, they say, John Paul's observation that "in this world a totally and permanently peaceful human society is unfortunately a utopia" and his warning against "deceptive hopes" which lead "straight to the false peace of totalitarian regimes." They reject a peace that is merely the absence of war, pointing to a higher definition which includes harmony and respect for human rights. "In history," the bishops wisely add, "efforts to pursue both peace and justice are at times in tension, and the struggle for justice may threaten certain forms of peace." Drawing their wisdom more from Augustine and Aquinas than from St. Gandhi, the pastoral letter affirms the legitimacy of force in certain conditions, stating that "people have a right and even a duty to protect their existence and freedom by proportionate means against an unjust aggressor."⁴

At the same time, the pastoral letter unequivocally condemns some ways of waging war, even "defensively": "Just response to aggression must be discriminate; it must be directed against unjust aggressors, not against innocent people caught up in a war not of their making." The bishops point out that new forms of warfare, especially "revolutionary," guerilla wars, and nuclear war, create new circumstances in which application of just-war doctrines is very difficult. They oppose any use of nuclear weapons, even to strike "enemy cities after our own have already been struck," but are willing for the United States' short-term possession of nuclear weapons, as we wait for a world government to engineer disarmament. The bishops call their position "strictly conditioned moral acceptance of nuclear deterrence." A critic of this position, Norman Podhoretz, comments: "But if it is immoral to use nuclear weapons under any circumstances (even in retaliation for a nuclear attack), they might just as well be renounced unilaterally for all the good they do even as a deterrent or a bargaining chip."⁵

In the face of an ongoing, complicated debate among the experts, the bishops are willing to sound a slightly agnostic note on civil defense and limited nuclear war. Like President Reagan in the thicket, they call for "an independent commission of scientists, engineers and weapons experts" to figure out if current or possible civil defense plans "offer a realistic prospect of survival." The authors of the letter say they are "highly skeptical" about limited nuclear war theories, but content themselves with stating: "The burden of proof remains on those who assert that meaningful limitation is possible." In the meantime they do not want to hear any talk about "winning," or "surviving," or even "waging" a nuclear war.⁶

The pastoral letter eschews "romantic idealism about Soviet intentions and capabilities," and, indeed, offers its views with refreshing candor. "Americans need have no illusions about the Soviet system of

repression and the lack of respect in that system for human rights," the bishops observe. Though our own system has its flaws, "the facts simply do not support the invidious comparison made at times even in our own society between our way of life, in which most human rights are at least recognized even if they are not always adequately supported, and those totalitarian and tyrannical regimes in which such rights are either denied or systematically suppressed." The bishops concede that religious freedom and freedom of speech which make possible *The Challenge of Peace* simply do not exist in the Soviet Union or Eastern Europe—an admission neither the *Adventist Review* nor the General Conference administration would publicly make.⁷ Yet the bishops avoid the darkest reflections on the Soviets, such as the powerful evidence of wholesale violations of the arms-control agreement on chemical and biological weapons

Adventists and the Nuclear War Issue

The Catholic Church is not the only one speaking out on nuclear war. Adventists also are becoming more vocal on this major religious and political issue.

Last spring, the Loma Linda University Ethics Department and the Loma Linda University Church jointly sponsored a symposium on the medical and ethical implications of nuclear war. This spring, an Adventist pastor was one of the three organizers of an evangelical symposium on "Church and Peacemaking in a Nuclear Age," held in Pasadena. David Bunker, a member of the pastoral staff at Fresno Central church in California, planned the three-day conference with two fellow students from Fuller Theological Seminary.

The conference was supported by a broad coalition of sponsors, and speakers

represented the range of viewpoints on the nuclear issue today—from the hawkish Reagan policy, to the more moderate "nuclear pacifist" position (which accepts that war is inevitable but opposes use of nuclear weapons), to the more staunchly pacifist view advocated by Mennonites and Quakers.

Of the 1400 delegates at the conference, the Adventist representation was small. However, says Bunker, "Knowledgeable Adventists are trying to convince people in their churches that this is an issue we all need to think about. Although few Adventists participate in activist politics like lobbying and demonstrations, Adventists should realize that nevertheless they are already involved in nuclear politics—through voting and taxes—and that it's up to them to act on their convictions."

("yellow rain" in Afghanistan and Southeast Asia), or the implications of the Bulgarian connection in the shooting of the Pope.

Though the bishops' statement is sometimes guilty of trendiness, it is also thoroughly unfashionable in at least one respect—its unequivocal belief that the concern for human life expressed in the peace movement is directly related to the abortion issue. You can imagine the typical *New Yorker* reader sighing at the "tasteless moralism" of the following: "Millions join us in our no to nuclear war. . . . Yet many part ways with us in our efforts to reduce the horror of abortion and our no to war on innocent life in the womb, killed not indirectly, but directly."⁸ So far, most admirers of the pastoral letter have found it convenient to ignore this section of the document.

The relative moderation of the bishops'

letter *The Challenge of Peace* owes a good deal to the intervention of European prelates, including the Vatican hierarchy. In a meeting in Rome, January 18 and 19, 1983, the Vatican secretary of state and other church leaders reminded leading American bishops that they must carefully distinguish between the church's teaching authority and their own prudential judgments on practical matters. The Americans were told that "there is only one Catholic tradition: the just-war theory" and advised not to elevate the pacifist position to the status of a separate-but-equal "double tradition." The Vatican insisted that the assertion "peace is possible" in an earlier draft of the pastoral letter "expressed not a credal judgment but a mere conviction" which should not be read into scriptural statements about the future kingdom of God. Cardinal Casaroli drew attention to the fact that Pope John Paul has warned against the twin dangers of

Adventist students on college campuses are acting on their convictions by joining the newly-formed Adventist Peace Network. The organization was initially formed at Pacific Union College last school year in response to the "Call for Remnant Peacemakers" statement that came out of the 1982 Loma Linda University symposium.

According to Norman Wendth, a professor of English at PUC and one of the Network's founders, the organization will explore the biblical and ethical basis for nonviolence and the political wisdom of this mode of response. Wendth says the Adventist Peace Network sees its purpose as educating Adventists and providing opportunities for them to participate in practical peacemaking activities.

At Pacific Union College in 1982-83, the Network organized a variety of activities, including a voter registration drive, a weekly study-discussion group, a

spring film series, and a week of programs called "What About the Russians." In addition to two film showings and the playing of a simulation game that asks participants to decide whether to use nuclear weapons first at the outbreak of World War III, the week featured Ray Hefferlin, chairman of the physics department at Southern College, who described his experiences while living in the Soviet Union under the auspices of a National Academy of Sciences exchange program.

At Loma Linda University, Julie Rauls, a graduate student in physiology, initiated the second chapter of the Adventist Peace Network. Others have expressed interest in sponsoring Network activities on the La Sierra campus and at Walla Walla, Union, and Columbia Union Colleges. Winona Winkler Wendth, a co-founder of the PUC chapter, is coordinating the formation of new chapters. She can be contacted at the Learning Center, Pacific Union College, Angwin, CA 94508.

nuclear conflict and the loss "of the independence and freedom of entire peoples," and urged the Americans to keep both threats in mind as they thought about peace. He added that many people believe that the best practical way, for now, to avoid these two dangers is by possessing "a sufficient deterrence (i.e., in fact, today, a nuclear deterrence)."⁹

Unilateral Mental Freeze

To say that *The Challenge of Peace* is much better than it might have been is not, of course, the same as calling it a profound or distinguished treatment of war and peace in the modern age. As a statement on the art of keeping peace, the pastoral letter deserves no more than a C+. Even as a discussion of the specific moral dilemmas of nuclear war, the bishops' letter is often disappointing. If a student asked me for a clear introduction to the moral issues involved in "deterrence," I would recommend several secular sources above *The Challenge of Peace*, including Andrei Sakharov's letter from exile (published in *Foreign Affairs*) and Albert Wohlstetter's recent essay "Bishops, Statesmen, and Other Strategists on the Bombing of Innocents."

The basic problem with the bishops' letter is the "freeze"—the unilateral mental freeze that they have imposed upon themselves. For the majority of bishops, it seems, all the important facts about nuclear weapons technology and strategy remain basically unchanged from 20 years ago. (As Wohlstetter writes, "With few exceptions, even the most thoughtful consideration of the morality of nuclear threats have been frozen in the technology of the late 1950s and specifically that of nuclear brute force.")¹⁰ It is as if the bishops have staggered out of a time warp, clutching copies of *On the Beach*.

Most people have the vague notion that nuclear weapons are yearly becoming bigger and more indiscriminate in their ex-

plosive potential. In fact, the most important development in atomic weaponry over the last two decades had been a revolution in accuracy which has led to smaller and more precise weapons. In raw megatons, the United States' arsenal is today one-fourth of what it was in 1960. At the same time, our most accurate missile, the cruise, is approximately 150 times more accurate than typical late 1950s monsters. This means that certain modern missiles can successfully attack specific military targets without raining death on hundreds of square miles. As a recent editorial in London's *The Economist* commented, "an all-out nuclear war would kill more people than any previous war; but an SS-20 attack against military targets could leave Western Europe helpless with fewer casualties than there were at Passchendaele or Stalingrad."¹¹

In other words, a suicidal all-out super-power exchange may not be the only (or the most likely) nuclear danger we should fear. As nuclear weapons become more accurate and more controllable, the possibility increases that their use may appear rational in a particular situation. Most important, the United States risks having an ineffective, noncredible "deterrent" if our only response to any enemy use of nuclear weapons, no matter how localized (e.g. against a naval task force) is old-fashioned "massive retaliation" against civilians. In short, many of the old assumptions and definitions require rewriting in the face of technological changes.

The bishops see very little of this. Their statement ignores entirely such crucial weapons innovations as the "neutron bomb" (enhanced radiation warheads) and advanced anti-ballistic missile systems, both nuclear and non-nuclear, earthbound and space-based. (Not mentioning the neutron bomb is particularly inexcusable because its inventor, Samuel Cohen, is a voluble fellow who has written widely and perceptively about the strategic and moral implications of his invention.)

The refusal of *The Challenge of Peace* to think seriously about rational and responsible planning in the light of new weapons is fundamentally a political decision, I suspect. The basic theme of the bishops is that the only just war is one of proportionate means, a war that excludes calculated, indiscriminate attacks on civilians. A Christian citizen could wholeheartedly accept this principle and yet reject the remedies the bishops support: a halt in modernization of U.S. missiles, a commitment to "No Use, Ever," and an ultimate reliance on disarmament and world government.

A more practical way for the United States to avoid a third global war in this century—and that's the real objective, not halting the arms race—would be to build a

"The basic problem with the bishops' letter is the unilateral mental freeze that they have imposed upon themselves. It is as if they have staggered out of a time warp."

policy that never uses nuclear arms to counteract conventional weakness, never allows potential foes to assume the West is too weak to resist aggression, never threatens insane and unlikely actions to "deter" an enemy, and never loses sight of the primary obligation to protect the lives of Americans. Such a policy would see a *onesided* arms race as the greatest threat to peace and institute an immediate emphasis on "counterforce" weapons and civil defense, accepting arms reduction efforts only if they truly entailed both sides having equal arsenals.

Sound familiar? Needless to say, the bishops don't intend to endorse Reagan's policy or even recognize it as one alternative that Christians could accept. But if the Reagan approach is wrong, the pastoral letter never convincingly shows us why.

Too often the bishops mar their discussion of the problems of war and peace with

simplistic liberal platitudes. (The demon "Legion," I suspect, goes by the name "Cliché," too.) Two of their most essential clichés are these:

1. *America's nuclear weapons are a ruinous expense that robs the poor.* The real temptation of nuclear weapons is their relative cheapness, their ability to deliver "more bang for the buck." Strategic nuclear weapons are a small part of the U.S. defense budget, about one-eighth of the huge expenditure required for the conventional defense of Europe. In 1981 the total U.S. expenditure for nuclear forces was \$16.7 billion, compared to \$26 billion on just two welfare programs (food stamps and aid to families with dependent children). The truth is that the federal government, even when run by "uncompassionate" Republicans, spends far more helping the poor than in building nuclear weapons. It is bad arithmetic and pure demagoguery to assert otherwise.

2. *Arms control is the most important part of our foreign policy.* "The trouble with disarmament," wrote the head of the League of Nations Disarmament Commission in his memoirs in 1973, "was (and still is) that the problem of war is tackled upside down and at the wrong end . . . Nations don't mistrust each other because they are armed; they are armed because they distrust each other." The bishops seem totally unaware that in practice arms control has often had disappointing or even disastrous results. For example, the limitations on naval weapons negotiated in 1922 and 1930 probably made war more likely, not less. As former arms negotiator Eugene Rostow writes, "The post-World War I arms-limitation agreements . . . helped bring on World War II, by reinforcing the blind and willful optimism of the West, thus inhibiting the possibility of military preparedness and diplomatic action through which Britain and France could easily have deterred war."¹² The pastoral letter also fails to adequately recognize the virtually impossible obstacles to "verification" posed by totalitarian regimes and closed societies.

Adventists and Pronouncements on Peace

What are the implications of *The Challenge of Peace* for Seventh-day Adventists? Especially those Adventists who wish their church would rise above wedding rings and financial scandals to "bear prophetic witness" on more important matters such as human freedom, earthly justice, and peace? I am not a bishop, but I am at least a primate, and I'll venture a "prophetic witness" of my own. The experience of the Catholic bishops in preparing this pastoral letter sug-

"If the bishops have sometimes stumbled in their efforts to separate complex procedural matters from abiding moral principles, they have only themselves to blame."

gests to me both the vital necessity of an independent lay journal like *Spectrum* and the basic good sense of General Conference leadership in avoiding "politics." The bishops are doing a job best handled by the laity. If the bishops have sometimes stumbled in their efforts to separate complex procedural matters from abiding moral principles, they have only themselves to blame. As C. S. Lewis observed years ago:

People say, "The Church ought to give us a lead . . ." But, of course when they ask for a lead from the Church most people mean they want the clergy to put out a political programme. That is silly. The clergy are those particular people within the whole Church who have been specially trained and set aside to look after what concerns us as creatures who are going to live for ever: and we are asking them to do a quite different job, for which they have not been trained . . . The application of Christian principles, say, to trade unionism or education, must come from Christian trade unionists and Christian schoolmasters, just as Christian literature comes from Christian novelists and dramatists—not from the bench of bishops getting together and trying to write plays and novels in their spare time.¹³

There are times when the clergy have an obligation to rouse an ethically lethargic

society, to point out principles which are being ignored. But in the case of the nuclear arms debate, the job of representing Christian ideals is already being done by laymen—congressmen, journalists, scholars, and military strategists. *The Challenge of Peace* is a modest achievement—but I'd rather hear an argument between Senator Mark Hatfield, evangelical layman, and Professor Michael Novak, Catholic layman.

At their utopian worst, the bishops should be a warning to Adventism's educated elite, many of whom are weary of a sterile otherworldliness and may face the danger of going from one extreme to another. If we merely secularize the Christian doctrine of the Second Coming (what historian Eric Voeglin calls "immanentizing the eschaton"), we risk greatly impoverishing our faith.

Liberal Adventists want their church to abandon (or "creatively" recycle) such "delusions" as Millerism and Uriah Smith's prophetic scheme. But do they offer as substitute anything more than the hackneyed offscourings of secular optimism? If you think 19th century interpretations of the King of the North and the sixth trumpet a bit dubious, wait until you meet today's reigning millennial fatuity: global peace and justice built upon a supercharged United Nations!

America's Catholic bishops dream, they say, of "a substitute for war," brought about by a "global body" with the ability "to keep constant surveillance on the entire earth," to "investigate what seems to be preparations for war" by any nation, and to "enforce its commands on every nation." (Somehow, this entity will have its immense power "freely conferred upon it by all nations"!)¹⁴

Uriah Smith—Adventist liberals might reflect—would not have been taken in by this dream. His premillennialism sometimes led him astray, into rigid pessimism and cocksure warnings, but at least it taught him to suspect concentrations of power, to recognize the potential for tyranny in

schemes of world unity, and to repudiate facile dreams of earthly peace. A solution to the problems of peace built on the ideals and practices of the majority in the United

Nations' General Assembly, Smith would certainly tell us, is more likely to be a threat than a promise.

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4. *Ibid.*, pp. 7, 8, 9.

5. Norman Podhoretz, "Appeasement By Any Other Name," *Commentary*, July 1983, p. 28.

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In God We Trust

by Tom Dybdahl

Halfway across the world, in places whose names most of us have never heard, there are nuclear weapons aimed at the United States. At any time, someone could give an order to fire those weapons.

Once they were launched, there is nothing we could do to protect ourselves. In less than one hour, millions of Americans would be dead or dying. The entire landscape would be changed; everything familiar to us would be altered forever.

At the same time, scattered around this country, there are nuclear weapons aimed at the Soviet Union. These weapons, too, could be fired at any moment.

Whatever their targets, our bombs would kill millions of Russian civilians—fathers, mothers, and children. The Soviet Union would be destroyed as a functioning society.

We have created a twisted world: a place where people live constantly in fear of annihilation, where the threat of mutual destruction is a fact of daily life. A place where Christians in one country seem willing to destroy fellow Christians because they happen to live in another country.

I believe that we have come to this point, in no small part, because Christians have forgotten who they are. And I believe that if we can begin to remember, there is hope that nuclear holocaust can be avoided.

It is not that we are reluctant to express our opinions about the arms race. We talk easily about the Soviet threat, or discuss whether we have approximate parity with the Russians, or argue about whether deterrence is effective. We're glad to comment on the latest word from the Pentagon or the Kremlin.

Christians, like other citizens, should be informed about what is at stake in the nuclear arms race. There are many difficult questions which invite discussion. Is deterrence morally acceptable? Should we deploy first-strike weapons? What is the best way to negotiate arms reductions? Can we justify spending billions of dollars on weapons when thousands of God's children die every day from starvation and disease?

But we cannot stop with these issues. We must also talk about this matter *as Christians*. When the subject is raised, we need to cut through the rhetoric and ask the crucial question: What is the word from the Lord? When it comes to the arms race, most of us do not take the fear of the Lord as the beginning of wisdom. Rather, we start with the fear of men.

There is no denying that the nuclear arms race has a certain logic to it. Supporters of current U.S. policy usually begin by agreeing that the arms race is abhorrent. Nuclear weapons threaten our very existence, they say. Nobody wants to see 20 million, or 50 million, or 100 million people dead and large sections of our earth destroyed. They wish we didn't have to have nuclear bombs, but we must.

That is the catch. Almost no one admits to

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craving these weapons; it is someone else who has forced us to possess them. In America, the argument is that we must have nuclear weapons because the Soviet Union has them, and the Soviets are a threat to our freedoms, our personal survival, and even our national survival. If they would get rid of their weapons, then we would get rid of ours. But we can't get rid of ours first, because the Russians can't be trusted. Look what they did to the Korean Air Lines jet. And besides, they are trying to take over the world, and we aren't. (In the U.S.S.R., incidentally, their justifications are the exact opposite of ours.)

I believe that the Russians are indeed a threat to world peace. I don't trust them. Many of the arguments for possessing nuclear weapons are logical. But their logic is not that of the kingdom of God. So I have no arguments here for President Reagan or President Andropov; I have nothing to say about the wisdom of the world. I wish to speak about the arms race simply as a Christian. I wish to speak about the foolishness of the cross.

In chapter one of I Corinthians, Paul wrote these amazing words:

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate."

Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength (I Corinthians 1:18,19; 22-25).¹

From the very start, the way Jesus lived and died was a problem. His life annoyed the Jewish leaders enormously; the things he did were a constant judgment on the rules and customs of the time. So they seized him, made false accusations, and sentenced him to death. After some political pressure, the Roman governor agreed to carry out this travesty of justice.

Jesus knew that his life was in danger. He

did not want to die, and he knew that he had the force to resist any efforts to take him and harm him. He had his own nuclear arsenal—at least 12 legions of angels who would have rushed to his assistance. But the sinless, powerful Jesus did not resist. He let himself be taken, abused, and finally executed.

No wonder the cross is a scandal. Here is an innocent man—indeed the best man that ever lived—wrongly condemned to die, with the power to free himself. And he doesn't do it.

In an effort to escape this scandal, most Christians have tried to give the cross a very narrow meaning. Jesus let this happen, they say, because he had to die in order to win our salvation. Calvary was primarily a kind of legal transaction. That's why Jesus didn't resist. He surely doesn't mean for us to act the way he did.

Or we turn the cross into a symbol. Crosses are not for dying on anymore; they are for church decoration, or to put on charm bracelets. In fact, the word cross has come to be applied to almost any kind of difficult circumstances.

But Jesus' own words will not let us get away that easily. He calls today, as he did long ago: "Anyone who does not take his cross and follow Me is not worthy of Me" (Matthew 10:38). In dying on the cross, Jesus did not simply earn our salvation and reconcile us to God; he showed us how we should deal with our enemies.

Certainly, Jesus did need to die to save fallen man. But it could have happened in a different way, under a thousand different circumstances. Yet God chose this way—God chose Calvary. On the cross he declares that the way to treat one's enemies is not to fight them, but to love them, even if it means dying for them.

Jesus realized that he was in a life and death struggle with evil, and that if he did not kill his enemies, they would kill him. So he made his choice. Jesus reached out to embrace his enemies, and in doing so he embraced the cross.

To human wisdom, of course, it was crazy. But God had something quite dif-

ferent in mind. In dying for his enemies, Jesus made peace.

For He himself is our peace, who has made the two [Jew and Gentile] one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in Himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the Cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near (Ephesians 2:14-18).

The Jews prided themselves on being God's special people. The laws and regulations that God had given them through Moses had shaped their culture and national life and made them unique among the nations of the world. They were the Chosen People.

“Today we commonly think of peace as the absence of war. By that definition, we are at peace. But that is not the peace Jesus established.”

But instead of sharing their good fortune with other nations and leading them to God, the Jews used their distinctiveness to build barriers. They grew proud of their special status and scorned other nations. The hostility between the Jews and Gentiles grew and deepened.

So it was an especially bitter experience for the Jews to be ruled by the Gentile Romans. They longed for deliverance. Since Jesus was a Jew, and a man with obvious power, they tried to make him king. They wanted him to raise up an army and defeat the Romans. But Jesus would have none of it. He refused to identify with the particular interests of one country, even his native land.

As a result, his own people wanted him dead. His refusal to fight for their cause, his insistence on a new kingdom without barriers, was a judgment on them. The crafty Caiaphas argued that Jesus had to be killed because his actions threatened Israel's very existence. “It is better for you that one man

die for the people,” he said, “than that the whole nation perish” (John 11:50).

But by accepting death, Jesus accomplished his purpose. He swept away the customs and regulations that had built walls between people. He created a new kind of person: one who would seek reconciliation with enemies, not confrontation; one who would love others no matter what it cost. He established a people that would not primarily identify themselves as Jews or Greeks, Americans or Russians, males or females, but as Christians. Jesus knew that was the only way to make peace.

Today we commonly think of peace as the absence of war. By that definition, even though the U.S. and the U.S.S.R. are facing each other with enough destructive power to incinerate the world several times over, we are at peace. Many people argue that the arms race has actually helped maintain peace.

But that is not the peace Jesus established. His peace comes only when differences are reconciled; when people are willing to forgive their enemies. Real peace comes only when people are willing to sacrifice their own interests for the interests of others. Jesus did not bring peace by helping the Jews defeat the Romans. He brought peace by dying for them both.

Today we have similar barriers between nations. In particular, there is a deep distrust between America and the Soviet Union, not unlike that between the Jews and Gentiles. Many people, including the president of the U.S. believe that the Soviet Union is the focus of evil in the world, and that, by contrast, the U.S. is the focus of good.

This was exactly the kind of spirit that Jesus wished to destroy on the cross. By refusing to support the national interests of the Jews, he wanted to show that no nation is God's kingdom. His kingdom is made up of people from all nations. The spirit that is willing to destroy people in other countries for the sake of a particular national interest is not the spirit of Jesus, but the spirit of the world. The goal of the Christian is not to

defeat his opponents, but to be reconciled with them.

By dying for his enemies on the cross, Jesus made peace. In today's world, with its giant weapons of destruction, the way to peace is still the same. The real peacemakers are not the presidents, or generals, or defense contractors. The real peacemakers are those men and women who would rather die than harm their enemies.

But the cross did more than make peace. It also exposed the true nature of the governments of this world. In Ephesians 2, Paul tells us:

When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having cancelled the written code, with its regulations, that was against us and stood opposed to us, he took it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross (Ephesians 2:13-15).

Paul here uses three verbs to describe what the cross did to the powers. Jesus disarmed the powers, made a public spectacle of them, and triumphed over them.²

The superpowers claim to be interested in disarmament, even as the arms race accelerates. But Paul tells us that Jesus has already disarmed the powers. He did not do this by taking away their weapons; he did it by showing how weak these weapons really were. Jesus submitted to the might of the Roman Empire; he let himself be killed. But when God's voice called him, no force on earth could resist. The only true source of power is the God who holds life and death in his hands.

Nuclear weapons, despite their massive power of destruction, are not truly powerful. They may kill millions, but they cannot defeat a single person who trusts in the crucified Jesus and follows his example. These puny weapons offer no eternal security. Their strength is an illusion. The cross and the resurrection reveal the utter weakness of the bomb, and thus the powers are disarmed.

Similarly, Jesus made a public example of the powers. At the cross, he revealed their

true nature. Prior to this time, gods were usually associated with particular nations. Most people accepted the powers as the gods of this world. These powers were to be obeyed and supported.

But when God appears on the earth in Jesus Christ, it becomes clear that something is wrong with the powers. The Jews, God's special people, the most civilized nation on earth, lead the way in clamoring for his undeserved execution. The Romans, with their highly developed system of criminal justice, add their approval to the charade. These nations join together to crush out the life of Jesus.

By this encounter, they are unmasked as false gods. No more can they be blindly supported or worshipped. When they come up against perfect goodness, all their laws

“The bomb appeals to our fears; the cross calls us to hope. We simply cannot march under both banners.”

are forgotten. They resort to brute force. Whatever face they may pretend to wear, these powers turn out to be God's enemies.

The nations today are no different. We all wish to believe in the goodness of our country. We sometimes even identify our national interests with the eternal interests of God. But since the cross, we know that this is idolatry. All the powers are fallen. They are all at war with God's kingdom.

But Jesus triumphed over the powers. At the cross and resurrection he demonstrated that love is stronger than violence. He showed that death is not necessarily defeat. Jesus rose victorious over the powers and broke their mighty grip on men. And in his victory is the assurance that one day these powers will be destroyed utterly.

People today do not wish to hear about the cross, however. We have grown comfortable with the bomb. We have come to accept the world's argument that it is our only security. We don't want to make any hard choices.

And so we don't. We say that we trust in

God, but we always have a good reason not to let go of our weapons. What about the Russians? What about national survival? Surely God does not want us to be defenseless?

But on the cross, Jesus was not concerned about national defense. He was concerned about being faithful to God's will. And by not choosing, we are making a clear choice. We are denying the cross.

The cross is the great opposite to the bomb. The bomb says we deal with our enemies by force, and if necessary, kill them. The cross says we deal with our enemies by loving them, and if necessary, dying for them. The bomb says peace comes through strength; the cross says that peace comes through forgiveness and reconciliation. The bomb represents the ultimate in human might, the cross represents the power of God. The bomb appeals to our fears; the cross calls us to hope. The bomb brings the possibility of death for all people, the cross brings the possibility of life for all. We simply cannot march under both banners.

In the eyes of the world, anyone who chooses the cross must seem wildly irresponsible. Indeed, there is no telling what might occur if Christians in America renounced the bomb. The Soviets might occupy our country and take away our

freedoms and possibly our lives. Or there might be such a release of God's Spirit that the forces of evil might be temporarily pushed back. I don't know what would happen.

But I am sure of two things. First, whatever happened would be victory. Jesus insisted on loving his enemies until they killed him. But God turned that faithful death into a triumph.

The same treatment may await Jesus' followers. We should have no illusions that loving our enemies will automatically transform them into friends, or that if we lay down our weapons others will do the same. Choosing the cross may lead to crucifixion. But not even death can separate us from God's love and the promise of resurrection. The biggest threat to our Christian life is not that we might be forced to live in a totalitarian society, or even that we might be killed, but that we might fall away from our Lord.

Second, I do know that our actions would bear a tremendous witness. If we could show the world a new kind of community where men and women reach out to their enemies, where differences are reconciled, where people live with hope, they might believe that God's Spirit is among us. They might believe that Jesus really can create new

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Compiled by Eric Anderson, Tom Dybdahl and Ron Walden.

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people. If Christians really began to act like Christ, there might be many in the world who would want to join us.

In the early days of Christianity, Roman rulers did not demand that Christians give up their faith. They asked only that they offer some recognition to the emperor and his gods—a pinch of incense now and then, a nod when they passed a roadside shrine. Such minimal homage was considered one's civic duty, an act of patriotism.

But the Christians would have nothing to do with these rituals. They would not even go through the motions of acknowledging Roman gods. In fact, they came to be called atheists and were considered a threat to society.

We have come a long way since then. Most Christians are good citizens. We have no qualms now about acknowledging our national gods. We give them our money, our votes, our tacit approval.

In this dangerous world, filled with weapons of mass destruction and leaders with evil intentions, it is not easy to put our faith in the One who went to Calvary. When we feel threatened, it isn't easy to rely on the One who prayed for his killers.

But we must decide whether we will trust in nuclear weapons or in Christ and we cannot take up the cross until we lay down the bomb.

The world asks us to trust in the bomb, with its awesome power of death. Our leaders tell us that the arms race is the road to security. And so, fearful and confused, most of us betray the Lord and place our faith in these weapons.

In the midst of our struggle, Jesus still calls us to trust in his cross. Jesus does not promise safety or security. But He does promise victory. Christians know that the Lamb who was slain has already begun his reign.

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1. All scripture quotations are from the New International Version, New York International Bible Society, (Grand Rapids, Michigan: Zondervan), 1978.

2. For much of the material in this section I am indebted to Hendrick Berkhof's *Christ and the Powers* (Scottsdale, PA: Herald Press, 1962). Tom Dybdahl,

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Remembering the Sabbath Day

Samuele Bacchiocchi. *Divine Rest for Human Restlessness*. 319pp., illus., bibl. Rome: The Pontifical Gregorian University Press, 1980. \$8.95 (paper).

John C. Brunt. *A Day for Healing*. 63 pp. Washington, D.C.: Review and Herald Publishing Association, 1981. \$2.50.

reviewed by Gary Patterson

These two books, so vastly different in size and approach, possess a similarity of subject and background that uniquely binds them together. Both John C. Brunt and Samuele Bacchiocchi write from the perspective of a happy, Sabbath-keeping family, and it is as if this blessed Sabbath tradition, which was precious to their childhood experience, now is manifested in scholarly pursuits. In intellectual maturity they celebrate and defend a warm memory. Bacchiocchi approaches the vast subject of the Sabbath with an obviously enormous wealth of knowledge that he only briefly summarizes, despite the book's considerable length (319 pages). Brunt, by contrast, speaks only of a small aspect of the Sabbath, dealing in depth with a topic that Bacchiocchi touches only briefly in part of one chapter, the Sabbath miracles.

Bacchiocchi's work truncates and translates many years of research. This is not to say that the work is a cheapened version of scholarly research, but rather to indicate that much of the technical jargon and extensive documentation of a typical thesis

are eliminated. The subtitle of the book, as well as each chapter heading, contain the words "Good News," suggesting the book's role as a Sabbath evangel. It seems as if Bacchiocchi intends, as the evangelist of the Sabbath, to save this God-created institution from the destructive forces of both the legalist and the antinomian.

Bacchiocchi presents his subject in seven chapters. In fact at times, through content and illustration, the number seven seems to take on the special significance it possessed for the Jewish audience of Scripture. Chapter four lists seven redemptive symbols of the Sabbath in the covenant relationship. Chapter five suggests seven redemptive meanings of the Sabbath in the New Testament. The closing chapter summarizes the entire book in seven promises of rest found in the Sabbath. No doubt this frequent use of the number seven is unintentional, yet the profound respect the author demonstrates for the Sabbath may surface subconsciously in his writing.

Numerous drawings, credited to Franco Payne, illustrate Bacchiocchi's book. On page 14 the author states, "His ability to portray abstract ideas visually will undoubtedly be appreciated by many readers." Indeed some of them are very good, but as a whole they do not seem to come across well in the printing and many of them remain as abstract as the ideas they seek to portray.

In his first chapter Bacchiocchi establishes the roots of the Sabbath in the creative acts of God and argues ably against positions that would place its origins in cultural, astronomical, or cultic backgrounds. After placing its roots in Eden, he then moves in the second chapter to its purpose as a memorial of creation, binding man to God in its celebration. Chapter three deals with the

priorities established for life in Sabbath observance, while chapter four describes the Sabbath as a covenant bond. Chapter five traces the redemptive purpose of the Sabbath in both Old and New Testaments, dealing particularly with Jesus' Sabbath miracles and activities with His disciples. Chapter six is full of practical suggestions on Sabbath activity, and the closing chapter serves as a concluding summary.

The rest of the book contains a brief summary of Bacchiocchi's published dissertation, 56 pages of footnotes, an impressive bibliography of over 100 relevant books and a table of contents. Though its size may be a bit overwhelming to the casual reader, those willing to read something a bit difficult can gain much from this outstanding work.

Brunt's book, on the other hand, is short and easy to read. This ease should not be allowed to obscure the significant and scholarly contribution it makes to Sabbath literature. In fact, Brunt gently introduces the reader to some of the terms of biblical scholarship not familiar to readers of Seventh-day Adventist publications. For example, on page 28 he explains the word "chiasm" to his readers. On page 26 we are introduced to the term "pronouncement stories," which is explained for the uninitiated reader. Brunt also breaks through the useful but often obscuring screen of the "harmony" approach to gospel study by showing the unique and meaningful differences in the varied reports of the gospel writers.

The first chapter is really an introduction or foreword to the book, in which Brunt makes it clear that his purpose is not Sabbath apologetics, fine as such an endeavor may be, but to aid in finding the meaning of Sabbath. Chapter two provides the setting in which the Sabbath miracles occurred while chapter three constructs a framework for understanding Jesus' miracles. Chapter four examines the Sabbath miracles themselves, comparing, contrasting, and explaining them in depth. The first part of chapter

five provides some excellent summary material of the issues raised in chapter four, but the diagrams of healing, Sabbath, and salvation at its close remain a bit of an enigma to me. Chapter six of Brunt's book does much the same as Bacchiocchi's sixth chapter, giving many practical observations on Sabbath keeping.

Both books provide a significant addition to Sabbath literature. No doubt they will contribute to "proper Sabbath observance" on some cold, winter, Sabbath afternoon by the fire—provided the children don't get bored while we read.

Gary Patterson is presently serving as president of the Georgia-Cumberland Conference. He graduated from Walla Walla College in 1959 and from Vanderbilt University in 1979, where he received the Doctor of Ministry degree.

Sex and the Healthy Adventist

Sakae Kubo. *Theology and Ethics of Sex*. 128pp. Washington, D.C.: Review and Herald Publishing Association, 1980. \$4.95 (paper).

reviewed by William K. Faber

The questioning in the past 20 years of traditional beliefs and attitudes toward sex is not a process that excludes Christians, nor should it. A recent attempt to divide truth from error on the subject comes from former seminary Greek and theology professor Sakae Kubo, who is currently president of Newbold College in England. In *Theology and Ethics of Sex*, Kubo intends to develop a biblically-based theology of sex and to apply it to a number of specific sex-related ethical issues.

The first half of the book exposes some of the post-biblical roots of the negative attitudes toward sex—sex is shameful and a

“necessary evil” for procreation—that the church has retained for centuries. Kubo contrasts these views with the much healthier biblical concept of sexuality, which presupposes a Hebraic and not a Greek definition of human nature. Chapter by chapter he examines passages from the creation story and concludes that sex is not exclusively or even primarily for reproduction, but symbolizes and fulfills the divinely preordained need of man and woman to be completely united. As part of his creation, God pronounced sexuality “good” and not shameful.

Kubo quickly points out that it is in the context of lifelong commitment, where there is enough security to allow the total merger of souls and not simply bodies, that true fulfillment is found. But he sees it as unfortunate that moralists have relied on external consequences such as pregnancy and disease (which can now be circumvented) to deter sexual relations, rather than pointing to restrictions on the context of sex as God’s means to safeguard sex for our highest good.

In the second part of the book, Kubo presents the specific moral issues of premarital sex, divorce and remarriage, homosexuality, contraception and sterilization, abortion, artificial insemination and genetic engineering by primarily summarizing what other Christian writers have concluded on each problem. For example, the chapters on divorce and homosexuality recite familiar Bible texts and the varied commentaries of scholars who disagree in their interpretation of them. While this approach introduces one to some of the complexities of each problem and stimulates discussion, it unfortunately falls short of the book’s stated goal. Kubo fails to use his theology to produce many original answers to the ethical problems he considers.

This is not to say that Kubo has taken no personal stands. To propose, as he does, that men and women fundamentally need each other is risky these days. Furthermore, he contends that sex is not primarily for repro-

duction and argues that Christians should not only practice but promote family planning, even suggesting that Christians guided by the Golden Rule should welcome genetic screening and seek sterilization if indicated. But if one is waiting for a Seventh-day Adventist to take a strong stand against abortion, this is not the place to look. Kubo shows sensitivity to the differences between the ideal and present reality. As a theologian, he holds up what he believes to be God’s ideal, but he has not forgotten the theology of grace, forgiveness, and contingency plans. Kubo delicately handles this tension in his discussions of abortion, divorce, and homosexuality, but unfortunately he stresses prevention and offers few specific cures.

Even though *Theology and Ethics of Sex* uses many widely varied sources and appears to be for a general Christian readership, several direct references to Seventh-day Adventist policy reveal the book’s primary audience. Seventh-day Adventists should be quite at home with Kubo’s theology and moderate stand on ethical issues, whereas a Catholic or Lutheran would likely reach different conclusions from the same material. Frankly, quite a few assertions that do not follow strictly from the arguments that precede them will be swallowed by most readers.

Kubo’s greatest contribution is as an exegetical theologian. A brief, but helpful, biblical theology of sex should be particularly useful for anyone who still feels a little guilty or shameful about sexuality. Unfortunately, the section on ethics is just too cursory to validate hard conclusions, and little “new” is said in it. Yet it may serve as an introduction to the problems of sexual ethics, and though the author did not seem to apply his theology to produce new answers, perhaps the reader can.

William K. Faber is a senior in the Loma Linda University School of Medicine. He is also working towards the spring completion of a Master of Arts degree in Christian Ethics through Loma Linda.

Beyond the Seventh-day Adventist Fringe

Lowell Tarling. *The Edges of Seventh-day Adventism: A Study of Separatist Groups Emerging from the Seventh-day Adventist Church (1844-1980)*. 241 pp., illus., index. Barragga Bay, Bermagui South, N.S.W., Australia: Galilee, 1981. \$10.95 (Aust.) (paper). Available in the USA from Calvin Edwards, 13021 Lincoln Way, #82, Auburn, CA 95603. \$15.00 postage paid.

reviewed by Ronald Lawson

Lowell Tarling, who studied English literature at Avondale College and Newcastle Teachers College, Australia, in the 1970s, has diverse talents and interests. He is a freelance writer on religious topics, a recording artist (gospel music), playwright (mostly musicals), cartoonist, and fisherman. Previous publications include *Thank God for the Salvos: A History of the Salvation Army in Australia, 1880-1980* (Harper and Row, 1980), and a novel, *Taylor's Troubles* (Penguin, 1982), based upon his experiences as a student and teacher at the Adventist Strathfield High School in Sydney.

In his introduction to *The Edges of Seventh-day Adventism*, Tarling applies sociological church/sect theory to Adventism, arguing that the history of the Adventist Church is "the story of its transformation from a sect to a Protestant denomination." Within Adventism

there has always been a tug-of-war between elements wanting to remain sectarian and elements wanting to be denominational. Similar movements at its fringes reflect the battle which is taking place within the church itself. Some fringe movements want to retain the characteristics of a sect, others want the full acceptance of being a denomination in the Protestant sense. . . . However, a study of all the breakaways can give a very clear understanding of the Seventh-day Adventist mind. . . . That is to say, the sum of the parts of the off-shoot movements is equal to the corporate identity of the mainstream church.

The main body of the book gives the history of some 20 off-shoots of Adventism, including all the major groups and several minor ones. While the list is not exhaustive, Tarling does claim that his three-fold classification of the groups represents all their types. This division also represents three fairly neat historical periods. The first category, "separate movements," is made up of groups that rejected distinctive SDA doctrines, or the authority of Ellen G. White, during the first decades of Adventist history, and developed into separate denominations, forgetting their connection to Seventh-day Adventism. Included here are the three groups that emerged from the Millerite movement after the disappointment of 1844 (aside from the Seventh-day Adventists): the Church of God, which separated from Adventism in the 1860s, and later subdivisions of the Church of God, including Herbert W. Armstrong's Worldwide Church of God and its off-shoot. "Perfectionist and reform movements," the second category, which emerged during the 40 years following the death of White, idealized an early period of SDA history and chose to remain there, stressing positions from which they felt the official SDA body had apostatized. These movements remain so conscious of their SDA roots that their proselytizing efforts focus there. The main groups within this category are the Seventh-day Adventist Reform Movement and the Davidian Seventh-day Adventists (Shepherd's Rod) with its several fragments. "Redemption and Protestant movements," the third category, mostly have emerged during the past 25 years and are led by charismatic leaders with strong Protestant leanings that run ahead of the theological evolution of the SDA Church. Some of these have joined existing Protestant denominations, while others have spawned independent congregations rather than centralized denominations. The main discussions in this section are of Robert Brinsmead's Awakening Movement, the controversy over righteousness by faith in Australia between 1972

and 1979, Desmond Ford and Evangelical Adventists, and the 1888 General Conference Session.

Tarling's material is mostly well-documented; he has done a great deal of searching for sources. However, because source documents and informants were not equally available, some profiles are much fuller than others. Nevertheless, Tarling's most important contribution is to release to the

“Church/sect theory has become widely used as an analytical tool within Adventism in recent years, but its adoption usually has been naive, uncritical, and deterministic; in this respect Tarling is no exception.”

general reader material concerning groups on the edges of Adventism that was not previously available. Since the main controversies of the past quarter-century have centered to a large extent in Australia, he was especially well-placed to research these. Tarling is also to be complimented for maintaining a high degree of objectivity in his account, but unfortunately the proof-reading of the volume did not maintain the standard. I have never seen so many errors in a book—in spelling, grammar, and even dates.

Some of the material is fascinating. Margaret Rowen, one of three women put forward at different times as prophetesses for Adventism, was prepared to lie, forge a letter from Ellen White, and plot a murder to convince followers of the truth of her visions. Changes introduced by wives succeeding to leadership helped bring about the fragmentation of the Shepherd's Rod. The personal theological journey of Robert Brinsmead and the details of the groups to emerge from the “great disappointment” are most interesting. Saddest of all, perhaps, is the story of the origins of the Seventh-

day Adventist Reform Movement, which arose among conscientious objectors to the militaristic position taken by leaders of the European Division of Seventh-day Adventists in Germany during World War I. The European Division leaders informed the German authorities that defense of the Fatherland on the Sabbath and with arms was not in contravention of either the fourth or the sixth commandments.

What of Tarling's contention that a study of SDA offshoots can tell us much about Adventism itself? Implicit in Tarling's account is a sense that changes in Adventism are often produced reactively—that the offshoot tails wag the church dog. In this he corroborates the conclusion of Geoffrey J. Paxton's *The Shaking of Adventism*, which focused on the official responses to the evolution of Brinsmead's theology. However, Tarling notes that in the early decades of this century most groups exited to the sectarian right, but that more recently they have been breaking off from the denomination's liberal left. This suggests a period of sudden change in official church positions around 1955–1965, rather than a gradual transformation from sect to denomination.

Church/sect theory has become widely used as an analytical tool within Adventism in recent years, but its adoption usually has been naive, uncritical, and deterministic; in this respect Tarling is no exception. Sociologists have a difficult enough time with these concepts, so it is no wonder that non-sociologist Adventists do. “Church” and “sect” are “ideal type” poles that summarize many variables. Most religious movements tend to move along the continuum between these poles over time as they are institutionalized (become integral to society) and rationalized (become hierarchical and bureaucratic). (Secular movements usually undergo a similar process of institutionalization. The labor movement, for example, developed from short-lived, isolated strikes into the AFL-CIO.)

But considerable evolution is not inevitable, as the Amish, Hutterites, or even the Jehovah's Witnesses illustrate. Nor is change in each variable necessarily linked and therefore parallel. For example, the socio-economic status of the Quakers has risen while on the whole their formal organization has remained fairly static; the situation is the reverse for the Jehovah's Witnesses. Moreover, the direction of change may on occasion be altered. Much of American Judaism retreated from the liberal, Reformed position it had attained by the 1930s. Thus, it is not inevitable that Adventism will continue to evolve towards Protestant denominationalism, and the direction of its evolution, measured grossly, could even reverse. Indeed, Paxton argues that as the church hierarchy has reacted to liberal reformers this reversal already has begun. If much of the educated-liberal-scholar wing splits off, or in discouragement wanders off, the remnant likely would be quite sectarian in some respects.

The German sociologist Ernst Troeltsch developed the church/sect typology (*The Social Teaching of the Christian Churches*, first published in German in 1911), but his oft-neglected third pole, "mysticism," is relevant to Adventism today. According to Troeltsch, "mysticism arises when 'the world of ideas' which makes up the religious belief system has 'hardened into formal worship and doctrine.' Religious life then, for some people, becomes 'transformed into

a purely personal and inward experience.' The result is the 'formation of groups on a purely personal basis, with no permanent form, which also tends to weaken the significance of worship, doctrine and the historical element.' . . . [Mysticism] attracts varied types of people, but especially the intellectual and cultured groups" (T. F. O'Dea, *The Sociology of Religion*, p. 86, quoting Troeltsch, II, p. 993). When religious groups have been able to contain diversity—church-like, sectarian, and mystical elements—within their ranks, this has proved to be an important source of vitality for them. For example, much energy and innovation accrues to the Catholic Church when, rather than sloughing off sectarian and mystical elements, it channels them into religious orders. On the other hand, when religious groups have been unaccommodating and have expelled diverse groups, this has weakened them and narrowed their relevance. There is no doubt that Adventism has become increasingly diverse in recent years, but now Tarling has demonstrated that Seventh-day Adventism and its offshoots in turn have been decidedly schismatic.

Ronald Lawson, associate professor of sociology in the Urban Studies Department at Queens College, City University of New York, received his Ph.D. at the University of Queensland, Australia. He has been the president of the Greater New York Adventist Forum since 1976.

Atlantic Union President Proposes Elimination of Regional Conference

by Debra Gainer Nelson

For the first time since black regional conferences were first established in 1944, a union president has proposed to an official church body that the black conference in his union be abolished. Earl W. Amundson, president of the Atlantic Union Conference, submitted to the General Conference Human Relations Advisory Committee a written comment outlining how and why the Greater New York Conference and regional Northeastern Conference in his union could and should be merged.

Although the merger proposal appears to be derailed for now, the discussion it has produced provides an interesting microcosm of opposing attitudes toward regional conferences. Amundson feels that the presence of segregated organizations in the church is a major problem that in the near future will have to be addressed throughout North America.

Black Adventist church leaders have opposed the suggestions in Amundson's paper, "Concepts in Social Pluralism." An editorial in the *Regional Voice*, a monthly paper published by the regional conferences, denounced the plan as "a badly calculated scheme offered under the guise of 'integration and brotherhood.'" Warren Banfield, chairman of the Human Relations Advisory, says the Northeastern Conference's vocal opposition to its proposed demise is only typical of the reaction regional conferences would have to any pros-

pect of being merged with white conferences. Merlin Kretschmar, president of the Greater New York Conference, although less concerned, dismisses the proposal as "merely academic," a matter of "no great urgency" that has been tabled in the face of unfavorable reaction.

In the Atlantic Union, which covers New England and the Bermuda Islands, the Northeastern Conference includes the black constituency of the whole territory except Bermuda. Its members comprise 50 percent of the union's membership. However, most of its members are congregated in New York City and surrounding counties; thus its greatest overlap is with the metropolitan Greater New York Conference, itself comprised of a predominantly minority constituency of Hispanic members.

In its attempts to deal with this ethnic diversity, the Atlantic Union has taken several steps "in the area of human relations," which Amundson documents in his proposal, including: establishment of a conciliation panel to deal with racial issues, development of a set of guidelines for an "interrelational ministry," and the addition of minority personnel to union staff. Amundson felt that his proposal to eliminate a separate regional conference and merge the overlapping territories into one conference serving the metropolitan area would be in keeping with his union's attempt to "bring about a better understanding among all our peoples."

According to the proposal, all Northeastern churches in the New York City area would become part of the new conference. Regional churches in other areas would be incorporated into other local conferences. This arrangement would result in five conferences in the Atlantic Union instead of the present six, but, says Amundson, "it would

be a truer organizational alignment than that which we have at present." For leadership in the new conference, Amundson recommended a black president (since the largest membership in the metropolitan area is black), a Hispanic secretary, and a Causasian treasurer.

Amundson's primary stated motivation for the merger is to rectify the prejudice inherent in the existence of regional conferences. "It was prejudice that caused the regional conferences in the first place," he says. Besides racial integration, Amundson foresees other advantages if the proposed reorganization were to take place: three conferences would be enlarged and strengthened; the operational costs of one conference would be saved; and integration would lead to greater respect both in the church and in the world. In fact, Amundson told *Spectrum* that he doesn't foresee any disadvantages to his proposal at all.

The Human Relations Advisory took no official stand on the proposal, but Elder G. H. Earle, president of the Northeastern Conference, went public with his rebuttal in the June 1983 *Regional Voice*. In spite of Amundson's claim for effective human relations in the Atlantic Union, Earle declares that "there are no acceptable or successful demonstrations of integration in the Adventist Church in North America," and that blacks on the Atlantic Union staff have been elected "only after bitter battles" at committee and constituency meetings.

In Earle's opinion, the Northeastern Conference has been effective under its present structure, showing the largest growth in the past 35 years of any Atlantic Union conference. He is not pacified by Amundson's offer to place a black in the presidency of the merged conference. He points out that Amundson asks to reserve the position of treasurer for a white worker, representing only 9.7 percent of the expanded conference membership. But in the other enlarged conferences, where black membership would be about 30 percent, no black ex-

ecutive position is recommended. Earle says that the proposal "seems to imply that nothing will run well under black leadership except they be supervised by whites."

Channeling their opposition to Amundson's proposal into a specific counter-proposal, the leaders of the Northeastern Conference proposed that Greater New York be absorbed into the Northeastern Conference. Earle, the president, recommends that officers be elected according to "constitutional guidelines" and a "coordinator" be appointed to look after the interests of white and other minority groups.

However, Elder Kretschmar firmly squelches the whole controversy by stating, "At this time the various proposals and counter-proposals for mergers and re-alignments of the conferences in the Atlantic Union do not seem to have widespread support and consequently will not come to fruition."

Kretschmar feels that since Amundson presented his proposal to the Human Relations Advisory before consulting with either conference president involved, he meant it to be an academic "idea" rather than an actual plan for implementation. Kretschmar feels that both conferences are operating effectively at present and that reorganization would be counter-productive rather than beneficial. Amundson confirms that as yet he has made no effort to start processing the proposal through committee machinery. Kretschmar does not doubt that it would be rejected if he did.

Nevertheless, though Amundson acknowledges that "the response in the two conferences has been less than enthusiastic," he believes that many other administrators support the idea and that "things can't continue as they are." However, he does concede that his proposed merger "must be done on a voluntary basis" in order to "succeed in harmonious fashion."

So far, neither conference is sending forward any volunteers.

Debra Gainer Nelson is a graduate student in journalism and public relations at the University of Maryland.

Love in the North Pacific Union

by Rosemary Bradley Watts

#192 A not real attractive, not real thin, 49-year old lady wants to provide TLC to male person. I like to work, like to play. Enjoy country living. Want to have a direct part in hurrying our Lord's return. Qualifications needed to apply: kind, neat and fairly intelligent.

#194 Understanding gentleman, 5'11", age 59, easy to look at, young at heart and active. Would like to meet and share with a warm person. Do you have a burden to work for lost souls? I need a companion to help me visit and give lots of Bible studies, in a personal and meaningful way. Are you a thin, healthy person, who is loving, sensitive, patient, and intelligent in the Scriptures? If so, then won't you please write to me?

If you are a single Adventist living within the boundaries of the North Pacific Union, you are eligible to put your character, ego, and other realities into the black and white of "50 words or less" in a new kind of classified ad in the *Gleaner*, the bi-weekly union paper.

"Person to Person" began in 1982 when two people—a man and a woman—in different isolated parts of the union contacted editor Mort Juberg requesting him to accept personal ads. In the man's case matrimony was mentioned in the proposed ad. The editor's immediate response to both people was no. However, after some personal reflection and a committee meeting or two, the idea was accepted and the specific procedures (and, of course, charges) were set up and subsequently announced in the *Gleaner*.

For a 50-word notice to appear, a person must pay a \$10 fee and include a statement from his or her pastor that the advertiser is a church member in good standing. About four weeks later, after the *Gleaner* has turned the person into a number, the advertisement appears. When the letters from respondents arrive in the *Gleaner* office, also accompanied by letters from their pastors, the

numbers are turned back into names and off the letters go to the advertiser.

So far the *Gleaner* has not seemed to legislate in the area of taste in the advertising of oneself; however, letters to the editor that have been published in response to specific items appearing in "Person to Person" indicate that tastes differ. One female reader took offense at a man's advertisement for a vegetarian woman who was willing to wear the clothing he made of "brain tanned" skins. Several women, listing qualities they seek in a male friend, have included the phrase "financially secure." Male correspondents have decried this as unchristian materialism, only to be answered in the *Gleaner* by women who feel it is perfectly legitimate for an Adventist female to be concerned about a prospective mate's economic status.

In a phone interview, Juberg said that the column, which is unique among union papers in North America, does three things. First, it is a service to church members; second, it provides income for the *Gleaner* just as any other kind of advertising; and, third, it adds a human interest feature that readers enjoy. So far he sees no problems with the section. "There have already been a couple of weddings," says Juberg.

Rosemary Bradley Watts is a freelance writer living in Richland, Wash.

Local Churches Explore New Television Technology

by Betty Cooney and Julie Tilton-Ling

Around the country, Adventists are expanding television evangelism beyond the programs produced by the Adventist Media Center, and ethnic Adventist congregations are leading the way in producing new forms of material.

For two- and-a-half years, the New York Yugoslavian Church in Astoria, Queens, has bought a half hour, which now costs about \$800, on early Saturday morning television to broadcast its own production of a Yugoslavian language program to the 500,000 Yugoslavian-speaking residents scattered throughout the New York metropolitan area.

Ayer, Hoy, y Manana, a Hispanic television program in its eighth year in New York City, airs on the UHF station rated number one for the Hispanic market in New York. The weekly air cost is considerably lower than pay-television, and the large and loyal Hispanic viewing audience is practically guaranteed with the air-time contract. Speaker Jorge Grieve estimates that several churches in the New York metropolitan area have resulted from the crusades, the most recent and largest of which was held in New Jersey and garnered 1,000 persons requesting some type of follow-up.

Cable television has recently elicited lively interest from Adventists in Greater New York, resulting in a range of programming. One of the first Adventists to take advantage of the medium in New York was a young man from the Dominican Republic, Gabriel Villaman. Within six months after his arrival in the United States, he and his wife, Margarita, a soprano soloist, had a program on both cable systems covering Manhattan. Presently, *Villaman Family*—supported largely by the hosts, in addition to some donations—airs not only in New York, but on Cable Colorvision in Washington, D.C., and the West Virginia cable network.

Power to Cope began airing the first week of May 1983 on the two cable stations in Manhattan. The series is produced by Adventist Community Health Services, an organization which has been providing an increasing number of services in the area since its mobile vans began giving blood pressure screenings to New York City residents in 1975.

Juanita Kretschmar, director of the van

ministry and host of the television program, interviews guests on how they found the spiritual power to cope with problems such as alcoholism, fear, and mid-life crisis. The *Power to Cope* series is being considered by a commercial station which is affiliated with UHF and cable systems across the United States.

Local pastors are hosting a variety of cable programs. One such program, *What God Did for Humanity*, alternates with *Breath of Life*, the black-oriented program distributed from the Adventist Media Center. *Humanity* has been produced for the past seven years by Neatris Mitchell, an Adventist layperson, and its preaching format is hosted by local pastor Robert Kennedy of the Bronx. Ronaldo DaCunha, a pastor who has had considerable broadcasting experience in his native Brazil, is planning a program in Portuguese to air on a local UHF station.

Television is being used to reach ethnic groups in Southern California differently from the individually produced programs in New York. The Korean Hollywood SDA Church is currently broadcasting *Faith for Today* in Korean on UHF. Spanish-speaking Adventists in Southern California hope soon to air a Spanish language version of *Westbrook Hospital* on the Los Angeles 24-hour Spanish cable television station.

The *Westbrook Hospital* series is being used in two different formats for cable stations across the United States. Approximately 40 cable channels throughout the country are broadcasting the series in its complete format, with host Don Matthews. In addition to the complete hosted format, the Media Center has made 26 episodes available for localized use by Adventist churches. These programs have been edited to allow local pastors to function as hosts; they are thus able to announce local church outreach activities, such as Five-day Plans. Churches in West Virginia, Atlanta, and Florida are currently using localized series,

and there are plans for similar formats throughout California.

Not only cable broadcasting, but also distribution of video cassettes are aspects of a new television project at the University Church in Loma Linda, Calif. On July 30, the church completed its first dry-run taping of Sabbath School and church services in preparation for live cable broadcast beginning October 1. When the city of Loma Linda granted its cable rights, it required provision by the cable station for a free local access channel. Thus, while the initial equipment budget for the University Church project has run near \$200,000, an amount raised by individuals and physicians' groups, the operational budget will be small, due to the free access and the work of 78 volunteer church members.

According to Milford Harrison, a volunteer leader, the University Church has been given 24 hours of air time, each week, from Friday evening to Saturday night. The initial motivation for the project was an interest in broadcasting live services to the patients at the Loma Linda University Medical Center. Now, the services will reach the surrounding community, and plans are underway to broadcast vespers services and, eventually, life-style programming, in conjunction with area hospitals. Harrison reports that the "potential demand is greater than anticipated." In addition to the cable company's interest in placing the program on a more far-reaching, area-wide channel, the church is considering a world-wide distribution of video cassette tapes of its services to the mission field and district churches. The church anticipates an initial demand of 200 cassettes per week.

Betty Cooney, a graduate of Atlantic Union College, is director of Communications of the Greater New York Conference.

Julie Tilton-Ling has a master's degree in English and Rhetoric from California State College in San Bernardino, where she also teaches in the English department.

Academicians Struggle for Freedom and Funds

by Julie Tilton-Ling

As Adventist colleges began the 1983 academic year, two basic issues—academic freedom and faculty wages—stumbled through procedural stages to oblivion, thus potentially raising a third issue of paralysis within the academic community. Faculty on the La Sierra campus of Loma Linda University raised the wage issue and then spent a year compiling information to present with their request for wage parity. Now the university board of trustees is spending a year compiling their responses. An academic freedom statement created by a committee and then approved by the college presidents at a meeting of the board of higher education in July must also be subjected to action at the General Conference Annual Council.

Academic Freedom

A draft proposal on academic freedom was drawn up for the board of higher education by a subcommittee composed of R. L. Reynolds, executive secretary of the board of higher education, chairperson Helen King; Don McAdams, President of Southwestern Adventist College; J. G. Smoot, President of Andrews University; Otilie Stafford, chairperson of the English department at Atlantic Union College; and Gerald Winslow, professor of theology at Walla Walla College. The draft stated that the atmosphere of freedom to pursue truth through open inquiry was important not only to the schools but to the church itself.

While reiterating the teacher's constitutional right to freedom of speech, the

proposal stated that the teacher “must remember that the public’s view of his institution and of his church may be strongly influenced by what he says and publishes.” The freedom of research guaranteed the scholar was to be contained “within the context of his faith and from the perspective of Christian ethics.” An Adventist educator, who did not want to be identified, saw this part of the statement as “obscure and finally unhelpful.” Citing abortion research as a potentially controversial issue, he stated, “Sometimes the best Christian ethics can say is ‘Think *seriously* about this’” without making a final judgment. Research about sociological factors arising within the church hierarchy, for instance, may naturally raise questions about belief. If those questions are important to the research, must one shy away from the topic or limit one’s approach?

The freedom to teach—within a world view that respects the “nature of reality, of man, of knowledge, and of values”—was seen as tenable only within the scholar’s area of specialization: “He will not introduce into his teaching controversial matter unrelated to his subject.” While the aforementioned educator agreed that this works well as a guideline for responsible use of classtime, he also agreed that “refinement of moral perception” is an education goal that may lead a teacher beyond his/her area of expertise.

Concern over controversy was underscored by what the committee saw as the two-fold responsibility not only of teachers but also of church and institution leaders: “to seek for and disseminate truth” and “to counsel together when scholarly findings have a bearing on the message and the mission of the church.” The proposal concluded with a call for “clearly stated procedures” in handling sensitive issues, including “peer review, an appeal process, and a review by the Board of Trustees.”

One of the statement’s authors, who asked not to be identified, reported that the above-summarized proposal is not what the

church leaders are presently reviewing. This member of the committee stated, “It is unfortunate that what the committee worked on and what is being circulated are two different things. Apparently, the church leaders felt that it was something for the world church, so world leaders needed to work on it.” This has happened in spite of the fact that the proposal was drafted for North America. After college presidents approved the committee’s version, they voted that if church leaders felt changes were needed, the committee should reconvene. This never happened. The above-mentioned member stated that the world leaders’ current version includes “serious changes that have altered the tone of the document from positive to punitive—the idea of being guilty until proven innocent.” This Adventist educator also saw problems in extending a statement intended for North America to the world church because of the effect of various cultures on different Adventist colleges. Since the issue of academic freedom is so important, this person suggested that further discussion of it—particularly with college faculties, whom it will affect—may be finally more helpful than simply adoption of a statement.

Faculty Wages

The issue of wage parity raised at Loma Linda University was studied by the La Sierra Campus, Campus Policy Committee on Faculty Affairs, formed in response to the La Sierra faculty’s concern that while salaries for Loma Linda Campus faculty are nearly equal to that of peers in the educational marketplace, salaries at La Sierra fall well below such parity. Both accreditation teams and faculty have pointed out that some inequities “can result only in severe problems in faculty retention, recruitment, and morale.”

Seeing Loma Linda University as not “a mere collection of colleges but a true university unified in purpose,” the La Sierra faculty viewed their responsibilities as dif-

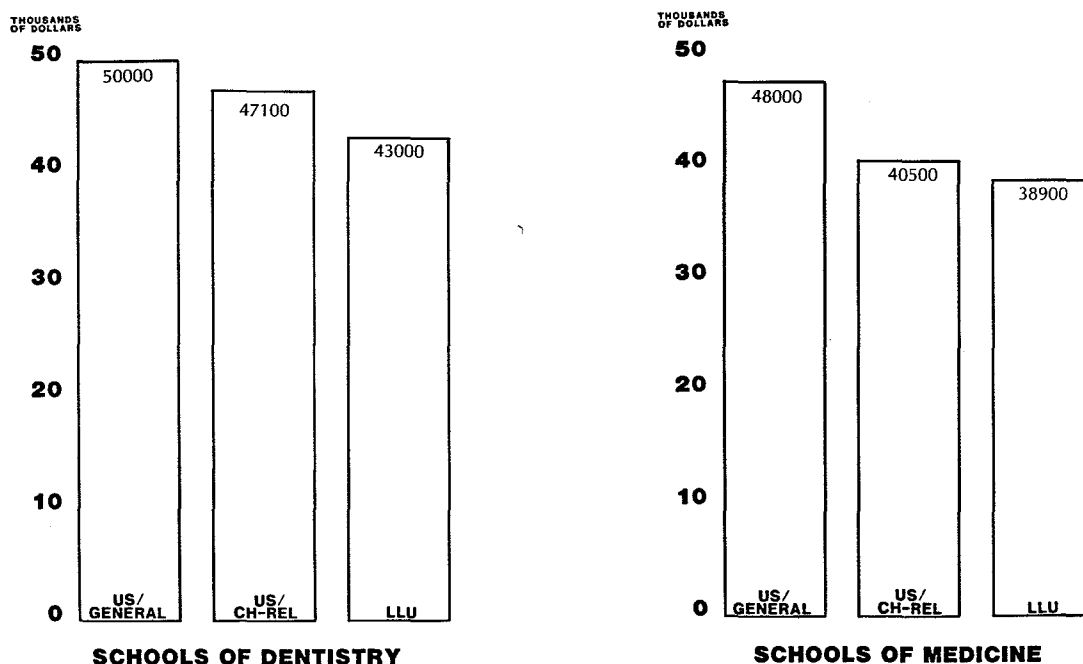
fering from those of other SDA colleges in that they "must cooperate in mutual support with the other schools of the University" and "must generate knowledge through investigation and research."

In presenting the case for wage parity, the salaries of support staff, Loma Linda Campus faculty, SDA pastors, La Sierra Campus faculty, and LLU administrators were compared with those of peers in both the general educational marketplace and similar church-related colleges and universities in Southern California. Secretarial support staff, basic science faculty of the School of Medicine, and School of Dentistry faculty were found to be near parity with peers in other church-related schools. The most notable discrepancies were found among Seventh-day Adventist pastors, whose salaries are well above their peers in 'mainline' Protestantism, and the salaries of the La Sierra faculty, whose salaries are well below those of peers in other church-related schools. Both La Sierra and Loma Linda campus faculty are well below parity with their peers in terms of benefits. While one might wonder whether controlling tuition

costs is a source of depressed salaries, the study showed that "when compared to LLU/LS, some church-related colleges and universities in Southern California charge less tuition, yet pay higher salaries to their faculty."

The committee presented the problem of faculty morale from the perspectives of the Western Association of Schools and Colleges (WASC), the faculty itself, and department chairpersons. The WASC evaluation, while lauding the faculty for its devotion and training, observed that "the La Sierra faculty is very vulnerable and is, in some sense, subsidizing the University." Further, the sacrifices of the La Sierra faculty were considered to be potentially hazardous to the institution: "A dedicated faculty—especially one sharing a similar religious belief—is not only vulnerable to unrealistic expectations on the part of administrators, it is at least as vulnerable to own willingness to sacrifice—which may be praiseworthy but educationally unwise. Care must be taken to see that teaching loads are reasonable, compensation equitable, and participation in University affairs meaning-

SDA Salaries Compared to Those of Peers



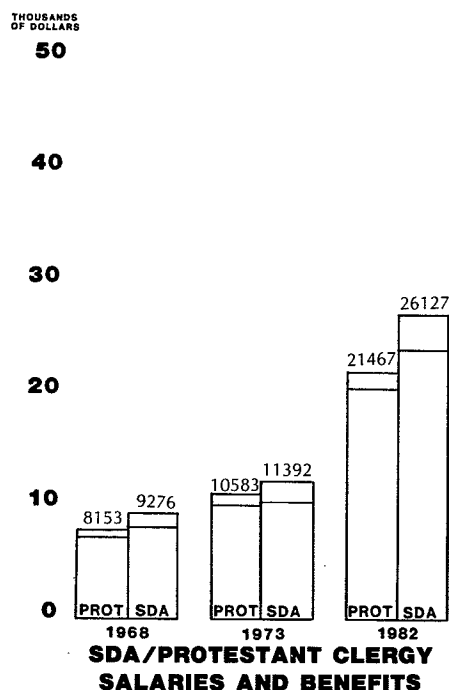
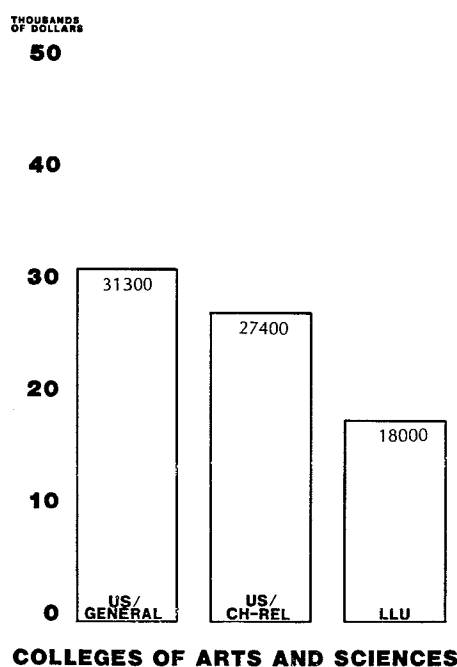
ful if faculty is to be effective as well as devoted." The WASC report ended with a recommendation that the University move to "reduce inequities in loan and compensation."

Atelling statistic in the faculty evaluation of morale was the 45 percent of faculty who reported actively seeking or seriously considering another full-time position. In written comments, six percent were positive while approximately 90 percent "exhibit attitudes of disillusionment, dissatisfaction, and anger." The chairperson's evaluations echoed the faculty's conflicts between wanting to "pour energy into teaching and research" when salary levels make an issue of daily living.

Personal hardship has resulted from the La Sierra faculty's willingness to sacrifice. Several faculty members told the committee that they could not afford to keep their own children within the Adventist school system. One full-time assistant professor qualified

for food stamps during the course of his tenure at La Sierra and finally left the campus. On March 13, 1983, the La Sierra faculty unanimously approved a resolution calling on the Loma Linda University board of trustees and the La Sierra Campus Subcommittee on Budget, Planning, and Finance to consider and act upon the findings of the report. In response to the faculty's initiative, the Loma Linda University board of trustees exercised its own initiative by delaying potential action for correcting the wages by choosing to hold off consideration of the resolution until January 1984, when fiscal arrangements for the 1983 academic year will already have been set.

While the wage issue controversy at Loma Linda University has not been solved as quickly as it might have been, at least the problem was studied and discussed by those whom it directly affects. The handling of the academic freedom proposal, on the other hand, raises questions not only because of the tortuous route it has taken toward approval, but also because of its lack of input from those whose performance it will evaluate.



Adventists and Secularists: Is Dialogue Possible?

by George Colvin

With the recent publication of the Great Controversy theme in comic book format titled *War of the Starlords*, Adventists officially began their attack on secularism. Plans for the attack go back to 1981, when the General Conference appointed a committee to research the existing problem of widespread secularism and the dilemma of carrying the Gospel to that large segment of society that has no concept of God or respect for Scripture.

The committee's membership, which reflects its origins in publishing concerns, includes Lowell Bock, General Conference vice president, as chairman; Humberto Rasi, chief editor of international publications at Pacific Press Publishing Association; Ron D. Graybill, the Ellen G. White Estate; Victor S. Griffiths, General Conference education department; Fritz Guy, theological seminary, Andrews University; Mervyn Hardinge, General Conference health and temperance department; Roland R. Hegstad, editor of *Liberty*; Kenneth Holland, editor of *These Times*; William G. Johnsson, editor of *Adventist Review*; Jack Provonsha, Loma Linda University; Louis A. Ramirez, General Conference publishing department director; and Ariel A. Roth, Geoscience Research Institute.

Since its creation, the committee has met five times, most recently in Seattle, Wash., on June 27-28, 1983. Presentations by experts on topics related to the committee's work have covered a marketing approach to evangelism, evangelistic tactics, and the need to develop greater openness in the Adventist Church in order to attract secular-minded people to it. Nor have the presentations been limited to Adventists; one of the committee's recent

guest speakers was a representative of World Vision International, a nonsectarian evangelistic organization.

Mark Finley, who trains Adventist lay-people to witness to secular-minded people, presented a particularly helpful tool—a typology of secular people that places them in a grid defined by two lines at right angles to each other. One line, running from left to right, represents three degrees of secularism, from the nominally religious person (who will avow belief in God and has some understanding of religious language, but who lives as if God did not exist or made no difference) to the committed atheist-materialist. Another line, running from bottom to top, represents increasing sophistication, from working class to intellectuals. The various presentations to the committee have emphasized the need to use different approaches to meet people in different places on this grid.

The committee faces a number of obstacles. One of them is the wide and expanding area of its work, which Rasi candidly admitted is beyond the committee members' ability to handle. For this reason, he urges people with specialized knowledge that might be helpful to the committee to contact Bock or himself and make their interests and abilities known.

Another obstacle is the opposition to the committee's work expressed by some Adventists who fear that the committee might be working to redirect or subvert the Adventist Church or to dilute the Adventist message. Rasi denies such charges, pointing out that the committee is only attempting to give attention to a neglected area of Adventist thought and operations—a process he likens to "building a bridge to the other side of the river without the foundations on this side crumbling."

The secularism committee's working term continues at least until 1985. Its next scheduled meeting is January 15 and 16, 1984, in Loma Linda, Calif. People interested in the committee's work through 1983 can order a complete set of the papers

presented to the group and a full set of minutes (a total of 327 pages) by sending \$25 to the committee secretary, Humberto Rasi, at the office of International Publications, Pacific Press Publishing Association, 1350 Villa Street, Mountain View, CA 94042. Checks should be made payable to Pacific Press.

Committee recommendations to the General Conference in a preliminary report included: establishing a field secretary to coordinate activities designed to minister to Adventist students on secular campuses and Adventist professionals not employed by the church; seminars at Andrews University and Loma Linda University on "Approaches to the Secular Mind" (the Andrews seminar is in the process of organization); development of publications to reach the secular mind (partially fulfilled through booklets being published by Pacific Press); and changes in ministerial training.

A subcommittee on publications, chaired by Ramirez, has been having what Rasi

called "a fruitful dialogue" with the Adventist Health Systems (AHS) on the establishment of two lines of publications for distribution in AHS institutions. One line would deal with general health concerns, another line would concentrate on metaphysical questions such as "Why?" and "What next?" that people ask as a result of suffering. Another subcommittee, chaired by Griffiths, is dealing with reaching secular man through the arts. A third subcommittee, chaired by Guy, is investigating the desirability and nature of a Seventh-day Adventist response to Marxism, which Bock in the April 7, 1983, *Review* called "one of the prevailing forms of secularism today," whose "promises appeal to vast masses of humanity from all social levels."

George Colvin is a doctoral candidate at the Claremont Graduate School

Correction

In the last issue, the final sentence of Jon Dybdahl's article, "The Sanctuary as a Call to Moral Seriousness," was unfortunately not completed. The entire final paragraph should have read as follows: "A community

steeped in the sanctuary doctrine may well consider this ethical motif. Indeed, it may be that the world is ready to listen to the message that continued flagrant wrong accumulates as pollution and necessitates cleansing judgment."

Responses

On Church Discipline

To the Editors: It was with disappointment that I read through James Londis' article on church discipline (vol. 13, no. 3). The article does not reflect the cautious approach of a scholar, but rather the authoritarian style of the dogmatist. He too readily assumes the reader will unquestioningly accept his definition of terms. In taking issue with the language of the General Conference Working Policy regarding the discipline of ministers, he states that the dissident and the subversive "care" about the church, whereas "the apostate rejects the church *in toto*." This distinction may be Websterian, but it is not biblical. In 2 Thessalonians 2:3f and I Timothy 4:1f, *apostasia* is used to describe the "in-house" activity of those who "care" about the church.

Further along, the author suggests that the present policy of discipline is lacking in the spirit of grace and falls short of being redemptive. He states that "the last word in the Bible is always the word of forgiveness." What of Jesus' words "let him be to you as a Gentile and a tax collector," or Paul's instruction, "you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus"? Would the author remove the pain of discipline further spoken of in Hebrews 12, as being essential to spiritual recovery?

Finally, can it really be said that the last word in the Bible is that of forgiveness? Is it not rather of judgment (John 5:27-29), of "well done" and "It is done," and of "I know you not" and depart from me," of commendation and condemnation, of what will be and of what might have been?

Kent Knight
Fountain City, WI

Londis Responds

I disagree with Mr. Knight's challenge to my linguistics on two grounds: First, the Greek word "apostasia" in both of the verses he cites refers to persons who have "fallen away" from the church, people in rebellion and lawlessness who have embraced heresy and unrighteousness. We are talking about church members who are as far away from God as possible, people victimized, Paul says, by demons. These are not people who merely disagree with the church or want to reform the system, but church

members who want "out." It seems to me the Greek supports the English usage of the terms.

Second, if the Greek did not support the English connotations of the terms, we are using the English—not the Greek—language. If the policy intended to convey to us Greek nuances in its wording, it needed to make that clear from the start.

I also take exception to Knight's theological point that the last word in the Bible is not the word of forgiveness but the word of judgment. In a way we are both right if we acknowledge Fritz Guy's point in his article on the theological significance of the doctrine of the judgment (see *Spectrum* vol. 11, no. 2). In his view they are almost two sides of the same coin of God's redemptive activity in the universe. One does not make complete sense without the other. Forgiveness presupposes one has already been judged to need it and the judgment takes for granted that those who are lost have rejected God's forgiveness while the saved have accepted it by faith. Knight seems to have taken my use of this phrase to suggest I would never, under any circumstances, support disciplining church members. That is not at all the case. But even God's judgment is meted out in a spirit of brokenheartedness rather than vindictiveness, indicating a spirit of forgiveness rather than harshness. It is the judging of a loving parent, not an impersonal court. That is the point I wish to make in my article.

James Londis
Takoma Park, MD

On William Johnsson

To the Editors: In his comments in *Spectrum* (Vol. 13, No. 4), Dr. William Johnsson hails the prospect of "a period of greater tranquillity" in the Adventist Church, in which all parties—including the "intellectuals"—will recognize "that there are limits to dissent and questioning" and will voluntarily observe those limits. While certainly peace is better than strife (which should only exist to bring about a better state of peace), not all kinds of peace are alike. The best kind of peace, in important questions, is the kind that results from settling them—not from a general agreement to lay the whole matter aside out of "weariness" (the cause, in Johnsson's view, of the oncoming era of peacefulness).

Recent events in the Adventist Church have raised serious questions about Adventist theology. They have raised more serious questions about the moral quality of

church leadership in their treatment of money, ideas, and persons. There is no real evidence that any of these questions has been settled. It would be, no doubt, a relief to Adventist leaders (with whom Dr. Johnsson as editor of the *Adventist Review* is inevitably allied) if such questions could simply be laid aside. It would be even more of a relief to the leaders if the principal question-raisers would observe "limits." But that preference by the rulers for tranquillity and "limits" must not be endorsed by those who see the unresolved state of these large questions. For them to do so is to betray their trust, to cry "peace! peace!" where there is no peace.

The question of justice also arises. Adventist church leaders have in recent years made many statements and taken many actions that have injured the lives of hundreds of people. Some of the unresolved questions raise the prospect that these injuries were undeserved and that the church corporately and some leaders individually have repentance and restitution to make. By mutually agreeing to bury all these things in an "era of good feeling," we run the grave danger of simply refusing to do justice.

There is, finally, a purely practical side to this matter. In 1919 Adventist leaders, including the "intellectuals," confronted a number of unresolved questions. They apparently chose not to resolve them but simply to lay them aside and, as Johnsson puts it, "go on." By doing so they merely stored up troubles for our time. As tired as we may be of those troubles, this example should show us that our clear responsibility is to settle these concerns insofar as they can be settled. Only thus can we avoid giving to our descendants the legacy of troubles that the leaders of 1919 willed to us.

George Colvin
Riverside, CA

To the Editors: Though every issue of *Spectrum* has much to commend it, I want to especially thank you for Eric Anderson's incisive interview of William Johnsson in volume 13, number 4. The questions were skillful and the answers forthright, refreshing, and heartening. I hope this exchange gets wide circulation among thoughtful Adventists and that it will encourage most of those who had at some point given up on the *Adventist Review* to give it another chance. Dan Fahrbach's selections from Johnsson's editorials that accompanied the interview should alone be a signal that in the new editor we have someone who is informed, sensitive, articulate, constructive, and all the while both loyal and progressive. During a difficult time for the church, Johnsson's editorship is a genuine sign of hope.

Lawrence T. Geraty
Professor, SDA Theological Seminary

On SDA Publishing

To the Editors: The article by George Colvin in Vol. 13, No. 4 concerning the Pacific Press, is spectacular, to say the least. I think it is the first time that laity has gotten a glimpse of the enormity of indebtedness of the two denominational publishing houses. The question is, how were those losses balanced out in the past, and what means will now be used to liquidate the present indebtedness?

Since funding of most of the denominational operations derives from tithes and offerings of the church membership, one can assume that some of those funds will be "defrocked" to bail out both publishing houses, as is apparently being done with the Media Center in Thousand Oaks, Calif.

The article indicated that the employees of the Pacific Press opposed the winding down of that institution. This is understandable. However, they have not offered any constructive alternative. Do they expect the lay members to subsidize them by "special offerings" for the Pacific Press? What would they do if the members withheld these funds completely? Would the General Conference be able to bail them out without going out of business itself?

Erwin Krueger
Redlands, CA

Responding to Paulson on Theological Change

To the Editors: In his letter (*Spectrum* Vol. 13, No. 4) K. D. Paulson appeals to so-called "past divine pronouncements," "counsels of inspiration," and "inspired pronouncements" from the writings of Mrs. White to settle doctrinal disputes within the Adventist community. The above statements seem to reflect a serious misunderstanding of the nature and authority of the writings of those who are judged to possess a gift of prophecy. Many of those both within and without the Adventist community, who Paulson refers to as critics of the church's historic position, believe it to be not only their right and privilege to critically evaluate the writings of Mrs. White, but also their responsibility to do so. And in believing this they are not without a biblical precedent. Consider the following:

Let no more than two or three prophets speak, and let the rest judge the worth of what they say. If another, sitting by, should happen to receive a revelation, the first ones should then keep quiet. You can all speak your prophecies, but one by one, so that all may be instructed and encouraged. The spirits of the prophets are under their prophets' control since God is a God,

not of confusion, but of peace (1 Corinthians 14:29-33, NAB).

One does not have to read between the lines to realize that those who possessed the gift of prophecy in the Corinthian community were neither impeccable in their behavior (in fact quite unruly) nor infallible in their "inspired pronouncements." Paul clearly states that it is the responsibility of the community of believers to evaluate the worth of what the prophets are saying (see also 1 Thessalonians 5:19-21; 1 Jn 4:1ff). Furthermore, Paul himself, at times, refuses to take advice given "through the Spirit." In Acts 21:10ff, the prophet Agabus, who, under the influence of the Spirit had already predicted a famine (Acts 11:28) warns Paul not to go to Jerusalem. However, Paul refuses to listen, believing that it is the Lord's will for him to make the visit to Jerusalem. (Incidentally, as history proved, some of the details of Agabus' prediction were wrong. Paul was delivered by the Gentiles from the Jews who were compelled against their will to give him up.) It is interesting to note that while Paul could claim abundant visions and revelations in the spirit he does not give to these revelations the authority and regard that he gives to the historic teachings of Jesus that have been handed on to him. 1 Corinthians 7 makes this point clear. Note how carefully he distinguishes between what he says as one who has the Spirit (v. 40) and the precept of the Lord (1 Corinthians 7:10, 12, 25, 40). What is handed down as the teaching of Jesus is regulative and what Paul lays down under the guidance of the Spirit is subordinate and derivative.

It is one thing to believe in the absolute and inerrant wisdom of God. To assume that God has passed on that wisdom and inerrancy to one who has the gift of prophecy is to give lie to the testimony of the biblical prophets who testified that "now we see indistinctly" (1 Corinthians 13:12, NAB).

Noel Mason
Auburn, CA

To the Editors: In his letter to the editors (*Spectrum* Vol. 13, No. 4), Mr. Paulson charged three times that apologists asking for a change had failed to support their position with "convincing evidence" on several issues, including the sanctuary doctrine. This is to present such evidence on that subject.

The sanctuary doctrine was formed on the postulate that the three angels' messages on which it is based had not been preached until the Millerites proclaimed it. After quoting the first angel's message in the 1888 edition of *Great Controversy*, Mrs. E.G. White stated the "official" Seventh-day Adventist doctrine when she wrote: "It is declared to be a part of the 'everlasting gospel' and it announces the opening of the judgment. . . . This message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment *had come* [emphasis in original]. . . . Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these

prophecies [of Daniel]. . . . It is this side of that time [1798] that the message of Christ's second coming is to be proclaimed. No such message had ever been given in past ages" (GC 355, 356).

Actually, decades before the French Revolution the three angels' messages, followed by a judgment, were preached. In 1796 Elder Joshua Spalding published nine lectures on the second coming of Christ. These were republished by Joshua V. Himes in October 1841 and appear in Vol. 3 of *Second Advent Library* from which the following data are taken. Spalding quoted: "Dr. Goodwin, in his exposition of the Revelation, written an hundred and fifty years ago, gave this text [Rev. xi:13] the following interpretation:" Dr. Goodwin believed that one of the ten kingdoms that were "The extent of the jurisdiction of the city of Rome [papal state], . . . is so shaken . . . falls off, as we say, from being the number of those that gave their power to the beast" [emphasis in original].

Spalding also stated that "Peter Jurieu, a French protestant minister, above an hundred years ago" [1637-1713] believed that "the tenth part of the city" represented "the kingdom of France, where a revolution will take place about the year 1785, and a separation from the papacy follow." The revolution came in 1789, four years later than Jurieu's prediction, and had progressed seven years when Spalding wrote. The following statements from Spalding's second lecture are by a Mr. Mede.

Now which of these ten kingdoms, or of the ten states in Europe, and what tenth part thereof, shall first have the great privilege, . . . is not hard to conjecture. . . . The saints and churches belonging to the kingdom of France, God has made a wonder unto me in all his proceedings toward them; first and last; and there would seem some great and special honor reserved for them at the last. For it is certain, that the first light of the gospel, by the *first and second angel's preaching* (chap. xiv,) which laid the foundation of Antichrist's ruin, was out from among them; namely, those of Lyons and other places in France" [emphasis added].

When these saints preached the angels' messages, they fully believed that the judgment mentioned in Daniel 7 was the judgment of the little horn which they identified as the papacy. In Revelation 13, using different symbols, John repeats a number of the features in Daniel 7, and states: "One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed" (v. 3, NIV). The judgment in Daniel 7 is plainly by God, called throughout the vision "the Ancient of Days." The final judgment will be by Christ (John 5:22; 2 Tim. 4:1).

As can be seen from the foregoing, the three angels' messages and a judgment were preached centuries previous to the French revolution. The doctrine that an "investigative judgment" has been in progress since October 22, 1844, is simply a discredited postulate that was a part of the shut-door teachings of the early Sabatarians and should have been discarded with it. The investigative judgment humanizes God and Christ to a point below the capabilities of man with his modern computer.

Neil W. Northey
Mariposa, CA

To the Editors: I was intrigued by the letter in *Spectrum* from my friend Kevin Paulson. It would require a very lengthy epistle to comment adequately upon all his points, so I limit myself to one only. He says:

One is forced to reject the Adventist position only if he accepts liberal presuppositions on the nature of prophecy (denying the Bible to be its own interpreter). . . .

May I point out that it is precisely because some of us insist on this very datum (that the Bible is its own interpreter) that the present theological crisis in Adventism exists. On the first page of my paper presented to the brethren in the January 1983 meetings in San Francisco was the following statement:

Every fact essential for the exegesis of Scripture is found within Scripture itself. That "the Bible is its own expositor" is the grand divine provision of a simple hermeneutical prophylactic—not the extra-canonical gifts of the Spirit, priests, church-councils, Ptolemy's canon, or history books. This self-authenticating principle, if applied with rigor and insight, will swiftly solve almost all the doctrinal problems traumatizing any church.

I would ask my friend Kevin, and the brethren he represents, whether it is really possible to arrive at any of the following positions of the church on prophecy by using the Bible as its own interpreter:

1. The seven trumpets portray historical events between the first and 19th centuries, including such episodes as the barbarian attacks on Rome and the rise and fall of the Ottoman empire.
2. The signs in the sun, moon, and stars were fulfilled in the 18th and 19th centuries. Likewise the great earthquake of Revelation 6.
3. Papal Rome is the first beast of Revelation 13 and the USA is the second.
4. The French Revolution is the subject of Revelation 11.
5. The Miller Revival of the 19th century is the subject of Revelation 10.
6. That August 11, 1840, saw the fulfillment of Revelation 11:15.
7. That the seventh trumpet began to sound in the 1840s.
8. That the opening of the heavenly temple to reveal the ark was fulfilled in the 19th century.
9. That Matthew 25:1–13 had its fulfillment in the 19th century.
10. That the deadly wound of Revelation 13:3 was fulfilled in the 18th century.
11. That the 42 months of Revelation apply to 538–1798.
12. That Revelation 14:7 only began to have its fulfillment in the Miller movement and applies to an investigative judgment.
13. The coming of the bridegroom was fulfilled in the nineteenth century fulfilling not only Mt 25 but also Rev 19 and Dan 7:14.
14. The 2300 evening-mornings of Dan 8:14 stretch from 457 B.C. to 1844.

I submit that none of these positions can be established by the rule that the Bible is its own expositor. Rather we have invoked Gibbon, Ptolemy's Canon, the Elephantine Papyri, and a multitude of other materials outside of

Scripture. Let none say that these positions are not really central to the Adventist interpretation of prophecy, for they are all found in *Great Controversy*.

It is highly significant that L. E. Froom, though indicating in his contents for Vol. IV of *Prophetic Faith of Our Fathers* that his work would embrace the first half of the 20th century, gave no more than a page and a half to the modern era. He did so despite the fact that this was a period of the most intense and widespread biblical exegesis the world has ever known—a period which in the light of advanced biblical knowledge repudiated the inadequate prophetic hermeneutic of preceding years. At San Francisco, my friends supporting the official positions assured me that the reason for Froom's paucity of materials on the 20th century was his desire to set forth just the evidence from the forebears of Adventism. But I find in Froom's *Conditionalist Faith of our Fathers* that he has about 600 pages on the modern scene listing hundreds of interpreters this side of the birth of Adventism who also hold to our view of conditionalism. But Froom could not do this for our view of prophecy.

Why is it that according to the traditional Adventist viewpoint all of prophecy (except Revelation 13) had found its fulfillment by the 19th century? Adventist scholars for the most part are reluctant to speak or publish on the items of interpretation we have listed from *Great Controversy*. Virtually no SDA is writing learned articles on these topics for scholarly journals outside of Adventism. Similarly they are not writing scholarly books for the outside world in support of our official prophetic interpretation.

My thanks to brother Paulson for making his point. I long for the day when he and my differing brethren (for whom I hold genuine and strong affection) will apply the vital principle he has affirmed. Only then will there be peace within Adventism's borders and power in its labors for the world.

Desmond Ford
Auburn, CA

Walter Rea Calls for Action

To the Editors: Over three years ago, in January of 1980, the Adventist Church sent some of its finest representatives to meet in Glendale, California, to explore the matter of Mrs. White and her borrowing from other authors. From that meeting was produced the now famous two-day recorded session, which is available to anyone who wishes to listen to the tapes. Those tapes state clearly that the committee unanimously felt that the evidence they had reviewed was, a) new and significant, b) of a startling nature which created new and important questions that had to be answered, c) that the studies and communication with Walter Rea should continue on an advanced level, and d) that the church and all of its

members should be aware of the significance and extent of the studies and their new meaning.

Since that time PREXAD has overridden that committee and for all practical purposes nullified the reason for their deliberations. Several different study groups have been commissioned by the church, including the services of a non-Adventist lawyer to downplay and minimize the discoveries and conclusions of that committee. Two of those study groups, Elder Cottrell and Elder Specht, and Elder Veltman and his helpers, have never had their findings released in significant detail to the church and its membership. The first study, Specht and Cottrell, was supposed to have arrived at some mythical figure of 2.6% of copied material from the book *Desire of Ages*. Even F. D. Nichol, a former editor of the *Review*, had publicly stated that the studies he had seen on copy work of Ellen White showed at least four times that amount. While Elder Veltman's studies have not yet been released, they will conclude that all three of the past men had arrived at enormously low percentages.

The three recently completed manuscripts on *Great Controversy*, *Acts of the Apostles*, and *Desire of Ages* prove beyond any reasonable doubt that far more than 80% of the material enclosed within the covers of these books was taken from others, and had there been no other authors to copy, those three books could not have been produced with the information they now contain.

These three manuscripts, which are now available to all through us, will be read by Adventists and non-Adventists throughout the world by the thousands. While they only deal with a small fraction of the copy work, the tip of the iceberg that they do clearly reveal shows many things. Some of the conclusions that now must be faced in the light of all the new information:

- A. That very little if anything of significance in the *Conflict Series* came from Mrs. White or her visions, and that had not been well thought out and well written before her by others.
- B. That not only the words, thoughts, form, expressions, Bible texts, but the speculations, suppositions, imaginations, and conjectures of other writers became divine absolutes by carefully calculated and deliberate design through the pen of Ellen White.
- C. That in no way can the book *Great Controversy*, as it was conceived and written by others before Ellen White, be considered a divine revelation of the future, but only a weak apology or justification for the failures of the Millerite and early Advent Movement.
- D. That most if not all the past criticisms of Mrs. White and her work had some validity, and that those criticisms must now be given new attention and new answers in the light of the new discoveries.
- E. That much of what reached the final stage in the *Conflict Series* did not come through the pen, inspiration, or work of Ellen White, but was given its final form, beauty, and intelligence by the efforts, skills, and expertise of others, and that Mrs. White did not always supervise or have

the final word on what was drafted under her name.

- F. Finally, we must face and change the false information we have been receiving over the last century, that is:
 1. That Mrs. White was original. *She was not.*
 2. That she was not influenced by her time or conditions or others. *She was.*
 3. That she saw what she wrote from God. *She did not.*
 4. That she was truthful when she claimed she had never copied or used materials from others until after she had written out her own thoughts or visions. *She was not truthful in this statement.*
 5. That she always had the last overview of what she wrote. *She did not.*
 6. That everything she wrote came from God and was correct. *It did not and was not.*
 7. That what she did is excusable because of the Scriptures and Bible writers, or because of the pressures of her contemporary community. *It was not.*

The church seems to have settled for the justification that whatever Ellen White did, the Bible writers also did. If this is the final argument, then we must ask ourselves some very serious and difficult questions:

1. Who made Ellen White canonical and when did it happen?
2. What Bible writer used others' material in all he wrote, and said he didn't?
3. What Bible writer claimed that he wrote everything under inspiration of God, regardless of what he wrote or to whom he wrote it?
4. What Bible writer used the speculations of others hundreds of times and used them as divine absolutes, as Ellen White did?
5. Are we to also believe that Bible writers stated errors as truth?
6. Have the writings of Bible writers been changed, altered, or suppressed in the same way that the writings of Ellen White have been?
7. Are we now saying that all the problems that we find in the writing, editing, compiling, and copying of the writings of Ellen White find their equal in the writings of the canon?
8. Are we to accept the prophecies of Ellen White that did not come to pass as having their equal in Bible writings?
9. Do we still say that all that Ellen copied came from God and was correct and inspired?
10. Do we still have the all or none concept of Ellen White and what she wrote, or are there degrees of truth and light and error and mistakes such as the early health series in the *Health Reformer*?
11. Are we willing and ready to tell the world that Ellen White and all of her copy work has been raised to the level of the canon regardless of what problems we find?
12. Does her denial of what she did in copy work cast any shadow on her claims?

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