

Pilgrimage in the Rockies

New Orleans and A Church in Transition

The Pathfinders Come to Colorado

SPECTRUM

Journal of the Association of Adventist Forums

Volume 16, Number 4

ADVENTIST EDUCATION AT RISK

Adventist Academies in Crisis

Break Up the College Cartel

How to Revitalize the Schools

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The Association of Adventist Forums is a nonsubsidized, nonprofit organization for which gifts are deductible in the report of income for purposes of taxation. The publishing of SPECTRUM depends on subscriptions, gifts from individuals and the voluntary efforts of the contributors and the staff.

Editorial Correspondence: SPECTRUM is published by the Association of Adventist Forums. Direct all editorial correspondence to SPECTRUM, 7710 Carroll Avenue, Takoma Park, Maryland 20912. Manuscripts should be typewritten, double spaced and in matters of style and documentation, conform to *A Manual of Style* (University of Chicago Press). Submit the original and two copies, along with a self-addressed, stamped envelope. Responses from readers may be shortened before publication.

Subscription Information: In order to receive SPECTRUM, send a membership fee (\$20 per 5 issues, except \$25 in Canada and in other foreign countries; \$2 less for students) to Association of Adventist Forums, Box 5330, Takoma Park, Maryland 20912. Phone: (301) 270-0423. Single copies may be purchased for \$4. Pay by check made out to the Association of Adventist Forums. For address changes, send old address label along with the new address.

The Summer of 1985

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About This Issue

Adventists affirm that true religion involves the whole person. Three conferences held during the summer of 1985 reflected Adventism's encompassing concern with action, emotion and thought. The General Conference session in New Orleans debated how the body of Adventist believers ought to act. In what amounted to the first continental camp-meeting of the North American Division, the Pathfinder camporee invited thousands of teenagers and adults to express their feelings in a week-long celebration of the Adventist experience. The Association of Adventist Forums, in a small but historic field trip and conference, focused on Adventist thought, particularly the significance of the geologic record for our understanding of the origins of life. We here print reports on all these significant gatherings.

Because Adventists have created the largest Protestant parochial school system in the United States, the North American Division has the greatest investment in educational institutions of any division in the world church. However, North America has lost the equivalent of one college of almost 800 students in 1985, and four colleges during the last five years (see table on page 33). The situation is grave. While the state of higher education in North America no doubt deserves volumes of analysis, this issue of *Spectrum* does provide several explorations of a problem as complex as it is urgent. The authors, as their identifications suggest, are uniquely qualified to provide candid, professional analysis based on first-hand information. Their calls for action arise from a commitment to the Adventist Church and its educational institutions, to which they have given almost all of their professional lives.

—The Editors

Adventism in Transition: The Church of the South Emerges at New Orleans

by Roy Branson

At the 1985 General Conference session the sleeping giant of Third-World Adventism rubbed its eyes and stirred awake. It will never sleep again. At the next General Conference session, the original Adventist church of North America and Europe will become the church of the South. According to their presidents, the divisions of Inter-America, South America, Africa-Indian Ocean and Eastern Africa will enter the next General Conference session with more than one million members each, while North America's membership will remain well under one million. If its rate of growth over the last five years continues, the church of the South will grow to 61.8 percent of the denomination's membership.

Indigenous presidents now lead all but one of the world divisions. The new reality for conference and union presidents in North America is that they will no longer become presidents of unions or divisions outside of the North America, an acknowledged prerequisite for becoming president of the General Conference. From now on, the question asked about a prospective General Conference president will no longer be, "Has this North American had overseas experience?" but "Has this individual spent at least some time in North America?" The future role of American Adventist leaders at

the General Conference may well become similar to that of Italians in the Vatican—providing departments at headquarters with technical skills.

The General Conference session decided *who* would lead the church, but spent virtually no time discussing *what* those entrusted with leadership would do with the power given them. It is true that the president of the General Conference, after consulting with his vice presidents, did announce his own views on peace, racism, home and family and drugs. His statement on racism included declarations that were both specific and eloquent: "The Seventh-day Adventist Church deplores all forms of racism, including the political policy of apartheid with its enforced segregation and legalized discrimination. . . . Racism is really a heresy and in essence a form of idolatry."

However, the general sessions at New Orleans did not focus on what, beyond increasing its size, the goals of the Adventist Church would be during the next five or 10 years. Should nurturing the quality of Adventist spiritual life through stronger local congregations and educational institutions become the principal aim of the church? Or would a burgeoning Adventism devote a dramatically greater share of its resources to addressing such fundamental evils as hunger and disease in the Third—and the very

poorest Fourth—World? As Adventism becomes more powerful and influential, should the relationship to government and society become more central to the mission of Adventism? If so, should Adventism ever prophetically challenge societal injustice, even if doing so threatened its role as an agent for reconciliation?

Since church leaders at the General Conference session did not devote time to publicly discussing these questions regarding what priorities a growing Adventism should adopt, it is impossible to tell the difference it will make when leaders from the church of the South assume leadership from the incumbent North Americans. Nevertheless, even without a clear picture of what the outcome might mean for defining the mission of the church, the struggle began at this General Conference session between those determined to keep direction of the church firmly in the hands of a General Conference dominated by North Americans and those urging some dispersal of power and responsibility.

One way to understand these debates and the other activities of a General Conference session is to envision them taking place within concentric circles. The smallest, the nominating committee, carries out the unique work of a General Conference session: selecting the leaders of the General Conference and the divisions. From that core of activity, mandated by the constitution, the circles expand through important, but less formally required activities, to the outer circle of public worship and celebration.

First Circle: Nominating Committee

North American union presidents took the lead in urging the reelection of Neal Wilson. Although it was noted that Wilson was already 65 years old, the traditional retirement age for General Conference presidents, he was eas-

ily returned to office. The next action—hallowed by long tradition in the church—has always been crucial for not only the rest of the work of a General Conference session, but five years of activity in the General Conference and the world divisions. The president has always been invited to meet with all subsequent sessions of the nominating committee. As a result, the careers of the top leaders around the world have been subject to the veto of the newly elected or reelected General Conference president.

As expected, the returning secretary of the General Conference, G. Ralph Thompson, and two vice presidents, Enoch Oliveira and Kenneth Mittleider, were recommended by Wilson, voted by the nominating committee and announced to the full session, which elected them without debate.

Deadlock soon set in, however, between the General Conference president and the nominating committee. Surprisingly, it lasted for a couple of days. Members from Inter-America and Africa challenged the president for recommending Americans for treasurer, all associate treasurers, most associate secretaries and all but one of the vice presidents. Wilson did not recommend one African to become an officer of the General Conference. According to several participants, early in the proceedings Wilson said that if the nominating committee were to insist on taking to the floor names for General Conference officers that he could not accept, he had two options: (1) go directly to the floor of the General Conference session and express his opposition to the recommendation of the nominating committee; or (2) withdraw as president. Even in that dramatic moment one member of the committee was reported to have said that the nominating committee was not without its options: It, too, could go to the floor, report its inability to proceed under these circumstances and resign.

Despite these confrontations, the nominating committee handed to the floor

the names recommended by the president for treasurer, associate treasurers, and all vice presidents. However, the members of the nominating committee proceeded to show their independence. They insisted on directors of departments in the General Conference that were not the president's first choice. Two division presidencies were open, but delegates on the nominating committee from those divisions recommended to the full nominating committee names other than those Wilson recommended as his first choice. Even the delegates from North America did not go along with all of Wilson's recommendations for General Conference officers or elected departmental officials assigned to North America.

In short, the president finally prevailed in his choice of his closest associates. But the nominating committee demonstrated independence in their nominations of other General Conference staff, and even more in their choice of officers and staff for the divisions.

Second Circle: Caucuses and Committees

Other committees and caucuses were almost as crucial as the nominating committee to the required work of the General Conference session—deciding who will exercise authority, power and influence within the denomination. Some of these groups were mandated by the constitution and bylaws of the General Conference; others were not constitutionally mandated but enjoyed official status; still others emerged spontaneously and were little known, yet had a significant impact.

Division Caucuses. Perhaps never before have the division caucuses—members of the nominating committee from the various divisions—been so independent. Despite all the documents adopted on the floor of the General Conference saying that the divisions are merely the General Conference in different parts of the world, in fact these division

caucuses selected their own officers and had their recommendations routinely approved by the nominating committee. Basically, the General Conference president met with them only to discuss their choice of a division president, and even then the two division caucuses that had to pick new presidents did not follow the General Conference president's first choices.

The president did try to become more involved in the North American caucus of nominating committee members, but the caucus sent on to the full nominating committee the name of at least one person the General Conference president had advised to withdraw and refused to reelect an officer the president had urged to stand for reelection. As with the other division caucuses, their recommendations were routinely voted by the full nominating committee. (Interestingly, the reports of the nominating committee for associate secretaries of General Conference departments assigned to North America often came to the full floor before the nominating committee announced their recommendations for director of the department. The North American caucus selections for departmental associates were thereby not subject to veto by the subsequently elected General Conference departmental director.)

Black Caucus. Other less formal—but nevertheless, powerful—caucuses emerged, such as a black caucus, comprised of delegates from black North American conferences. These delegates carefully analyzed the proposals of the General Conference officers for changing the formulas governing the number of delegates representing each part of the world at the next General Conference session. They believed the recommendation of an overall cap on the total number of delegates, combined with a constant percentage of delegates selected by the General Conference, would give the General Conference a disproportionately large voice. Just as important, the proposals would reduce the representation and power of those parts of the world with rapidly

increasing memberships, such as the North American black conferences and the exploding church of the South.

The black caucus made certain that when the item came up for discussion on the floor their members were ready to speak. When the proposed new formulas for selecting General Conference delegates came to the floor, seven North American black delegates—including several conference presidents—were standing at microphones, waiting to speak. After a couple of forceful speeches from those presidents, the proposal of the General Conference officers was referred back to the constitution and bylaws committee, a constitutionally instituted committee used to resolve disputes erupting in debates on the floor. There, members of the black caucus continued the debate. Finally, a member from the powerful steering committee suggested that the formula remain the same. The committee adopted his suggestion, which was subsequently endorsed by the full General Conference session.

Steering Committee. The steering committee for the General Conference session does not appear in the constitution or bylaws of the church, but if gathered every morning to review the previous day's activities, confer on unforeseen developments in committees, the floor and the media, and plan adjustments in that day's agenda. Chaired by Wilson, its membership included the incumbent president of the General Conference and all general vice presidents, treasurers and secretaries—those who have come to be referred to as the officers.

Interestingly, none of the division presidents—to say nothing of their officers—were invited to meet with the steering committee. This was true despite repeated assertions that the divisions are merely geographically dispersed parts of the General Conference and their presidents are really General Conference vice presidents assigned to work and live outside of the Washington, D.C., headquarters.

North American Caucus. What amounted to a North American caucus met only

once—the last Friday of the General Conference session—but may prove to be the most portentous caucus of all. With North American Division President Charles Bradford in attendance, North American Division delegates met to discuss what had taken place at the 1985 session. Walter Blehm, president of the Pacific Union (by far the largest in the division), presided. He set the agenda and tone for the meeting by passionately asserting that what had transpired at the session made it imperative that North America become a genuine, full-fledged division well before the next General Conference session. Other executives in the division emphatically agreed with him that steps should be taken immediately to create a North American Division.

Third Circle: General Sessions

If the groups in the first two circles of activity at a General Conference session were like the official committees and informal caucuses of the United States Congress, the general sessions corresponded to meetings of the full House and Senate. No recommendations from committees were officially approved until voted by the general sessions. It is to this body that Ellen White refers in her often-cited statement that the General Conference is the highest authority that God has on earth.

This was the first General Conference to have every minute of the general sessions televised on huge, 20-foot screens. Because of the television's lighting requirements, deliberations took place in semi-darkness. Early on, voting by the traditional show of hands had to be abandoned in favor of standing votes. The pervasive darkness affected participation in other ways.

Delegates found it more difficult than usual to survey the attitudes of fellow delegates. Those delegates contemplating making a speech were faced with the prospect of being bathed in near-blinding light, hearing their voices booming back to them

in a delayed echo caused by the vastness of the Superdome, and being startled by bigger-than-life images of themselves projected on huge screens. Delegates who raised a question about a measure recommended by the officers could look forward to responses from the general vice president and associate secretary of the General Conference standing at the podium presenting the item, another general vice president chairing the session and an associate secre-

tary sitting next to him at a long table on the platform. Often the General Conference president, sitting at the edge of the long table, would also answer a speaker. Further comments on delegates' remarks were sometimes provided by other delegates appointed by the General Conference, seated close to the front, where they could easily be recognized by the chair. Under this circumstance, a point from the floor could only be sustained if several successive speakers made

G.C. Alumnus Gives Historical Perspective

by F. E. J. Harder

New Orleans marked the high point of the nine General Conference sessions I have attended in quality of leadership, participation by delegates and facility of organization.

Upbeat Reports

There was an obvious determination by the officers to project a high tone of optimism in their reviews of the past quinquennium. Except for the treasurer's report, existing problems were, for the most part, referred to in generalities or glossed over and ignored.

Membership. In 1950—my first session as a delegate—the world membership stood at 750,000, about 30 percent of which was in North America. Now the world membership has reached nearly 4.5 million, 15 percent of which is in the North American Division. The world church exceeded its goal for the Thousand Days of Reaping by 12 percent, while the North American Division fell short by more than 40 percent. If these rates of growth continue for the next 15 years, church membership will approach 11 million, with less than 10 percent in North America.

Finance. Because of fluctuating currency exchange rates, annual comparison reporting of a multicurrency operation in terms of U.S. dollars cannot give a true picture of values in terms of local purchasing power. When the dollar strengthens, as it has during recent years, tithes and offerings from non-dollar countries appear to decrease, and when the dollar weakens, they appear to increase. And when 80 per-

cent of the church's income is in dollars, missions appropriations convert into substantially more local real value when the dollar is strong than when it is weak. As the treasurer warned, comparisons between years of strong and weak dollars do not accurately represent the patterns of world giving.

The decrease in tithes and offerings from North American members raises legitimate concern for recipients of General Conference funds. However, this does not indicate a lessening support for the church from American members. They are simply responding to the escalating urgency of calls for greater support of local church, conference and institutional needs. It seems likely that this trend will continue as the membership in North America becomes an ever-smaller percentage of the total and as internationalization of the General Conference leadership proceeds. An increasing portion of the church's mission effort must be borne by other divisions as their fiscal maturation catches up with their growth.

I was impressed again, as during my nine years at General Conference headquarters, with the high quality of General Conference financial leadership. Few funds are more carefully guarded and more skillfully managed than those of the General Conference.

Division Reports. The evening reports from the various divisions are always anticipated as the climax of each day. At this session these reports were given on film with minimal participation by division officers and delegates. They were informative and tended to keep within the allotted time but lacked much of the personal enthusiasm and excitement of the "live" presentations given in previous sessions. I especially felt that the North American report was something less than it might have been. To give an articulate, dynamic pulpit master such as Charles Bradford a prepared script, subject him to the regimentation of a media director and congeal him on film is unfair!

F. E. J. Harder was for many years, until 1980, the executive secretary of the General Conference Board of Higher Education. He also served as dean of the graduate school of Andrews University and president of Middle East College.

the same argument.

Role and Function of Church Organizations. The first major debate revolved around the report from the Role and Function of Church Organizations Commission, chaired by Francis W. Wernick, a general vice president. In many different ways, the document attempted to enhance the central authority of the General Conference.

The first day of debate, Friday, discussion was so desultory that Wilson rose to a 'point

of personal privilege' to admonish the chairman for too rapidly pushing provisions to a vote and the delegates for not taking church structure sufficiently seriously. He said the church needed to adopt well-chosen rules and regulations approved by all, because after the document before them was adopted, members would need to follow it. He said that he was not offended by the word *obedience* and that 'organizationally there is no real autonomy in the Seventh-

Business Sessions

Business sessions were distinguished by superb chairmanship. Proceedings were kept orderly and chairmen went the second mile to be fair and keep cool under stress.

Delegate participation in the discussions was the most open and free that I have witnessed at any General Conference session. For the most part, speakers were candid and articulate, showing a clear understanding of the issues and offering reasonable (though frequently controversial) suggestions.

Two issues raised the most heated responses: (1) African representation on the General Conference administrative staff; and (2) the consolidation of the Home and Family Service with the Sabbath school, stewardship, youth and lay activities departments into a department of church ministries.

Africa. The Africans argued that they account for about one quarter of the church membership and that their leaders are well educated. Africans run their own governments and are represented in the United Nations in New York. They asked, 'Isn't it about time we were represented in Washington?'

It was clear from the president's remarks that he was deeply concerned with obtaining continued strong financial support from North America, a factor that could not be ignored by the nominating committee. These instances illustrate the increasing difficulty of maintaining (and defending) the special relationship of the North American Division to the General Conference.

Consolidation. When the proposal for consolidation was brought to the floor, it quickly became evident why it had not been adopted sooner. Adventists resist change in organization almost as vehemently as they resist modifications in doctrinal expression. However, the time for fragmented and overlapping departmentalization is past, and departmental leaders defending their 'dukedom' knew they were fighting a losing battle.

'*Rubber Stamp*'? The division caucuses and the nominating committee cooperated with leadership but were not always acquiescent. Delegates had easy

access to 15 floor microphones, and they used them! Several documents that had benefited from much previous discussion had to be withdrawn, including one dealing with guidelines for Sabbath observance. Delegates refused not only to approve the guidelines, but even to record that the document had been received.

Authority. Some may regard as a paradox the willingness of this most democratic of all general sessions to approve a document on the Role and Function of Denominational Organizations which clearly leans toward a more authoritarian General Conference. I see this willingness as evidence first, that the delegates recognized that to preserve unity in a rapidly growing world church with increasing complexity of organization and more and more international leadership, a strong central government is essential; and second, that democratic procedures minimize the reluctance to delegate authority.

General Observations

It was heartening to have a reaffirmation of the committee system of church governance but disappointing to see a president referred to as 'the chief executive officer.' A more appropriate term would be 'presiding officer,' for in a committee system executive power resides in the executive committee at which the president presides and to which he is directly responsible.

Although nomenclature is significant, far more important is the quality of leadership and the actual process followed. On both counts the New Orleans General Conference session deserves liberal kudos. Democracy in practice requires strong leadership or it disintegrates into anarchy—the ground from which tyranny springs. Leadership was strong and democracy was real.

Every convention—whether of a learned society, professional association, political party or church delegation—is likely to have some pluses and some minuses. At this session, the pluses outweighed the minuses so far as to be overwhelming. The Seventh-day Adventist Church is a better church for having had the Superdome experience.

day Adventist Church." There were those who said, "Let the Holy Spirit speak, and the Spirit will speak differently in different places." "I don't subscribe to that philosophy," Wilson replied. "The Holy Spirit always and in every place speaks the same language." He concluded that "some conformity is needed. There may even need to be some uniformity."

Comments that first day were directed at basic assumptions. Russell Staples, chairman of the department of mission at the SDA Theological Seminary, raised a point that kept recurring—broad claims in the document that the General Conference *was* the church—rather than a part of the church, along with individual members, congregations and the denomination's myriad institutions and jurisdictions. Wernick responded with a formulation he repeated often: "The General Conference simply is the sum of all these organizations."

Robert Lloyd, a young pastor in the Pacific Union, said that he saw in the document a great deal about authority and power, but not "a lot about servant leadership." Several speakers commented on the document's insistence that the world divisions did not constitute a separate level of church organization but an integral part of the General Conference rising directly from the unions.

By Sunday, the second day of general business sessions, specific provisions were being hotly opposed. The most controversial item occupied the general sessions well into Monday: combining at the General Conference and division levels the present lay activities, Sabbath school, stewardship and youth departments, together with the Home and Family Service, into a single, large department of church ministries. Speakers from the denomination's largest division, Inter-America, overwhelmingly opposed the proposal. They particularly objected to eliminating the youth department. Neville Condappa pointed out that in Inter-America half the members were young people. Ted

Wilson, speaking as acting secretary of the Africa-Indian Ocean Division, opposed the proposal because it appeared to address an administrative problem at General Conference headquarters with a structural solution unnecessarily involving the divisions. "In the Africa-Indian Ocean Division we work together in a fine way. If at the General Conference level there is difficulty between departments, let the nominating committee take that into consideration and make some personnel changes."

One felt that the opposition expressed by mid-level church officials to the merger of departments arose from the same passion for pluralism of power that has led laypeople to ask for greater representation at the union, division and General Conference levels of the church.

However, strong speeches from North and South American laymen and General Conference leaders supported department consolidation. D. W. Holbrook, president of the General Conference Home Study International, gave a long and impassioned plea for creation of the new department. Such reorganization would allow much more effective coordination and evaluation of performance; further, he said, if the church turned away from this proposal, it would never attempt the more thoroughgoing reorganization many had been strongly urging. Many felt that his address turned the tide in favor of creating the new department.

President Wilson was invited by the vice president chairing the meeting to make the last speech before the session voted. Wilson noted his son's position, saying that he was not surprised at such a public disagreement. It was a family tradition, he said, for different generations to argue about church matters, and he had debated many times with his own father. However, he added wryly, he had found over the years that in these debates between father and son, the father was usually right. He pleaded for approval to respond to the

many calls for General Conference reorganization.

The delegates responded by voting with the General Conference leadership in favor of reorganization. Subsequently, D. W. Holbrook was voted director of the new General Conference department of church ministries.

Demands for Greater Representation. The next day, Tuesday, the demands of the church of the South for greater representation among General Conference officers boiled out of the nominating committee and into the general session. The day before, an African delegate had asked when the one out of three Adventists from Africa would be represented by an officer at the General Conference. Even the Roman Catholic Church, he said, had an African cardinal.

When the nominating committee announced their final two nominees for the five general vice presidencies, it was clear that only one of the five would be a non-American. K. G. Vaz, director of the ministerial department of the West Indian Union in the Inter-American Division, immediately rose to say that "if the General Conference is to be truly representative, the nominating committee cannot think just about North America, but also about Japan, the Philippines, Inter-America and Africa, where there is large representation. I strongly recommend that for the preservation of unity, the nominating committee consider international representation in the upper bracket of our world church. I move that this report be referred back to the nominating committee." The motion was seconded but defeated.

When the suggested vice presidents were then voted into office, David K. Amponsah, an ordained minister from the Central Ghana Conference in the Africa-Indian Ocean Division, moved that "the next names that come to this floor for vice presidents, associate secretaries and field secretaries reflect the international nature of this church."

Wilson opposed this motion in his most

vigorous and impassioned address of the 1985 General Conference session. First, he noted, there had been several references to the Third World, but "these particular designations are not Seventh-day Adventist terms but have been created because of political problems in our world." Adventists, he said, "must refrain from becoming politically involved to the extent that we are placed in conflict with each other within the church."

He continued, "Let me just tell you very candidly that the North American Division is also facing serious financial problems," and therefore "they have asked us repeatedly to cut down the General Conference staff in Washington." Through reductions in staff, including election of five instead of the eight general vice presidents elected at the previous General Conference session, he hoped to cut almost \$2 million from the General Conference Washington budget.

Finally, he wanted the delegates to understand that according to the bylaws, division presidents "are first vice presidents of the General Conference," and "report to the General Conference president." Repeatedly he invoked the comparison of vice presidents to cardinals. "Before this session ends, I predict we will have two African 'cardinals' among our 15 vice presidents (10 division presidents and five headquarters vice presidents)." Referring to the fact that the Far Eastern Division is the one remaining division with a non-indigenous president, he noted that "there is no 'cardinal' from all the countries of the Far East, while there will probably be two 'cardinals' from Africa."

Repeatedly throughout his address he invited the Africans and delegates from other Third-World countries demanding greater representation to remember another part of the world, the socialist Eastern European bloc. One wondered whether he were contemplating the creation of a new division with its own cardinal when he said, "If this church really wants to think about representation from areas where there is very little

ongoing continuous contact with the church, we should be paying more attention to that group than any of the others that have been mentioned."

He concluded bluntly, "I would certainly hope, my brothers and sisters, that you will defeat the motion that is on the floor before you. It is a divisive motion."

Almost as dramatic as the speech by the president was the quick, equally blunt reply by Joseph McCoy, secretary and youth director for the South Central Conference in the Southern Union. "Many times," he said, in the Adventist Church "the real will of the people is lost because one who has ascended to a position of responsibility is, by his charisma, determination and intellect, able to get his way." Removing any doubt that he intended his remarks to be a response to the president, he said he understood the Africans' position and pointedly concluded, "I think, with all respect, that it is political when an assembly is told how to vote."

After the exchange, Amponsah said that his motion had already made his point, and he withdrew it. Before the end of the General Conference session, J. J. Nortey, a citizen of Ghana and previously the division

treasurer, was elected president of the Africa-Indian Ocean Division. Also, Matthew A. Bediako, president of the West African Union Mission (which employs Amponsah), was elected to the post of field secretary, the first African to serve as a General Conference officer.

Tuesday morning certainly provided the session with the dramatic highpoint in the struggle over who is to lead this church—the church of the North or the church of the South. It may also have provided a clue as to why Wilson, seemingly preoccupied with maintaining the organizational unity of the denomination, was unaccountably willing to arouse deep divisions. In his Tuesday remarks, Wilson explained the force of the financial restrictions urged by the North American Division on the General Conference. "There are certain obligations relating to world institutions for which the General Conference is responsible," and, he went on, "no one pays for the operation of those world institutions except the North American Division." Notable among those institutions is the the General Conference headquarters itself, with its considerable operating budget.

Profile of a Burgeoning Church

Accessions World, 1960-1985

Period	Total Accessions	Increase Over Previous Period
1960-1964	538,696	—
1965-1969	725,875	187,179
1970-1974	964,164	238,289
1975-1979	1,230,203	266,039
1980-1984	1,692,105	461,902

Membership Growth Rates World, 1960-1984

Period	Average Annual Growth Rate
1960-1964	4.8%
1965-1969	5.3%
1970-1974	5.2%
1975-1979	5.6%
1980-1984	6.0%

These statistics are taken from a report to the General Conference session by F. Donald Yost, director of Archives and Statistics.

It appeared that Wilson had anticipated the aggressiveness of world delegates at the General Conference session and the anxiety that would produce in North American leaders. He had decided, it seemed, that his first priority was to avoid a headlong drive to create a completely independent North American Division. He would therefore appoint and reappoint large numbers of North Americans to the General Conference in order to reassure them that their traditional leadership of the General Conference was secure. Evidently, Wilson was willing to risk antagonizing the world divisions, if that were necessary, to forestall the even greater threat of an independent North American Division, frightened and alienated from a General Conference it no longer controlled.

Model Constitutions. During the past few years the North Pacific Union and several local conferences within the North American Division have adopted constitutions reflecting local priorities, particularly of lay members. Indeed, in the North Pacific Union a commission and a special session of the constituency adopted provisions over the express wishes of the General Conference officers. (See "Laity Transform North Pacific Constitution," by Terrie Dopp Aamodt, *Spectrum*, Vol. 15, No. 4, Dec., 1984, pp. 6-12.) Subsequently, the General Conference officers drafted model constitutions that they wished the General Conference session to declare virtually mandatory.

Friday afternoon, at the last general business session, lay and clergy delegates from throughout North America were poised to line up at microphones when Wilson announced that a lack of time made it impossible to discuss model conference and union constitutions. In response to careful questioning from the floor by Ronald Graybill, director of communication for the Columbia Union, Wilson said that the topic would be: (1) reviewed by divisions, unions and conferences; (2) studied at an Annual Council with adequate representation and sufficient information; and then (3) brought back to the 1990 General Conference

session. When Graybill asked for further clarification, Wilson repeated that the model constitutions would not be adopted until they came back to the 1990 General Conference session. With that, the North American delegates returned from the microphones to their seats.

Fourth Circle: Institutions and Organizations

Further removed from the activity of deciding who would be elected to lead the Adventist Church were groups not officially part of the General Conference session, or even the General Conference. For example, a large association of Adventist black women in North America gathered for meetings in a nearby hotel. Worthington Foods hosted a meal in another hotel near the Superdome.

The insistence of these diverse groups to gather at the General Conference demonstrated that members with widely differing views sustain a strong identification with the Seventh-day Adventist community. Many of the groups were not allowed space for meetings or exhibits in the Superdome. Nevertheless, their energy and commitment made them a palpable presence at the session. If the denomination were to move beyond debates over who should lead the church to discuss what its priorities for action might be, the varied impulses represented by these groups might well suggest fresh directions for the Adventist Church.

Caribbean Union College Alumni. Many colleges held meetings of their alumni, but perhaps the most elaborate was an evening banquet sponsored by the Caribbean Union College Alumni Association for some 400 members and guests in one of the ballrooms of the Hyatt Regency Hotel. Alumni who attended included General Conference Secretary G. Ralph Thompson and key academic and administrative leaders at senior colleges and conferences of the North American Division. It was said that the majority

of members in the large Northeastern Conference originally came from the Caribbean, a vivid example of the impact of the church of the South on North America.

Shepherdess International. The three meetings organized by Shepherdess International, July 2-4, drew 3,000 people to the main ballroom of the Hyatt Regency Hotel, far more than the number of delegates actually attending the concurrent general sessions inside the cavernous Superdome. While the predominantly male delegation debated the church's policies and laws, the women (and men) at the Shepherdess' meetings celebrated the life of the spirit.

Shepherdess International, headed by Marie Spangler (wife of J. Robert Spangler, editor of *Ministry* magazine and outgoing director of the General Conference ministerial department) and by Ellen Bresee (wife of Floyd Bresee, Robert Spangler's successor), invited women from all over the world to report on evangelistic and service projects.

In just 10 minutes, Laura Gonzales of Trinidad galvanized her audience. She recounted her experiences as an evangelist, holding 15 crusades that led to 1,300 baptisms. She told of confronting a machete-wielding husband, outraged because his wife insisted on attending her meetings; her attacker eventually became an active layman. She also told of casting out demons. She said that people accuse women, as descendents of Eve, of having led men into sin. "Why not let women lead men back from sin to righteousness?" she asked. In some evangelistic campaigns she baptizes more men than women. She insists that women can perform some ministerial functions better than a man. "If you wanted to send a message as quickly as possible," she asked her noisily sympathetic audience, "who would you give it to—a man or a woman?" She got the uproarious agreement she had sought.

After the morning meeting, the audience eagerly rushed up to her. For 45 minutes she shook hands, hugged new friends, signed

autographs and scheduled speaking appointments. Among those most excitedly talking with Laura Gonzales were female lay evangelists from Tanzania in the Eastern Africa Division who animatedly shared their own experiences in conducting public evangelistic campaigns.

Despite her success in organizing evangelistic meetings at which she is the main speaker, Laura Gonzales is officially only a Bible worker. Privately she says, "I don't think the church has given women their rightful place." She points out that in her part of the world "the church puts men in front, no matter whether they can speak or not. We resent the fact that at the divine service women are not put in front." She has told "the brethren" many times, "You may be able to keep me from being in front during the divine service, but you can't bridle me from speaking."

Association of Adventist Women. This organization by and for Adventist women has been formed independently of the church structure, but with its knowledge and cooperation. During the session, the Association of Adventist Women hosted an awards breakfast attended by 200 people, including Mrs. W. A. Fagal and her husband, Mrs. H. M. S. Richards and two of her sons, and Warren S. Banfield, director of the General Conference Office of Human Relations.

The association honored three women for their quite different achievements. Eleanor Hetke, a missionary for 23 years in India, organized a program caring for up to 100 abandoned infants prior to their adoption. Rosa Lee Jones, choral director at the Ephesus Church in New York, presented concerts at the Detroit Institute of Arts, Kimberly Hall in Chicago and Hunter College in New York. Kathleen K. Zolbar, already a recipient of the distinguished faculty award from Loma Linda University, served on the editorial board of *Topics in Nutritional Science* and as president of the 50,000-member American Dietetic Association Foundation.

Association of Adventist Forums. About 250 delegates and guests attended three AAF-sponsored luncheons for a vegetarian Chinese meal and special reports on activities in China, Africa, Australia and Romania. The most unique experience was listening to the former president of the China Division, Hsu Hua. Arriving as a tourist from Shanghai, he did not speak at the session but did informally answer questions at this gathering of an unofficial Adventist organization. Speaking in the English he had learned as a boy in Cambridge, England, his answers touched on Chinese history, including the unfortunate alliance of some Christian missionaries with imperialistic foreign powers. He stressed the present opportunities for religious belief and reported that there may be as many Adventists in China today as there were at the time of the liberation in 1949. However, leadership among Adventists in China is now not only indigenous, but local. (For more details see the AAF newsletter, *Forum*, included in this issue of *Spectrum*.)

Christians in Crisis. Adventists formed this lay group committed to helping defend the human rights of Seventh-day Adventists and other Sabbath-keeping Christians. Under the leadership of Sidney Reiners, a teacher in Minnesota, the organization sponsored several meetings at the New Orleans Hilton. They explored the recent disfellowshipping of approximately one-fourth of the Adventists in Hungary; featured Phil Ward, the Adventist publisher in Sydney, recounting the latest developments in the Lindy Chamberlain case; and heard Noble Alexander give a first-hand account of what it was like for an Adventist to spend 22 years in a Cuban prison. (see "Cuba: Testimony of a Prisoner of Conscience," in *Spectrum*, Vol. 15, No. 3, Oct., 1984, pp. 16-23.)

Christians in Crisis made themselves one of the most visible groups at the session. Outside major entrances to the Superdome they distributed not only announcements of their meetings but information concerning Adventists who they said were suffering

violations of civil and religious rights, particularly in Eastern Europe. According to Christians in Crisis, the first time they attempted to hand out materials, Superdome guards rushed them and the local chapter of the American Civil Liberties Union had to intervene to convince the Superdome that citizens have a constitutional right to free speech on public sidewalks.

However, the last story on the General Conference session in New Orleans' largest newspaper, *The Times Picayune*, featured the arrest of Adventists. Christians in Crisis had received reports that even members of congregations officially recognized by the government had been harrassed and unjustifiably arrested in the Soviet Union as recently as the first months of 1985. When a few months later the official delegation from the Soviet Union reported to the General Conference session that Adventists enjoyed religious liberty in their country, some members of Christians in Crisis were outraged.

On the final Saturday of the session a member of the group took his electronic bullhorn to the heavily traveled concrete walkway connecting the Superdome to the Hyatt Regency Hotel and proceeded to loudly condemn the delegation. Unlike the street-level sidewalks, the walkway proved to be private property and police were able to arrest the protesters for trespassing. On Saturday night, leaders of Christians in Crisis had to post bail to gain release from custody of their fellow Adventists.

While jail was a surprising place for these Adventist professionals to find themselves, they felt they had succeeded in raising the issue of human rights violations of Adventists. Inside the Superdome the subject was never a part of the official proceedings of the General Conference session.

Fifth Circle: Celebration and Worship

The large public events of a General Conference session are far removed from the formally required

task of deciding who will lead the church. Nevertheless, devotionals, sermons and pageants can create a spirit profoundly important for the morale of the thousands of church leaders who are delegates to a General Conference session.

Unfortunately, the physical environment of the Superdome did not help. Its dark, overwhelmingly empty space clashed with the speakers and films reporting on a bustling Adventist Church. Years ago the treasurers of the General Conference understandably seized an incredibly good financial package, but the critical, intangible costs were high. During the week, even

on those rare occasions when the delegates were in their seats and guests were drawn to a crucial debate, only half the floor and one-half of one of the three tiers were filled. And everything remained bathed in a dim half-light. Sabbath visitors, still only filling half the Superdome, were confronted with a Manichean darkness—hardly the place to celebrate the power of God's goodness and sense the force of a church on the march.

Parade of Nations. Happily, the church did march—right down main street, or at least Poydras Avenue. The most flamboyant event of this General Conference led costumed delegates through the length of

Third World Looks Toward 1990 Session

Eastern African Educator:

Joel Musvosvi

To fully understand the excitement felt by Africans at the 1985 General Conference session, one must remember the 1980 session in Dallas, the first attended by a large number of African delegates and observers. In 1980, the novelty of being present overwhelmed many; they did not participate verbally. Five years later in New Orleans, our African delegates spoke out. We felt that the leadership of the church listened, and that the world church was sympathetic to our cry.

Two primary concerns dominated the minds of African delegates at this session. First, the hope that a more indigenous leadership would be elected for the two African divisions. Second, the expectation that an African would be elected as a General Conference officer to represent in Washington the one million African Adventists. Such changes would enhance the self-image and identity of the African church and allow it to take its legitimate place in the world-wide Seventh-day Adventist Church.

In 1990, we expect more African delegates to participate in the General Conference session, calling for appropriate changes and demonstrating deep commitment to this church. Beyond 1990, we look forward to hosting a General Conference session on the African continent, giving more Africans the opportunity to experience the session.

Joel Musvosvi, a member of the faculty of theology at Solusi College, Zimbabwe, and candidate for a Ph.D. in New Testament at Andrews University, was a delegate to the 1985 General Conference session.

Inter-American Pastor: Wynall Kerr

The 54th General Conference session had high points as well as low points. On the positive side were well-presented devotionals, many displays, excellent organization and much joyful fellowship and reunion. Unfortunately, the session was also unbalanced and in many cases too abstract. First, North America possesses only about 15 percent of the existing church membership, yet from this small group came nearly one-quarter of the delegates and a majority of the church leaders elected at the session. This imbalance is a reflection of the desire to control and a deafness to the voice of a largely Third-World church. Minority rule is at best unsafe.

Second, the opportunity to formulate concrete plans for our church's future was ignored. Reports of growth and progress were given, but issues such as racism in the church, the escalating arms race and our stand on apartheid in South Africa—international issues that would define our church in relation to the current political, economic and sociological climate—were left untouched.

At the next General Conference session, the church must be more socially conscious. By 1990, the church must take positive action to meet the challenges of national and international politics and economics with positions that are clearly spelled out, including proposals for concrete and realistic reforms.

Also, delegations should reflect the membership size of each division. Decisions taken should reflect the thinking of the majority of the membership and not exclusively the desire of the leadership. Power and authority need to be decentralized. The time has

downtown New Orleans. Some delegations played marimbas; others, steel drums. One delegation sang the length of the march.

Most North Americans, dressed in their dark, three-piece suits, looked embarrassed. Not Ben Leach, president of the Southwestern Union. No one had more fun or looked more at home, waving and smiling from the back of his open limousine to the crowds lining the sidewalks. And they loved it. One would have to go back to Roosevelt or Eisenhower to see it done any better.

Having a parade is one innovation many hoped would become a tradition. Only next time, some said, all delegations should be

encouraged to play instruments or sing. They wanted entire cities to see Adventists with a festive face.

Sounds and Sights. This was the clappingest General Conference in memory. Chairmen at the general sessions didn't even try to stop it. Clapping for speeches at business meetings carried over into worship services. Donald Yost's superb statistics report received one of the biggest hands. It must have been a first when not only the musical numbers on Sabbath morning but Betty and Delmer Holbrook's first weekend Sabbath school received rounds of applause.

The music for this General Conference was

come when the church should not be seen as a North American church, but as a world church united under God. An important symbol of that fact would be to hold future General Conference sessions in areas of the world with large Adventist memberships.

Finally, it is good to report the glories, but if positive decisions are going to be made by the majority, the problems and challenges facing members in different areas should also be presented at the General Conference sessions.

Wynall Kerr, a pastor in the South Caribbean Conference was a visitor at the 1985 General Conference session.

South African Pastor:

Markheavens Tshuma

According to one Adventist church growth specialist, the membership of the Adventist Church in Africa should double within the next 20 years. This phenomenal numerical growth will demand an even greater amount of conceptual, economic and structural growth. It will also demand a great increase of qualified, dedicated personnel and intelligent, insightful leadership.

At the last General Conference session it was evident that Africans do not have the input or authority that they might. First, there is a lack of communication. In North America there is much more sharing of information and ideas on basic issues and needs—in short, networking. Networkers arrive at a session prepared to support one another on various issues.

The election of officers involves a certain amount of caucusing before and during the session. Since we were told in Africa that such lobbying was not within the spirit of Christ, I was surprised to find official caucuses meeting prior to nominations. I wish this procedure would be explained to all delegates so they would feel free to confront each other with no fear

of being called "anti-Christian."

Second, a colonial mentality leads the older generation of Africans and many whites to discriminate against blacks in terms of educational requirements for identical jobs. For example, one job that had always been filled by a white with a master's degree required a black applicant to have a doctorate.

Many Americans have the paternalistic idea that they know everything that is good for the Africans. This is a mistake. The issues that affect Africa today cannot be addressed by one who has been brought up in an Anglo-Saxon First-World community; what is relevant to a Third-World person would require Anglo-Saxons to undergo a complete incarnation. We need Third-World Christians addressing current African issues. South Africa is one obvious case in point, but other issues also need to be addressed, such as how the Adventist Church, born in capitalist America, can flourish in socialist communities.

By the 1990 General Conference session, I anticipate many exciting, concrete advances. I hope to see at least one other African take an administrative office at the General Conference. I foresee the rise of at least five more African missions to conference status; this presupposes an increased economic growth. I foresee that the 1990 session will plan for the 1995 General Conference session to be held in Africa. I project that there will be no need for the two South African unions to be attached separately to the General Conference; if the church has failed to unite them by 1990, some other power will surely do so. I project a greater interchange of missionaries, so that their selection will not follow the current slogan of "From America to everywhere," but rather "From everywhere to everywhere." This would help include Africa in a more widely shared power base instead of the predominately North American base which now rules the rest of the world.

Markheavens Sibagobe Tshuma, a pastor in South Africa was a delegate to the 1985 General Conference session.

the most eclectic ever. In addition to gospel songs, modern evangelical hymns and Negro spirituals, choirs from Adventist colleges sang renditions of Handel, Mozart and Bach. A full symphony orchestra and brass choir played at evening meetings. Classical musicians from Russia and other countries around the world joined with American musicians for a superb Saturday afternoon concert. The profusion of music spilled over into the Hyatt Regency Hotel. During the supper hour, chamber music and choral groups from Adventist schools across North America performed in the central atrium of the high-rise hotel.

The visual arts—which included the first exhibit at a General Conference session of art by Adventists—gained access to the main stage. Alan Collins, a sculptor at Loma Linda University, shaped a mounted block of clay for 45 minutes, portraying “The Ages of Man” from childhood to old age. Accompanying readings from Scripture and the great poets reminded delegates struggling to use power wisely that each person’s human efforts are transitory. Collins’ final death mask transfixed the session with its message: today’s ruler is tomorrow’s corpse.

Sights and sounds combined to make the traditional mission pageant during the afternoon of the second Sabbath the emotional climax of the entire General Conference. By then the Cuban delegation had finally arrived. Once again, all the delegates paraded their costumes. This time, even the North Americans dressed up, as Eskimos and Indians. Delegates who remained suspicious of each others’ policies became caught up in the swirl of color and commitment.

Finally, these delegates coming from disparate social, economic, educational and cultural backgrounds—delegates who remained sharply divided on who should lead the church in the future—joined in singing the *Hallelujah Chorus*, celebrating the future triumph of the sovereign Christ. “And He shall reign forever and ever. . . .”

Beyond the Circles

The officers of the General Conference approached the 1985 session preoccupied with strengthening the unity of the church. They therefore urged the adoption of documents that made unprecedented claims for the authority of the General Conference. Obedience and uniformity were defended.

The intensity of the struggle over who would lead the Adventist Church disturbed the officers. They saw the demands of the church of the South as a threat to church unity. But it remains unclear whether the church of the South objected to a more authoritarian General Conference or simply to being excluded from such authority.

Indeed, for quite a long while, it may be that unity will not be achieved through debates about *who* will lead—the General Conference or the divisions, North America or the Third World, the rich or the many. It may be that unity will be forged through enthusiasm about *what* the church does—commitment to a challenge beyond merely getting bigger, a mission that inflames an increasingly divergent Adventist community.

In the future, with the inevitable emergence of a more independent North American Division, it may be that the formal authority of the General Conference over North America’s purse and personnel may give way to more informal authority. Leadership may depend less on controlling the inner circle of the nominating committee than on issuing profound statements on issues that articulate a vision of Adventism to the entire church membership—and indeed, to the world. Presidents of the General Conference may come to be less like chief executives of General Motors and more like H. M. S. Richards. We may come to expect the unique authority of the General Conference to be an ability to lead Adventists to undertake the impossible and to embolden the Adventist community with the courage to challenge the deepest fears and needs of mankind.

City Set On a Hill: Pathfinders in Colorado

by Bonnie Dwyer

Jennifer Cline of Loma Linda highlighted the experiences that many of the 16,027 other Pathfinders at Camp Hale, Colorado, will probably remember most vividly. She cryptically wrote in her diary: "Wednesday—arrived around 9:30; walked around exploring; found friends, unpacked, etc.; evening events—laser; Saturday: BLAST!...Talked with G."

Brian Syfert of Tappahannock, Virginia epitomized the Pathfinders' enthusiasm. Sure, he had severely sprained his ankle jumping from hay bales near the headquarters tent, but, he said, he had put a plastic bag over his walking cast and gone swimming. Now he was going to go mountain rappelling.

The many union and conference presidents who joined the campers this summer at the first North American Division Pathfinder camporee obviously shared the campers' feeling that their week together, July 31 to August 6, was an unforgettable experience. At a meeting this autumn, the union presidents of the North American Division voted that the approximately \$1.2 million (almost completely paid for by campers' fees) was well spent, and discussed the importance of holding a North American Pathfinder camporee every five years.

Camp Hale is west of Denver, over the Continental Divide from Leadville, Colorado, a city two miles above sea level. Campers arriving on Wednesday drove sev-

everal miles along a long, winding road high above the camp. As the Pathfinders approached, the tiny specks they saw in the valley below became large striped tents; a balloon the size of a small dirigible; the largest authentic Indian tepee ever made (30 feet in diameter); flags on 30-foot poles from every state in the Union, as well as Canada and Bermuda; a replica of the Washington

With all the weekend visitors, Camp Hale was a city of 18,000—the second largest, said the Denver newspapers, in western Colorado.

Monument (complete with two alternating red warning lights); and ranks upon ranks of family-sized tents. The campers were looking at what would be, with all the visitors on the weekend, a city of 18,000—the second largest, said the Denver newspapers, in western Colorado.

After they set up their tents in the area assigned to them, campers could go exploring. The camp covered four miles of the six-mile Eagle River Valley. In the central area of the camp huge tents housed the headquarters, camp store and the honors midway displaying Pathfinders' work in animal husbandry, stone collecting, knot tying and other areas. On the other side of the Eagle River, across five wooden bridges built just

for the camporee, the colonies of campers were grouped according to unions and conferences. Each conference of the Columbia Union had created an entryway to a mall, with the facade of the U.S. Capitol mounted on a truck at one end, a matching facade of the Lincoln Memorial at the other, and an iron-frame, canvas-wrapped Washington Monument standing in the middle. A rocket and spaceship with twinkling lights marked the Southern Union's emphasis on the future. A log fort, complete with lookout

Laser demonstrations were a regular part of every evening's activities—showing that the same modern technology that attracts thousands of young people to concerts and sporting events can enhance religious celebrations.

tower, stood at the entrance to the Pacific Union campground. Flags along a split-rail fence marked the entrance to the Mid-America camp at the far end of Camp Hale.

Walking along the dusty road at the foot of the mountains behind the camp, Pathfinders could discover further bursts of creativity—North American Adventists exploring their culture. Pathfinders from Virginia had constructed an entire frontier log cabin in a forest clearing. Farther along, the North Pacific Union had created a mining town, complete with a blacksmith's forge, a country store, genuine mining cars, a miner's donkey, and a meticulously realistic western cemetery.

At a camp of Indian tepees, Val Green, a Carolina Indian, dressed in a beaded leather shirt, a feather in his long black hair, retold the history of real—not Hollywood—Indians. "For a long time Indians have had good ways of doing things," he said. He

explained that the first white men almost starved until native North Americans taught them to grow basic crops, such as corn, beans and squash. At a time when white doctors tried to cure their patients by bleeding them, Indians introduced willow bark tea, which contains an aspirin-like substance helpful for headaches. Oklahoma Indian Adventists demonstrated Indian crafts and music and told of witnessing to other Indians at tribal gatherings. "We play a lot of sports," said one woman in the group. "I try to let Jesus shine through me at the games. When I leave Friday afternoon before sundown, everyone knows why."

At the far end of the camp—two miles from camp headquarters at the edge of the North Pacific Union area—long lines formed in front of the tents representing the Old Testament Sanctuary—outer court, holy place and most holy place. In the outer court a laver, altar and slain lamb were on display. The shepherdess whose flocks usually roamed through the valley had killed and stuffed one of her lambs and donated it for the model sanctuary. "Priests" dressed in reproductions of the colorful Old Testament garb described the significance of the different gems they were wearing and explained the symbolism of each item in the holy and most holy places. It was a poem come to life. The Pathfinders asked questions—"Is the 144,000 a symbolic number?" ("Yes," replied the "priest")—and filed out, discussing the meaning of the dead lamb and the 2,300 days.

As the late afternoon sun slipped behind the Rocky Mountains, the rhythmic beating of the Allegheny East Conference drill team's drums summoned campers to the first evening meeting. Gathered by clubs, conferences and unions, campers marched to the five-acre open field assembly area. Dominating the scene was the same two-story Mitsubishi Diamond Vision screen used at the Los Angeles Olympics. Mounted by crane on top of stacked 12-foot railway containers, the screen allowed videotape technicians to record the evening programs

and project them as they happened—giving the audience live and “Memorex” versions simultaneously. Laser demonstrations were a regular part of every evening’s activities. The committee of 18 youth leaders from across the county who spent 18 months planning the evening programs had decided that they would show that the same modern technology attracting thousands of young people to concerts and sports events can enhance religious celebrations.

The Pathfinders’ reaction to the evening meetings was overwhelmingly enthusiastic. The first spectacular program was the second night of the camp when Jesse Jackson, the black preacher and 1984 presidential candidate, was the main speaker. Wintley Phipps, the Adventist preacher who performed live coast-to-coast at the Democratic National Convention, sang, as did Christian vocalist Michelle Pillar. She also gave her testimony about how much Jesus had affected her life. Arriving at the camp late, she had to replace her live back-up group with a tape of her standard repertoire, including songs camp planners had asked her to omit, such as “Jesus is the Rock in Rock ‘n Roll.”

Jesse Jackson’s speech also had a musical quality, filled with rhythmic cadences. Echoing across the valley, his voice seemed to shake both the mountains and his audience: “You are somebody special, because you are God’s child. . . . Repeat after me, ‘I am somebody.’ ” The audience roared back, “I am somebody.”

Jackson moved on to other themes of his address. “Up with hope; down with dope.” He talked about lessons from the 1960s, about moral imperatives, and about drugs, which he called the greatest threat to this generation. “If you have drugs in your veins, rather than hope in your brains, you can’t make a difference. . . . To take drugs is morally wrong. No alien philosophy is killing as many young people as drugs.”

Then there were political issues—nuclear arms, the hungry, South Africa, stealth

bombers, the words of the Bible advising people to study war no more and Jesus’ admonishment to “love your enemy.”

At the end, Jackson came back to drugs. He made a call to any who were victimized by drugs to come to the light, to walk to the front. No one moved. Jackson pleaded. Wintley Phipps sang “Ordinary People.” Finally, a few brave souls dared the potential rebuke of their counselors to walk forward. Encouraged, Jackson kept the call open. A few more campers pushed to the stage, some, perhaps, to be close to the charismatic speaker. Hordes followed. The evening ended with Jackson pronouncing it a love feast.

What appealed to a majority of Pathfinders appalled a number of adults. Indeed, during Michelle Pillar’s singing, one North American president demanded that Les Pitton, the director of both North American youth ministries and the camporee, pull the plug on Miss Pillar’s sound equipment. He refused, but later that night and the next day Pitton heard complaints from other adults. Some leaders of Pathfinder clubs said that they were revolted by Miss Pillar’s music, as did a key group establishing the camporee—Maranatha Flights International, which sent 130 workers (aged 10-75) to construct the camp. As for Jesse Jackson, one woman said that listening to Jackson’s politics left her feeling as though she had been raped. Some adults expected all evening meetings to be strictly sacred.

Pitton stood his ground on the programs except for canceling all non-Adventist musicians. He said it was the “most unchristian thing” that he had ever had to do. He simply felt he had an obligation to hold the camporee together.

Actually, there was a lot of explicitly religious content in the high-tech, professionally produced programs. For example, on Friday night Charles Bradford, president of the North American Division and a participant throughout the camporee, narrated a program that included laser beams bouncing off the nearby mountains; the subject

was God's creation of the world. On Sabbath morning commitment cards were passed out and those in attendance were asked to choose Christ. At the end of the camp unbaptized Pathfinders were invited to make a public commitment to become baptized.

Despite the disapproval of the adults, many of the campers said that they appreciated meeting the celebrities invited to the evening programs at Camp Hale. Space Lab astronaut William Pogue described the discipline necessary to prepare for a trip to outer space. Jeff Blotnick, the Olympic gold medalist in Greco-Roman wrestling, testified how his faith had helped him in his battle with cancer.

One of the most popular programs was Saturday night. The Pathfinders were growing cold and on the point of booing a magician when they realized that Malcolm-Jamal Warner and Tempestt Bledsoe from the *Cosby* television program were part of the magician's performance. At the end of the program so many Pathfinders flooded the stage that security guards had to clear a path before the actors could reach their waiting vehicle. The next day the "Cosby kids" toured the camp, talking with groups throughout the tent city. The young actors were having so much fun visiting the Adventist campers that they stayed longer than planned and finally left only to meet unalterable travel connections.

Others appreciative of the evening programs were non-Adventists who visited Camp Hale from surrounding towns. Leadville—picturesque, but economically depressed because of the decline of the surrounding mines—was also grateful for the many job opportunities the camp provided and gave the Pathfinders an especially warm welcome. Signs welcoming the Pathfinders sprouted in store fronts the length of main street, including one bar! On one occasion, hundreds of Pathfinders spread throughout the town, cleaning up trash—just one of the

many off-camp service activities for which Pathfinder clubs volunteered.

Grumbling (mixed with some apologies to director Les Pitton) persisted from a few adults to the end of the camp. That sort of response to a Pathfinder camporee—which dramatically brought Adventism and the world together in its public meetings—was not entirely surprising for a movement that sparked controversy at its inception. When Dr. Theron Johnson in the 1930s organized the first club in his home in Santa Ana, California, to play Bible games, carry out craft projects and study nature, he was called before the church board to explain why he was bringing the world into the church. Happily, John Hancock realized how much the Pathfinders enjoyed and learned from an experience that taught them that Adventism was involved with all of life.

Although the camporee continued to Wednesday, the high point for some came Monday evening, with a special commitment service. While music played, North American youth leader Les Pitton lit the candles of each union youth director. They passed the flame on to the conference leaders, and from there it quickly spread to each conference, club and camper. The field was filled with twinkling lights as Camp Hale testified to its commitment to kindling the Christian experience.

Like the recent summer Olympics, Camp Hale defied the expectations of many. Critics were sure both events would end in disaster, but anxiety about attendance gave way to massive numbers of participants. Spectacular events at both created very special memories that will last a lifetime. During both the Olympics and the camporee, participants met for the first time people from backgrounds and outlooks very different from their own. Finally, just as the Olympics sparked a resurgence of pride in Americans, the camporee gave Adventist youth a chance to take pride in their church. It is no wonder that the leaders of the North American Division want another youth camporee as soon as possible.

Pilgrimage in the Rockies: The AAF Geology Tour

by Karen Bottomley

During the past 10 years the issue of the age of rocks and life on Earth has repeatedly arisen within the North American Adventist community, but often only in the hushed whispers of church scientists or in public proclamations endorsing a "short chronology" published in the *Adventist Review* and *Ministry*. The 1985 AAF field trips and conference on geology and the biblical record proposed a new approach—to welcome any interested parties to participate in a study of the evidence from both of God's great books of revelation—nature and the Bible.

The sense that we were participating in a unique Adventist venture sparked an air of excitement as members of the first field trip met at the Hillview Inn near Price, Utah, on Sunday, July 28. Fifty-six adults plus assorted family members were gathered to explore the geological record in Utah and Wyoming for 10 days before joining the participants of the second field trip (conducted August 12-22) for a five-day conference at West Yellowstone to consider how geoscience and theology can be synthesized within the Adventist tradition. At this first meeting the scientists suggested that an understanding of the geological record should precede theological debates. To this end, each participant received road logs,

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geological maps, and two 250-page binders filled with scientific articles. These materials were to be assimilated outside of the daily lectures, field examinations of geological strata, fossil hunting expeditions, and museum visits, which normally occupied the group from 8:00 a.m. to 9:00 p.m.

This wealth of material would have been overwhelming without the enthusiastic leadership of Richard Ritland, Edward Lugenbeal, Peter E. Hare and Bill Hughes. Ritland, who received a doctorate in paleontology and comparative anatomy from Harvard University, served as both field trip director and roving encyclopedia. He was assisted by "the Iceman," Ed Lugenbeal of Kettering Medical Institute, who studied theology at Andrews Theological Seminary and received a doctorate in the anthropology of early man at the University of Wisconsin; Peter Hare of the Carnegie Institute, who created a new analytic method of dating fossils while earning a doctoral degree in geochemistry at the California Institute of Technology; and Bill Hughes of Andrews University, who received a doctorate in paleobiology from Loma Linda University and completed post-graduate studies in Newcastle, England. Three of the leaders—Ritland, Lugenbeal and Hare—were returning to familiar country, having collaborated in previous field trips in the area while employed by the Geoscience Research Institute.

The Field Trip

The field trip explored an area noted for its abundant plant and animal fossil deposits, magnificent mountain ranges and meandering river valleys. Our starting point was Price, an area rich with Cretaceous coal seams and strata, which have preserved dinosaur tracks, upright stumps and marine fossils. The caravan then headed north through the Unita Basin in Vernal. After a visit to the nearby Dinosaur National Monument, which features a spectacular display of the excavation of one of its 110 deposits of dinosaur bones from the Jurassic Period, we headed north along the Green River to Rock Springs, Wyoming. This route is publicized as the "Drive through the Ages," because numerous upthrusts and faults allow you to pass through eight of the 12 geological periods falling between the Cambrian and Quaternary systems.

The caravan proceeded north to the Fremont Lake area to learn how to differentiate between the age of two distinct Pleistocene glacial deposits—the Pinedale and the Bull Lake—by examining soil, pebbles and weathering patterns. After backtracking to skirt the edge of the Wind River Mountains via the Southern Pass of the Oregon Trail, the group proceeded northeast to Lander and the Boysen Reservoir. Here the sharp cliffs of the Wind River Canyon revealed massive weathered upthrusts of Precambrian metamorphic rock streaked with distinctive pink and white intrusive granite. The next stop was Dubois, which served as a base for a short jaunt to Whiskey Canyon to examine Precambrian rocks grooved, striated and polished by Pleistocene glaciers.

By this time the group had been on the road for six days, and the evening session on Friday, August 2, provided a welcome opportunity to discuss how geology and theology might fit together. Jack Provonsha, professor of religion and ethics at Loma Linda University, led a lively discussion on

what difference it would make to traditional Adventist theology if the church accepted a "long chronology" for Earth's biological and geological history. Due to the participants' reluctance to end the discussion, it was resumed the next morning on citizens band radios as the caravan wandered into Yellowstone National Park, and again at a Saturday evening session.

Sunday morning the group travelled east out of Yellowstone Park towards Lovell, Wyoming, with stops to see Chimney Rock's petrified stumps and fossil leaf fragments and Mummy Cave, where archaeological artifacts and the body of "Indian Joe" (dated around 680 A.D.) suggest approximately 9000 radiocarbon years of continuous habitation from 7280 B.C to 1580 A.D. This route led into the Big Horn Basin area, noted for its rich fossil deposits of mammals and the widespread bright red Triassic Chugwater Formation, which is delightfully easy for amateur geologists to identify. Here we saw the Heart Mountain overthrust, where a massive layer of Paleozoic Madison limestone slid over the much younger strata of the Eocene Willwood Formation. A flotilla of slightly worn but seaworthy vessels transported the group up the Big Horn River, whose clastic Madison limestone canyon walls were formed during successive cycles of marine depositions. These retreats

Every day we were confronted with evidence of slow processes of change to pre-existing layers of strata.

of the sea allowed erosion and weathering to carve caverns in the strata, which were subsequently refilled with new sediments and fossils.

From Lovell the expedition headed west into Yellowstone National Park for a second time by way of Dead Indian Pass, where Clark Fork and the Beartooth Faults have raised enormous blocks of Precambrian rock

up to 20,000 feet. The caravan passed through the national park to West Yellowstone to embark on the last activity of the field trip, a hike up Specimen Creek in the Gallatin Mountains for a first-hand inspection of the exposed petrified tree stumps from as many as 40 distinct forest layers. That evening, August 7, the exhausted hikers were given a chance to rest and bask in their newly acquired knowledge as the tour leaders reviewed what had been seen so far for the benefit of the participants of the second field trip who had just arrived for the joint conference.

As this abbreviated account of our itinerary suggests, the trip provided a basic introduction to the earth sciences and paleobiology, as each day we viewed evidence of dramatic geological activity and prowled vast deposits of floral and faunal fossils. But the underlying assignment was to reconcile geology with theology. The tour leaders did not promote any single interpretation of how all this physical evidence correlates with our understanding of God and the origins of this world, but argued daily that any approach must account for all of the evidence. This pinpointed our attention to the problem of time—namely, whether our church's traditional endorsement of a "short chronology" of 6,000 to 10,000 years can account for all of the physical record of nature. Two important groups of evidence illustrated this problem of time: the geological record and the fossil record.

The Geological Record. Any study of the Earth clearly reveals that it is constantly changing, and certainly not a static pile of rocks. On Earth's surface we readily note how floods, rivers, ice floes, wind storms, volcanic eruptions, fault lines and reactions can drastically alter our environment. But the deeper geological record, which is readily visible in road cuts, canyon walls and oil wells, shows that these and other agents of change have been at work in the past as well. During the trip we learned to spot the distinctive U-shaped mountain valleys and sharp matterhorn peaks sculpted by ice

glaciers, to note the colorful igneous rock seams which worked their way into pre-existing granite at Wind River Canyon and to account for the secondary sedimentary deposits in the caverns of the canyon walls of the Big Horn River. We saw that the course of the Shoshone River, which cuts through the Rattlesnake and Cedar Mountains instead of easily circumventing the range by flowing south a few miles, is more readily understood if the river predates the emergence of the mountain range. Every day we were confronted with evidence of slow processes of change to pre-existing layers of strata.

It is not hard to accept the concept of change within the geological record. Nor is

Frequently we are reminded of the partial nature of our scientific knowledge, but seldom is the partial nature of our theological knowledge emphasized.

it difficult to accept that the examination of strata around the world has confirmed that there is a predictable order and time sequence for geological strata. However, the combination of these two concepts suggests that no one act of creation nor any single catastrophic event could account for all of the geological record witnessed on this trip. Each layer of strata required time to be laid down, then altered by successive agents of geological change.

The Fossil Record. The fossil record reinforces the idea that long periods of time are required to create the strata we find today, for the upright trees with root systems in the petrified forests of the Yellowstone area, the dinosaur tracks in the coal seams of Price and the marine fossils found on the slopes of the Unita Mountains all required time to be buried, preserved and sometimes raised by upthrusts to their present site in a totally

different climatic zone. But the lectures and readings which supplemented our fossil expeditions also illustrated other problems presented by the fossil record. First, current age-dating techniques suggest life, not just rocks, is very old. Stromatolites, which have modern counterparts found offshore of Australia, Alaska and the Yucatan, have been dated as far back as 2.2 to 2.7 billion years. Second, there is a consistent association of certain life forms with certain layers of strata, as well as a marked increase in the complexity of life forms as one moves from the older to the more recent layers of rock. However, Ritland repeatedly stressed that this progression of life forms has not always been fully documented in the fossil record; groups of highly organized, complex forms do sometimes suddenly appear with no obvious links to previous life forms.

The Conference

The conference united the 104 registered participants of the first and second field trips for five days, August 7-11, at West Yellowstone, Montana. More than 30 speakers, respondents and moderators contributed to the sessions on geology and the biblical record. Their presentations, reflecting extensive professional expertise, were laced with personal testimonies, as many recounted their attempts to reconcile the traditional Adventist perspectives on the origins of this world with the geological and fossil records. Some of the speakers requested that their contributions be viewed as works-in-progress and not be circulated via the usual Adventist grapevine of photocopies and cassette tapes until their studies are completed. To honor these requests, this report will confine itself to descriptions of the topics addressed. The Association of Adventist Forums hopes to soon be able to make all of the conference papers available to *Spectrum* readers.

The conference emphasized three themes: nature's record of Earth's history, the bib-

lical accounts of the origins of this world, and the responses of committed Christians as they reconcile these two sources of revelation. The scientific presentations on Earth's history were divided between the geological and the fossil records. The former included a summary by Ritland of what had been seen during the first field trip, a description of the distinctive features and cycles of Pleistocene ice glaciers by Lugenbeal, a slide presentation by Hare and Ritland of geological sites of interest in the Holy Land, and films on the theory of plate tectonics and the investigation of the underwater creation of new earth crust introduced by Ross Barnes, a marine biologist associated with Washington University in Seattle. Hughes presented evidence of life within the geologic column, including the nature and distribution of organic reefs and fossil invertebrates, and Ritland explained the geographic distribution of life within the geological column, emphasizing patterns of extinction and "missing links." Case studies were presented by Loretta Satchell, a paleontologist with Exxon, USA, who analyzed pollen found in drill core samples to reconstruct the climate and chronological sequence of forests in the Bering Sea, Oregon and Wyoming. Ritland reviewed the importance of the abundant plant and mammal fossils found in layers of strata separated by lava flows in the Columbia River Plateau sequence.

All of these presentations implied a need for blocks of time to accommodate the evidence, from the cyclical advance and retreat of glaciers to the creation and subsequent burial of marine organic reefs found today in land-locked strata. Our ability to assign accurate dates to archaeological, geological and biological evidence was addressed in talks by R.E. Taylor (specialist in prehistoric archaeology at the University of California, Riverside), Richard Bottomley (geophysicist with Shell Canada Resources, Ltd.), and Hare on the methodology and reliability of age-dating techniques such as carbon 14, potassium-argon and the analysis of amino

acids. Larry Herr, professor of Old Testament at Canadian Union College, explained how archaeological artifacts such as ornate axes and flintstones are used to date early civilizations in the Holy Land, and Hare critiqued the use of pleochroic haloes or radiohalos for attempts to prove an instantaneous creation occurred a few thousand years ago. Lugenbeal reported amazing correlations between traditional age-dating techniques and a study using varve counts and pollen preserved in peat bogs and lakebeds to delineate the changes in the earth's climate and magnetic field.

The second theme of the conference, the biblical accounts of the origins of this world, focused attention on specific passages as well as the broader questions of the interpretation of Scripture. The studies of specific passages of the Bible used different approaches but consistently emphasized understanding the author's focus on spiritual truth. Fred Harder, former executive secretary of the General Conference Board of Higher Education, analyzed the occurrence of vocabulary and the literary structure of Genesis 1:1 through Genesis 2:3, Herr's exegesis emphasized the biblical author's cosmogony and the links between Genesis 2 and 3, while Brian Bull of Loma Linda University provided a response to both papers. Raymond Cottrell, former editor of the *Adventist Review*, turned to the Flood account and compared its use of such phrases as "all the earth" with similar terminology used elsewhere in the Bible.

These presentations all suggested a common concern with biblical interpretation. Cottrell explored this theme more explicitly in another talk on the inspiration and authority of the Bible for Christians who accept nature as a second revelation from God, to which Richard Hammill, former General Conference vice president and former president of Andrews University, responded. Harder analyzed whether our acceptance of the accuracy, inspiration and authority of Scripture varies when we look for scientific or theological truth.

Hammill and Harder made powerful presentations on the Creation theme at the Friday evening session. Hammill, noting our predominant reliance on Genesis 1 and 2 for a biblical perspective of the origins of this world, explored the importance of the Creation theme in other Old Testament passages, particularly Psalm 104. Harder developed the theological significance of the doctrine of Creation in the New Testament, stressing the theme of salvation. Glenn Coe, lawyer and director of special projects for AAF, captured the mood of the audience when he thanked the speakers for their messages, adding that we could all feel the presence of the Holy Spirit. This sense of corporate worship continued with the Sabbath morning service as Roy Branson, senior research fellow at the Kennedy Institute, Washington D.C., and editor of *Spectrum*, explored the three themes of order, freedom and fellowship inherent in our understanding and celebration of the Sabbath. Branson concluded that the Sabbath counters the chaos and loneliness of our lives with Christ's promise of a more abundant life.

The third theme of the conference, the response of committed Christians as they synthesize geology and theology, was approached from experimental, historical, analytical and personal perspectives. Two models which attempt to accommodate the evidence from both fields were presented to the group. Provonsha proposed that the fossil and geological record, which is marked with violence and death, is contrary to the nature of God and so might be viewed as the inferior creative work of Satan, over which God superimposed his more complete and recent creation as recorded in the biblical account. The second model, the "Ecological Zonation Theory" developed by Adventist scientist Harold Clark to account for the geological record, was critiqued by a panel of Hughes, Lugenbeal, Barnes, Satchell and Ritland.

A historic perspective of this problem was

provided by Gary Land, history professor at Andrews University, and Ritland, who surveyed the solutions proposed by 18th- and 19th-century geologists in Europe and America, many of them dedicated Christians. Continuing this historic perspective, James Hayward of Union College recounted how religious beliefs and careless science often resulted in the misidentification of fossils, as when the teeth and bones of mammoths or mastodons were proclaimed to be those of early giant men.

Fritz Guy, professor of theology at Loma Linda University, examined the work of four prominent 20th-century theologians—Bernard Ramm, Karl Barth, Langdon Gilkey and Carl F. H. Henry—who have written about the biblical account of Creation. Guy also outlined a model of three possible types of responses, but added that he could not find in current theological literature “even one example of a serious, sustained theological argument for affirming the creation of the world in six literal days a few thousand years ago.”

Graeme Sharrock, University of Chicago graduate student, responded to theories of developmental psychology to suggest seven possible stages in our perception of reality which affect, but do not necessarily destroy, personal faith as we search for meaning in life. Other speakers provided a more personal answer, as they shared how they combined an understanding of science and religion. Rodney Willard of the Loma Linda School of Medicine stressed the theme of divine providence in his own life, and Clark Rowland, physicist at Andrews University, argued that a physicist’s *a priori* acceptance of the existence of reality is compatible with the acceptance of the existence of God. Rowland also gently rebuked excessive skepticism about the reliability of science: “Frequently we are reminded of the partial nature of our scientific knowledge, but seldom is the partial nature of our theological knowledge emphasized.” In addition, a panel of scientists consisting of Dowell

Martz, Ken Thompson, Earl Aagard, Barnes, Bottomley and Rowland, recounted their personal experiences in response to the questions, “What do you feel are the two or three most critical issues in science and religion?” and “How have you personally resolved these issues?”

The conference concluded with a session on “the road ahead” for Seventh-day Adventists, in which Mollerus Couperus (physician from Angwin, California, and former editor of *Spectrum*), Hammill, Hare and Coe called for faith, courage and commitment to both the pursuit for truth and the Adventist Church.

What did the AAF field trips and conference accomplish this summer? According to surveys, the participants encompassed as wide a spectrum of conservative and liberal positions as the church at large on the issue of how to reconcile geology and theology. Yet this diverse group was united in its endorsement of the first open discussion within the denomination on the origins of the world which accepted both science and Scripture as valuable revelations from God. In a unanimous vote, the participants requested that the Association of Adventist Forums consider publishing a book using materials presented at the conference so that others could have access to the wealth of material prepared for this meeting. The AAF has approved that suggestion and invited Ed Lugenbeal to edit a volume, laying the foundation for future discussions on origins within the Adventist community.

The conference generated some feelings of apprehension, partly because not all of the familiar answers seem adequate to explain what we saw, and because participants were concerned that the issue of origins might be divisive for the Adventist Church. But mostly the conference generated excitement and spiritual commitment, because the participants were convinced they were moving forward within the Adventist tradition of progressive truth as they studied God’s revelation in both nature and the Bible.

Free the College Boards: Toward A Pluralism of Excellence

by Donald R. McAdams

The Adventist system of higher education in North America is in trouble. A few of the 10 colleges and two universities operated by the church are in excellent shape and may become stronger rather than weaker during the next decade; the rest will run very fast to stay in the same place, and one or two may, during this period, cease to operate as free-standing senior colleges. Ideological, enrollment and financial problems have already weakened the system and will likely weaken it further in the years immediately ahead. The system and the colleges that comprise it are at a crossroads.

Some would question the use of the word *system* to describe the colleges. Indeed, they are not legally a system of higher education—each institution operates under a charter granted by a state and each institution is separately accredited by a regional accrediting association. Nor is there a single board governing the institutions like the agencies that govern some state university systems. The North American Division Board of Higher Education plays a valuable role in speaking for the institutions in the committees and hallways of the General Conference, but it is not a governing body

for the colleges. Its main function is to collect and disseminate data on the institutions and to bring together once or twice a year the college presidents, board chairmen and key General Conference personnel for an exchange of information. Each undergraduate union college is governed by what is in effect a standing subcommittee of the union executive committee and is supported financially by the conferences in its union. The enrollment, financial health and personality of each institution reflects the membership of its supporting fields.

Andrews University, comprised of an undergraduate college, a school of graduate studies and the Seventh-day Adventist Theological Seminary, has emerged as a genuine, developing university. Some very well-known and highly regarded private universities stood a generation ago where Andrews University stands today.

Although it has been slowly changing to a true university organization, Loma Linda University remains two institutions: a flourishing union college on the La Sierra campus and a collection of professional schools, mostly health-related, on the Loma Linda campus. Its size, the affluence of the Adventist people who support it, and the success of its health-related professional schools have given Loma Linda University complexity, sophistication and financial strength. The institution has emerged as a mature regional university and obtained a

Donald R. McAdams, president of the Texas Independent College Fund, was professor of history at Andrews University and for nine years, until 1984, president of Southwestern Adventist College. for the colleges.

measure of independence from church control.

For most of the past decade, Southern College, Pacific Union College and Walla Walla College have been the large and financially strong colleges within the North American Division. During the past several years they, along with Atlantic Union College, have had significant enrollment declines with consequent financial difficulties. Most of the smaller union colleges—Columbia Union College, Southwestern Adventist College and Union College—have lost a smaller percentage of their enrollment.¹ Canadian Union College remains a very small institution with a limited number of majors at the baccalaureate level.

Two special service institutions have prospered during the past decade. Oakwood College, a General Conference institution founded to serve the black youth of the church, has steadily increased in enrollment and quality. The growth of black Adventism and significant annual support from the

Despite the many characteristics that make each institution unique, the colleges are really parts of a whole.

General Conference and the United States Office of Education have made Oakwood College one of the finest black colleges in the nation.

Kettering College of Medical Arts is the one institution that is not owned and operated by an administrative unit of the church. Its constituency is the Kettering Medical Center and its reason for existence is to train health-care professionals at the junior college level to serve the needs of the medical center. Kettering College is so unlike the other institutions that for purposes of analysis it is inappropriate to group it with them. Unlike the other Adventist colleges, Kettering has a highly selective admission standard, charges about half the tuition of the

other colleges and enrolls primarily non-Adventist students. Kettering is an Adventist college, but it is not, like the other institutions, a child of the church.

Despite the many characteristics that make each institution unique, the colleges are really parts of a whole. The governing boards of each institution are, more or less, standing committees of the union executive committees, or in the case of the General Conference institutions, the General Conference Committee. The board chairmen are union presidents or General Conference vice presidents, and the most powerful individuals on the boards are conference presidents or, in the case of the General Conference institutions, union presidents. These church administrators move from college to college during the course of their careers, so that every college board includes conference or union officials who have previously served on other college boards. Since these men manage the conferences and unions that provide annual operating and capital subsidies to the institutions, they wield great power on the institutional boards. And because they are on an upward career path, seeking to move to the presidencies of larger conferences or unions or eventually to positions in the General Conference, and since promotion in the Adventist Church comes from above, these men rigorously enforce the policies of the General Conference.²

Another part of the uniform pattern of governance is the General Conference auditing service, an organization that exists primarily to enforce General Conference policy. Public firms could audit the colleges and assure the governing boards that every dollar was accounted for and proper money-handling procedures were being followed, but they would not inform the governing boards of every deviation from General Conference policy. Of course, governing boards can ignore the policy violations if they choose, and sometimes they do so if administrators convince them that this is in the best interests of the institution. Furthermore,

church employees who decide that climbing the career ladder is more trouble than it is worth often develop very strong attachments to the field or institution they serve and discover reasons to chart their own course rather than dealing with matters as those above them advise.

Still, expressions of autonomy are rare among the system's governing boards and committees. More often than not, institutional boards enforce policy uniformity on Adventist colleges. Except for the authorized deviations from the wage scale at Loma Linda University—in response to market pressure—all the colleges pay the same salary and provide the same fringe benefits, travel allowances and even Christmas bonuses. Uniform statements of academic freedom and responsibility emanate from the General Conference to the colleges, as do every imaginable personnel policy and financial procedure. At the institutional governance level, there is uniformity throughout the system.

Since institutional administrators and faculty members also move from institution to institution, and since teachers in almost all disciplines meet with their Adventist colleagues at professional meetings, there is as much uniformity among the college faculties as there is among the college boards. Almost all of the professors, if they are not graduates of the institutions where they teach, graduated from one of the other Adventist colleges. In nursing, religion, biology and business, there is a fair chance that the teacher also holds a graduate degree from one of the two Adventist universities. Not surprisingly, Adventist colleges have similar curricula, student life policies, campus ministries programs and libraries.

Less uniform than boards or faculties are the students enrolled in the Adventist colleges. Because of regional differences, one college may have more blacks, another more Hispanics or Asians. The students at one school may drive more expensive automobiles than those at another. Academically and spiritually, however, students at one

school would fit in well at another.

Unlike most independent universities, Adventist colleges and universities are open-admission institutions. Academically, they

Academically and spiritually, Adventist colleges and universities are open-admission institutions—unlike most independent universities.

admit all students who have a high school diploma or who have passed a General Educational Development (GED) examination. Unlike most independent universities, which require a minimum score on the Scholastic Aptitude Test (SAT) or the American College Test (ACT), Adventist institutions admit students in the very lowest percentiles.³

This open-admission policy has created a unique mix of students. The best students at Adventist colleges are as good as the best students at any exclusive private school, while the poorer students are comparable to the worst students at any open-admission community college.

Spiritually, Adventist colleges and universities are also open-admission institutions. Unlike some fundamentalist or evangelical colleges that require students to show proof of an active Christian ministry, Adventist institutions admit students who simply agree to live by the rules. The church wants the colleges to be evangelistic centers where young people can make a commitment to Christ and dedicate their lives to Christian ministry in whatever career they choose.

To admit only the academically elite, as do universities like Princeton, Rice and Stanford, or only the spiritually elite, as do universities like Bob Jones and Oral Roberts, would restrict the Adventist colleges to a small fraction of students now served.

From the foregoing evidence, then, it is clear that Adventist colleges, despite their

numerous differences, are basically the same. They show their unique Adventist character at every turn, and they operate, for all practical purposes, as a system of higher education.

This system has undergone a series of serious challenges in the past several years. Ideologically, the church in North America has had to contend with the growing awareness that Ellen White took much of what she wrote from 19th-century historians, clergymen and health reformers—errors and all. College faculty members were among the first to see evidence of this. As the *Adventist Review* and union papers responded to Ellen White's "critics," the members became aware of the challenges to her infallibility and authority. The colleges, some more than others, became the targets of conservative laypeople and some church leaders who charged that liberal college professors were denying the inspiration of Ellen White and undermining her authority in the church.

The Ford controversy created a second credibility problem for the colleges. When Desmond Ford issued his public challenge to the traditional Adventist belief that Christ moved from the holy to the most holy apartment of the heavenly sanctuary on October 22, 1844, beginning the investigative judgment, Ford spoke on a college campus as a college professor. This challenge to doctrines on 1844 and the investigative judgment earned Ford the following of many more laypeople than college faculty members. Most college teachers were already aware of the inconclusive biblical support for the traditional Adventist view and were surprised more by Ford's public challenge than by what he said.

Moreover, college faculty members do not make good followers. Most of them are too independent-minded for that. When the college religion teachers returned from the Sanctuary Review Committee that met at Glacier View, Colorado, August 10-15, 1980, they reported to their colleagues that Ford

had indeed raised important questions and shown weaknesses in the traditional biblical proofs for 1844, but that he had failed to offer convincing alternative interpretations of the texts in question. Though many faculty members were upset by the distorted coverage of the Glacier View conference in the *Adventist Review* and believed that church leaders had not treated Ford fairly, to my knowledge only Smuts Van Rooyen at Andrews University sided openly with Ford. Meanwhile, thousands of laypeople, quite a few pastors and some secondary teachers became the nucleus of gospel fellowships that rejected traditional views on 1844 and the investigative judgment. Still, it was the colleges that were accused of undermining the faith in this area!

It is not surprising that Adventist colleges have been criticized for being too liberal. College faculty members—better educated and more aware of problems than are most of the laypeople and church leaders who support the institutions—are inevitably going to disagree with some church traditions. When it comes to the curriculum and management of their own institutions, faculty members are extraordinarily conservative, but in intellectual, social and political affairs, they tend to be left of center. This is also true of American academics as a whole. One has only to read about the tensions that exist between Catholic and Bap-

Because of the declining number of college-age students, American higher education enrollments are expected to decline further during the next 15 years.

tist universities and their supporting churches to know that the experience of Adventist institutions is not singular. One should note, however, that by the standards of American academia, Adventist academics

are, as a whole, just to the left of Atilla the Hun.

Unfortunately, the controversy over the writings of Ellen White and the public challenge to 1844 doctrines raised by Desmond Ford brought criticism of the colleges into the open. Prominent and affluent laymen publicly accused some faculty members of being heretics and impugned the commitment of many others. When administrators did not summarily fire the accused, they were charged with harboring and perhaps even abetting heresy. Some church leaders took up the cry, and in May 1980 the *Adventist Review* published an editorial by Kenneth Wood suggesting that some Adventist colleges might not deserve the support of their constituents.

Finally the union presidents acted, and heads began to roll. Of course there were other issues involved, but the ideological ones were primary in effecting the forced resignations of two college presidents, several vice presidents and a dozen or so faculty members. Ironically, the two colleges that suffered most, Pacific Union College and Southern College, were no more liberal—perhaps less so—than their sister schools. These colleges, however, had positioned themselves in the Adventist market as very conservative institutions and built up expectations among their constituents that they could not meet.

At the same time that the ideological controversies hit the colleges, enrollments peaked. Cumulative enrollment for the North American Division colleges, including the graduate and professional schools at Andrews University and Loma Linda University, reached 19,602 in the autumn of 1980. The next year saw the beginning of a decline, which is still going on (see Table 1). In 1984, the cumulative enrollment was 17,474.

Some observers of Adventist higher education have assumed that the decline in enrollment is a consequence of the decreasing confidence that Adventists have in their colleges. There may indeed have been a loss

of confidence, but this is only one explanation for the enrollment decrease. The major reason is that there are fewer Adventist young people of college age.

Because of the declining number of college-age students, American higher education enrollments are expected to decline

Table 1

<u>Year</u>	<u>Fall Enrollment</u>	<u>Undergraduate/ Full-time Equivalent</u>
1980	19,602	14,384
1981	19,384	14,262
1982	18,656	13,751
1983	17,894	12,747
1984	17,474	12,340

further during the next 15 years. In 1982 the Association of Governing Boards of Universities and Colleges published a booklet by David W. Breneman, *The Coming Enrollment Crisis: What Every Trustee Must Know*. Breneman predicted that total enrollment in American colleges and universities will decline by 18 percent in 1986, by 13 percent in 1988, by 26 percent in 1991 and by 22 percent in 1995. Other forecasters have made similar predictions. While one can project how many young people will turn 18 for at least 18 years into the future, we cannot know how many of these 18-year-olds (or other prospective students) will enroll in colleges or universities. So far, primarily because of increased enrollment of older adult students, the more pessimistic projections have not been met. American higher education enrollment has remained relatively stable since 1980.

Why then has Adventist higher education lost 10 percent of its students during the past four years? Breneman predicted that the institutions that would suffer most during the coming enrollment crisis would be non-selective, private liberal-arts colleges. By 1995 these institutions would lose 47.7 percent of their enrollment, Breneman estimated. They have neither the reputation of the selective private universities nor the low

cost of the public institutions. The performance of Adventist colleges is certainly in line with Breneman's prediction.

Enrollment losses have led to financial difficulties. Since the colleges are tuition-driven, deriving approximately 70 percent of their educational and general income from student tuition, a steady decline in

Non-selective, private liberal-arts colleges are expected to suffer most during the coming enrollment crisis. They have neither the reputation of the selective private universities nor the low cost of the public institutions.

enrollment of 2 percent or more per year creates serious financial problems. To put this into concrete figures: the comparison of 1980-1981 and 1984-1985 enrollments shows 2,000 fewer students in 1984; an average loss of \$5,000 tuition per student creates a financial shortfall of \$10 million.

Fortunately, during this period of enrollment decline, church subsidies to the colleges have remained relatively stable in terms of a percentage of the colleges' total income. The table below shows that church subsidies rose from 15.3 percent in 1979-1980 to 16.5 percent of total income in 1980-

1981, then declined gradually back to 15.2 percent in 1983-1984 (see Table 2). The data for 1984-1985 and the years ahead will show whether the decline from 1980-1981 to 1983-1984 is the beginning of a downward trend or whether church subsidies will again stabilize. Hopefully, the church will recognize the importance of maintaining financial subsidies at the present levels.

College administrators have tried to meet the financial needs of their institutions by reducing costs (more than 100 faculty positions have been eliminated during this period), by seeking financial support from the non-Adventist communities that surround the institutions, and by raising tuition. From 1974 to 1981, North American Division college tuition rose from 15.4 percent of the median family income for a family of four to 18.9 percent. If tuition had remained at 15.4 percent the average tuition charge in 1981 would have been \$3,577 instead of \$4,396, and college income would have been reduced by approximately \$11,537,958.

And yet, ever-higher tuition is likely to reduce enrollments. I believe this is already happening. College administrators, faced with the necessity of funding their institutions, have raised tuition, perhaps to the limit. So far the philosophy has been: Let us not concern ourselves with whether our tuition is fair; let us charge what the traffic will bear. The dedication of Adventist parents and students, so far, has been sufficient. Will it continue to be so? How high can tui-

Table 2

<u>Year</u>	<u>Church Subsidy*</u>	<u>Institutional Income</u>	<u>Percent</u>
1979-80	\$11,105,412	\$72,738,863	15.3
1980-81	13,441,526	81,366,232	16.5
1981-82	14,495,241	90,412,281	16.0
1982-83	14,645,764	96,020,452	15.3
1983-84	15,363,170	100,810,259	15.2

*Church subsidies (excluding General Conference subsidies to Andrews University and Loma Linda University) as a percentage of total institutional income (excluding Kettering College and the Loma Linda campus of Loma Linda University).

FORUM

Newsletter of the Association of Adventist Forums

November 1985

Adventist Forums Active At General Conference Session

by K. J. Clayton

The international character of the AAF membership was evidenced by the participants and the subjects under discussion at three luncheon meetings held July 2, 3 and 5 at the Chinese Imperial Garden Restaurant in the Hyatt-Regency complex adjacent to the Superdome, site of the 1985 General Conference session in New Orleans. Between 70 and 95 people attended each luncheon. Roy Branson, editor of *Spectrum*, and Lyndrey Niles, AAF president, presided.

China

Hsu Hua, the first Chinese president of the China Division, and his wife were honored guests at the Tuesday luncheon. In an interview with Roy Branson, Hsu shared insights into life in China today. He said that Christian groups are allowed to meet regularly and that Christianity is growing steadily—indeed, he conducted a baptism in Shanghai this year. Individual denominations are not recognized by the government, and foreign—especially Western—influence, assistance or intervention is detrimental to the Christian work in China. The aim of Adventist believers is long-term strength based on self-support, self-propagation and self-government.

Hsu, who was also president of the China Division when the People's Republic of China was established, spent 18 years in prison or under house arrest. When asked about David Lin, former secretary of the China Division who served a 15-year sentence at hard labor, Hsu reported that Lin is doing well, that he is continuing his work of translating technical material for a mining company and that authorities are said to be considering reopening Lin's case for review.

South Africa

On Wednesday, apartheid (Afrikaans for "apartness") was sensitively and candidly discussed by Alf Birch, past president of the South African Union and newly appointed director of church ministries for the Australasian Division; John Brunt, dean of the School of Theology at Walla Walla College; and Russell Staples, chairman of the department of mission, SDA Theological Seminary, Andrews University.

Birch described South Africa's population as composed of approximately 800,000 Asians, four million whites and 18 million blacks. He emphasized the close working relationship between the two Seventh-day Adventist unions there—the Southern Union for blacks and the South Africa Union, which serves the remainder of the population. He characterized the philosophy of apartheid as unacceptable to Christians and said that Adventists in South Africa are attempting to set their own house in order before making any formal statements to the government about apartheid.

Brunt and Staples agreed to make presentations when Bekele Heye, president of the East Africa Division, who was scheduled to talk about Adventists and famine relief in his native country of Ethiopia, was reluctantly unable to meet his appointment. Brunt said his seven-week visit to Africa to conduct an extension class for the SDA Theological Seminary did not qualify him as an expert on African affairs, but the descriptions of his interactions with students in his class illustrated many facets of this complicated human issue.

Staples' many years on the African continent and his continuing work in missions provide him with unique insights, also. "If membership growth continues at its present pace, at least one-third of

the membership of the Adventist Church will be living on the African continent in the year 2000," he said. "What is our church doing to prepare for this?" (Staples addresses this issue in the book *Servants for Christ*, published by the Andrews University Press in 1980. Gottfried Oosterwal, director of the Institute of World Missions, in the same volume extrapolates current trends to show that 83.5 percent of the Seventh-day Adventist population is now in Africa, Asia and Latin America, compared to only 12 percent in North America, 3.5 percent in Europe and 1 percent or less in Australia.) Staples said "the sustained movement into Christianity in sub-Saharan Africa is unparalleled anywhere in the world today."

Romania

Petre Cimpieru was the first speaker at the Friday luncheon. He told of the growth of the Christian and Seventh-day Adventist communities in Romania, related the "struggles of Adventists to preserve their religious beliefs" and discussed some of the current human rights issues there.

From 1968 to 1973 Cimpieru was head librarian for all libraries for the Romanian Department of Defense. When military investigators found that his parents and his wife were Seventh-day Adventists and that he believed in God (although he was not baptized at that time), he was fired. Because of his master's degrees in history and the Romanian language, he was able to teach high school for six years; he then lost that job because of his Sabbath observance. After two difficult years, Amnesty International helped him make contact with the General Conference and emigrate to Austria and then to the United States. Currently he is a library assistant at Loma Linda University and is doing graduate work at the University of California at San Bernardino toward a master's degree in national security and defense. He is the editorial secretary of the Romanian *Signs of the Times*.

Australia

The final speaker was Phil Ward, editor of *Adventist News*, published fortnightly in Australia. He gave a brief overview of the Michael and Lindy Chamberlain case which has troubled Australia and the Adventist Church for five years. Lindy has served three years of her sentence of life imprisonment at hard labor after being convicted of murdering her nine-week-old daughter, Azaria, in August 1980. Michael was charged as an accessory to the murder and was released on a \$500 three-year bond after he was sentenced to 18 months at hard labor. Ward's 1984 book, *Azaria!*, outlines the case and the results of his extensive and continuous investigation. Indeed, the latest

major development is that six individuals named by Ward in his book have brought a libel suit against him. He is delighted, because his lawyers will be able to examine them under oath about the case. In effect, he has instigated another trial discussing new evidence. Ward emphasizes that there was no body and that Lindy had no motive and no opportunity for the murder. The libel suit against Ward ensures that the "trial by media" continues, although to date Lindy Chamberlain and her attorney have refused Ward's assistance.

K. J. Clayton is a graduate student in the department of sociology at the University of Texas, Arlington.

San Joaquin Valley Chapter Offers Scholarships

by Grant Mitchell

The San Joaquin Valley chapter awarded a \$100 scholarship and a one-year *Spectrum* subscription to one graduating senior from each of the four Seventh-day Adventist day academies in the San Joaquin Valley. Recipients were: Mitchell Fornerook, Armona Union Academy; Andres Paeng, Bakersfield Adventist Academy; and Tonya Kromann, Modesto Adventist Academy.

Students were chosen on the basis of the following criteria: (1) an attitude of honest inquiry as illustrated by the young Jesus who sat "in the midst of the doctors, both hearing them and asking questions" (Luke 2:46); (2) an active involvement in seeking knowledge, demonstrated through the independent use of facilities and resources; and (3) a record of high scholastic achievement.

Officers of the San Joaquin Valley chapter developed the scholarship program to counter two problems: (1) the view of many church members that the AAF is consistently negative; and (2) young people's lack of interest in the AAF.

Community reaction has been very positive. The awards were the subject of an article in the Pacific Union *Recorder*, which quoted chapter president Joe Battenburg as noting Adventism's "tremendous tradition of courageously searching for truth" and hoping that the scholarship program would encourage students to continue that tradition.

Grant Mitchell is vice president of the San Joaquin Valley Association of Adventist Forums.

Accolades to Achievement: New and Departing Editors

by Roy Branson

S*pectrum* bids both farewell and welcome to some of the ablest editors in the Adventist community. Those consulting editors or editorial board members who are now alumni remain some of *Spectrum's* finest potential authors. Simultaneously, some of our best writers have accepted editorial responsibilities.

Ottillie Stafford's name has appeared as a member of the editorial board since the first issue of *Spectrum* in 1969. As head of the English department at Atlantic Union College she taught many of the contributors to the journal, including its editor. She wrote some of the journal's most memorable articles on the Sabbath and the literary qualities of the Bible. She delayed her departure from the editorial board until she had helped produce the recent cluster on women in the church. But now, after 16 years, increased administrative duties, including directing a very active adult degree program, dictate a reduction in her obligations.

Richard Emmerson, also a professor of English, has served as executive editor or as a member of

the editorial board since 1978. His involvement in the dissemination of information and ideas to church members through *Spectrum* coincided with one of the most turbulent and critical periods in the church's history. Now, Walla Walla College has offered him expanded research and writing opportunities which will absorb all of his time beyond teaching.

Eric Anderson, professor of history at Pacific Union College, is leaving after serving as a consulting editor for eight years. Even before that, as editor of an earlier incarnation of *Forum*, he printed the first reports on the Merikay Silver sex discrimination cases. His writing in *Spectrum* included revealing interviews and the provocative essay, "The Bishops and Peace, Or Is it Necessarily a Sin To Build Nuclear Weapons?" (Vol. 14, No. 2).

Joining the board of editors is Roy Benton, chairman of the departments of computer and mathematical sciences at Columbia Union College. Benton, as an Andrews University undergraduate, succeeded Anderson as editor of the campus newspaper, the *Student Movement*. For several years he has been an active consulting editor, most recently contributing the interview of Ed Hare, titled "Odyssey of an Adventist Creationist" (Vol. 15, No. 2).

Karen Bottomley, who is living in Calgary, Canada, while working on a doctorate from the University of Toronto in European history, joins *Spectrum* as a consulting editor. Her multifaceted interests and skills as a writer can be seen in her report in this issue on the 1985 AAF geology tour.

Donald R. McAdams, president of the Texas Independent College Fund and the immediate past president of Southwestern Adventist College, is now a consulting editor for *Spectrum*. One of the early members of the AAF board, McAdams has written several major essays on Ellen White for *Spectrum*. Seven years ago McAdams wrote an in-depth analysis of an Annual Council, the first since the early days of the *Adventist Review*. Since then, such reviews have become a regular feature in *Spectrum* and just recently returned to the pages of the *Review*.

Roy Branson is the editor of *Spectrum*.

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Chapter News

by Kathleen Srou

New York

Bob Bouchard, chapter president, reports that the chapter has begun its 17th year, meeting regularly at Columbia University on the first three Sabbaths of each month, September to June. The group has elected to begin a year-long study of the book of Ecclesiastes. On at least two occasions, the New York Circus, an ecumenical outreach group in the city, has met with the chapter to discuss a specific scriptural topic.

Music continues to be an important part of the worship program, with organ recitals and period music from the Renaissance and Baroque eras. For those visiting New York City, the exact address is: St. Paul's Chapel, Columbia University campus, 116th and Broadway. The services begins at 11:15 a.m.

San Diego

On September 14, Tony Brandon, Ph.D., department of social relations, Loma Linda University, spoke to members of the San Diego chapter on "Marriage, Divorce and Remarriage." Noting the backdrop of confusion in the Adventist Church where standards are set but not always enforced, Brandon noted guidelines for marriage set down in both the Old and New Testaments and questioned whether the church has a sound, Bible-based perspective of the principles of marriage and divorce. He also pointed out the need to address such questions as: "What is the church's concept of perpetual sin and remarriage?" "Is there a Christian way to divorce?" and "How can we as individuals and as a denomination bring help and healing to hurting people, without condoning wrongful conduct?"

by Diana Bauer

Denver

More than 65 attendees at the Denver area chapter's September 6 meeting heard a panel of geologists discuss Earth history. Topics ranged from the geologic column and plate tectonics to methods of radiometric dating and scientific evidence for such catastrophes as the Flood.

The panel members' consensus was that the Earth looks very old, according to scientific evidence. Current geological theory estimates the Earth's age in millions and billions of years. Recognizing that geology is a dynamic field with changing theories, the panel did not claim to have answers to the major questions raised by the study of the Earth. They appealed for more open discussion between theologians and geologists and called for theologians to consider alternative interpretations for biblical accounts of Earth's history.

Panel members included Gary Nowlan, a geologist with the U.S. Geological Survey; Bob Kinder, a physicist working in aerospace engineering; Bob Cushman, who is currently pursuing a Ph.D. in geology; and Ben Klausen, a geologist working on an advanced degree in nuclear physics. All four panel members belong to the Boulder, Colorado, Seventh-day Adventist Church. Joe Bozovich, a Denver Adventist with interests in geology and archaeology, moderated the discussion.

Kathleen Srou, formerly a member of the Columbia Union College faculty, is a businesswoman in Potomac, Maryland.

Diane Bauer is publicity secretary for the Denver Area chapter.

In the Next Issue

- A report on actions taken at the recent AAF executive committee.
- A graph showing how AAF income is distributed.
- A profile of new regional representatives.
- More chapter news. (This is your opportunity to contribute to *Forum*. Please send news from your chapter.)

Enrollment Comparisons							
Institution	Enrollment 1980-1981		Enrollment 1984-1985		Enrollment 1985-1986		Comparison 1984-1985 and 1985-1986 FTE*
	Total	FTE*	Total	FTE*	Total	FTE*	
Andrews University	3,018	2,589	3,034	2,538	3,031	2,534	-4
Atlantic Union College	680	590	627	440	567	397	-43
Canadian Union College	279	239	263	231	302	265	+34
Columbia Union College	869	639	896	538	834	500	-38
Kettering College	397	294	463	334	417	301	-33
Loma Linda University	5,326	4,250	4,610	3,862	4,323	3,623	-239
Oakwood College	1,263	1,123	1,326	1,240	1,148	1,073	-167
Pacific Union College	2,134	1,867	1,403	1,264	1,402	1,262	-2
Southern College	2,091	1,797	1,622	1,225	1,468	1,108	-117
Southwestern Adventist College	700	611	683	570	734	612	+42
Union College	888	815	898	761	749	634	-127
Walla Walla College	1,957	1,769	1,649	1,458	1,569	1,387	-71
Totals	19,602	16,513	17,474	14,461	16,534	13,732	-765

* North American Division Board of Higher Education reports supplied figures for this table. The board determines full-time equivalents (FTE) by dividing the total number of course hour enrollments by 15.5 (the number of hours considered a full load). *Spectrum* estimated the FTE for 1985-1986 based on the 1984-1985 ratio of total enrollments and FTE.

tion go before it keeps away more student tuition dollars than it brings in?

The escalating tuition of the Adventist colleges is one of the clearest indicators of the severity of the financial crisis that confronts them. Elite universities and liberal-arts colleges with four to seven applicants for every position in the freshman class can charge \$10,000 or more per year without decreasing their applicant pool. And since these institutions rely on endowment income, gifts and grants for the majority of their operating income, temporary declines in enrollment do not have a serious negative impact on their financial well-being.

We do not have that luxury. As previously mentioned, tuition provides at least 70 percent of all educational and general income for Adventist colleges, compared to 53 percent for all independent four-year colleges. At the present time, Adventist college tuition, approximately \$5,775 per year, is above the national average of \$5,418 for independent colleges and universities. In Alabama, Nebraska, Tennessee and Texas, the average tuition for independent four-

year colleges is from \$1,500 to \$2,000 below the tuition of the Adventist college in each state. In Maryland and on the West Coast, where independent college tuition is higher, the Adventist colleges are only a few hundred dollars above the state averages. And in New England, where numerous high-priced independent universities are located, the Adventist college tuition of \$6,474 (the highest Adventist college tuition in North America) is well below the average for the region. But with this data in mind, remember that Adventist colleges have the admission standards of community colleges where tuition is only a few hundred dollars. We should not compare our tuition to universities that far surpass our colleges in all the standard measurements of institutional quality. Nationwide, the church-related colleges similar in size and quality to Adventist colleges charge \$1,500 to \$2,000 less tuition.

College administrators have begun to obtain needed money from philanthropic foundations and the communities in which they reside. Aggressive fund raising, with

the active encouragement of the General Conference, has helped to bring in non-Adventist dollars to replace some of the lost tuition income. One should not imagine, however, that this new support from the non-Adventist community will not have an effect on the management of the colleges. Inevitably, administrators listen to those who provide financial support.

The Adventist colleges in North America are indeed a *de facto* system of higher education, and collectively they are in trouble. The problems they face are serious and getting worse. Enrollment declines and financial shortfalls are likely to continue, and ideological pressures are not likely to abate. The entire church is going through a period of transition, and the colleges will inevitably be at the point where new and old meet. Their present problems are not of crisis proportion. The colleges are basically sound, and they are serving the church well, but that is precisely why now is the time to act.

The Adventist people of North America are not all the same, and neither must their colleges be uniform.

What should we do? We should increase the number of laypeople on college boards and foster trusteeship. Board members should recognize that they are not serving on a subcommittee of the union executive committee responsible to the General Conference. They are the legal owners of state-chartered institutions of higher education responsible to their constituents, the Adventist people of their unions.

The college boards do not need to be subject to the union executive committees and the General Conference to guarantee their orthodoxy, honesty or trusteeship; this is guaranteed by their accountability to their constituents, the Adventist people. Coordi-

nation of the college with the church structure is guaranteed by the strong and effective presence of conference presidents and union officers who are—and who must remain—on the college boards. No structural change is needed. What is needed is simply more laypeople on each college board and a recognition by all that the colleges are directly accountable to the people and should coordinate with the church structure, not subordinate themselves to it.⁴

Next, we should employ the best men and women we can find to administer, teach and in other ways serve our students. We should (as an organized church and as individuals) give these educators all the financial support and encouragement we can. And, because they are so central to the thinking and future of the church, we should insist that these faculty and staff members be committed Adventists who believe and act according to biblical truth and are faithful to the fundamental doctrines of the Adventist Church.

Finally, we should decentralize our *de facto* system of higher education and apply to the colleges the principles of free enterprise and individual initiative that have fostered our national strength and prosperity and that many Americans are rediscovering. Let each college become even closer to the people and churches that support it. Free the institutions from the regulating hand of the denominational wage scale, the General Conference auditing service and the policy book that grows thicker each year at Annual Council. Trust the institutional boards and the people below to correct errors, punish wrongdoing and keep the colleges on the Adventist track.

Why must every Adventist college be the same, different only because of its geographic location, the resources of its field and the personalities of its leaders? Why not let the colleges compete for students, faculty members and resources? Let those who think a strong conservative image will attract support market themselves as conservative. Let those who believe a progressive approach will sell become progressive. Let

one college become academically elite, another spiritually elite, while another maintains open admission.

Could our over-regulated system survive such freedom? Would church leaders tolerate such decentralization and loss of power? Some colleges might make the wrong decision and decline rapidly or fail. Others would undoubtedly flourish. The winner, just as in the deregulation of the airlines or the trucking industry, would be the consumer. The system as a whole would be stronger. The church would be healthier. The Baptists have progressive universities like Baylor and conservative ones like Dallas Baptist University. The Church of Christ operates progressive Pepperdine University and conservative Abilene Christian Univer-

sity. The Catholic Church, through its various orders and dioceses, operates institutions as different as Notre Dame University and Incarnate Word College in San Antonio. All are strong and growing.

The Adventist people of North America are not all the same, and neither must their colleges be uniform. In this difficult time, the church should pause for a moment at the crossroads and then choose for its colleges the decentralized, deregulated road. Freedom to succeed means freedom to fail, but I am convinced that the individual initiative and creativity unleashed by such a decision would lead most institutions to greater vitality and, without doubt, strengthen the system and benefit the people of the church the colleges were established to serve.

NOTES AND REFERENCES

1. Based on comparison of full-time equivalent figures for school years 1980-1981 and 1984-1985, enrollment at Pacific Union College declined 29.4 percent; Southern College, 27.9 percent; Atlantic Union College, 22 percent; and Walla Walla College 17.5 percent. In comparison, Columbia Union College lost 15 percent; Union College, 13.2 percent; and Southwestern Adventist College, 4 percent.

2. One should note that promotion from above and a desire for upward mobility, the two forces that have influenced policy uniformity among church institutions in the past, are today being weakened by three countervailing forces. First, since salaries are essentially the same at the conference, union and General Conference levels, and since, with the exception of the union presidents and General Conference officers, there is more power at the local level than at the union or General Conference level, a promotion is not always attractive.

Second, because of rising mortgage rates and real-estate prices in recent years, it is sometimes financially unwise to sell a home and move.

Finally, there is the two-income family and, in many cases, the professionally employed wife. A generation ago one offered the wife of the man receiving a call to a higher position a job as a secretary in the union or General Conference office. What does one offer a wife who is a public high school teacher with several years of seniority, the supervisor of a hospital laboratory, the owner of a large real-estate business, or a CPA in a local accounting firm?

3. The average SAT score of entering freshmen at an Adventist college may be at or only slightly below the national average, but one must keep in mind that the national average includes community colleges

(which enroll 38 percent of all students in post-secondary education and probably 50 percent of all first-time freshmen). At community colleges in the fall of 1983, 56 percent of all freshmen taking the SAT scored at or below 800; 90 percent scored at or below 1,000. On the average, entering freshmen in an Adventist college scored in the low 800s on the SAT. Average scores at most independent colleges were over 1,000.

4. It is important to note that church administrators on institutional boards wear two hats. They not only function to choose what is best for the institution, but also to protect and foster the growth of their own fields. A conference president on a union college board or a union president on the board of a General Conference institution has a strong incentive to divert resources from the institution to his own field so that his conference will flourish and his success will be noticed by the administrators above him who control his future.

This observation is not meant to be cynical. Church administrators to a man, as far as I know, are dedicated Adventists who have a broad vision of the needs of the denomination and a commitment to the church as a whole, not just to their own fields. Still, they are human, and to ignore self-interest in human affairs is to miss an essential part of the overall picture. Church administrators are no different from department chairmen who fight for additional resources for their departments, or college presidents who want their institutions to grow. Leaders at every level believe their department, college, or conference is essential to the entire church. They also want to attract attention to themselves as leaders who are destined for greater responsibilities.

Break Up the College Cartel

by Malcolm Russell

Adventist colleges and universities today face challenges of many kinds. Questions of theology are stirring the campuses. The quality of both faculty and students, which improved substantially in the 1960s and early 1970s, appears to be slipping. Meanwhile, tuition and other costs are rising far more steeply than either family incomes or inflation. United States prices (GNP deflator) increased 301 percent between 1960 and 1982, and median family income rose 417 percent. In contrast, undergraduate tuition at Andrews University rose 825 percent, and the complete package climbed 663 percent.¹ Certainly the dramatic number of college and university presidents leaving office recently is not simply a coincidence; their resignations symbolize a deeper malaise than that of mere individual circumstances. Problems in Adventist colleges are intimately connected with the broader conditions of North American Adventism: members who are perceived as increasingly reluctant to sacrifice heavily for Adventist education², smaller—and less stable—families, the church's changing ethnic composition and aging membership. Such issues are clearly important, but this paper concentrates on an overlooked aspect of a frequently discussed issue: economic inefficiencies result-

ing from the structure of Adventist higher education.³ According to economic theory, a particular product may be sold by one firm (monopoly), a few firms (oligopoly) or many firms (a competitive market). More important, economic theory predicts that particular behavior will result from the structure of a given industry. This paper seeks to apply this theory to the structure of Adventist education, and begins with the finding that the structure bears greater resemblance to a cartel than to the economic markets described above.

Cartels are groups of firms that restrict competition and trade. They agree not to compete in order to gain monopoly advantages for several firms. They usually accomplish this by geographic restrictions, collusion over prices, agreements to keep market shares constant, or interlocking boards of directors. Cartels are not popular. Congress tried to outlaw several varieties of them during the past century, starting with the enactment of antitrust acts. Today, free-market countries generally prohibit cartels, and the only prominent, publicly acknowledged cartel is OPEC, although similar government-sponsored programs do exist in industries ranging from lemon-growing in the United States to the steel and airlines industries in Europe. This article does not seek to brand Adventist education with any particular title. Rather, it seeks to discuss the conclusions economic theory suggests about the Adventist system based on its economic structure.

The initial features resembling a cartel are

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obvious: interlocking boards of directors, similarities of prices too great to result from chance, and admitted geographical restrictions in recruitment and marketing.⁴ However, the precise extent of cartel-like behavior remains to be measured, and a great moral distinction should be made. Unlike business cartels based on greed, the Adventist educational cartel arose from a desire to serve others. Unfortunately, however, the economic effects are similar: a loss of efficiency and higher prices for the consumer.

To understand these effects more clearly, a review of the economic concepts of monopolies, cartels and competitive markets should be useful. In a competitive market, many buyers and sellers trade goods and services. Each participant knows that others sell the same product and that more buyers will purchase it from the lowest-priced seller. As a consequence, profits will be squeezed and will approximate national trends. Higher profits attract new producers to the field, with the resulting competition driving down prices and profits. Losses drive out

The low student-faculty ratio at Yale proclaims academic excellence; in the Adventist system it probably reflects an inefficiently sized operation or even poor management.

producers, reducing the amount of competition and raising both prices and profits.

The monopolist, in contrast, faces no such pressure from the marketplace. No competitors force him to lower his prices, but the quantity of his product sold generally changes inversely to the price. Unlike the competitive producer, however, the monopolist will not greatly increase sales by lowering his price slightly; his cheaper price will only attract customers new to the item, not those from other firms. Furthermore, by

lowering prices he cuts the profits on existing sales. Not surprisingly, monopolists with even the tenderest hearts find it difficult to lower prices. Monopolies in general are also overcapitalized and underutilized because they find it more profitable to sell few goods at higher prices instead of hiring more workers and lowering the selling price.

The members of a cartel usually find it impossible to duplicate precisely the monopolist's advantages. The temptation for each individual firm is to cheat on the agreement by undercutting a competitor's price or selling in his region. As a result the firm will maximize its profits, although at the risk of disrupting the cartel. Consequently, cartels are inherently unstable, and they may exhibit a cluster of similar prices rather than one common one.

A number of significant parallels exist between our educational system and a cartel. First, there is a unique product, one that non-members cannot produce. Only Adventist schools produce the unique education sought by the church, its institutions and its parents. Second, there are attempts to control the market. As mentioned above, the system features several classic indicators of cartels: the interlocking directorates, the almost identical prices charged and the prohibition against selling outside one's geographic limits. The last point is the most important; remove the exclusive recruiting and scholarship privileges and a much greater degree of competition would result, even from fewer schools. The present system leaves specific colleges with exclusive selling rights in certain territories, and within these territories they approach the very model of a monopolist.⁵

Economic theory suggests that the following shortcomings would result if a cartel structure existed in Adventist education:

1. *Inefficiencies resulting from the reduction of competitive pressures.* Proving that Adventist schools are inefficient is difficult since education is not a standardized product. The low student-faculty ratio at Yale proclaims academic excellence; in the

Adventist system it probably reflects an inefficiently sized operation or even poor management.⁶ Inefficiencies may be technically measured, for example, by average class size or the ratio of majors to classes scheduled, without reference to price.

2. *Higher tuition and fees, even where operating inefficiency is not the cause.* Currently price competition is practically impossible, for reasons explained by economic theory and Adventist practices.⁷ Price competition should result in lower tuition, probably at fewer, larger and more specialized colleges. The unhappy result of price competition, of course, is that academic departments and entire schools may fail.⁸

3. *The proliferation of departments, programs and majors rather than the development of larger departments that tend to possess greater academic reputations.* As in other cartels, competition in Adventist education does not vanish entirely; it instead takes the form of extra services. For the regulated airlines it was easier check-in and better meals; for Adventist colleges it is a wider selection of majors. When faced with potential competition, near-monopolists attempt to segment the market, selling individualized products

True originality in academic requirements or student conduct codes would require a decision on the part of college administrators that most would see as jeopardizing their careers.

This covers the entire market with greater consumer choice, though expensively. To the extent that Adventist schools offer a significantly larger variety of majors than do schools of similar size, they fit the cartel pattern.

4. *A uniformity in student codes and religious life.* Ironically, such a system precludes both a conservative school reminiscent of

the 19th-century “blueprint” from Ellen White, as well as the establishment of a “liberal” Adventist college. To succeed, either would have to recruit nationally. Some Adventist colleges attempt to claim superior spiritual qualities,¹ but in fact their religion courses, academic requirements, worship policies and student conduct codes exhibit all the individuality of carbon copies. True originality would require a decision on the part of administrators that most would see as jeopardizing their careers.

5. *Greater losses and consequently greater subsidies from the church to compensate.* The denomination suffers twice from the loss of competition’s powerful stimulus for efficiency. On one hand, it must pay higher educational subsidies; on the other hand, its members—financially pressed by school bills and debts—presumably contribute smaller amounts in offerings and other donations. The structure unnecessarily drains church finances, and a system organized to defend the church’s mission in fact wastes large amounts of money.

A number of other similarities to a cartel pattern exist as well. For example, doubling the number of students would cause a much smaller increase in the number of staff or classrooms required; the system is not operating at its most efficient level.

Intriguingly, Adventist schools have even practiced dumping, a term economists use to describe the selling of products to outsiders for less than the price on the local market. At least one Adventist school provided foreign students with attractive exchange rates or outright grants while denying similar benefits to students from the very conferences that own and subsidize the school. Significantly, dumping requires a home market free from full competition, or the prices offered to foreigners over any extended time would be claimed by domestic customers.

That monopolists often enjoy greater profits than competitive companies is no great surprise; the higher prices more than compensate for the lost efficiency.⁹ Labor

unions discovered this long ago and used their power to share in the proceeds of the monopoly. But in one unique case the monopolist can further enlarge his profits: when he is the only employer in the labor market. Economists describe a market with one buyer as monopsonistic. For example, a coal mining company in a remote West Virginia valley during the 19th century was free to offer wages considerably lower than those elsewhere, because the company was the only "buyer" of labor available; workers faced enormous transportation costs if they attempted to hold jobs in the next, rather distant, town.

The Adventist educational system also appears monopsonistic. To the extent that faculty teach in Adventist colleges because of their dedication to the church, the system gains—unwittingly, perhaps—this position of a monopsonist. Wages can be kept low because workers must take what is offered or renounce their dedication and leave. Consequently, faculty lifetime salaries in Adventist schools lag substantially behind those paid in non-Adventist private higher education.¹⁰

Perhaps even more important than its unhappy consequences on efficiency and cost is the effect of the cartel on the quality of Adventist education. At its broadest, the cartel cuts off Adventist academia from the outside world by discouraging job transfers. An almost-complete separation serves, like the lack of competition, to hamper the emergence of quality programs. Programs that cannot compete in quality, innovation or reputation with those of other schools (Adventist or not) are rarely dropped or sufficiently improved. The "faithful" will not transfer to Bob Jones University or Wheaton College, let alone Notre Dame University.¹¹ Neither will they wander off quickly to Walla Walla or Loma Linda, especially if their parents would lose educational benefits from the local conference that employs them.

Because of its monopsonistic position, the Adventist educational cartel neither seeks

employees on competitive grounds nor rewards them accordingly. Therefore, these colleges and universities have little incentive to subject themselves or their faculty to the standards of merit and achievement common to quality higher education in America. Instead, like on-the-job training, what often counts most to the trustees is satisfactory performance by the student-turned-worker, not research or academic excellence by either teachers or their graduates.¹² In effect, the Adventist system requires the bare minimum of academic achievement

Adventist educational ideology exhibits no pressing desire for academic quality, but rather promotes the value of spirituality and conformity of behavior.

necessary for continued accreditation of the institution, and perhaps the affiliation of foreign colleges of the system.

The cartel-like system also affects the nature of faculty publications. Both the cartel and its (church organizational) shareholders desire large quantities of religiously slanted articles and books, written for the average reader and mostly free of critical analysis. The Adventist system has relatively little need for academic publications, but it greatly needs to offer majors in every field, in order to maintain the myth that every young Adventist can obtain a higher education in an Adventist college. The resulting small departments, few of which could withstand competitive academic comparison, are staffed by instructors who must devote their time to teaching, not research. Not only is this behavior typical of most monopolistic fields, but it also helps us understand why the system is so tempted to maintain too many programs. What the ideology desires, the structure permits, and the Adventist faculty have generally obliged well. Finally, beyond official statements, our

ideology exhibits no pressing desire for academic quality, but rather promotes the value of spirituality and conformity of behavior.¹³ Adventist faculties often devote much more time in meetings to discussing the appearance and behavior of students than to critically evaluating faculty excellence.

Unfortunately, the system's dimly perceived status as a monopsonistic cartel provides an excuse, often unconscious, for any failings in teaching or research. Faculty members can easily reason that their performance is already more than equal to the salaries they receive and that they are too overworked teaching (inefficiently sized, too frequently scheduled) classes to publish. On occasion, faculty even argue that the very excellence of their classroom achievements precludes research and publication. Thus,

Tuition at Adventist schools is increasing well above the rate of inflation, and even further above the modestly rising incomes of church members.

Adventist teachers fail to reach their potential academic excellence as commonly measured in American universities. Yet, the failure of such overworked teachers to prepare their lectures with a degree of excellence, or the shortcomings caused by many teachers "moonlighting,"¹⁴ will not likely be spotted in the Adventist academic world where teacher evaluation is relatively rare and unimportant. In addition, Sabbath-keeping Adventist faculty have one less day per week for study and preparation and regularly teach during the summer, which leaves them with even less time for research.

If the educational cartel could operate indefinitely, its faculty should take advantage of the system, consider their schools only teaching institutions, and avoid concerning themselves with publication or establishing academic reputations. Each

department could determine the needs of its students and make placement links with graduate schools and employers.

Unfortunately for those who enjoy this cocoon, there are signs that the system is in deep trouble. On the graduate level, the Board of Higher Education apparently acquiesced in the worst of all economic situations: the competition of two programs, both subsidized, where neither demand (student needs) nor supply (qualified faculty) suggest that more than one should exist. The result is faculty-student ratios in several graduate programs that defy common sense, and a consequent increase in tuition to the point that the system must ultimately break down. Unless they are headed for the ministry (at very subsidized tuition rates), academy teaching or the medical profession, American Adventists increasingly choose graduate education outside the church for a variety of reasons. On economic grounds and, frequently, on academic grounds as well, it is clearly in their interest to do so.

On the undergraduate level, many different factors threaten the stability of the cartel. Consider first the necessity of offering a comprehensive selection of majors. In a competitive market, firms concentrate on those areas where each has a particular advantage and close or trim product lines bringing little profit. The academic parallel should be relatively large departments (by Adventist standards) in a few fields, because generally a large department prepares a student better and at lower cost. Adventist colleges do approximately the opposite.

Until now, federal aid to students, plus rising family incomes, enabled the schools to pass the cost of their various inefficiencies to the students. However, the size of the federal deficit suggests that in real terms, aid may be cut. Even if it is not, each passing year witnesses tuition increases well above the rate of inflation, and even further above the modestly rising incomes of church members. Consequently, each year more students find the temptation—or the necessity—of attending public colleges and

necessity—of attending public colleges and universities increasingly hard to resist.¹⁵

A second threat to both Adventist schools and the entire Seventh-day Adventist Church is the declining spirituality of many of today's young North American Adventists. Students who are rethinking their priorities and the whole issue of what is important in their lives may reject the sacrifices in money and lifestyle necessary to attend Adventist schools successfully.

There are also fewer college-aged Adventists. Therefore, demand for an Adventist product will probably fall, and in the process erode the monopoly benefits,¹⁶ although schools are beginning to tap the broader market of older students.

The third threat to the system lies in the changing expectations of Adventists. As more Adventists join the middle class, they increasingly seek professions with competitive entrance requirements. If Adventist schools cannot facilitate admission to the right kinds of graduate and professional schools, then they are fated for increasing difficulties in recruiting professionally ambitious students. For graduates in past years, obtaining denominational employment rarely required excellence and competitiveness. Graduates seeking positions outside the denomination must have both.

Finally, while the cost of attending an Adventist college continues to increase, the financial rewards of attending it decline.¹⁷ Economists generally consider education as an investment and value it by its financial return.¹⁸ In the early 1980s, a college graduate could generally expect his increased lifetime earnings to surpass substantially the \$40,000 cost (including foregone earnings) of an Adventist four-year degree. Assuming a real per capita income growth of a modest 1 percent per year for both college and high school graduates, and starting at a salary of \$18,000 outside the church, a college education provides a possible return on one's time and money of about 15 per-

cent.¹⁹ However, these estimates are probably too optimistic. If one calculates lifetime earnings based on the existing denominational pay scale and assumes equal (but low) rates of income growth for both church workers and high school graduates, the return on investment is only about 2 percent. And the gap between college graduates' and non-graduates' salaries continues to narrow. Between 1968 and 1977 the national average differential salary received by young college graduates fell from 38 percent of high school graduates' pay to only 16 percent.²⁰

Such trends, if they continue, will quickly wipe out any income benefits of attending college, although college graduation may remain an essential steppingstone to professional employment, with its higher esteem, better working conditions and lower unemployment levels.

In contrast to the student's private financial returns on his investment, the benefit that American society gains from an individual's college education is difficult to measure. Too many assumptions and estimates must be made. However, Adventist colleges clearly provide the denomination with a bonus in the form of each denominational worker they educate. In addition, laymembers who graduated from Adventist colleges often play a significant role in their local churches and generally serve as good citizens. Despite the organizational structure, then, Adventist colleges turn out the vast majority of church workers, good citizens and faithful church members. Ironically, the declining percentage of educational revenue provided by the denomination suggests that the Seventh-day Adventist Church may get a better bargain than do its students.²¹

The estimate of declining financial returns on a college education should cause alarm—perhaps even fright—to the church. Since World War II, Adventist college tuition has risen much faster than all measures of income, whether student wages, national hourly earnings (after tax) or national

after-tax income.²² Equally alarming, Adventist tuition rose at a faster rate than did tuition at state universities and, frequently, other private schools. Tuition also rose much more rapidly than did denominational salaries. Thus, on financial grounds alone, the purchase of a college education from an Adventist college is a considerably less attractive buy today than in the 1950s and 1960s, let alone compared to public education then and now.

If the arguments raised above establish that the present structure of Adventist education needs change, the alternatives contrast rather starkly. Those worried most about a distinctive lifestyle and low prices will find unaccredited programs sufficient. Their model would be the Weimar Institute; their pattern obtained from the 19th century. Those desiring professional careers in secular society will seek a quality education at a college with high academic standards and a competitive reputation.

Improving academic standards will not be easy within the present structure. There is no consensus on what excellence means, or how to achieve it. Moreover, the cartel structure reduces the pressures to spend scarce funds on improvements in academic quality and weakens the individual incentives for faculty excellence that outside schools possess. Instead, the whole bias of the system

The present system of Adventist higher education wastes church resources, requires unnecessarily high tuition and achieves less than ideal academic quality.

is toward maintaining the existing institutions, at a time when only the most fit colleges and universities will survive.

What should be done in the immediate future to avoid the impending catastrophe? The potential structural changes appear to fall into two specific categories: greater cen-

tralization or greater freedom for individual colleges and universities. The Allen Report (1983) commissioned by the Board of Higher Education clearly implies the former: one system, centrally directed, with widespread planning to reduce duplicate efforts and inefficiency.²³

Given the political and administrative structure of Adventism, such a solution might work passably, but it means establishing a monopoly. Hence, excellence and brilliance are unlikely to result. Moreover, a centralized system should be challenged on philosophical grounds, for local decisions are part of the democratic tradition. In addition, budgetary supervision will lead eventually to control over admission standards and hiring policies. The temptation would be great for clergy to become even more involved with a centralized system. Such an organizational model would also probably prove more expensive unless carried to its rational limit: one super-university, like Brigham Young, featuring an insignificant bureaucracy, much cheaper tuition and a national reputation.

In contrast, free competition would allow a group of colleges and universities with individual purposes and unique contributions to Adventists and Adventism. It would encourage the schools to sell themselves, to operate more efficiently, to compete with one another in recruiting and to compete in quality with the outside world. It would allow teachers to specialize within disciplines, to teach larger classes and to spend more time in research and writing. At the successful institutions, competition should increase economies of scale and raise academic standards. Such a reorganization should reduce the relative cost of attending an Adventist college.

Such radical change will certainly not be painless. It will hasten the (probably inevitable) demise of certain schools and require students to attend colleges farther from home. Competition will probably accelerate the trend toward training rather than liberal-arts programs. Pet projects will certainly find

funding difficult to obtain, and some administrators and teachers will find themselves jobless, even after years of service. Great effort will be required to avoid the personal and spiritual disadvantages of larger, more impersonal campuses.

If, considering the above limitations, competitive reform is still desirable, several possibilities suggest initial actions:

1. Interlocking boards of trustees could be discontinued. One easy way to do this would be to expect all trustees to attend meetings regularly and to make the financial donations common to trustees in higher education.

2. There should be no restrictions on advertising, recruitment and scholarships across union lines.

3. The Board of Higher Education should commission and release a series of studies on academic and financial aspects of Adventist higher education, showing the particular strengths and weaknesses of individual schools. Merely releasing figures on the comparative subsidies might have a dramatic effect on public opinion.

4. In the longer run, the denomination should award subsidies competitively across the United States. Operating subsidies, for example, might be based on the number of students, with specific bonuses given for effi-

ciency of operation, the ability to attract high-quality students, the retention of current students and the success of graduates. Schools, in turn, should receive greater freedom of operation in setting policies and raising funds.²⁴

In conclusion, the present system of Adventist higher education in the United States wastes church resources, requires

Free competition would allow a group of colleges and universities with individual purposes to make unique contributions to Adventism. And it would reduce the relative cost of attending an Adventist college.

unnecessarily high tuition and achieves less than ideal academic quality. Far from being the result of narrow-minded trustees, selfish administrators or lazy teachers, such effects follow naturally from the characteristics of a system that approximates a cartel. However, financial, social, institutional and demographic pressures are even now breaching the cartel-like barriers. Will the result be decay, monopoly or competition?

NOTES AND REFERENCES

1. Lane Damazo and James Montgomery contributed to this article as research assistants, and the comments of Gary Land, David Swaine, Roger Tatum and Bruce Wrenn provided many insights.

2. The allegation is unsubstantiated; since educational costs rose much faster than incomes or prices, members may merely be reluctant to sacrifice more for the same quality of college education.

3. The Allen Report commissioned by the General Conference Board of Higher Education implies that no "system" exists, a conclusion that only a non-Adventist unfamiliar with denominational operations could reach. The consultants consequently argue in favor of a centralized system directed from Takoma Park. See especially pages 32 to 33 and the conclusion of Bruce Allen & Associates' "A Strategic Analysis of Seventh-day Adventist Education in North America" (unpublished), September 20, 1983.

4. I recognize the absence of empirical studies on these topics and base the conclusions on anecdotal evidence.

5. Although the denomination owns the colleges, they are managed, financially and otherwise, by their own boards. Unlike branded products such as Kellogg's Cornflakes or 7-Up, territorial divisions and price similarity do not result from administrative convenience. There is no central control at the top.

6. For an initial study suggesting inefficiencies, see Denise Small, "Calvin College: A Case Study in How to Run Higher Education Efficiently," Interdisciplinary Honors Paper, James White Library, Andrews University, 1985.

7. First, even oligopolists operating without collusion have little price competition; firms recognize that their lower prices, if effective, would simply be copied by other firms, and sales would not increase

significantly. Second, present restrictions on recruiting and scholarships limit opportunities to present financial advantages to students outside the college's territory. Third, Seventh-day Adventist ministers would violate denominational comradery should they lower tuition enough to really help one union college (and really hurt others).

8. The lack of price competition acts to increase the Adventist system's revenue per student. If students are not price sensitive—that is, if increased tuition causes but little decline in enrollment—then competition might lower prices all around without sufficient additional students in the entire system to compensate for the loss of income. Because students have remained in Adventist schools in spite of large tuition increases in the past, demand seems fairly inelastic. In the future, however, I believe price sensitivity will be much greater.

9. This is less likely to be true in a cartel, where the inefficiencies are greater.

10. Adventist college faculty also apparently receive a substantially lower percentage of pay awarded for similar work outside the denomination than do hospital workers, church administrators or ministers. Perhaps the hospitals, having outgrown the supply of denominational workers, are no longer monopsonistic, and ministers, who set the pay rates, are less conscious of teachers' expenses than their own.

11. Ironically, Adventists more frequently send their children to secular public colleges than to relatively less-expensive Christian colleges with national reputations for both lifestyle and learning. Is Adventism more at stake than Christianity?

12. This does not imply the existence of denomination-wide criteria for professorial evaluation and promotion. Indeed, one suspects that little systematic method exists in these matters even within many institutions.

13. It would be interesting to compare the number of speeches and articles by Adventists advocating academic improvement with the number urging that academic excellence is not enough.

14. There is a significant difference between outside jobs that exercise professional skills and general moonlighting. The former produces vivid classroom examples and an occasional publication; however, both limit the hours spent on classes, students and research.

15. The table below lists tuition for 1984 and 1985—an average increase of over 8.9 percent (com-

pared to 7 percent overall average increase for U.S. colleges), more than double the 3.7 percent rate of inflation.

16. The erosion already exists. Measured by the number of full-time equivalent students, the enrollment fell 13 percent, comparing the averages for 1979-1980 and 1980-1981 with 1984-1985. For several colleges, the decline reached as high as 25 to 30 percent.

17. There are, of course, certain non-financial returns that students expect, ranging from a deeper spiritual experience to a better chance of marrying an Adventist, to an opportunity to have fun. Each time tuition increases, however, there is a higher price to pay for these rewards.

18. This return is the increased earnings of the college graduate, weighted for the years when the income arrives, divided by the cost (in dollars and foregone income) incurred by the college student.

19. Obviously, future income will vary widely, depending on one's career. For a discussion of education as investment, see the *Journal of Human Resources*, XV, No. 1 (Winter 1980), pp. 99-142.

20. Richard B. Freeman, "The Facts About the Declining Economic Value of College," *ibid*, pp. 126-142.

21. Church subsidies to education have risen substantially in the past 20 years; it is not a matter of absolutely fewer dollars. However, the increases have not kept up with the increases in enrollment and programs. In any case, the subsidy as a percentage of institutional budgets appears to have fallen, then in recent years stabilized. (See figures in Don McAdams' article in this issue for more details for recent years.) The issue calls for a careful study.

22. Michael Hile, "Do Adventist Schools Cost Too Much? Their Tuition Increases Compared to Other Schools and Average Personal Income," Interdisciplinary Honors Paper, James White Library, Andrews University, 1982.

23. Several of the Allen Report's 16 recommendations are important, and more are broadly helpful. However, the plethora of commissions, task forces, committees, authorities and statements would probably prove unworkable, as would annual budgetary supervision from Takoma Park as a means of subordinating the schools.

24. Although financial support always presupposes controls of some kind, the federal government manages to appropriate money to schools without running them—I believe the church could, too.

Institution	Tuition 1984-1985	Tuition 1985-1986	% Increase
Andrews University	\$5666	\$5985	5.6%
Atlantic Union College	6148	6474	5.3
Columbia Union College	5484	5713	4.2
Kettering College	2430	3205	31.9
Loma Linda University	5775	6150	6.5
*Oakwood College	4290	4668	8.8
Pacific Union College	5775	6225	7.8
*Southern College of SDA	4840	5220	7.9
Southwestern Adventist College	4740	5184	9.4
*Union College	5800	5990	3.3
*Walla Walla College	5706	6150	7.8

*These were listed among the top three or four most expensive colleges in the state. Source: "Tuition and Fees at 2,600 Colleges and Universities, 1985-1986," *The Chronicle of Higher Education* (August 14, 1985), pp. 13-18.

Adventist Academies in Crisis

by Richard C. Osborn

Seventh-day Adventist secondary schools have never been stronger—but this is no time to rest on our laurels. The recent outpouring of concern over the state of American public schools, as expressed in numerous national commission reports,¹ has serious implications for Adventist education as well:

Adventist schools have not been immune from some of the major weaknesses that have cropped up in American public schools in the past few decades. Of particular concern to this report are two major crises facing our present system of secondary education: the growing shortage of teachers at all levels and the potential threat to the unique Adventist philosophy of education posed by changing graduation requirements.

Over the past three years, the public attention given to improving America's schools can be compared to the intense focus on education resulting from the Soviet Union's beating America into space with the launching of Sputnik in 1957. Such intense public and media attention is bound to result in significant steps to improve public schools. As American public schools improve, Adventist schools should also stay on the cutting

edge in order to remain an attractive alternative for increasingly consumer-conscious church members.

The present crisis in American education has been expressed most vividly in "An Open Letter to the American People" from *A Nation at Risk: The Imperative for Educational Reform*, a study prepared in 1983 by The National Commission on Excellence in Education at the direction of former U.S. Secretary of Education, Terrell Bell:

... the educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a nation and as a people. . . . We have, in effect, been committing an act of unthinking, unilateral educational disarmament.²

The commission quoted from Paul Coperman's startling conclusion that until the present decade,

Each generation of Americans has outstripped its parents in education, in literacy, and in economic attainment. For the first time in the history of our country, the educational skills of one generation will not surpass, will not equal, will not even approach those of their parents.³

Another critic of American secondary schools is John Silber, president of Boston University, who stated in an interview with *U.S. News and World Report*:

Quite simply, today's high-school diploma is a fraudulent credential. It doesn't guarantee a level of literacy for the graduate. . . . What the high school diploma tells you is that a student was institutionalized for 12 years. That's all. You wouldn't know whether the student had been in a prison colony, a reform school or a place for mental defectives.⁴

What evidence do these critics of American education use to prove their case?

Richard C. Osborn, who is writing a doctoral dissertation in United States history at the University of Maryland, is starting his sixth year as principal of Takoma Academy. Having served as a teacher and administrator for elementary and secondary schools, he was appointed chairman of the curriculum committee for the National Council for the Social Sciences.

Academic Performance

The dramatic decline in Scholastic Aptitude Test (SAT) results for high school seniors between 1963 and 1980 became one factor that focused so much attention on education. The average verbal scores on the SAT dropped more than 50 points, and mathematics scores declined nearly 40 points. Even more startling is the tremendous decline in the number of students scoring at the top of these tests. American students are becoming more and more average each year. Between 1975 and 1980 college remedial mathematics classes increased 72 percent and now make up one-fourth of all mathematics courses taught in college.⁵

One survey compared the academic performance of American students to that of students in several other countries, with alarming results: American high-school students scored in the lowest one-third of all countries surveyed in comprehension; lowest in mathematics; and the lowest average scores (shared with Ireland) in civics education.⁶

The Seventh-day Adventist system has not been immune to these declines. When Takoma Academy conducted an analysis of the IQ scores of incoming freshmen between 1970 and 1980, the results were comparable to the national trend. In 1970, 18 percent of Takoma Academy's students scored below 99, 59 percent between 100 and 120, and 23 percent above 120. By 1980 these figures had almost reversed with 30 percent below 99, 57 percent between 100 and 120, and only 13 percent above 120.⁷

In spite of these declines, Takoma Academy has produced record numbers of winners for Adventist academies in both the National Merit Program and National Achievement Program for Outstanding Negro Students. The same 1980 freshman class cited earlier produced 12 winners out of a 1984 graduating class of 107 in these programs. Further, a remarkably high 23 percent of Takoma Academy seniors taking

the 1985 SAT were recognized as "high scorers" (meaning they scored 600 or higher) by the American College Board.

The contrast between these high achievers and the very low scorers (another 20 percent scored below 300, bringing Takoma Academy's mean score to 469, six points below the national average) illustrates the challenge faced by Adventist teachers. The traditional bell curve is not found in many Adventist classrooms. Teachers find a large number of "A" and "B" students, a large number of "D" and "F" students, and very few "C" students where the class average should be.

Although testing should not be used as the sole criteria for student achievement, it is an important diagnostic tool in achieving academic excellence. One positive advance

Too many Adventist academies keep test results secret, fearing competition with other schools whose students may achieve better scores. Yet, this information is essential in improving the school program.

made by the North American Division Office of Education under the leadership of its director, F. R. Stephan, was the recent passage through its curriculum committee of a recommendation that all K-12 schools use the same test. Previously each school chose its own test.

Too many Adventist academies keep test results secret, fearing competition with other Adventist academies or public high schools whose students may achieve better scores. Because of this secrecy, it is currently impossible to assess the condition of education among Adventist academies throughout the country. Yet this information is essential in helping a school or church-wide system improve its program. Many non-Adventist

schools have shown dramatic increases in their test scores as a result of an entire community focusing on those skills needing improvement.

Changing Lifestyles

The casual values of many teenagers, with the proliferation of drugs, premarital sex, crime and cheating, have also caused society to focus on high schools. The church expects Adventist schools to be the last bastion of church values, while the local church and families seemingly give up that responsibility. As more students come from broken homes, the challenges become even greater.

As Ernest Boyer points out:

For many teenagers, the high schools may be the only place to get support and ease the pain of personal trauma and deep hurt. . . . Today's high school is called upon to provide the services and transmit the values we used to expect from the community and the home and the church.

However, Boyer also cautioned:

We do not suggest that schools can be society's cure for every social ill. A report card on public education is a report card on the nation. Schools can rise no higher than the communities that support them.⁸

Could we not paraphrase the same cautions for the Seventh-day Adventist Church: A report card on Adventist academies is a report card on the church. Adventist academies can rise no higher than the church communities that support them.

It is easy for church members to blame church schools for declining church standards. Our schools are supposed to discipline children who come to school wearing their mothers' jewelry; they are supposed to deal with youngsters who are on drugs while their parents openly drink alcoholic beverages in front of them; they are supposed to instill moral values in homes where mothers and fathers have live-in lovers; they are supposed to provide Bible classes that will take the place of religious instruction at home; and they are supposed to uphold traditional Sabbath observance practices when larger

numbers of Adventist families hardly participate in the life of the local church on Sabbath.

Values education in an Adventist setting is one of the most important goals of Christian education, but schools cannot accomplish this task in isolation from the rest of the church.

Declining Enrollments

Adventist schools have shared in the decade-long decline of the American school population as cited by national commission reports. By 1990 the school-age population will have declined 14 percent from its peak in 1970.⁹ The class of 1977 produced a total of 2,840,000 graduates from all public high schools. The graduating class of 1991 is projected to total 2,169,000—a decline of 24 percent. Seventh-day Adventist academies have shown similar declines. The graduating class of 1979, which was the largest in the history of Adventist academies in the United States, amounted to 4,383 graduates. The North American Division Office of Education estimates that 3,153 students will graduate in 1991 from academies in the United States—a decline of 28 percent.¹⁰ These declines have already closed several academies and threaten several more during the present school year.

A major challenge facing American public education is the declining number of white families who have school-age children. In the 1950s, more than 75 percent of all white families either had children or grandchildren being educated in school, which gave a vast majority of the white population a direct stake in the quality of education being offered. In 1981 only 52 percent of all white families had school-age children, while 71 percent of all black families and 75 percent of all Hispanic households had children in school.¹¹

The Seventh-day Adventist Church faces similar challenges. According to a June 20, 1985, *Adventist Review* article citing Gottfried

Oosterwal's findings:

Fifteen years from now the church in North America will be 38 percent white and 37 percent black, with the remaining 25 percent made up of minority groups such as Hispanics and Asians. Fifteen years ago the ratios were 73 percent white, 20 percent black, and 7 percent other.¹²

The white church population in the United States is aging. As the white membership is shrinking—due to smaller families, apostasy, reduced involvement in the church and the lack of success in evangelism among whites—the non-white membership is growing. Under these circumstances, will the wealthier white church members continue to support Adventist schools as vigorously as they used to? At some critical point in enrollment patterns, many white Adventist families feel uncomfortable sending their children to schools with a high minority population. Some of these fears can only be

Two major crises face our present system of education: a growing shortage of teachers at all levels and the potential threat to the unique Adventist philosophy of education posed by changing graduation requirements.

described as blatantly racist. Some of the fears relate to the stigma against interracial dating, a perceived decline in academic standards or the fear of increased disciplinary problems in schools with high minority populations. While many of these concerns are invalid, they are perceived by many whites as genuine problems. Some white Adventists have reacted by sending their children to primarily white schools, such as elite private schools or the burgeoning fundamentalist Christian schools.

The race issue is one of the major unspoken educational issues in the Seventh-day Adventist Church in the United States. The church must study this problem in an

open manner. We must not, cannot and will not deny admission to students on racial grounds. At the same time, we must develop a program that will avoid a segregated secondary school system, with high-tuition boarding academies remaining the bastions of white parents and day academies quickly losing white enrollments. A program must be developed to convince white parents that church members must learn how to live, study and work together in a multiethnic world if they expect to do the same in heaven.

Demographics are not the only reason for declines in Adventist enrollment. Depending on the area, anywhere from 50 to 70 percent of the church's members do not have their children in Adventist schools.¹³ Several factors contribute to this lack of support for Adventist schools.

Some parents have not made Christian education a sacrificial priority. Others have made considerable sacrifices—living in small apartments, working several jobs, driving old cars and seldom taking vacations. Their children often catch this vision by working their way through Adventist schools.

For other families with several children in different educational levels, providing a Christian education is a seemingly impossible task. Typical annual expenses for Adventist schools for the 1985-1986 school year amount to \$1,000 for elementary students, \$2,800 for day academy students and \$5,600 for boarding academy students. Church employees get special tuition assistance for their children to attend Adventist schools: 30 percent of tuition in a day school setting and 60 percent of tuition in a boarding school. However, for the laity who do not get such assistance, the high costs may be prohibitive, unless the school or local church helps with worthy student scholarships. Some families, because of personal pride, find it difficult even to ask for such assistance.

American Adventists are not as rich as once thought. A recent survey conducted by the Institute of Church Ministry at Andrews

University, even though based on such a limited sample as to only be suggestive, illustrates that Adventist members generally fall into lower income categories than the general population. According to this report, 59 percent of all Adventists in the United States make less than \$16,000; 25 percent make between \$16,000 and \$24,999; 14 percent make between \$25,000 and \$49,999; and two percent make above \$50,000. The percentage of Seventh-day Adventists at the lower end is significantly higher than that of the general population.¹⁴ On such income levels, families cannot support many children in Christian schools, and if the children are not legally old enough to work, the problem becomes even greater. The efforts of the church to build endowment programs should continue to be encouraged. Adventist businesses, through the strong efforts of the Adventist Laymen's Services and Industries (ASI), should be applauded for their efforts to bring industries to Adventist academy campuses. Church members who no longer have children in schools should continue to feel a spiritual obligation to support Christian schools through contributions to worthy student funds or with other donations. More importantly, the church should reorder its priorities so that the local church can receive more funds back from tithes to support the ministry of the teacher.

Some parents have expressed dissatisfaction with Adventist schools. They feel that Adventist schools are not as different from public schools as they should be. Others think that more academically or socially elite schools are doing a better job, or that our schools do not have a broad enough course offering. Some parents worry that Adventist schools are inferior in teaching quality, plant facilities and curriculum. Many of these parents regard the spiritual values being taught in Bible classes and throughout the Adventist academy program as being far less important than academics.

There are also a growing number of parents who were raised in Adventist homes but who have not been practicing the Adventist

lifestyle or attending church on a regular basis. However, they want their children to have an Adventist education. As the children get older, inevitable conflicts develop between what they are taught in school and their parents' practices. As a result, these parents may be exceptionally critical of Adventist schools or withdraw their children from our schools.

The church should work very hard to develop strategies to deal with these concerns. However, we should never stray from what Ellen White called true education:

True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.¹⁵

Adventist schools constantly need to address ways to achieve this lofty goal.

A Vanishing Breed

Adventist schools—and the American school system in general—suffer from a severe shortage of quality teachers.

The current reversal from the earlier teacher surpluses of the 1970s has caught many American educators by surprise. As word went out that teaching was an overcrowded profession, fewer students went into education. The number of graduates of education departments from around the United States declined in 1983 to 120,000 from a 1970 total of 314,000.¹⁶ Particularly severe are shortages of teachers for mathematics, science, foreign languages and English. *A Nation at Risk* reported that half of the newly employed teachers in mathematics, science and English were not qualified to teach those subjects, and that fewer than one-third of all physics classes in the country were being taught by qualified teachers.¹⁷ With the demands on many Adventist teachers in small academies to teach six and seven classes a day, the prob-

lem of teacher qualification in the church also grows. Even larger schools are finding it more difficult to find qualified teachers in some areas.

What has caused these shortages? First, women and minorities no longer find that teaching is their only option. In addition, many teachers already in the profession are dissatisfied with low salaries, poor working conditions, heavy parental demands, administrative pressures and the absence of advancement opportunities. One estimate reveals that one half of all new teachers leave the profession after five to seven years.¹⁸ In a 1981 study, more than one-third of all high school teachers said that if they had it to do over again, they would not or would "probably" not go into teaching, double the number of teachers who gave a similar response in 1976 and three times that of 1971.¹⁹ Informal surveys of Adventist educators reveal similar results.

A corollary to teacher shortages is teachers' decreased competence. This is a growing problem in both public and Adventist schools. First, good teachers are leaving their positions. One study of individuals who stopped teaching revealed that "based on ability grouping, 72.9 percent of the low ability students were still in teaching compared to only 59 percent of the most able students."²⁰ Second, the quality of those entering the teaching profession has been steadily decreasing. In a recent international literacy examination, education students scored lowest of all college students. In the American College Testing Program, of 19 fields of study, education students placed 17th in mathematics scores and 14th in English.²¹

Some of the most dramatic declines have taken place in SAT scores. Education majors generally come from the lower half of college classes on these test results. Quoting from Boyer:

From 1972 to 1982, SAT verbal scores for high school seniors planning to become education majors dropped steadily from 418 to 394—a loss of 24 points. SAT math scores during this period fell from 449 to 419—a 30 point drop.²²

Similar concerns are being voiced by principals and educational superintendents in the Seventh-day Adventist Church. Some will tell you privately that on occasion they have to do what some public schools do—fill teaching positions with "warm bodies."

Perhaps the church will have to adopt the growing national consensus (even supported by some teacher unions) that teachers should be given proficiency tests before they begin teaching.

Teacher Salaries

The biggest problem with recruiting and retaining quality teachers is low pay. The teaching profession is the lowest-paid profession in the United States. In addition, teacher salaries have not kept pace with inflation. One estimate revealed a "13 percent drop in public school teachers' real salaries from 1970 to 1980, and a 16 percent real reduction in the compensation of independent school teachers."²³

Public school teachers in the middle Atlantic region average \$23,082 per year compared to an average of \$16,188 for private school teachers. At the lower levels of the pay scale, Adventist teachers compare very favorably to public school teachers. In Montgomery County, Maryland, a beginning teacher starts at \$15,561 compared to the Seventh-day Adventist teacher rate of \$16,092 for the 1984-1985 school year. However, a major problem with retention in the Adventist system is the fact that an Adventist teacher with a professional certificate can reach a maximum pay of \$23,360 in six years. In contrast, a public school teacher can rise through 18 steps to a salary of \$35,824. In addition, the public school teacher receives extra compensation for department chairmanships and extracurricular responsibilities that are simply part of the job description for Adventist teachers.

Can individuals be expected to join the

teaching profession, knowing they will never be able to afford a home or children? Are we going to force our teachers to “moonlight” in order to maintain subsistence living? Fewer bright young people are willing to make such sacrifices to become educators.

Nor do parents (including educators) encourage their children to enter the profession. The number of parents who said they would like their children to be teachers declined from 75 percent in 1969 to 46 percent in 1981.²⁴

As a recent *Washington Post* editorial stated, “Salaries are crucial, and those systems that offer below-average money cannot expect above-average teaching for their children.”²⁵ Boyer emphasized that “our society pays for what it values. Unless teacher salaries become more commensurate with those of other professions, teacher status cannot be raised; able students cannot be recruited.”²⁶

The Adventist Teacher

Adventist teachers are some of the most dedicated workers in the Seventh-day Adventist Church. Faced with extensive preparations, limited resources, low salaries, questioning parents, inquisitive school boards, and students with a wide range of learning abilities, they perform at a consistently high level. They are committed Christians who have dedicated their lives to the mission of true education.

We currently have a strong group of teachers, many of whom came into the profession when housing costs were lower and lifestyle needs more minimal. They feel the salary structure—with its medical, educational and retirement benefits—is adequate. They also appreciate the tremendous freedom in the Adventist classroom, compared to the more tightly regulated curriculum of the public school, and feel that Adventist students are often easier to work with. Many teachers are encouraged by strong support from Adventist parents and believe that giving service to others provides many intan-

gible benefits not measurable in dollars.

When these teachers retire or leave the profession, what will the church do? We can no longer rely on talk about sacrifice and mission to recruit enough quality teachers to replace those who leave.

At the present time the Seventh-day

“Salaries are crucial, and those systems that offer below-average money cannot expect above-average teaching.”
—*Washington Post*.

Adventist Church is doing little to address this issue. The Columbia Union Conference recently approved the appointment of a commission on teaching that will address some of these issues.²⁷ Unfortunately, many Adventist educational leaders still express little concern for potential shortages or the problem of teacher quality.²⁸

Genuine problems in the church make raising teacher salaries difficult. First, salaries of teachers are tied to those of ministers, and unless current philosophies change, the ministers who control the salary structure of the church will never allow teachers to earn higher salaries than they do. In addition, a genuine problem exists in many small, rural communities where the Adventist teacher currently makes more money than do most of the parents. This should not be used as an excuse to keep teacher pay low; these communities need to be sold on the idea that if they want the strongest possible education for their children, they will need to pay professional wages. Since higher salaries cannot come from higher tuition costs, a higher percentage of a teacher’s salary will simply have to come from tithe.

Unless the church addresses this issue before the shortages become even more acute, there will not be time to recruit and train bright, qualified teachers. The result will be a further erosion of confidence in Adventist schools.

Graduation Requirements

The national commission reports focus extensively on the need for the American high school to increase graduation requirements. During the 1960s when the colleges reduced their admission requirements as an outgrowth of the protest movement against adult mandates, high schools began reducing graduation requirements. Secondary schools allowed students to make up their schedules with more electives and fewer required courses. As a result, more students chose easier, less academically demanding classes. The national commission reports have focused on these choices as one of the reasons for the lowered test scores of the past decade.

In recent years, however, high schools and colleges (including Seventh-day Adventist schools) have dramatically increased graduation requirements and admissions standards. Most of the changes increase required academic courses, causing a decline in enrollment in practical education and arts classes. The loss in these areas poses a serious threat to an essential part of the Adventist philosophy of education.

Most of the commissions recommend additional study for high-school students, amounting to four credits of English and three each of mathematics and science; some also suggest additional requirements in computer science, service and work education. Foreign languages are currently experiencing a tremendous resurgence in American schools.

In the past, Adventist secondary educators have argued that we should only be concerned about meeting the admissions standards of the Adventist college in each union. But with the increasing number of students going to non-Adventist colleges, we can no longer accept this narrow view. Many Adventist parents now demand that their children receive the kind of education that will qualify them to enter *any* college.²⁹

Furthermore, Adventists' increasing consumer sophistication leads them to expect that the high tuition rates charged in Adventist academies will result in the best education. Adventist academies must rework their graduation requirements to meet the consumer demands of their constituencies. They must strengthen the academic backgrounds of Adventist students sent into an increasingly scientific, complex and demanding society.

A 50-year analysis of Takoma Academy's graduation requirements illustrates how American education has changed. The emphasis has changed from few to many electives, from three to four years of required Bible classes, from tight to loose industrial arts and home economics requirements, and from required foreign language study for college-bound students to no requirements.

Most academies will have to increase requirements in computer, fine arts, foreign languages, mathematics, science and

The gravest threat to the Seventh-day Adventist philosophy of education is the loss of practical classes as students pursue more academic courses.

social science in order to meet the new recommendations of national commissions and to satisfy college admission standards. Adding these increased requirements to four required Bible classes will leave Adventist students with little room for electives. Students will need to take an average of six or seven required classes each year, resulting in fewer students choosing electives in business education, home economics, industrial arts, journalism, music, physical education or speech. In some academies, not enough students will take these electives to allow the hiring of a full-time or qualified teacher. Yet

if these electives are eliminated, Seventh-day Adventist academies could become merely college "prep" schools with little to offer the non-college-bound student. This would contradict the Adventist position that both academic and practical classes are needed to produce a balanced Christian citizen. Despite the problems of fitting in new courses while keeping electives and religion courses, our academies must change their requirements.

Conclusion

The number of challenges presented in this paper may seem overwhelming, but some solid achievements can be mentioned with great pride. American education is one of the most democratic systems in the world. Every child has the right to try each level of education. Some students take longer to mature than do others; in America, the student who has not been successful in high school can still get an opportunity to succeed in college. This contrasts with most other countries that allow only the "best" to proceed to the next level of education. Our equal-opportunity system has helped fuel the optimistic feeling among Americans that you really can succeed even if you come from a poor eco-

nomie or social background.

Seventh-day Adventists can also be proud of the fact that Adventists support the second largest parochial school system in the world. Its numerous successes can be seen in the spread of the church's work throughout the world, much of this due to the educational system developed under divine mandate. The success of the graduates of Adventist schools attests to the high quality of education being offered. We have an outstanding group of dedicated teachers, and our system can be favorably compared to any in the world. Because of the leadership of Reuben Hilde, former associate director of the General Conference department of education, Adventists have the best curriculum in the church's history. Because the church gives strong financial support to its schools, we have some of the finest independent school facilities in the country. Accrediting organizations have often praised Adventists for the quality of their program.

The suggestions in this paper are intended to serve as the basis for making Adventist schools even better. The coordinated effort of laypeople, church leaders and teachers can help the Seventh-day Adventist Church assert a leadership role in fostering educational excellence throughout the United States.

NOTES AND REFERENCES

1. Of the several dozen national reports on secondary schools prepared between 1982 and 1984, this report will focus primarily on four of the most influential high-school studies and implications inherent in them for Adventist schools:

A Nation at Risk: The Imperative for Educational Reform. Prepared by the National Commission on Excellence in Education for the U.S. Department of Education, April 1983. Commissioned by President Reagan.

High School: A Report on Secondary Education in America. By Ernest Boyer, sponsored by the Carnegie Foundation for the Advancement of Teaching, 1983. Boyer is the former U.S. Commissioner of Education and former chancellor of the state university of New York.

Horace's Compromise. By TheodoreSizer, sponsored by the National Association of Secondary

School Principals and the Commission on Educational Issues of the National Association of Independent Schools, 1984. Sizer is the former headmaster of Phillips Academy, Andover, and dean of the Graduate School of Education at Harvard University.

The Paideia Proposals: An Educational Manifesto. By Mortimer J. Adler for the Paideia Group, 1982. Adler is chairman of the board of editors of *Encyclopedia Britannica* and director of the Institute of Philosophical Research in Chicago, Illinois.

This paper is an outgrowth of presentations to the Columbia Union school administrator's council on October 25, 1983, and to the Columbia Union Conference K-12 board of education on June 5, 1985. In addition, several reports to the Takoma Academy board of trustees and a presentation to the Washington chapter of the Association of Adventist Forums

on March 23, 1985, provided background material for this paper.

2. The National Commission on Excellence in Education, *A Nation at Risk: The Imperative for Educational Reform* (Washington, D.C.: Government Printing Office, 1983), p. 5.

3. *Ibid.*, p. 11.

4. John R. Silber, "Today's High-School Diploma Is Fraudulent," *U.S. News & World Report* (September 7, 1981), p. 53.

5. *A Nation at Risk*, pp. 8, 9.

6. Ernest L. Boyer, *High School: A Report on Secondary Education in America* (New York: Harper & Row, 1983), pp. 33-36.

7. From a study prepared by Evelyn Gardner, guidance counselor at Takoma Academy, in August 1981.

8. Boyer, *High School*, pp. 37-38, 57, 6.

9. *Ibid.*, p. 4.

10. North American Division Office of Education, Annual Report (1984), p. 47.

11. Boyer, *High School*, p. 5.

12. James Coffin, "Expert analyzes changing face of Adventist missions," *Adventist Review* (June 20, 1985), p. 17.

13. The 50 percent figure can be verified in some areas of the Columbia Union where an extensive census was taken under the leadership of F. Wayne Foster, former director of education for the Columbia Union.

14. Des Cummings and Clyde Morgan, "The North American challenge: an analysis of church and society," *Adventist Review* (August 9, 1984), p. 13.

15. Ellen G. White, *Education* (Mountain View, California: Pacific Press Publishing Association, 1903), p. 13.

16. *Education Week* (May 16, 1984). The U.S. Department of Education estimates that one million new teachers will be needed between 1986 and 1990 in order to replace those who are retiring or leaving the profession and to handle the mini baby-boom which is currently taking place.—*Education Week* (December 5, 1984). Other studies predict a shortage of 40,000 elementary teachers during this period based on enrollment figures in college education departments around the country.—*USA Today* (March 17, 1983).

17. *A Nation at Risk*, p. 23.

18. Keith B. Richburg, *Washington Post* (April 29, 1985).

19. Boyer, *High School*, p. 159.

20. *Ibid.*, p. 172.

21. *Ibid.*

22. *Ibid.* The comparable national averages: verbal scores dropped from 453 in 1971 to 426 in 1982,

a 27-point slide; math scores declined from 484 in 1972 to 467 in 1980, a 17-point drop.

23. Theodore R.Sizer, *Horace's Compromise: The Dilemma of the American High School* (Boston: Houghton Mifflin Company, 1984), p. 185.

24. Boyer, *High School*, p. 154.

25. Editorial, "The Next Teacher Shortage," *Washington Post* (May 4, 1985).

26. Boyer, *High School*, p. 168.

27. This action was passed at the June 5, 1985, meeting of the Columbia Union Conference K-12 board of education. The action passed by the board establishes a commission on teaching to conduct a study on the problem of teacher retention, recruitment and quality in Columbia Union schools. The commission would be empowered to hire consultants such as individuals at Columbia Union College who have proficiency in developing surveys to determine the extent of the potential problem of teacher shortages, the available pool of teachers presently being trained in Seventh-day Adventist schools and the quality of the present staff as evidenced through college test scores.

28. This statement is based on conversations with several associate directors of education in North American Division unions. Except in the Columbia Union, these individuals showed no major concern or urgency for the potential problem of teacher shortages in their territories. In fact, they reported that in some cases they had far more teachers than they could hire. Some of these individuals did express some concerns about teacher quality. I know of many Adventist junior and senior academies that are having serious difficulties finding qualified math, science and English teachers. Qualified Bible teachers became another shortage area for some schools in the 1985-1986 school year, according to church officials. I am also aware of conferences that were having problems filling multigrade vacancies with K-4 or 5-8 teachers as late as three weeks before the start of the 1985-1986 school year. I suspect our church will face serious shortages in the next few years, but only extensive studies now, before a problem develops, will verify which viewpoint is accurate.

29. Takoma Academy recently convened a committee to address the problem of the increasing number of Adventist students attending non-Adventist colleges. The committee estimates that between 90 and 95 percent of all Adventist students who attend non-Adventist undergraduate programs either leave the church or withdraw from the church's life. Those interested in minutes of this committee may write to the principal, Takoma Academy, 8120 Carroll Avenue, Takoma Park, MD 20912.

Appendix A

National Commission Recommendations Translated for Adventist Academies

1. Devote more time to teaching. Some studies call for as much as a 200- to 220-day school year, which would begin to equal what many other countries now have. Some states are considering a longer school day of at least seven hours. One state is considering requiring at least 150 class hours per Carnegie unit, in contrast to present requirements, which vary from 120 to 140 hours. These proposed changes result from time-on-task studies, which show a direct correlation between time spent in actual teaching and achievement. They also call for less administrative interruption during the class period or school day, less time spent working on jobs and less time spent in study periods without active coaching by the teacher. Many academies, with their large number of off-campus promotional trips, field and club trips and weekend leaves, are already short on instructional time. However, major critics of this proposal emphasize that more time is not needed if it means more of the same approaches. The teacher will need to utilize every minute of the class period in active teaching.

Many Adventist schools could easily increase the school year by more than one week by reducing the two weeks of faculty meetings held before and after the school year.

2. Require competency or achievement tests as a basis for graduation from high school rather than using grades as the sole criteria. Adventist academies are presently graduating students who could not get a diploma from school systems that have such required tests. Graduation should be based on academic progress in acquiring minimal basic skills. The tests would be used to focus on the essential skills students need to improve in order

to pass the test by the end of their senior year.

3. Emphasize writing across the curriculum, not just in English classes. The public probably complains more about the reduced writing ability of high-school students than any other basic skill. Intensive workshops would be needed to improve the writing skills of current teachers.

4. Upgrade science and mathematics programs. The church may need to develop special incentives to encourage college students to become math and science teachers.

5. Reassess the effectiveness of teacher education programs. Some national commission studies are questioning the value of hours spent in colleges of education. More emphasis, they think, should be placed on content classes and on-the-job training. By reducing teacher certification education requirements, perhaps more adults currently employed in other professions could be attracted to teaching.

6. Allow teachers more time to prepare for classes, engage in curriculum development and grade papers. Teachers are now loaded down with many different preparations each day in addition to several sponsorships, supervision responsibility and extracurricular activities. Because of budgetary problems in public and parochial schools, the ideal of two preparations, five teaching periods per day and class sizes of no more than 25 students has become more difficult to attain.

7. Encourage broader community support by local businesses and foundations in order to provide a more solid financial base than church subsidies and tuition income.

Appendix B

Fitting All the Commission Recommendations Into an Academy Year

The gravest threat to the Seventh-day Adventist philosophy of education is the loss of practical classes as students pursue more academic courses. Parents are already complaining that if Adventist academies reduce offerings in home economics and industrial arts, they will no longer be Adventist schools. In addition, music programs suffer on day campuses because fewer students can work music into an already overcrowded schedule. The challenge to the boarding academy campus work program is particularly serious. Fitting six or seven classes into a morning or afternoon to accommodate industries on campus will

reduce class time so much that less content can be covered. Some possible solutions:

1. Lengthen the school day and include more periods so students can take heavier loads. This approach would involve more flexible scheduling on the part of faculty members who have been accustomed to a traditional school day.

2. Encourage students to take summer school classes that would permit involvement during the school year in practical courses and the arts.

3. Readopt the approach used in the 1930s and 1940s at Takoma Academy when four full credits of Bible were not required. Each student was

required to take Bible each year, but the classes met fewer than five times during the week. A more formal chapel program could cover some of the same topics. A formal curriculum emphasizing the "integration of faith and learning" as actively promoted by George Akers, new director of education for the General Conference, could be developed. As an outgrowth of this approach, other classes would incorporate more directly some of the content presently being taught in Bible classes. Is there any evidence that our present approach to Bible instruction is working effectively in our schools in light of the large number of apostasies among church members educated through our system? The aim is not less religion in Adventist schools, but a more integrated approach.

4. Offer one of the Bible credits as a social science. The current senior Bible curriculum has

many components that are taught as a social science credit in many public schools, including units on marriage and the family, careers, service and one unit left up to the individual teacher, which could be world or comparative religions. Such a credit needs to be clearly seen by non-Adventist colleges as a social science and by Adventist colleges as a religion credit. It would continue to be taught by instructors with a background as Bible teachers so it would not simply become another social science.

5. Build up practical areas by offering co-curricular activities within active clubs.

6. Subsidize the elective areas to ensure that they are still offered even with reduced class sizes.

7. Sponsor teacher education majors in college who are willing to become certified in practical areas, in addition to the more traditional areas.

Appendix C

Model Graduation Requirements for Adventist Academies

Outlined below is a model Adventist academy curriculum that would enable a wide range of students to develop the basic skills needed to obtain a job or enter any college in the United States. This model also provides for the academically weak student whose parents insist, for social and religious reasons, that their child attend an Adventist school, even though the school may not have essential remedial programs that are available in the public sector.

The model contains four types of diplomas. A detailed description of the requirements for three of the diplomas follows. The fourth diploma, a certificate of attendance¹ has flexible requirements designed for the individual student. More information about each diploma is given at the bottom of this chart.

	General ²	College Preparatory ³	College Preparatory— ⁴ Advanced
English	4	4	4
Math	2	2	3
PE/Health	2	2	2
Religion	4	4	4
Science	2	2	3
Social Sciences	2	3	3
Industrial Arts/ Home Economics	2	1	1
Business Education			
Computer		.5	.5
Fine Arts	.5	.5	.5
Foreign Language			2
Typing I		1	1
Work Credit			
Electives	3.5	3	0
Miscellaneous			1
Total Required	22	23	25

1. *Certificate of Attendance*: This diploma would be for students with severe learning disabilities who, for religious or social reasons, are attending an Adventist school. No Adventist school has enough learning disabled students to offer an adequate range of specially trained teachers (diagnosticians, tutors, counselors, psychologists), facilities and teaching materials. However, the school's academic standards committee should work out a specialized program (in consultation with the student, parents, guidance counselor and teachers) that would better meet the learning disabled student's needs.

2. *General*: A student graduating with this diploma would probably enter the job market or go to a vocational school upon graduation. The local community college would also be available if the student decided to attend college.

3. *College preparatory*: This diploma would qualify a student to attend any Adventist college in the country and many other colleges. It would also provide for a few electives. A choice of one English, math, science or social studies elective will give an endorsement in that area. If possible, such electives should be taken as advanced placement or honors endorsement in one of the areas above and write an independent research paper under the direction of a faculty member.

4. *Advanced college preparatory*: A student graduating with this diploma would have all the classes needed to attend any college in the United States. An honors component would be built into the program, with little room for electives, although an extra math or science credit is especially recommended for this diploma. Because of the tight program, no room would be made in the schedule for work experience as mandated by the Seventh-day Adventist Church.

How to Revitalize the Schools: The Southern California Case

by Dean L. Hubbard

Educators in the Southern California Conference are excited about what's happening in their schools. Parents, teachers and students have been working together to develop increasing educational excellence—and they've developed a mutual enthusiasm as well. After four years of continuous enrollment declines (representing a loss of 300 students) and frequent reports of members sending their children to non-Adventist private schools, this year's enrollment showed a dramatic increase of over 150 students.¹

The turnaround began when parents and teachers began to communicate their concerns for their schools and to share ideas for improvement. Shortly after assuming presidency of the conference, Ralph Watts, Jr.,² appointed a blue-ribbon commission to study the problems facing the K-12 (kindergarten through 12th-grade) system. The commission, chaired by the associate dean of the University of Southern California Law School, Jerry Wiley, conducted public hearings during 1982 throughout the conference. As a follow-up to their report, the conference solicited proposals from several firms for a comprehensive study of all aspects of the K-12 educational program, including recommendations for specific strategies for improvement. Dean L. Hubbard and Associ-

ates were retained to conduct the study.³

The team carrying out the study examined every major facet of the K-12 program: (1) planning within the system; (2) curriculum and instruction; (3) standards and requirements; (4) testing and accountability; (5) access and opportunity; (6) finance; and (7) organization and governance of the schools. Several sources of data were utilized. Perhaps most important was the comprehen-

The turnaround began when parents and teachers began to communicate their concerns for their schools and to share ideas for improvement.

sive survey mailed to 10,000 homes in the conference. The survey included 50 possible reasons for not sending children to an Adventist school, and families not using the Adventist school system were asked to rate these factors according to importance. Those sending their children to an Adventist school were asked to evaluate the schools, using the same 50 dimensions.⁴

Joan Shoemaker, an educational consultant from the Connecticut State Department of Education, conducted a survey among teachers and principals in the system. The reports of the Southern California blue-

Dean L. Hubbard is president of Northwest Missouri State University. He was president of Union College until 1984.

ribbon commission was carefully studied to provide a context for data evaluation. All major studies conducted nationally since 1980—including the *Nation at Risk* study commissioned by President Reagan, and 29 other reports—were reviewed. Added to this was an analysis of graduation requirements currently in force or being recommended in all 50 states. After recommendations were developed, a two-probe Delphi Questionnaire was sent to over 750 educational and church leaders within the conference in order to build a consensus and solicit additional recommendations.

Following are some of the more salient preliminary findings reported to date:

- Students do better as they progress through the Adventist school system, as reflected on standardized tests.⁵
- Many members without school-age children are interested in the continuing vitality of our educational system, as evidenced by their high rate of participation in the survey (44 percent of the responses received).
- Among the parents of students currently enrolled in Adventist schools, the areas of greatest discrepancy between expectations for the schools and current performance were:
 1. Evidence of planned direction for the system
 2. A positive spiritual atmosphere
 3. School discipline
 4. Adequacy of preparation for college
 5. Principals' leadership skills
- The principal concerns of all groups of parents who send their children to Adventist schools center on "climate":
 1. Control of drug use
 2. Instruction in Bible
 3. Spiritual atmosphere
 4. School discipline
- A secondary set of concerns of all groups of parents who send their children to Adventist schools centers on quality:
 1. Teacher qualifications
 2. Overall quality of instruction
 3. Instruction in the "basic skills"
 4. Adequacy of preparation for college
- Parents who send their children to Adventist schools are not concerned with "extras" such as:
 1. Intramural athletics
 2. School bus transportation
 3. An ethnic mix of students

(Also listed among the bottom 10 of 50 items were foreign language instruction, art and music.)

- Teachers and principals agree that school-wide objectives are not the focal point of instruction and that test results are not used to make program improvements.
- Significant incongruities exist between the perceptions of teachers/principals and constituents regarding:
 1. Safety and orderliness: Teachers rate this as positive; constituents, negative.
 2. The extent of parental involvement: Constituents rate this as adequate; teachers, inadequate.
 3. Home-school communication: Teachers rate this as adequate; constituents, inadequate.
- Anglo parents who do not send their children to an Adventist school gave the following principal reasons:
 1. Quality of instruction
 2. School discipline
 3. Poorly qualified teachers
 4. Lack of perceived difference from public schools
- Non-Anglo parents who do not send their children to an Adventist school gave the following principal reasons:
 1. High costs
 2. Lack of transportation
 3. Lack of perceived difference from public schools
 4. Distance from home

During December 1984, the team reviewed all of the data and formulated 30 recommendations for the Southern California Conference educational system. These recommendations (grouped under the seven categories of analysis) are listed at the end of this article.

In the spring of 1985, the conference accepted all 30 recommendations. Principals in the system were formed into teams to convert the recommendations to specific action plans. Educators were recruited from throughout the union and assigned to individual schools to work as school effectiveness facilitators. These facilitators meet with teachers on a monthly basis to aid in the process of implementing the recommendations.

In September, an audit was conducted with a review of each recommendation to measure performance to date. The results

were exciting and somewhat astonishing. There is clear evidence that the teachers and principals of the conference have pulled together to accomplish the goals, even when it means considerable personal inconvenience. For example, one school did not have the staff needed to teach some of the additional requirements recommended. The faculty decided to rearrange their workloads and each assume additional responsibilities in order to come up to the recommended standard.

At the secondary level, the recommended requirements for religion, language arts, mathematics, science, fine arts, foreign language and vocational education are all being met or exceeded. Only the social studies requirement is less than what was recommended (two instead of three units). Since the recommendations were formulated after reviewing graduation requirements for all 50 states, it can be stated unequivocally that Southern California Conference secondary schools have a curriculum as demanding as that in any state.

At the elementary level, the suggestion that reading occupy a minimum of 15 hours a week has been implemented. The math requirements are being successfully tested in 16 schools and will be adopted throughout the conference next year. The school facilitator plan described above has also been fully implemented.

The next major challenge is in the area of assessment. Joan Shoemaker, co-author of *Research-Based School Improvement Practices*,

will be working with conference education staff in identifying appropriate test instruments so that quality within the system can be assured and reported on a regular basis to the constituency.

Overall, the project is ahead of schedule. Enthusiasm is high among the conference office staff, principals, teachers and parents. Major credit for this turnaround belongs to conference administrators, and in particular to Ralph Watts, Jr., former president;

Since the recommendations were formulated after reviewing graduation requirements for all 50 states, it can be stated unequivocally that Southern California Conference secondary schools have a curriculum as demanding as that in any state.

Lorenzo Paytee, vice president for administration; and Relious Walden, vice president for finance.

In the judgment of the research team, the future of K-12 education in the Southern California Conference is bright. It is hoped that the reforms implemented will set the pace for a revitalization of the church's entire elementary and secondary educational system.

NOTES AND REFERENCES

1. The Southern California Conference operates one of the largest K-12 systems in the North American Division. Nineteen elementary schools and four junior academies serve approximately 3,400 pupils, while five secondary schools enroll 910 more. A total of 241 teachers are employed at a cost to the conference of over \$2.6 million annually, with an additional \$6.8 million coming from tuition and church subsidies.

2. Ralph Watts, Jr., was recently appointed director of ADRA (Adventist Development and Relief Agency) in Washington, D.C.

3. The principal participants in the study included Dean Hubbard, president of Northwest Missouri State University (planning and evaluation); Pasqual Forgione, bureau chief, Bureau of Research, Planning, and Evaluation, Connecticut State Department of Education (secondary education and assessment); Joan Shoemaker, educational consultant, Connecticut State Department of Education (school effectiveness programming and elementary education); Paul Hugsted, professor of marketing, California State University, Fullerton (attitudinal assessment); LeVerne Bissell, registrar and director of institutional

research, Union College (data analysis); and Lorita Hubbard, graduate student in urban anthropology (comparison of graduates from Adventist academies with graduates from public high schools).

4. Several techniques were used for analysis of survey data. These included frequency tables, percentages, medians, "T" tests of significance and Pearson's Product Moment Correlation. Since respondents were asked both to evaluate a particular dimension of the school and to note how important that dimension is, mean differences were used to compare such scores. For example, if the schools scored low on an item which was rated as unimportant, there is little cause for concern. On the other hand, if the school scored low on an item rated to be of great importance, special attention would be necessary.

Adequate responses were received for confidence at the .05 level for the conference as a whole and for

Appendix

Recommendations for Improvement in Southern California Conference Schools

by Dean L. Hubbard and Associates

I. Planning

The conference should establish clearly stated educational goals that are widely shared by teachers, students, administrators, parents, pastors and general constituents.

Individual schools should develop yearly action plans which build on the needs identified through the School Effectiveness Assessment process. The categories included in the assessment were:

- Safe and orderly environment
- Clear school mission
- Instructional leadership
- High expectations
- Opportunity to learn and student time on task
- Monitoring of student progress
- Home/school relations
- Spirituality

The conference should annually integrate individual school action plans into a conference-wide action agenda to insure that adequate resources are available and that progress on the local level is systematically monitored and assured.

II. Curriculum and Instruction

Irrespective of changing demographic patterns within the Los Angeles basin and the Southern California Conference, mastery of the English language should be at the heart of the elementary school curriculum. Language skills include reading, writing, speaking and spelling.

the Anglo ethnic group. This was not true of the black, Hispanic and Asian/Filipino constituencies. However, there were enough responses from each of these groups to provide a good indication of group opinion, and these responses are being separately analyzed.

5. Southern California Conference students compared favorably with all other public and private school students on nationally normed standardized achievement tests. In grades one through eight, 75 percent of the students were at or above grade level on the Iowa Tests of Basic Skills. In addition, the proportion of students scoring above grade level increased as students' years in school increased. For example, 43 percent of third-grade students were above grade level in reading, but 62 percent of eighth-grade students were above grade level in reading.

Schools should incorporate study skills and higher-order skills (reasoning, problem solving and critical thinking) into the curricula at all levels, but especially in grades 4 and above.

Reading, writing, listening, speaking and spelling should occupy half of the instructional time available during the primary grades (i.e., 15 hours per week).

The English proficiency of all students should be formally assessed before they enter academy. A pre-matriculation summer term and an intensive freshman year remediation program should be provided for students who are deficient in the use of English.

III. Standards and Requirements

At major transition points from one level of schooling to another (e.g., grades 3, 6, 8) key learning outcomes in reading, mathematics and language arts (including writing) that can be reasonably expected of all students should be defined and adopted by the conference. This should be achieved as part of a conference-wide K-12 curriculum alignment study.

The conference should adopt as a minimum standard for academy graduation the completion of 22 units of credit, distributed as follows (effective for the class of 1989; i.e., the freshman class of 1985):

- 4 units of religion/ethics
- 4 units of language arts
- 3 units of social studies
- 3 units of mathematics (including at least 1/2 unit of computer science)
- 2 units of science
- 1 unit of fine arts, foreign language or vocational education
- 1 unit of physical education
- 4 units of electives

The school year should be lengthened to 190 days, with the equivalent of 5 additional days designated for staff development.

Explicit, firm and demanding policies concerning compliance with behavioral standards, attendance requirements, discipline, grades and other essentials of effective schooling should be established by each school following conference guidelines. A written statement outlining these policies should be distributed annually to parents and students.

Explicit, firm and demanding policies for daily homework and independent study should be established by each school following conference guidelines.

The process of "social" or chronological promotions should be abolished; specific standards (at least in the basic skills) should form the basis for grade-to-grade promotion. These standards should be communicated clearly to parents and students.

IV. Testing and Accountability

A conference-wide criterion-referenced assessment program should be developed or adopted to monitor the established learning outcomes. The purpose of such testing should be to identify problems and opportunities promptly so that carefully designed programs of remediation and enrichment can be implemented.

The norm-referenced testing program currently in place should be augmented to provide administrators and teachers with additional analyses of student achievement in order to pinpoint specific problems and opportunities.

To ensure accountability, the conference should participate regularly in the National Assessment of Educational Progress (NAEP) program. Scheduled to begin in the spring of 1986, this program will biennially measure student progress in mathematics, reading, writing and science and will provide regional and national performance comparisons at grades 3, 7 and 11.

In order to ensure accountability and enhance communication, an annual report on the condition of education in the conference and in each local school should be prepared and widely distributed. This report should include: measures and trends in student performance, the quality and adequacy of resources available, an outline of the instructional processes being used in the school(s), the characteristics and needs of students and in-service training opportunities provided for teachers.

Standardized procedures and criteria for evaluating teacher performance should be adopted by the conference. These should focus on prevention rather than discipline.

Principals and master teachers should be trained in the methods of clinically supervising and evaluating teaching.

V. Access and Opportunity

In order to meet the specialized needs of those students with learning disabilities or severe handicaps that require intensive and expensive intervention, the conference should work

with existing local agencies rather than try to provide these services.

In order to prepare students for effective entry into college and/or targeted post-secondary vocational training, the secondary school curricula should concentrate on the essential skills outlined above. A consensus is emerging in the nation that these skills represent the best preparation for life, including the traditional vocations.

A carefully designed marketing action plan should be developed with the aid of professional counsel which will communicate to the parents of potential students the benefits of an Adventist education.

Churches where there are heavy concentrations of Adventist parents should be encouraged to operate day-care centers as a way of inducing children into the Adventist educational system.

The conference should sponsor a summer program for pre-school and pre-academy students who have demonstrated language and/or basic skills deficiencies.

VI. Finance

The conference should establish a K-12 endowment with the proceeds of the sale of excess academy property. This fund should be administered and distributed by the conference.

Since the K-12 system lies at the heart of the conference's mission and therefore represents a responsibility shared by all members of the church, a plan for general church support of the educational system should be adopted.

As the above programs are phased in, local schools should be encouraged to reduce tuition by one-half in current dollars over the next seven years.

Each school should develop a 10-year physical plant maintenance master plan which includes remodeling, renovation and restoration schedules, and encompasses roof, ceiling, floor, electrical, heating, ventilating and air conditioning systems. The conference should develop guidelines for these studies.

VII. Conference Organization and Governance

One of the conference educational staff members should be designated as director of educational planning and evaluation. The duties of this office should be to:

- Recruit and coordinate school effectiveness facilitators
- Oversee the implementation of regular needs assessments within the schools and the development of appropriate objectives and action plans
- Review and organize individual school effectiveness action plans
- Incorporate individual school action plans into a conference action plan for education
- Serve as an advocate to local constituencies and the conference for resources to accomplish the goals

Responses

Australia: How to Help Chamberlains

To the Editors: We would like your readers to know of the Chamberlain Information Service, P. O. Box 11, Cooranbong, N.S.W. 2265, Australia, which publishes a bimonthly newsletter, keeping people updated on developments in the Azaria case. The newsletter subscription is A\$5, but we are happy to receive donations to help in the running of the service as well. The service attempts, by mail or telephone, to answer any queries about the case. It also stocks many books about the case which may be ordered by mail.

Nonie Hodgson, editor
Chamberlain Information Service
Cooranbong, Australia

England: Let the Odyssey Continue

To the Editors: Reo Christensen's "odyssey" (Vol. 16, No. 2) merits the widest possible circulation among Seventh-day Adventists. The open-hearted description of his "journey" resembles the tilt of a scale, as the positive standards of the church are weighed against some flaws and inconsistencies. It should prove helpful to a growing number who have reached halfway or more in a similarly enforced spiritual and intellectual excursion and now, uncertain and breathless, are struggling toward a conscience-clear termination. Christensen has so rightly stressed the danger of obsession with doctrinal disagreements to the detriment of essential unity in spiritual and moral life and standards. This undergirding unity is crucial, whether adherence is to the right or left of center.

Never has there been a time in the history of the Christian church when the needs for healthy re-examination and revision could be safely ignored. Many will acknowledge with genuine sympathy the pressures facing Adventist leadership today. If it should now be proven that a necessary and rightly designated "perilous transition" ought to take place within our ranks, nothing will be lost if it is remembered that straightforwardness, not obscurantism, is ultimately the soundest policy, requiring a degree of courage not manifested as yet. Repression and victimization of men of integrity, in order to stave off temporary shock and abrasion to minds less responsive to renewal and reform, serve merely to aggravate more enduring sores among those who witness

at close quarters the heartbreaking agony of men who, due to personal conviction of Scripture truth, suffer amputation from denominational ministry.

Arthur Howard
Somerset, England

New Zealand: How Spectrum Pastors

To the Editors: In friendly spirit, I entirely disagree with Elder Neal Wilson that *Spectrum* speaks only for its own small group of editors, writers and supporters. For me and a large number of other Adventists in New Zealand and Australia, *Spectrum* articulates in a fair and scholarly manner those concerns particularly of knowledgeable and inquiring "Old Adventists"—sons and daughters of second, third and fourth generation Adventists brought up in our faith.

A continuing Berean attitude is necessary if we are to discover what the gospel really means to us in our sophisticated society of 1985, not 1885. Great new questions have arisen concerning virtually every aspect of our church. Few of these seem to trouble the burgeoning Third World church, but they can debilitate the older Adventist church unless they are squarely faced—not swept under the carpet.

For me, and for many others I know in New Zealand and Australia, *Spectrum* is the most visible sign that the Berean spirit is still alive and well in the Adventist Church. *Spectrum* has been directly responsible for many retaining their church membership who otherwise would have become irretrievably disillusioned with what has appeared to be at times a monolithic, 19th-century church, set in creedal concrete and bureaucratic bondage.

Ross Jones
Hastings, New Zealand

United States: How Spectrum Stimulates

To the Editors: As one who has subscribed to *Spectrum* since its first issue, and one who considers himself a loyal and conservative member of the Seventh-day Adventist Church, I am writing to thank you and your associates for a quality magazine that sometimes riles, but always informs.

I feel that there is a legitimate place for *Spectrum* in the life of the church. I am impressed that those who write for *Spectrum* are dedicated Seventh-day

Adventists who raise questions and discuss topics, not to destroy anyone's faith or hurt anyone's feelings, but to stimulate thinking and help us arrive at a sound basis for all our doctrines.

G. Arthur Keough
Professor of theology
Columbia Union College

To the Editors: I have been exchanging books with a good friend of mine, who is an agnostic. He is beginning to take an interest in Creation, and I have been loaning him several books on creationism. He had recommended that I read the book *Blue Highways*, and here I find a section of it in *Spectrum* (Vol. 16, No. 2)!

I also especially enjoyed the article "Journey to the Church: A Professor's Story" by Reo Christensen. Having been an Adventist for many years and having taught at an Adventist college as well as several public colleges, I found this article hit home. I plan to let many Adventist friends read this one!

Paul Niemi, senior policy consultant
Digital Equipment Corporation
Fitchburg, MA

To the Editors: Thank you for publishing "The Untold Story of the Bible Commentary" by Raymond Cottrell (Vol. 16, No. 3). It is inspiring, beautiful and humorous, especially his personal experience with F.D. Nichol.

William Brunie, MD
Glendale, CA

More on Gencon

To the Editors: The author of the recent article about Gencon/Risk Management Services (Vol. 16, No. 1) overstated the importance of pay in the department's large turnover among middle and executive management. Personnel studies among all types of employees throughout the country show that pay is seldom the pivotal issue in an employee's decision to leave a job.

This principle is also true at Risk Management Services. Of the 25 to 30 talented professionals who left the department during the past four years, I would estimate that only 10 to 20 percent left primarily because of wages, even though almost all now collect considerably more in salary and benefits.

One must recognize that the department is still able to attract talented Adventist professionals from outside firms—some of whom take cuts in pay when they come to work for the department.

Although pay is undoubtedly a factor in some of the turnover of management staff, other factors are more important.

Lewis LaClair, former director
International Operations
Risk Management Services

Pay Teachers From Tithe

To the Editors: I'm for paying teachers as well as preachers from tithe money. Nobody works harder all day long, bringing character training and Bible to the children, than the church school teacher.

In *Testimonies for the Church*, Vol. 6, page 215, Ellen White wrote:

Our conferences look to the schools for educated and well-trained laborers, and they should give the schools a most hearty and intelligent support. Light has been plainly given that those who minister in our schools, teaching the word of God, explaining the Scriptures, educating the students in the things of God, should be supported by tithe money.

Our academies are so expensive that it is very difficult for some members to send their children. Our church schools at the home churches are the same way. Our tuition should be for maintenance, not for teacher wages.

If everyone in the denomination knew that their money went to pay teachers as well as preachers, many more would want to give tithe. I wish that this would be tried in an area to see how the tithe would come rolling in.

Verta Johnson
Clarkson, WA

Corrections

Among the 55 women listed in Vol. 16, No. 3 as having received ministerial license, we inadvertently included the names of two men: Carol Bond (1930) and Mina Panasuk (1920).

In his letter to the editor (Vol. 16, No. 3), Ron Graybill described 19th-century abolitionist William Lloyd Garrison as an "anarchist," not as an "antichrist."

A Special Invitation

I wish to invite you to join me and the other members of the *Spectrum* Advisory Council. We support *Spectrum* with our tax-deductible donations, receive special reports from the editor and meet occasionally with him and other members of the staff. We are proud to have our names associated with a journal of such high quality that performs such a desperately needed service for the Adventist community.

Some of us are Advisory Council **sponsors**. We have pledged \$1,500 over a three-year period, payable either as a lump sum or in installments. Our names are listed on the back cover of *Spectrum*, and we receive the journal by priority mail immediately after publication. We also receive one copy of all books published by the Association of Adventist Forums (such as *Festival of the Sabbath*).

Others of us are **benefactors**. We have pledged \$3,000 over a three-year period. We are eligible for all the benefits sponsors receive and in addition will receive two free registration tickets to any conference sponsored by the Association of Adventist Forums (such as the geology conference described in this issue).

I urge you to join me and my associates in the Advisory Council to insure that this indispensable voice of creativity and vitality continues to renew the church.

Robin A. Vandermolen, chairman
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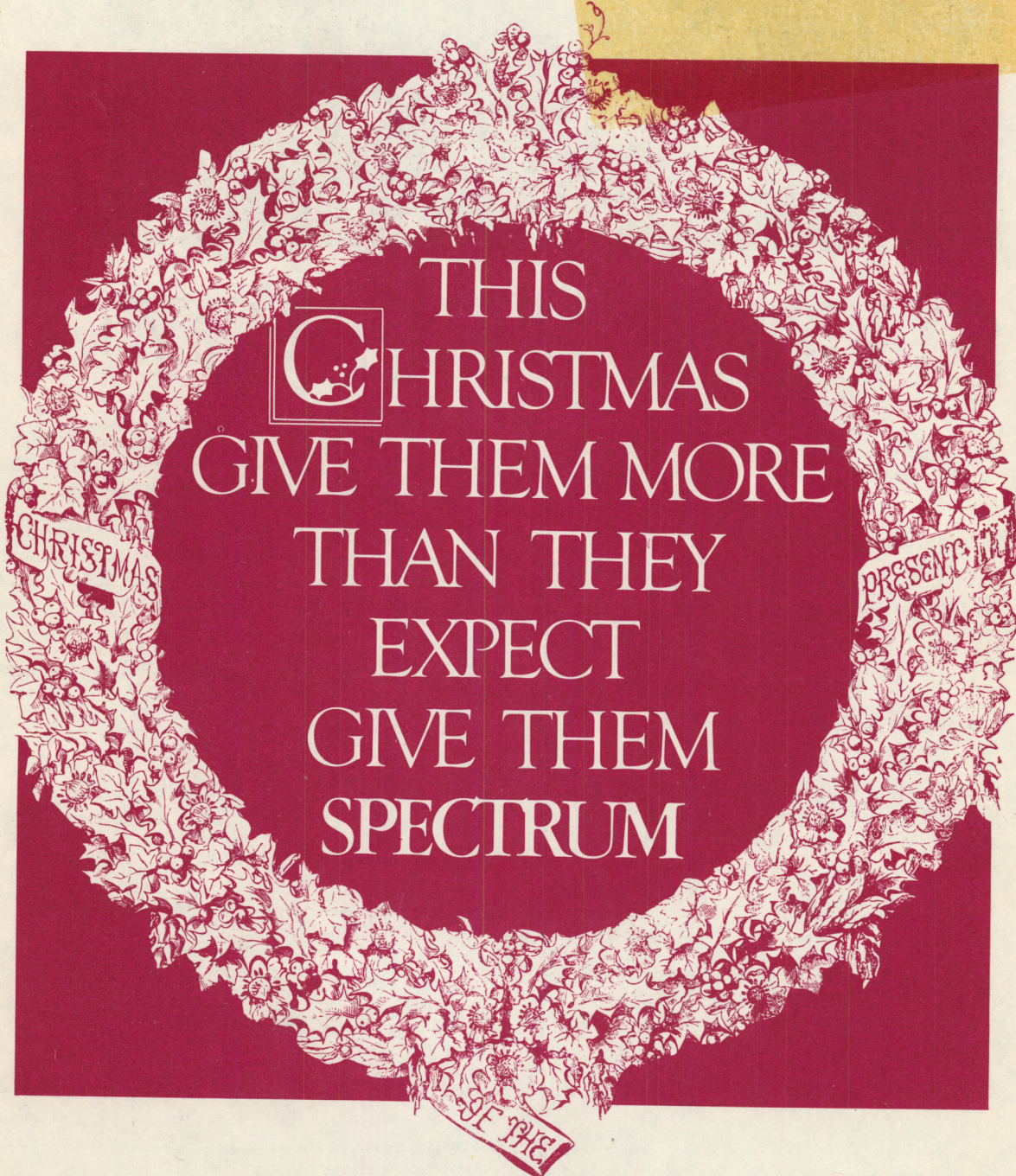
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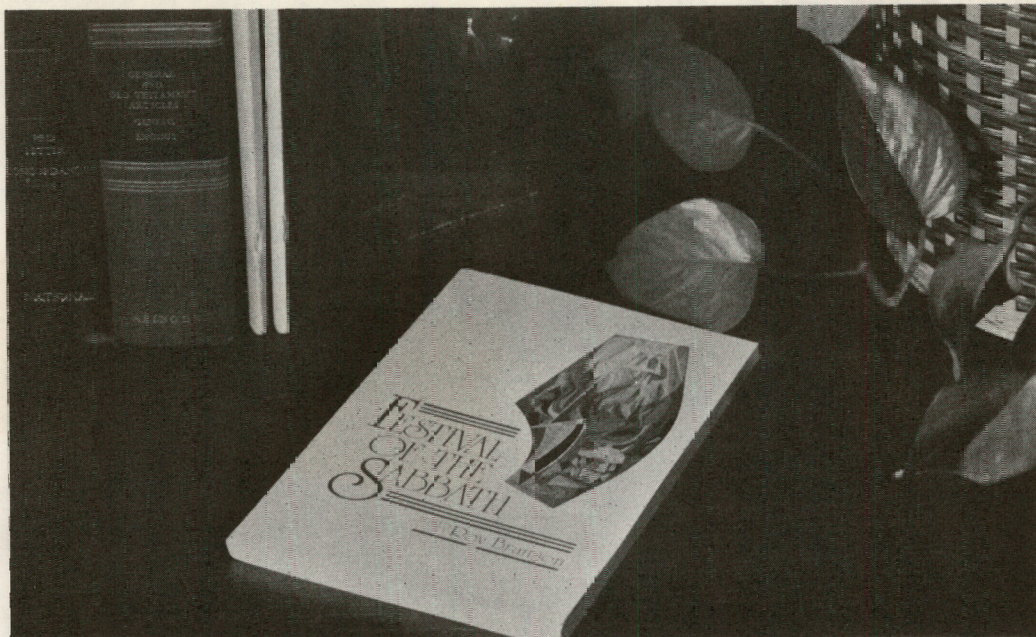
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